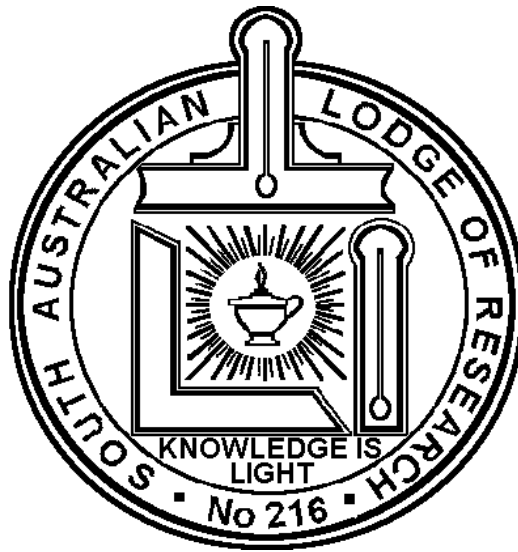


Masonic Research in South Australia

1890-2001

Volume IV



South Australian Lodge of Research

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

Lodge of Research No 216 SAC

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

S A Lodge of Research No 216

24 June 2001

Murray G D * ☒	
Pope A R F * ☒	Treasurer
Pope N StJ *	SW
Lott L E T ☒	
Brindal S K ☒	DC
Halley E W A ☒	Tyler
Halley L V *	JW
Woolmer G R ☒	A/Chaplain
Num R G ☒	A/Secretary
Priede J G ☒	WM
Wright A C	SD
Szivos M	JD
Naqvi S J	Almoner
Royals J D	IG
Stubbs J M	
Jaross N	

☪ foundation member

* initiate of this lodge

☒ past master of this lodge

Preface

Formalised Masonic research began in South Australia in the 19th century with the consecration of Lodge St Alban in 1889 as 'a lodge of research and literature'. The lodge held a standard warrant and entered, passed and raised candidates in the customary manner, but it also performed research, presented papers, and had them printed and circulated with the lodge summons. Some of these papers achieved wider circulation, in the *South Australian Freemason* and even in *Ars Quatuor Coronatorum*.

By the mid-20th century, Lodge St Alban had ceased to present and publish research papers, but these functions continued to be performed in South Australia by the Masters and Wardens Association and the *South Australian Freemason*, which had both received generous support from Lodge St Alban since their inception.

In the second half of the 20th century, several other research bodies were formed in the South Australian jurisdiction: Lodge Gradatim in 1958, Lodge of Research in 1965, an Australian chapter of the Dormer Masonic Study Circle between those dates, and Leichhardt Lodge of Research in Darwin in 1977. Among these, only Lodge of Research (now the South Australian Lodge of Research) has continued research work and publication, more or less regularly, into the 21st century. Initially, publication was by inserts in the lodge summons, but the present series of books, *Masonic Research in South Australia*, was commenced in 1995. Although it was intended to be published annually, this goal has not been achieved, and the present volume is only the fourth in the series.

Volume 4 contains research papers which span the three centuries of Masonic research in South Australia, from J R Gurner's 'The design and scope of a Masonic Students' Lodge' (1890), which contains material still relevant today, to Murray Alford's 'Architecture as Architect' (2001), which is a penetrating forecast of a challenge we may well face in this 21st century. Between the two are papers of varying length and weight, presented in the South Australian Lodge of Research, or presented elsewhere by members of the lodge, between 1997 and 2000.

With a little luck, volume 5 will be published next year. We plan to include further papers from the early years of Lodge St Alban, and our own work between 2000 and 2002. Since Leichhardt Lodge of Research has resumed its research function, we may also be able to include work from the 'top end'.

Meanwhile, read on—and enjoy!

Tony Pope

Editor

THE DESIGN AND SCOPE OF A MASONIC STUDENTS' LODGE

by PM Bro J R Gurner

The paper I have prepared for this evening is intended to be introductory and as a prologue to the particular work we have assigned ourselves in forming this Lodge. It will probably be found wanting in many respects, but it will at least draw your attention to certain points of profit to us to study, a few of which have proved a *crux* to some and always remain debatable subjects full of interest to the reading and thinking section of our fraternity. Before taking on that part which essays to treat of the aims and ends of such a Lodge as ours, I think it will be well to say a few words about the Saint whose name we have chosen to distinguish it by. Some account of the leading incidents in the life of St Alban and his connection with Freemasonry will certainly not be out of place.

I have gathered from various authorities that Albanus was born at Verulamium, the ancient capital of England, towards the end of the third century after Christ. In youth he took a journey to Rome in company with one Amphibalus, a monk of Caerloon, and served seven years as a soldier under the Emperor Diocletian. He then returned to the land and city of his birth accompanied by Amphibalus, whose example and instruction ultimately led him to renounce Paganism and become a Christian. About the beginning of the fourth century, Diocletian, fearing the growing influence of the Christian missionaries throughout his dominions, determined to check the spread of the new religion, and in the persecutions which followed many lives were cruelly sacrificed. About AD 304 (though the old historians differ considerably as to the exact date) the Roman Governor of Verulam hearing that the priest, Amphibalus, was hiding in the house of Albanus, sent his soldiers to arrest him; and the latter, on their approach, throwing the long cloak of the priest over him, allowed himself to be bound and led into the presence of the Governor, who was at the moment sacrificing at the altar in the Temple of Apollo.

Angry at finding the wrong man before him, he ordered Albanus to offer sacrifice, threatening him with death should he refuse. Albanus therewith declared himself a Christian, and declined offering up to idols. Finding him not to be moved by threat or entreaty he was scourged, and that also failing to shake his resolution he was taken away to the place of execution, a neighbouring hill reached by crossing the river Ver, which tradition says, stopped momentarily in its course, leaving a dry track for him to pass over to the other side. Arriving at the spot, an unforeseen difficulty presented itself, for the executioner refused to perform his office, also confessing himself a Christian. A substitute being found to carry out the sentence, the two were at once decapitated.

A church was erected on the site of the martyrdom, which was still standing in the time of the Venerable Bede, about four centuries after. In 793, Offa, King of the Mercians, founded a monastery and the present stately abbey which he dedicated to England's proto-martyr, and around these the town of St Albans was gradually built. During the reign of Henry VIII, in the sixteenth century, the monastery was demolished, but the abbey was left standing. For some years past it has been undergoing a thorough restoration, mainly at the expense of Lord Grimthorpe, and it is of special interest to us to know that the western porches of this sacred edifice are to be restored at the expense of the Freemasons of England.

Froude, in some of his writings, has said: 'The surviving ruins of St Alban's Abbey convey a more aspiring sense of its ancient magnificence than Melrose, or Fountain, or Glastonbury'. Bro Dr Anderson, in his history of our fraternity, relates that the worthy knight, Albanus, was commissioned by Carausius, the Roman representative in Britain, and afterwards one of the joint Emperors with Diocletian, to environ the city of Verulamium with a stone wall, remains of which are still to be found, and also to build him a palace. For these services he had certain dignities conferred upon him. The same writer informs us that:

St Alban loved Masons well, and cherished them much; he made their pay right good, viz., 2s. per week, and 3d. for their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until St Alban mended it. He also obtained from the King a charter for the Masons to hold a General Council, and gave it the name of Assembly, and helped to make Masons and gave them good charges.

I give this extract for what it is worth, though it is not difficult to detect some inaccuracies on the face of it. In fact, Bro Hughan, in reviewing this work of Anderson's, says there is little in the old Scrolls of the Operative Craft to show that the rate of wages was at any time at such a low figure as he represents. But taken altogether, if we may accept this version as a truthful record, our patron Saint has as great a claim on our sympathy as the Four Crowned Brothers who give their name to the highly distinguished Students' Lodge in London. In both instances the leading details agree, and the catastrophe is the same. Both refused, when put to the test, to worship heathen deities, and in both cases death was the penalty for their firmness. Both also were victims under what is known in history as the Diocletian persecution of the early Christians.

I may add, by way of concluding this sketch, that St Alban's Day is 27 June, and it may be worth while considering whether the members of this Lodge should not keep its memory green by meeting annually on that anniversary to honour one who, having thrown off the errors of idolatry, preferred a sudden and violent death rather than deny his creed and abandon the faith that was in him. We might almost be lead to conclude that the heroic spirit which lead men to suffer for their religious convictions, or any other convictions worth holding, had long since become a lost quantity, and highly extol the exemplary devotion of those in that past age who resigned themselves to martyrdom for what they, in their steadfast belief, regarded as the Light and the Truth, if we had not in this nineteenth century many notable examples of those whose missionary zeal impelled them to risk their personal safety and sacrifice themselves in the effort to spread Christ's Gospel among the heathen and false believers. I have lately been reading of one such in the person of Ion Keith-Falconer, the late brother of our much respected Grand Master, and of him it has been well and truly said in the words of the wise Solomon : 'He being made perfect, in a short time, fulfilled a long time'.

Apologising for this somewhat lengthy digression, I will now resume the task I have set myself. The design of a Masonic Students' Lodge may be summarised as being for the express purpose of cultivating knowledge, inducing research, and encouraging literary results in a Masonic direction among its members; offering full opportunity of discourse and full discussion of subjects read and submitted to the brothers in open Lodge assembled.

These are brethren who grow weary of the constant repetition of degree-working in their Lodges, and, however anxious they may be to conform themselves to the inevitable in this respect, their interest in the ceremonies at length wanes and they cease to be impressed, however effectively the duties may be carried out. Thus it follows that they fall away from us for want of variety in the mental pabulum with which they have been kept supplied. The necessity for regular attendance at the meetings becomes irksome to them, because in the routine of making, passing, and raising, though progressive in a sense, long familiarity with the methods fails to lend them attractiveness, and neither knowledge nor experience undergoes any further advancement, or any fresh developments.

Among these defecting brethren may be men of superior parts; eager learners, of strongly marked studious proclivities. Earnest alike to acquire and impart, there is the stuff in such which goes to form the patient student and ready contributor; talents and capability that should be nurtured and sustained to the possible advantage of the Craft, and not turned away from us for lack of proper opportunities and needful incentives. It is to such as these that a Lodge of this description should be a rallying point and welcome resort. In the congenial associations that should greet them here, they might realise the benefits they have looked for in vain in a Lodge which works only in the direction of multiplying members and increasing its annual store. Here at least the graduate in Masonic lore and cognate themes may secure to himself a local habitation, if not a name; and without altogether abandoning the ordinary duties of a Craft Lodge, he may here freely follow his true bent, and equally pursue the process of learning and teaching, which are the particular objects for which we have thus combined.

Brethren, leaving the beaten track it should be our aim to wander off into those less frequented and more sequestered paths of inquiry and research which lie before us, and by mere difficulty of access give an added zest and impetus to our quest. It is not to be supposed that all our members will be active workers; in all Lodges there is of necessity the lay element strongly represented, and so, doubtless, it will be with us. It has been said 'They also serve who only stand and wait', and it will be found that there is a part for each to fill, for those who care not to burn the midnight oil and waste their portion in weary lucubrations, or still less aspire to address an audience so critically disposed, may yet rest assure they have not fruitlessly cast in their lot with us, or sought us unrequited. Such, I may venture to say, will not be sent empty away, but will find that each night's feast of reason will afford them food for reflection, and promote them a step in the ranks of Masonic truth and wisdom.

The first and most successful Students' Lodge ever established, and now winning a worldwide fame for

itself, must serve us for a model, and however imperfectly we may copy it we may rest satisfied it will be the attempt and not the deed that will confound us, for want of that cohesion and support in the component parts, without which all combinations whether of men or material must fail.

Having offered these few remarks as to the design of such a Lodge, when we come to consider the scope of it I may safely affirm that it is practically unlimited both in the range of inquiry and field of investigation; for Freemasonry, from a student's point of view, is one of the most comprehensive subjects to which he can apply his intellectual power. Taking archaeology to begin with, we have the opinion of Bro Simpson, the IPM of the Lodge Quatuor Coronati, that it 'embraces Art, Architecture, History, Mythology, Institutions, Customs, and Folklore'. To these we may specifically add the moral philosophy, religious tenets, rites and ceremonies, and symbolism of our system.

Thus made up of many parts, it contains a very extensive curriculum in many distinct branches of knowledge, and the necessary application of mind to the acquirement and mastery of the subject as a whole must result in profit to the scholar and a gain to the Craft.

