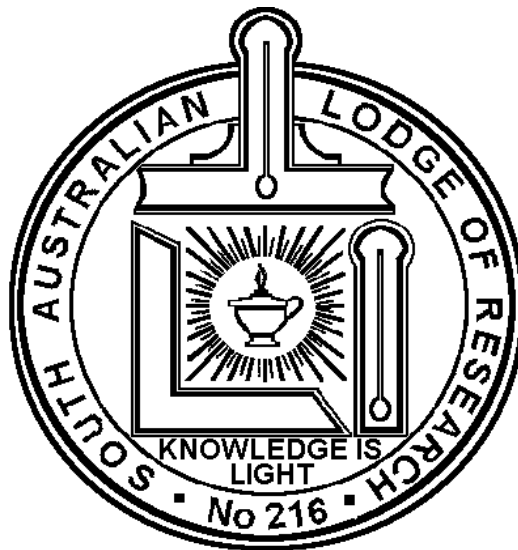


Masonic Research in South Australia

1990-1997

Volume III



South Australian Lodge of Research

Text entry by Graham Murray and authors

Edited, indexed & typeset by Tony Pope

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List of members as at St John the Baptist's Day

Lodge of Research No 216 SAC

24 June 1990

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

S A Lodge of Research No 216

24 June 1997

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

⌚ foundation member

* initiate of this lodge

☒ past master of this lodge

Preface

Masonic Research in South Australia comprises papers by members of the South Australian Lodge of Research, wherever presented, and papers presented in the research lodge, whether or not the author is a member of the lodge. The series was commenced in 1994/95, with the intention of covering the period from 1990 to the present date. Much of the older material was preserved only on audio tapes, which have deteriorated, and much time (and money) has been wasted in attempts to transcribe them accurately. After a series of delays, some of this material has been abandoned.

Belatedly, then, we present volume three of the series. Following the pattern set by the earlier volumes, the material is arranged chronologically rather than thematically. The book extends back beyond the target date of 1990, to include two works presented in 1986 and 1987, and forward to incorporate some of the papers presented in 1997.

We commence with a cooperative study of an 18th-century Mason, John Coustos, whereby four of our members outlined the work of two members of Quatuor Coronati Lodge on this subject, and then added their own ideas as a basis for a lively discussion in lodge. Unfortunately, this was one of the occasions when the discussion was not recorded, but the presentation itself will give readers plenty of food for thought.

It is followed by a study of several modern exposures, presented in the form of an in-depth book review. Although the books are now 'old hat', the analysis remains relevant. Next is the paper presented by Kent Henderson early in 1990, 'Overseas Masonic Oddities'. This and the subsequent discussion were recorded on tape, and these were successfully transcribed.

Bro Henderson was the first well-known interstate or overseas researcher to give a paper in our lodge, to be followed by Neville Cryer later the same year, and John Hamill the following year. Bro Cryer's paper was included in volume two. Bro Hamill's three papers from his visit have yet to be transcribed from tape; the task is difficult but the contents may be recoverable. Volume three includes three papers by QC full members, Cyril Batham in 1993, Neville Cryer back again in 1995, and Wallace McLeod in 1997.

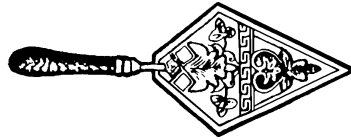
These are balanced with a mix of short papers by local researchers, all worth reading; the 1996 Kellerman Lecture by Graham Murray; and a couple of articles arising from the visit by Wallace McLeod. These latter include photographs, and it will be interesting to see how they reproduce in this publication.

There is still some pre-1997 material which we hope to include in our next book, but for the most part volume four will concentrate on the period 1997–99. Publication is scheduled for November of this year.

Editor

BROTHER JOHN COUSTOS

A study presented by members of the lodge on 18 April 1986



PART I—INTRODUCTION

by Bro Tony Pope, Junior Deacon

Over 250 years ago, John Coustos was initiated into the Craft in London. He became an active Freemason in England, France and Portugal. In 1743, he was arrested in Lisbon by the Portuguese Inquisition and questioned about the Craft.

Upon his release, Bro Coustos published an account of his sufferings at the hands of the Inquisition, and for more than 200 years his name has been synonymous with Masonic fidelity. Then, in 1954, the first of a series of papers was published in *Ars Quatuor Coronatorum*, based mainly on translations of documents of the Portuguese Inquisition. These give the lie to Coustos' claim to have kept his oath of secrecy. His reputation suffered accordingly.

For example, in the first edition of the *Pocket History of Freemasonry* (1953), by Brothers F L Pick and G N Knight, the entry reads:

The best known case is that of John Coustos, initiated in England some time before he settled in Lisbon. He, with two others, was arrested in 1743 and subjected to the most rigorous tortures by the Inquisition, notwithstanding which he refused to give up the Craft.

In the fourth edition (1963), the entry has been amended to:

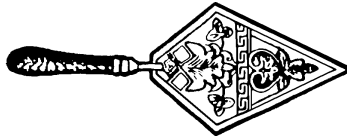
He was arrested in 1743 and, after a protracted ordeal, was claimed by the British Embassy as a British subject. His book, published in 1746, purported to describe his torments despite which he claimed to have refused to reveal the names of the members of the Lodge or give any other information about the Craft. His reputation suffered a belated blow two centuries later on the publication in *AQC* LXVI of a translation of the Inquisition records.

Lest it might be thought that the *Pocket History of Freemasonry* says it all, I hasten to assure you that the story of John Coustos is still being explored by researchers. A great deal has been discovered, but much remains uncertain and shrouded in mystery. The members and corresponding members who will address you this evening have each concentrated on a separate aspect of this fascinating study, and we have left a wealth of material for another occasion. We have all referred to the basic documents available:

- The 1745/6 English edition of the *Sufferings of John Coustos*, available in our Grand Lodge library;
- ‘John Coustos and the Portuguese Inquisition’, by Bro Dr S Vatcher, OBE, LGR, (1968) 81 *AQC* 95;
- ‘John Coustos: His Lodges and His Book’, (1979) 92 *AQC* 113 and ‘More Light on John Coustos’ (1982) 95 *AQC* 117, both by Bro Prof W McLeod.

From this starting point, each brother has conducted such additional research as he found necessary.

Bro Nigel Pope will give us a brief history of John Coustos; Bro Linley Lott will summarise the two conflicting accounts of what took place when Bro Coustos was in the hands of the Inquisition; Bro Peter Lott will discuss the subject of Masonic secrets; and, in conclusion, I will raise some additional points for your consideration. I ask you to suspend judgment on Bro Coustos until tonight’s lectures have been completed.



PART II—A BRIEF HISTORY OF JOHN COUSTOS

by Bro Nigel Pope, Inner Guard

John Coustos was born the son of Isaac Coustos, a doctor of medicine, in Berne, Switzerland, in 1703. The family emigrated to France, owing to religious difficulties. In 1716, due to the same religious difficulties (they were Protestants), the family moved to England and settled in London. Coustos was then thirteen years old.

In London, Coustos married an Englishwoman named Alice Barbin, by whom he had four children. His occupation is listed as a lapidary, which in later dealings became simply described as a diamond cutter.

In either 1728 or 1729 Coustos was initiated into the Craft in London. He later became a member of Lodge No 75, which met at the Rainbow Coffee House. His name appears in the Grand Lodge returns for 1730 as John Custos. This lodge is now the Britannic Lodge No 33. There is no record of the date when he ceased to be a member. The Lodge had 63 members, making it one of the four largest lodges that submitted returns in 1730. It was not a lodge of aristocrats, scholars or notables, but a few of the members appear also in the records of other, more prestigious, lodges in England at that time. One notable fact about the membership of this Lodge is that 15 of its Brethren had French names; the significance of this will be seen shortly.

In the Grand Lodge returns for 1732, the name appears as Coustos, as a member of Lodge No 98, a new lodge, meeting at Prince Eugene's Coffee House. It was warranted on 17 August 1732 with 30 members, of which 26 had French names. Possibly as many as eight or nine of the members of Lodge No 75, including Coustos, joined the new lodge, which, as you can see, had a strong Gallic influence. In 1739 it took the name, the Union French Lodge; it became defunct in 1751.

The claim that Coustos was Master of five lodges in England has not been substantiated, but it is likely that he was the Master of at least one, probably of Lodge No 98 at some time between 1732 and 1735. He was certainly the Master of a French lodge. He says that he moved to Paris after living in London for 22 years. Bro Vatcher places the move in 1735. From the Minutes of the *Loge Coustos-Villeroy*, seized by the Paris police in 1737, and now in the *Bibliothèque Nationale* in Paris, it is clear that Coustos was the foundation Master of this lodge, which first met on 18 December 1736. He initiated and raised the Duke of Villeroy on 17 February 1737, and vacated the Master's chair in favour of the Duke on the same occasion. Coustos later claimed that this initiation was at the personal request of King Louis XV. Coustos was Acting Master on 26 February 1737 and thereafter. The last meeting recorded in the minutes was on 17 July 1737.

During his stay in Paris, Coustos practised his profession of lapidary, in the Louvre. J J de Lalande, in an 18th-century encyclopedia, says that the second Masonic lodge to be formed in Paris was founded by 'Goustaud, an English lapidary'. French sources give the date of the foundation of this lodge as 12 June 1726, but at that time Coustos was living in England and had not been initiated into the Craft. The names have a similar pronunciation in French [*Coo-stoe* and *Goo-stoe*], and the nationality and occupation are identical; could it be that the date is wrong, and that John Coustos was 'Goustaud'? [see Bro A R F Pope's paper, 'The Craft in France', *Transactions*, October 1985].

The Coustos-Villeroy Lodge had 68 members on its books, but there is no indication that any of the brethren of his English lodges were members. Members were drawn from many different countries and backgrounds. There were knights, barons, counts, dukes and princes mixing with financiers, businessmen, artists, lapidaries and so on, down to man-servants; surely a fine example of the equality among Freemasons that we so rightly espouse!

After a period of five years, Coustos moved to Lisbon in the hope of eventually going to Brazil, where rich gem mines had been opened. Bro Vatcher puts the date as 1740 but Bro McLeod, in his paper 'John Coustos: His Lodges and His Book', states that the date was early 1741. Bro McLeod appears to have used much of the material from Coustos' book for reference and, as you will see later, Coustos was not always accurate. However the dates are within sufficient proximity for there not to be a major distinction of fact. It is not stated whether Coustos took his family with him to Lisbon but, from a later mention regarding them by Coustos (in writing about his time there), I would assume they remained in England.

The Portuguese authorities kept a tight control on the immigration of aliens to Brazil and refused to grant Coustos the necessary authorisation, so he contented himself with working in Lisbon as a lapidary, and prospered. In Lisbon Coustos met other Masons,

who had been initiated in France, and formed a lodge for the benefit of foreigners like himself. The lodge consisted of 27 members, mainly Frenchmen, no Portuguese, and apart from Coustos all were Roman Catholics. In striking contrast to his French lodge, this lodge had no aristocrats among its members. The majority of them were involved in the jewellery trade and the remainder listed only as businessmen or merchants. However, they were from several different countries, and the lodge worked in French.

Freemasonry had been prohibited in Portugal from 1738, but Coustos stated in his book that he did not know of this. The lodge met not in taverns, as was the custom, but in the private homes of friends. Again, I have found no evidence of members from either his English lodges or the French lodge becoming members of his new Lisbon lodge, but it is interesting to note that Coustos knew Alexandre Mouton (his Junior Warden in Lisbon) in France. In fact Mouton was initiated in a Paris lodge by a Master who was a goldsmith named Leberon (the Portuguese translation). Another member, Jean Richard, had also been initiated in France by a Master, a goldsmith, named Berton (again, this is the Portuguese translation). Lodge Louis d'Argent of Paris had a Thomas Pierre Le Breton, goldsmith, recorded as its Master at about that time. Le Breton was also a member of the Coustos-Villeroy Lodge. No doubt Le Breton is the man spoken of as Berton or Leberon.

On 6 October 1742, about two years after Coustos had moved to Lisbon, a Mme. Leruitte, the wife of a neighbouring goldsmith, had an attorney, Henrique Machado de Moura, lay information with the Holy Office in Lisbon that Coustos was practising Freemasonry.

Bro McLeod, in his paper, alleges that de Moura had a grudge against two of the brethren in the Lisbon Lodge. However, he does not state whether Coustos was one of those brethren or not.

The Inquisition, under pretence of having both Coustos and Mouton repair a valuable gem, laid a trap, in the hope of arresting them both at the same time. Coustos was not able to attend the meeting for the collection of the gem and Mouton was arrested alone. Three days later, a man whom Coustos believed was his friend, when in actual fact he was assigned by the Inquisition to spy on Coustos, informed the Officers of the Inquisition of Coustos' whereabouts. They then descended upon him, took away his sword and handcuffed him. He was conveyed to the prison of the Inquisition, but en route was able to warn a fellow Mason of the fate that had befallen him.

During the month of February 1743, the Holy Office gathered information and then arrested four of the members of Coustos' Lisbon lodge. They were as follows:

11 March 1743 Alexandre Jacques Mouton, Junior Warden.

14 March 1743 John Coustos, Master of the lodge.

18 March 1743 Jean Thomas Bruslé.

4 April 1743 Jean Baptiste Richard, Orator of the lodge.

A fifth member, Lambert Boulanger, made a voluntary statement regarding his association with the lodge, on 15 March 1743. All files relating to the Inquisition are preserved in the *Arquivo Nacional da Torre do Tombo*, in Lisbon.

It is uncertain whether Coustos knew who had denounced him to the Inquisition. In his own account he states: '... a Lady declared at Confession, that we were Freemasons; ...

This put the vigilant Officers of the Inquisition upon the Scent after us.' He did not mention the name of the *Lady*. A full version of his account of his imprisonment will be given in the paper which follows this one.

Coustos was released by the Inquisition in late October 1744, after petitions on his behalf by the British Government. He was given his freedom, and told to attend at the office of the Inquisition a few days later. He complied, but in the company of a friend, for fear of a trap by the Inquisition. He was informed that he would not be permitted to remain in Portugal and he was asked where he intended to go. He replied that he wished to return to England, where his family was living.

Coustos secured passage on a Dutch warship. According to him, the ship remained in harbour for three weeks, and then he was given permission to send for Alexandre Mouton, who had also been released by the Inquisition; two days after Mouton arrived on board, the ship set sail. Coustos arrived at Portsmouth, England, on either 14 or 15 December 1744.

No record has ever been found of Coustos joining, or even attending, a lodge after his return to England.

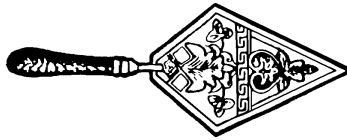
In 1745, Coustos wrote his book, *The Sufferings of John Coustos*. In a newspaper dated 23 December 1745 a notice was given that 'This Day is publish'd, (Dedicated to the Right Hon. the Earl of HARRINGTON one of His Majesty's Principal Secretaries of State) The Sufferings of JOHN COUSTOS in the Inquisition at Lisbon...' However, the date on the title page of the book is 1746. It would appear that the printer assumed that it would not be ready until 1746. A French language version of the book was advertised in a London paper as published on 31 January 1746. Bro McLeod demonstrates convincingly that, although the English edition may have been published a few weeks earlier, Coustos wrote his original account in French, his mother tongue. A second English edition was published in 1790, and many later versions exist.

It is not known for certain where and when Coustos died. The frontispiece of the first English edition (1745/6) shows Coustos 'Aged 43 Years', *ie*, in 1746! The second English edition (1790) has as its frontispiece a picture of Coustos, quite evidently older, standing in lodge, wearing his apron. It has been shown to be a sham. Bro Vatcher cites Musgrave's *Obituary* as recording Coustos' death in 1746. He also refers to a pamphlet dated 1810, *A vindication of Masonry*, by Bro Neil, which refers to Coustos' death as being 'near Gainsborough, in Lincolnshire'. However, Bro Vatcher has not been able to find a record of his burial in that parish.

I have been unable to find any news of Mrs Coustos and the children, except that she and two of the children were alive in 1743; and you will recall that, when he was about to leave Lisbon, Coustos referred to his family in England. There is no mention of relief for the family while Coustos was imprisoned by the Inquisition. His fate was known to members of the Craft, and I find it strange that there is no reference to relief.

It would be easy for us to condemn Coustos and hold him in contempt for the improper revelations he made to the Inquisition, but can we? Would the symbolic penalties alluded to be more powerful than the real knowledge that painful torture and death await us if we do not speak?

We see the portrait of a man whose magnetic personality and Masonic skills compelled admiration from his contemporaries. From the accounts of his peers, Coustos was a very able man, endowed with talents and charm, a man whose reputation was to suffer belatedly from the publication of documents written by his oppressors, because they contradicted his account of what occurred during his imprisonment. Which version is correct? After listening to the lectures tonight, you may think you know, but the real answer lies in a graveyard, probably somewhere near Gainsborough, in Lincolnshire.



PART III—JOHN COUSTOS AND THE PORTUGUESE INQUISITION

by Bro Capt Linley Lott

In the 12th century, Pope Innocent III commanded the Church to persecute suspected heretics. This heralded the Inquisition, although it was to be more firmly established later by Pope Gregory IX.

The Inquisition was the culmination of centuries of religious intolerance and persecution, stemming from the very beginnings of the Christian Church. Following the conflict between the pagan Romans and the Christians, matters were relatively calm until the 11th century. The Crusades, those Holy Wars under the banner of the Cross, were in progress, and Pope Innocent III declared how much more blessed and necessary it was to wage war on the heretic at home than to fight the Infidel in the Holy Land.

He declared war on the Albigenses, a varied collection of sects in the south of France, and for 15 years the ‘crusade’ was waged. The attitude of the commanders of that ‘crusade’ is illustrated by the words of Arnauld, Abbot of Citeaux. While attacking the town of Beziers, he was asked how the soldiers could differentiate between Catholics and heretics in the town. ‘Slay them all,’ said Arnauld, ‘for God will certainly know his own.’

The seeds of the Inquisition were planted in this war, although it soon became apparent that greed drove more fiercely than religious zeal. The Franciscans and the Dominicans seemed to forget their original ideas of piety and, vastly altering their Orders from the original gentle and scholarly tasks, set out to eradicate heresy. With the election of Pope Gregory IX, the Inquisition received its full power in 1232. His Bull declared that heretics should suffer excommunication, be tried by the Church (more specifically, by the Franciscans and Dominicans), and then be handed over to the secular arm for final sentence and punishment (a fact which has often been used by apologists for the Holy Office).

Tomas de Torquemada entered the Dominican Order in the 15th century, and quickly rose to the rank of Inquisitor General. He laid down a standard operating procedure for the Inquisition and greatly increased the terror of the ordeal. The actions of the Inquisitors and their minions throughout Catholic Europe were prescribed in detail by this man, who came to be known later as ‘the scourge of the Jews.’

The victim was taken at night to the *casa santa*, the ‘sacred house’. He was bound, hoodwinked, and gagged with an expandable device. In a room draped in black, containing a large crucifix, six candles and a Bible, his ‘crimes’ were read to him. The Inquisitors, dressed in white robes with black hoods, would first ignore the prisoner, then proceed with a hard and soft routine of questioning designed to make him break quickly and confess.

One of the principal aims of the Inquisition was to learn of others who might be heretics. They would endeavour to inveigle the names of these people from the prisoner, resorting to continuous questioning, until the exhausted and bewildered wretch accused all and sundry, just to obtain a respite.

If a prisoner remained resolute, the priests would sometimes place him in a cell and allow him to have visitors. A scribe in a concealed location would record all conversation, in an attempt to obtain evidence. If this failed, the victim would be placed with another prisoner who was actually an agent of the Holy Office. This *agent provocateur* would ‘reveal’ his own beliefs and heresies, and try to trap the victim into damning admissions.

Should all these efforts fail, or should the heresy be only ‘half proved’, the next step would be the torture chamber. Torquemada had instructed that no blood should be spilled, and that the victim must not die under torture. Were this to occur, however, and it sometimes did, the Inquisitor responsible had to seek immediate absolution. There was no difficulty in obtaining absolution, as Torquemada had delegated this power to all his priests.

The Question, as torture was referred to by the pious Inquisitors, was in five stages. First was the threat, where the prisoner was told in graphic detail all about the torture he was to endure. Second was the journey to the torture chamber. He would be led ceremonially to that dismal room, lit by candles and the glow of braziers. He would see the instruments of torture, the black-robed torturers, perhaps see some poor creature on the rack, and hear his moans and screams of agony. The Inquisitors were skilled in their use of psychological pressure. In the third stage, the prisoner would be roughly seized, and stripped of all his clothing, in readiness for the torture. He would then be strapped to the particular instrument selected for him and given time to consider his fate. If he passed this fourth stage without confessing and implicating others, there was nothing to delay the fifth stage; the torture would begin.

The three main methods of torture were the rack, the strappado, and the water torture. The use of the rack is well known. The strappado, or hoist, involved tying the victim’s arms behind his back and hoisting him slowly into the air. The pain, of course, would be excruciating. He would be lowered for a few minutes, and urged to confess. If he did not confess, he would then be hoisted violently off his feet, probably dislocating his arms. The process would be repeated, with heavy weights on his feet, until he either confessed

or fainted. In the water torture, the prisoner was bound, placed with his head down, and his mouth fixed open. A long strip of linen was placed over his mouth, and jars of water poured onto it, thus carrying the linen into his stomach. Not until he was half dead from suffocation would the linen be hauled out.

Torquemada ruled that no torture could be repeated on a prisoner. The enthusiastic Inquisitors would bend this regulation, by applying the torture until the victim fainted, then adjourning the torture session, sometimes for several days, before resuming from the point where they had adjourned.

Bro Vatcher, citing Antonio Baiao (*Episodios da Inquisicao Portuguesa*), says that the strappado was the usual form of torture in Portugal, and that the only other method used there was the rack. Usually, torture could only be applied for one hour (and was not to be repeated), but there were exceptions.

Stories about the Inquisition are many and varied. We should be aware of the possibility of invention and exaggeration; Coustos' own tale is a case in point, as you will see. However, the official records of the Inquisition tend to corroborate many of the allegations of victims and third parties. It is clear that cruel and inhuman treatment was accorded suspected heretics.

When the 'verdict' had been reached, the wretch was handed over to the secular arm of the law, on the basis that 'we have done our duty; we have tried all means within our power to bring these men and women back to Holy Mother Church; we have failed, so there is nothing we can do but abandon them to the secular arm.' The real reason was so that the Church was not seen to have shed blood. The Inquisition would beseech the secular arm to show mercy to the poor unfortunates, but this was merely for the ear of the Recording Angel; woe betide anyone who showed mercy to the convicted heretic, or applied other than the penalties laid down by Torquemada.

The *auto da fe* or 'act of faith' was usually held on a Sunday, partly because it was God's Day, but mainly because more people could attend to witness the spectacle.

In the morning, the convicted heretics would walk to the place of execution, wearing yellow *sanbenitos*, a type of poncho, and a mitre-like cap (the symbol of the heretic) showing their crimes and punishment. Those who had repented, and thus were to be sentenced to life imprisonment or confiscation of all their goods, wore a *sanbenito* with a cross on the back and front. The relapsed heretic who had again repented wore a *sanbenito* decorated with devils prodding fires, the flames of which pointed downward; this indicated that although the unfortunate was to be burned, he was to be strangled first, as a reward for his repentance! The heretic who refused to repent his heresy—or was unable to convince the Inquisitors of his innocence—wore a *sanbenito* with the flames pointing upward, indicating that he was to be burned alive.

Bro Coustos, in his description of the Portuguese *auto da fe*, refers to *San Benidos* being worn by Jews, and shorter, grey *samaras* worn by 'heretical Roman Catholics'. The designs on these *samaras* differ from those of the Spanish *san benitos*; those of recanting heretics simply show downward-pointing flames, and those sentenced to death show devils and upward flames.

Included in the procession were straw effigies of those who had fled the country, thereby proving their guilt, and, pitifully, there were bodies exhumed from the grave of those accused after their death; naturally, these were always found guilty.

Near the place of fire, the Inquisitors read out the crimes of each man and woman, and handed them to the secular arm for sentence. A spurious appeal was made from the altar that the secular arm would show mercy, and not shed blood. Of course, no blood was shed in the fire. Those who had reconciled with the Church, though they were relapsed heretics, were granted a mercifully quick death under the garrotte. Even as the flames licked their bodies, agonised victims could cry out for forgiveness, which would always be granted, together with the garrotte. The Church, believing that the fire at the stake was merely a taste of the hell-fire that awaited the heretic, could rejoice that another soul had found the heat too much, and had recanted his heresy before he was condemned to eternal damnation.

This was the nature of the Inquisition in all lands under the spiritual care of the Holy Office, and this was the ordeal that Bro John Coustos knew awaited him in the *casa santa*.

On perusal of the book *An Account of the Sufferings of John Coustos*, and even taking into consideration the fanciful writing style of the age, Coustos' story appears to be a sermon of self-aggrandisement. He makes himself to appear staunch and upright throughout his tribulations—indeed, a shining representative of our Master, Hiram.

Coustos says that after confinement he was taken before the Inquisition and was told that he had offended and spoken injuriously of the Holy Office; he was urged to confess all his crimes, as the Tribunal was ever kind and merciful to those who spoke the truth. Coustos asked in vain to be told the charges on which he was arraigned, as he was under the impression that it was for some blasphemous remark or heretical interpretation of Scripture. After a further three days in a dungeon, he was again brought before the tribunal. He stated that he was a religious man, who strove never to allow denomination to become an object of contention. Furthermore, he was a member of a Society which forbade religious discussion on the ground that it led to disharmony. The Society, he said, could be considered a religious one, since it required its members to live by Christian ethics.

The Inquisition asked Coustos the name of the Society. He, sensing that this was a crucial point, replied that he would not say, but that it boasted several Christian Kings, Princes, and persons of the highest quality, and that he was proud to be numbered among its members. However, when the Inquisitors said the words *Freemason* and *Franc-Maçon*, Coustos knew that he had been imprisoned solely on account of the Craft.

The Tribunal enquired of the constitution of the Society, and Coustos replied that this noble art was under the protection of King James VI of Scotland, and that Queen Elizabeth had been favourably disposed towards it. He spoke of the oath of allegiance to the Sovereign of each country in which the Society was established and declared that Charity was the foundation and soul of the Society. The Tribunal, an all-male group, called Coustos a liar, saying that the Society could not practice such good maxims and yet exclude women from its ranks. They commanded him to be confined to a deep dungeon, where he remained for seven weeks.

Coustos was called three times before the Tribunal, which first made him swear on the Bible not to reveal the secrets of the Inquisition and its proceedings. They argued that if Freemasonry was founded on such good principles as he said, there was no reason to conceal its secrets so very industriously. He replied that the Society maintained its secrecy in order to confound those who would infiltrate it, to disrupt its harmony and upset its charitable works, or those who might not obey the Master of the lodge and maintain the bounds of propriety. That was also the reason why women were excluded as, said Coustos, they were not well qualified to keep a secret.

The Inquisitors urged Coustos to reveal the oath he had taken, saying that it was in their power to absolve him from it. 'Your Lordships are very gracious', replied Coustos, 'but as I am firmly persuaded that it is not in the power of any being on Earth to release me from my oath, I am firmly determined never to violate it.' He was again consigned to his dungeon, where he fell seriously ill.

On his recovery, the Inquisitors asked him why he had practiced Freemasonry in Portugal, in defiance of the King's edict some five years previously. Coustos answered that he had not heard of the edict, as he had only resided in Portugal for two years, and that this fact alone was sufficient to destroy the charge that it was he who had introduced the Craft into Portugal. The Inquisitors retorted that, as one of the most zealous partisans of this Society, he could not but have heard of the orders issued by the Holy Father and His Portuguese Majesty. Coustos writes that, in reply, 'I silenced them by the comparison I made between myself and a foreigner who, spying two roads, one of which was expressly forbid to strangers though without any indication, should thereby strike accidentally into the forbidden road.'

To the charge that he had suborned Roman Catholics, Coustos answered that he believed that no Protestant could be sufficiently trusted by a Catholic as to listen to his words, and that only a Romish Mason could convince another of the virtues of the Craft. He also gave his opinion that it was the fault of the Roman Pontiff, whose severe orders had driven men to such a Society.

The Inquisitors came later to the subject of Charity, and asked whether Coustos had ever helped the needy. He replied that he had given several gifts of money to Romanists who were poor and distressed, and on one occasion had given to a Franciscan Order whose monastery had burned down. The Inquisitors asked where the money came from and Coustos, possibly fearing the sequestration of the lodge's alms, stated that it came from forfeits due to non-attendance at lodge, or for use of profane language.

Some days later, the Tribunal summoned Coustos again and, leaving aside all talk of Masonic secrets, endeavoured to use their powers of rhetoric to convert him to their Faith, or at least to convince him that his imprisonment was God's work, and all they wanted to do was save him from damnation. Coustos answered all arguments 'to the best of my slender abilities', refuting their claims of the infallibility of the Pope, and the great benefits to be obtained by being converted to their Faith; he said that he had resolved to live and die a Protestant. In his book, Coustos wrote of 'the Divine Goodness which graciously condescended to support me under these violent trials, and enabled me to persevere to the end.' He speaks of his 'shield and buckler' several times, and avows that it was only his faith in his Creator which carried him through his trials.

An interesting point to note is Coustos' apparent eloquence while undergoing the examination, and the inability of the supposedly skilled Inquisitors to counter his arguments. Indeed, I may say that were I able to think at leisure as well as Coustos apparently did under pressure, I would be well satisfied.

At length, the Inquisition charged Coustos with belonging to a horrid sect, which compounded sacrilege, sodomy, and many other abominable crimes. The charge further stated that, as the prisoner had refused to reveal to the Inquisition the true nature of the sect, he might be prosecuted with the utmost rigour, even with torture.

Coustos wrote that he refused to sign this charge, and was then commanded back to his dungeon without any chance to justify himself. Some weeks later, he was again summoned before the Inquisitors, when he used the opportunity to extol the benefits and good works of the Craft. I will not include his long speech here; suffice it to say that it reads as though from the pen of a professional writer, rather than from a man who had just spent six weeks in a dungeon.

Shortly after this, Coustos was brought before His Eminence Cardinal da Cunha, Grand Inquisitor for Portugal. Coustos was asked if he had anything further to add to his statement and, when he declined, was then condemned to the torture chamber.

Bro Vatcher states that the only official tortures in Portugal were the strappado and the rack. Coustos claimed that he had been subjected to torture on three separate occasions; on the first occasion he was subjected to the rack; six weeks later, he suffered 'another form of Torture', 'repeated thrice'; two months later, he underwent 'another form of Torture twice.'

When he had partially recovered from these tortures, Coustos was sent to the auto da fe. Perhaps because he was a non-Portuguese Protestant, and not able to be reconciled with the Church, Coustos was condemned to the Galley for four years, a relatively light sentence. As you have already been told, he was reprieved, having spent 15 months in custody before sentence, and having served 5 months of his sentence.

Well, that is (very briefly) Bro Coustos' own account of his trial by Inquisition, and in it he states categorically that he did not disclose any Masonic secrets, refused to sign any documents placed before him by the Inquisitors, and generally gave as good as he got. The other side of the story is told in the Inquisition documents; if they are correct—and I have no real reason to doubt them—then Coustos embroidered his tale to suit his own ends.

According to the Inquisition documents, Coustos was admitted to prison on 14 March 1743 and, having petitioned an audience with the Inquisition, he was brought before Inquisitor Manoel Varejaoe Tavora on the morning of 21 March 1743. Asked for what reason he requested an audience, Coustos replied that it was for the purpose of confessing offences, and that he would tell the whole truth, whereupon he proceeded to reveal the secrets and mysteries of the Craft.

After describing the ballot for initiation, Coustos told how the Master placed the Candidate 'in the form of a square', and instructed him to advance. He recited the Obligation in full, and summarised the subsequent ritual of Initiation. If the Notary has the confession recorded correctly, Coustos described the *signs* (in Document number 13) as follows:

. . . which is the putting of the right hand in front of the throat in the manner of seeking to cut it, and then allowing the right arm to fall straight down remaining fully extended; and also gives him the following signs: to take the right hand of another person and place his thumb upon the last joint of the other finger next thereto, there thus being embraced the greater part of the hand, and saying at the same time *Jachem*, as also placing the right hand on the left breast, and from thence placing the hand on the last joint of the principal finger, and saying at the same time the word *Boas* . . . the above signs appertain to those newly joined who are called Apprentices and [*Fellow Crafts*], and that those who attain to the title of Master have other different signs which are the following: placing the thumb, the hand being open, upon the heart, and then taking the hand of the other companion and grasping the wrist thereof with his fingers, and saying at the same time the words *Mag Binach* . . .

He described the lodge room, telling of three candles placed on a table, signifying the sun, the moon, and the Master of the lodge, of two columns and chalked designs on the floor of the lodge (which would be familiar to us in a slightly different setting), and of the presence of a square, compasses, level and plumb rule. He went on to tell the Hiram Legend in full, and said that the words *Mag Binach* meant 'it did stink'. He gave considerable detail of the ritual, and legendary Masonic history, and named his brethren and the meeting places of the lodge.

It is interesting to note that Coustos omits certain signs which are well known to us, and which one would have expected him to have learned in his English lodges. I conclude that either they were not in use at that time, or that Coustos concealed these, at least, from the Inquisition.

The hearing was adjourned for the day, after the confession had been read to him, and the Inquisitor, the two Notaries present, and Coustos signed it.

The confession was resumed on the morning of 26 March 1743, before the same Inquisitor, but with a different Notary. Coustos spoke of the destruction of the Temple of Solomon, and of the finding 'below the First Stone' a bronze tablet, on which was engraved the word, JEHOVAH. He spoke of the reasons for secrecy, and of Charity, and named two more brethren. This confession, also, was read over to Coustos, and he and the others present signed it.

These two documents, numbered 13 and 14, are among the documents available (in translation) for your perusal. Bro Vatcher provided, in 81 *AQC*. at page 12, photographs of Coustos' signature from the Inquisition documents and from the Minute Book of the Coustos-Villeroy Lodge in Paris.

Up to this point, the Inquisitor and the Notaries thought that Coustos told the truth and was 'worthy of credit', but they thought that there was more to it. On 30 March, and again on 1 April, Coustos was brought before Inquisitor Varejaoe Tavora (and a different Notary) and examined on his confession. It is clear from Documents 15 and 16 that they considered that he was concealing from them the true nature of the society. They could not believe that men would submit themselves to an oath containing 'such extraordinary penalties for such a ridiculous motive', unless there were 'some greater influence which would direct their will, and make them ready to submit to such severity'. Coustos replied that the penalties were introduced 'more for instilling respect and fear in those who newly joined than for the object of carrying them out', and that he recognised that 'it is a mistake to impose such severe Oaths for matters of such little substance'.

The Inquisitor continued to probe the seeming inconsistencies in Coustos' confession, and Coustos was unable to give replies that would convince the Inquisitor that he had concealed nothing of the aims and conduct of the Craft. From a safe distance away, in both time and space, it is apparent that the Inquisitor did his job fairly and competently, and that Coustos replied honestly, to the best of his ability, revealing what must have been a better than average understanding of the Craft and its origins. Sadly, good will was not sufficient to save him from what was to come. Coustos signed the 'record of interview', and was returned to his dungeon.

Apart from a formal document dated 2 April 1743, the Inquisition papers reveal nothing further until 14 November 1743, when the prisoner was brought before Inquisitor Varejae Tavora to answer questions directed mainly towards his personal history and religious upbringing. On this occasion, and again on 18 November, he was given further opportunity to 'confess', to which Coustos replied that he had reflected carefully, and had nothing more to confess.

It was not until 11 December that Coustos was formally charged with:

- 1 Ignoring or spurning the Papal Bull *In eminenti*, and flouting public morals by introducing an illegal and divisive sect to the country.
- 2 Being the head of an assemblage of Freemasons, continuing to initiate persons into the assemblage and conduct the rites of the sect after he became aware that it was banned by His Holiness, the Roman Pontiff.
- 3 Failing to make a full and frank confession, and giving a diminished, pretended and simulated version of the sect's activities to the Tribunal, pretending that only good was embodied in their practices, where the reverse must be true, as only heretical, injurious and treasonable things would need to be practiced with such secrecy.
- 4 Despite charitable admonishment, refusing to find Grace, by insisting that his false and heretical confession was true, and by refusing to admit to what damnable end he had introduced the sect into Portugal.

Note that nowhere in the Inquisition documents is there any accusation of sodomy; this allegation is only to be found in Coustos' book.

Three Lords Inquisitors and four Deputies met on 20 February 1744 to consider the charges. They decided, although he was a foreign Protestant heretic, to put him to the torture, as recorded in Document 22:

... this case being expressly excepted in the concordats which were made with Foreign Princes as is clearly stated in our Regulations, Book 3, chapter 5, section 6, and has already been done on many occasions by the Inquisition ... And that all the more so he should be put to the torture without any further delay, so that the real truth may be discovered, he should be given a turn of the rack he should only be subjected to the first turn of the wheel ...

From here the documentation is unclear. It appears that, although Coustos was sentenced to 'one turn of the rack', he may have been tortured on two occasions. Document 23 is a short document, dated 6 March 1744, and signed by five persons. The full translation is as follows:

Having examined in this House of the General Council, in the presence of Your Eminence, these acts, offences and confessions of John Coustos, a Protestant diamond-cutter, born in the Canton of Basel and resident in this City, as herein contained, and he having assented to the same, before

any judgment he should be put to the torture, and being in the opinion of the doctor and surgeon able to bear it, he was given a turn of the rack at the discretion of the Inquisitors who had heard his case in the House; all this being done, he was sent to the Council; all this being done by their command on March 6th, 1744.