In the literature of Freemasonry we have to bear in mind that much has been produced which has only surmise as a basis. The imagination has too frequently been largely drawn upon by some of the older writers who have invented where they could not substantiate, and promulgated error under the guise of refined truths. Masonic authors abound and libraries team with their labours and are distributed over many countries. Hundreds of volumes bear testimony to the industry of our literati and their numerical ascendancy; whatever may be our impression as to the value of their contributions as books of reference and reliable data.

But although we have a few modern English writers who form the nucleus and active genius of the celebrated Lodge I have mentioned, whose publications are accepted as valuable additions to the series, and bear the stamp of genuine investigation and sound deduction, the theme is by no means worked out, or the resources of the collaborator exhausted. For, where speculation must necessarily usurp the place of unimpugnable fact, a considerable divergence of opinions will continue to prevail; doubts may still remain; and conviction will be brought no nearer home to us.

I cannot better illustrate this point than by referring to the differences which exist among our learned pundits as to the origin and antiquity of Freemasonry. If we are to unreservedly accept the views of the Anderson and Oliver school, we have to believe that it was coeval with the beginning of all things, and that it was closely connected with the history of the world from the time of Adam, and has come to us without solution of continuity through the long ages to the present year of grace. Anderson introduces the hypothesis in these words:

Adam, our first parent, created after the image of God, the G.A.O.T.U., must have had the liberal arts and sciences—especially geometry—written on his heart. No doubt Adam taught his sons geometry, and the use of it in the several arts and crafts convenient, at least for these early times.

And then he proceeds to show that:

Adam, when expelled, resided in the most convenient natural abodes of the land of Eden, until his sons grew up to form a *Lodge*, whom he taught geometry and the great use of it in architecture, etc.

This writer, as the foregoing extract will prove, did not hesitate in his Masonic memoirs to make out a very strong case on slight or no grounds at all for his assumptions.

Others, with more probability on their side, prefer to believe that Freemasonry was an outcome of the ancient 'Mysteries'—those esoteric institutions which included the Isianic [*Isiac*], in Egypt; the rites of Thammuz, or Adonis, practised by the Phoenicians; the Thracian, or secret order of Orpheus; the Samothracian, or Cabirian [*Cabeirian*] rites, of which it is asserted the mysteries of Isis, Ceres, Mithras, Trophonius, Bacchus, Rhea, Osiris, and all those of Egypt, Greece, and Hindustan, appear to be but varieties of the same; the Eleusinian mysteries of the ancient Greeks; those of Crete and Phrygia; the secret order of Pythagoras, established first at Samos and afterwards at Crotona, in Magna Grecia, as a portion of Italy was then called; the Scandinavian, with its sacred rites of Odin; Celtic Druidism; and the Essenian, which was a Jewish order existing in Judea probably about the first century of the Christian dispensation, and of which Josephus claimed to be a member. For each and all of these, it is said, the ancients claimed a Divine origin, and, although that is not in accordance with the fetish characteristics of some of them (unless we incline to the view of Grant Allen, Spencer, and others, that the Great Jehovah Himself was originally worshipped by the Israelites in the form of a fetish stone), there can be no doubt but that, in their purer forms of worship, they inculcated and exercised a highly moral and elevating tendency.

The Rev Augustus Arnold, in his *History and Philosophy of Freemasonry*, thus writes:

The trembling and helpless neophyte, environed with terror and gloom, and pursuing his uncertain and difficult way through the mystic journey of initiation, which terminates in light and confidence, was a type or representative of humanity marching upward from the gloom and darkness of the primitive state of barbarism to a high degree of enlightenment and of social refinement and perfection. The mystic ceremony was, therefore, emblematical of the progressive development of man, and was intended as an aid to that development.

The candidate in these mysteries was taught 'that the soul, emanating from that Spirit who was invisible and indivisible, would never see corruption, but, after death, would be raised to eternal life'. He was admitted through a course of severe trials and imminent peril, until he was brought, both literally and figuratively, out of darkness into light, and in a symbolical form of new birth or palingenesia, and with a new name, began life afresh with holier and sublimer aspirations. You may thus perceive that these initiatory rites of the ancients were in their essential features conducive to a better state of existence and a righteous life, and it was the grosser practices that gradually crept into their ceremonies which degraded them from their higher level and better purpose.

Another source from whence Freemasonry derived its inception is supposed to have been the *Collegia Fabrorum*, a corporation of architects established during the earliest days of Rome in the reign of Numa Pompilius, about 700 years before the nativity of Christ. This may be taken to be a very respectable antiquity and reputable origin. This building fraternity rapidly spread through Europe and found a temporary home in Britain, until forced to retire through the incursions of the Picts and Scots who laid waste the country. The rules, constitutions, symbols, and rites, are said to have closely assimilated to those which obtain among modern Freemasons. The French *Compagnonnage*, the *Steinmetzen* of Germany, and some Italian fraternities, operative guilds of the twelfth and thirteenth centuries, or of the so-called middle ages, having many Masonic ordinances in common, have put in their claim for favour. Indeed, some German authorities have emphasized the view and striven to bring conclusive evidence to show that *English* Freemasonry was the offspring of the *Steinmetzen* institution.

But we, in our turn, deny the parentage, and the contention scarcely tallies with the dictum of others, who affirm that St Alban introduced the Order into England in the latter part of the third century. Our historians further assert that King Athelstan, aided by his son or brother, Prince Edwin (commentators are not agreed as to the precise relationship), in the early part of the tenth century, granted a charter to the Fraternity to establish a Lodge at York. But this latter is regarded by many as a historical interpolation, and of doubtful authenticity.

Thus we have, *ab initio*, a fruitful topic of discussion without any definite bounds to it; and I have said enough to show how many contrary opinions present themselves on this one item of genesis and chronology. Bro the late Rev A F A Woodford has very aptly observed that 'the history of Freemasonry is mainly founded on anachronisms', and you have already heard enough to coincide with that impression.

To further exemplify the difficulty of arriving at exact knowledge on very material parts of our system, I will give a few more instances in which we are left to pick and choose at discretion, and find ourselves hesitating on the very threshold of our studies. To these I will add some observations, showing the lines of inquiry to which we should direct our attention, and within the area of our attainments.

The Hiramic Legend is an imperfectly understood tradition. 'To point a moral and adorn a tale' we take the death incidents for granted, although the proofs are, in the language of journalism, 'shrouded in mystery'. The query presents itself—Was its origin as our ritual relates, or was it adapted from some more ancient rite, or is it a comparatively recent invention? The Biblical references to Hiram Abiff are extremely meagre, and no mention is made therein of his untimely fate. He is spoken of as the principal architect of King Solomon's temple, but he certainly did not prepare the plans and designs, for we find in the Book of Chronicles that these were handed to Solomon by his father, King David, some time prior to the death of the latter. That he was the principal artist, and that the two marvellous pillars at the entrance to the Temple were his handiwork we may well believe, for it is said 'he was cunning of hand; a worker both in the precious and baser metals; a graver; and one who would find out every device that should be put to him'. But this is not the point at issue; and, reverting to the fatality with which his name is coupled in our concluding degree of Blue Masonry, we want to ascertain its accuracy as a statement. Is it fact or is it fiction?

To my thinking it was associated with rites long antecedent to the time of Hiram, and was borrowed from the Phoenicians, who, in their worship of Thammuz, or Adonis, are said to have represented this scene of violence and perfidy. Let us bear in mind that, at the solicitation of King Solomon, Hiram, King of Tyre, sent both men and materials to build the Temple at Jerusalem; that he also sent a cunning man of Tyre, named Hiram Abiff, to superintend the erection and to embellish the same; that there existed a very

intimate alliance between the two countries, and that they spoke a common language, the Tyrian being a dialect of the Hebrew; that the heathen worship of the Tyrians, Sidonians, or Canaanites as they were variously styled, already prevailed at Jerusalem, and found favour with many of its people; that the workmen from that flourishing emporium were pagans in heart and in their observances; that Hiram, the artist, a Tyrian by birth and citizenship, though partly Hebrew by parentage, had probably been brought up in the worship of false gods, and advanced himself to an exalted position in the temples practising these mysteries, and that he, in all likelihood, took part in those established in the chosen city of the Most High; and we may, in the absence of all allusion to his death on Biblical authority, and an ardent desire on the part of the Masonic pseudo-historian to work up these details to suit the circumstances of Hiram's alleged putting-off and bring it to a glorifying and sensational climax, and so produce the full moral effect on the mind of the candidate—find some clue to account for its having become an essential article of our faith and a landmark of the Order.

But however we may determine this question, the striking incongruity remains that the holy Temple, raised and dedicated to the living God, was for the most part erected by a degenerate people who were worshippers at the altars of Hercules, Astarte, Jupiter, and Adonis. If we still pursue this subject we shall learn that the so-called Hiramic legend is an oft-told tale and an old tradition, which equally applies to others in divers countries. In Egypt it refers to the fate of the sun-god Osiris. It is identified with the Babylonian Ishtar; with the Scandinavian God Balder, of whom Longfellow has sung 'I heard a voice that said: Baldor, the beautiful, is dead, is dead'; and of whom we find it said by the Sybil, in the Edda: 'All ills shall be healed at the coming of Balder'. We may also recognise its application to the death of le Maître Jacques, in the 'Legend of the Compagnonnage'. Virgil, who was himself a mystagogue and well grounded in the old mysteries, in his poem of the *Aeneid*, relates the fate of Anchises, and that the murdered body was found by means of a shrub, which, on touching, came easily out of the ground, and in another part of the same epic, where the mutilated remains of Polydorus, son of Priam, were discovered by similar means. Coming to the *reductio ad absurdum*, we are told it was of Baconian origin; that it was a weak invention of the Jacobites, and that it was concocted at the time of the Civil Wars in England.

But the story seems to me to bear a deeper and more significant meaning than any of these, and we may trace in it the foreshadowing of that awful scene of the Cross and Passion, and the fulfilment of the promise that we shall rise again and inherit life everlasting.

I mentioned the Landmarks just now. Masons not only differ as to what constitutes a Landmark, but dispute the accuracy of the prefix *Antient*. Some aver that they are an innovation of the nineteenth century, but this is so far disproved that they are mentioned in the first edition of Anderson's history of the Craft, published in 1723. Those that serve as the fundamental rule and guide of our Institution comprise twenty-five leading principles, but formerly consisted of an additional fifteen others in some jurisdictions. A century or more ago our Masonic forbears accepted every proposition set forth with an unquestioning trust, and the writers of those times posed as apostles of truth. In these more advanced days the hypercritical faculty largely predominates, and we are confronted by a class of literary contortionists, whose *rôle* it is to twist the old beliefs almost out of joint, and turn cherished traditions into things of naught. The Landmarks, under their methods, have it completely taken out of them—without a leg left to stand upon. Altogether they have a very hard time of it, and suffer rather rough handling, and the Freemason who shall successfully champion their rights and vindicate their position once and for all has yet to be conceived.

Egyptology has ever been a favourite study with many of our fraternity. It should be the more so as some authors affirm that Egypt—'the basest of nations', according to the estimate of the prophet Ezekiel—is not only the natural inheritance of the British nation, but the country from which it sprang. Gerald Massey, in his remarkable work entitled *The Book of Beginnings*, mentions that there are 300 words in our language which are of Egyptian origin; and that many of our customs, folklore, and even some nursery rhymes, as well as vernacular slang, out-of-the-way country sports and pastimes, are all derived from the same source. As Freemasons, this land of the Pharaohs, this house of bondage to the Israelites of old, must be of the most intense interest to us. The ascribed connexion of our Masonic system with that marvellous mystery, that 'Bible in stone'—the Great Pyramid—already a monument 2170 years old when Christ was born, and 'serving at once for a tomb and for astronomical purposes, dotting with age, the name of its founder forgotten'—is one which offers to the archaeologist the most profound and attractive object of investigation. To us, as specialists, belongs the duty of deciding, so far as human omniscience can decide so abstruse a point, the problem propounded as to whether the Craft built the Pyramid or the Pyramid built the Craft. A country the chronology of which is assumed by some to be thousands of years anterior to that of the Bible, and the civilization of which is recorded as being at its height long previous to any chronicles

which have come down to us, must give 'ample room and verge enough' to any erudite student amongst us.

The Old Charges supply us with the most authentic and trustworthy particulars of English Freemasonry in the past that we can obtain. They are also called the Manuscript Constitutions, and generally included an invocatory prayer, the legend of the Craft, beginning before the Deluge, and referred to Euclid, Solomon, and other noteworthy personages of the Old Testament. They also contained the Statutes of the Order and the duties of Freemasons, together with the regulations and observances which the brethren were bound to obey. From these unique and valuable old documents we may learn much that would otherwise be a sealed book to us; and many points crop up through this medium of information which tend to enlighten our minds concerning the early conditions of the Craft as far back as we can at present ascertain absolute facts pertaining to the working of Lodges.