And yet, Document 24, dated 25 April 1744, outlines a different type of preliminary procedure, as if the prisoner had not already been tortured, and followed by the torture duly recorded as follows:

On the twenty-fifth day of April in the year seventeen hundred and forty-four, in Lisbon, in the Palace, in the room set aside for the torture of the Holy Inquisition, being present in morning session at ten o'clock, the Lords Inquisitor Manoel Varejae Tavora, and Deputies, ordered before them the accused John Coustos, prisoner described in the documents of the case, and being present he was administered the oath of the Holy Gospels, on which he placed his hand, and was charged to tell the truth and keep it secret, all of which he promised to do, and he was at once told that, from the nature of the chamber in which he found himself, and the instruments present therein, he would readily understand how arduous and thorough would be his examination, which he could avoid by truly and faithfully confessing his sins, and on declaring he had nothing more to say he was sent below, and the Doctor and Surgeon and the other Ministers of the torture approached the Bench where they were given the oath of the Holy Gospels, on which they placed their hands, and promised faithfully and truly to carry out their duties, and the torture prescribed for the accused was then ordered to be executed, and stripped of those clothes which might impede the proper execution of the torture, he was placed on the rack and the binding up commenced, and he was then informed by me, the notary, that if he died during the operation, or if a limb was broken, or if he lost any of his senses, the fault would be his, and not of the Lords Inquisitors and other Ministers, who had judged his case according to its merits, and being bound for the occasion he was given the full torture prescribed, which lasted more than a quarter of an hour, all of which took place and is attested by the said Lords Inquisitor and Deputies.

Note the similarities between the account in Document 24 and Coustos' account of the first time he was tortured. Could it be that Document 24 records the first and only time that Coustos was tortured, and that document 23 is merely a confirmation on 6 March by the General Council of the decision of the Tribunal on 20 February? Document 23 refers to 'this House of the General Council', and the presence of 'Your Eminence'—surely a reference to the Grand Inquisitor, Cardinal da Cunha. I suggest that there may be a grammatical error, a question of verb tenses, either in the initial recording or in the translation.

If document 23 read:

... he should be put to the torture, and if in the opinion of the doctor and surgeon able to bear it, he was to be given a turn of the rack ...

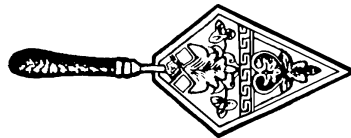
there would be no conflict in the Inquisition documents. This interpretation is supported by an entry in Document 26, dated 15 May 1744:

... the final assent of the Council was given on March 6th of the present year, by which the prisoner was to be sent for torture and there should be given a turn of the rack ...

Be that as it may, in June Coustos was required to take and sign yet another oath to keep secret the proceedings on the Inquisition, and then was taken to the auto da fe and sentenced to serve four years in the Galley and to pay certain costs. The Galley was not, as you might imagine, a boat, but a prison. The British Government, which carried considerable financial and military weight in Portugal, made successful representation to

have him released. It was arranged that Coustos leave Portugal for England on a Dutch warship in November 1744.

I have been unable to ascertain what happened to Bros. Boulanger and Richard. The official list of prisoners who walked in procession at the auto da fe on 21 June 1744 includes Coustos, Mouton and Bruslé. Unlike Coustos, these other two were Roman Catholics and, having recanted, were merely banished, and were required to pay a lesser bill of costs. Bro Coustos said, in his book, that he took Bro Mouton with him on the Dutch warship, but it seems unlikely that anyone banished in June would linger in the vicinity of the Inquisition until November. That is just one more discrepancy in this unhappy story.



PART IV—JOHN COUSTOS, SECRETS AND SECRECY

by WBro Peter Lott, Grand Steward

Thus far, we have heard a fascinating account of what to many of us has been hazy and unreal, but it has been ably fleshed out and made substantial by the previous speakers. My task is to discuss what are or are not Masonic secrets, and why there is a need for secrecy, all in relation to our present day understanding of these matters, and in the context of Bro Coustos. We must appreciate, of course, that we are modern Freemasons, secure in the knowledge that for the most part we are respected and accepted, and that among many we are considered to be a force for good in the world. It was not so in Portugal in John Coustos' time.

We speak of shielding the repository of our secrets against the attacks of the insidious. What are these repositories, what secrets, and who or what are or were the insidious? Is it all a meaningless phrase handed down from Master to Apprentice in these safe, secure modern times, or is it based on terror, mutilation and death, as was threatened—and carried out—in the days of John Coustos? I have studied more than a hundred pages, culled from the thousands dealing with the Portuguese Inquisition, taken from Bro Coustos' own account, the research of learned scholars, and translations of the minutes of the interrogation and torture sessions written by the actual Inquisitors themselves. In a situation like that, would I have been prepared to go to the stake with the secrets still locked in my breast? Would you have? I don't know, but let each Brother ponder the point before making judgment on what he hears tonight.

What is secret, and what is secrecy? I refer you to our ritual:

Secrecy consists of an inviolable adherence to the Obligations you have entered into never to improperly disclose any of those Masonic secrets which have now been or may at any future period be entrusted to your keeping and cautiously to avoid all occasions which may lead you inadvertently so to do.

That is what we are not to do to them, but what are they?

Secrets are, among other things, the marks by which Freemasons are known to each other and distinguish them from the rest of the world. They are not just grips, pressures, words, stances and attitudes, as these things can be discovered and copied by almost anyone. They include the phrases from the rituals of the various Degrees and Orders; they are slightly archaic or old-fashioned turns of phrase or ways of expressing ideas, or seemingly mild and innocuous phrases which are in fact pregnant with hidden meaning. How many of the brethren here tonight would fail to notice the word ... if it came up in conversation with a stranger? I think that every Freemason would recognise it. However, you all know that there is a simple, though meticulous, *pas de deux* to follow. Somehow he would find himself answering your question as to how he came by that characteristic and who it was who taught him. Similarly, he would satisfy himself about you, until you are both in a position where you can speak freely with each other.

As the correct challenging and answering unlocks so much of importance, too much caution cannot be exercised on such occasions, and a Freemason must at all times be alert lest he should inadvertently lead others to unwittingly violate their Obligations. The most vivid incident which comes to mind is a personal one. About 25 years ago, while still an Entered Apprentice, I attended with my father, several uncles and many cousins at the Installation of another cousin as Master of Lodge Marlborough. Being an Entered Apprentice, and of short duration in that rank, I decided that the safest way to get through the evening was to stick tight to my father, for in my eyes he, as a Past Master, could do no wrong, and by copying his example neither could I. It was all very confusing out in the ante-room, very noisy, with people calling out unintelligible things in loud voices. Suddenly, I saw my father lined up and about to disappear into the lodge room, so, with a mighty scramble, I forced my way through the crowd and got behind him just as he went through the door. He leaned over and murmured something to the Grand Lodge Officer at the door, who nodded his head and smiled, and in Dad went. I leaned over and murmured to the Grand Lodge Officer the only word which had been entrusted to me; he nodded his head and smiled, and in I went. The look on the face of the Grand Director was really something, when he saw me standing in my little white apron in the middle of a Board of Installed Masters. On the way home, I asked Dad what would happen to me. 'Nothing to you, son,' he replied, 'but I think someone will probably have a chat with the Grand Pursuivant.'

Secrecy, to a modern Freemason, has changed markedly during the quarter century of my membership. In those days a man such as my father, who was a credit to the Craft in every aspect, was not permitted to suggest even to his son that he would like him to join the lodge, on the grounds that it would be a violation of secrecy, and also a suggestion that the son would not be coming entirely of his own free will and accord. I wonder how many first-rate prospective members have been lost to the Craft through them not

knowing how to ask to join. My late brother did not ask, and he never did join; that was one well-educated, keen and very analytical brain lost to Freemasonry. The rules have been relaxed now, and brethren may use their own initiative and common sense in the recruiting of candidates.

In the past, attempts were made to enforce secrecy by horrifying oaths and penalties, which these days some brethren find objectionable. Therefore, we have seen them watered down from definite penalties to ‘traditional penalties’, and then to ‘symbolic penalties’. What the next wishy-washy variation will be I do not know.

To the modern Freemason, secrecy should always be—and I venture to say that it mostly is—a matter of great importance. It is linked securely to the reason for disclosure, and a Brother’s actions should be governed by what he perceives that reason to be. Over the years, I have found only five reasons why disclosures are made:

1 *By order in open lodge*

This is normally part of ritual, or forms part of the teaching of Freemasonry, and is made under the authority of the Master, and is thereby lawful.

2 *Proving the credentials of a visitor to your lodge*

Again, this is done under the authority of the Master, either in person or by an experienced Brother detailed by him for that purpose, and thus is lawful.

3 *Testing an acquaintance whom you think may be a Mason*

This can be done in ways which would be quite unintelligible to the other person if he is not of the Craft, and yet may be the start of a warm, personal social contact if he is.

4 *Financial gain and privilege*

Fortunately, this is not as prevalent as some sections of the community think it is. In my job, I purchase or recommend for purchase items of all kinds, some in excess of \$100,000. Some salesmen try to take advantage of the fact that I have never made a secret of belonging to the Craft. However, any salesman who makes reference to the age of his ... or the fact that he was taught ... or that I need a new set of ... leaves with an empty order book.

5 *For aid in distress*

This has only happened to me once that I have been aware of, and it might seem strange that it happened at all in this supposedly controlled, guided and signposted age. A few years ago, I was helping my son, Linley, stow his luggage on the Melbourne Express when, half-way down the carriage, I stopped and asked a rather elderly Lebanese man if I could help him. In badly fractured English he asked for some information necessary for him when he got to Melbourne and which, fortunately, I was able to give him. Linley could not understand at all how I had known the old gentleman needed help. However, about a year later, towards the end of the ceremony of his Raising, Bro Linley did see something that he had seen before but which, at the time, had meant nothing to him. *[Sign demonstrated]*

To hark back to an early part of this lecture, we agreed that we were morally bound to protect the repository of our secrets from the attacks of the insidious. That repository is,

in fact, each and every one of us. We receive the secrets of Freemasonry into our hearts and minds to use, to improve, and above all to safeguard, for the betterment of all Freemasons present and yet to come.

It was claimed by Coustos that he held those secrets inviolable, and for many years he was considered a model for other Freemasons to hold as their perfect ashlar. Later research into the records of the Inquisition seems to show him to have been fainthearted and ready to divulge all that he knew at the first hint of torture, or at the promise of exemption from it. There are many who once revered Coustos who now revile him for his alleged pusillanimity, such as we find recorded in the official papers of the Inquisition, but I would ask all who take that view to ponder on the official record of the Watergate Affair and to check that with the real facts that later emerged. Note that no member of the Inquisition who took part in the trial of Bro Coustos ever had to answer in public to any dispute as to the accuracy of the record of the proceedings, and guess who made that record of the proceedings—none other than the Inquisitors themselves!

Bro Prof McLeod seems to feel that Coustos, at some risk to himself, deliberately misled the Inquisitors by giving wrong or misleading answers to their demands for information—perhaps yes, and perhaps no. While I must acknowledge the Professor's dedication, his meticulous research, reasoned summation, and moderate attitude, tempered with wisdom and compassion, it is impossible for me to complete reading his treatise without jumping to the immediate conclusion that Bro Coustos sang like a bird. We may well call in vain for a Brother to step forward and cast the first stone, or ponder on our own firmness of purpose in the face of such adversity, but that does not alter the facts.

This talk is not intended to be either a condemnation or an apology for John Coustos, even though most of what I have said so far seems to outline my own prejudices about him. Be that as it may, I have come to the view that he was a good man brought face to face with a mighty, evil force which was intent on breaking him, and to which he succumbed.

Bro McLeod, a giant of a man in terms of Masonic research, is a little more charitable, a little more even-handed and far better informed than any of us. He feels that Coustos had to walk a fine line. Total refusal of the Inquisitors' demands could have meant torture, followed by a hideous death, while the release of carefully screened information could have satisfied the Inquisitors and saved many practising Masons from an unhappy fate. Coustos may have considered that partial information was of less use to the Authorities than none at all, because if they used that incomplete ritual they would not only fail to gain entry, but would alert the brethren to the presence of cowans and intruders. Again, other brethren taken by the Inquisition, when required to state how many other Freemasons they knew, gave an average of eighteen names each, while Coustos gave only twelve (if you don't count the two he doctored in from other lodges). We know that he was a man of intelligence, yet he seems to have forgotten the names and even the existence of his Senior Warden and half the members of the lodge of which he was Master. These brethren, through Coustos' 'absent-mindedness', escaped the net.

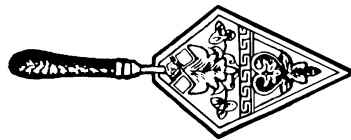
Coustos is said to have been the Master of five English lodges, had been the Master of a French lodge, and was the reigning Master of his lodge at Lisbon. He has been

described as a man with a brilliant mind, and yet, if one reads what he disclosed to the Inquisitors as a complete exposure of Freemasonry, one gets the feeling that he would have been a DC's nightmare. As this was not the case, there remains only the explanation of Bro McLeod that Bro Coustos bravely fought his little war against anti-Masonry, and won. If he did falter, we should merely shed a tear of sympathy for any failure, and add up the score in his favour.

As so many revelations have been made against Freemasonry, and so many books have been written by Masons as well as others, it is well nigh impossible to say what is or is not secret in Freemasonry. The only sure thing is the group of dots in the ritual book, matters which are never written, even by abbreviation, but are passed from Master to Candidate during the course of the various ceremonies.

To summarise this lecture, I can do no better than to quote this:

The art of keeping a secret is to keep secret the fact that you have a secret to keep.



PART V—COMMENTS ON COUSTOS AND FIDELITY

by Bro Tony Pope, Junior Deacon

Brethren, it may well be argued that John Coustos is not on trial here tonight. He is not present in person for the very good reason that he is long dead. For the same reason, he cannot be legally represented, neither can he be libelled or slandered, nor sue or be sued. We are not his judge and jury. We have no such authority, and can apply no effective sanction. There is not even a prosecutor or formal accuser present. The speakers tonight have been free to set the facts before you impartially, or coloured by their own opinions, as they chose.

On the other hand, it may be argued that Bro Coustos stands trial each time that another brother considers the events related to you tonight. At the time John Coustos was made a Freemason, he would have taken an Obligation somewhat similar to our own. It is probable that he understood, as we do, that the horrendous penalties cited in that Obligation are traditional or symbolic, and that they could not have been enforced by his brethren without them breaching their undertaking to abide by the civil law. The penalty which is real, and not fanciful or symbolic, is that of being judged 'a wilfully perjured individual, void of moral worth' and unfit to associate with one's former peers. It is in this respect that each of us may determine individually whether Bro Coustos is deserving

of our esteem. No brother is obliged to reach a conclusion on this issue; he may, for any of several good reasons, be unable or unwilling to reach a verdict. Neither is he obliged, if he should reach a verdict, to inform others of that decision. We are, therefore, not a jury. Nor are we obliged to submit the 'evidence' to any particular set of rules of evidence and procedure. Every brother is free to set his own standard and burden of proof, as seems fair and just in the circumstances, and if he reaches a verdict, it may be, as in Scottish law for example, guilty, not guilty, or not proven.

To assist you in your verdict, if you wish to reach one, I shall remind you of some of the facts presented by the previous speakers, inform you of a few details not mentioned by them, and offer a line of reasoning which you are free to accept or reject as you choose. It may help if I formalise the charges which, as I see it, may be levelled at Coustos:

- 1 He was false to his Obligation, by improperly revealing the signs, grips or tokens, and words entrusted to him.
- 2 He betrayed the names of his brethren, well knowing that they also might be arrested in consequence.
- 3 He falsely represented in his book that he had maintained his Obligation.
- 4 He failed to keep the oath he gave to the Inquisition to keep secret the proceedings of the Inquisition.

The evidence in support of these charges is derived from the published researches of Bro Vatcher and Bro McLeod, and, in relation to two of the charges, from the book, *The Sufferings of John Coustos*, extracts of which are contained in Bro Vatcher's paper. These secondary documents are available for your perusal tonight. We are at liberty to inspect the 1745/6 English edition of the book in our own Grand Lodge library. We cannot readily examine either the original documents of the Inquisition, which are held in the Torre do Tombo Archives in Lisbon, or the photographs of them which were examined by Bro Vatcher and the brethren who translated them, since they are in England. Nevertheless, there is strong (indeed, overwhelming) evidence that they are genuine. If any brother is in doubt as to the authenticity of their origin, or the accuracy of their translation, I will be happy to discuss these topics with him later. For now, if you have any doubt, I ask you to assume that they are authentic.

Whether the contents of the documents are a true and correct record of what transpired is a different question. I should add that there are many more documents which have been translated, that have not been discussed tonight. They include an earlier enquiry by the Inquisition, reported by Bro Vatcher in a later paper, 'A Lodge of Irishmen at Lisbon, 1738', (1971) 84 *AQC* 75, and the so far unpublished trials of Coustos' brethren, Mouton, Bruslé and Richard. But we are concerned primarily with the documents relating to Coustos. I shall refer to the others only where they tend to show the Coustos documents to be more or less likely to be true.

Now let us consider the circumstances in which the confessional material was obtained. Coustos was arrested by warrant. He alleges that he was isolated and arrested by a trick, but, even so, I doubt if that would invalidate the warrant. He was taken to a

cell and left there for a week. No doubt he had heard rumours of what happened to prisoners of the Inquisition, and may even have previously encountered survivors with first hand experience. He was kept in isolation, in far from comfortable circumstances, and in all likelihood heard noises which would tend to confirm his worst fears as to torture. Then, after the softening up period, he was advised by the gaoler that the usual procedure was *to petition for an audience*. Note the clever conditioning of the prisoner in preparation for confession. He was not interviewed at all until the isolation, the conditions, and his own imagination had reduced him to the state where he was prepared to plead to be allowed to appear before the Inquisition.

There can be no doubt that if such a procedure were followed today, our Courts would be bound to exclude from the evidence any confession subsequently obtained, on the grounds that it was not made voluntarily, of his own free will. But that is not the point. We are not considering whether Coustos was guilty of any charges laid by the Inquisition, but whether he revealed certain information entrusted to him. On the one hand we have Coustos' subsequent denial that he was false to his Obligation, and on the other we have the detailed 'confessions' in Documents numbered 13 and 14. When Bro Vatcher delivered his lecture to Quatuor Coronati Lodge, Coustos found at least one staunch defender. In proposing a vote of thanks to Bro Vatcher, the Master of the lodge, Bro J R Clarke, said:

In view of Coustos' steadfast adherence to his religion, even under torture, I find it hard to believe that he would treat his Masonic obligations lightly and at the first session make such a detailed confession about what happened in lodge. It would be interesting to know whether there are any other Inquisition documents which show that a prisoner, later to be proved so uncooperative, had 'petitioned' for a hearing to confess so soon after being arrested. I find the phraseology highly suspicious and feel bound to suggest that the 'confession' was prepared beforehand, that it was read to Coustos and then he was 'invited' to attach his signature.

Bro Clarke makes a telling point. If Coustos had ceased to be a 'heretic', and had converted to Roman Catholicism, he could have 'recanted', and so reduced his punishment. Mouton and Bruslé, being Catholics, recanted, and were merely banished from Portugal. But the records show (Document 21) that Coustos refused to change his religion.

Is it possible that, to use the modern idiom, Coustos was 'verballed'? What was the point of the enquiry? Did the Inquisition already know all they desired to know about Freemasonry, or was the purpose to discover the 'secrets' which they assumed to be guilty secrets?

We now know, from Bro Vatcher's later paper, that the Holy Office had conducted a previous enquiry in 1738. The 'Lodge of Irishmen' had been formed in about 1733. The lodge disbanded voluntarily in 1738, in response to the Papal Bull, *In eminenti*, which forbade Catholics to associate with Freemasonry on pain of excommunication. Just prior to its dissolution, the lodge had comprised 25 members, of whom 16 (including the Master) were Catholics. In the preceding year its membership had included three Dominican missionary priests, two of whom later went to Ireland, which was officially Protestant. They were said to have joined the Craft so that they might receive assistance from Protestant Freemasons in Ireland.

The enquiry, which was conducted among seven of the recent members of the lodge, all Catholics, appears to have been very 'low key' in comparison with the later investigation of Coustos' lodge. There seems to have been no torture, no overtly oppressive acts, and no trial. Between them, the members interrogated revealed all the signs, grips or tokens, and words entrusted to them, together with a broad outline and some details of their ritual. These members were not cross-examined as to detail in the way that Coustos and his brethren were, and the Inquisitors seemed to accept that the secrets revealed were all the secrets known to the members under interrogation. It would be fair to assume, although there is no documentary evidence to support the assumption, that the missionary priests would have already revealed the secrets entrusted to them. The statements of the lay members would simply have served as corroboration.

This would seem to support the suggestion that Coustos was 'verballed'. But what caused the Inquisitors to change their attitude in the intervening five years? Coustos' Inquisitors, in possession of a far more detailed 'confession' from Coustos, refused to accept that, in view of the severity of the penalties contained in his Obligation, the secrets he was sworn to conceal were so 'trivial'. (See Documents 15 and 16). I note that none of the Inquisitors of the earlier enquiry was involved in the Coustos investigation. Is the explanation simply a bureaucratic foul-up? Did Coustos' Inquisitors have access to the earlier documents? To Prichard's exposure *Masonry Dissected* (1730)? Or to information gathered in France and Italy, presumably available to Pope Clement before he issued his Bull?

If they did have access to such information, could they have used it to prepare 'confessions' for Coustos to sign? I think the answer must be:

- (a) if they had the information, in all probability they would have accepted Coustos' denial that there were any deeper secrets unrevealed, either before, or certainly after, torturing him; yet, even after his denials under torture, they did not believe him; and
- (b) the Coustos confessions reveal a wealth of detail not found in the Lodge of Irishmen documents, and much detail (mostly minor) which conflicts with the earlier statements; neither do the 'confessions' faithfully imitate Prichard; in other words, if they had the prior information they ought to have made a more consistent job of the 'verbal'.

There are several other, relatively minor, points which may help us to determine whether or not Coustos made the confessions.

Firstly, one notes that much of the interrogation is in *reported* rather than *direct* speech. See page one of Document 13, the beginning of the 'confession':

Asked for what reason he requested an Audience he said: 'that it was for the purpose of confessing offences pertaining to this Board', whereupon he was admonished that since he had made the very good resolve of confessing his errors.

Such a record lends itself to inaccuracies, and to the insertion of the recorder's words in substitution for the original. This practice is, quite rightly, objected to in our courts, but it does not make it any easier for a totally false document to be produced.

Secondly, the Coustos 'confession' differs in several respects from those of his brethren, Mouton, Bruslé and Richard. Coustos reveals a more consistent knowledge of ritual. It is not surprising that the Master, a craftsman of many years, in three countries, and Past Master of at least one lodge (Coustos-Villeroy), should know more than his brethren. But how did the Inquisitors obtain this greater detail, except from Coustos himself?

As Bro Peter Lott has pointed out, in the 'confessions' Coustos suffers strange lapses of memory in relation to the names of his brethren, many of whom he had initiated, passed and raised. From all the relevant Inquisition documents, Bro McLeod has identified 27 members of the lodge. On 21 March 1743 Coustos could recall only *ten* members by name. Five days later, he remembered two more, including Mouton, his Junior Warden. In his book, Coustos describes the arrest of Mouton as occurring four days prior to his own arrest. Document 10 records the decision to arrest Coustos, Mouton and others. It is dated 5 March 1743. The warrant for Coustos' arrest (Document 11) is dated 9 March, and the record of his admission to prison (Document 12) is dated 14 March. Mouton's warrant has not been published, but the dates we have are consistent with Coustos' account in his book.

Since the Inquisition already had evidence from several witnesses that Mouton was a member, and he was already in custody, one would expect a fabricator of Coustos' confession to include Mouton in the first confession (Document 13) dated 21 March 1743. On the other hand, if Coustos' confession is genuine, why did he not include Mouton with the other ten? Could it have been a half-hearted attempt to avoid betraying his special friend, whom he had known in France? Again, of the other eleven members Coustos named, some had already been denounced by witnesses, and some had not. How did the Inquisitor obtain the names of those not previously recorded? It seems more likely than not that Coustos supplied the names. The first confession also contains the names of three Freemasons who were not members of Coustos' lodge, including Mr Gordon, Master of the 'English' lodge in Lisbon and former member of the 'Lodge of Irishmen'. To Coustos' credit, he revealed fewer names than his brethren, Mouton and Bruslé.

[The next point concerned Passwords and Degree words in the Inquisition documents, allegedly obtained from brethren of the Lodge of Irishmen and the Coustos lodge. So much of this must, of necessity, be excluded, that the whole argument is omitted here—Editor]

Finally, let us return to Bro Clarke's defence of Coustos. At the time, the documents relating to Mouton, Bruslé and Richard had not been translated, and the documents relating to the seven brethren of the lodge of Irishmen were unknown. Bro Clarke could not have known that all of these documents, also, would purport to contain confessions. Could these, too, have been fabricated? As Bro Vatcher asks, 'What would have been the point?' The documents were not intended for publication; indeed, the whole proceedings were shrouded in secrecy, with oaths of silence. And the justification for torture was failure to confess, not punishment for offences admitted or otherwise proved.

But how do we answer Bro Clarke's telling point that Coustos refused to obtain preferential treatment by changing his religion? I think we must consider the religious climate of the times, and contrast the penalties Coustos faced. For revealing secrets and

betraying friends, Coustos risked only calumny and social ostracism, whereas the reward for such behaviour was the sparing of his life and possible avoidance of pain. On the other hand, it is likely that Coustos believed that to betray his Protestant religion was to lose his immortal soul, and that to avoid such a fate he was prepared to pay the price of pain and possibly death.

I leave it to you, Brethren, to decide, if you wish and if you can, whether or not Bro Coustos was guilty of being false to his Obligation, betraying his brethren, and falsely representing that he had maintained his Obligation.

On the fourth charge he is technically innocent. The oath he gave to the Inquisition to keep their proceedings secret was made under duress. This is clear from both the Inquisition documents and Coustos' book. The oath was, therefore, invalid and not binding.

Whether or not he was guilty of the other charges, only the Great Architect now knows with absolute certainty. We can only speculate, and perhaps ask ourselves what value we place on Honour and Fidelity, and what price we would pay to maintain them.

I would like to leave you with a more cheerful thought. In his *Encyclopedia of Freemasonry* (1946 edn), Bro Albert G Mackey comments:

John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets are locked up in the repository of faithful breasts.

If we accept the Inquisition papers as both authentic in origin and reliable in content, then Bro Mackey was wrong on two counts; Coustos can no longer be cited as a shining example of Masonic fortitude and fidelity, but his 'confessions' and those of his brethren aid our research into the ritual and customs of the Craft at that time. Indeed, it may be possible, on some future occasion, to present a re-enactment of a meeting of the Coustos lodge of Lisbon.

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Editor's postscript [July 1986]

It is ironic that in April Bro Peter Lott should say: 'We have seen them watered down from definite penalties to "traditional" penalties, and then to "symbolic" penalties. What the next wishy-washy variation will be I do not know', and in June we should read in the *Adelaide Advertiser* that the United Grand Lodge of England has 'decided to remove references to physical penalties in candidates' obligations.'

The Press Association report (*Advertiser*, 14 June 1986) goes on to say:

... candidates had to repeat the promise that if they broke their oaths they faced: 'Having my throat cut across, my tongue cut out by the root and buried in the sand of the sea at low-water mark or a cable's length from the shore, where the tide regularly ebbs and flows twice in 24-hours'...

The report claims that these penalties were 'drawn up' in 1730. Whether the penalty itself is a 'secret' which a Freemason is obliged to conceal is an interesting point, one well worth exploring on another occasion. For the nonce, let us assume that it *is* a secret, and specifically exclude from this postscript any discussion of the modern South Australian or English 'penalties'.

Equally interesting is the claim that the 'penalty' quoted was 'drawn-up' in 1730. Documentary evidence would suggest a later date, probably around 1750, plus or minus 10 years.

The *Edinburgh Register House MS* of 1696 contains the following as the Entered Apprentice's penalty (*The Genesis of Freemasonry*, 1949, by Knoop and Jones, at p.208, with some modernisation of spelling):

Here come I the youngest and last entered apprentice As I am sworn by God and St John by the Square and compass, and common judge to attend my masters service at the honorable lodge, from Monday in the morning till Saturday at night and to keep the Keyes thereof, under no less pain than having my tongue cut out under my chin and of being buried, within the flood mark where no man shall know, then he makes the sign again with...

Prichard, in *Masonry Dissected* (1730), 'exposes' ceremonies of three degrees, but gives an obligation and penalty only in the entered apprentice degree:

All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them to be buried in the Sands of the Sea, the length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 hours, my Body to be burnt to Ashes, my Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons. So help me God.

Like Prichard, Coustos refers to ceremonies of three degrees, but gives only one obligation and penalty, quite similar to the above (Inquisition papers, Document 13, of 21 March 1743). The early French exposures (or such of them as have any claim to authenticity) either copy or vary only slightly from Prichard. See *Early French Exposures, 1737-1751*, edited by Harry Carr, 1971. It is not until 1760 that we find wording similar to that of the *Advertiser* report. *Three Distinct Knocks* (1760) purports to expose the ritual of the *Antients*, while *Jachin & Boaz* (1762) claims to expose the workings of the *Moderns*. Copies of both these books are in our Grand Lodge library. It may be seen that the Entered Apprentice penalty is virtually identical in both, which suggests that either it was instituted before the formation of the *Antients* in 1751, or the author of *Jachin & Boaz* copied from *Three Distinct Knocks*.

This review was first published in our lodge's monthly magazine, Propaedia, in August 1987. Some of the points raised were subsequently answered by Christopher Haffner's Workman Unashamed, and some lent impetus to changes in the ritual. But Brother Haffner's answers proved inadequate for his personal dilemma, and the changes to the ritual would not have satisfied the late Father Hannah. With the hindsight of another 12 years, this review is worth reading again.

A REVIEW OF SOME MODERN ENGLISH EXPOSURES

by the late Peter Lott, PGStd, and Tony Pope, SD

DARKNESS VISIBLE, a revelation & interpretation of Freemasonry

Rev Walton Hannah

Augustine Press, London 1952 (1st edn June, 2nd edn July, 3rd edn September)

LIGHT INVISIBLE, the Freemason's answer to Darkness Visible

"Vindex"

Regency Press, London 1952

CHRISTIAN BY DEGREES, Masonic revelation in the light of faith

Rev Walton Hannah

Augustine Press, London 1954 (1st edn April 1954, 2nd edn June 1955; 3rd edn, revised March 1957)

THE UNLOCKED SECRET, Freemasonry examined

James Dewar

William Kimber, London 1966.

Introduction

Precisely what in Freemasonry is secret is a subject worthy of a separate paper, and will not be considered in detail in this review. Suffice it to say that both the general nature and the specific contents of our secrets have varied over the years, and even today they vary considerably between jurisdictions.

In the early 18th century the premier Grand Lodge encouraged publicity for the Craft, but endorsed the (ill-defined) secrecy that surrounded the ritual. Masons apparently assumed that they could rapidly expand membership and still keep their 'secrets' secret. Imagine the shock when Prichard's *Masonry Dissected* was published in 1730. Earlier 'exposures' had ranged from pathetic to half-hearted—but here, to judge from the reaction, was the real thing. Even to a 20th-century Freemason, a first encounter with *Masonry Dissected* gives cause for concern.

The student of Masonic history is well aware of later exposures which claimed to keep pace with changes in the ritual, at least up to and just beyond the time of the union of the

rival English Grand Lodges. Masonic historians seem prepared to discuss these exposures quite openly, adding the disclaimer that such works purport to disclose the ritual of former times, and do not refer to present day secrets. Like we lesser mortals, Masonic historians are constrained by their Obligations not to lead the discussion in such a way as to reveal (or confirm) modern secrets.

Consequently, the average Freemason could be forgiven for assuming that exposures ended with Carlile in England and Morgan in America, and that modern 'secrets' remain secret. Not so! For various reasons, among which profit and spite are well represented, exposures have continued up to the present day.

Hannah's *Darkness Visible* (1952) is not the earliest of the modern exposures, nor Dewar's *The Unlocked Secret* (1966) the latest, but of all the sorry trade these appear to be the pick of the bunch. We do not suggest that you purchase the books (and thus reward the authors and publishers), but copies may be borrowed from the Masonic Centre library. Apart from the 'exposures', both books have features worthy of your attention.

Considering the age of these books, it is perhaps surprising that neither of your reviewers had encountered them until late last year [1986]. The first to be discovered was *The Unlocked Secret*. When we read it, we felt something of the shock that our ancient brethren must have felt when *Masonry Dissected* was first published. We discussed the book at length, and agreed it should be brought to the attention of our brethren. References in Dewar's book led us back to Hannah, and the realisation that if we were to include Hannah's books we had an additional problem. We could discuss the 'exposures' of both authors in open lodge, and exercise discretion in what was published subsequently in the *Propaedia*, but we could not explore the real substance of *Darkness Visible* in detail in lodge because it involved a discussion of religious topics.

We opted for a review in the *Propaedia*, which would limit our comments on the 'exposures', but would not unduly restrain comment on the religious aspects. WBro Lott undertook to do the review, but received his final Summons before he could make more than a few rough notes. Therefore, if this review lacks the deft touch, keen insight and gentle humour of the master, please bear in mind that the task was necessarily left unfinished, to be completed by the heavier hand of the journeyman wordsmith.

DARKNESS VISIBLE

Darkness Visible is the earliest and the most important of the books under review. It poses several questions which Christian Freemasons ought to consider, if only to provide answers for troubled brethren. It also contains several criticisms of attitudes within the Craft, of which there may be some justification. The author, however, does not content himself with airing these matters. He also provides 'exposure' of Masonic ritual, concentrating mainly on English Craft and Royal Arch workings, but including far wider sources.

The Reverend Walton Hannah was once an Anglican priest in charge of two London churches, and then Rector of Balcombe, in Sussex. He resigned this living in 1947, ostensibly to devote himself to study and writing. He became obsessed with Freemasonry, seeing the craft as anti-Christian. From various sources he acquired at least a dozen different English Craft rituals and eight Royal Arch, studied all the main

exposures, the historical works of both the 'modern' and the 'legendary' schools, and (unfortunately) read the whole gamut of works on Masonic symbolism and mysticism. Some of the latter he had the wit to reject, but others added fuel to his fire.

Hannah claims to have 'filled in the gaps' in the ritual books, and subsequently to have confirmed his deductions by consultation with unnamed Freemasons. According to Dewar (*The Unlocked Secret*, page 105), Hannah pursued his investigations further. Dewar states:

The Rev Walton Hannah, author of *Darkness Visible*, wrote to me:

What I did not print was that I myself have visited Masonic lodges, have witnessed the conferring of all three degree, plus the Royal Arch . . . and so successfully had I decoded the secrets that I have never been caught as a gate-crashing non-Mason.

Hannah says that he appealed to several Bishops whom he knew to be Freemasons, and sought their answers to his problems concerning Freemasonry and Christianity. He describes their replies as 'evasive' but, reading between the lines, it is clear that at least one Brother Bishop gave him a straight answer: 'Nonsense!'

Then Hannah began to air his views more publicly. In January 1951 the magazine *Theology*, published by the Society for the Promotion of Christian Knowledge, included his article 'Should a Christian be a Freemason'. Several national newspapers got hold of it and gave it the treatment. One headline read:

CHURCH OF ENGLAND SENSATION

KING MAY ACT IN ROW OVER FREEMASONRY

Whatever else might be said of Mr Hannah, the fact that he had been brought to the notice of his Sovereign and his Archbishop, both Freemasons, did not deter him. He confidently expected the theological controversy he had raised to be debated before the Church of England Canterbury Convocation in May 1951. It was not, and Hannah blamed the Suffragan Bishop of Reading, another Freemason. The controversy did come before the Church Assembly the following month. A motion was tabled that a Commission be appointed to report on Fr Hannah's article. The motion was debated, and several prelates rose to defend the craft, including the Archbishop of York, a non-Mason. The motion was put and, having gained only a single vote, was lost.

A year later, Hannah published *Darkness Visible*, which provided a field day for the popular press, and ran to three editions in four months. This book is dedicated to 'Lionel—an operative stonemason' and the frontispiece contains two photographs said to be 'the altar-top of the Holy Royal Arch', showing in each a triangle within a circle, with a series of letters arranged (upper photo) and scrambled (lower). The author states, in his preface:

I have been urged to write this book by many who are puzzled and perplexed, and also by some who have recently resigned from their Lodges and Chapters . . . It is obviously wrong . . . to base any case merely on extracts taken from their context. Hence in fairness to Freemasonry it seems only just that the entire context should be published and made freely available.

And so we have it, the specious self-justification. In the very first chapter, the author intimates that in his view our degree words and passwords are intended to be secret, but are easily deduced by comparison of rituals and the Old Testament, whereupon he

demonstrates his cleverness by revealing his conclusions. He goes on to refer to earlier exposures and says: ‘... the fact that none in this country is altogether up-to-date or dependable is one of my reasons for publishing this book’. Now we are a little closer to the truth. If Mr Hannah had merely wished to provide the context for a presentation of his problem in reconciling Christianity with Freemasonry, he could easily have left the blank spaces where we leave them, in relation to the means of recognition. Instead, he starts with the Royal Arch frontispiece and further whets the appetite of the curious with ‘revelations’ (his word) in the first chapter. What a clever fellow! Or what a spiteful one! Anticipating this judgment, he goes on to say in chapter two:

If it be objected that in giving the signs, grips and words in full I am merely causing needless offence by publishing matters quite irrelevant to the real meaning of Masonry I can only reply that I do so for two reasons. First to prove my contention that there are no secrets in Masonry and therefore that the Solemn Obligations are farcical and even invalid, and secondly, were I to reproduce the ritual incomplete in these particulars it might be insinuated that it was incomplete in other more important particulars too, and that outside knowledge of it can only be very partial.

Of course, without the ‘exposure’ he would have gained much less attention, and might not even have found a publisher. Be that as it may, Part I of the book (some 70 pages) does contain material worthy of consideration.

Part II (140 pages) contains a description of lodge furnishings, full wording of the Craft ritual of the ceremonies of Initiation, Passing and Raising, the Tracing Board lectures, Questions before Passing and raising, and opening and closing in the three degrees; an incomplete Installation ceremony; a description of Chapter furnishings, and full wording of Royal Arch ceremonies of Exultation, Lectures, Explanation of the jewel, and Installation of the Principals. These are said to be English working. We cannot, of course, discuss in this review the extent to which the ‘secrets’ so revealed are accurate, or whether they are also ‘our’ secrets, but we note in passing that the title of the book is derived from the third degree ritual contained therein, in a phrase which we do not use:

Let me beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity.

Part II is followed by three appendixes:

- A. Ritual variations in Scotland, Ireland and USA.
- B. Brief descriptions, with some ritual and alleged secrets, of other degrees in England: Mark Masonry, Knights Templar and Knights of Malta, Allied Degrees, Cryptic Degrees, Secret Monitor, Ancient and Accepted Rite (including sufficient of the 18th degree ceremony for Hannah to describe it as ‘heresy’), Societas Rosicruciana in Anglia, Order of Eri, ‘Operative’ Masonry; comments on irregular Orders in England, and what he describes as ‘poor man’s Masonry’—Odd Fellows, Buffaloes, Forresters, etc. This appendix includes what we see as an example of spitefulness, a gratuitous disclosure in a footnote (page 209) of what are claimed to be RAOB secret words. Also included are some Scottish, Irish and American variations of the ‘higher’ degrees.
- C. Comments on Masonic services in churches.

The work is concluded with an impressive seven-page bibliography, but no index.

Reverting to Part I, we find three main religious questions:

(1) With respect to the Obligations, he says that:

(a) even if the penalties are considered as ‘purely symbolic’, they outrage a

Christian's sense of justice and proportion; they imply that any breach of the Obligations is deserving of much greater punishment than society imposes for treason, rape or murder, even though we do not intend to impose that punishment; and

- (b) apart from the question of penalties, for a Christian the Obligations themselves, taken on the Bible in God's name in an atmosphere of religious solemnity, are so out of proportion to the triviality of the secrets thus guarded that they constitute profanity.
- (2) In spite of official denials, Freemasonry *is* a religion, a pagan synthesis of beliefs which exclude Jesus, Hannah concludes after considering our ceremonies, the public and private remarks of individual Freemasons, and the published works of speculative and mystical Masonic writers such as Wilmshurst, Ward, Waite, Newton and Castells, who (Hannah contends) are never repudiated, but often praised and rewarded. In his view, a Christian cannot worship with a non-Christian, using a 'lowest common denominator' form of worship, and for a Christian to be a Freemason is to deny Christ.
- (3) The Craft ritual endorses a belief in an afterlife where we are selected for the 'Grand Lodge Above' on the basis of piety and virtue ('good works'), whereas the Christian, says Hannah, believes that salvation is only achieved by faith in Jesus, and 'good works' are a by-product of that salvation.

To this extent we agree with Hannah—such questions are not adequately answered by describing them as nonsense, or by pointing to church dignitaries who are Freemasons, or to the 'good works' of the Craft. We, your reviewers, do not consider ourselves qualified to provide answers for anyone but ourselves. We feel that Christian Freemasons should study Part I of *Darkness Visible*, perhaps discuss the problems in informal groups, and possibly even publish the result of their discussions for the benefit of other Christian brethren. For obvious reasons this cannot be organised on a lodge basis but, subject to the Worshipful Master's approval, we see no objection to such publication being circulated with the Transactions of the lodge.

In addition to the theological problems, Mr Hannah criticises some of our most cherished attitudes and beliefs, and we think there is a grain of truth in this criticism. We refer to chapter 7, entitled 'Benevolence, Brotherhood and Tolerance'.

On benevolence, he admits that English Freemasons 'are indeed generous, with a lavishness which often leaves Christian giving far behind', and that *pro rata* the average Freemason gives more support to charitable institutions than does the average Christian. He makes three points, however, each of which is valid: that we are taught to give from what we can spare, without any deprivation of ourselves or our dependants, which he contrasts with the Christian model of the widow's mite, giving until it hurts; that the affluence of the average Freemason is greater than that of the average Christian; and that we boast more about our giving. This last may seem quite unjustified, but is it? We may make the individual gifts quietly, even anonymously, but whenever the Craft is criticised our first line of defence is the charitable works of our Order. There was even a recent article by an Australian Grand Officer suggesting we should publicise our benevolence more widely!

On Brotherhood, Hannah says:

Undoubtedly the greatest attraction of Freemasonry to most of its adherents is not its ritual or religious implications, nor its supposed advantages in business and certain professions, but the warm fellowship of sincere and genuine friendliness and brotherhood at lodge meetings and at after-proceedings . . .

No one indeed would wish to level any criticism whatsoever against this were not Masons inclined a little self-righteously to hold themselves up as an example to the Church in claiming to have achieved brotherhood and mutual love where the Church has failed.

If such a comparison is made by any of our brethren, we agree with the author that such comparison is unfair and misleading. As he points out, lodges exclude persons who are likely to disturb the harmony, and forbid discussion of subjects likely to provoke discord, whereas churches admit all kinds of men, and women, (have no black ball and no tyler) and these days dare not ban controversy. We accept that our brotherhood works not only because of our philosophy but also because we are exclusive; the Brotherhood of Man is an ideal rather than something we have already achieved.

Hannah refers to our claim of Tolerance, based on Anderson's First Charge, and gives what he sees as three examples of intolerance. He says that the craft has a 'hyper-sensitive intolerance' of outside criticism. Upon reflection, we would agree with this; to outsiders the Craft usually displays a silence bordering on indifference, but within our ranks we tend to regard any scrutiny by an outsider as a hostile and unjustified act. We ought to be more self-critical, and be ready to consider outside criticism impartially.

Next, Hannah cites as intolerance the lack of official recognition of the 'higher' degrees and other Orders by the Craft Grand Lodges. This we cannot follow at all, particularly since he concedes that we often share the same premises.

Finally, he makes an allegation of intolerance which we feel is justified but for which we can see no solution. He says that we are intolerant of the bodies we deem irregular, and he specifies the Order of the Eastern Star [in England], Co-Masonry, and organisations on the pattern of the Grand Orient of France.

We note in passing that he does not refer to the Order of Women Freemasons and other exclusively female Orders. Nor does he refer to Prince Hall Masonry and the other predominantly American Negro organisations. Now, there is a convenient stick with which to beat the Craft, and he misses the opportunity!

Apart from the Order of the Eastern Star and the Order of Women Freemasons, the attitude of the Grand Lodge of South Australia would appear to be the same as that of the United Grand Lodge of England towards 'irregular' organisations. We affirm that Co-Masonry and the likes of the Grand Orient of France are outside the definition of Freemasonry as we understand it, and no 'regular' Freemason would wish to see women admitted to our ranks, or the VSL removed from our lodges and ritual. Nevertheless, we gather from reading some of their publications that there are good and worthy men in their ranks, whose aims are similar to ours except for one or two points that we see as essential and they see as optional. It is sad that we find it necessary to prohibit fraternisation entirely. The Craft's attitude towards the 'irregulars' is not different in kind from that of the Church of Rome towards Protestants at the time of the reformation, or of the Church of England towards Nonconformists a century or two later. While there is no

way at present for any regular Grand Lodge to take a more enlightened view without itself being declared irregular, perhaps this will not always be so. Perhaps, at least it may one day be possible for regular and irregular to sit down together at meetings of International Masonic bodies, in the causes of Benevolence and Brotherhood.

In the meantime, we acknowledge that Hannah's allegation of intolerance is justified. The Craft preaches a Universal Brotherhood, but there are many classes of men outside our own Brotherhood whom we require to transform themselves or forever remain excluded. In addition to having different categories of 'Benevolence' and 'Brotherhood', do we also have different categories of 'Tolerance'? Is there yet another charge which might be levelled at us—hypocrisy?

It can hardly have been Hannah's intention, but if his book helps us to 'know ourselves', then he is a benefactor to the Craft.

LIGHT INVISIBLE

Light Invisible is not an exposure, nor an attack upon the Craft. It is an anonymous work which claims to be a defence of Freemasonry by an Anglican priest who is a member of our Order. Why he should choose to hide his identity is readily apparent from reading the book, but why he chose the pseudonym 'Vindex' is unclear. Hannah alleges in *Christian by Degrees* (page 47, note 1):

"Vindex", the anonymous author of this book, has no connection with the authentic "Vindex" who writes in defence of Christian principles in the Coelian press. The theft of this pseudonym was denounced by him in a letter to the *Church Times*, Nov 7, 1952.

The author of *Light Invisible* begins with a savage counter-attack, headed 'A Mason strikes back', which sets the tone for most of the book—a mixture of diatribes against *Darkness Visible*, personal attacks on its author, and eulogies of Freemasonry. A sample of each should suffice to indicate the style (for want of a better word) of this 'defence'.

[*Darkness Visible*] is, therefore, more than the preposterous rubbish which can be ignored with dignified silence. It is cowardly and felonious . . . It publishes solemn and sacred dishonestly discovered secrets which it is utterly forbidden to disclose. It is like stripping a mother naked, and exposing her to the jeers of the profane multitude. (page 11)

Despite the author's profound ignorance of the real and inner nature of Freemasonry, it must be conceded that he is a clever controversialist. Indeed my own first impression on reading his glib yet tortuous logic based on scraps of largely irrelevant and certainly inaccurate data was that Mr Hannah could make out a superficially convincing case for—or against—almost anything if it were made worth his while to do so. It is not for me to question his sincerity, but from what I have myself heard of him in past years I suggest that Mr Hannah could with little difficulty whip himself into a state of self-deceptive sincerity on any topic which would make headlines or place a book in a best-seller category. (page 15)

St John's Day, 1717, was indeed a momentous occasion in the history of the world, charged with a Pentecostal significance of which we in the twentieth century are seeing perhaps only the preliminary stages to the glory that lies ahead . . . But just as the Spirit of God moved up on the face of the waters at the creation of the world, and again descended upon the disciples of Christ in the close-tyled Upper Room on Whit Sunday to mark God's renewed operation in the world through the Christian message, so the mystery of Freemasonry has operated since the dawn of history . . . (page 33).

This type of exaggerated response is likely to harm our cause far more than our detractors

could, unaided. However, with perseverance it is possible to find a nugget among the dross, or if not a nugget at least a few flecks of gold in most chapters. For example, he suggest in chapter 3 that certain brethren who hold senior rank in both the Craft and the Church should reply as a group to Hannah's accusations, and in chapter 5 he makes a point:

Were [Freemasonry] the feeble hotch-potch of bogus mysticism, convivial dinners, high-sounding titles and absurd dressing-up which Mr Hannah presents for our consideration, it would have perished long ago, in company with other forgotten and outmoded clubs and organisations which arise, have their day and sink into oblivion.

Unfortunately, 'Vindex' is not only verbose and prone to exaggeration; he fails to recognise the slightest justification for any of the criticisms made in *Darkness Visible*, and even presents a specious defence to a point which was never raised by Hannah. At page 115, 'Vindex' makes this extraordinary statement:

... Freemasonry in South Africa and in America does not actually admit Negroes to its Lodges at present. There are excellent reasons for this apparent race discrimination which only a mason can fully understand; suffice it to say here that, feelings being what they are, such a step would endanger the Harmony of the Lodge, which is a very primary consideration. Secondly, although Negroes today may technically fulfil the masonic requirement of being "free", their subordinate economic, educational, and cultural position is such that they hardly fulfil the spirit of the pre-requisite to initiation. The point is, however, a trifling one ...

'Vindex' includes in his book a six-page appendix on 'The nature of Freemasonry' by the Rev Dr H S Box, and in the appendix we found this little gem:

... but does Dr Box really imagine that the Masonic scholar will read a book by a non-Mason with anything but scorn?

Our reply to 'Vindex' would be: 'You do not speak for intellectually honest Freemasons, whether scholars or not'. We cannot recommend *Light Invisible* as a worthwhile reply to the questions posed by *Darkness Visible*.

CHRISTIAN BY DEGREES

Apart from the means of recognition, which were not germane to any issue raised, there was some justification for the publication of *Darkness Visible*. Hannah, we think, was genuinely troubled by what he saw as irreconcilable theological differences between the Church of England and Freemasonry. He failed (as he saw it) to get a fair hearing either from his clerical superiors who were Freemasons, or from his peers within the Church. He decided to share his troubles with a wider public and, to achieve the desired publicity, he added material to attract the sensation-loving Press and titillate the curious. We deplore his methods but concede that his questions deserved serious consideration.

We are unable to extend the same charitable view to Hannah's second book, *Christian by Degrees*. This is mainly an amplification of Appendix B of *Darkness Visible*. In other words, the sequel to the 'full exposure' of Craft and Royal Arch ceremonies in the first book is a 'full exposure' of the other degrees—or such of them as Hannah considered would interest the general public. It would be difficult to deny convincingly that profit was a motive behind this publication.

We have no means of knowing how accurate Hannah is, but he purports to disclose the

full ritual of the Ancient and Accepted Rite, particularly the 18th degree (Rose Croix of Heredom) and the 30th degree (Grand Elected Knight Kadosh). He also discloses the Installation ceremony of Knights Templar, the Mediterranean Pass and the Installation of Knights of Malta. None of this is of any concern (or, indeed, of any interest) to us as Craftsmen.

He accompanies this 'exposure' with what he sees as anti-Christian elements of these rituals. Quite gratuitously, since they form no part of his arguments, he 'discloses' passwords and other elements which we assume to be 'secret'. This is consistent with his treatment of Craft and Royal Arch ritual in *Darkness Visible*.

The 'exposures' are preceded by several chapters of material which he must have had at his disposal before writing his earlier book, and which could have been included more appropriately in *Darkness Visible*. This material includes a generally fair and accurate short history of the Craft, under chapter headings 'Exit Christianity', 'The growth of Universalism' and 'Christian remainders'. He then considers the Hiram Legend as a Christian allegory, and gives a short history of the development of the Royal Arch and 'Mark and Ark'.

He concludes with yet another three appendixes and, this time, a brief index. In Appendix A he gives what he claims to be an accurate summary of the initiation rites of the Ancient Arabic Order Nobles of the Mystic Shrine. If he is even ten percent accurate, we would agree wholeheartedly with the distaste he expresses for this conduct. The only way to judge what value can be placed on this particular 'disclosure' is to read both his books and form an opinion on the degree of accuracy generally, based on the reader's own knowledge of the matters alleged to be exposed.

In the third edition of *Christian by Degrees* (1957), Hannah adds (page 207, footnote):

Since writing "Christian by Degrees" I have left Anglicanism and have been received into the Catholic Church. But I have nothing to withdraw or modify in this book, or in its predecessor "Darkness Visible", for I am still convinced that Freemasonry is incompatible with Anglicanism, or with any form of credal Christianity other than Unitarianism . . .

It is ironic that in more recent times (specifically in 1974 and again in 1983) the Roman Catholic Church has relaxed its attitude towards regular Freemasonry.

THE UNLOCKED SECRET

With the benefit of hindsight it is easy to see that it was only a question of time before investigative journalists (as opposed to persons with an obvious axe to grind) turned their attention to the Craft. Some ten years after Hannah's 'exposure', which itself had received considerable attention from the Press, an investigation was begun for a British Broadcasting Corporation television documentary on Freemasonry. James Dewar was producer of the programme, 'Freemasonry, the open secret', which was screened in Britain in March 1965. Brothers Knight and Smyth comment, in the 5th edition of Pick and Knight's *Pocket History of Freemasonry*, at pages 149, 150:

The producer, James Dewar (a non-Mason) invoked also the testimony of such notable non-masonic antagonists of the Order as Walton Hannah (who had been received into the Roman Catholic Church and who died shortly after appearing in the programme) and Lord Soper. To its credit, Independent television [i.e. commercial TV] deliberately refrained then from producing a

similar programme.

The BBC programme was subsequently screened in Australia. WBro Roy Thompson recalls that it was shown in Sydney and created a furore. It was advertised to be shown on a commercial channel in Melbourne, he reports, but it was never screened because the channel was unable to obtain sponsors. One wonders whether British ITV 'refrained' from doing a similar programme from fear of such a reaction by sponsors.

In 1966, Dewar published *The Unlocked Secret*, based on his television programme. Although he does not formally divide the book into 'Parts', but merely into chapters, the material tends to coalesce into three distinct parts: a 'history', an 'exposure', and an examination of anti-Masonry.

The 'exposure' is contained in chapter XI, under the title 'The ordeal of a Master Mason', which could be misleading because in fact it covers most of the working of all three degrees. It does not include the lectures on the first and second tracing boards, or the Junior Warden's charge. These are given in earlier chapters, interspersed in the 'history'. The ceremonies of opening and closing in the three degrees are relegated to an appendix. The book does not attempt to give the ceremony of Installation, nor does it go beyond the Craft ritual except for brief quotations.

The book is copyrighted by Dewar, and contains the following statement:

This book is copyright. No part of it may be reproduced in any form without permission in writing from the publishers except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in a magazine or newspaper or a radio broadcast.

Since Dewar alleges that the words he reproduces are Emulation ritual, and they are in fact identical with Hannah's in *Darkness Visible*, including the filled-in 'blank spaces', he certainly has a cheek to claim copyright. What is new, and quite disconcerting, is the inclusion of photographs from the TV programme. These feature a facsimile lodge room and actors in Masonic dress performing ritual. The Initiation ceremony is illustrated by eighteen photographs, the Passing by eight and the Raising by six.

As with Hannah's (identical) text, we refrain from commenting on the accuracy of the 'exposure'. We can award no marks for originality of text, but the photos are clear and they aptly illustrate the first and second degree ceremonies. Objectively speaking, the third degree illustrations are too sparse; the book would have benefited from more shots of the enactment of the Hiram Legend (particularly by the inclusion of full-length photos of the Wardens in action, and a long-shot of the perambulations) and of the entrusting of the secrets.

The chapters which precede the 'exposure' are not well organised, and some of their headings do not describe the contents accurately. These ten chapters of 'history' are interspersed with lists of Grand Masters and prominent Freemasons, an explanation of the structure of the Order in England, lists of Grand, Provincial and lodge officers, whole tracing board lectures, a lengthy aside on Landmarks, a rambling disquisition on the ritual, its origins and contents, and assorted references to 'exposures', papal bulls and modern anti-Masonry. Each item of information is interesting in itself, but the author ranges too widely, and fails to marshal his facts in a simple and logical sequence. The first ten chapters would have benefited from the attention of a competent editor.

In chapter XII, entitled 'The Christian dilemma', Dewar refers to condemnations of Freemasonry by leaders and official bodies of various Christian denominations. He says, at pages 179, 180:

It should be emphasised, however, that many lay and ordained members of Christian churches are also Freemasons, and some clergy and laity maintain their loyalty to the lodge although their church has ruled against the Craft. This is because the theological issues cannot be reduced to a single completely convincing argument . . . That is not to say that the theological case against Freemasonry is not a strong one: merely that to many Christians the case is unconvincing, or has been insufficiently considered by them. Also an intensity of conviction on both sides of the debate has put into too sharp relief many of the central arguments for and against Freemasonry considered from a Christian viewpoint. Protagonists on both sides have, it seems to me, been guilty of injustice to the other. Not the least of these has been the over-emphasis on debating points provided by the mystic fringe of masonry. Much of the writings of the Masonic mystics are as distasteful and embarrassing to the Craft as they are to Christian readers.

He goes on to consider the theological objections to Freemasonry, quoting extensively from Hannah, Hunt, Box, and the reports of the Church of Scotland, the Presbyterian Church of Victoria, the Greek Orthodox Church and various Roman Catholic publications, among others, before concluding (page 193):

. . . the inescapable conclusion would appear to be that Freemasonry can have no place in the life of a conservative and orthodox Christian. Orthodoxy and conservatism, however, are not the fashion of Christian churches at this time. For a number of reasons the current efforts of many Christian theologians are bent towards achieving compromises which add to the enlightenment or bewilderment of both Christians and non-Christians according to the nature of their beliefs.

After two chapters devoted to the Royal Arch and other degrees, and an interlude to consider Masonic charity, Dewar quotes at length from the South African investigation into Freemasonry conducted by Judge Botha, in which His Honour completely exonerated the Craft. Dewar refers to accusations of nepotism and interference in public appointments levelled at the Craft in Britain, particularly in response to an invitation by the *Sunday Pictorial* newspaper in 1952. He says (pages 231, 232):

The *Sunday Pictorial* went on to point out, however, that many of the letters were anonymous and my own experience of such correspondence supports the probability that none of the 'evidence' offered would have stood the test of presentation in a court of law or of examination by a judicial commission. Indeed, it is naive to expect evidence of this kind to be forthcoming in view of the nature of Freemasonry itself and the hostility, often irrational, that it arouses. There is also the emotional need of many men to find a scapegoat to blame for failure in the quality of the national life, or personal and business careers. The most popular of these whipping boys have been the Jews and the Freemasons.

In chapter XVII Dewar considers the motives of men who become Freemasons. He says that some join because their friends belong, while others do so in order to make the acquaintance of Freemasons; some, of immature personality, are drawn by the mystery and ritual, and exhibit a desire to belong to an elite group to bolster their conviction of superiority. He goes on to consider the effects of the ritual, commenting: 'For the man who decides to join Freemasonry, the rituals of initiation may have such an impact upon him that his original motives for membership are obscured.' After remarking that Masonic secrecy inhibits the development of personality, and may endanger marriages, he says:

One is still left wondering what it is Masons need from these ceremonies, and why it is that so

many men who do not join Freemasonry are able to fulfil all their needs in other forms of clubs or in marriage, or by joining a church, or by pursuing their career . . . The status conferred by a special group's approval would seem to be a large part of the answer. This is emphasised by the number of clergymen who are members, for they are frequently great self-doubters and the career itself often carries little money or power . . .

He concludes that the fact that the Craft cuts across class and religious barriers is an attraction for businessmen, for whom it is a 'super-Rotary' which offers more useful and more influential support; the ritual, in welding the group more closely together, is an instrument of deceit, causing members to adopt a dual morality in their relationships with fellow-Masons and non-Masons. This, he surmises, is the only explanation for the attraction of Freemasonry for men from intelligent and privileged groups.

Dewar entitles his final chapter 'Conclusions', but this, too, is misleading, since he introduces fresh sources, and new quotations from old sources, in a survey of Catholic and other opposition to Freemasonry. His conclusions are contained in the last three paragraphs of the book: much of the criticism of Freemasonry in England is based on ignorance and envy; the secrets of Freemasonry are the grips and signs taught in the ceremonies, and:

The secret of British Freemasonry is unworthy of the fear aroused by different brands abroad . . . it suits our national love of hypocritical compromise. Freemasonry is capable of offering the best of all possible worlds. The Mason belongs to a society which professes universal brotherhood, but is exclusive; the movement condemns patronage, but is capable of conferring it; and, while it maintains it is not a religion, it apes religious ceremonies. Freemasonry exploits deeply rooted desires for true brotherhood and religion, yet offers neither. Its continued existence as a sad shadow across our national life is an advertisement of the fact that many men have stopped searching for true brotherhood and religion and appear to have lost the vision of what these might be.

Well, now we know where Mr Dewar stands with regard to Freemasonry.

As a professional journalist, he says in his *Introduction* (page 13): 'It has been an essential part of my training to prize objectivity as the touchstone of good reporting and I have conscientiously sought to bring that quality to this book.' He adds: 'Where I will be found to have failed, I can only plead that an ignorance encouraged by Freemasonry itself is partly to blame and I have fallen into the trap innocently'.

If one were to confine a scrutiny of *The Unlocked Secret* to chapters XII (The Christian Dilemma) and XVI (South Africa Investigates) one might conclude that the author displays that objectivity he seeks. A wider examination, however, reveals that Dewar has failed, and that the failure cannot be blamed on 'an ignorance encouraged by Freemasonry'. For example, in chapter IX (The Open Secret) he says at page 105:

Freemasons rightly deny they are a secret society, but continue to describe themselves as a society with secrets in spite of the fact that the principles, purposes, laws and rituals of Freemasonry have all been disclosed.

Here, Dewar is saying that not only are we not a secret society but also that we have no secrets left, and yet the first paragraph of his *Introduction* reads:

Many people fear Freemasonry and this book is an attempt to bring their forebodings into the open and to examine them in the light of what may be discovered about the largest secret society in the world.

This is no isolated instance; the opening paragraph of the first chapter begins: 'Six

million men throughout the world belong to the movement known as Freemasonry, a secret society which exists in every country . . .’, and chapter x (Spies and Cowans) starts with these words: ‘A secret society has power, real or imaginary, all the while it hides within the shadow of its secrecy and fear attaches to those aspects of the organisation which are concealed. For this reason Freemasonry deplores exposures . . .’

By itself, this might be explained as slipshod thinking rather than a lack of objectivity. But it does not stand alone. In at least four places Dewar refers to the preparation for, or working of, degree ceremonies as an indignity or humiliation inflicted on the candidate, at pages 28, 236 (twice) and 239, without any inquiry as to the reactions or feelings of the candidates concerned. Is this prejudice, poor investigation, or slipshod thinking? The final chapters (Masonry and Motive, and Conclusions) clearly indicate the author’s bias. Two examples should suffice.

At pages 233, 234 Dewar writes:

Obviously, Freemasonry, with its elaborate rituals, its special props and bag of magic symbols, and its invented secrets, fills the bill infinitely better . . . These Masons also reveal the compensation they find in membership for their inability to build satisfactory relationships with their fellows under normal conditions. The secret society . . . is a prop for the individual until the stage is reached in adult life when the conspiratorial cement can be rejected along with the childish attitudes of gang membership.

The second example is a more subtle line of attack. Brethren will be aware that in the 1950s and 1960s a French lawyer and devout Catholic, *Maitre* Alec Mellor, worked hard to achieve a reconciliation between Freemasonry and the Roman Catholic Church. His best-known book, *Our Separated Brethren the Freemasons*, was published in English translation in 1964, and was very sympathetic towards the Craft. The efforts of *Maitre* Mellor were so successful that in good conscience he was able to become *Brother* Mellor, and is now a Past Master of Phoenix Lodge of Research #30 GLNF and holds Grand rank. But we digress. In Dewar’s ‘Conclusions’, at page 242, we find this statement:

Mr Mellor, however, reiterated many of the classic objections of the Roman Catholic Church against the movement, which he described as “one of the most abominated institutions of all time”.

Although Dewar gives no indication of where in Mellor’s book the phrase ‘one of the most abominated institutions of all time’ is to be found, we took the trouble to track it down, to see it in context. It occurs in the opening paragraph of a chapter on anti-Masonry. Mellor particularises anti-Masonry as: ‘. . . a certain kind of intellectual clumsiness and laziness which tends systematically to explain everything, particularly the misfortunes of a country, by Freemasonry . . . more often what is revealed is a mentality of fear, hatred and persecution. It is a psychosis. Freemasonry is merely its theme . . .’

It is abundantly clear from the context that Mellor condemns anti-Masonry and is saying that Freemasonry is abominated by anti-Masonry. The *Macquarie Dictionary* (revised edition, 1985) defines ‘abominate’ as: 1. to regard with intense aversion; abhor. 2. to dislike strongly.

There is no suggestion by Mellor that because Freemasonry is *abominated* it is therefore *abominable*. But there is such an implication by Dewar. He says that Mellor

reiterated objections of the Catholic Church (true); he also says that Mellor described Freemasonry as ‘one of the most abominated institutions’ (also true). However, there is no justification for linking the two statements, which occur in *separate chapters* on different topics in Mellor’s book. Dewar does not elaborate on the theme of ‘abomination’. Logically, there was no good reason to quote the phrase at all. At best, Dewar included it because it coincided with his own bias against the Craft. At worst, it was included with malice aforethought, to mislead.

An aspect of professionalism to which Dewar does not lay specific claim (perhaps he takes it for granted) is thorough research. He says that he has gathered his evidence from books, magazines, reports, newspapers and personal conversations with Masons and non-Masons. He acknowledges indebtedness to the works of Brothers Gould, Bernard Jones, and Pick & Knight, to Fr Hannah and the reports of various religious bodies. One does not expect precise citation of chapter and verse in a popular (as opposed to scholarly) work but Dewar often makes no acknowledgment at all for much of the material he has borrowed, and does not include a bibliography. It is quite evident that in many instances Dewar has relied on a single secondary source for information, in spite of his claim to professionalism, and has failed to check the accuracy of this source. We shall give a few examples of the resultant inaccuracies.

- At page 65 Dewar (presumably following Bernard Jones, *The Freemasons’ Guide and Compendium*, page 433) gives the date on the Baal’s Bridge Square as 1517, whereas H F Berry (1905), ‘The “Marencourt” Cup and an Ancient Square’, *AQC* 18:13 @ 18, and J H Lepper & P Crossle (1925), *The History of the Grand Lodge of Ireland*, vol 1, pp28–30, give the date as 1507, which is confirmed by a facsimile of a brass rubbing of both sides of the actual square.
- At page 72 Dewar lists the Grand Lodges recognised by the United Grand Lodge of England, and omits Belgium, which was recognised in March 1965, at least nine months prior to publication of the book. At page 82 he says that *La Grande Loge Nationale Française* (GLNF) was founded in 1914, whereas it was formed in 1913 and recognised by UGLE the same year.
- Dewar says at page 94: ‘The barbarous penalties . . . derive from the medieval lodges’, whereas there is no documentary evidence earlier than the late 17th century (eg *Edinburgh Register House MS*, *Chetwode-Crawley MS*) to indicate that there was any physical penalty associated with any Masonic ceremony or practice. At page 114 he refers to the *Haughfoot Fragment* as a fragment ‘torn from’ the minute book!
- He claims (page 248) that ‘negro lodges constituted under Prince Hall’ are recognised by UGLE. This is probably copied from Mellor’s *Our Separated Brethren the Freemasons* at page 282. Mellor’s error is probably based on the fact that a warrant was issued by the *Moderns* to African Lodge #459 (later #370) in 1784. This lodge, like all the others in what is now USA, was omitted from the rolls in 1814, following the union of the rival *Antients* and *Moderns* in December 1913. Dewar also speaks of a single Negro lodge ‘among a great many founded by Prince Hall’ recognised by the Grand Lodge of New Jersey. This is either sloppy research or sloppy writing. Clearly, he is referring to Alpha Lodge #116 of Newark, NJ, which was founded under the jurisdiction of the Grand Lodge of New Jersey by white Freemasons for the express purpose of initiating Negro candidates. It is now predominantly but not exclusively Negro in membership, and has always been considered ‘regular’.

All in all, despite the novelty of the photographs of the ceremonies and the general fluency of his writing, we are unable to grade Mr Dewar’s craftsmanship higher than B minus.

Comments

Both Hannah and Dewar pose the question as to why we persist in referring to Freemasonry as a society with secrets, when all has (apparently) been revealed. Neither found the answer, which is threefold. We are bound by tradition and our Obligations not to reveal what was disclosed to us as being secret, and it follows that we cannot publicly confirm or deny that those secrets have been exposed, and may not reveal them to a candidate except under a similar Obligation. At a different level, we impart the deeper secrets of Freemasonry by example, by the manner in which we perform our craft. And deepest of all, we discover secrets for ourselves, which *cannot* be revealed even to other Masons, because they are derived from personal contemplation of the symbols of Masonry. Mere knowledge of the ritual does not make a Mason, just as knowledge of the *Manual of Military Law* does not make a soldier. No outsider can properly practise our craft, and thus it is true to say that exposures do not reveal our secrets.

Although the books under review might help a non-Mason to breach our defences, as Hannah is said to have done, they cannot teach him to be a Mason, but only to have the surface appearance of one. On the other hand, Masons can learn from these books if they study objectively the criticisms therein; they can enable us to know ourselves better, and thus seek improvement.

A study of the works of both authors indicates that it would be a good thing to dissociate ourselves from the more extreme writings of what Dewar calls 'the mystic fringe of Masonry'. Who in their right minds would want the Craft to be associated, for example, with this: 'Ancient Masonic traditions (and I have good reason for being of this opinion) say that our science existed before the creation of this terrestrial globe and was widely spread throughout the various solar systems', attributed by Dewar to Bro the Rev Dr George Oliver in his book, *Antiquities of Freemasonry*, London 1823. For a modern example, refer to our current review of *Light Invisible*, where 'Vindex' equates the formation of the premier Grand Lodge with the Creation, and Pentecost! To suffer such as these in silence, whether in the name of tolerance or avoidance of religious discussion, is to harm the Craft by default.

These exposures may serve as a salutary lesson to all Tylers. Even with the very substantial knowledge that Hannah acquired, he ought not to have been able to gain admission to any lodge unless he was also armed with false papers or accompanied by a known Mason prepared to perjure himself. The cautious Tyler will, no doubt, require more than documentation and the 'official' modes of recognition in conducting his due examination. It follows that such additional tests ought not to be publicised, as some were, recently, in the *South Australian Freemason*.

Dewar's work also provides a lesson for researchers. If primary sources are not available, and secondary sources are used, do not rely on a single source; consult every available one. If there is no confirmation of a particular item of information, or if the authorities disagree, say so.

In conclusion, to those readers who have persevered to the end of this review we recommend *Darkness Visible* and *The Unlocked Secret*, the one for careful perusal and the other for its novelty. *Light Invisible* and *Christian by Degrees* are scarcely worth the effort.

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When he gave this paper in March 1990, Bro Henderson was not yet Master of his research lodge and had not yet had the inspiration which resulted in the formation of the research council, but from this visit and a reciprocal visit to Melbourne the following year the ideas developed for importing overseas speakers, forming the council, and instituting the Kellerman Lectures. And in the section on continental Masonry may be seen the beginning of the idea of 'European concept' lodges, such as Lodge Epicurean and Lodge Amalthea, which is proving so successful in Victoria.

Note: This paper was delivered verbatim, without reference to printed text, and transcribed from an audio recording, with subsequent minor revision by the author, and only minor editing.

OVERSEAS MASONIC ODDITIES

by Bro Kent Henderson

I am going to take you all on a world tour, run you around the world Masonically and give you a bit of an inkling as to what happens in other jurisdictions. You may form the opinion that what happens overseas is rather strange, rather different from what we do here in Australia, but I want you to remember one thing, that if an overseas brother came to your lodge, I can guarantee you that he would find us considerably odd, too. So it works both ways.

Where do I start? Let us start in America.

American Masonry is in a lot of ways quite different from that in Australia. For a start there are 51 Grand Lodges, one for every State in America. Of course, we have the same system in Australia, with one Grand Lodge for every State. American Masonry is relatively strong, with a large Masonic population. It tends to be very outgoing and Americans not infrequently have marches in Masonic regalia down the streets and involve the community in a very big way. They are rather pleased to let the world know all about Masonry, and the result of this, over time, has been that the Craft in America is pretty well understood in the community. They possess a great many Masonic hospitals and Masonic institutions, doing a lot of work in the charitable area which, of course, reflects very favourably on the Craft.

The actual workings of an American lodge and their ways of doing things are quite different to us in many ways, but in my observations let me note that is no such thing as

American Ritual, per se. Each Grand Lodge has its own ritual, although for the most part they are relatively similar from State to State.

On average an American lodge will meet twice a month—effectively fortnightly. One meeting is generally known as the *Stated Meeting*, the other as an *Emergent* or *Emergency Meeting*. Practices do vary between States, but this is largely the norm. The *Stated Meeting* is a bit like a committee of Past Masters, or Committee of General Purposes, of a lodge in Australia. It fulfils a similar purpose in managing or running the lodge. Put into our context, it would be akin to an Australian Lodge Committee meeting being a tyled meeting for administrative purposes only, with all members entitled to attend and participate. Their ‘committee’ is thus a committee of the whole. The lodge, for the *Stated Meeting* will open in the third degree, and close in the third degree. Aside from welcoming visitors, the matters dealt with are the ordinary business such as minutes and correspondence, committee reports, ballots, etc. It’s a bit like us opening the lodge here, doing the correspondence and treasurer’s report, and packing up and going home. In some States they will also work a ceremony as well on the ‘Stated Meeting’ nights, but it is uncommon. Two weeks later they then hold their other (*Emergent*) meeting, where they actually work a degree ceremony. Of course, this assumes the lodge has work. If not, then a lodge may only meet once in a work-free month, holding its Stated Meeting only.