But, although these manuscripts (at least one and the oldest of them) show us that there was a Lodge in connection with St Stephen's Chapel, Westminster, in 1330, and another at York in 1335, we are not so sure that they were speculative in character. The Lodge which accepted Elias Ashmole, of Warrington, in 1646, must certainly have been so, for we know of him as a herald and learned antiquary, to whom the University of Oxford was indebted for many MSS associated with his name to this day. The term 'Freemason', in a hyphenised form, first appeared in the City records of 1376-7, and is not to be found as a single or conjoined word in the *oldest* Charges that have been recovered, but is so inserted in those that have come to hand of the following century. The expression 'Fraternity' is also met with for the first time in manuscripts of the latter date.

These Old Charges were written on parchment in roll or scroll form, were about seven inches wide, and from six to ten feet in length, and up to the present time sixty of them have been discovered and deciphered for our behoof. The Executive of Lodge Quatuor Coronati is publishing some of these, and has lately put into circulation the Cooke, Lansdowne, and Harleian MSS, in facsimile style. The first of these is the second in point of age which has come to light, and yet second to none in the value of its contents. There is a rule included in a few of these Charges which we should find worth adoption in this Lodge. It is to the effect that 'the fines for one fault or another shall go to meet the expenses of the feast, non-attendance included'. It appears to me that this would be a fair expedient in helping us to pay our score to the caterer.

The Symbolism of Freemasonry is, perhaps, the most fascinating of all the studies in which the Masonic seeker can engage. It is the very poetry of the whole of our esoteric teachings; and nothing can excel, be more beautiful, or appeal more eloquently to our sublimest conceptions and inner consciousness, than the language in which it is couched and the moral application it conveys. Dr Barlow (not our WM., but a namesake) has given an admirably simple definition when he says, 'Emblems, symbols, types, all have this in common—they are the representatives of something else for which they stand'. I think it was Goethe who wrote 'all our knowledge is symbolic'; and it was Carlyle who, in his peculiarly forcible and expressive manner of putting things, said:

In a symbol there is concealment, and yet revelation; here, therefore, by silence and by speech acting together comes a double significance . . . By symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols, recognised as such or not recognised. The universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God? Is not all that he does symbolical—a revelation to sense of the God-given force that is in him—a gospel of freedom, which he, the 'Messias of Nature', preaches as he can, by act and word? Not a hut he builds but is the visible embodiment of a thought—but bears visible record of invisible things—but is, in the transcendental sense, symbolical as well as real.

Therefore, Brethren, he of us who pursues and can fully penetrate the symbolism of our Masonic system has made some headway in reaching, laying bare, and even plucking out the very heart of our mysteries.

Those who are not archaic in their tastes and seek not their pursuits among the musty relics and dusty records of the remote past, but incline their minds to the contemplation of Freemasonry as it is, rather than what it has been, whence it came, and from what it was evolved, may find in the Masonic history of our own time a more congenial and truly edifying course of reading. The remarkable spread of the Masonic propaganda even during the last fifty years, its extension over a greater portion of the habitable globe, its establishment among many nationalities and stages of civilisation may well elicit our wonder and admiration, and be taken as positive proof of its beneficial influence and cosmopolitanism.

But whether we can regard with equal favour the many supplemental degrees for which a Masonic propinquity is claimed is a question admitting of great doubt. As redundant growths these side degrees in no respect assimilate to or strengthen the original plan of Freemasonry, and if we may fairly judge by the comments of American journalists they would appear to be a pregnant cause of discord to all concerned. Still there would be much in the study of contemporaneous Masonic history to enlarge our ideas, and

considerably extend our knowledge. Modern Craft Masonry is progressive all along the line, and the student need find no difficulty in keeping pace with developments as they arise, as a medium of information and knowledge—the Masonic Press—is ever at hand, forming one of the most prominent and advanced features of the hour. Perusal of this will convince him that we are rapidly making history, surpassing in incident and interest anything gone before.

Masons' Marks is another subject where research would be well directed. They are common enough on all the buildings of antiquity, and in many instances we have to determine whether they are intended for Masonic Marks or emblematical signs. It is contended that the markings found on ancient stones of time-honoured edifices were merely made for purposes of reference. Every workman adopted a particular mark by which his portion of the task could be traced to him in case of defect or error in the construction. But we also frequently come across those of a decidedly Masonic significance, and to which a speculative meaning is attached, and this will lead us into a train of thought as to the object and intention of the act. Some years ago Bro Sir Charles, then Captain Warren, when carrying out explorations on the site of the Temple at Jerusalem, sank a shaft at the south-east corner of the Haram wall, a portion of the enclosure of same. The many destructions of the city had caused the valley to very considerably fill up, so that the wall at that part was only 77 feet 6 inches above the surface of the ground. The result of the sinking was to discover that the wall was continued about 80 feet below the surface, making its original height about 160 feet. The masonry throughout was of the best, and at that depth Masons' marks were found cut or painted in red on the stones. Beyond the fact that these were ascertained to be Phoenician in character, that they were made out to be in part letters, numerals, and Masons' marks, nothing more was attempted towards decipherment. But it was concluded, they dated back to the time of Herod or Solomon. The Great Pyramid is another example where Masons' or quarry marks are found depicted in red colour on the surface of the stones of which it is built.

One more suggestion, and I will no further detain you. No longer leading your thoughts so far afield, I wish you to hear something in closer relation to us, and that is the subject of 'Indigenous Freemasonry', and by this term is meant a Freemasonry originating in any particular place or country; though it is not the most correct expression for what is intended to be conveyed in this particular, but I am not responsible for its adoption. Under this heading the 'noble savage' in his native wilds practises his fantastic rites and tribal observances, and may learn that we dignify the function by the name of Freemasonry. But then the mysteries of the ancients were carried out on high hills, in the deep valleys, and in desert places. Even the Scotch held their Lodges, not so very remotely, under similar conditions; but there the analogy ends.

There are numerous instances of indigenous Freemasonry we may bring forward. The Chinese held Lodges thousands of years ago closely corresponding with our system. There are said to be similar native institutions among the Arabs. In Africa we find the same, only with the horrifying accompaniment of cannibalism. Human flesh being served up in the form of a paste, and this partaken of constituted a bond of union and pledge of friendship. Stanley relates that on the Congo, at the Arab camp, Ipoto, he went through the process of blood-brotherhood with a Manyema headman named Ismaila, who, though a slave, possessed great power among his people. The arms of both were laid open and their blood intermixed. Among the North American Indians certain ceremonies are reputed Masonic in their tendency. An ancient fraternity exists in some part of India. I forget the exact locality, but it is reported to be essentially Masonic in its vows of brotherhood, secrecy and benevolence being leading principles. One of its obligations is 'never to refuse a drink to any soul that asks for it'. The rites of Buddhism, Brahma, and Islam have each ascribed to them a strictly Masonic basis; and those of Krishna among the Hindus is a further example. It is stated that the Brahmins have the tokens of Royal Arch Masonry, though they are not possessed of those of the three first degrees. But what I desire to specify more particularly is indigenous Freemasonry among the Australian aborigines, and to confirm this I have three short narratives to relate.

McDouall Stuart, in the journal of his fourth expedition to fix the centre of this continent, mentions that when camped at Kekwick Ponds, beyond Central Mount Stuart, he was visited by three natives. One of these was an aged man who—I will give his own words:

... was very talkative, but I could make nothing of him. After staying some time, having conferred with the other two, he turned round and surprised me by giving me one of the Masonic signs. I looked at him steadily, and he repeated it, and so did the other two natives. I then returned it, which seemed to please them much, the old man patting me on the shoulder and stroking down my beard. They then took their departure, making friendly signs until they were out of sight.

Stuart remarked that the natives of that part of the country appeared to have features of the Malay type.

The other is on the authority of Bro Bedford, who, in 1882, was engaged in Government survey work in the northwest of Queensland, where the natives were found to be both hostile and treacherous. That part of

the colony, so far as was known. had not previously been visited by white men. Bedford and his party were attacked, and the former had just covered an enormous blackfellow with his rifle, when their eyes met, and the native quickly gave a sign of a Master Mason. He repeated it several times in quick succession, which produced the desired effect, and he was allowed to retire unscathed. Here, again, the Malay influence was believed to prevail.

The next account gives no date nor in what part of Australia it happened. A medical man, who was engaged in the immigration service, on one occasion of his stay in a country district., went further into the bush than he had ventured before, and was captured by a native tribe. He was condemned to die, but on appearing before the chief he made use of some of the Masonic signs, with the result that his life was spared on condition that he married a woman of the tribe. After living with them for some time he contrived to escape, and went back to his friends. It must be granted that there is something singular in the fact of the untutored savage being in possession of Masonic signs, and cognisant of the value attaching to them in an extremity.

In the three adventures I have cited, the natives, in each instance, belonged to separate and distinct tribes, and, so far as could be ascertained, were too far apart to have any communication with each other. In two of these cases intercourse with Malays might be inferred, and they are known to have some knowledge of our Freemasonry—how acquired deponent sayeth not. It was unfortunate that both Stuart and Bedford were unacquainted with the languages of the tribes they were thus brought into contact with, or some clue to the circumstance might have been obtained. The doctor was more favourably placed, and his enforced detention should have given him the opportunities denied to the others, yet we learn nothing more from him to satisfy our curiosity than from the other two men.

Here is something quite within our province to seek the solution of; freer connection with natives, and a more general acquirement of their tongue and dialects, would facilitate our investigations.

And here I must break off, having but slightly skimmed the surface of a subject rich in the results it may yield to our well-directed efforts. Much that is relevant to our theme I must leave unsaid. I have but given you a few faint outlines, relying on those who will follow me filling in the details. Bro Simpson, whom I have already quoted, has remarked that Masonic research may be divided into paleo-Masonic and neo-Masonic—the one working forwards and the other backwards—and at their ultimate conjunction much will have been discovered to throw new light on our pursuits and clearer manifestations to our understanding. What with forged documents and wrong interpretations of the text, there has hitherto been much to perplex and mislead the student of Masonic lore, but the right track has now been struck if we will only follow it up to the desired goal.

Dr. Adam Weishaupt, founder of the secret society called the Illuminati, has left on record the assertion that ‘no man can give any account of the Order of Freemasonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points’. This opinion thus expressed a century or more ago finds acceptance by no less an authority than the gifted Bro Gould, who considers that, except as regards historical data, the observation applies with equal force to our own present imperfect state of knowledge, or to put it succinctly, we are to believe that all that has been advanced as proof is capable of doubt. If in one hundred years we have not approached nearer the truth, all the learning and industry devoted to this special branch of study and research must be accounted but as the hopeless task of the Danaides.

I must humbly differ from the ruling of this uncompromising judge, and venture to think that the members of the Inner Circle of his distinguished Lodge are of that mettle that they will hold no truce with mere conjecture, but will fight their ‘doubts and gather strength’, groping through the darkness unto light, bringing with them nothing but the inexorable logic of facts to prove their triumph over conflicting testimony and erroneous dogmas. We, Brethren, though but an untrained levy may serve under their banner as an auxiliary force, and endeavour to support their position.

SUPERSTITION AND SCIENCE—THE SEVENTH LIBERAL ART

by Bro Richard Num

There is a brief mention of the liberal arts and sciences in the *Charge after Initiation*. Their study is ‘earnestly recommended’ in the charge after the second degree ceremony, and they are enumerated as seven in the lecture on the second tracing board. The seventh in the list is *astronomy*—the subject of this talk.

The ritual of Freemasonry contains many references to the universe and its creator. The ceremony of initiation mimics the account given in the first chapter of Genesis, with the candidate uttering the words ‘I am’ in a state of darkness, before being brought to Light whilst the first three verses are read. The ceremony of raising (also conducted in darkness) contains a reference derived from the last book of the Christian VSL, making mention of ‘that bright morning star’ immediately before Light is restored.

Indeed, the ritual of the first degree describes the form of the lodge as being a regular parallelepipedon, with an extent similar to that of the universe. I find it interesting that the ancient Egyptians conceived the universe as a double cube—being also the configuration of Egypt itself, with the two kingdoms lying along the length of the river Nile as it courses to the north.

Why mention *Superstition* and *Science* in the heading? Let us first examine some definitions.