In an American lodge you are not considered a member until you have taken the third degree. Thus, you cannot vote until you are a Master Mason. This is easily arranged by virtue of the fact that stated meetings are held in the third degree. When a lodge holds an emergent meeting, it will generally open with the degree to be worked. Thus, if they are working the second degree they will open and close in that degree. They don’t go up and down through the degrees as we do in Australia. The Americans also have an interesting habit of only doing half the ceremony at one time. For example, if they were working a second degree ceremony, they would commonly take candidate(s) up to the end of the Obligation and then call the lodge off. Thereupon, they retire, have their ‘festive board’ (although they don’t use the term) in the middle of proceedings, they will come back inside and go on to finish the ceremony, and close the lodge. In the third degree, it is not unusual to have quite a big banquet in the middle, whereas otherwise it just might be a cup of coffee and a biscuit. I know some brethren, particularly over here, that would give some very interesting charges in the third degree ceremony after the festive board! Happily, that is not a problem in America, because almost without exception the American lodges are dry—no alcohol. Their third degree ceremony tends to be somewhat more boisterous than ours, I will add.

The layout of an American lodge is a bit different, too. The Master sits in the East, like all Masters, and the Wardens sit in the same positions. They have an altar in the center of the lodge, similar to the Irish Constitution.

The Principal Officer is, of course, the Master and he wears a hat. It’s a top hat in most jurisdictions but in some it gets down to berets and stetsons and ten-gallon hats and that sort of thing. The whole purpose of the hat is that every time the name of the Great Architect is mentioned in the ceremony, the Master stands up and doffs his hat. Brethren, do you know how many times the name of the Great Architect is mentioned in our ceremony? Think about that one. I would not like to be the Master of an American lodge!

The main floor workers of an American lodge are not the Deacons. In fact the Deacons have not all that much to do in the lodge room. They do a little bit of the ceremony, but not much. It is the Stewards who do all the floor work. The Junior Deacon sits inside the lodge and is effectively the Inner Guard as we would know the role. They have lots of interesting offices too, like an electrician (he controls the lights) and the ritualist (the prompter).

As this journey is around the world, we will leave the United States of America and cross the Atlantic Ocean to arrive in the British Isles. I think we'll start with the Irish. There is nothing odd about the Irish is there brethren? Actually the Irish ceremony is not too dissimilar to ours. The only thing I think is odd about the Irish is that they don't get to read a ritual book. For those who are not aware of it, under the Irish Constitution you are not, officially at any rate, the printing of the Ritual is not permitted. All learning must be from ear to mouth and mouth to ear. Lodge Officers have to attend very extensive Lodges of Instruction to actually learn the ceremony, and candidates similar instructional gatherings to become proficient for promotion.

Digressing back a bit, America is much the same. Most American Grand Lodges do not permit the publication of a printed ritual in any form, although a minority permit their ritual to be printed in code or cipher, so before you learn the ritual you have to learn the code.

Let's cross the Irish Sea to England. There is not too much odd about the English is there? Actually, their ceremonies are very similar to ours, even more so with the Victorian ritual, which is closer to English-type ritual than the South Australian. Actually, the English have a substantial number of different rituals in use. They have lots of different names, like *Emulation*, *Oxford*, *West End* and *Logic*. There are about fifty different rituals used in English Constitution lodges and, with just a couple of exceptions, they are all pretty similar. However, it is most unwise to get into an 'argument' with an English Mason regarding one ritual or another. The protagonists of each version tend to be quite staunch, be assured.

The only thing I find odd or different about English lodges is not so much what happens inside but what happens outside. Unlike us here in Australia they always have a full festive board 'banquet' or 'dinner', particularly in London, whereupon members sit down to a three or four course meal and pay for the privilege, at about £16 currently, the going rate in London, I believe. You can work that out in our currency, but it's good food. What they do when they sit down at their festive board is a 'sort of toast' which is called the 'taking of wine'. It is not a toast situation like we are used to at our festive boards. What occurs is that the Director of Ceremonies (DC) gavels and says: 'The Master would be pleased to take wine with his Wardens' and the Master will hop up and the Wardens get up, glass in hand. They may (but not always) have a polite word to each other, a sip a mouthful and sit down. Almost immediately, the DC says: 'The Master would now be pleased to take wine with his Deacons.' So up the Master gets and up the Deacons get, and so on: 'The Master would be pleased to take wine with the Visitors'; 'The Master would be pleased to take wine with the Visiting Masters'; 'The Master would be pleased to take wine with the Grand Lodge Officers'; and on it goes. Well you can imagine some of the Masters after all this!

Then, after they have finished the meal—'taking wine' occurs during the meal—they start the official toasting. The first toast is the Most Worshipful Grand Master His Royal Highness the Duke of Kent. Toast number two, the Most Worshipful Pro Grand Master. Toast number three, the Right Worshipful Deputy Grand Master. Toast number four, the Right Worshipful Assistant Grand Master and Grand Lodge Officers present and past—and they are only warming up. Toast number five, The Right Worshipful Provincial Grand Master. Toast number six, the Worshipful Deputy Provincial Grand Master. Toast number seven, the Worshipful Assistant Provincial Grand Master and Provincial Grand Lodge Officers present and past, and we are not even out of Grand Lodge yet. After the Master, and the candidate(s), and the visitors are toasted, we finally get to the Tyler's Toast.

Let us cross the English Channel and go over to the Continent. Before I talk about Europe, I want to give you an idea of Continental Europe, Masonically speaking. Generally it's got a number of interesting characteristics. I suppose the first thing about Continental Freemasonry one should appreciate is that it seems to have two main characteristics. First, it tends to be fairly exclusive and second, it tends to be relatively secretive, by our standards. Almost all countries in Europe possess a Grand Lodge. Subscriptions tend to range between \$300 to \$1000 per year. Hands up all the people in this room who are prepared to pay this sort of money per year to be a member of a lodge! A lot of money by our standards, isn't it?

Actually some of the older brethren in the room might be able to remember back to before the Second World War when the annual dues to be a Freemason in Australia were around £5.5.0 or £6.6.0 a year. Now what was the average weekly wage before the Second World War, about £5.5.0 or £6.6.0 a week? What is the average weekly wage today in Australia, about \$600 a week? Your fees haven't gone up at all, in fact, they've gone down and down and down, comparatively speaking, over the years. Remember that next time your annual dues go up! It's rather expensive, you may think, to be a member of a Continental lodge. As a result of course, one of the many reasons membership of a Continental lodge tends to be relatively exclusive is simply because not everybody wants to pay \$300 to \$1000 a year to be a member. It tends to restrict membership to some extent to those who can afford it. There are some jurisdictions which are even more exclusive. For instance, Greece. In Greece, if you want to be a Freemason, one must usually hold a university degree before they will consider you.

In a typical Continental lodge the membership tends to be about 25, maximum. You will find that the Master will invariably be a high court judge, a captain of industry, or otherwise well placed in society, and the bulk of the members will be professionals or academics. Continental lodges are not worried about membership. We worry quite often in Australia at the lack of attendance at lodge meetings and lack of membership expansion. In Europe they couldn't care less about membership in terms of quantity. The biggest Grand Lodge in Europe is the Grand Orient of Italy, which has currently about, from memory, 28,000 members. However, most Grand Lodges in Europe tend to be about 6000 to 9000 members strong.

Most Continental lodges contend that attendance at a lodge meeting is compulsory. If you don't turn up for two meetings in a row without a very good excuse, they may

suspend your membership. If you don't up at three meetings in a row without a very good excuse they may revoke your membership. People tend to go to lodge. Membership attendance is pretty good, and as a result they tend to have a greater involvement in the lodge. Generally, every member has a job or a role to play. The new Entered Apprentice, just joined the lodge, is immediately made a Steward in many lodges. France is possibly the only exception, which tends to be considerably more *English* in style than the rest of Europe, depending upon the rite an individual French lodge works.

I remember the last time I was in England, I was talking to a brother from Norway. He told me that only two resignations had been received in his lodge in the last 50 years. There had been deaths, of course, but only two resignations.

In many European lodges there is no progression in office from Inner Guard to the Chair. In a large proportion the Master will be elected from among senior members of the lodge and will stay in office until he resigns or dies. In some Continental lodges, such as in Scandinavia, the Master is elected for life. There is no *Installed Board* like we have, although the Master in many Continental lodges will be given the secrets of the chair, as we know them, in a separate ceremony before he is installed. They generally do it in one big group, as installations in most Continental jurisdictions tend to be at the same time of the year. So, in analogous South Australian terms, they would take all the Adelaide Masters-Elect, together in one meeting, and give the lot of them the secrets of the chair.

In some jurisdictions the choice of Master is not open to the brethren to select him. Normally what will occur if there is a vacancy in the Office of Master, the Grand Lodge will choose a small number of brethren from the lodge, to stand for election. The lodge will subsequently vote out of the Grand Lodge nominees as to who will be their Master. Effectively then, the Grand Lodge decides who will be the next Master. As there is no progression through the chair, a Junior Warden may be there for a long time. He might be there for three years and then do a turn as Junior Deacon, for example.

The other main characteristic I was talking about before is secrecy. In Australia, our Grand Masters constantly urge us to go out into the community and make Freemasonry better understood. Look at our Masonic Homes, look at our Masonic Hospitals, look at our charitable acts. Aren't we marvellous. Join us! Continental Freemasonry is exactly the reverse. It is generally 'not done' in Europe for a Freemason to enlighten any other person as to the Masonic or supposed Masonic membership of another person. Indeed, it is rare in Europe for a Freemason, outside of lodge, to admit that he is in fact a Freemason.

A bit different from us! Why is it? You only have to look back at European Masonic history to get some sort of idea as to why they tend to be so secretive. For example, during the dictatorship of General Franco he managed to imprison, and in some cases execute, 20,000 people for Masonic or supposed Masonic membership. The Roman Catholic Church up until recent times has been quite anti-Masonic. A lot of Europe is Catholic.

One of the worst individuals, as far as Freemasonry goes, was a fellow by the name of Hitler. In his time as master of most of Europe, as well as wiping out every Jew he could lay his hands on, he did exactly the same thing with every Freemason he could grab. Before the Second World War there were 100,000 Freemasons in Germany. Today, 50

years on, there are only 21,000. Hitler almost succeeded.

So now you can perhaps get some inkling, brethren, as to why our continental brothers tend to be somewhat more reticent when talking about Freemasonry. To put it in a local context, if somebody in Adelaide had been shot in the last 20 or 30 years for being a Freemason, or hanged, or gassed, I would tend to suggest most of the brethren here tonight wouldn't be seen on street corners in regalia.

The processing of candidates in most Continental jurisdictions is interesting. They have many applications, a lot of people want to get in. Funny about that. When you make something exclusive people want to join. You make something cheap and easy to join, nobody wants to. Have we done that in Australia, I wonder?

In Europe, they generally take about twelve months to decide whether they are going to let a proposed candidate into their lodge. In some countries, they take his photograph, do a *curriculum vitae*, and pin both on a wall in the Temple building. If this were such a continental lodge room, you would have walked in tonight and seen all these mug-shots all over the wall on the way in. Now, if you were walking past, tonight, and saw a photo of Mr Fred Nerk on the wall and thought he was unsuitable, all you would have to do is pull his photograph off the wall. Mr Fred Nerk's candidature was just terminated. Usually, the whole process of interviews, including interviewing the wife, takes about twelve months.

I suppose the really 'odd' thing about European Freemasonry that sticks in my mind is the emphasis they have on teaching about Freemasonry. Something the Lodge of Research here is about. Let's take our newly initiated brother who has just joined a continental lodge. In order to be passed to the Second Degree he will have to produce a paper, a written paper, and present it to the lodge on his understanding of the first degree. Having done that, he would then be considered for the second degree. In Europe the minimum time-lapse between degrees is 12 months. Once you are a Fellow Craft, dare I say it, you will again have to produce a paper on the role of second degree, and produce an oral lecture on your understanding of the degree. The same process applies from the second to the third degree. On average in Europe, it takes five years for an Entered Apprentice to become a Master Mason, a long period of time by our standards.

The other thing is the Continental lodge itself. By and large, the lodges meet weekly for nine months of the year. They don't do degree work at every meeting, generally only once a month, as we do. The other three meetings are to enable discussion and the presenting of papers. They have a lot of lectures and discussions, but by the time the newly initiated brother is five years down the track, he has served and has participated in literally hundreds of lectures and discussions on Masonic subjects. By the time he becomes a Master Mason he knows a lot about Freemasonry and what it teaches.

How many times do we raise a Brother to the third degree and never see him again? It doesn't happen in Europe—they tend to retain their membership. They are very choosy who they let in, but by the same token they don't fall out the back door either. Remember our Brother from Norway and his two resignations. They appreciate, I suggest, far better than we do, that Freemasonry is a moral and ethical education society, whose prime duty is teach. The educated stay, the uneducated leave.

All right, now let's cross to the north of Europe and briefly consider Scandinavian

masonry, which I have already touched on. In Scandinavia they work The Swedish Rite of eleven degrees. The 11th Degree is also a civil order awarded by the King of Sweden, and holder of this particular degree gets to wear its insignia in public. There are only about 30 holders of this particular degree in all of Sweden, which gives you an idea of how prized it is in Masonic circles. In most Scandinavian countries, particularly Sweden, the King himself, or a member of the royal family, tends to be Grand Master.

I think I have talked long enough to give you an overview of the oddities of the Masonic world. As you will appreciate, Freemasonry in other countries is different in many ways. However, I will add that when you take the third degree in Scandinavia or America or Britain, you go through the same sort of things as you would if you go through the third degree here. They might do it somewhat differently, or strangely from our perspective, but they get to the same point. Freemasons universally are taught the same system of morality and ethics as we have been taught here in Australia.

So, Masonically, we are all different, but also all the same.

A hearty vote of thanks was extended to Brother Henderson, who then responded to questions and comments.

Comment: *I am amazed that in your tour of the world you mentioned England and forgot the landlord.*

Response: I forgot Scotland!

Right on!

But there is nothing odd about the Scottish. I do remember visiting a lodge in the Scottish Highlands, where four candidates did the third degree together. I can't tell you much about that, since we are in the first degree, but it was a lot shorter than we do it. There are about five different rituals in Scotland and the ceremonies vary a little bit, but they are fairly similar among themselves.

Scottish lodges have a very relaxed festive board called a 'Harmony', and mostly involves drinking whisky and singing songs! You have a good night at a Scottish lodge. As a rule, they only have a formal festive board for Installations.

*I have read your book, **Masonic World Guide**, and found it very useful indeed when I went to Hong Kong, but not so useful in Fiji. I couldn't get in touch with any lodge there. But it was helpful in Singapore. There, I found that if you want to have a quiet look at the lodge room, you go between 10 and 11 o'clock in the morning, or the caretaker will not let you in. He'll let you in the bar, but not the lodge room.*

You mentioned that banquets in England cost around £16 per head. As a visitor, do you pay that, or does a member of the lodge pay for you and refuse your offer of reimbursement?

I found proving to be different in other jurisdictions. Here it is usually done by a Past Master, but in Singapore the Junior Warden did it.

In England the current charge for a banquet meal is about £16. London gets the bulk of the overseas visitors. If you go to Freemasons' Hall, wanting to visit a lodge, you say

you'd like to visit a lodge that night and they will give you a card to attend, no problems. In that sort of situation, it is up to you to pay. However, the usual custom in England is for a member to invite a guest, and in those circumstances you will invariably be invited to stay for the festive board and the member pays. In quite a few lodges, particularly outside London, if an uninvited guest turns up, the convention is that the Master pays—unless you are a frequent visitor. You should at least offer to pay. If you don't, they won't ask you; you can freeload if you wish. Just remember that the Master usually pays out of his own pocket!

As for proving, you should have absolutely no difficulty anywhere you go in the world, although it does vary. In America it is usually the Tyler who proves you. In English lodges it can be a Warden or a Past Master. On the continent it may be anybody. *[There followed a discussion on signs and words, and methods of proving.]*

I went to a lodge in Cincinnati and found they had started earlier than advertised.

The Tyler said: 'I'll get the Master to come out and prove you'.

And the Master came out from the ceremony and he picked up a Volume of Sacred Law and handed it to me and I thought to myself, what shall I do with this, so I just took it.

He said: 'If you were an American I wouldn't let you in because you have failed in the method of being proved in this jurisdiction.'

Heavens knows what it was, he didn't tell me. However, since I was an ignorant South Australian he took me in and we sat down and there was a ceremony going on. Everybody was just in ordinary street clothes, very casually dressed.

I said to him: 'Didn't you say you were the Master?'

He said: 'Yes',

and I said: 'Who's that?'

He said: 'That's the Junior Warden. He's doing the ceremony.'

The junior warden was sitting there with the hat on and he did the ceremony. Well, a couple of blokes got up and wandered over, leaned on the secretary's desk and chatted to the secretary and went back to their seats. A couple went to the toilet and came back again, and they gave the secrets while all this was going on, with people having a chat around the place. That was the atmosphere of it. It was the most shocking experience I have ever seen in Freemasonry.

When it was finished we went out of the lodge room, stood around a table, one plate of sandwiches, a cup of coffee, bang, bang, home. We were gone in five minutes and that was my first experience of American Freemasonry.

An odder event which I saw in Canada were four candidates being initiated together; the conductors for the ceremony were their proposers, not the Deacons.

My experience of being proved on that trip around the world was a little more onerous than you have indicated. In Bristol they sent out a Past Master who took me in a little room and said: 'We'll start in the Installed Master's degree.' And that's where he started to prove me. I'd only been a Master of a lodge about a year and I didn't find it very easy to prove that I was a Freemason in the Installed Master's degree. I thought it was an unusual place to start.

Those are just three experiences that your comments about oddities aroused my

memory tonight.

Americans tend to be what we would call slack. There is no dress standard in America like we have. Throughout the world, a dark lounge suit will be accepted for admission as a visitor. In America, open neck shirt and slacks, which we would not accept, are quite normal. It also seems that the further south you go, the more relaxed it becomes. It does not go quite so far as singlet and thongs.

As to the other point raised by Bro Martin, the Americans and Scots do tend to ask a lot of questions. As a knowledgeable Freemason, you should have no problems in answering them.

I went to a lodge in Nairobi last year and I brought my travelling certificate from the Grand Lodge of South Australia and presented this to Provincial Grand Secretary, who said: 'I've left my glasses home but it looks good from here.'

At a recent communication in South Australia we presented a commission to one of our brethren to be the representative of the Grand Lodge of Cuba. Can we be in fraternal relationships with the Grand Lodge in Cuba?

It is an interesting situation. Cuba is the only communist country in the world with a regular Grand Lodge. Not only is it a regular Grand Lodge but we recognise it. Currently, membership in the Grand Lodge of Cuba is around the 20,000 mark and they've got something like 300 Lodges. They exist with Castro but they've never been close friends. Castro, for some reason I've never been able to get to the bottom of, has not suppressed Freemasonry. I suppose that's something to be said for Castro. I am not convinced that Freemasonry operates totally independently, but from all reports I have had it does operate regularly. To talk about regularity and recognition would probably take three hours, so you will just have to accept what I say. However, having said that, just as an aside to that, you will be very pleased to know that the Grand Lodge of Hungary was reconstituted a couple of months ago and there are big moves afoot for the Grand Lodge of Czechoslovakia to be reconstituted, now that those countries are no longer Communist. Before the Second World War they both had regular and recognised Grand Lodges, so that makes it easier. We don't recognise them as yet, so wait a little while until the Grand Master says OK to visit them, a couple of years down the track.

I am a member of the Duke of Leinster Lodge, here in Adelaide, the only Irish Lodge in Australia. I visited a lodge in Ireland and they wore sports jackets and trousers, and I thought this is a long way from what we wear.

We, the Irish, conduct our Installation entirely in the first degree, except for the board. Now is that done elsewhere or are we the only ones to do it?

The conducting of the installation ceremony depends entirely on where your ritual came from and, more importantly, *when* it came. Australian lodges conduct the Installation mainly in the second. You do it in the first degree, and the Americans do it in the third. The variations, and the historical reasons for them, are quite complex, and I would rather discuss it privately, if we can find the time.

You mentioned the apparent frivolity that exists in some of the ceremonials in American

lodges. Did you have any experience with the so-called ceremonial degree teams comprised of American full-blooded Indians who performed these ceremonies in tribal dress and over which they wear their regalia? I believe they conduct their ceremonies with all sincerity and any suggestion that they may be theatrical or frivolous is greatly frowned upon by their particular jurisdiction. Have you had any experience of that?

I am afraid I may have misled you. I must certainly say that American Freemasonry is not frivolous. There are differences between jurisdictions, but Freemasonry is taken quite seriously. I hope my comments have not given the wrong impression. American ceremonial is more relaxed than ours and the movements are not so militaristic as those we are used to.

The Red Indian (or Native American) ceremonial teams come from the Grand Lodge of Oklahoma. This State used to be called the *Indian Territories*. There are more full blood Indians settled around there than elsewhere.

A few years ago I went to lodge in Hobart and the candidate has to recite the obligation of the previous degree before going into the next degree. And before he could get his Master Mason's certificate, he had to recite his third degree obligation. Does that still apply?

It still applies in Tasmania. The degree of efficiency required around the world varies considerably. In Victoria and South Australia, a candidate has only a handful of set questions to answer, and even then may require prompting, perhaps almost every word, and is still promoted. That shouldn't happen, but it does in Victoria. On the other hand, in some constitutions, particularly in some American jurisdictions, the candidate will need to know up to 80 questions. He will not necessarily be asked all 80 but he doesn't know which ones he will be asked, so he must know the lot. They're really hard on proficiency. In Continental lodges if you are not proficient you have got absolutely no hope of getting up to the next degree. If you can't present your paper and answer questions, you will not go up to the next degree.

One of the problems we have in Australia is that the candidate does his third degree and we never see him again. In America the problem is the candidate never gets to the third degree, because he can't—or can't be bothered to—learn the 80 or so questions he's got to learn to get to the second degree, let alone the third.

Are the charges of the Junior Warden as long elsewhere as they are in the South Australian constitution?

The charges vary between constitutions. The charges with which you are conversant may not be used in another constitution, or may be delivered in another degree.

How many constitutions still retain the penalties within the obligation and how many have deleted them and put them in other places?

The English have taken them out. The Scottish and Irish, I understand, have taken them out. All the Australian constitutions have done so to some extent. Many of these now refer elsewhere to the 'traditional penalty'. They have not been removed in Continental constitutions.

There seem to be two schools of thought about the real work of Masonry. One is that it is to improve man's relationship with God. The other, which I more subscribe to, is that it is to improve man's relationship with man, and then the other will naturally follow. All my understanding of Freemasonry is that it universally espouses brotherhood. Travelling throughout Australia with the Army and otherwise, I have been to lodges of farmers, soldiers, bankers, judges, and so forth, a wide variety of professions and degrees or stations of life. What worries me a little with Masonry on the Continent as you describe it is the cost of dues and the exclusiveness of it. Brethren who have been overseas have said that they have been to Lodges and they've been treated warmly, however. Is there a problem with a person who is, for example, a bank clerk visiting a lodge in Italy or Greece and meeting with people who are extremely wealthy, who have had to work possibly much harder than we have to get into lodge and stay there—is there genuine equality in Masonry throughout the world?

A very good question. The easy answer to your question is that Masonry is a Universal Brotherhood and you will be accepted wherever you go. I much prefer to go to Lodge in Europe than in England, because they make such a fuss of you. But I have been treated very well wherever I have visited.

What about the American Negroes?

This is a changing situation. Broadly speaking, there are two separate divisions of Freemasons in the United States, Blacks and Whites. There is a whole second set of Grand Lodges called Prince Hall Grand Lodges, and for 200 years the Whites have generally refused to recognise the Blacks. We recognise the Grand Lodges of Whites and not the Blacks. But the situation is changing. Last year, the two Grand Lodges in Connecticut recognised each other, allowing visits to each others' lodges and Grand Lodges, but the White Grand Lodge of Louisiana has withdrawn recognition from the White Grand Lodge of Connecticut because of it. We shall have to wait and see whether the others follow Connecticut's lead, or Louisiana's, and hope that brotherhood will triumph.

WBro C N Batham, CStJ, PJGD (EC) presented this paper at the lodge in September 1993. It has also been published in his book, Freemasonry in England and France (AMRC, Melbourne 1993).

THE GRAND LODGE OF THE ANTIENTS AND THE ROYAL ARCH DEGREE

by Bro Cyril Batham

The Grand Lodge of the Antients

By the middle of the 18th century, conditions within the premier Grand Lodge of England, founded on 24 June 1717, had become most unsatisfactory. Discontent within the Craft was widespread and something like a quarter of its lodges had ceased to meet, the result of disillusionment and frustration, and had been removed from its register. Moreover, there were other lodges in London and the provinces—how many is unknown—that had always preserved an independent existence and, having been accustomed to governing their own affairs as from inception, were unwilling to join the new Grand Lodge. To their way of thinking it had no mandate to introduce regulations binding on the Craft as a whole or on them in particular. No doubt they continued to practise their ceremonies as they had always done, ignoring the changes introduced by the new Grand Lodge, and thus they formed a body of opposition, ever ready to challenge the authority of the premier Grand Lodge and to oppose its rulings.

The time was therefore ripe for the formation of a rival Grand Lodge, one that would be efficient in its administration and would remain true to the ancient principles and tenets of the Craft, and that is exactly what happened on 17 July 1751. On that date there was a meeting of Freemasons at the *Turk's Head*, Greek Street, Soho at which the assembled brethren declared that their intention was 'to show posterity how much we desire to revive the Ancient Craft upon true Masonical principles'. This statement certainly reflected the discontent which no doubt had existed within the Craft and had been growing for some years, but there is no evidence whatsoever for the oft-repeated statement that the Antients, as the new Grand Lodge was nicknamed, had existed in committee form from the 1730s.

An examination of the first Minute Book, which was not commenced until 5 February 1752, tends to confirm this as it gives the impression of a newly-formed organisation doing all that a newly-formed organisation would do and certainly not of one that had been in existence for something like 20 years and had suffered only a change of name in 1751. The founders, and there were less than 80 of them, were almost entirely members of the Grand Lodge of Ireland, temporarily resident in London, who wished to establish a Grand Lodge, obviously on Irish principles, and to practise the form of Freemasonry they

had known in their native country. Some of these founders, maybe all of them, had possibly been meeting informally for a few months in five lodges that subsequently were regularly constituted, accepted as founding lodges, and all given warrants dated 17 July 1751.

Problems in the early years

The first problem of the new Grand Lodge was to establish itself on a firm basis, in opposition to the mother Grand Lodge of the world. This was no easy task as, in spite of the general discontent, the 1740 engraved list of lodges credits the premier Grand Lodge with 181 lodges spread over the whole of England and including some on foreign soil. By comparison, the Antients started off with less than 80 brethren in five lodges, all in London, so the task must have seemed overwhelming. However, a start was made and 45 lodges had been warranted by the end of 1755, three in Lancashire, two each in Bristol and Warwickshire, one in Nottingham, one a travelling military lodge, and the remaining 36 in London. The engraved list of that year shows a total of 269 Moderns lodges. There was still a long way to go.

The Antients might well have continued languishing behind the Moderns had it not been for the fact that, on 5 February 1752, Laurence Dermott was appointed Grand Secretary and, from then until his death in June 1791, the story of the Antients is largely the story of Laurence Dermott and of his book, *Ahiman Rezon*. He was a great disciplinarian, an excellent administrator and a firm believer in the principles and tenets of the Craft. His great contribution to the cause of the Grand Lodge of the Antients was that he organised it on a sound and efficient basis and built it up so that, when union with the Moderns became a possibility in 1813, the Antients were strong enough to negotiate on terms of equality.

Dermott's immediate task was to persuade disillusioned and lapsed Modern Freemasons to transfer their allegiance to the Antients and to encourage potential candidates to seek initiation in his lodges rather than in those of the rival organisation. He set about this task in two ways. Apart from what may perhaps be described as his defensive policy of exercising strict control over the affairs of his Grand Lodge, so that no criticism could be levelled against it, Dermott did not hesitate to launch a two-pronged attack against his opponents. He fostered discontent by levelling charges against them, purporting to show that they have perverted pure ancient Masonry by:

- (i) Preparing candidates incorrectly.
- (ii) Abbreviating the ceremonies.
- (iii) Omitting the lectures.
- (iv) Omitting to read the Ancient Charges to initiates.
- (v) Omitting prayers.
- (vi) Transposing the means of recognition of the first and second degrees.
- (vii) Using an incorrect word in the Master Masons' degree.
- (viii) Including the passgrips and passwords in the actual ceremonies instead of as a preliminary to them.
- (ix) De-Christianising the ritual.

- (x) Ignoring the Saints' Days, especially those of St John the Baptist (24 June) and St John the Evangelist (27 December).
- (xi) Arranging their lodges incorrectly.
- (xii) Not having Deacons as officers in their lodges.
- (xiii) Neglecting the ceremony of installing the Master.

In other words, he claimed that his Grand Lodge was practising the true form of Freemasonry, the system that he contended was 'not only co-eval with the scripture, but in all probability prior thereto'. His list of charges was a formidable one. Although some of them were well founded, others most certainly were not; in any case, as has been pointed out on many occasions, when it came to a question of preserving pure ancient Masonry, the Antients were greater innovators than their opponents. Nevertheless, this form of attack served Dermott's purpose of discrediting the opposition in the eyes of many brethren.

Dermott further attempted to undermine the authority of the Grand Lodge of the Moderns by claiming that it was irregular in its foundation. In the 1778 edition of *Ahiman Rezon* (pp xiii-xiv) he wrote:

To form (what Masons mean by) a Grand Lodge, there must have been the Masters and Wardens of five regular lodges, that is to say, five Masters and ten Wardens, making the number of install'd officers *fifteen*.

This is so well known to every man conversant with the ancient laws, usages, customs, and ceremonies of Master Masons, that it is needless to say more, than that the foundation of the now (wou'd be) supreme, &c. &c. was defective in number, consequently defective in form and capacity.

Nor can it be urged, that such defection, or irregular formation, was owing to necessity, as there were numbers of old Masons then in (and adjacent to) London, from whom the present Grand Lodge of Ancient Masons received the old system without adulteration.

In the last sentence, once again Dermott claims that the Moderns had polluted the stream of pure ancient Freemasonry but that his Grand Lodge had preserved it. In any case, his claim of it being a well established law that to found a regular Grand Lodge there must be fifteen Installing Officers, five Masters and ten Wardens, was completely and utterly false.

The second prong of his attack concerned the Royal Arch, though it brought many troubles in its trail for the Antients. It is impossible to deal with all the problems that arose during the 62 years existence of the Grand Lodge of the Antients, 62 years of bitter hostility between the two Grand Lodges. As the position of the Royal Arch degree was probably the most important issue in that struggle it will now be considered in some detail.

The Royal Arch degree

No one knows when, where, how or why the Royal Arch came into being. It has been contended by some writers that the Antients invented it. If by that is meant that it was compiled by Freemasons in Ireland, who certainly practised the Antient form of Freemasonry, then there may be some basis for the claim but surely it is completely refuted by the statement of Dr Fifield Dassigny in his book published in Dublin in 1744 and entitled *A Serious and Impartial Enquiry into the Cause of the present Decay of*

Free-Masonry in the Kingdom of Ireland. He wrote of:

[A] certain propagator of a false system some years ago in this city [Dublin] who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of *York*; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However he carried on his scheme for several months and many of the learned and wise were his followers, till at length his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in *London* and plainly proved that his doctrine was false.

If the Royal Arch degree had originated in Ireland, how could it have been possible for an impostor to have introduced a false system into Dublin, the capital of the country, and for several months to have ‘imposed upon several very worthy men’ until eventually exposed by a genuine Royal Arch Freemason from London? No, the claim for an Irish origin must fall on that alone.

Equally it cannot be true that Antient Freemasons in England invented the degree. Apart from the fact that Laurence Dermott had been received into the Royal Arch in Ireland in 1746, five years before the Grand Lodge of the Antients was founded, Dr Fifield Dassigny (as already quoted) referred to a brother who had received the degree in London some time prior to 1744; obviously that could not have been in an Antient lodge. The truth is that the Antients found the degree already in existence and gaining favour in England, so much so that Laurence Dermott cunningly used it in his battle with the Moderns.

From this point of view the Moderns certainly played into the hands of their opponents. When the Royal Arch degree was first practised in their lodges is unknown, but obviously Modern Masons were being exalted into the Royal Arch in increasing numbers from the time the Grand Lodge of the Antients was founded in 1751. However, the fact that the degree was proscribed by the premier Grand Lodge means that there are no official records of these exaltations and very few unofficial ones. That the Moderns did refuse to recognise the degree and steadfastly maintained their implacable attitude is made quite plain by various oft-quoted pronouncements:

- (i) Our Society is neither Arch, Royal Arch or Antient. (1759)
- (ii) The Royal Arch is a society which we do not acknowledge and which we hold to be an invention to introduce innovation and to seduce the brethren. (1767)
- (iii) There is only one circumstance in your minutes which you are requested to correct, and that concerns Royal Arch Masonry, which comes not under our inspection. (1768)
- (iv) It is true that many of the Fraternity belong to a Degree in Masonry which is said to be higher than the other, and is called Royal Arch but it is not acknowledged in Grand Lodge. (1774)
- (v) A further degree, called Royal Arch, is known in England as a separate Society, without connection with Grand Lodge. (1775)
- (vi) That this Grand Lodge do agree with its Committee that Grand Lodge has nothing to do with the proceedings of Royal Arch Masons. (1792)

Moreover it was not only at Grand Lodge level that there was this hostility. In 1813,

after the premier Grand Lodge had announced that it would recognise the Royal Arch, the Provincial Grand Master for Lincolnshire, the Rev Prebendary William Peters, wrote to his Deputy:

As I have known some very respectable and good characters in the Royal Arch, I do not suppose that there is anything wrong connected with it. It is not known, however, to the National Grand Lodge. That power from which I am delegated, and of which you are my deputy, knows no other denominations of Masons then Enter'd Apprentices, Fellow Crafts and Master Masons. It is dangerous to proceed further, and I have reason to believe that beyond the Royal Arch, it is impious, and when carried to the length of some weak and deluded men, approaches the infernal.

Seeing this rigid opposition on the part of the premier Grand Lodge, and being well aware that there would be keen interest amongst brethren for a degree in which the genuine secrets of a Master Mason, thought to have been lost in the third degree, were restored, Dermott did not hesitate to take advantage of the situation. Only one other member of the Grand Lodge of the Antients, Bro John McCormick, is known to have been a Royal Arch Mason by 1754, three years after the Grand Lodge had been founded. If there were others whose names are not recorded in the Grand Lodge records, they could not have been numerous.

Dermott's task, therefore, was to take immediate steps to persuade his Grand Lodge to make the degree popular and readily available to its members. This was done in several ways:

- (i) By declaring it to be an integral part of pure, ancient Masonry that had come down from time immemorial, thereby giving it an air of both authority and antiquity.
- (ii) By permitting it to be worked in their Craft lodges by virtue of their Craft warrants.
- (iii) By making it not a separate form of Freemasonry but the fourth degree in the Craft.
- (iv) By emphasising its value and its importance, as Laurence Dermott did in his book *Ahiman Rezon*, when he described it as 'the root, heart and marrow of Masonry' (1st edn, 1756, p 47). Also, as was stated in the Grand Lodge rules: 'Antient Freemasonry consists of Four Degrees—The three first of which are that of *Apprentice*, the *Fellow Craft*, and the sublime degree of *Master*; and a Brother being well versed in these degrees and otherwise qualified is eligible to be admitted to the fourth degree, the *Holy Royal Arch*. This degree is certainly more august, sublime and important than those which precede it, and is the summit and perfection of Antient Masonry. It impresses on our minds a more firm belief of the existence of a Supreme Deity, without beginning of days or end of years and justly reminds us of the respect and veneration due to that Holy Name (*Ahiman Rezon*, 7th edn, 1807, p 106).

In other words, Laurence Dermott placed himself in a position to be able to say to Modern Freemasons: 'Come over to us. Where you are now you have only three degrees and the genuine secrets of a Master Mason are lost in the third. We can give you four degrees and those secrets are restored in the fourth.' Whilst it cannot be proved that this

enthusiasm for the Royal Arch was responsible for the rapid growth of the Antients, it must have contributed towards it.

The Freemasons of those days were, in the main, of a deeply religious kind and it was natural for them to resent the de-Christianisation of the ritual by the premier Grand Lodge. Furthermore the unfolding of the Hiramite legend naturally prepared a religious mind for some sequel. The Royal Arch provided the solution, especially when the gap between Craft and Chapter was bridged by the installation ceremony, as it was with the Antients, who restricted the degree to Installed Masters. However, the fact that they insisted on this qualification was a considerable disadvantage. It has been suggested that in doing this they were following Irish practice, and statements made by Dassigny and Dermott support this, but it was certainly not the case in all Irish lodges.

In this way, the Antients made all their members aware of the Royal Arch, which was 'the summit and perfection of Antient Masonry', yet they prevented the vast majority of them from being accepted into it. As Dermott stated: 'The members of the Grand Lodge and of all warranted Lodges, so far as they have abilities or numbers, have an undoubted right to exercise all degrees of the ancient craft, and consequently the Royal Arch.' This meant that the Royal Arch degree could be worked in open lodge, but those who were not eligible would have to be excluded. This caused resentment, as in the case of a member of the Lodge of Prudent Brethren No 145, who was compelled to retire whilst the lodge 'was going on with super-excellent business' and who lodged a complaint with Grand Lodge, only for Laurence Dermott to confirm the action of the lodge. This brother, and others in a similar position, must have looked with envy at Modern Freemasons who could be exalted once they had become Master Masons.

The Passing the Chair degree

It is not surprising, therefore, that a way to circumvent the regulation was soon found. Who was responsible is unknown but presumably it was some enthusiastic brother or group of brethren in one of their lodges, for it was certainly not introduced by Grand Lodge. The solution was the creation of a new ceremony, the 'Passing the Chair' degree. This was an abbreviated installation ceremony in which, surprising as it may seem now, a Master Mason was given the secrets of an Installed Master and allowed to occupy the chair of his lodge for a few minutes and thus became what was known as a 'virtual' Past Master. From a Craft point of view he remained a Master Mason, was not allowed to witness the Inner Working and, if he subsequently became Master-elect, had to go through the full installation ceremony. Nevertheless, it qualified him for admission to the Royal Arch.

It was a Gilbertian situation. The proceedings were completely irregular and one can well imagine what would happen if an attempt were made to reintroduce the degree now. The practice was severely condemned as, for example, in the 1756 edition of *Ahiman Rezon* (p 48), when Dermott referred to brethren 'who think themselves R.A. masons without passing the chair in regular form' and later at the Grand Lodge meeting on 4 December 1771, when, in his capacity of Deputy Grand Master:

[He] expiated a long time on the scandalous method pursued by most of the Lodges (on St John's Days) in passing a Number of Brethren through the chair on purpose to obtain the

sacred Mystery's of the *Royal Arch*, and proved in a concise manner that those proceedings were unjustifiable; therefore Moved for a Regulation to be made in order to Suppress them for the future.

On 23 December, Grand Lodge confirmed the 'New Regulations' and Dermott emphasised that they were 'to be strictly observed in their respective Lodges'. Two years later, in November 1773, it was again resolved 'that this Chapter perfectly coincided and agreed that Masters and Past Masters (Bona-fide) only ought to be admitted Masters of the Royal Arch'.

Nevertheless, it was not found possible to suppress the degree and indeed Grand Lodge must have accepted the position unofficially as it registered Royal Arch exaltees who had been qualified in this way. However, it seems likely that some of these who were admitted by this subterfuge were not included in the official returns to Grand Lodge because of its opposition to what was obviously a blatant attempt to circumvent its regulations. In spite of this disadvantage the enthusiasm of the Grand Lodge of the Antients for the Royal Arch remained unabated and, indeed, was so much in evidence that it was sometimes referred to as 'The Grand Lodge of the Four Degrees'. If Laurence Dermott did not invent this nickname, he must have welcomed it as an added attraction in his 'selling campaign'.

The first Grand Chapter

After having enjoyed a distinct advantage over the Moderns for 15 years, the Antients suddenly found the scales tipped against them in 1766. Despairing of ever having the degree accepted by their Grand Lodge, Modern Royal Arch Freemasons had become sufficiently numerous to form a Grand Chapter, the mother Grand Chapter of the world. That they were also sufficiently powerful is shown by the fact that the Grand Master, Lord Blayney, was at its head as the Most Excellent Grand Master of Royal Arch Masonry. Other Craft Grand Officers were exalted later and occupied high offices but, even so, the degree was still officially outlawed by the Moderns until the union of the two Grand Lodges in 1813.

The Antients were now at a decided disadvantage. With the connivance of their Grand Master, Modern Freemasons were able to become members of the mother Grand Chapter of the world and could aspire to hold office in it. This was a double blow for the Antients as the Charter of Compact, by which the Grand Chapter was established, decreed that membership was available to 'discreet and experienced Master Masons' so that there was no necessity for any subterfuge such as the Passing the Chair degree.

However, 12 years later, in 1778, for reasons that cannot readily be understood, Grand Chapter ruled that candidates were acceptable only if they had 'been regularly apprenticed and presided as Masters, to be justly entitled to, and have received the Past Masters' token and pass word'. The precise wording of this regulation should be noted: 'to have received the Past Masters' token and pass word'. This could well indicate that Grand Chapter was willing to accept the validity of the Passing the Chair ceremony, which is not surprising as, with few exceptions, Modern lodges did not work an installation ceremony.

On the other hand, there is the peculiar situation that the Passing the Chair ceremony

was being worked in a Modern lodge in Bolton as early as 1769. It is difficult to understand the reason for this. Means of communication were still rather primitive in those days and perhaps the lodge was unsure of the correct procedure, or possible it was just enjoying working what it thought to be another Masonic degree.

Meanwhile the Antients were facing other problems. At the Grand Lodge meeting on 4 September 1771, Laurence Dermott put the question: 'Is His Grace the Duke of Atholl Grand Master of Masons in every respect?' This was answered unanimously in the affirmative, whereupon he stated that 'he was happy to have it confirmed by the Grand Lodge; as he had several times heard it advanced that the Grand Master had not a right to inspect into the proceedings of the Royal Arch'. He further stated that he 'had with regret, perceiv'd many flagrant Abuses of this most Sacred part of Masonry; and therefore proposed that the Masters and Past Masters of the Warranted Lodges be Conven'd as soon as Possible in order to put this part of Masonry on a Solid Basis'.

It is difficult to think exactly what lay behind this. Obviously there was considerable unrest and it may be that some members, in imitation of the Moderns, were trying to separate the Royal Arch from the Craft and place it under the control of a Grand Chapter, independent of Grand Lodge. Certainly the Antients had been suffering under a disability for five years, but whatever may have been the reason for the unrest, it was obviously decided that something positive must be done to remedy it.

The so-called Grand Chapter of the Antients

This presented another problem. The Antients had always maintained that the Royal Arch was an integral part of pure ancient Masonry that had come down as such from time immemorial, so they could not now separate it from the Craft. The outcome was that a subordinate body or committee was formed with the title of Grand Chapter. This was no more than a token gesture as it never had a separate existence and apparently did not keep minutes of its proceedings, as none have survived. It had no officers and no funds of its own, as all fees collected were paid over to Grand Lodge. It had no powers other than those delegated to it and all its proceedings were reported to Grand Lodge and all its decisions were subject to ratification.

This meant that Grand Lodge had the power to overrule them and this applied even to their by-laws. In other words, control of the Royal Arch degree remained very firmly in the hands of Grand Lodge. Even so, this was not sufficient to give Grand Lodge complete control as, six years later at the Grand Lodge meeting on 3 December 1777, it was reported that a lodge meeting at the Bell in St Martin's Lane was making Royal Arch Masons without reference to Grand Lodge and that their members contended they had a perfect right to do so, one member even speaking of the Deputy Grand Master 'in the Most indecent terms'.

Irregularities still continued and were obviously widespread as, 11 years later, at the Grand Lodge meeting on 3 September 1788, a committee of 22 member was appointed to enquire into and report upon the 'many and gross abuses'. Presumably these related to the irregular making of Royal Arch Masons as 'It was recommended that until this important enquiry should be completed, and until a thorough reform should take place, no lodge should hold a Chapter for the purpose of making Royal Arch masons without the

consent of the Grand Officers'. Thus the Officers of Grand Lodge were being called upon to give a ruling on a Royal Arch matter.

Four years later 'Nine Excellent Master Masons', the famous Nine Worthies, were appointed by Grand Lodge to assist the Grand Officers and their duties included the examination of all those who were to perform Royal Arch ceremonies. Nine years later still, those same Nine Worthies were called upon to report upon 'Proper Cloathing and Regalia for the Royal Arch Grand Chapter to be Provided and Purchased at the expense of the *Grand Lodge*' [my italics].

It seems obvious that many brethren had been admitted to the Royal Arch without the facts having been reported to Grand Lodge as, from only two names on the register in 1754, there were 237 in 1790. Even this was probably not a complete list and, from 1795 onwards, there was a rapidly increasing number of entries each year, so that by the time of the union of the two Grand Lodges in 1813, more than 6,300 Exaltations had been recorded. Obviously the action of Grand Lodge in 1788 had been successful in improving its control of the Royal Arch to a very considerable extent.

The Union of 1813

However, a further serious problem arose in 1813 when the Antients joined with the Moderns to form the United Grand Lodge of England. The Grand Chapter of the Moderns was a separate entity and, as such, was unaffected by the merger. The so-called Grand Chapter of the Antients was an integral part of its Grand Lodge and therefore went out of existence on 27 December 1813 when its Grand Lodge did so. Those of its members who had been exalted were still Royal Arch Masons but they no longer had a ruling body.

As a result, there was a marked falling off in recorded Exaltations, from 848 in 1812 to 389 in 1813, 211 in 1814, 119 in 1815 and 132 in 1816, though after 1813 the ceremonies were worked under very doubtful authority, as the United Grand Lodge of England did not permit its lodges to work the Royal Arch degree. There were 12 entries in 1817 prior to March, when the present Supreme Grand Chapter came into being, but interest revived after that. There were 118 entries in the Antients' register in the month of May, when the entries come to an end for obvious reasons—except for 21 members of Prince Edwin's Lodge No 209 (now No 128) at Bury who were exalted, surprisingly enough, on 31 March 1819, two years after the present Supreme Grand Chapter had been founded. Perhaps the lodge was showing its independent Lancastrian spirit and having one last unconstitutional fling.

A great deal of compromise was necessary before the terms of the union of the two Grand Lodges could be agreed, but the Antients scored one important victory, as the Moderns agreed to acknowledge the Royal Arch as being part of 'pure Ancient Masonry'. The Antients were magnanimous in their victory, agreeing that control of it would be detached from the United Grand Lodge of England and that no longer would it be considered as a Craft degree.

Had Laurence Dermott still been alive it is quite definite that he would have made sure the Antients had more control over the future of the Royal Arch degree. It seems almost as though, once they had persuaded the Moderns to recognise the Royal Arch, they lost

interest in it during the negotiations leading up to the Union, and certainly it seems that their Royal Arch administration more or less fell apart. There is no record of their ever having made contact with the Grand Chapter of the Moderns. This would seem to be confirmed by a resolution passed at a meeting of that Grand Chapter on 30 November 1813, five days after the Articles of Union had been signed by the two Grand Lodges and less than one month before the actual Union:

That His Royal Highness the Duke of Sussex, M.E.Z., be invested with full and unlimited Powers to negotiate and conclude a Union on behalf of this Supreme Grand Chapter with the *Grand Lodges* [my italics] under their Royal Highnesses the Dukes of Sussex and Kent, in such Way as may appear to His Royal Highness most conducive to the general Interest of Masonry.

The Grand Chapter of 1817

Obviously the Moderns, on their part, considered that there was no Grand Chapter with which they could unite and this was perfectly correct. It is an established act in law that when a body ceases to exist, be it company, association, Grand Lodge or any other entity, all its component parts cease to exist. Thus there was no question of any Articles of Union being signed, as in the case of the Craft. Whereas the Duke of Sussex, as Grand Master of the Moderns, had negotiated with his brother, the Duke of Kent, as Grand Master of the Antients, there was no Royal Arch Grand Officer of the Antients with whom he could negotiate in 1817. When the establishment of the present Supreme Grand Chapter came up for discussion, there must have been considerable uncertainty as to what procedure should be adopted. Eventually a compromise was reached and it was duly reported to Grand Lodge ‘that the two Grand Chapters of the Order of the Royal Arch, *existing prior to the Union of the Craft* [my italics], had formed a junction’. This was a clever and tactful manoeuvre to prevent any objection on the part of the Antients.

A further gesture was made by the Moderns with a view to placating the Antients and that was for the new body to take the title of the United Grand Chapter, but this fiction was dropped four years later when the present title of Supreme Grand Chapter was adopted. Of the 20 Grand Chapter Officers who were elected, 16 were from the Moderns, including the First Grand Principal, and from the Antients—the body that had always recognised the Royal Arch and regarded it as the ‘root, heart and marrow of Masonry’—only four! Very definitely this was not a union of two equal partners. What would Laurence Dermott have said?

Conclusion

It may be contended that too much emphasis has been laid in this paper on the fact that there was no more than a so-called Grand Chapter of the Antients and no union of two Grand Chapters in 1817. This has been done deliberately for the reason that Bro J R Dashwood, a former Secretary of Quatuor Coronati Lodge, pointed out these facts in 1958 but was largely ignored, whilst Bro A R Hewitt, a Past Master of Quatuor Coronati Lodge, also did so in an address to Supreme Grand Chapter on 1 July 1966 and in an expanded paper in Volume 78 of the lodge transactions, *Ars Quatuor Coronatorum*. Following this, the relative passages in Bernard Jones’ *Freemasons’ Book of the Royal*

Arch were amended to agree with his conclusions, yet even today there are some otherwise well-informed brethren who still refer to the Union of the two Grand Chapters in 1817. There quite definitely was no such union, which is why today there is a *United* Grand Lodge of England (i.e. a union of two Grand Lodges) but a *Supreme* Grand Chapter (i.e. no such union).

Notes

1 Moderns and Antients

Although convenient for easy reference, it is perhaps unfortunate that the two Grand Lodges were given these nicknames as a great deal of confusion has resulted.

The premier Grand Lodge of England—the first Grand Lodge in the world—was founded on 24 June 1717 at the *Goose and Gridiron* Alehouse in St Paul's Churchyard, London. It was given the nickname 'Moderns' because it altered the ceremonies to such an extent as virtually to have introduced a modern form of Freemasonry.

The rival Grand Lodge of England According to the Old Institutions—and it had several other titles—was founded on 17 July 1751 at the *Turk's Head*, Greek Street, London. It was given the nickname 'Antients' because it claimed that it preserved the ancient forms of Masonic ceremonies.

Thus the first Grand Lodge was the 'Moderns' and the later Grand Lodge was the 'Antients'.

2 The Charter of Compact, 1766

For many years it was thought that the Charter of Compact had been signed on 22 July 1767 and some books still give this date. Bro J R Dashwood (*AQC*, vol 64) proved conclusively that the year was 1766, that it had been rather clumsily altered to 1767 and that the letter 'P' had been inserted before the words 'Grand Master'. The reason for this was that, as has been emphasised in this paper, the Moderns did not recognise the Royal Arch, yet their Grand Master, Lord Blayney, had been exalted in that degree and had signed the Charter of Compact that brought the Grand Chapter into existence, in which he was designated its Most Excellent Grand Master. This was something that obviously could not be undone but someone decided to minimise the damage by making these alterations, which, if accepted, would indicate that Lord Blayney was acting in his capacity as a private individual, after he had ceased to be Grand Master.

3 The Royal Arch ritual

As Laurence Dermott was the driving force behind his Grand Lodge and as he had been exalted in Ireland and so was familiar with the ceremony worked in that country, it might be thought that he would have introduced it to the Antients. The legend of their ritual was based on the repairing of King Solomon's Temple by Josiah as opposed to the English legend of the building of the second temple by Zerubbabel. The Principals of an Irish Chapter nowadays are King, High Priest and Chief Scribe.

That this did not happen may have been due to one of two causes:

- (i) that he found the English version well-established, though it is difficult to think that this would have deterred so forceful a character as Laurence Dermott.
- (ii) that the English version was being practised in some Irish lodges at that time, for it must be remembered that English and Irish Craft Freemasonry were identical in the early part of the 18th century.

WBro Len Baker, of Ardrossan Lodge, member of the correspondence circle and former full member of the lodge, is a frequent finalist in the annual Short Talk competitions.

OUR QUEST FOR KNOWLEDGE

by Bro Len Baker

To commence my address this evening I shall quote lines from two famous poets of about 300 years ago. Then I will link the words of these men with some of the teachings of Freemasonry and, finally, connect them with the great commandments laid down for us in the Bible, in order to show you just how simple it is for us to obtain the benefits of applying these scriptural and Masonic principles in our daily lives.

George Herbert (1593–1633), in his poem ‘The Pulley’, wrote of God pouring out His blessings upon man:

So strength first made a way,
Then beauty flowed, then wisdom, honour, pleasure . . .

Alexander Pope (1688–1744), in his ‘An Essay on Man’, wrote:

Know then thyself, presume not God to scan,
The proper study of Mankind is Man.

It is not hard to connect the bestowed blessings in Herbert’s lines with what is continually before our eyes in the lodge: strength, beauty and wisdom, although not necessarily in that order. But, unless we also study Man, ourselves, particularly our inner selves, as Pope recommends, it would be hard to have that peace, love and harmony that does exist in our lodges; the capacity for retaining another’s secrets; the meaning of charity and love, of temperance, justice, mercy, faith, hope and trust in our brethren, and that great virtue of fidelity.

From the moment the new Entered Apprentice is invested with the badge of a Freemason, in that address after investiture he is told of the need for perfect harmony among the brethren.

In the first degree charge he is urged to study such of the liberal arts and sciences as may lie within the compass of his attainment. The quest to fully understand ourselves, even to the finest brains in the world over the centuries, has proved and is still proving to be one of the most complex subjects ever, yet we must continue this search for knowledge of our basic selves.

The first degree tracing board defines for us wisdom, strength and beauty: wisdom to conduct us in all our undertakings, strength to support us in all our difficulties and beauty to adorn the inward man. The perfect ashlar represents the mind of man, after a life well spent in acts of piety and virtue, which cannot otherwise be tried and proved than by the square of God’s Word and the compasses of his own self-convincing conscience.

Our second degree ceremony opens with a supplication to God to enlighten us in the paths of virtue and science. After investiture the candidate is again reminded of this constant search for knowledge, as he is earnestly recommended to make the liberal arts and sciences his future study. Once more, on the south-east corner, he is exhorted to extend his researches into the hidden mysteries of nature and science. So important is this study that the second degree charge again brings it to the fore by stating: 'The study of the liberal arts, which tend so effectually to polish and adorn the mind, is recommended to your consideration'. You see how the *mind* is considered most important.

One wonders how many (or how few) Freemasons have taken these recommendations to heart over the years that they have been in the Craft. Certainly, the second degree charge offers the young Freemason a fair scope wherein to practise his acquired learning, as he is told to 'judge with candour' (openness, honesty or frankness of expressing himself), and to 'offer his sentiments and opinions on subjects under discussion' by which privilege he may improve his intellectual powers. This thought is continued in the exhortation of the third degree, when the candidate is reminded that the second degree led him to contemplate the intellectual faculty and trace its development by the paths of heavenly science, even to the Throne of God Himself. Thus he finds that 'the secrets of nature and the principles of intellectual truth are open to his view'.

In 'the light of a Master Mason' the candidate is given (not by any means for the first time in our ceremonies) a spiritual help-mate in his course of study, when he is told of the mysterious veil, which the eye of human reason cannot penetrate, unless assisted by that light which is from above. There is so much that we cannot achieve alone, yet, by prayer and a willingness to accept Divine help, there is no end to what can be done. This applies in every sphere of life.

To go back to Pope's words, 'the proper study of Mankind is Man'. Is that not what we are told with the words: 'Let the emblems of mortality . . . lead you to contemplate your inevitable destiny and guide your reflections to that most interesting of all human studies, the knowledge of yourself'?

That the newly invested Master Mason is required to have knowledge is made plain, for he is told in the third degree charge that it is part of his duty to give assistance and instruction to brethren in the lower degrees. The working tools of that degree emphasise once more the Mason's helpmates, God Himself, and His Word. A Freemason thus continues, not just his Masonic life but his whole life, imbued with these exhortations and recommendations, seeking always to better himself with knowledge, particularly knowledge of himself.

Just how do we go about knowing ourselves better, especially our inner selves? We all know that we have a brain (about one-third of which is in constant use), a conscious mind (which we use regularly) and we also have a subconscious mind—over which we do not appear to have much control. Chinese sages, Indian gurus and swamis, eastern philosophers, magi and others claiming occult powers—and medical doctors who deal primarily with psychological and psychiatric cases—have at times made claims that they have found ways to tap into the subconscious minds of patients, as well as their own. I believe them. Much knowledge and wisdom has come from the East. One has only to look at Tai Chi and Yoga experts to realise that the exponents of such practices have a unique power within them.

Can we tap the hidden power that is within us? I think we can, not necessarily by becoming students of these people but by applying a little of their basic theory to our own knowledge of our bodily needs. I am talking of relaxation. We all should set aside regular times to allow our bodies to completely relax and our minds to slow right down. Now, one could do this by Yoga or by meditation, or simply switching our minds off and thinking about nothing, or even by *concentrating* on something. What works for one does not necessarily work for another.

For myself, I prefer this last idea: concentration. The way I do this is to bring to mind the greatest commandment, to love God with all my heart, mind and spirit. To really concentrate upon these words and what they mean is, I find, the gateway to complete relaxation of the body and a great awareness of God within me. I said at the beginning that I was making a connection with the commandments laid down for us in the Bible, didn't I?

The second great commandment is, as you well know, to love your neighbour as yourself. A lot of people have difficulty in coming to terms with this, for it is a command to love oneself, which they feel is selfish. They feel guilty at the thought of having a favourable regard for themselves. Such thoughts are wrong, for it is important that we do love ourselves. This present world of extensive unrest and mental sickness has chiefly come about because people do not like themselves. Many resort to drugs, some even to suicide, because they hate life and themselves so much.

We all, at some time, entertain negative thoughts: fear, anxiety, grief, resentment, jealousy, and so on. The only way we can counteract these emotions is to replace them with positive thoughts—and what better positive thoughts could we envision than thoughts of love? It is hard to think of love without thinking of God, because the two are inseparable.

Are we adhering to our Masonic principles by this line of reasoning? Freemasonry teaches us to search for and find God in the centre. The centre, the core, the heart of everything—that includes our own hearts, in which we establish our spiritual temple for God.

If God is in our heart how can we *not* love ourselves at the same time as loving Him? How much greater capacity we have, with Him in us, to love our neighbour!

The aims of Freemasonry are high and they will never be attained unless Freemasons adhere to these two great commandments, love of God and love of neighbour. So let us, with the strength, beauty and infinite wisdom conferred upon us by God, strive to know ourselves better as we persevere on this Masonic ladder and become more useful to mankind.

When poetry and Freemasonry can lead us to God and love of man, there just has to be some good in both of them.

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WBro Mike Conway, still a full member of the lodge despite residing in New South Wales, is another frequent finalist in the Short Talk competitions. This and the preceding paper by WBro Baker and the subsequent one by WBro Mike Dundas, were all given in the lodge on 16 December 1994.

REAL QUALITY FREEMASONRY

by Bro Mike Conway

The concept of *Real Quality Freemasonry* utilises tried and tested methods which have turned many organisations from ‘also-rans’ into vibrant and expanding entities. Quality of service, as perceived by its members and the public, is the main driving force for the operation of the organisation. Permanent change affecting the performance of the organisation must involve the members at a level where they can contribute, and enable them to *own* the change.

In all things it is important to first define the standards we hope to achieve. In that sense, what aspects of *our* organisation need to measure up, for us to be seen as a *quality* body? Nine touchstones can be used to measure how we rate. They are:

- Performance—reasons why we would belong to the organisation must be clarified; what do we expect from the time and energy we commit to our membership?
- Features—in some ways, the more features an organisation possesses the higher the quality; have we defined those features we want to promote?
- Reliability—can only come if the service is fault-free; while that is harder with a service than with a product, we can achieve reliability through continually looking for consistency within our organisation.
- Conformity—does it conform with specifications? Given that we do not have specifications for the type of organisation we are, perhaps it is time we drew up a set.
- Durability—how long will it last? Obviously our Order has been in existence for several hundreds of years. But this may not be enough to guarantee that it remains relevant to the next generation of potential members.
- Service ability—do they take care of me? How often do we hear that a Brother feels that he has been overlooked or forgotten?
- Aesthetics or appearance—is it pleasing? How does it look, feel, sound and taste? When a member attends lodge, does the evening inspire a feeling of high importance, or does it fall flat through poor performance or the condition of the surroundings? Do festive boards provide fellowship in a happy and harmonious environment?

- Perceived quality (reputation)—was previous contact a good or bad experience?

Brethren have to be encouraged to join the *Real Quality Freemasonry* effort voluntarily, and with a sense of enthusiasm. They have to want to become involved. They have to be involved from the local lodge level, not from the top down. While it is extremely important for all, from the Grand Master down, to support such a programme, the concept has to be introduced with the floor member in mind. It has long been understood that the deepest need of every human being is that of being appreciated. Many of our floor members have never been asked what they think.

While the Vision 2000 process was a start, we must now put in place an on-going discipline of continuous improvement. The world will not wait for us!

Real Quality Freemasonry should follow four broad guidelines:

- There must be an organisational approach.
- It must focus on properly conceived quality.
- It should avoid fixed and restrictive standards.
- Every member must be influenced by the quality effort.

Real Quality Freemasonry can best be achieved when Brethren accept responsibility for its success without limiting the standards or needing constant enforcement from above.

The changes brought about through the process of *Real Quality Freemasonry* must be permanent, and permanent change needs a focus. We begin to focus on the exercise when we recognise those incidents—let us call them ‘impact incidents’—which form good or bad impressions of the Order. An *impact incident* is any episode during which a person comes into contact with any aspect of the organisation and forms an impression of the quality of its service. For Freemasonry to regain some of the lost ground, every *impact incident* must be a positive one for the person or persons involved. It does not matter whether it is a member of the Craft or someone from outside Masonic circles.

As well as individual incidents, the impression we have of an organisation comes from the overall feeling we have toward our personal membership. Our involvement in Freemasonry must be on the basis that it is a ‘safe and pleasant relaxation’. The stress of modern life should be isolated, if at all possible, from our lodge life. When we have a ‘feel good’ factor within ourselves, especially about our Masonic activities, other people will then perceive our Fraternity as having a real value to society.

On the basis that we need to have a planned approach to the question of quality, there are a number of points which will assist the process:

- Don’t try to tackle all the organisation’s problems at once.
- Focus on a few critical areas at a time.
- Celebrate improvements achieved.
- Build momentum and commitment through education and training.
- Develop an attitude of being involved.
- Convince members that the programme will have on-going benefits.

In order to move *Real Quality Freemasonry* into the world of the floor member, there must be a pool of trained people to make it a reality. A group of *facilitators* from each district—perhaps in the first instance the District Grand Superintendent and his District Officers—must be trained.

Floor sessions in each lodge can then be facilitated in order to identify the ‘quality issues’ relevant each individual lodge. There are a number of techniques that can be employed to involve every member in the *Real Quality Freemasonry* process.

Project-based improvement teams should then be formed, to find solutions to the issues raised. After those solutions have been put in place, it is important for the team to receive recognition both at the lodge and district level. Solutions should be exchanged, so that other lodges can benefit from the work being done around them.

Networking will grow out of the implementation programme. Enthusiasm is generated by seeing other people around us achieving good things.

Once we start, how do we ensure that the *Real Quality Freemasonry* approach itself remains relevant? Measuring the gains we make will not be possible unless we have a benchmark for quality performance. Areas which can be effectively measured include:

- Retention of members who might otherwise drift away.
- Gaining of quality members who will make a positive contribution to the Craft after the year 2000.
- Surveys of both brethren and community satisfaction on a range of issues covering activities both inside and outside the lodge room.

The standards which might apply to these areas can be formulated at both District Meetings and the annual October Conference.

To some the question will be: Why go to all this trouble? Unfortunately, anyone who asks this question has already defeated themselves in the quality race. For our organisation to be in existence into the 21st century, we need to continually re-think ourselves. This does not mean encroaching on the Landmarks of the Order. It does, however, mean taking early corrective action.

Brethren, we have an opportunity to build on the work of the Vision 2000 project. Through a programme such as *Real Quality Freemasonry*, each of us can make an invaluable contribution towards leaving our Order in better shape than when we joined it.

In his entry in the 1994 Short Talk competition, WBro Mike Dundas, of Edwardstown Lewis Lodge, gives a brief account of events leading to the restoration of the purpose-built headquarters of Freemasonry in South Australia, which lacked adequate funding for maintenance and had been allowed to deteriorate. He provides an explanation of why the decision was made to renovate the building rather than relocate, and comments on the effect of that decision upon membership of the Craft.

SHOULD WE HAVE SAVED OUR MASONIC CENTRE?

by Bro Mike Dundas

Never has such controversy been witnessed throughout the Craft in South Australia. Never have so many brethren varied in opinion as to what direction should be taken; and never have so many members felt so aggrieved at the decision that was taken, and the method of financing that decision, as occurred when it was decided to renovate the existing Masonic Centre in Adelaide. Were we right in what we did? Should we have saved our Masonic Centre or should we have sold the building and erected another elsewhere?

To answer these questions we need to look into the history of the Masonic Centre, to take account of what it has meant to Freemasonry in South Australia and to understand what led to its deterioration to the extent of considering abandoning the building and rebuilding in a new location.

In 1921, when the decision was made to build new Masonic headquarters in Adelaide, RWBro C Glover, PDGM, Grand Secretary, was authorised by Grand Lodge to visit England and America to collect ideas and designs for a new temple. Preliminary plans for such premises had already been discussed and approved in 1913, but the outbreak of war in the following year had caused deferment of plans.

It was first proposed that the new centre be built upon the existing site in Flinders Street, but this was considered to be impracticable and a new site was needed. Various methods of fundraising were debated, including the inauguration of a Hall Stone Jewel and the sale of the existing premises. At this stage the available funds for building works amounted to approximately £2074, but when Grand Lodge decided to proceed, the brethren became enthusiastic and lodges pledged their financial support via the Hall Stone Jewel and other contributions.

A site at 254 North Terrace, Adelaide, was purchased for the sum of £10,640 and, in 1923, Grand Lodge approved construction plans. Messrs Bruce & Harrel were selected as the architects and, after preliminary discussions, they submitted their proposals for approval. The initial costs far exceeded the estimates of Grand Lodge—so much so that there was a need for several modifications. The tender finally accepted for the construction works was £118,000 plus furnishings. The centre was completed in 1927.

It was said that the completed structure represented prestige and dignity within the Fraternity and the community, a magnificent edifice of generous proportions worthy of this institution. It was a Masonic landmark built upon an imposing site on a major thoroughfare in the heart of South Australia's capital city. To erect a replica of this beautiful structure in 1980 would have cost about \$8 million.

It was in 1980 that Grand Lodge reported to the brethren that over the years the Masonic Centre had deteriorated and now needed urgent repair, that a decision had been made to renovate rather than sell the building, and they must finance those renovations. Grand Lodge had finally recognised that a decision to sell or renovate the Masonic Centre could be postponed no longer. The Board of General Purposes had considered its options and recommended the centre be renovated to a standard acceptable to modern legislative requirements. Such renovation was to include substantial upgrading of existing facilities, for the benefit of all who used the building. The total cost of renovation was estimated at \$3.9 million.

So one may well ask: 'Why did Grand Lodge allow its headquarters to become so run-down that the members faced considerable expense in essential renovations?' It might also be asked: 'Why wasn't the building maintained under a proper maintenance programme, so that the rate of deterioration could have been dealt with as problems arose?' The answers to these questions are a combination of factors, including an ailing contribution fund, an alarming escalation of costs, loss of income from rentals, and other financial commitments that Grand Lodge had previously made.

The building itself in 1980 was valued at \$750,000, approximately the value of the land—in other words, the real estate market put a zero price on the structure. To relocate to another site within close proximity of the city and rebuild a modest Masonic Centre was estimated to cost more than the figure given to renovate the original building.

The Grand Master, MWBro the Hon Mr Justice Jacobs, called a special communication of Grand Lodge to discuss the matter. At the communication, the Grand Master stated that the Masonic Centre needed substantial repair: the roof of the building was rusted and leaking, the lifts and other electrical equipment needed replacing, and sanitary fixtures required upgrading. He included the necessity to relocate the lodge supper rooms from the basement to the second floor and said that fire safety regulations required major updating to satisfy health and safety requirements.

It was obvious something had to be done. The building had to be either sold or renovated. Consideration had already been given to each option and, after consultation with the lodges, another meeting of Grand Lodge was called. There, a motion was carried that the building be retained as the Masonic Centre of Freemasonry in South Australia. It was acknowledged that membership was the most vital asset to Freemasonry, and the likelihood that some brethren would leave the Craft because of this decision was balanced against the conviction that potential candidates would judge the prestige and high standing we have in the community from the appearance and condition of the Masonic Centre.

A further motion was carried, to amend the Constitution, to provide funding by raising a levy against the lodges. The levy was proposed at the rate of \$50 per member, per year, for four years. Note that the levy was to be raised against the lodges for each member, not

directly against the member. It was this levy which caused so much discontent throughout the ranks and, regrettably, in some instances members retaliated by drawing their clearances from lodge.

This was a sad and difficult period for Freemasonry. It was so disappointing that many members saw fit to leave (some saying it was a matter of principle), because they took with them years of valuable knowledge and experience. But the reality was that something had to be done. We could not sit and watch our Masonic Centre crumble around us. Grand Lodge had a fundamental duty to protect our heritage, and took the necessary steps to ensure that was done.

It is so easy now to speculate, fourteen years on, and say ‘we should have done this, or we should not have done that’. Realistically, someone had to lead the way, and someone did—the Board of General Purposes, by encouraging Grand Lodge to retain and renovate the building.

Most of our older members will remember how this issue was debated at our meetings and, admittedly, many brethren were in favour of abandoning North Terrace and rebuilding a modern centre somewhere in the suburbs. But it is my belief that most of the dissatisfied brethren did not avail themselves of the full details regarding the facts and figures, especially in respect to the sale value of the existing Masonic Centre. In retrospect, perhaps there could have been a more positive approach to ensure that this was properly known and fully understood by the brethren. It is important that all members should be presented with full information on the status of the Craft and plans for the future.

Nevertheless, it is evident that Grand Lodge demonstrated an ability for pro-active and conceptional thinking, identified and evaluated the existing and potential problems, set attainable goals, selected the appropriate programme, and then prepared a time-frame for those goals to be achieved. It was necessary and responsible to emphasise the widespread problems we faced and to clearly identify the benefits of accountability that would arise from implementing the renovation programme.

Freemasons must make things happen, in order to regroup and progress as a successful association. We all have a major role to play in monitoring and developing our future, and we need to support each other in our endeavours. The decision to renovate the Masonic Centre was correct. The building we have saved will cater for all Masonic occasions except Grand Installations; it provides for lodges to meet, for administrative accommodation and the Grand Library. It is a fine Masonic Centre, a focal point to be proud of. With faith in believing what we have done is right, we will win over the past critics of maintaining our home and, in so doing, we will secure our Masonic traditions for future generations.

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On the second occasion that VWBro Cryer, PGChap (UGLE), visited our lodge, in September 1995, he presented this paper to a mixed audience. It has been published in his book of the tour, A Masonic Panorama (AMRC, Melbourne 1995) and in our own Gleanings (Issue 31, November 1995), but is included here to provide our members with easy and enduring access.

THE DIFFERENT ORIGINS OF ENGLISH AND SCOTTISH FREEMASONRY

by Bro Neville Barker Cryer

Before launching into the main substance of my subject I think it is only right to make clear that I would rightly be considered both foolish and dishonest were I thought to be claiming that this is to be the definitive and conclusive expression of opinion on this very important subject. I am making no such claim and indeed it would be impossible in a paper of this limited length to state all the evidence that could, or should, be produced to bring the matter to a satisfactory conclusion. All that I am seeking to do is to clear the ground of some possible misconceptions that have previously been regarded as the last word and re-stating some facts that may not have been fully appreciated in the search for an adequate solution. By doing this I hope that we may begin to focus our attention on the remaining areas that need research and which may ultimately lead us to recognise fully the different origins of English and Scottish Freemasonry.

The very title of this lecture would, of course, have disappointed if not disturbed that doyen of all modern Masonic researchers, the late still-lamented Bro Harry Carr. Meticulous in his studies as he was and vigorous, as well as entertaining, as he could be in his presentation of what he had discovered, the lasting conviction of his life, in this particular connection, was that Scotland and England were alike in their Masonic origins. For 600 years, he contended, we have evidence of how, slowly but steadily, the old operative stonemasons' lodges, with their definite Craft traditions and practices, became transformed into the newer speculative bodies from which all our present Freemasonry descends.

Scholars of the 'authentic school', such as Carr, and here I quote the words of the present Librarian of the United Grand Lodge of England, 'found (in Scotland) undeniable evidence of the existence of lodges of operative stonemasons, lodges which were geographically defined units controlling the operative trade with the backing of statute law. They also traced undeniable evidence that these Scottish operative lodges began in the 17th century to admit non-operative members as accepted or gentlemen masons and that by the early 18th century in some lodges the accepted or gentlemen masons had

gained the ascendancy; these lodges became, in turn, speculative lodges, while others retained their purely operative nature.’ (*The Craft*, p 18)

Putting together all these facts, along with evidence that pointed to a ‘Mason Word’ and some known tokens of recognition, the case seemed made for a gradual transition from operative to speculative Freemasonry, at least in Scotland. Harry Carr died in the firm belief that this was the case and that what had transpired so clearly in lodges north of the border was no less the case in England. His dissemination of that theory was so effective that many Masons still believe that the matter is settled once and for all. Sadly, despite great regard for Bro Carr, it has to be said that that theory is not the end of the story.

In 1988 a non-Masonic Scottish historian, David Stevenson, produced two books which were calculated to ripple Masonic waters. They were given very specific titles: one was called *The Origins of Freemasonry, Scotland’s century* and the other *The First Freemasons*. Stevenson was bound by historical evidence but was also unashamedly Scottish in outlook. Let us hear some of his own words:

The legacy of the Medieval masons obviously contains much that is later found in freemasonry . . . Yet (as most masonic historians now readily accept) it would be misleading to claim that this was already freemasonry . . . Moreover, there are major problems in linking this Medieval legacy directly to the emergence of freemasonry. The situation has [also] been unnecessarily complicated by two prevailing misconceptions. The first is the assumption that the emergence of freemasonry took place in England, a belief maintained in the face of the overwhelming preponderance of Scottish documentary evidence relating to the process, evidence which is often . . . explained away . . . and then used in an English context to make up for the lack of English evidence. The second misconception lies in assuming that freemasonry evolved gradually and steadily from the Medieval legacy in a supposedly continuous process, though this cannot be traced in the surviving evidence. (*First Freemasons*, p 3)

It can thus be seen that already there are rifts in the ‘authentic’ theory and the idea that there was a steady 600 years of transition from operative to speculative Freemasonry can no longer be maintained. Yet despite the significant difference in view between a Stevenson and a Carr about the manner of development—and we must return shortly to that issue—there was one ground on which they both stood firm. What took place in Scotland was relevant to the process in England.