Superstition has several definitions in the *Concise Oxford English Dictionary*, including the following: credulity regarding the supernatural, irrational fear of the unknown or mysterious, a widely held but unjustified idea of the effects or nature of a thing.

Science has definitions including: knowledge, systematic and formulated knowledge.

Astronomy is derived from the Greek *astro-nomos* or star-arranging, the science of heavenly bodies.

Astrology comes from *astro-logos*, the word or account of the stars, being defined as the art of judging reputed occult influence of stars, planets, etc, on human affairs.

Present-day educated man has some respect for astronomy, with governments providing resources from public funds for observation, research, teaching and informed speculation. But far more *time*—and, I suspect, *money*—is expended by the majority of people on astrology. Science and superstition! Can the two be combined? I will not attempt to answer this question directly, but to get an inkling let us examine the story of man’s experience with the stars.

The Biblical account that we are familiar with is but one version of the creation of things which has come down to us. Only a few fragments of the past are available in written form. Stories were passed orally for countless generations before the invention of writing and the later invention of written records. (As an aside, echoes of those earlier times may be found in the variety of rituals employed in Freemasonry, including in those jurisdictions where there is no formally approved written ritual.) On our continent, the indigenous people conveyed stories of creation and the stars at initiation into adult life. Some of those stories may be of interest.

In central Australia the desert nomads describe the creation period as ‘*tjukurita*’ times (more commonly known as the ‘Dream-time’). Initially the earth, uncreated and eternal, existed as a large flat disc floating horizontally in space. As the ages passed, giant beings emerged from beneath or within the landscape, behaving in the same manner as human beings, and leaving evidence of their every task in the form of some natural feature on the land or in the sky. Suddenly the ‘*tjukurita*’ times came to an end and the mythical creatures died, each leaving behind ‘*kuranita*’ (life-essence) which could later be used or drawn upon in ritual ceremonies performed in specific totemic locations (increase centres). Such ceremonies are, or were, considered necessary to ensure the continuation of the perceived creation.

The sun is perceived as a woman travelling across the sky by different tracks, taking a longer route during the hot summer season. The whole sky is a huge shell which covers the world during the hours of darkness, with one group of stars for the cold season (*nananduraka* group, with *Scorpio*, *Argo* and

Centaurus) and another group for summer (*tanamildjan* group, with *Orion*, *the Pleiades* and *Eridanus* [*Achernar*]). This classification existed in the absence of permanent written records.

The Australian Aborigines had stories for the different parts of the sky, to account for their appearance. The wedge-tailed eagle had his nest in the Coalsack (a dark nebula adjacent to the constellation we call the Southern Cross—the eagle's footprints), facing the two Pointers (eagle's throwing stick). The False Cross in *Argo* is the track of the kite-hawk, and the stars *Pi* and *Sigma* in *Argo*, his throwing stick. The three planets, Venus, Jupiter and Saturn, are regarded as two brothers and a dog, constantly changing position as they hunt. The desert Aborigine illustrated other stories in the sky by drawing in the sand, since converted to more permanent form in some so-called 'dot' paintings. Every characteristic of the desert Aborigine's environment has a story or reason to account for it—'nothing is nothing'.

Stories are not peculiar to the aboriginal Australians. In the northern hemisphere, men created stories to account for their perceptions of the environment. Many have been lost, but we have been left with tales accounting for the names of the planets and constellations. Such stories are known as myths, derived from the Greek word *muthos*, meaning word, speech, the thing spoken, the tale told. The function of myth is to give meaning, or provide an explanation, for the external and internal worlds (the latter, often as observed by others). The inexplicable becomes transformed and explained by myth, while the record of such explanation may be enhanced by dramatising or exaggerating certain features, thus increasing the effectiveness of the portrayal of the primary event, emotion, or response being depicted. Such explanation converts disorder (or chaos) into order (or dis-chaos). The portrayal may be in the form of a ritual or ceremonial, or as an artistic depiction, resulting in the following sequence:

CHAOS → → → ORDER

terror—fear—placation/palliation—flattery—divination—control

IMPERFECTION → → → PERFECTION

HELL → → → HEAVEN

Mythic figures became gods to be feared, placated and flattered by ritualised behaviours. As the environment was influenced by their behaviour, the environment was in turn examined for omens as a means of interpreting the past, present and future.

About 20,000 years ago, during the last great Ice Age, some early men recorded the appearance of the moon by means of notches in animal bones. This was the Stone Age.

Around 5000 BCE, man began to settle in the first cities, in Mesopotamia. Specialised occupations developed, including the priesthood. Writing and numbering were invented, and permanent records were kept, in the form of clay tablets. The Bronze Age commenced about 3000 BCE, and the Iron Age about 1200 BCE.

We have records of the stars and planets as seen in the early cities of Mesopotamia, thanks to preservation of clay tablets. It is to the people of Mesopotamia that we owe the division of the circle into 360 degrees, with subdivisions of minutes and seconds. Their priestly star-gazers (*magi*) devised rules for determining the number of days (29 or 30) in a month, and the number of months in a year (12 or 13). Careful records were kept of the position and appearance and disappearance of the planets (especially Venus), and of the interpretation of this data, which was considered to aid in predicting climate, war, famine and disease, and the fortunes of kings and nations. Thus astrology, the law of the stars, emerged.

The Babylonians noted that the sun, moon and planets moved in a predictable fashion through certain constellations during the night and the course of years—through a plane inclined to the equator of the celestial sphere now called the ecliptic. By the 5th century BCE this plane had been divided into 12 sections of equal length, thus forming the 12 signs of the Zodiac.

In Egypt, the great pyramids were constructed from around 2500 BCE, their alignments being directed to the compass points, with some internal shafts acting as star sights. The annual flooding of the Nile, an important phenomenon in Egypt until the construction of the Aswan Dam, was heralded by the first sighting of *Sirius* on the eastern horizon shortly before sunrise in July, after a long period of invisibility. The Egyptians had three different calendars in use for over 2000 years, based on lunar, solar and stellar observations, and devised rules for adding extra months to synchronise them. We owe the division of the day into 24 hours to the Egyptians.

Greek astronomy developed from around 600 BCE. Thales, considered by Aristotle to be the founder of Ionian natural philosophy, was said to have used his astronomical knowledge to predict a glut in the olive market, and made a fortune by buying up olive presses. He was obviously a practical man. Pythagoras lived around this time also, founding a school of philosophy. He maintained that all things were numbers.

His followers proposed a geometrical model of the universe, involving a central fire around which the celestial bodies and the earth moved in circles.

The discovery that the earth is a sphere was made around 500 BCE, by Parmenides of Elea. The extension of the spherical concept to the stars followed shortly after.

Aristotle (born 384 BCE) was the most influential of the ancient philosophers. He set his pupils the task of writing the history of human knowledge. He believed that the earth lay at the centre of the universe, with the sun, moon, planets and stars moving in spheres about this centre. Aristotle postulated the sphere as the most perfect solid figure. The concept of the heavens as being perfection may have originated about this time.

Ptolemy (born around 100 CE) was an astronomer, mathematician, astrologer and geographer. He wrote a great work on astronomy, the *Almagest*, and was uniquely responsible for building up astronomy from a set of first principles. His model of the universe was to prevail for the next 1500 years. Ptolemy wrote another book called the *Tetrabiblos*, that became the standard text on astrology.

Babylonian and Assyrian astrology had largely concerned itself with public welfare and the life of the ruler. The Greeks were more interested in applying astrology to the life of the individual. This came to have considerable influence on the practice of medicine. By medieval times, artists were illustrating the role of astrology in medicine by drawing parts of the body under the influence of the various constellations of the Zodiac. The universe was perceived as being a harmonious whole, with man's internal universe or microcosm resembling the external universe or macrocosm.

Formal education in western Europe in medieval times was based on the study of the seven liberal arts and sciences. By 1380 there were about 30 universities in Europe, mostly in southern Europe. Many of the medieval teachers of astronomy were theologians, who were more interested in theology than astronomy.

Nicholas Copernicus was born in Poland in 1473. Following the early death of his father, he was taken under the wing of an uncle who was a Bishop. Copernicus became a priest, training in canon law, astronomy and medicine. He had an observing tower constructed, and came to doubt Ptolemy's geocentric model of the universe. In 1507 he wrote a short manuscript (not to be printed for about 350 years), stating that it was the earth that revolved and not the starry firmament. This was revolutionary indeed. However, Copernicus persisted in the belief that planetary orbits were circular. His book *De Revolutionibus* was published in 1543, the year of his death. It is said that the first copy was placed in his hand in his last moments. It contained a preface stating that the book was a statement of theory and not of fact. Despite this preface, the book was denounced by Martin Luther, who believed in the literal truth of the Bible, with the story of Joshua ordering the sun to stay still. John Calvin was another critic. Later, after the trial of Galileo, the book was placed on the Index of forbidden books by the Vatican.

Tycho Brahe was the next great star-gazer. He became interested in more accurate measurements, and in 1572 was one of the first to see a new star, a colossal explosion now called a supernova. This shattered the idea of Aristotle that the heavens were changeless. Following this, Tycho was granted funds to establish a well-equipped observatory on the island of Hven. His team of observers carefully collected the most accurate measurements to that time, over a period of thirty years. Tycho thought that both the Copernican and Ptolemaic systems were wrong and invented a system which blended the two, with a stationary earth at the centre, circled by the moon, sun and stars, with the five other planets revolving around the sun.

Johannes Kepler was the next great astronomer, who coveted the data amassed by Tycho. He believed strongly in the harmony of the universe, and sought a solution for the rhythm of the solar system. In 1596, aged 25 years, he wrote *Mysterium Cosmographicum*, proposing that the five regular solids of Plato lay between the orbital spheres of the six planets. Thus a cube separates Saturn from Jupiter, a tetrahedron Jupiter and Mars, a dodecahedron between Mars and Earth, an icosahedron between Earth and Venus, and an octahedron between Venus and Mercury.

Kepler worked with Tycho Brahe for several years before the latter's death in 1601. Using Tycho's data, he formulated his three Laws of Planetary Motion between 1606 and 1618. Kepler discovered that the data fitted best if the planetary orbits were ellipses, with the sun at one focus of each ellipse. He attempted to formulate laws for astrology, was interested in optics, and corresponded with Galileo. His mother underwent trial for witchcraft over a period of 3 years, from 1615. These were dangerous times to hold new or forbidden ideas.

In 1600, a year before Tycho Brahe's death, an Italian named Giordano Bruno was burned at the stake in Rome, for heresy. Bruno had trained as a priest, and was wilful and argumentative—a stirrer and a ratbag. Among other crimes, he was a pantheist who believed that the stars were suns, at vast distances from the earth. He was also a passionate believer in the Copernican theory.

We now come to Galileo Galilei (1563–1642), who lectured at Pisa and later at Padua. He is best remembered for pioneering the use of the telescope in astronomy, and for championing the Copernican theory. Galileo challenged the ideas of Aristotle openly, was tactless, and made enemies. His discovery of four moons orbiting Jupiter conclusively established that there was more than one centre of motion in the universe, thus shattering the Ptolemaic theory. In 1610 he wrote the book *Sidereus Nuncius* ('Starry Message'), outlining his discoveries with the telescope. Galileo could no longer teach the Ptolemaic system while obviously subscribing to the theories of Copernicus. He believed that his telescopes and powers of persuasion could overturn the beliefs of centuries. Unfortunately for him, he wrote a letter, stating that the Bible need not be taken literally.

In 1616, Pope Paul V was advised that the sun being at the centre of the solar system and the revolution of the earth upon its axis were heretical ideas. Galileo was immediately summoned and ordered to stop spreading his ideas. All writings advocating the Copernican theory were banned, being placed on the Index of Prohibited Books until 1835. Galileo submitted, no doubt mindful of the fate of Giordano Bruno 16 years earlier. In 1632, his book *Dialogo* was published. Galileo sought to evade the 1616 prohibition by presenting the Copernican theory in an impartial discussion. He presumed on his long friendship with Pope Urban VIII, but made the Pope appear foolish, and was placed on trial for heresy. After several interrogations, Galileo admitted that some sections the *Dialogue* were biased in favour of Copernican theory. He was forced to recant, to swear that he believed the teachings of the Catholic Church, and to 'abjure, curse and detest' all errors and heresies and doctrines contrary to Holy Scripture. He signed the document of abjuration on 22 June 1633. Pope John Paul II cancelled Galileo's conviction for heresy on 31 October 1992, after a ten-year investigation by a church commission.