Stevenson, however, was much more downright. He continues:

Thus the freemasonry born in 17th century Scotland . . . proved capable of being exported successfully. The development of Freemasonry in England in the 17th century is highly obscure, but the fragmentary evidence suggests that in the closing years of [that] century and the opening ones of the 18th it was transformed by an influx of Scottish influences, introducing for the first time permanent lodges, the degrees of *entered* apprentice and fellow craft/master, and the rituals of the Mason Word (though that term was little used in England). Thus many of the essentials of the freemasonry which developed so fast in early 18th century England derived from earlier Scottish freemasonry. English leadership of the movement was to develop and elaborate it in new ways (and indeed to give it the very name freemasonry), but to this day craft freemasonry bears clear evidence of its Scottish origins. (*First Freemasons*, p 11)

This was at least another well-reasoned and researched point of view and stated the position clearly. Before subjecting it to critical examination we must return to the other point Stevenson made regarding the nature of the Scottish Masonic development. It deals with events *circa* 1600.

In 1583 a William Schaw was appointed Master of Works by King James VI of Scotland, supervising all building work undertaken for the Crown. In 1598 he was calling himself not just Master of Works but General Warden of all masons in Scotland and it is as such that he issued two codes of statutes in that year and the next. The effect of these statutes was immediate and significant. Not only did he affect the administration and control of each lodge but there is also a 'very strong case for arguing that he was doing much more, reviving and developing Medieval masonic mythology and rituals in a Renaissance atmosphere. But naturally this secret and esoteric side of his work was not committed to writing in his Statutes.' (*First Freemasons*, p 4)

It was within months of the appearance of the first of these Statutes that we have the very minutes of Aitchison's Haven and Edinburgh Mary's Chapel which were lodges of this new type. In 1600/1 Schaw also signed the first St Clair Charter which meant that William Sinclair of Roslin was acknowledged as the patron of all Scottish masons, a position re-affirmed in 1627/8 for Sinclair's son. Though that claim was questioned, and not asserted, in the latter part of the 17th century, it is worth noting that when Scotland's Masons finally agreed in 1736 to have a Grand Lodge like England, the first Grand Master chosen was a Sinclair of Roslin. (Roslyn, you surely do not need me to remind you, is the site of a chapel with a legendary Apprentice's Pillar.)

To sum up the Stevenson case: Whilst there was a residue or memory of medieval masonic lore and practices it was only with the 17th century that Scottish Freemasonry began to acquire a shape and tradition that would emerge a century later as the beginnings of speculative Craft practice. With the withdrawal of the guiding hand of William Schaw it is not surprising that some variety in lodge customs should have developed and yet there is a noticeable similarity in essentials, despite the fact that there was no central governing body, and lodges were often fiercely and locally independent. Looking at the surviving sources it would appear that the Freemasonry which was emerging in England by the end of the 17th century was overwhelmingly Scottish in character.

That is a well-reasoned and apparently proven thesis but whilst it makes some allowance for English differences—for example, the fact that the word 'Freemasonry' itself was of English derivation and that Scotland never had any Ancient Charges—it still supports the persisting view that England's Masonic origins were really derived from Scotland.

There are of course certain items of circumstantial evidence that seem to point to the same conclusion. The first record of a Masonic initiation in England is that of two Scottish generals at Newcastle in 1641, even though that ceremony was carried out by the Lodge of Edinburgh. One of the most often quoted examples of early Masonic catechism is that of the *Edinburgh Register House Manuscript* at the end of the century, whilst two of the earliest lodges recorded in England were operative ones in Alnwick, in the Borders, and Swalwell, on Tyneside.

Again, the person considered most suitable for compiling a Masonic history and the appropriate Regulations for the new English Grand Lodge was a Scots divine who had belonged to an Aberdeen lodge, whilst we know that when Dr Desaguliers was engaged on a scientific visit to Edinburgh in the 1720s he had no apparent difficulty in either

proving himself a brother Mason or taking part in their ceremonies. Similarity of origin seems still more likely.

Yet even when all this has been said and we acknowledge the comparative paucity of 17th-century English source material, there still remain some unanswered questions. The first one has to be this. Why, if the English Craft really derived from a Scottish initiative, was there in England this very persistent phenomenon of the masonic Ancient Charges from at least the late 14th up to the 18th century when nothing of the kind appears in Scotland? Why, moreover, does any English Freemasonry of the 17th century suddenly appear as if it had come from nowhere, with no obvious operative connections, with a preponderance of genteel, professional or trade members, and meeting in what are recognisable lodges? How can this apparently *ad hoc* attachment to a movement called Freemasonry be recognised by such a non-Masonic commentator as Dr Plot as an organisation that appears to spread across the nation?

What, moreover, are we to make of even Dr Stevenson's admission that 'whereas freemasonry began in Scotland with the foundation of lodges around 1600, in England it began with individual initiates, sometimes deriving their ritual and secrets from English operative masons'? Where did that information come from? What do we make of his further statement that 'whereas most Scottish lodges long retained close links with working stonemasons, who usually indeed still formed a majority of members . . . the English lodges were founded by gentlemen enthusiasts who felt little or no need to seek legitimacy by developing links with "real" stonemasons.'? (*First Freemasons*, p 160)

It is when we make an attempt to grapple with these remaining, and yet essential, questions that we can perhaps begin to discern some of the features that suggest a different origin for Freemasonry in England as compared with Scotland.

That Scotland's experience and understanding in these matters did have some influence on how English Freemasons conceived the Craft may be admitted. Interestingly, even Stevenson admits that this was at *the end* of the 17th century and not at its beginning. There is clearly no time or space in this presentation to reflect adequately on the attitude of Englishmen to the Scots from the time of Mary, Queen of Scots, to the later Stuarts. Even James VI of the Northern Kingdom had to become James I of England and, cautious as he was in preserving his dual crown, he knew that little love was lost between his separate subjects. Charles I was inept in his treatment of his Scottish subjects and the Civil War in England did little to endear the two nations, despite some Protestant similarities.

It is in this fraught context that we have to put the initiation of Moray at Newcastle and recognise that whatever the Scots might do in such a case was unlikely to be accepted automatically as a guide by English brethren. The restoration of episcopacy and even pro-Romanism under the Stuart Restoration did nothing to improve national relations, whilst the dispatch of the Stuart line from 1688 started a fear of Scottish reaction which was to last until the middle of the next century. To pretend, along with appallingly bad roads, that communication with Scotland was constant and influential is to misunderstand the circumstances of the time. In the 18th century anything beyond York was thought of as 'Northern Britain' and that included the whole of Scotland. It was not until a Union of the two countries was imminent, or created, that real interchange of ideas and culture was

developed. Desaguliers' visit to Edinburgh makes the point, whilst Dr Johnson's visit with Boswell was to cement it.

What we have to face up to is the point well made by John Hamill in his book *The Craft*. Speaking of the 'authentic school' of researchers like Harry Carr, he says: 'Above all they overlooked, or ignored, the fact that non-operative masonry was developing in England when the Scottish operative lodges began to accept non-operatives. If the Scottish operative lodges formed the medium of transition, how could purely non-operative masonry already have existed in England?' (*The Craft*, p 19)

Perhaps the most significant difference to be noted as between early English and Scottish Freemasonry is that whilst it is clear that there were continuing and established operative lodges in Scotland, the 17th century saw the emergence in England of *ad hoc* or temporary lodges which met only for as long as their occasion for meeting existed.

Once we accept that this is a major point of difference then we can begin to account for several pieces of evidence in 17th-century England that seem otherwise disconnected and confusing. We can appreciate why there are disparate dates for Freemasons visiting and existing in York. We can appreciate why Ashmole speaks of attending a lodge at Warrington which seems to be a 'one-off' occasion. We have evidence of a lodge in Chester though it does not meet regularly. We have the 'Acception' lodge connected with the Company of Masons in London which also met irregularly. We might even begin to wonder whether it was precisely because they wanted to meet more regularly to develop their 'system' that led the four pre-1717 lodges in London to ask for a Grand Lodge, when in York already it seems that Freemasons there had begun to consider a Grand Lodge of All England. Whether or not it was the fact that Scottish lodges did so meet that led to this development is still a matter for speculation. What is clear is that the development of Freemasonry thus far south of the border had followed a different path to that north of it.

There are three other factors that have yet to be still more fully researched before we can come to any more conclusive judgement. The first reflects the tortured nature of English society throughout the 17th century. It was not just that there were conflicts between Englishmen and Scots. There were bitter feuds between Protestants and Catholics, Anglicans and Presbyterians, Radicals and Conservatives, Royalists and Parliamentarians, landed gentry and men of business. In the midst of all this religious and political controversy there were those who yet longed for a 'place of repose' (Plot's 'meeting on the moors?'), where honest men could meet their counterparts even from opposing camps.

Francis Bacon was but one protagonist of this sort and the fact that he produced the ideal of Solomon's Temple must have suggested the kind of concept that others could build on. Freemasonry in England would hope to create just that kind of neutral meeting ground which the Royal Society later enjoyed. That kind of social melee did not exist in contemporary Scotland.

Secondly, even Dr Stevenson mentions that at this period 'men hoped to unlock the mysteries of the distant past. But the search was not simply historical and scientific; in its essence it was a spiritual quest, and so purification and spiritual enlightenment were essential to success . . .' (*First Freemasons*, p 6) The effects of the Renaissance were also

beginning to be felt in England and the emergence of new groups of landed gentry free to read, travel, and study, alongside even better-educated tradesmen and persons in the professions, caused circles of study and enquiry to be formed in which just such 'searches of the past' could be pursued. We even have the evidence of one letter from an émigré German scholar who tells his gentlemen friends that they would do well to sit at the side, or even the feet, of some of their employed craftsmen and acquire their skill and their secrets. The seven liberal arts were being rediscovered. Do we perhaps need to learn much more than we already know about the 'circles' in such houses as those of the Percys, the Herberts, the Cecils and the Sackvilles, to mention but a handful. Have we really exhausted what their family records could tell us? Or what about the diaries of the 'city fathers'? Were there more occasional lodges than we have so far uncovered?

Thirdly, we need to recognise that there may still be an untouched source in late 17th-century England. The present received wisdom is that there are no such records to be uncovered and yet in 1911 the United Grand Lodge of England is on record as stating that undoubtedly part of the working accepted by the premier Grand Lodge was taken from existing operative practices. Did that mean Scottish operative working, through Dr Anderson, or was it an English source as well, or alone? Recent work of my own suggests that there was some kind of residual operative organisation leading to at least the lodges that appeared in York and Hull in the 18th century. We know of the operative influences between Teeside and the Border and we know something else. There is the fact that whilst it is true that the lodges that met in Warrington and Chester were made up largely of non-operatives, there were operatives in them. This does not mean that English 'lodges' derived from operative ones but it does lend credence to the idea that an operative member or two could assist these gentlemen or traders in the right formation of the gathering which they were creating, for whatever occasional purpose. Even if these were new kinds of Masonic lodges they had to have some obvious connection with past or present lodge practice, otherwise why call them 'lodges' and how could they be recognised as such?

I said at the outset that this would not be a definitive paper. By the very nature of our still limited knowledge it cannot be other than an investigation. What I hope I have done is to clear the ground still further for more useful construction work to be done. What at least seems much more acceptable today is the affirmation that the origins of Scottish and English Freemasonry were different. Exactly how different is the subject for more papers.

This paper by WBro Mike Conway was presented, in his absence, by RWBro Fred Martin, on 16 February 1996.

FROM OLD MANUSCRIPTS TO WARRANTS AND RITUALS

by Bro Mike Conway

On the night of his initiation, every Freemason is informed: ‘it is but right that you should know by what authority we act. *This* is our warrant.’ Also on that evening each candidate is given a ritual-based admission into our Craft, learned from a small blue book. Why do we have warrants? Where does our ritual come from? Who put it all together?

In many human endeavours it is possible to trace a line of development by way of written or oral records. This, unfortunately, is not the case with modern speculative Freemasonry. Our purpose is to examine the historical use of the Old Manuscripts, or Old Charges, from the operative to the early speculative periods. Then, after 1717, with the introduction of the warrant or charter of constitution, the Old Charges themselves continued to be absorbed into the ritual itself; to a large extent through the exposures of the 1700s.

Let us begin at what appears to be a suitable beginning. A document dating from about 1390, known as the *Regius Poem*, is currently accepted as being the oldest known written reference to the operative masons’ craft. The poem is believed to have been written for the benefit of the craftsmen engaged in the erection of the cloisters of Gloucester Cathedral, which was completed under Abbot Froucester between 1381 and 1412.¹

The document has been variously known as the ‘Poem on the Craft of Masonry’ (1757), the ‘Poem of Moral Duties’ (1838), and then ‘The Regius Poem’ (1888). The present name was derived from the fact that the poem was part of a collection in the Royal Library of England, presented to the nation by George II in 1757.

Roderick H Baxter, in *A Masonic Miscellany*, translated the poem into modern English. In his notes to the translation, Baxter observes that the manuscript is of prime importance to the fraternity of Freemasons, as being our oldest preserved document which affords evidence of a legendary history and an indication of a speculative origin. Baxter also draws attention to the remarkable number of instances in which phrases have been introduced into our ritual, and the cases in which its requirements have been incorporated with our constitutions. Even the last stage of the document may be accepted as evidence that our custom at the festive board was a feature of the craft at the time of the manuscript.²

¹ Baxter, Roderick H: ‘The Regius Poem – with some notes’ in *A Masonic Miscellany*, David Winter and Son, Dundee, 1:38.

² *ibid*, 35. See also Anderson, Barrie: ‘Something to digest—what part does the festive board play’ in *Masonic Research in South Australia*, SA Lodge of Research (Adelaide 1995) 1:16–18.

The poem itself consists of some 794 lines of rhyming verse. It opens with the words ‘Here begin the constitutions of the art of Geometry according to Euclid’. It traces the history of masonry from Egypt to the time of writing. There follow 15 *articles* and 15 *points* on the regulation of the craft of masonry. Then comes an ordinance, now accepted as being mythical, to hold an annual assembly of masons under a charter from King Athelstan. Finally, there is a section entitled ‘The art of the four crowned ones’ (*ars quatuor coronatorum*). It contains reference to the seven liberal arts and sciences (lines 557–563), as well as a call to God (line 586) and ‘good manners’ (line 726).

A second particularly important document is that known as the *Schaw Statutes*. This is also operative in nature and comes from Scotland. William Schaw became Master of the Works to the Crown of Scotland and General Warden of the Masons in 1584. The Statutes consist of two sets of ordinances, dated 1598 and 1599 respectively. The first regulated the operative craft in Scotland; the second set up the authority of the Lodge of Edinburgh as the first and principal lodge in Scotland.

Like the *Regius Poem*, the *Schaw Statutes* contain details as to how the operative craft was to be run. They do not, however, contain any supposed history of the craft. Nor do they mention any ‘secrets’. The ‘Mason Word’, however, is believed to have come into existence in Scotland in an attempt to protect the town masons from country masons seeking their fortunes on the formers’ work-sites. This in itself is significant in the development of the form of speculative Freemasonry.

It must also be said that the *Schaw Statutes* offer a canon of ethics for the masons in Scotland who raised the magnificent structures of 139 years before the founding of the premier Grand Lodge in 1717. Essentially they are a proclamation of morality. There are no regulations as to the richness of mortar or the squareness of stones in the literal sense. Instead, human relations, fairness, equity, and the essential moral qualities of operative masons are set forth.³

In a practical sense the *Schaw Statutes* were held by certain Scottish operative lodges as the authority under which they controlled their operative members, having been issued by a central authority. They were not held in the same veneration, however, as the Old Charges were in the English Lodges.

In England, as Bernard Jones notes in his authoritative *The Freemasons’ Guide and Compendium*, no English mason assembly and, later, no speculative lodge would have considered itself regular unless it possessed a copy of the Old Charges, to be read to the Brethren on occasion, and especially to candidates on reception and initiation.⁴

A family tree of the Old Charges has been carefully constructed by a number of eminent Masonic historians, including Begeman, Hughan, Vibert, Knoop and Poole.⁵ They divided some 94 Old Charges (although over 100 have been identified in total) into 6 groups, namely:

- The *Regius Poem* from circa 1390

3 Weir, Thomas E: ‘The Schaw Statutes’ in *the philalethes*, via *Hiram’s Oasis* BB & reprinted in SA Lodge of Research *Gleanings*, 25:3–5.

4 Jones, Bernard E: *The Freemasons’ Guide and Compendium*, Harrap (London 1988) 130.

5 See also the later work of Professor Wallace McLeod, of Toronto, Canada, on this subject, particularly his Prestonian Lecture ‘The Old Charges’ (1986), updated in McLeod, W: ‘The Old Charges’ in *The Quest for Light*, ANZMRC (Melbourne 1997) 105–120.

- The Cooke family from circa 1410, which consists of 3 variations
- The Grand Lodge, with Grand Lodge No 1 from 1583, with 73 manuscripts
- The Plot family of 1686, with 5 documents
- The Roberts family from 1722, containing 6 manuscripts
- The Spencer family from circa 1730, also with 6 documents

Of these it would appear that the *Regius Poem* and *Cooke MS* are the originating documents. All of the others are copies which have been added to or varied by individual copyists, editors or compilers. Examples of this are the *Woodford MS* and *Supreme Council MS*, both of the 1720s. They are copies of the *Cooke MS* of 1410. These documents, while sometimes adding esoteric or speculative pieces into the ‘working’, seem on the whole to maintain an adherence to the underlying features of the earlier manuscript.

The main difference between the *Regius Poem* and the *Cooke MS* is that the former contains more information on trade usages, while the latter is more informative in the area of traditional or legendary history. They also differ in that the *Regius Poem* is written in rhyming verse, and the *Cooke MS* is in prose.

No matter which early manuscript is selected, they all follow the same basic pattern. There are usually three sections. The first is a prayer or invocation, calling for God’s inspiration and assistance. The second is usually a legendary history of the Craft from the days of King Athelstan, who supposedly gave the Craft the authority to meet at annual communications. The third section contains ‘the peculiar statutes, duties, regulations and observances incumbent on all masons . . . which were read to all new candidates.’⁶

The interesting feature of the third section is that the method of delivery can only be speculated upon. Was it given from the earliest days as an address or was the candidate involved in a catechism of questions and answers?

In considering these issues we begin to understand how the logical evolution from a ‘document of statement’ to a method of speculative instruction could have occurred over the centuries. For anyone interested in the contents of individual manuscripts, there is a wealth of information in the transactions of Quatuor Coronati Lodge and other publications.

Bernard Jones also observes that, just as the Old Charges had been read in operative Lodges, so they continued to be read in the early speculative lodges, to be replaced in due course with a newer version of those charges. With the coming into existence of the many new lodges in the 1720s, copies of the old manuscript charges continued to be made, a fact suggesting that even if they were not being read in lodge there was still a belief that a possession of a copy confirmed the regularity of the lodge constitution. The early Speculatives evidently cherished the Old Charges and regarded them as a link between the old operatives and themselves.⁷

One singular event changed forever the role of the Old Charges.

In 1716, four old lodges in London first determined to create a central authority of

⁶ *Masonic Diploma Course Notes*, Stage 1, History of Freemasonry, Topic 3, Grand Lodge of South Australia.

⁷ Jones, op cit 86–87.

Craft Masonry. They met on St John's Day, 24 June 1717, at the *Goose and Gridiron* alehouse. The lodges concerned were from various taverns: the *Goose and Gridiron* itself, the *Crown*, the *Apple Tree* and the *Rummer and Grapes*. After placing the oldest Master Mason, who was the Master of a lodge, in the chair, proceeded to constitute themselves into a Grand Lodge. That body has subsequently become known as the *premier* Grand Lodge.

The Grand Lodge then invested itself with power and authority over all the Craft within its jurisdiction, which in this case was thought to be three square miles within the City of London. However, by 1723 the new Grand Lodge was legislating for lodges 'in or near London', 'within the Bills of Mortality', and 'within ten miles of London'. Also, by 1723 there is direct reference to 'regular constituted lodges' well outside the area of London itself.

For the *time immemorial* lodges, those which existed before the establishment of the premier Grand Lodge, there seems to have been no question that their very existence rendered them 'regular constituted lodges'. As Bernard Jones has observed, it is likely that, to them, their proceedings were made regular by their possession of a copy of the Old Charges.⁸ It would not occur to these lodges that they needed any form of authority from any other body in order to make their existence regular.

The issuing of warrants evolved in England during the first 15 years of the existence of the premier Grand Lodge. The first documents, giving authority to hold lodges, were simple 'deputations'. They authorised a Brother to constitute those brethren who had been meeting together into a regular lodge. The chief evidence required was that the lodge existed 'according to the forms of the Order and the Laws of the Grand Lodge'.

What, then, do we now understand by the term *warrant*?

Dr Albert Mackey, in his *Encyclopedia of Freemasonry* of 1909, says under 'Warrant' that in 1717 a regulation was adopted 'that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such Warrant no Lodge should be hereafter deemed regular or constitutional'.⁹ Mackey goes on to note that the word *warrant* is appropriately used, because in its legally accepted context it means a document giving authority to perform some specified act.

But hadn't that been the role of the Old Charges, as noted by Bernard Jones?

We can now clearly observe that just as the *Schaw Statutes* were important because of their having been issued centrally, so the issuing of warrants after 1717 imposed the same central jurisdiction, this time over a rapidly emerging *speculative* Craft.

The man responsible for the official transformation in role of the Old Gothic Constitutions, or Old Charges, was Dr James Anderson. His father had been a Mason in Scotland, and was recorded as a member of Aberdeen Lodge in 1670. Anderson, himself, was a Doctor of Divinity in the Church of Scotland.

⁸ *ibid*, 367.

⁹ Mackey, Albert G: *Encyclopaedia of Freemasonry*, Masonic History Company, (Illinois 1956) 2:1090–91.

According to his own account, at a meeting of Grand Lodge, with 16 lodges represented, Anderson was 'ordered to digest the [Old Charges] in a new and better method'. The resulting manuscript was examined by a committee of 14 learned brethren, who reported that they had perused Bro Anderson's 'History, Charges and Regulations'. They approved it and, after certain amendments, ordered it to be printed. This was done with the addition of 'The Antient Manner of Constituting a Lodge'.¹⁰ Interestingly, this procedure for establishing a new lodge is still essentially followed by today's Grand Masters.

While Anderson toiled honestly at his task, he has been subsequently criticised over the accuracy of some of his work. One of the great confusions of Anderson's *Constitutions* is in the term *history*. The word *history*, which Anderson himself employed, and as he well knew, did not denote history as a university professor uses it, but rather meant the legends and traditions long circulated by the old lodges. Each of the Old Manuscripts, as already observed, began with such a legend; Anderson merely transcribed a version of it, as he had been commanded to do.

He was not the author but merely the compiler of the book. Grand Lodge ordered it; George Payne (the second and fourth Grand Master) revised the regulations; the legendary part ('history') was compiled from old manuscripts supplied by Dr John Desaguliers (the third Grand Master and reputedly a major force behind the three-degree system); fourteen of the old brethren approved; and it was Grand Lodge, not Anderson, who ordered it printed.

The 'Charges of a Freemason' are given to each of us to retain, read and inwardly digest. These charges are those set out in Anderson's *Constitutions*. In short they provide us, as Freemasons, with guidance in the areas of:

- God and Religion
- The Civil Magistrates, supreme and subordinate
- Lodges
- Masters, Wardens, Fellows and Apprentices
- The Management of the Craft in Working
- Behaviour with regard to . . . the Lodge while constituted, after the Lodge is over and the Brethren not gone, when Brethren meet Strangers but not in a Lodge, in the presence of Strangers not Freemasons, at home and in the neighbourhood, and towards an unknown Brother.

Just as the Old Charges were instructions to the operative masons, so are ours relevant to us as speculative Masons, for very practical reasons.

The *regulations*, on the other hand, provided for the government of the Craft in London. In a body as large as the Craft, it is absolutely necessary that there should be a supreme body of law, to protect the institution from anarchy. This is the role of the regulations. When they were first printed in 1723, there was no idea that they would

¹⁰ Pick F L, Knight G N and Smyth F: *Pocket History of Freemasonry*, 8 edn, Muller (London 1991) 75–77.

serve such an important role in the good government of the Craft in so many countries.

We in South Australia are bound by the regulations of the Grand Lodge of South Australia. In essence they are also based on the Old Charges. Our regulations lay down, in considerably more detail, the rules for the governing of our speculative Craft.

Since our operative brethren were not as sophisticated as today's Speculatives, the area of coverage of the regulations has grown to meet the complexities of modern jurisprudence. Our regulations now cover all manner of topics, including areas as diverse as administration, amalgamation of lodges, the Board of General Purposes, dispensations, elections of various types, minutes, offences, secretaries' duties, and voting. These regulations give order and form to Antient Free and Accepted Masons in the same way as the *Regius Poem* and *Schaw Statutes* gave form and order to the operative craft.

We have so far touched on the early manuscripts and their role in the development of the modern charges and regulations. It is at this point that we might briefly examine the evolution of modern ritual.

The three oldest known surviving ritual texts are the *Edinburgh Register House MS* of 1696, the *Chetwode Crawley MS* of circa 1700 and the *Kevan MS* of circa 1714. All three appear to describe a two-degree system which was practised in those days. Evidence seems to suggest that this two-degree system was handed down from the operative masons of the 14th-century *Regius Poem* period.

From the work of two English Masonic scholars, Hawkins and Baxter, we can see that there emerged a ritual side to the Old Charges. Both spent much time analysing and identifying all of those passages which have now become part of the ritual, or which have inspired subsequent writers.

It has been observed that one small group of the Old Charges goes so far as to describe the ceremonial at the conferment of secrets. These were written in the latter part of the seventeenth century and early part of the eighteenth. They link up directly with the *Regius Poem*.¹¹ Some examples of references to 'secrets' can be found in the *Buchanan MS*, the *Harris MS No 1*, the *Harleian MS No 1942* and the *Dumphries No 4 MS*. All of these are from the 1600s. The working tools are suggested by the *Melrose No 2 MS* of 1674.

From sources such as the *Sloane MS* of c.1700 we can clearly see the emergence of a 'catechism' style of working in the early lodges. Through a series of questions and answers, the candidate is not only taught the relationship between himself and the lodge, as was the case with the *Regius Poem*, but is also introduced to the philosophy of Freemasonry.

As the English writers Pick and Knight point out, with characteristic understatement, it will surprise many to learn that the English ritual of today was consolidated only after the Union of the premier Grand Lodge and the break-away *Antients* Grand Lodge in 1813. For earlier information we rely on a mass of documents and printed exposures from which we gather that the three degrees in something like their present form were fully established by 1730.¹²

¹¹ *ibid* 40.

¹² *ibid* 54–5.

While the contents of these exposures, often intended as *aides-mémoire*, is of interest to our present consideration, it was their very publication which was to change the face of speculative Freemasonry.

Samuel Prichard is the author of perhaps the best known and most widely quoted exposure. His *Masonry Dissected* of 1730 became the ritual standard by which lodges were conducted for the remainder of the century. It was an enormous commercial success, running through three editions in just eleven days.

In a short 32-page catechism, Prichard established for ever the working of three degrees. The publication also gave great stimulus to a more widespread working of the third degree itself. Through this publication, personal vouching of visitors became established as a tradition within the Craft. The prime importance of *Masonry Dissected* to the purpose of this discussion, however, is that it continues the tradition of using a catechism, as established in the group of 16 manuscripts and prints ranging in date from 1696 to 1730 itself. These can, in turn, be linked back to the Old Charges manuscripts.

America, interestingly, was to produce the most infamous exposure. It came from the pen of one Captain William Morgan. The story of Morgan's subsequent disappearance, allegedly at the hands of Freemasons, is well known. For our purpose it is the contents of the exposure which are of considerable importance.

Illustrations of Freemasonry was first published in 1827. It contained 'a description of the ceremonies used in opening a Lodge of Entered Apprentice Masons; which is the same in all upper degrees, with the exception of the difference in the signs, due guards, grips, pass-grips, words and their several names; all of which will be given and explained in their proper places as the work progresses'.¹³ And so it did!

Regular grand lodge rituals, however, did not follow in England until 1835. In that year a publication appeared, entitled 'The Whole of the Lodge Ceremonies and Lectures in Craft Masonry: as taught (in the Union's Emulation Lodge) by the late P Gilkes'.

In our own jurisdiction the first official edition of 'The Ritual of The Three Degrees of Craft Masonry' did not appear until 1893, some 9 years after the formation of the Grand Lodge of South Australia in 1884. Our ritual is also based on the Emulation Working.

In the period under consideration, we have come a long way in terms of formalising the operating methods of the Craft. The philosophical translation from operative to speculative is now in place. The form of the ceremonies has been largely settled. The authority by which we act has been formalised. From the Old Charges came the Charges of a Freemason. From the establishment of the premier Grand Lodge in 1717 came the formalised warrant. From the exposures of the 1730s onwards is derived our present ritual. All of these developments have been intertwined. There is no definite starting point, likewise no real point of finalisation. Our Craft appears to have undergone a Masonic evolution, if you like.

It is indeed a shame that much of our early days has not been preserved in formal records. Reports indicate that a great deal of material was destroyed by over-zealous 18th-century brethren who feared it might fall into the hands of the uninitiated. Had this not happened, we would have been able to piece together more precisely that

¹³ Morgan, William: *Illustrations of Freemasonry*, Miller Press (Batavia, NY 1827) 11.

evolutionary chain which has given us such a rich and complex Fraternity. But perhaps that is part of the allure of speculative Freemasonry to the active Masonic student. We are each encouraged to use the power of logic, as extolled in the second degree, in an attempt to unravel the mysteries of our Masonic past.

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THE LIFE AND TIMES OF CONSTANTINE THE GREAT

relative to

THE ORDER OF THE RED CROSS OF CONSTANTINE

by Bro Bruce Chrisp

The beginnings of the Order of the Red Cross of Constantine are obscure, strange, fascinating, and to some extent frustrating, but suffice to say that the workings as known today were established by Robert Wentworth Little in 1865.

The purpose apparently was to create a Masonic Order of medieval knighthood whereby a Companion could achieve the honour and status of a Christian knighthood in the pursuit of Christian Chivalry and allegiance to the Christian Religion. The first of the two degrees, Knight of the Red Cross of Constantine, was founded on a vision of the Roman emperor, Flavius Constantine. This is said to have led to his establishing Christianity as the official religion of the united Roman empire. Masonic tradition suggests that an Order was formed honouring those who showed outstanding valour on the field of battle which followed his vision, and that fifty soldiers who were created knights became a special guard of honour.

The second degree consists of three points, representing Novice, Esquire, and Knight. Both of these degrees are of deep mystical significance and are the only degrees that give a Christian interpretation of the Craft and Royal Arch Masonry. It should be remembered that when this Order was founded, Freemasonry was avowedly Christian, demanding that its members attend Church every Sunday if within walking distance, or fifty miles by horseback. At the time of this early Roman Christian era, when harsh and brutal measures were commonplace, the traditional history reveals Constantine as a man of extraordinary strength of character, having an astute understanding and assessment of political situations both within and without his immediate jurisdiction and a constant driving conviction to achieve a better way of life for the masses. It was, however, his amazing success on the battlefields which earned him renown as a tactician, and his bearing as a military man that commanded leadership and inspired great respect amongst the masses.

Caius Flavius Valerius Claudius, born on 27 February in c. AD 282, in Naissus (modern Nis, in Yugoslavia), saw little of his father, Constantius, who was involved in military service; or even his mother, Helena, who was of peasant stock. She was later to

display piety and a great strength of character. The Roman empire at that time was governed by two Augustuses or emperors and two Caesars or junior emperors, in place of the previous hereditary form of monarchy. The father, Constantius, was appointed a Caesar in AD 293 in recognition of his military successes—but under certain conditions. He was obliged to divorce Helena and marry Theodora, daughter of the senior emperor, Maximian, and allow his son aged 13 to be assigned a place—almost as a hostage—in the court of the other emperor, Diocletian.

As a young man, Constantine attained only average height, but he was of very robust build and had great strength. He gave a good account of himself in early cavalry actions; his fellows treated him with respect and nicknamed him Bull-neck. Although he enjoyed more popularity with the army than quite pleased his Caesar, nevertheless Galerius rewarded him with high rank, in recognition of his fearlessness in battle.

On the death of his father in York in AD 306, such was his popularity with the army, he succeeded his father as Emperor of the West. Over a time, his tolerance to Christian beliefs became influenced by the fact that his mother Helena, his wife Fausta, his daughter Constantina and his son Crispus, all embraced Christian principles. The conflicting responsibilities of royal power over so many peoples of different races and creeds made it politically impossible for him to fully embrace the Christian religion for another twenty-five years after his conversion. Even after that time, he described his position as ‘Bishop of those Christians outside of the Church’.

The most important event in Constantine’s life and, indeed, in that of the Roman empire, was the defeat in AD 312 of his rival, the emperor Maxentius. The latter was virtually impregnable in his city fortress and, because it was the seventh anniversary of his accession to power, he felt invincible. With troops vastly outnumbering Constantine’s, he felt confident enough to march his men to a clear area of land up the Tiber where the chances of a surprise attack on his flank would be limited.

It is surmised that another reason he forsook the obvious safety of the fortress was not some divine intervention by a hostile God, but because he had more enemies in Rome than he cared to count on during a siege. Nevertheless, he also built a bridge of boats near the Milvian Bridge to his rear so that he had a double line of retreat across the Tiber in the event of any disaster.

On the other hand, Constantine and his army were supremely confident of the justice of their cause, which was to liberate the population from oppression and bondage; and his generals fully accepted the vision Constantine had received as a divine blessing that would ensure their victory. Constantine was surrounded by an aura of invincibility and he opened the battle with a tremendous charge by his cavalry.

Disaster struck the other side promptly. Maxentius’ army was composed mainly of deserters from Constantine, deposed generals, and regiments recalled from Africa. They broke before the first charge reached them, and retreated to the Tiber in utter disorder. Maxentius himself was drowned when the line of boats crossing the Tiber broke up and was destroyed.

An interesting observation was made recently by the Most Illustrious Grand Sovereign of England & Wales during his visit to New Zealand, concerning the relationship between the Red Cross of Constantine and the Red Cross displayed in the flag of England

and in the Union Jack. Part of the story is historical and part legend; briefly, it is as follows:

One of the last Christians to be martyred in the persecution under the emperor Diocletian was a Roman soldier named George. His death took place about AD 303 at Lydda in Israel, near where the Tel Aviv airport now stands. The tide was beginning to turn in favour of Christianity, and this young soldier was soon commonly known as Saint George. And then, no doubt because Lydda is close to the rock where Perseus rescued Andromeda from the sea-serpent, that story soon was mixed up in the cult of St George, who was thus credited with slaying a dragon and rescuing a maiden.

By the time of Constantine's victory at Saxa Rubra, the cult of St George had already spread around Asia Minor, and as Christian soldiers now wore red crosses on their shields, so all pictures and statues of St George were similarly equipped with a red cross. This was, of course, an anachronism, since George had died ten years before red crosses were first used, but a red cross very soon became the recognised badge of St George.

For three hundred years this continued, and then came Mohammed. Saints and crosses were now dangerous things to have, so cautious Christians whitewashed their pictures of St George and buried his statues, to be on the safe side. But these Christians and their descendants never forgot where those pictures and statues were, and when, after another four hundred years, the Crusaders arrived, the villagers cleaned the pictures and dug up the statues to reveal their favourite saint. To the astonishment of the Crusaders, St George was seen to be wearing a red cross exactly like the one on their own uniform.

The crisis came at the siege of Antioch. This city blocked the road to Jerusalem and held up the Crusaders' progress for a long time. Attack after attack failed and the Crusaders nearly gave up in despair. One last attempt was to be made and the English were given the task of storming a corner tower. All day long the attack continued and then, just before sunset, a figure appeared on top of the tower, a knight in armour, bearing a shield with a red cross. It was probably one of their own men who had somehow managed to scale the wall, but to them it was a miracle. 'It is St George', they cried. 'He has come to help us.' With a mighty rush they stormed the citadel. Antioch fell, and the road to Jerusalem was open.

From that time, the English adopted St George as their patron saint and brought the cult back home with them. King Edward III had a chapel built at Windsor dedicated to St George, and founded there the Order of the Garter, whose badge is a red cross. England's flag was made in the same form, and later combined with the crosses of St Andrew and St Patrick into the present Union Flag.

Thus the red cross, which possibly first came into the mind of Constantine when he was stationed in England with his father's army at about the time of George's martyrdom, eventually came back to England as a symbol of patriotism and faith.

We trust that all Worthy Knights of this Valiant and Chivalric Order, wherever they may be, will appreciate the close connection that they have with Constantine himself and prove to the world that those who wear the Cross of Christ on their breasts, also carry the Faith of Christ in their hearts.