Isaac Newton was born in 1642, eleven months after Galileo's death. He studied at Cambridge, graduating BA in 1665. Later that year there was an outbreak of plague and the University was closed. It is said that during this enforced sabbatical, Newton was prompted to think by the sight of a falling apple. If the apple falls, why not the moon? Newton's answer: because the moon is moving. From this eventually developed the theory of gravitation and the laws of motion, discussed in his work of 1687, *Principia Mathematica Philosophiae Naturalis*. Newton's work provided the necessary theory to explain the heliocentric model of the solar system, and drew on his knowledge of conic sections. More importantly, his work provided explanations for the slightest aberrations. He became the most famous scientist in Europe. Newton was a devout Christian, having no difficulties reconciling his faith with his scientific findings. He was lucky to live at a time when authority, in the person of Charles II, was interested in scientific experimentation, promoted the foundation of the Royal Society, and promoted tolerance following the trauma of the Civil War. In later life Newton was elected to Parliament and became ever more interested in theology and alchemy, seeing the latter as a bridge between the scientific and the spiritual. Newton died in 1727 and was buried in Westminster Abbey. During his lifetime the official use of astrology in England came to an end.

Newton's death occurred ten years after the foundation of the Grand Lodge of England. His work was regarded as the culmination of over 2000 years of astronomy. This seems an appropriate time to conclude this review of the history of astronomy.

This history is important, because it is not only the history of astronomy, but also the history of the development of the scientific method on which so much of our modern world is based. That is to say, the modern method of scientific enquiry or research: observation—proposition to explain the observation—testing the proposition—acceptance or rejection of the proposed explanation. It is also important because it illustrates the problems that can arise with ideas. Ideas can become property, and a theory may be transformed from idea into belief or dogma system. Challenging an idea or theory may then become a challenge of dogma or of authority. New ideas may be discouraged or suppressed, and authority may become rigid, fossilised, and incapable of adaptation. In the best possible world, authority is enlightened, encourages responsible thinking, and seeks to change by management, all the while guarding core values and beliefs—'ancient landmarks'.

Finally, let us review Freemasonry with an astronomer's eye. The ceremonies of initiation may be regarded as a resemblance of the biblical account of creation. God the Creator is, was and shall be, creates order from the abyss and brings forth light. The Entered Apprentice is afforded the opportunity of *making himself* acquainted with the principles of moral truth and virtue. The ceremony of passing is more subtle. Enlightenment comes from education, and the Fellow Craft's extension of enquiry into the hidden mysteries of nature and science. After the ceremony of raising, the new Master Mason is informed that the light of a Master Mason is insufficient to penetrate the prospect of futurity. Light is restored after the

Master Mason is informed of the need to seek more light from above, to aid his reason, and to lift his eyes to that bright morning star whose rising brings peace and salvation.

Over the past 150 years, many have written on the origins of Freemasonry. Followers of the authentic or historical school have concentrated on the Middle Ages and subsequent times, seeing Freemasonry as growing out of the medieval trade guilds. Followers of the romantic, mystical or speculative school have seen Freemasonry as originating from the ancient mystery schools of the Egyptians, and in particular from sun rituals.

Looking at what happens in the lodge room from an amateur astronomer's viewpoint could be interesting. The movements about the room mimic those of the sun as seen from the northern hemisphere. There are the obvious references to the sun and moon in the ritual. Some lodge rooms have the signs of the zodiac as decorations, while correspondences have been drawn between these signs and the twelve tribes of Israel, whose banners may be seen in Royal Arch Masonry. Indeed, the principal banners are said by some to correspond to the constellations of the solstices and equinoxes.

The seating arrangements for Entered Apprentice Freemasons and Fellow Crafts are claimed to correspond to the position of sunrise at midsummer and midwinter respectively (in the northern hemisphere). The seven officers are claimed to represent the seven planets. Seven stars are seen on the first tracing board, said to represent the *Pleiades* or seven stars in Taurus (anciently at the spring equinox, when the year officially began). Jacob's ladder is said to have allusions to the zodiac, in particular to the three signs between winter solstice and spring equinox. The Point within a Circle is a direct reference to the ancient symbol of the sun, derived from the geocentric model of the sun circling around the earth. The circle has also been taken as a direct reference to the circle of the zodiac, with the two parallel lines representing the summer and winter tropics. Two pillars have been claimed to have similar correspondences; in this respect, it is interesting to recall the ceremony of passing through the two gates in the Irish ceremonies. The two great pillars were surmounted by globes. Some have claimed this is an error. However, the celestial globe was certainly known to the ancients—witness the statue of Atlas bearing the celestial globe. Actual globes are displayed in some lodge rooms, including in this Constitution.

Going to the Operatives, Bro Seal-Coon some years back wrote in *Ars Quatuor Coronatorum* of a ritual employing the letter G as a resemblance of the Pole Star, with brethren processing around in the form of a swastika.

Traditionally, Masonic festivals were held near the winter and summer solstices. These are still held in some Obediences in Europe. Finally, some have claimed a connection between the ceremony of raising and the Egyptian ceremony of raising the sun god. In my opinion such a connection is far-fetched and may be misinterpreted, to the disadvantage of the Craft.

Even at a simple level, there are many instances of current and conventional astronomy in the lodge room, ranging from stars to the point within the circle, reminding us of the various theories of the orbits of the planets. All should serve to remind us of the Creator, the Great Architect and Grand Geometrician of the Universe, the Most High.

This entry in the Short Talk competition won first prize in 1997 and was presented in our lodge in December of that year. Bro Holding is the son of one of the founders of our lodge, and has since been Master of Epworth Lodge #159.

THE TEMPLES NOW OUR PRIDE

by Bro Matthew Holding

When ‘the true, the great and the good’ and ‘the aged and the youth’ enter our lodges at least once a year at our Installations, we sing these words in our ode:

From out the distant past the early masons came,
and laboured to the last to win a noble name.
With flag of peace unfurled they journeyed far and wide,
and reared throughout the world the temples now our pride.

But are they? Are we really proud of our temples?

A short time ago I received a small lapel pin from a Brother (PGM) in Ohio, USA, which had the simple promotional message of the square & compasses on a map of their state, with the words ‘Proud to be a Mason’ underneath. This really said it all.

A little pride goes a long way. Even those of us who are not keen football supporters couldn’t help feeling a little bit proud of our local Adelaide Football Club when they got stuck into the interstate teams recently and even went on to win the Grand Final. Many of us have felt proud of the achievements of a son or daughter, and sometimes we even surprise ourselves and take pride in something we’ve done well, too. But are you proud to be a Mason? And do you show your pride like the football supporters or the enthusiastic Mum and Dad?

We can be proud of our past. As the ode says, it is a ‘distant past’. Our ancient brethren took their obligations very seriously, so there are very few written records prior to the formation of the Grand Lodges. But we can see many similarities in our rituals to those practised as far back as ancient Egypt in its prime. So whether we believe that our lodges descended from such impressive ancient sources as the Egyptian pyramid builders or the quarries of King Solomon, or prefer the more accepted theories of medieval operative stonemasons becoming the Speculative Masons we know today, we can be proud of a great past—and proud to say that many great people who have positively influenced our lives throughout history were Freemasons first: scientists, explorers, kings, presidents and everyday men like you and I.

We should be proud of our present. Many organisations are suffering loss of membership, so we are not alone there. When was the last time that you visited another lodge? You probably heard the Junior Warden in his toast to the visitors remind us that ‘It’s quality, not quantity that counts’. We should be positive and proud of the six or seven thousand Freemasons we have in South Australia (and the six million or so around the world), not dwelling on the past when there were twice as many here in our lodges, but working on the quality of what we have now. Our very strength, beauty and wisdom is in the membership of our lodges, big or small.

We should do everything we can to avoid the disappointment of our Mother Lodges having to close or merge. With a little brotherly support through hard times, a small lodge can grow again, with firm bonds of friendship made along the way, just as Freemasonry itself is re-emerging and growing again in countries where societies like ours have been persecuted. One of our strong points as an organisation must be in the fact that there is a lodge meeting somewhere on almost every night of the month, plus some in the mornings, which makes plenty of opportunities for new members to join us. Another strong point is our visible presence in the community. The small, but distinctive, buildings dotted around the city and country show we are a part of the community. The ‘Temples now our pride’ are rightly so, as they are well known to our local communities and present an image of being a part of those communities. While visiting a lodge at Ridgehaven, a Mason there told me the story of how he had watched the laying of the Payneham Hall’s foundation stone when he was much younger—over 70 years ago. He was impressed by the people he met there and the ceremony, in regalia, which took place, and he went on to join a lodge not long after. Another

Past Master at Edwardstown Lodge's Installation recently reminisced about the time when they were pouring the foundation concrete for that hall. Some other older brethren may remember other important buildings around town where the Masons, dressed proudly in their regalia, helped lay the foundation stone. Much of our symbolism comes from operative building, so it is no surprise to see a strong attachment and sense of pride in our buildings.

We can be proud of our achievements, both personal and collective. We can enjoy Brotherly Love—fellowship and bonds of lasting friendship and a hand to shake wherever we go. We practise Relief—although not just a charitable organisation, we have always made a habit of helping others in need wherever we can; in particular to 'poor and distressed Freemasons', as urged in the North East corner. And, most importantly, we seek Truth—for without the search for light and meaning, our fraternity would be hollow and empty of the substance that makes it great and unique. We can proudly make our daily advancement in Masonic knowledge by visiting other lodges, reading books—including the various Volumes of Sacred Law—talking to other Masons, possibly joining other degrees and Orders, or even by using modern technology to browse the world wide web and swap internet email in discussion groups with brothers on the other side of the globe. Some of the best and most interesting websites or home pages on the internet are not official Grand Lodge ones, but personal ones created and put in place by Masons who are proud of their lodges.

In some ways we are lucky in having fewer candidates for initiation—although we always need some—as we can spend more time studying the meaning behind our ritual, with lectures, discussions and demonstrations to make Freemasonry more interesting for the members we have.

The future is there and waiting for us. We *could* give in to modern business trends, rationalise, amalgamate, downsize, centralise, sell off assets and lease them back, and generally plan for the time when we only have hundreds of members instead of thousands. Or we could do *nothing*! This would probably have a similar result, as more lodges would close, and more halls would be sold, just to keep the greater organisation in place for a while.

Or we could simply be creative and use our own resources to turn the trends around. We need to visibly show our pride in our lodge and look amongst our brethren for the handyman skills to maintain our halls, the marketing skills to maintain our image, and the community spirit to build our enthusiasm. We can work within our lodges to make the meetings more interesting, so that everyone from Entered Apprentices to Past Grand Masters will enjoy themselves. We can spend more time learning our ritual, so when we do have a candidate he will enjoy the ceremonies at their very best. We should encourage Master Masons to find out more in the Mark lodge and Royal Arch chapter—belonging to and supporting these and other Orders helps to strengthen our understanding and appreciation of the Craft. We can try different things, Masonic or otherwise, at festive boards, so that the members can truly say to their wives, 'Yes, I did have fun tonight at lodge!'

We must have brothers who can act as mentors, to look after our newer members, and we must especially look after our older members and their families, too. We can all easily do small local acts of charity—\$10 here, \$20 there, or even just help out with manpower at church or school fetes—small things that don't get shiny brass plaques but the people involved will talk about our help and remember us afterwards. We can involve our families more in social activities and fundraising, something which smaller lodges could do jointly to share the costs and increase the fellowship.

As Freemasons we have much to be proud of—but perhaps we are a little shy to show our pride, for fear of what others will think or say. Don't be shy! If your friends, sons, nephews and grandsons see your pride in belonging to our brotherhood, surely this alone is enough to create a desire for membership beyond anything possible with glossy brochures. If our mothers or wives tell us about how Dad enjoyed going to the lodge, it makes much more of an impact than a newspaper advertisement or a dozen cardboard cut-out pictures of smiling Freemasons. These marketing tools all have their place, but the best, most powerful, form of promotion is word of mouth, and if we all proudly live our lives as Freemasonry teaches us, each one of us will be doing our part to promote the future of the Craft.

When you go home, remember and believe in the lessons taught in our temples—as important today, and tomorrow, as they were hundreds of years ago—live life proudly as a Freemason, and others will want to join, to be with you. These men will symbolically be raised as the 'temples now our pride' of the future.

Be Proud To Be A Mason.

This short paper was presented to the lodge by VWBro J M Kelley when he was Grand Lecturer. He has since been promoted to Junior Grand Warden.

THE WORKING TOOLS OF THE FIRST DEGREE

by Bro Jack Kelley

In Freemasonry we often speak of 'A perfect stone fit for the Temple which we raise to the glory of the Great Architect of the Universe.' The beautiful symbolism of our Craft refers to the 'Spiritual Temple' within ourselves and the 'Perfect Stones' are those attributes which collectively create such a worthy structure.

The various working tools in Freemasonry carry with them much symbolism and many great lessons. Some guide our actions, some regulate our conduct, others try and test the work we accomplish; but in essence only three truly transform the rough-hewn stones into the perfect ashlar which become the temple. They are, of course, the working tools of the first degree: the 24" gauge, the common gavel and the chisel.

In the ceremony of initiation, the candidate receives an explanation of their use in operative masonry as well as a simple lesson on their symbolism to the Craft. In like manner a newly Installed Master is presented with the working tools of the first degree and their application to him as a ruler in the Craft.

Regrettably, that is often where the teaching of their Masonic significance ends; tonight however, we have the opportunity to delve further into the origins and symbolism of these, the most fundamental, yet perhaps the most important, working tools in Freemasonry—the working tools of the first degree: the 24" gauge, the common gavel and the chisel.

In the first degree we are told that the 24" gauge represents the 24 hours of the day, and for the benefit of the candidate at this stage it is an apt and sufficient lesson. He can relate easily to his working day and the use of his time in a proper and profitable manner. But the deeper truth is that the rule, with its various divisions and finite length, denotes the life span in its entirety.

How those divisions of time are applied by both man and nature are worthy of contemplation. In the Volume of the Sacred Law we find the words:

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up.

Those are just some of the verses from Ecclesiastes which were adapted and put to music some time ago to become a popular song for 'The Seekers' entitled 'Turn, Turn, Turn'. And whether you study them in the sacred writings or listen to them as a popular song, the powerful message remains. There is a time for every purpose under heaven and, as Masons, the 24" gauge should remind us not just of the hours of the day, but of life itself and how we measure up to our tasks and allocate our time.

The Masonic writer Oliver J Street once wrote: 'Let everything be done in time and in order, so that none of this most valuable gift of God to man shall be wasted.' With those thoughts in mind, every tiny division on our symbolic 24" gauge should be used to good purpose.

The first mention of a 24" gauge or rule in English speculative ritual seems to have occurred in 1724, in an exposure of some of the catechisms used at that time, where it is said, in effect:

Question 'How is the lodge governed'

Answer 'Of Square and P Rule'.

There are five further texts, but in each case there is no symbolic explanation or mention of inches. It was not until 1760 that the wording '24" gauge' makes an appearance together with the representation of 24 hours in the day.

The origins of the ruler or gauge are lost in antiquity, but it is interesting to note that in the Volume of the Sacred Law, in Ezekiel 40:5 the term 'measuring reed' is used and this may well have been the earliest form of measuring device. It seems likely that 'reed' later became 'rod', then came 'rule', which might indicate the addition of more complex division, and then finally the 'gauge'.

However, regardless of its origin, the 24" gauge is at the very essence of Freemasonry. Without it, no work can commence, neither can accomplishments be measured. It is a constant reminder of duty and ultimately will determine the dimensions of the temple which we build within ourselves to the glory of God.

The common gavel is the tool by which the Entered Apprentice first begins his physical labour. Having determined by use of the rule the ultimate size of the stone he has to prepare, he begins by removing rough corners or rugged protrusions and unwanted material. Or, as we say in the ritual, 'to knock of all superfluous knobs and excrescences'.

Again at this point the candidate learns a simple lesson regarding the force of conscience: 'to keep in subjection all vain and unbecoming thoughts which may obtrude themselves'.

However, the message is deeper than just subjection. The very act of changing the shape of the stone should indicate to the apprentice that he is embarking upon a course of action which should reshape his life. And while not yet ready for the finer honing and smoothing, he should begin to discard those habits and practices which might otherwise inhibit his progress.

Thus it is that using the gavel, first to roughly prepare, then to more carefully shape, the stone—the task of forming a perfect ashlar—begins. If the entered apprentice can learn to appreciate the symbolism of the gavel upon the stone, and the gauge upon his labour, he will then be ready to undertake the work of the more expert craftsman.

In speculative Freemasonry, the common gavel used by the Master and his Wardens is usually made from wood, while the working tool of the operative mason was in fact an iron axe, or pick, having a steel edge or point. The word 'gavel' first came into use in England during the 19th century and seems to have come from America. There is some speculation the word is derived from 'gable', because its shape resembles the end wall of a gabled house.

Writings from 1360, which still exist, mention the use of a 'maul' or 'meil' called a 'Keevil'; this was used for working stone and probably resembled the Masonic gavel of today. Care should be taken, however, not to confuse the 'maul' with our 'voice of conscience', the gavel.

Both the gavel and the maul have been referred to as a 'Hiram', because of the Masonic legend surrounding our Master, Hiram Abif. Their proper uses in operative masonry, however, are quite different, and care should be taken not to confuse them Masonically.

The chisel presents us with something of an enigma. At the presentation of the working tools, the Entered Apprentice is informed that the chisel is to 'further smooth and prepare the work for the hands of the more expert workman', and that 'it points out the advantages of education, which cultivates our minds and renders us better members of society'.

The symbolism is good. The benefits of finely honing and polishing one's skills are immediately apparent. The importance of caring for one's tools so that they perform to the finest degree should remind the Mason that knowledge of a skill or the acquisition of an attribute is useless unless the fine edge of ability is maintained.

Only with the chisel can decoration of the perfect stone take place, and only with the chisel can the dovetailed slot be placed into the stone to enable its correct and true placement. The chisel, therefore, is the final tool brought to bear upon that stone which was roughly hewn from the quarry, carried to the workmen, and prepared for its place in the building. The symbolism of the chisel, therefore, is one that the Entered Apprentice should appreciate: it presents him with a working tool which he may learn to use but not fully master until he reaches the level of a more expert workman, namely the Fellowcraft.

In American and some other Constitutions the chisel does not appear in the first degree, and sometimes not at all. Like the perfect ashlar, it is more akin to the second degree and even the Mark degree. It is with the chisel that the early operative masons made their marks.

Thus the chisel can perhaps also be described as symbolising that which is attainable and can lead to perfection.

Brethren, I ask you to consider the working tools. Within the realms of Freemasonry there can be no finer objects of speculation or inspiration. Their history is without question, their function without equal, and their lessons irrefutable. They are at the very basis of the origins of our Craft and, like the apron, should command our highest respect and maximum consideration.

WBro George Woolmer, OAM, DipMED, Grand Librarian, revealed his long-awaited thesis as the South Australian Kellerman Lecture for 1998. It has also been published in the ANZMRC Proceedings 1998.

THE ORIGIN AND DEVELOPMENT OF FREEMASONRY —AN UPSET THESIS

by Bro George Woolmer

PART I—INTRODUCTION AND BACKGROUND

INTRODUCTION

What is the origin of Freemasonry?

Is knowing any use?

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

This paper aims to determine the origin of Freemasonry.

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

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

Definitions

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

Jerusalem Church

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

Gnosticism

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

Christian Gnosticism

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

Rosicrucianism

Rosicrucianism, a movement launched in 1614, Protestant and anti–Roman Catholicism and oppression,

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

Lodge

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

Operative lodge

An operative lodge is one of practicing stonemasons.

Operative lodge building

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

Operative lodge mason

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

Operative masonry

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

Non-operative

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

Nascent Freemasonry

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

Proto-Freemasonry

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

Speculative lodge

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

Speculative Masonry

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

Higher degree

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

Freemasonry

Freemasonry is the product of speculative Masonry, the nature of this being in question, but generally thought to be centred on an endeavour, by all measures thought appropriate, to achieve a happy and felicitous way of life for all humankind, this being through the bringing about of adequately resourced, just

and democratic societies.

Freemason

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

Preamble

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

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

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

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

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

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

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

BACKGROUND

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

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

King Solomon's Temple

The celebrated Temple of Jehovah, built by Solomon, King of Israel, son of David, in Jerusalem c 974–937 BC (Montgomery:143), is a convenient icon of the times to which today's Freemasonry can be usefully traced. It is of interest, also, that King Solomon, so long pilloried by religious sectarians for allowing the existence in his court and kingdom of more than his particular religion, is today beginning to be seen as a

ruler with advanced ideas. Consider for example, the Gardner (15) comment that Solomon was an 'advocate of religious toleration'. This, of course, is exactly the position of Freemasonry. The accolade 'wise' as applied to Solomon may well have more substance than is realised.

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

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

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

The Essenes

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

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

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

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

Jesus—the egalitarian man

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

One of Jesus's disciples, known as Simon the Zealot, Simon Camanios and Simon Magnus, also portrayed by peshar (Thiering, Jes:106) as Lazarus, is at the centre of one of the most important Pauline 'miracles', raising the dead. The Essenes had very strict rituals indeed; the resurrection ritual was 'ancient' (Knight, Mes:87). Its practice throughout the Middle East is well known. The rite completed the initiation of candidates into the circle.

Generally candidates 'underwent a figurative death and were wrapped in a white burial shroud. They

were then raised from their tomb by a sacred ritual and the “resurrected” individual “became a brother amongst them”.’ (Knight, Mes:87)

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

The reversal of Jesus’s message

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

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

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

Southern Gaul

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

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

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

Ruthless Rome

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

attention from a painstaking search beneath the foundations.

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

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

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

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

Constantine—the con man

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

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

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

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

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

In 410 Rome was sacked by the Visigoths; they move on to settle in Southern Gaul, including in the Rennes-le-Chateau region. They were Arians, with Gnostic viewpoints. They assimilated well with the locals, who included noble families which no doubt included some descended from the rich, clever and aristocratic Jewish families that had settled in the region in the first century. Some of these families were

undoubtedly passing down the information on the original Jesus, his humanity, and his mission, and the fact that wealth and proofs were in secret vaults beneath the Temple Mount. Ever rotting, autocratic Rome, meanwhile, working with dogma and not free thought, continued to crumble. The last Emperor of the West was forced to abdicate in 476.

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

The original Christian movement

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

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

The Roman buy-out

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

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

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

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

England

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

During 1993 repairs to Canterbury Cathedral, a discovery was made which archaeologists described as 'astonishing' (Kennedy:200). The remains of the old pre-Norman cathedral, built 700s to Conquest, were found, showing the building was excellent and about the same size as its Norman successor. Overall, there is clear archaeological evidence, Kennedy (199) maintains, of sophisticated building teachings in England for hundreds of years before 1066. Much other work was going on in London (Markham, Views:81) in the ninth century, including Westminster Abbey, 1050. The Normans brought their own building programme, such as the White Tower, the Town of London, and the rebuilding of St Paul's.

Southern France

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

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

The Crusades

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

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

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

The Temple Mount, Templars, treasures and documents

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

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

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

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

It seems most probable that documents were found cached with the treasures, and that they confirmed the essentials of what was said by Christian Gnostics, and what had been passed down in the Languedoc region. It is almost certain that the Templars secretly practiced the 'old' religion, as when later under torture various members confessed that they had been told that there was the only one, omnipotent, God, that Jesus was not a god but a man, and that the crucifixion dogma was wrong (Baigent, Temp:59). Further, when the Templars started commissioning their marvellous cathedrals not one depicted a crucifixion scene (Gardner:265).

SOME CONCLUSIONS

This background has generated conclusions. Many are subject to serious contention; but they open the way

for a critical prodding of the 'past' as written by each segment's time and faction victors.

Politics and religion

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

Building

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

Operative lodges

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

Freemasonry

1. No trace.

PART II—THE MAIN BODY

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

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

The Knights Templar

News of the stupendous treasure find was given to the noble families of Europe, together with that of the documents and their evidence; no doubt the nature of this was withheld from some. It was soon widely rumoured that the Templars possessed some un-spelt-out stupendous 'mystery'. In a very short time 'no price was too high' (Gardner:262) to be associated with them. Funds, land, property grants and recruits flocked to them. The Spanish king gave them one third of his kingdom (Gardner:262). From 1128 the Order expanded at an 'extraordinary pace' (Baigent, Temp:43), and 'within a decade of their return the Templars were probably the most influential body the world has ever known' (Gardner:261). Pope Innocent III in 1139 issued a Bull saying that no secular or ecclesiastical power could claim their allegiance—they were responsible to him alone.