By the time of his victory over Maxentius, Constantine's reputation as a wise and just ruler had travelled far and wide. The people of Rome took him to their hearts, confident that his coming would herald an era of great progress—and they were not to be disappointed. Consequently, all Rome smiled upon him, made him in some sense an heir, and the Master not only of the present, but for the future as well.

Constantine, on his part wanted to work for and with the people. He began by rebuilding the cities and buildings that had been destroyed by Maxentius, by promptly proclaiming religious tolerance, by establishing centres for work, and his Edict of Milan promised the return of confiscated lands and buildings.

He organised people into wider communities for the common good by creating responsible Public Bodies; he encouraged the formation of groups interested in Art, established community facilities and demonstrated his enlightenment by forming the nucleus of a state university at Constantinople. He also arranged annual shipments of grain to support historical centres of higher studies, whose professions of Grammar, Rhetoric, and Medicine he placed on a par with that of the privileged Clergy

During this time—a lengthy period of education by which the Roman world learned to live with a Christian ruler—trade and prosperity flourished through wise government. He united the poor folk of the metropolis with the peasants of the countryside, through promoting an intense regard and adoration for those who had gone the way before. He encouraged an immense and fervent adoration for martyrs, both men and women, without any distinction as to class.

He was a practical man, concerned with vast responsibilities of caring for between sixty and eighty million people of differing races and creeds. Seldom, if ever, in history has any man been saddled with such enormous and complex situations as those which faced him every day, over so many years. Nevertheless he ruled with enlightened benevolence and tolerance—and above all he had the capacity, attitude, and outlook—as befitted a person with vast responsibilities and a total commitment towards building a better life for his people.

An outstanding example of his planning for the future was the building of Constantinople on the site of the ancient city of Byzantium. It was dedicated as the new capital of the Roman world on 11 May 330 and renamed after its founder. It was destined to stand there, invincible to the attacks of hostile hordes, for over a thousand years, until eighty thousand Turks under Mehmet the Conqueror poured through a breach in the walls defended by no more than seven thousand exhausted men.

Again and again during its long history, while the West went down into chaos and darkness, it had been attacked by enemies of all kinds, both barbarous and civilised. But although Huns, Goths, Slavs, Bulgars, Arabs, Russians, Saracens, and Seljuk Turks might wash against its huge and forbidding walls, in a black tide of men and horses, invariably they broke upon them. It was not until Mehmet and his Ottomans blew a hole in its walls with a new invention called gunpowder, that it last Constantinople fell to an enemy attacking the city by land. It is no wonder that the Byzantines themselves called it ‘the City defended by God’.

Rome was full of relics, but even Rome could not compete with Constantinople, and thousands of pilgrims to the Holy Land went by way of the greatest of all the great cities of the world—it was ten times larger than any other city of the day—in order to gaze in awe at its unrivalled collection of holy objects. They ranged from the wood of the cross, the crown of thorns, the seamless garment, and the nails of Christ’s passion, through such things as the girdle once worn by the Blessed Virgin, and a hair from the severed head of John the Baptist, to an abundance of relics of other saints and holy men.

Daniel’s body had been brought to the city by Constantine’s sainted mother, Helena; the bodies of Saint Timothy, Saint Andrew and Saint Luke had arrived a little later. They had soon been joined by those of Samuel and Isaiah, and, in Justinian’s day, the mortal remains of Saint Anne had been acquired to swell this silent company of august corpses.

In a world thus crowded with holy things and holy places, inevitably people came to consider some holier than others; and naturally enough, the places where once Christ had worked His miracles and trodden the same ground as that still trodden by sinful man, came to be rated as the holiest of all. To visit them; to stand where Christ and His Apostles had once stood, and to gaze with reverence and awe on the hills and olive groves, the lakes and little streams, cities and villages which they had known in their lifetime, was to enter into a mystical contact with them, which had a quality of immediacy about it that nothing else provided.

So, a kind of 'geographical hierarchy' of sacred places slowly developed in Spain—where the body of James the Great, brother of John and son of Zebedee, was treasured—ranked next to Rome, where Saint Peter and Saint Paul had lived and died, and Rome ranked second only to Jerusalem, and the other holy places of Palestine. To make a pilgrimage to such places was everyone's deepest desire; and to satisfy it, a man was willing to put up with almost any degree of hardship and danger.

Constantine's stroke of genius and brilliant strategy was in choosing the site of his New Rome—a triangle of land bordered by the Sea of Marmara on one side, and the Golden Horn (the world's most perfect harbour) on the other—right at the crossroads of the world's main trade routes, where Europe and Asia were separated by only the narrow waters of the Bosphorus.

The history of the life and times of this remarkable city after Constantine's day as a leader in world culture, trade and religion is an interesting and most absorbing study—but that is another story, complete in itself.

In February 1991, Bro Jack Kelley, a member of the correspondence circle, and SW of Lewis Lodge of Brighton, presented his prize-winning entry from the 1990 'short talk' competition. In June 1996, VWBro J M Kelley, DipMED, Grand Lecturer, returned to give the following paper.

KING SOLOMON'S GOLD

by Bro Jack Kelley

When the Temple at Jerusalem was completed by King Solomon, its costliness and splendour became objects of admiration to the surrounding nations and its fame spread to the remotest parts of the then known world . . .

These opening words from the second degree tracing board, so well known to us all, provide a fitting starting point for the subject and purpose of this paper, which I hope may prove both enlightening and thought-provoking as we attempt to unravel the mysteries of King Solomon's gold.

In my earlier lecture entitled 'The Building of King Solomon's Temple', I make reference to the fact that a vast amount of silver and gold was collected by both King David and King Solomon. Clearly much of that amassed by King David would have been accumulated as spoils from the many wars in which he became embroiled. In fact it was his warlike nature which had precluded him, by God's special command, from building the Temple for which he had both carefully planned and prepared.

But what of King Solomon's vast contribution of gold; where did it come from? By what means was it obtained and where, eventually, did it go? These are the intriguing questions facing us and which, in our quest for answers, may lead our research to '... the remotest parts of the then known world'.

In order to understand all the circumstances connected with our quest we must first ascertain two important factors:

1. the extent of 'the then known world' as it applied to King Solomon and the chroniclers of his period; and
2. the location of gold mines or gold-rich countries from whence the treasure might have been derived.

There can be little doubt that 'the then known world' in the time of King Solomon would have depended upon, to a very large extent, in which part of the globe one found oneself, and what communication existed between remote parts and centres of learning. We can therefore only make a limited judgement, based upon available maps of the period and ancient written descriptions.

Archaeologists have discovered maps made about the year 2200 BC by the Babylonians. These are the earliest known, and were cut into clay tiles, largely for the

purposes of land survey and taxation: However, these were only for localised use and it is believed that the first map of the world was made by the Greek philosopher Anaximander in the 6th century BC. It was circular in design, had the Aegean Sea at the centre and ocean beyond the then known lands.

For our purposes a map drawn about 200 BC by the Greek geographer Eratosthenes might well serve as the best guide. It depicts the known world, from England in the north-west to the mouths of the Ganges river in the east, and to Libya in the south. Bearing in mind that this map was drawn some 700 years after the reign of King Solomon, it probably would have been more expansive. Therefore a slightly reduced and modernised adaptation of it should serve the purpose of this paper.

The three maps at the end of the text depict:

1. A reproduction of Eratosthenes' map of the world.
2. A simplified version of the same map.
3. A map of the probable extent of the then known world at the time of King Solomon (space prevents the whole of Africa being shown).

In the simplified version of Eratosthenes' map it is interesting to note the misshapen projections of England, India and Africa as the geographer attempted to depict the curvature of the Earth, of which he would have understood little, onto a flat surface. Thus while the Mediterranean, at the centre of his knowledge, is reasonably accurate, the extremities become quite erroneous. The third map which I have sketched is intended only as a guide to our research and to familiarise ourselves with the geography of some of the locations mentioned both here and in Masonic writings.

Having set the scene and suggested the possible parameters of the then known world, let us examine the second important factor regarding King Solomon's gold, the location of the mines from which the famous treasure was derived.

In order to discover the probable source of the King's treasure, we need to locate those areas of the then known world in which gold was either being found or mined in sufficient quantities to meet the demands of the time, and in those days the demands were indeed great.

It must be remembered that, in all probability, gold was the first metal known to early man. Nuggets and spangles were easily found in streams and near the surface of the earth. It was extremely malleable, had a natural beauty and was virtually indestructible. So it is not surprising to learn that more than 3000 years before the birth of Christ, gold was being mined in Egypt. In fact, in an early inscription (*circa* 3100 BC) in the code of Menes, founder of the Egyptian dynasty, it was decreed that 'One part of gold is equal to two and one half parts of silver in value' [compare the modern ratio of 1:82]—surely an indication of the abundance of gold and the scarcity of silver at that time.

So how shall we set about locating the whereabouts of gold deposits with regard to our quest? There are two avenues of research open to us and we shall combine them both. They are the books of the Old Testament and various geological and gold-mining works of reference.

In true Masonic tradition we first refer to a Volume of the Sacred Law (the Authorised King James Version of the Holy Bible). In chapter 2 of the book of Genesis we find written:

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;
12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

So now we have our first clue: Havilah, a land bounded by a river called Pison.

Our next clue comes from a book well researched by Masons, the first book of Kings, and in chapter 10 we read:

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

There can be no doubt that Sheba was a very wealthy country when its Queen became involved with King Solomon, so it may not be unlikely that gold was readily available in that region. But the trail to the treasure takes a further twist in the very next verse where it is written:

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

This third clue seems almost to bring our search to an end; clearly Hiram, King of Tyre, has been at trade in a region called Ophir.

So now we have three possible locations for what are loosely called ‘King Solomon’s Mines’—Havilah, Sheba and Ophir.

However, three more sources of gold are mentioned in the Old Testament. The first of these is Midian, a kingdom against which Moses fought, and the story of which can be found in the book of Numbers, chapter 31, which includes the words:

51 And Moses and Eleazar the priest took the gold of them, *even* all the wrought jewels.
52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

Midian without doubt was a country of great wealth, with an unusually large amount of gold at its disposal.

In the book of Jeremiah and the book of Daniel we find a further reference to a gold-producing area and, while no great quantities are mentioned, indications, particularly in Jeremiah, seem to point to a genuine source. It reads (chapter 10):

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

With references to *plates*, the *founder*, and *cunning men*, it seems evident that these were artificers or idol-makers who imported their gold as plate, or perhaps as ingots, from a mining area called Uphaz.

The final thread in our web of mystery is the only other source of gold referred to in the Old Testament. It occurs in the second book of Chronicles, chapter 3, bringing us neatly back to the account of the building of King Solomon’s Temple. Here the Chronicler relates:

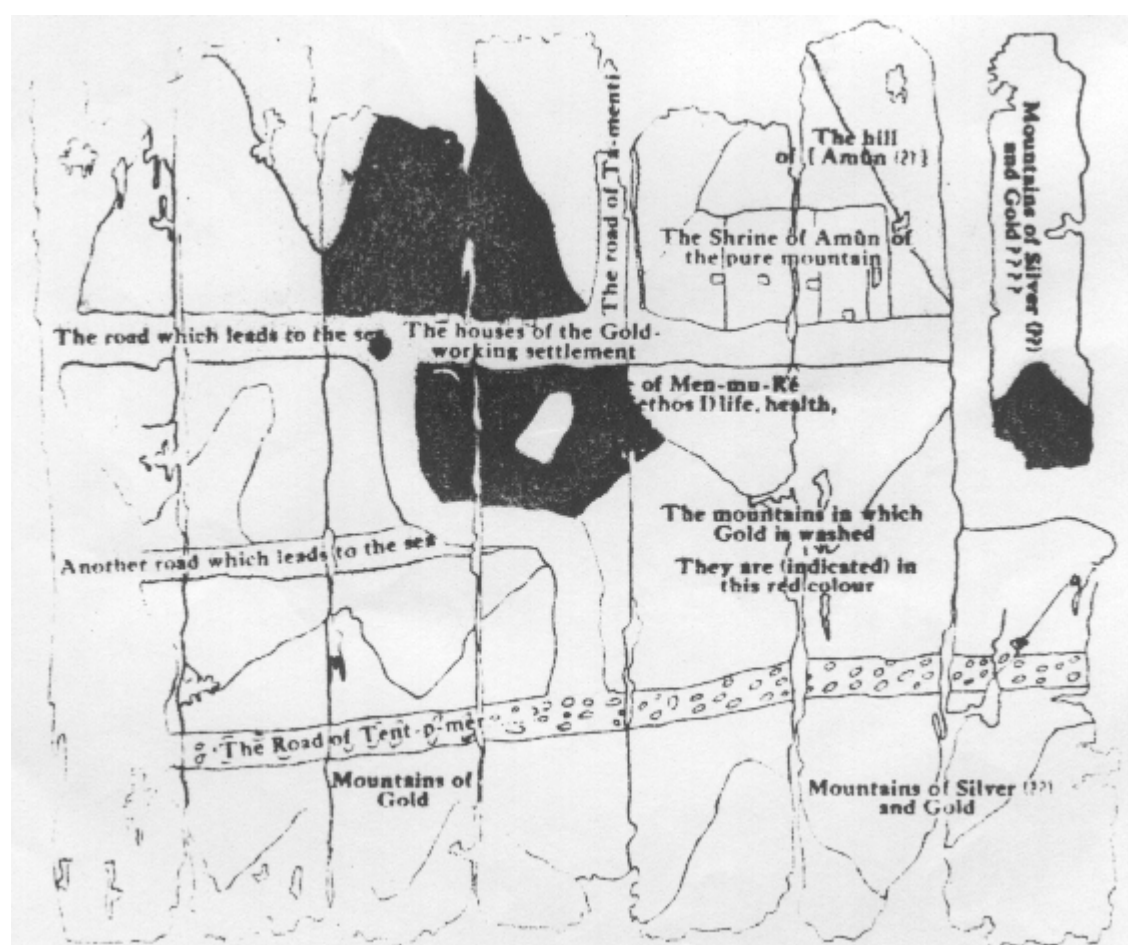
5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

Thus we have six possible sources for the vast amount of gold, not only used at the building of King Solomon's Temple, but also accumulated during his reign:

Havilah, Sheba, Ophir, Midian, Uphaz, and Parvaim.

Our next task is to link them with known geological sites of the period where gold was, or had been, mined. For this purpose we now switch from the Volume of the Sacred Law to appropriate works of reference on the subject of geology and gold deposits. However, before continuing on our quest it is interesting to spend a moment perusing the oldest geological map in existence. It is referred to as the 'Turin Papyrus of the Egyptian gold mine (*circa* 1320 BC)'.



The above diagram contains an interpretation of the script, derived from a photograph of the original 'Turin Papyrus'. The exact site of the mine has never been truly identified, as various authors are unable to agree on its location; but wherever in Egypt the region was, it certainly had an abundance of gold if the translated text is to be believed!

Being unable to pinpoint the site of this Egyptian mine is a setback to our research. It

was certainly in Egypt, possibly in the area of Nubia on the Red Sea. However, we must content ourselves with trying to place the six regions mentioned earlier and we will commence with Havilah. By virtue of the description of the river as ‘Dividing into four heads’ and the current existence of gold deposits in the area, it is believed that the river Pison is today called the Coruh, which drains into the Black Sea near Batumi, and that Havilah is the Pontic goldfield near Trabzon in Turkey. This I have marked as G1 on map 3.

The second region mentioned in the VSL was that of Sheba. This area is known to correspond with Yemen in the modern atlas, but is strangely not known for large gold deposits. So how did the Queen of Sheba accumulate the enormous wealth which she obviously possessed? The most likely answer becomes apparent when one looks at the commanding position which Sheba, or Yemen, holds at the entrance to the Red Sea and the fact that gold was being mined along much of the south-western side of the Red Sea, from Ethiopia to Nubia. The word *Nub* meant *gold* in ancient Egyptian. It takes but a little imagination to realise the opportunity which existed for a strong nation to exact tolls and taxes from all those using the seaports of the region. So, while not blessed with gold fields of her own, the Queen of Sheba (and her forebears) certainly had the opportunity to amass vast quantities of the precious metal. Sheba is marked G2 on map 3.

Ophir, is the next country mentioned in the VSL, but at this stage I will omit it for reasons which will later become apparent.

Midian, our next region, was a major gold-producing area and is located at the northernmost coastal district of Hejaz in Saudi Arabia, on the Gulf of Aqaba. Midian abounded in gold in biblical times. Much of the ore came from deposits that were worked to considerable depth (Burton 1979). Here, surely, with its relatively close proximity to Jerusalem, we have an ideal location for the fabled King Solomon’s Mines. But one obstacle stands in the way: transportation. The logistics of carrying large quantities of such a heavy and valuable metal across difficult and sometimes hostile country could well have prevented such a venture in those times. Only by sea could such cargo be carried, and that would have necessitated a long and arduous journey around the coast of Africa. Midian is marked G3 on map 3.

The remaining two regions, Uphaz and Parvaim, cannot be identified from any available references but it is likely that they may have been found in the gold-bearing areas of western Arabia, which I have marked on the map as G4.

It now only remains to deal with Ophir, and that is where the quest becomes shrouded in mystery, which is why I left it until last. Ophir alone might provide the one valuable clue that could solve the entire riddle.

We know that Ophir existed. We know that it was Hiram’s Phoenician navy which brought some 34 metric tons of gold from Ophir to Jerusalem. We know these things because they are recorded in the Bible, but no one has ever been able to prove where Ophir really was. There is, however, one further clue in the Scriptures; in I Kings 10:22 we find recorded:

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

Now Tharshish, or Tarshish, is a region in Spain centred on Cadiz, but the question is would it take three years to complete the voyage to Spain and back? It seems unlikely unless a great deal of time was spent on the coasts of Africa, which, judging from the cargo of ivory, apes and peacocks, might not be unlikely. And why two navies, one Spanish, sailing together?

But could there be another intriguing possibility? Could Hiram's navy have sailed right around Africa to the rich gold mines of Nubia, Sudan, Ethiopia and Somalia? It was certainly possible, and three years might well be the duration of such a difficult journey.

Perhaps there is yet another answer; perhaps 'three years' did not relate to the duration of the voyage but simply to the intervals between journeys. If that was the case, then Ophir may have been considerably closer than first we thought.

For the moment let us leave our thoughts of Solomon and Sheba, of Spain and Egypt, and turn our attention to Hiram King of Tyre. The Bible states quite clearly that it was Hiram's navy that brought gold from Ophir. We also know that Tyre was the main seaport of the Phoenicians, founded about 1500 BC and built partly on an island. History further informs us that around 1200 BC Phoenicia founded independent colonies in the Mediterranean in Cyprus, North Africa, Malta, Sicily, Marseilles and Spain. So here may be the final clue which could lead us to the location of Ophir.

Among those places there is one gold-bearing region which we have not yet mentioned, but which could have provided gold on a regular basis to King Hiram with ease, without war and perhaps without payment: Cyprus. Situated some 170 miles by sea from Tyre, Cyprus is credited with producing some of the richest ore in the world. Located in the Troodos mountains, the gold deposits yield on average nearly twice as much gold per ton as do the rich Turkish mines at Havilah, in the Pontic Mountains.

There is one other factor to consider regarding Hiram, King of Tyre, and that was his apparent friendship with King David. Hiram had built a house for King Solomon's father, forty years before the Temple at Jerusalem was commenced. We already know of David's great contribution of gold towards the Temple. Perhaps it is not unreasonable to assume that Hiram may have been the provider of much of that. He certainly had the ships, the knowledge, the opportunity and the ability. What we do not know is if he had the reason or the inclination.

So as the mystery deepens and the trail grows faint let us consider what we have discovered:

1. At the time of King Solomon gold was plentiful in the then known world.
2. The then known world of King Solomon was centred around the Mediterranean and may have extended to India, Africa and the Black Sea in the North.
3. The gold was apparently brought in by ships of the Phoenician navy under the instructions of Hiram King of Tyre.
4. The Bible specifically mentions six sources of gold, of which three relate to present day regions:
 - (i) **Havilah**—The Pontic Mines in Turkey;

- (ii) **Sheba**—The Yemen of today which then became a huge storehouse of gold by acquisition;
 - (iii) **Midian**—Now Hejaz on the Gulf of Aqaba shown by geologists to have been a rich source of gold in ancient times;
- and three about which nothing is known:
- (iv) **Uphaz**—An unknown region possibly in Western Arabia;
 - (v) **Parvaim**—Probably in the same area (this is based on known geological data indicating deposits in this region at the time); and
 - (vi) **Ophir**—The mystery location from which it seems much of the gold came.
5. Other major sources of gold were known to have existed in biblical times but they were not referred to in any way. The most significant are Nubia and Cyprus.

In considering the above we must ask ourselves the following questions:

- Firstly, is Ophir another name for one of the previous biblical references? And if so why is there nothing in the Scriptures to confirm it?
- Secondly, is it more likely that Ophir is the biblical name for one of the other gold bearing regions, and if so which?
- Finally, is it possible that the majority of the gold was acquired from a wide diversity of sources, taxes and trade under the supervision of Hiram, King of Tyre, and that Ophir was the collective name given to the Phoenician colonies?

And so the trail ends. Disappointingly? Well, perhaps a little, because nothing is proven. And I leave you to draw your own conclusions. But the hunt is often more exciting than the kill, and along the way perhaps we have learnt a little geography, a little history and a little geology. Perhaps, along the way, we have broadened our Masonic understanding and stimulated a desire for further knowledge. If that is the case then I am more than satisfied, for I have purposefully left you in a questioning mode. It is for you to evaluate the possible answers and write your own ending.

Perhaps the fabled Ophir was in Cyprus, perhaps it was in Nubia, or even in Spain. Wherever it was, it certainly held the secret of King Solomon's Mines—or should that be King Hiram's Mines? We may never know. but one thing is sure: during his reign, King Solomon accumulated a vast amount of gold, not only in the Temple, but also at his palace and in the royal treasury. Yet no evidence of it remains today.

What happened to it and where it went is another story, and that we shall consider in Part II, on another occasion. For now, please allow me to finish as I started, with a quotation. Let me leave you with one last, tantalising clue, not necessarily based upon fact but something with which to conjure. It comes in the first verse of a famous poem entitled 'Cargoes', written by an English 'Poet Laureate', John Masefield.

Quinquereme of Nineveh from distant Ophir
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood and sweet white wine.

Nineveh, now there's a thought!

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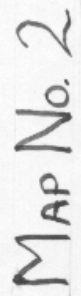
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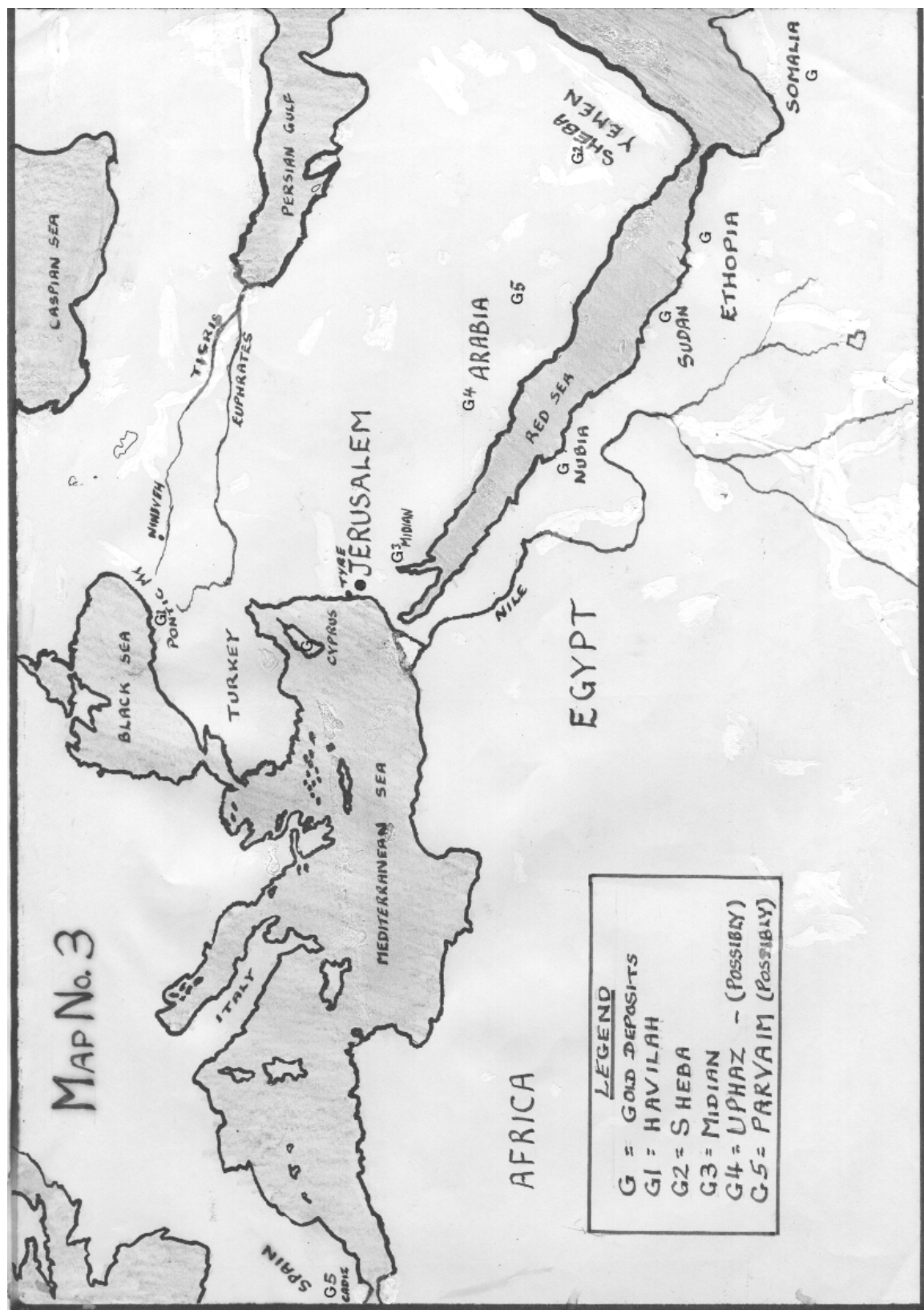
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Maps—see following pages





WBro Murray, JP, is the senior initiate and senior Past Master of the lodge. He was Master for the second time when he presented this Kellerman Lecture at the ANZMRC Conference at Perth in October 1996.

POSSIBLE JEWISH ANTECEDENTS OF FREEMASONRY

by Bro Graham Murray

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

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

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

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

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

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

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

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

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

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

Clearly the evidence for the Tabernacle is slender to the point of non-existence. The Tabernacle was a concoction of the Priestly Source to allow for the continued presence of YHWH in the organised Hebrew community. A new exodus was about to begin and the priestly caste wished to make this exodus back to Jerusalem a resounding success. All 613 laws that the rabbis later created from the Pentateuch had their origin in Babylon and

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

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

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

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

were the legal basis for a theocratic state (under Persian suzerainty) to be established in what was once the land of Canaan.

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

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

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

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

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

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

Even with imperial protection, the Jews of western Europe still suffered from problems

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

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

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

8 *Op cit*, p 173.

ranging from manhandling to massacre. It was, therefore, important that their financial investments be as secure as possible, and this led ineluctably to Judaism becoming tangentially related to the operative masons.

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

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

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

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

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

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

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

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

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

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

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

architecture. This is, therefore, indicative of a single and separate school of architectural design, as opposed to the many operative groups that existed.

In a synagogue, corresponding to the Holy of Holies in King Solomon's Temple, were kept the Scrolls of the Torah. In a church of that time, the space corresponding to the Holy of Holies was the high altar whereupon the Sacrifice of the Mass was enacted.

The evidential trail is thus:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This was, of course, written in hindsight as the document was being redacted in

¹⁴ II Maccabees 2:5.

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

¹⁶ I Kings 9:8.

Babylon.

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

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

Present day Masonry could perhaps learn from this concept.

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

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

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¹⁷ Vide Jeremiah, ch 7.

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

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This paper was written by Bro Mikael Hirsch, of Lodge Concordia #226, and read in the South Australian Lodge of Research for him in February 1997 by Bro David Tapp, then Senior Warden.

FRIEDRICH SCHROEDER AND HIS RITUAL

by Bro Mikael Hirsch

Introduction

Visitors to Lodge Concordia may notice some differences in the way the lodge room is set up: both wardens are placed in the west; there are no tracing boards exposed on the wall but, instead, a carpet is placed on the mosaic pavement; the three lesser lights are placed around the carpet; the VSL is open on a small altar towards the East; and so on. Visitors may have seen the lodge recently performing its own installation according to the Schroeder Ritual, or the first working in the new Masonic year, where the light has to be brought in before the new Worshipful Master can open the lodge.

The purpose of this paper is not to explain or interpret these differences; that is a task for every brother present. Instead, it will attempt to provide you with some of the background for the ritual; first by giving you a short profile of Bro Schroeder, then by examining the trends in society and Freemasonry in the 18th century that gave rise to the creation of the ritual, and finally by presenting a short history of Lodge Concordia and an account of how the ritual was adapted to become acceptable under the South Australian Constitution.

A brief profile of Friedrich Schroeder

Friedrich Ludwig Schroeder was born on 2 November 1744, the son of an organist who died the year after. His mother, an actress, then married a well-known actor, Ackerman, whose small theatre company, like others at that time, toured from town to town. At the age of three, young Friedrich was on the stage. When Ackerman's company performed in Warsaw, Friedrich was put into a Jesuit school, of which he became very fond. He hid until his parents left, and then stayed at the school during the Seven Years War (1756–63), although his stepfather wanted him to join the company in Switzerland.

Schroeder travelled extensively in Eastern Europe, but he never visited France or England, which is relevant with regard to the ritual he compiled. When Schroeder was 27, Ackerman died, and Schroeder then settled in Hamburg where he and his mother purchased the *National Scene*. He married Anna Christina Hart in 1773. He became the leading actor (700 parts) and theatre manager in Germany before his death in 1816.

Schroeder was initiated into Freemasonry in 1774, into Lodge *Emanuel zur Marienbluhme*, and only six weeks thereafter he started a lodge for actors in Hamburg,

which did not survive long. He became a Master Mason in 1775. He then spent some years in Vienna but did not progress further in Freemasonry before returning to Hamburg in 1785 and becoming Worshipful Master of his lodge in 1787. In 1799 he became Provincial Grand Master under the English Grand Lodge and Grand Master in 1814.

European Masonic history during the 18th century

Before we move on to consider why and how he created the ritual, we should briefly touch upon the general history of Freemasonry by way of background.

Since the first recorded trace from 1717, where four lodges met in London to form a Grand Lodge, Freemasonry spread over the world under warrants from the English Grand Lodge. In England the ritual did not develop a lot, but on continental Europe the story was different.

As rituals were passed on orally from lodge to lodge, and nothing was recorded, you will appreciate that there were soon many different versions of Freemasonry on the Continent. Especially the French lodges developed a vast number of deviations, mostly in the form of higher degrees, with a good measure of mysticism and alchemy. As the language of the upper classes in Europe was French, and that was the social background of many Masons in those days, you will also appreciate how the French rites managed to infiltrate Freemasonry in many countries throughout Europe.

Another influence came via a strong suspicion from the Roman Catholic Church, which saw Freemasonry as a threat, and in fact the practice of Freemasonry was condemned by Pope Clement XII in 1738 and Freemasons were prosecuted under the Inquisition. In response to these pressures, the European rituals gradually had a good measure of Christianity to satisfy the Church that they were not satanic worshippers.

The early part of the 18th century was also a time where philosophy blossomed. It was the time of Deism, which challenged the Roman Catholic Church and taught that virtue and piety were the goals of earthly life. It was also the time of Enlightenment, best known for Newton's discovery of gravity, but also a time in which conventional wisdom and teachings were re-examined and challenged by a strong faith in the superior power of human reason. It was a period of great political change, including the American War of Independence and the French Revolution; and we should remember that in those days Europe consisted of many small and isolated kingdoms, and that travelling and communication were quite different from today.

In German Freemasonry, the Rite of Strict Observance was introduced in 1754 by Baron Karl Gotthelf von Hund (1722–1776). It comprised seven degrees, the highest being the Knights Templar, and was based on earlier French rites. The ritual was very ornate and pompous, and it demanded unconditional obedience of the superiors in the Order by all its followers. Internal tensions led to changes in the ritual in 1772 by Johann Zinnendorf (1731–1782), who later created his own rite based on earlier Swedish rituals.

Baron von Hund died in 1776 and was succeeded by Duke Carl of Södermanland, later King Carl XIII of Sweden (1748–1818) as the leader of the Order of Strict Observance. He separated from the Order shortly thereafter and consolidated Swedish masonry into the Swedish Rite which is now used in Scandinavia and parts of Germany, but possibly

has traces from the original Strict Observance Rite. The final blow to this Order was the Wilhelmsbad Convent in 1782 which abandoned the Strict Observance Rite and introduced the Rectified Rite.

In summary, towards the end of the 18th century Freemasonry in Germany was in transition. Many different rites had emerged; ritual, signs and secrets were in a mess, candidates were not hoodwinked before their initiation, and the linkages between the different higher orders were not clear.

The creation of the Schroeder Ritual

Friedrich Schroeder's reaction to this situation was a strong desire to 'clean up' Freemasonry. He was very much against overloaded systems of higher degrees, where pomp and ceremony had disguised the moral and ethical principals which were the essence of Freemasonry. He was convinced that the true origin, pure and unadulterated, was to be found in the English system, and he began an intense Masonic research project.

In those days there were few printed rituals but many exposures, narratives of what happens during a lodge meeting. Some of these exposures were pure fantasy, but some, written by defecting Masons, were quite accurate. Schroeder began collecting these and out of his own pocket he financed the printing of a 21-volume collection of some 30 rituals. The printing was done by his friend Bro Wesselhöft, who had a printing shop in Rudolstadt and, in order to preserve the secrets in these rituals, all the staff were made Master Masons overnight.

When he began writing the ritual, he often referred to two key references, *Three Distinct Knocks* and *Masonry Dissected*. He considered these to contain a true description of the English ancient rite, but in fact they were exposures. He actually wrote to the English Grand Lodge to confirm this, but they did not reply. It should be remembered that despite his frequent travels, he had never visited a lodge in England.

With help from influential friends, the ritual gradually took form. It was deliberately short, pruned of all the excessive ceremony that had infiltrated German Freemasonry from the French rituals. It only contained the three degrees, with the same central theme and messages as we now know them from the ancient ritual. All traces of Christianity and Templar Masonry were removed from the ritual. Schroeder believed the cabletow was not fit for an educated man and removed it, and similarly the staircase in the second degree, which he felt was often misinterpreted. In fact, the entire second degree was written from scratch and has little resemblance to the English ritual. A central element is the catechism that contains the essence of the Schroeder ritual, and in a very simple way focuses on the meaning of life and purpose of our labours.

There is one important difference between the original Schroeder ritual and the one used by Lodge Concordia. [*Brother Hirsch here makes detailed reference to the alleged results of a decision of the premier Grand Lodge of England (probably in 1739) to change part of the ritual, in reaction to the publication of Masonry Dissected, which decision is generally considered to have included interchanging the 'degree' words of the first and second degrees, and probably included interchanging the first and third degree knocks. On the assumption that the allegations were true, the words and knocks were*

‘restored’ by the Union in 1813, but most European rituals, including Schroeder’s, continued to use the 1739–1813 sequences. Lodge Concordia retained the Schroeder sequence of knocks, but not the Schroeder sequence of degree words—Ed.]

Since the middle of last century the Schroeder ritual spread and was subsequently used throughout Germany, Switzerland and Austria. Following the Second World War, which saw a near extinction of Freemasonry, the German Grand Lodges began an extensive rebuilding and there are now two official rites, the Swedish and Schroeder’s, both of which have their roots in the Strict Observance, either as a evolution from that rite or as a reaction against it.

The history of Lodge Concordia, South Australian Constitution

We conclude with the history of Lodge Concordia. Bro Paul Sydler visited Lodge *Zu den drei Zedern* (To the Three Cedars) in Stuttgart in 1969 and was most impressed with their working according to the Schroeder Ritual. He was keen to form a German-speaking lodge in South Australia, and was fortified by German brethren forming Lodge Mozart in Victoria. When MWBro Howard Zelling became Grand Master in 1972, he encouraged lodges to work European rituals, and Bro Sydler undertook a further visit to Stuttgart in 1973, obtained a copy of the entire ritual, and learned first hand of the forget-me-not symbol.

The Association of German-Speaking Freemasons in SA was founded on 10 December 1978, under Bro Sydler’s chairmanship, with Bro Dietrich Schlueter as Secretary. The ritual was translated, corrected and slightly modified to align it with the SA Constitution, and Bro Franz Moesler was elected as Foundation Worshipful Master. Finally, Lodge Concordia No 226 was consecrated in February 1981 by the Grand Master, the Hon Justice Jacobs.

It is noteworthy that the lodge took its name from the old German-speaking Lodge Concordia No 28 SAC, which was originally consecrated in 1882 under the Scottish Constitution, and which surrendered its warrant in 1901.

Reprinted from Issue 4 of the ANZMRC quarterly newsletter, Harashim, October 1997.