In 1128, apparently believing they had achieved their original aim, those behind the Order of Sion

separated it from the Knights of the Temple (Knight, Mes:89). Sion then withdrew into the shadows, as an extremely clandestine organisation, one holding enormous secrets. The Templars, with their own Grand Master, remained as an obvious and great arm of power.

The Templars developed their own 'rites and rituals' (Baigent, Temp:53) probably from both Jewish procedures handed down in the Languedoc and the information contained in documents presumably found in the Temple Mount, although none of this can be proved. It is believed that also involved were Middle Eastern procedures; their practitioners were very much indeed conversant with secret keeping and secret societies. What it is certain is that in a very few years rumours of the Order having 'strange rituals' (Knight, Mes:87) began circulating. One was of the ancient resurrection type, claims Knight (Mes:87–88), where the Templar candidate suffered a figurative death to his old life, was shrouded and graved, then 'resurrected' to his new life. The usual props were used, including a skull and crossbones (Knight:295), as depicted on Templar ship sails.

A Scottish noble, of Norman descent, Henri de Saint Clair, Baron of Roslyn, accompanied Godfroi de Bouillon on the First Crusade. It is of interest that Hugues de Payen, the initial Grand Master of both Sion and the Knights of the Temple, was married to Catherine de Saint Clair (Knight, Key:295), niece of Henri. Hugues de Payen visited Scotland in 1128 (Gardner: 272), where he conferred with David I, King of Scots, about Templar lands and the Celtic Church, which still survived in Scotland. The chief Scottish Templar Preceptory was built near Roslyn, on Saint Clair land.

A Templar knight was not alone. Each had the support of men-at-arms and various serving brothers. The organisation had a multiplicity of arms, including a fleet, bankers, priests and artisans. They also had their own building squads, to construct their preceptories, castles and churches and, later, cathedrals. 'The greatest builders of all times', wrote Jackson (comment to Cryer, Making: 155) 'were probably the Templars in the tenth and eleventh centuries. . . They erected thousands of buildings of great merit.' They acted with incorporated or sponsored groups of stonemasons, from architects to labourers; these had the traditional mason structures and customs, as well as a layer of Templar observances; they also enjoyed Templar privileges, such as freedom from taxes (Baigent, Temp:136). No doubt being a 'Templar Mason', although stricture-bound, was highly valued.

In 1146 the Knights Templars adopted the Rose Cross as their symbol. This was a red cross pattée. Even-armed and splayed, its form can be seen today with the St John cross. Its four arms are arrow heads, meeting at a fine point in the centre, although in practice many varieties were produced. This cross was nothing to do with the crucifixion of Christ, claims Andrews (413). It was a figurative marker. It symbolically demonstrated the map-marking of the site where Jesus's body lay entombed.

Why red? Why 'rose'? In ancient times, notes Andrews (289), red crosses were sometime placed on the graves of those who had led exemplary lives. Further, Mackey (722) states that red was a royal colour of the Jews. Mackey (747–8) also states that the ancients regarded the rose as a symbol of secrecy, and notes that Jesus referred to himself as the 'rose of Sharon'. Andrews says that some Templar sarcophagi include a rose, and that in 1188 the Priory of Sion took a third title—*l'Ordre de la Rose-Croix Veritas*.

Conclusions include:

1. In a matter of months the Templars jumped from obscurity and near poverty to be the toast of Europe; they must have gained a great asset.
2. Europe flooded the Templars with gifts and land; this indicates that they had indeed found or proved matters of extraordinary consequence.
3. Following their apparently stupendous finds, the Templars became great players in many fields in both Europe and the Middle East.
4. Reconstruction indicates that after its success Sion withdrew from the Templars, which it then used as its armed service, and melted into the shadows.
5. The Templars almost certainly developed strange rituals, including a resurrection or raising one.
6. Henri de Saint Clair, a Scottish noble, a member of the First Crusade, was apparently associated with the Templar find.
7. The Templars became great builders, including of the Notre Dame cathedrals; they formed or obtained their own strict building squads.
8. The Templars adopted a red cross pattée; it is construed that, rather than representing the crucifixion it was a symbolic marker of the site of the tomb of Jesus.
9. The Templar's cross was red, it is thought, because of its old association with goodness and Jewish royalty, while the rose was also used to mark Jesus and secrecy; if all this symbology is correctly

interpreted, then its combined use by the Templars can hardly be a coincidence.

The tomb of Jesus

Upon their obtaining great wealth the Templars immediately gained control of the Mount Cardou region. A still extant 1130 document (Andrews:263) indicates that they had been in the area from 1127. Chateaux, preceptories, forts and watchplaces were built, which enabled the entombment site and whole region to be closely watched and guarded. In the Rennes-le-Chateau area alone there were an amazing six (Baigent, Blood:91) preceptories, an unprecedented concentration, particularly for such a remote and unimportant backwoods area.

It is reasonable to assume that the tomb was being guarded from Rome. Rome undoubtedly knew which Jesus story was valid. It obviously did not know of the precise site of claimed entombment. As Rome had always actively sought out and destroyed all evidence which exposed it to question, it is probable that the Templars—or more likely Sion—decided to watch the site. They probably expected to exist as organisations for a long time.

It is to be noted that buildings were placed in lines, longitudinally and latitudinally, which point to the spot, even though out of sight of it. Andrews (481–2) thinks that the Templars used a simple surveying technique learnt from the Arabs.

It is probable that the Templars opened the tomb, if for nothing else but to confirm its contents; which could well have been in the usual kind of stone sarcophagus of the first century. Perhaps it even had a Rose of Sharon on the lid. Perhaps there was a chest of documents. They then re-entombed the remains. In 1156 (Baigent, Blood:91), for example, notes that a contingent of non-French-speaking German miners were brought in. They were forbidden to fraternise. It could be that some of the Temple Mount documents or copies were also included in this supposed re-entombment.

Conclusions

1. The Templars immediately took control of the Mount Cardou region, putting up an extraordinary number of buildings; the inference is that they were protecting the tomb of Jesus.
2. The Templar buildings pointed to the site of Jesus's tomb; again, the inference is there.
3. It is probable that the Templars re-entombed the remains of Jesus, and possibly with copies of the postulated Temple Mount documents.

Templars—the Builders

As noted the Templars built most extensively. They had a network of properties and preceptories across England and Scotland, the two main Scottish ones known being at Roslyn, near Edinburgh, and Aberdeen. All of Christian Europe seems to have been similarly treated. Some of their architects had worked in Palestine (Vibert:41) and the Middle East, bringing back new knowledge and techniques. Byzantine forms (Baigent, Temp: 136) were used; all this reflected their secret break from the Roman Church's grip.

The Cistercian Order had shared its beginnings with Sion and the Templars (Baigent, Blood:90). In AD 1127 it shared in some of the Temple fortune with the Order, and which also became a great builder. It cooperated with the Templars in building the 'almost improbable' (Gardner: 262) Notre Dame ('Our Lady') Gothic cathedrals, the first being begun in Paris in 1163, which had a mason 'logia' (Brodsky, comment to Stevenson:58), occupied by the 'operative' masons. These cathedrals were named not for Jesus's mother, Mary, but—surprisingly—dedicated to 'Our Lady', Mary Magdalene (Gardner:118). One of the 'guilds' building these cathedrals was named the 'Children of Solomon' (Gardner:266). The 'golden age' of operative memory, states Jackson (Ros:118) is usually accepted as the cathedral building period of the 12th to the 15th centuries.

Conclusions

1. The Templars built very extensively, and right over Europe; they had an intimate relationship with building groups, including logia.
2. One of the Templar building groups was named the 'Children of Solomon'.

Religious tolerance

The Templars, although ostentatiously Christian, were 'noted exponents of religious tolerance' (Gardner:323), connected themselves with Islam and, states Baigent (Blood:78), French publications declare that they wanted unity between bloods, races and religions. They studied the Middle East, most interesting when considering Ward's (1–5) statement that the Middle East and Islam had secret societies

with signs and ceremonies similar to those of Freemasonry. That the Templars 'delved' (Andrews:271) into Arab knowledge is incontrovertible.

The Templars had a special relationship with the Cathars of the Languedoc, who had developed a free culture, one as sophisticated as the Byzantium (Baigent, Blood:44). This would not be reached again in Europe until the Renaissance. In the meantime the Roman Catholic Church was strenuously putting down all opposition and developing its own religion. Thomas Aquinas, c 1226–1274, for example, pronounced that consecrated Eucharist bread and wine was miraculously transubstantiated into Jesus's body and blood. In 1229 the Inquisition based in Toulouse forbade the reading of the Bible by all laymen. In 1233 the Pope appointed 'Inquisitors', who were soon to gain a 'terrible reputation for their cruelty' (Gardner:303).

In 1209 Pope Innocent III declared a crusade against the 'heretical' Cathars. They were feared as spreaders of knowledge. Some 30,000 Roman Catholic knights and soldiers spent 35 years in the Languedoc. Tens of thousands of lives (Gardner:268) were taken. In the town of Beziers alone, for example, at least 15,000 men, women and children (Baigent, Blood:42) were slaughtered, many in their churches. Baigent considers the extermination to be the first case of 'genocide' in modern European history. The Templars had to watch it, although secretly (Baigent, Blood:70) sheltering many. By the end of the 'crusade' the Languedoc had been plunged back into the 'barbarity' (Baigent, Blood:44) that characterised the rest of Roman Catholic Europe.

Conclusions

1. The Templars had religious tolerance; this happens to be one of the characteristics of the early non-Pauline Christianity.
2. The Templars had a close relationship with the Cathars of Southern France; a free and educated people who regarded Jesus as a man, not a god; to think that the Templars did likewise is not a big step to take.
3. The Roman Catholic Church, from 1202 to 1244, bloodily exterminated the Cathars; that the Templars secretly helped these where they could, re-enforces the previous point.
4. The religious tolerances of the Knight Templar Order and the Roman Catholic Church were in diametrical opposition.

Operative lodges in 13th-century Britain

In England building was going on apace. In 1238, for example, it is recorded that the Vale Royal Abbey had a 'logia' (Brodsky, comment on Stevenson:58). This must be conservatively considered to be an operative lodge building. Cathedrals went up, starting with Exeter in 1280, and Cathedral building continued for an amazing five centuries. The Black Death, beginning in 1349, when one third of the population died, checked the impetus. Many of the buildings were in open country, and lodges were inevitable.

A mason had to travel from site to site. Vibert (40) thinks that secret grade-recognition proofs and periodic meetings were inevitable. Chafen (comment on Markham, Origins:198) thinks that operative lodges would have had to have 'non-operatives', such as treasurers, chaplains, bureaucrats and clerks.

In Scotland building continued as it had done, the Normans having enhanced it. It was made more difficult by less capital and a lack of freestone. Resulting buildings, such as those built of granite, were strong but lacking in free detail. Mason lodges, however, were well in place.

It is known that in the 13th-century operative lodges, well organised, most practical, their own loyal to their own, isolated, confirmed in secrets-keeping, were well in place all over Britain. There was absolutely no plan at any time that they were to evolve into an organisation capable of changing whole societies. But they had the practical, the hard core, the carrying form, characteristics.

The first step in the formation of Freemasonry had been taken.

Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of

fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

Palestine Lost

In Palestine things kept going wrongly. Jerusalem fell in 1187. It was all gone by 1291. One consequence was that the Templars, as far as Roman Catholic Europe was concerned, appeared to have lost their reason for existence.

Conclusions

1. Palestine was lost to Europe by 1291.
2. In the eyes of Europe it seemed that the Templars had lost their reason for being; they may have lost some status.

Catholicism and French greed—the Templars destroyed

Phillippe IV (1293–1350) of France owed much money to the Templars. He was a most ambitious man but was broke; he coveted the great wealth of the Templars (Baigent, Blood:70,71). He owned the current Pope, Clement V, probably having had his two predecessors murdered, and Clement paid for. He decided that by a secret lightning strike he could capture all the Templars in France and so gain their wealth. France was the chief Templar base. He secretly struck at dawn on the fateful date of Friday 13 October 1307.

However, Sion knew. It warned the Templar leadership (Baigent, Blood:71,72). Most of the Templars were rounded up. The commanders, under Grand Master Jacques de Molay, may have thought that it could deal itself out; at any rate they displayed leadership and remained on site. Many Templars were subjected to 'hideous torture' (Baigent, Mes:53) to find excuses for the arrests.