Extracts from **THE MCLEOD REPORT**

Wallace McLeod's own report on his 1997 lecture tour

1—THE LECTURES: GENERAL REPORT

Monday, 30 June 1997

Lecture 11: ‘Robert Burns’

South Australian Lodge of Research No 216

in collaboration with the Robert Burns Society of SA Inc

Adelaide, South Australia

(attendance, 247)

5—PRACTICAL COMPLICATIONS, AND HOW TO OVERCOME THEM

c) Launceston, 29 June

I was supposed to fly from Launceston to Melbourne at 0945 hrs, and then transfer to a flight for Adelaide. That morning there was heavy fog in Launceston Airport and my flight was cancelled. I was rebooked on three subsequent flights, and finally left at 1430 hrs. Since it was not a direct flight to Adelaide, I felt obligated to notify those who were supposed to meet me there. Happily, by this time, I had received the registration sheets giving the name and phone number of the greeters, and was able to keep them informed. *It was extremely useful that I had eventually received the phone number of those who were going to meet me at the far end.*

Extracts from **MCLEOD IN THE ANTIPODES**

Launceston, 29 June (from the report by VWBro Keith Hepburn, Tasmania)

On Sunday I took him to the airport at 9.15 am. It was quite foggy. Wallace was lucky; he caught the only flight to leave Launceston that day, and in fact for the next three days. We experienced the heaviest fogs we have had in years.

Adelaide, 29 June to 2 July

This report is a team effort by Ken Brindal and Tony Pope; there should have been additional material supplied by the Master of the South Australian Lodge of Research, Ed Halley, but he is ill.

Ed Halley and Graham Murray were the principal organisers, with only a little help from a few other brethren, and did a magnificent job. They started straight after the Perth conference in October last year, visiting lodges and publicising Wallace McLeod's

forthcoming Tour. Early this year, the lodge selected the paper on Robert Burns (much to the disgust, initially, of Brothers Brindal and Pope, who would have preferred to learn more about the Old Charges from an acknowledged expert), and the choice was publicised in the several lodges with a predominantly Scottish membership. Next came the idea of attracting non-Masons of Scottish origin—Caledonian Society, Burns Society, Clan MacLeod—and the Burns Society suggestion of a joint meeting was readily accepted.

Wallace McLeod sportingly agreed to top the first half of the bill, and events were organised from there for a 'Burns Supper'. A suburban town hall was hired, seating for 300 was planned, a Master of Ceremonies, a piper and supporting acts were engaged, and catering arranged. The lodge offered the function to Grand Lodge for their 'Masonic Awareness Campaign', and it was decided to set up a 'mock' lodge room in the foyer. The Grand Master pleaded 'other Masonic duties', but the Deputy Grand Master and his wife accepted an invitation to attend. Permission to wear regalia was restricted to the Master, Ed Halley; other brethren (if qualified) would wear kilts. Publicity included radio interviews of Wallace McLeod (by telephone from Melbourne and Hobart) and Ed Halley. The venture was jointly funded by the lodge and the Burns Society, and over 250 tickets were sold, at \$15 each.

It was agreed that Ken Brindal would be Wallace's host, at his country residence, 'Landfall', a bluestone cottage of *circa* 1850 at Port Elliot, about 80 km south of the city. The Master (Ed Halley), Secretary (Graham Murray) and Treasurer (Brian Black) would be the official greeting party at the airport, together with officers of the Burns Society and the official piper, Bro Jim Love. Brian Black and his wife would feed Wallace if he had not enjoyed a plastic lunch on the plane, then drive him to 'Landfall' and stay to tea.

Robert Burns was familiar with Murphy's Law—*The best-laid plans o' mice an' men/gang aft a-gley*—and Wallace McLeod was not exempted from its application, as was proved when Launceston airport became fog-bound. The weather was bright and sunny in South Australia and, since Wallace had to change planes at Melbourne, the welcoming party at Adelaide airport had no inkling that anything was ganging a-gley until he phoned to say he would be delayed. The message was relayed to the contingent at 'Landfall', who were enjoying a convivial, extended lunch. Dismay all round! What if he were stranded in Tasmania overnight? By then it would be too late to arrange for him to be driven from Launceston to Devonport to catch the ferry, even if there was a ticket available. It was highly unlikely that the organisers of either the tour or the Burns Night had insured against his non-appearance. We might have to refund the tickets and still pay the expenses!

At the airport some of the welcoming party went home; the piper put away his weapon of psychological warfare and followed suit. At 'Landfall' panic was averted by another visit to the cellar, acting on the advice of that wise old Persian, Omar Khayyám: *But fill me with the old familiar Juice,/Methinks I might recover by-and-by!* From time to time, Wallace phoned with the latest weather report, which was then relayed from Adelaide to Port Elliot.

Finally, when it was learned that Wallace would arrive that night, it was arranged that Brian would bring him direct to the Inn where we were booked for dinner, and the

‘Landfall’ contingent went there to await his arrival. A Dutch couple, neighbours of Ken’s, joined us there. Ken was checking the potential of the premises as venue for lodge meetings (Lodge Elliot, a dining lodge, was planning to move there) and Tony Pope was still selecting the wines for the evening, when Brian, his wife Alex, and Wallace arrived.



The ‘Landfall contingent’ prior to Wallace’s arrival at Port Elliot. (From left to right) Tony Pope, the Dutch neighbours, and hosts Betty & Ken.

Photo by Brother Barbara

This truly international assembly enjoyed an excellent meal. Then Brian and Alex returned to Adelaide. At ‘Landfall’ Wallace was given ‘The Batham Room’ (to be renamed ‘The International Speaker’s Room’). He declined the offer of further fortification and went to bed.

Initially, it had been intended to use ‘Landfall’ as a base for the whole four days, driving to the city only for the official engagement and back the same night. But the planning committee met at dawn and decided it would be better to be Adelaide-based, to save late-night travel and to leave Wallace free to accept any last-minute invitations in the metropolis. Wallace concurred.

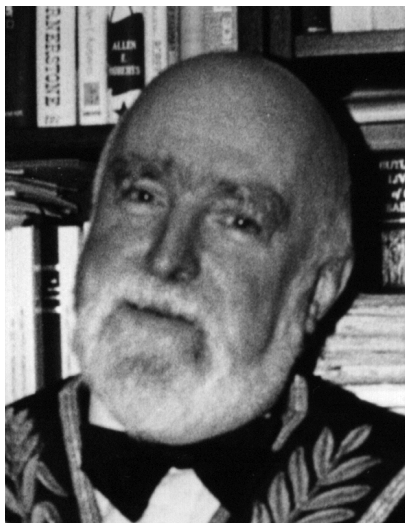
After breakfast and a post-prandial puff of his pipe, he was given a scenic tour of the Victor Harbor–Goolwa area, a potted history of the region, a glimpse of the remaining paddle steamers, and a visit to a beautifully restored cottage in the hills, known to his hosts as ‘Shangri-La’. Back to ‘Landfall’ for lunch, then a leisurely journey via the coast road to Betty and Ken’s town house at Blair Athol in good time to shower and change, and have a meal.

Around 250 attended at the Woodville Town Hall (Wallace counted 247), of whom about 100 were Masons, including 12 of the 18 full members of the research lodge. Jack Kelly, the Grand Lecturer, was responsible for the lodge room laid out in the foyer, providing explanations and pamphlets to the curious.

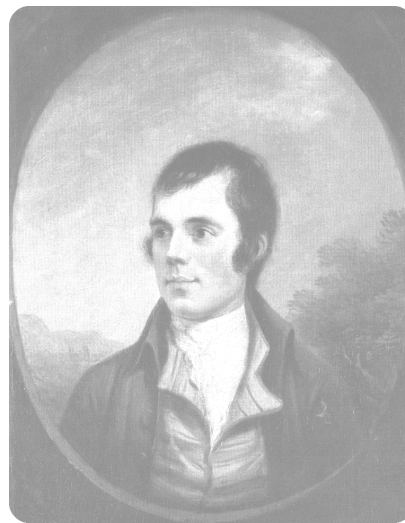
The official party, which was ceremoniously piped into the auditorium, individually introduced, and seated at the top table, was led by Ed Halley, Master of the South

Australian Lodge of Research, and Molly Greig, President of the Robert Burns Society of South Australia.

In addition to RWBro Prof Wallace McLeod, the official guests included the Grand Worthy Matron of the Order of the Eastern Star; RWBro Geoff Tucker, DGM; RWBro David Jones, PGW (organiser of the Masonic Awareness Campaign); the Grand Master of the Royal Order of Scotland (in full regalia); the (elected) SA Chief of Clan MacLeod; and the Adelaide representative of a Scottish distillery (who provided a single malt for one and all). Dr Gordon Greig was MC and WBro Jim Love the piper.



Wallace McLeod



Robert Burns

After a stirring rendition of *Scots wha hae*, and separate toasts to the Queen and the Craft, Wallace demonstrated mastery of his profession in the presentation of his paper, ‘Robert Burns’ (chapter 13 in *The Quest for Light*, in case you missed it). The whisky was circulated during question time—a civilised custom worth adopting! Then David Jones, in thanking Wallace McLeod, took the opportunity to put in a plug for his campaign.

The second half of the evening was in the hands of the Burns Society, although several brethren with cross-membership played active parts, including Jim Love and WBro Lenox Pawson with his ‘Toast to the Lassies’. A haggis was piped in and suitably addressed and toasted, but supper was considerably more than just neaps and haggis. The entertainment included a professional Celtic singer/harpist, Hebridean dancers, recitations of ‘address to the toothache’ and ‘address to the unca guid’, and more from the piper. It concluded with *Auld Lang Syne*. Although everyone appeared to have a great evening, book sales were surprisingly low—about 20 copies.

Part of Tuesday morning was spent in chat and quiet contemplation, then Tony said his farewells and departed for Victoria, and Ken, Betty and Wallace headed for the Barossa Valley and lunch at a delightful Bistro called ‘1918’, in the main street of Tanunda, where they had arranged to meet Ed Halley and Graham Murray. Having resisted the temptation to encourage a few vintners on the way (which calls to mind Omar Khayyám again: *I often wonder what the Vintners buy/One half so precious as the Goods they sell*),

Wallace, Ken and Betty were in good time for their appointment. They waited outside the restaurant, in full view, and watched with amazement as Ed and Graham drove straight past, and then—just to prove it was no fluke—did it a second time. With total disregard for life and limb the three leapt into the road, gesticulating madly at the receding tail-lights. Thank Heaven for the rear vision mirror.

Luncheon (of 3 hours duration) was, in a word, superb. The restaurant is noted for high quality ‘cleanskin’ wines, of which Ken and Betty demolished two bottles, one to refresh memories of former times and one to confirm they were still on Planet Earth and not drinking the nectar of the gods. Their companions, in a restaurant and district noted for the quality of its wine, drank beer! Ken described the trauma of watching salt added to Coopers’ as ‘something else again’ [perhaps Betty bowdlerised what he really said].

Ken decided that a generous lunch required a stroll, to aid digestion. He crossed the road to check out a music shop for manuscript books and to confirm that he could no longer afford any instrument larger than a Jew’s Harp. Others stood around, chatting.

Then Wallace decided to cross, solo. Bemused by the good feeling the meal engendered, and confident that Wallace’s Mum had taught him to look both ways, Ken paid no heed. Away went Wallace—and Canada came within a bee’s whisker of losing a top scholar. The Antipodean way is to drive on the left, but Canada, like USA, reckons that right is right. So Wallace looked the wrong way, didn’t he!

This particular thoroughfare, although smack in the middle of the town, seems to impose on traffic a minimum speed limit of 70 km/h. Wallace was a lucky man indeed. He would have worn out a rosary if he had one. Instead, pale and vibrating visibly, he showed Ken where he carried his health insurance card, next of kin details, and other relevant information.

They returned to base in peak traffic, the Gawler-Main North Road proving that this colony is fully motorised, and spent the evening swapping philosophies. Next day began with packing, morning tea, then to the airport—one and a half hours early. Like Ken and Betty, Wallace heartily dislikes protracted farewells, so they unloaded and left him to it.

Betty described Wallace as the perfect guest, and Ken added that he was ‘one of nature’s gentlemen, with a dry sense of humour second to none’.

This paper was presented at a Burns Night Supper, jointly organised by the lodge and the Robert Burns Society of South Australia, held on 30 June 1997. It has also been published in The Quest for Light, Wallace McLeod, ANZMRC Melbourne 1997.

ROBERT BURNS

by Bro Wallace McLeod

Introduction

In a sense we are all exiles from our fathers' land. My people came from another shore beyond the Atlantic to the New World in 1839, without a word of English—banished, it seems, by their own chief, who hoped to find fewer cares and greater profit in raising sheep. Four years later, by a sort of tragic retribution, this same chief had to sell his patrimony to a wealthy stranger; and then in 1846 he exiled himself to Nalang, near Bordertown, in South Australia. My people were subjected to what would now be called cultural genocide, and within two generations they lost touch with their ancestral language and culture. These events took place a century and a half ago but, when it comes to emotional details, memories are long.

From the lone shieling of the misty island
Mountains divide us, and the waste of seas—
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.

In one sense the Scots did not play a major role in bringing Freemasonry to my part of the world. All the pioneer lodges in Ontario carried English or Irish warrants, and no lodges here were ever listed on the Scottish Register. But several Scottish brethren who belonged to English lodges were incredibly important in the early history of the region. I think of Simon McGillivray, born at Dunlichity, Inverness-shire, about 1785; he was heavily involved in the Canadian fur-trade, and became Provincial Grand Master for Upper Canada under the United Grand Lodge of England; he is the man who in 1825 brought out from England the ancestor of the so-called 'Canadian' Masonic ritual, and kept it from being Americanised, the way it is in the rest of the country. Then there is William Mercer, born at Mavisbank in Perthshire in 1813, who came out to America and took the name of William Mercer Wilson, and eventually became the first Grand Master of the Grand Lodge of Canada; he ruled the Craft for ten years in all, and was instrumental in setting it on its proper path.

But our particular concern today is with another Masonic brother who was born 238 years ago, and who was initiated into the Craft just 216 years ago this July. Not everyone is a fan of Robbie Burns, and there is more than one story about a speaker who was almost lynched because he tried to say things about the poet that his audience did not want to hear on a Burns Night. I hope to escape that fate. An immense amount is known about the poet's life, and we do not have time to rehearse it all. Nothing I say will be

particularly new, and much of it will be taken from others; indeed I can claim no connection with the poet, beyond the fact that he addressed three of his poems to Miss Isabella MacLeod, who seems to have been a first cousin of my great great grandfather; naturally she was 'a young lady, a particular friend of the author's', and she was (I trust) attractive. I hope today to consider several topics: to remind you of the poet's appearance, his charm, and his nature; to say a little about some of his virtues as a poet (even though I do not speak the language); and to review his connection with Freemasonry.

Background and appearance

Robert Burness was born in 1759, on 25 January, in the parish of Alloway, Ayrshire, the eldest child of William Burness, gardener, and Agnes Brown, his wife. Robert did not take the name of Burns until 1786, when he was 27.

When Robert was about five, his father became a tenant farmer at Mount Oliphant, two miles from Alloway; and there the boy grew up until he was eighteen (1777), working long hours on his father's holding. This hard labour gave him a muscular physique; but the overwork as a child, combined with poor food, were to take their toll in due course. His formal schooling was restricted to a few years before he was ten, and part of a year when he was thirteen or fourteen. He was a voracious reader and acquired most of his literary knowledge from books. But he always remained a son of the soil and was justly called the Ayrshire ploughman.

When Burns was about 28, and famous, in 1787, the young Walter Scott, then about 16 years of age, met him in Edinburgh. Long afterwards, Sir Walter wrote a description:

His person was strong and robust . . . I think his countenance was more massive than it looks in any of the portraits. I would have taken the poet, had I not known what he was, for a very sagacious country farmer of the old Scotch school . . . There was a strong expression of sense and shrewdness . . . [His eyes were] large . . . and glowed (I say literally *glowed*) when he spoke with feeling and interest. I never saw such another eye in a human head, though I have seen the most distinguished men in my time. His conversation expressed perfect self-confidence, without the slightest presumption. Among the men who were the most learned of their [time and] country he expressed himself with perfect firmness, but without the least intrusive forwardness.¹

And here is part of a sketch published soon after his death, by 'a woman whom Burns had loved and affronted, and who had forgiven the insult while treasuring the memory of some years of . . . friendship.'²

Many others . . . may have ascended to prouder heights in the [realm of poetry], but none . . . ever outshone Burns in the charms . . . of fascinating conversation, the spontaneous eloquence of social argument, or the unstudied poignancy of brilliant repartee . . . His form was manly; his action, energy itself . . . Such was the irresistible power of attraction that encircled him, . . . he never failed to delight . . . His figure seemed to bear testimony to his earlier . . . employments. It seemed . . . moulded by nature for the rough exercises of agriculture . . . The rapid lightnings of his eye were always the harbingers of some flash of genius . . . His voice

1 Carruth, J A: *Sir Walter Scott*, Jarrold Colour Publications (Norwich, 1982) 2, freely treated; Low, Donald A (ed): *Robert Burns: The Critical Heritage* (London, 1974) 262.

2 Snyder, Franklyn Bliss: *Robert Burns: his Personality, his Reputation, and his Art*, The Alexander Lectures in English (Toronto, 1936) 9.

[was] . . . sonorous . . . [and] captivated the ear.³

Professor Dugald Stewart of Edinburgh University also pays tribute to Burns's gifts as a speaker. He says:

In . . . 1787 I . . . [attended] a Masonic Lodge in Mauchline, where Burns presided. He had occasion to make some short unpremeditated compliments to different individuals from whom he had no occasion to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed. His manner of speaking in public had evidently the marks of some practice in extempore elocution.⁴

His particular talent

Burns was a man of contradictions. In 1813 Lord Byron was able to read some of Burns's letters, which were unpublished and which he thought could never be published. (Little did he know the times that were to come!) He wrote in his journal: 'What an antithetical mind – tenderness, roughness – delicacy, coarseness – sentiment, sensuality – soaring and grovelling, dirt and deity – all mixed up in that one compound of inspired clay!'⁵

Burns had a superb mind, retentive and quick. He remembered everything he ever read; and when one considers how sketchy was his formal education, the range of allusion in his writing is nothing short of astonishing. His quickness showed itself in repartee and the barbed wit of his spontaneous sallies. It made him more than enough enemies! The same temper appears in some of his published satires. But, beyond this quick reaction-time, his intellectual powers enabled him to reduce complicated matters to simple terms, to cut through to the essence of a matter.

One example must suffice. What is the strongest argument against extra-marital love affairs? Is it that in certain contexts they are against the law? Is it that they violate the husband's proprietary rights over his wife, or destroy the sanctity of the family? Is it that they offend against the commandments of God?

In the winter of 1788, Burns and Mrs. Agnes M'Lehose – 'Clarinda' – were involved in their tempestuous love affair and, despite all Clarinda's attempts at concealment, people had begun to talk. In particular, Dr. John Kemp, minister of the Canongate Church, and Lord Justice Craig, Clarinda's kinsman, seem to have been outspoken in remonstrance. The church held it a sin for a married woman to comport herself as Clarinda was doing; the law . . . was equally sure that her conduct was on the point of becoming criminal. But neither lawyer nor preacher saw to the heart of the matter. That was reserved for the poet himself, who made it quite clear to Clarinda why such entanglements had best be avoided:

Had we never lov'd sae kindly,
Had we never lov'd sae blindly,
Never met, or never parted,
We had ne'er been broken hearted.

. . . No word of sin or crime . . . but only the reminder that out of love like theirs come broken hearts and little else. Could anyone have told the truth more simply and more accurately?⁶

3 Low, op cit, 102–103.

4 Belford, Fred J: 'Robert Burns—Freemason', in *Year Book of the Grand Lodge of Antient Free and Accepted Masons of Scotland*, 1955; reprinted in Draffen of Newington, George S (ed): *Masons and Masonry* (Shepperton, 1983) 42–69 @ 51.

5 Snyder, op cit, 10; Low, op cit, 257–258.

6 Snyder, ibid, 30–31.

Women and children

The poet's well-muscled physique, luminous eye, magnetic voice, obvious intelligence and mordant wit exerted an almost charismatic fascination for the female of the species. And he, for his part, a down-to-earth countryman, found the company of the lassies to be congenial. The public attitude to illegitimacy was not at all stern. Burns was a late starter but he did father a number of children fairly casually. In 1785 (May 22), when he was 26, Betty Paton, his mother's servant, bore him a daughter; he acknowledged the child and wrote a poem for her, entitled 'Welcome to a Bastart Wean'.

Welcome, my bonie, sweet, wee dochter!
Tho' ye come here a wee unsought for,
And tho' your comin I hae fought for
Baith kirk and queir; (choir)
Yet, by my faith, ye're no unwrought for—
That I shall swear!⁷

There was never any question of marriage with the mother; and Burns was publicly rebuked in church by the Kirk Session as a fornicator. The next year (3 September 1786) Jean Armour, the daughter of a local stonemason and a lodge brother of the poet, bore him twins. This earned him another ecclesiastical rebuke, which he took as deeply to heart as the previous one. In 1787 in Edinburgh, Meg Cameron, a poor girl 'out of quarters, without friends', 'swore out a writ against [Burns] for support of her child, [and] he answered and paid' (on 15 August).⁸ In 1788 (3 March) Jean Armour bore him another set of twins; and finally, later that year (5 August), after four children, their marriage was solemnised; they proceeded to have five more youngsters (Francis Wallace, 19 August 1789; William Nicol, 9 April 1791; Elizabeth Riddell, 21 November 1792; James Glencairn, 12 August 1794; Maxwell, 25 July 1796, posthumously). In November of 1788 Jenny Clow, a serving girl in Edinburgh, gave birth to Burns's son. And in 1791 (31 March) Anne Park, the niece of the hostess at the inn in Dumfries, gave him a daughter, and his wife gave him a son two weeks later!

I do not censure or condemn, condone or defend. Burns evidently had an active sex-life. His wife once said, 'Oor Rob could hae done wi' twa wives'.⁹ And obviously she accepted him as he was, and he was true to her after his fashion. I mention all this not for the sake of titillation or embarrassment, but simply as an object lesson. According to our present-day Masonic jurisprudence, the poet's extra-marital escapades would have rendered him liable to expulsion. In the *Book of Constitution* of my mother Grand Lodge, in Section 410, subsection (n), we read that the following, when wilfully committed, is a specific Masonic offence: 'To commit adultery or engage in any other sexual immorality'.

Suffice it to say that Burns was not expelled from the Order, any more than were Queen Victoria's wicked uncles, all Masons of high rank, all noted for their manifest, manifold infidelities. Times change, and we change with them. One hears senior Masons say that common-law relationships are immoral, and that no person who is involved in

⁷ Fitzhugh, Robert T: *Robert Burns: the Man and the Poet: a round unvarnished account* (Boston, 1970) 69.

⁸ *ibid.*, 154.

⁹ Hogan, Mervin B: 'Robert Burns: Man and Mason', presented before the Research Lodge of Utah, 27 September 1972, 12.

one can belong to the Craft. Well, personally, I wonder. I think that a lot less stigma attaches to common-law relationships than formerly. And that in many of them one can find a sense of commitment and fidelity outside the marriage bond. But let that go.

Quality of his poetry

What claim does Burns have on us today as a poet? Well, there are his songs, that are a part of our heritage: 'My Love, she's but a lassie yet', 'John Anderson, My Jo', 'Ye banks and braes o' bonie Doone', 'Flow gently, sweet Afton', 'O, my luve is like a red, red rose', 'Auld Lang Syne', 'Comin Thro' the Rye', 'Last May a Braw Wooer', 'Scots, wha hae wi' Wallace bled', and 'O, wert Thou in the Cauld Blast'.

It's not just the facility with which he sets words to traditional melodies. There's something else as well; there's a profound emotionalism. For some obscure reason, I'm not a particularly great admirer of Burns; maybe it's the language problem. But there are things that he says to me in his songs that move me tremendously. I wouldn't attempt to read you the words of some of those songs because I know that I wouldn't get through them without breaking down. It's more than the evocation of personal associations that are too deep for utterance. It's the way he manages his rhymes and his rhythms, his assonances and its modulations. And this seems to be characteristic of all his poetry. In the words of one critic:

Whether his mood was light-hearted, or wistful, or bitter, whether he was dealing with the trivialities of an hour or the enduring values of human life, seemed to make no difference. So far as the mechanics of verse were concerned, he was an assured master of his craft.¹⁰

The same critic continues:

No *Hamlet* ever came from Burns's pen, no *Paradise Lost*, no *Divine Comedy*. But had Burns never written anything except *To a Mouse*, we could still have said that he possessed a great and original genius, which found expression in noble poetry . . . Here, if anywhere in literature, one sees a most trivial incident so recounted and so interpreted as to become a symbol of abiding truth. The episode must have taken place unnumbered times, but during all the centuries in which men have tilled their fields, no poet except Burns had had enough . . . imagination to see the tragedy of the mouse in its true significance . . . Only to Burns was it given to discover in the mouse his own 'earth-born companion and fellow mortal', and to see in her fate a symbol of his own. Deny it one hardly can: mouse and poet and reader alike are earth-born, born to die; how much they have in common! . . . [In] the closing stanzas, . . . Burns deftly shifts the reader's attention from the mouse to the poet, and thus to some of the unsolved problems of universal human experience. By this time the light-heartedness of the opening stanzas has all disappeared; the shadows of a November twilight deepen over the field where reader and poet stand together and muse:

But, Mousie, thou art no thy lane
In proving foresight may be vain;
The best-laid plans o' mice an' men
Gang aft a-gley,
An' lea'e us nought but grief an' pain
For promis'd joy.

Still thou art blest, compar'd wi' me!
The present only toucheth thee:
But, och! I backward cast my e'e

¹⁰ Snyder, op cit, 103.

On prospects drear!
An' forward, tho' I canna see,
I guess, an' fear!¹¹

Burns the Mason

In 1781, on 4 July, at the age of 22 years and 5 months, Robert Burns was initiated in Lodge St David, Tarbolton. Three months later (1 October) he was passed and raised. There was some friction of long standing in the lodge and the next year (17 June 1782) a number of members, including Burns, seceded and formed their own lodge under the name of St James Lodge, Tarbolton. Two years later (27 July 1784) he was elected Depute Master, which was really the chief executive officer of the lodge. This at the age of 25. He was faithful in his attendance and regularly signed the minutes.

Early in 1786 Burns was discouraged on financial and emotional grounds, and determined to seek his fortune in Jamaica. As Depute Master he extended an invitation to his friend Dr John Mackenzie to attend lodge on St John's Day.

Friday first's the day appointed
By our Right Worshipful Anointed
To hold our grand procession,
To get a blaud o' Johnie's morals, (batch)
An' taste a swatch o' Manson's barrels
I' th' way of our profession.
Our Master and the Brotherhood
Wad a' be glad to see you.
For me, I wad be mair than proud
To share the mercies wi' you.
If Death, then, wi' skaith then (scathe)
Some mortal heart is hechtin, (menacing)
Inform him, an' storm him,
That Saturday ye'll fecht him. (fight)

Robert Burns, D.M.
Mossgiel, 14th June, A.M. 5790.

According to tradition, at this same meeting, on 23 June, in lodge, in anticipation of his forthcoming departure, Burns recited 'The Farewell to the Brethren of St James's Lodge, Tarbolton'.

Adieu! a heart-warm, fond adieu!
Dear Brothers of the *Mystic Tie*!
Ye favour'd, ye enlighten'd few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing Fortune's slidd'ry ba';
With melting heart and brimful eye,
I'll mind you still, tho' far awa.
Oft have I met your social band,
And spent the cheerful, festive night;
Oft honour'd with supreme command,
Presided o'er the *Sons of Light*.
And by that *Hieroglyphic* bright,

¹¹ *ibid*, 117–118.

Which none but *Craftsmen* ever saw!
Strong Mem'ry on my heart shall write
Those happy scenes, when far awa.

May Freedom, Harmony, and Love,
Unite you in the *Grand Design*,
Beneath th' Omniscient Eye above—
The glorious *Architect* Divine—
That you may keep th' *Unerring Line*,
Still rising by the *Plummet's Law*,
Till *Order* bright completely shine,
Shall be my pray'r, when far awa.

And You, farewell! whose merits claim
Justly that *Highest Badge* to wear:
Heav'n bless your honour'd, noble Name,
To Masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a';
One round, I ask it with a tear,
To him, the Bard that's far awa.

The situation improves

But things began to look more cheerful and the poet decided to stay in Scotland. A bit more than a month later, on 31 July 1786, the Kilmarnock edition of his poetry was published. It was printed by a Mason and was handsomely subscribed to by the brethren of St John's Lodge, Kilmarnock, who agreed to take 350 copies. 'This volume might with every justification be called a Masonic Edition.'¹² Burns at once began to be something of a celebrity.

Three months later (26 October 1786) he was made an Honorary Member of Lodge Kilmarnock Kilwinning St John, at Kilmarnock. And on his admission he is said to have recited the following poem to the Kilwinning Lodge and its Master, Major William Parker.

Ye sons of old Killie, assembled by Willie
To follow the noble vocation,
Your thrifty old mother has scarce such another
To sit in that honoured station!
I've little to say, but only to pray
(As praying's the *ton* of your fashion).
A prayer from the Muse you may well excuse
(‘Tis seldom her favourite passion):—

‘Ye Powers who preside o’er the wind and the tide,
Who marked each element’s border,
Who formed this frame with beneficent aim,
Whose sovereign statute is order,
Within this dear mansion may wayward Contention
Or withered Envy ne’er enter!
May Secrecy round be the mystical bound,
And brotherly Love be the centre!’

¹² Belford, op cit, 53.

On 12 January 1787 in Edinburgh, Burns visited Lodge St Andrew. The Grand Master Mason, Francis Charteris, younger of Amisfield, was in attendance, together with the whole Grand Lodge. 'The meeting was most numerous and elegant; all the different Lodges about town were present in all their pomp.' Without any warning, the Grand Master proposed a toast to 'Caledonia and Caledonia's Bard, Brother Burns', 'which rung through the whole Assembly with multiplied honours and repeated acclamations'. As Burns had no idea such a thing would happen, he was downright thunderstruck and, trembling in every nerve, made the best return in his power. He was somewhat cheered when he heard some of the Officers of Grand Lodge say with a comforting accent: 'Very well indeed'.¹³

Two weeks later, on 1 February, he attended Lodge Canongate Kilwinning in Edinburgh. The lodge minutes tell what next ensued: 'The Right Worshipful Master having observed that Brother Burns was at present in the Lodge, who is well known as a great poetic writer, and for a late publication of his works, which have been universally commended, submitted that he should be assumed a[n honorary] member of this Lodge, which was unanimously agreed to, and he was assumed accordingly'.¹⁴ It is often said that a month later, on 1 March, the poet was installed as Poet Laureate in this same lodge, Canongate Kilwinning, and you will often see engravings of the scene. But there is no mention of it in the minutes, and the story is first recorded in 1815.

On 21 April 1787, the first Edinburgh edition of Burns's poems was published. Many of the subscribers were members of Canongate Kilwinning, including his printer, his publisher, and the artist who provided the frontispiece. It has been said that 'surely never book came out of a more Masonic laboratory'.¹⁵

Conclusion

He continued his Masonic connection for the rest of his life, as far as health permitted. In 1787 (19 May) he was exalted a Royal Arch Mason, at Eyemouth. When he moved to Dumfries he joined Lodge St Andrew there (1788, St John's Day), and attended quite regularly. Indeed in 1792 (30 November) he was elected Senior Warden and served for a year.

He was a frustrated man, who recognised his own genius and raged against the necessity that forced him to work hard to gain his livelihood, first as a farmer, then as a low-level civil servant. He never had the luxury of being able to devote himself to his poetry as a man of leisure. Perhaps it was better so. Another poet, a wealthy aristocrat, mused on the problem. Byron asked himself: 'What would he have been, if a patrician? We should have had more polish—less force—just as much verse, but no immortality—a divorce and a duel or two, the which had he survived, as his potations must have been less spirituous, he might have lived as long as Sheridan [that is, 65]'.¹⁶

But he didn't. He died on 21 July 1796. He certainly drank too much, and thought that everyone might find joy in the keg.

¹³ Hogan, op cit, 22; Belford, op cit, 60–61.

¹⁴ Hogan, ibid, 23; Belford, ibid, 61.

¹⁵ Belford, ibid, 63.

¹⁶ Low, op cit, 257.

Then fill up a bumper and make it o'erflow,
And honours Masonic prepare for to throw:
May ev'ry true Brother of the Compass and Square
Have a big-belly'd bottle, when harass'd with care!

But his death was not caused by excessive drinking, as Byron thought, and as many others have said. The symptoms point to endocarditis, probably arising from rheumatic fever. He was aged 37 years and 6 months. That was older than Keats (25 years, 4 months); Shelley (29 years, 11 months); Schubert (31 years, 9 months); Mozart (35 years, 11 months); or Byron (36 years, 3 months). But it is still young to leave this interesting world.

In many ways Burns was a misfit, born at the wrong time, in the wrong stratum of society. But perhaps, as Byron hinted, it was the circumstance of his birth that made him what he was. He speaks to the heart, and from time to time he gives utterance to thoughts that seem peculiarly Masonic. For example, he had a vision of equality that still has not come to reality.

Then let us pray that come it may
(As come it will for a' that)
That Sense and Worth o'er a' the earth
Shall bear the gree an' a' that! (prize)
For a' that, an' a' that,
It's comin yet for a' that,
That man to man the world o'er
Shall brithers be for a' that.

A devoted and in many ways idealistic Freemason. Not my favourite poet. But a well beloved one; one who speaks to many people; and one who is not without merit, as this occasion has served to remind me.

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CLAN MACLEOD—THE AUSTRALIAN CONNECTION

by Bro Tony Pope

As an author, Wallace McLeod is an editor's delight, providing manuscripts promptly, on computer disk and hard copy, and responding quickly and good-humouredly to editorial queries. Thus I was able to do some further research on a minor point which arose from the paper on Robert Burns, that eventually became chapter 13 of *The Quest for Light*.

In the manuscript, Bro McLeod wrote:

In a sense we are all exiles from our fathers' land. My people came from another shore beyond the Atlantic to the New World in 1839, without a word of English—banished, it seems, by their own chief, who hoped to find fewer cares and greater profit in raising sheep. Four years later, by a sort of tragic retribution, this same chief had to sell his patrimony to a wealthy stranger; and then in 1846 he exiled himself to Nalang, South Australia.

Where, and what, is Nalang, I wondered: a town, past or present, or a sheep or cattle station? With assistance from the author in Canada and George Woolmer (SA Grand Librarian) and others, I found the answer, the Australian connection.

Clan MacLeod

In the 13th century, Leod, son of King Olaf the Black, acquired the islands of Harris, Lewis, and part of Skye, off the bleak west coast of Scotland. His sons Tormod and Torquil were the founders of the two main branches of the clan, Tormod inheriting Harris and Skye, and Torquil gaining Lewis. Later, a cadet branch of the MacLeods of Lewis acquired the island of Raasay, between Skye and the mainland. The chiefly family of the MacLeods of Lewis was wiped out in the early 1600s, and the chieftain of the cadet branch at Raasay inherited the title of Chief of Clan Torquil.

The Chief who banished Wallace McLeod's ancestors in 1839 was John Macleod (c 1806–1860), 13th of Raasay. John had three younger brothers: James (1813–1844), Loudoun Hastings (1820–1868), and Francis Hector George (1824–after 1870). Instead of going to Canada, these three migrated to South Australia in 1839–1840 and took up land in the infant colony. James settled in what was to become McLaren Vale, on property he called 'Rona', after a small island off Raasay. Loudoun took up land near Wellington, on Lake Alexandrina, and Francis (generally known as Frank) chose property at McLaren Flat.

and got into touch with the gold escort. Next morning MacLeod, John and Charles Scott, John Binnie, a police corporal and two native trackers set out after the offenders, and after 35 miles on horseback, came up with five of them on Henry Jones's Binnun run. The blacks tauntingly challenged the whites to fight, and a spirited encounter with guns and spears ensued. One spear passed through Macleod's hat, and another denuded the bark of a tree where the Scotts were posted. Later three of the natives stood their trial in the Supreme Court, and were sentenced to death – Pot Pouch, alias Teapot, Ballycrack, and Crackingyounger.

John MacLeod was buried at Nalang, not far from the homestead. His grave is still there; the tombstone has fallen and broken, but has been reconstructed in a horizontal position over the grave and set in concrete.



IN MEMORY OF
JOHN MACLEOD Esq
OF RASAY AND
CHIEF OF THE CLAN TORQUILE
WHO DIED 6 JUNE 1860
AGED 55 YEARS

The grave, with the homestead in the background

Photographs by Brother Barbara

The property had passed out of the possession of the MacLeods by 1870. After the death of his wife in 1867, Frank MacLeod took his children to Tasmania, where the hereditary chiefs of Raasay still reside. Loudoun died in 1868, in a city—but I was unable to determine for certain whether in Melbourne or Adelaide.

Nalang passed through several hands, with much of the lands being resumed by the government, but in the early 1900s it was purchased by the ancestors of the present owners, Bill and Jenny Hunt, who have recovered most of the original land, and who live in and care for the heritage-listed homestead, built by the MacLeods in 1857. Bill and Jenny were gracious hosts to my wife and I when we called there to check out the Australian connection.

Acknowledgments

I am indebted to Wallace McLeod, George Woolmer, an unnamed member of the SA Lands Dept, the librarian at Bordertown public library, and Bill & Jenny Hunt, for information supplied, as well as the authors of numerous books and other publications, including: Alick Morrison, *The MacLeods: The Genealogy of a Clan* (1990); Neil Grant, *Scottish clans & tartans* (1987); and Alan Jones, *Tatiara: the first 140 years, 1845–1985*.

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