Jacques de Molay was given special treatment. Knight and Lomas (Mes:128) claim that he was flogged, then crucified on a door, which was repeatedly slammed. The Holy Inquisitor, under instructions not to kill him, released him at the last moment. Knight (Mes:139–172) then concludes that he was placed on a bed and covered with a white initiation shroud. Due to natural lactic acid gas emissions, which cause photographic images—here a Dr Allan Mills (Knight, Mes:156–161, 235–241) is convincingly quoted—de Molay's body was imaged onto the shroud. This same shroud, kept and later displayed became, under the Roman Church, the Shroud of Turin, the 'Shroud of Jesus'.

The rest of Europe was shocked, and treated the Templars relatively lightly. But with their Grand Master and headquarters gone the Order was finished. But not quite. Knowing of the imminent strike all of the Templar wealth, treasure and documents kept at the great Paris Preceptory were secretly removed (Baigent, Temp:53) to a fleet of eighteen Templar ships at La Rochelle (Gardner: 271–2). It cannot be envisaged otherwise that the most precious documents, those from the Temple Mount, would have had top priority for this movement to a safe place. The La Rochelle fleet then disappeared from history. Everywhere wealth-loaded fleets disappeared. No ship of the great and famous Templar sea power was ever found or captured (Baigent, Blood:72). Phillippe never gained any of the coveted treasures.

Conclusions

1. Phillippe IV of France owned the Pope but was broke, coveted the Templar wealth, and on Friday 13 October 1307, secretly struck those in France, which led to the Order's extinguishment.
2. Sion must have known in advance; all the Templar treasures and, undoubtedly, the Temple Mount documents, were previously transferred to Templar ships, which disappeared.
3. The Templar Grand Master, Jacques de Molay, was severely tortured; it has been postulated that he was covered by a ritual shroud, which the Roman Catholic Church later exhibited as the Shroud of Turin or Jesus.
4. The rest of Europe was shocked, but treated the Templars lightly; nevertheless, from the point of view of their mission they were finished.

Beneficiary of the Templar destruction—Scotland

The key fleet headed for Scotland (Baigent, Temp:65). This was the ideal refuge as it was remote from Papal Continental armies, it had a strong Templar infrastructure and the King, Robert the Bruce, 1306–1329, and his country had been excommunicated. The Papal Bull dissolving the Templars was never proclaimed there. Templars also went to Scotland from England.

The fleet landed on the east coast (Baigent, Temp:69–72), seemingly not far from the Templar station at Kilwinning. The Templars had previously built there a vast abbey, in 1140 (Knight, Mes:209). It seems

likely that the Templars hid their treasures, records and documents in its vaults.

Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

England—Scotland's predator

With England's Edward II impending invasion of Scotland this happened to be a time of great need for Bruce. He was doomed to lose the country; but the refugee Templars had brought with them great wealth, could get arms from Ireland, and could provide a magnificent heavy mobile fighting force. They decided to raise their banner with Bruce's. No doubt Templars both escaped from England and based in Scotland joined in.

Preparations were made for the coming battle. A strange story now arises, one for which there is no contemporary documentation. Nevertheless, the Duke of Antin, in Paris in 1741, stated that the nobles who had agreed to support Bruce (Ward:298) were made Freemasons at Kilwinning. James, Lord Steward of Scotland, was made their Grand Master. This was Antin's report. There is no documentary proof. But it needs noting.

Conclusions

1. Scotland was doomed to fall to a great English army, but the Templars decided to support Scotland; this was no doubt a critical decision.
2. Legend has it that at Kilwinning the Templars made Scottish nobles supporting Bruce 'Freemasons'; this included the Royal Stewards/Stewarts, later the Stuarts.

1314—the great watershed—the Battle of Bannockburn

It is more than possible that the French refugee and other Knight Templars assembled at the rallying centre of Kilwinning were aware that they might be wiped out by the far larger English army. These knights were burdened with great secrets: the nature of ancient Christianity, the whereabouts of the Tomb of Jesus, the Temple Mount documents, plus the hiding place of their treasure and documents, including the Temple Mount.

It seems reasonable to suppose that they decided to spread their knowledge before the coming battle. They would have selected suitable Scottish warrior nobles. The Scottish-based Deputy Grand Master would have had the power to make these Templars and, using the proven Templar ritual, would have had them initiated them into the low and medium degrees. If it had indeed existed, the 'living resurrection' or raising observance would have featured in the inducting phase. In the Masonic ceremony, of course, the dead are not 'resurrected'; neither would they have been with the Templars. The secrets would have been parcelled out according to rank. Celtic, Gnostic-type, Christianity, was then still a power in Scotland, so the revelations would not necessarily have been a shock.

It is possible to conjecture these ceremonies being carried out in all solemnness in an inner sanctum of Kilwinning Abbey, in the quiet and candlelit black of night. The oath of secrecy would have been awesomely put. The whole business must have made a huge impression. One capable of demanding repetition down through the generations.

Jackson (Beyond:61) notes that the 'Knight of the Rosy Cross' Order is said to have been known straight after Bannockburn. Many assert, he says, that it was the basis of the Scottish order of the Thistle. It was very little later, also, that some claim that the 'Royal Order of Scotland' was known. Mackey (768) relates that the Royal Order claims Kilwinning as its original chief seat of government.

And so it appears to this researcher that at that time some of the ceremony now incorporated into speculative Freemasonry first moved from their Templar owners to the wider realm of Scottish nobility.

Totally unplanned, with at least two and a half centuries yet to go, the speculative foundation of Freemasonry was laid.

The second step had been taken.

Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could

- pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
 3. Other possible degrees delivered at this time include what are now known as 'Knight of the Rosy Cross' and 'The Royal Order of Scotland'.
 4. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.

24 June 1314

From the Masonic perspective it can be no accident that the Battle of Bannockburn, Scotland, took place, in 1314, on 24 June, St John the Baptist's Day.

Conclusions

1. The mystery of why Scottish (and later English, for a time) Masonry is called St John's Masonry, and why St John the Baptist's Day is so important in Freemasonry, is solved—it commemorates the Scottish-Templar Bannockburn victory.
2. This solution adds weight to the claim that Freemasonry was born or at least given a start at the time of the Battle of Bannockburn.

1314—the Templars—their entrenchment in Scotland

Henri de Saint Clair, a descendant of the Henri who accompanied de Bouillon on the First Crusade, was a Knights Templar commander (Gardner:294) at Bannockburn. That epic battle was decisive. It ended for 298 years English attempts to take Scotland. The Templars were made. Scottish tradition is that they flourished (Baigent, Blood:74) in Scotland, in modified form, veiled, for four centuries.

Some Roman Catholic control came back into Scotland. One result was a Papal order that all Templar property was to be handed to the Knights Hospitallers. A sham arrangement ensured that this did not happen (until a betrayal centuries later). On learning that their enemies had regained a foothold in Scotland, the Templars went underground (Knight, Key:300–1). Here is a further reason for the later local maintenance of Freemasonry as a solemn movement able to unknowingly help with Templar initiation.

Conclusions

1. At the Battle of Bannockburn in 1314, the Templars earned the sincere gratitude and respect of the Scots, and thereafter attained great influence.
2. With the re-appearance of some Papal presence in Scotland the Templars quietly merged into the great Scottish families.

Operative masonry in 14th-century England

In England building continued, with church construction and the Perpendicular style, into the mid-16th century (Markham, Origins:138). The usual reasons for having 'non-operatives' in lodges continued, and Markham (Origins:138,9) thinks that as local communities were paying for their cherished building in stages their leading contributing persons would attend 'lodge' meetings for two-way communication reasons. Certainly other trades had their non-operatives, for example, as liverymen, known in the 1600s (Sharman, comment in Stevenson:74) to be in the London Worshipful Company of Glovers, founded in 1349.

John Wycliffe began translating the Vulgate Bible into English, the work being finished by his students in 1380. The Roman Church had all the copies it could find burnt, and Wycliffe's remains exhumed and burnt. Nevertheless some biblical knowledge began circulating amongst literate citizens.

Early evidence of organised operative masonry in England is provided by early constitutions, or the 'Old Charges'. The *Regius* of c 1390 and the *Cooke* c 1410 are the earliest known. They provide mainly mythical histories, details of mason grades and group organisation. This included large assemblies of a mainly annual basis.

However, before this, in 1356 (French:181) a code of regulations was drawn up for London Masons. In 1377 'The Fellowship of Masons' was founded, becoming in time the London Company of Masons. English lodges, of course, were already (French:185) in existence.

An 'immense' (Clarke, Ext:31) number of masons worked on Windsor Castle, beginning in 1360. Clarke is of the opinion (31) that a code of practice must have been in place. Upon the finish of the work itinerant masons would be likely to take it elsewhere. This could have begun the 'Old Charges' practice.

Rules were certainly drawn up in 1370 (Clarke:31) for the 'Chapter of York Minster' at York.

Conclusions

1. Well-organised operative masonry flourished in England in the 14th century.
2. Wycliffe's English-language Bible would have received great attention in England and Scotland; it must have added to the quest for knowledge and, probably in Scotland, the refining—not alteration—of Templar ritual.

Roman Catholicism and the power of print

In 1440 printing came to Europe via Gutenberg. It was brought by a Protestant to Protestant Germany; Roman Catholic-controlled countries were out of the question.

The *Gutenberg Bible*, the world's first printed Bible, appeared in 1455. It was, of course, Roman Catholic policy to ban the Bible from the people. The priests doled out selected pieces, interpreting them as they saw fit, and could ascribe any Roman demand to the Bible.

Then came a swath of classical literature, new philosophy, new information and new science.

The coming of the printing press began a nightmare (Andrews:407) for Roman Catholicism. It at once began to undermine the policy of maintaining rule by keeping the population ignorant.

Conclusions

1. Printing opened the way for classical literature and liberal thinkers to reach large numbers.
2. Printing was perceived by Roman Catholicism as a threat to its power.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

In Scotland it is apparent that the ancient Temple Mount records and Templar documents were moved from Kilwinning to the Roslyn Preceptory. With the subsequent undergrounding of the Templars the documents would have shifted to the Saint Clair Roslyn Castle, as in Scotland the Saint Clairs, Barons of Roslyn, were the highest ranking (Gardner: 295) Scottish nobility. Certainly, in 1447 (Knight, Key:307) a fire, which greatly alarmed the incumbent Saint Clair, Earl William, caused four great trunks of documents to be moved from one of the Castle buildings.

It was in 1446 that Earl William Sinclair, a Saint Clair descendent, began the construction of Roslyn Chapel, now known as Rosslyn. Gathering some of Europe's finest craftsmen, he built the 'chapel' to the ground plan of Herod's Temple (Knight, Key:324). Lacking any idea of the appearance of the Temple, he apparently copied its—imaginary—picture from a Templar map of Jerusalem, a 'Heavenly Jerusalem' (Knight, Key:314) type of map. Although not a big building, four years were spent on the foundations (Knight, Key:307). Knight and Lomas (Key:307,8) are certain that the time was spent carving a secret vault system deep into the rock below the chapel.

Into these vaults would have gone the Temple Mount documents and various Templar records. Even the official guide book—quoted by Knight (Key:317)—speaks of stories of vaults, and that 'important artefacts' may be in them. They may indeed.

The 'chapel', which took 45 years to build, is typical of Templar Gnosticism. It was finished with no crosses, no crucifixion scene and no altar. It contains a wealth of carved detail, much of it symbolic, including Masonic (Knight, Mes:24, and Baigent, Temp:111). Baigent (Blood:190) adds that the chapel 'has long been associated with both Freemasonry and the Rose-Croix'. Some statuary has gone, and various carvings have been mutilated—Baigent says to destroy evidence—destroyed or badly worn.

Conclusions

1. Beginning in 1446 William Saint Clair had built a magnificent 'chapel' at Roslyn, Scotland, bringing in fine masons from all over Europe.
2. Four years were spent on the 'foundations'; it is concluded that a secret vault was built.
3. In the mid-15th century the priceless Temple Mount documents were placed in a secret vault beneath Roslyn Chapel, Scotland.

Scottish operative masons—and nascent Freemasonry

It is obvious that the designers and builders, particularly of the secret vault system, would have had to have been sworn to utter secrecy. The existing lodge system would have provided ready-made secret cells able to keep secrets. Knight and Lomas in their book *The Hiram Key* (312) realised this, and wrote: 'William St Clair was a brilliant and talented man and we believe that he devised the first degree of Craft Masonry

and the Mark degree to give his operative masons a code of conduct and an involvement in the great secret of the living resurrection which was reserved for speculative masons.'

It appears to this researcher that the basic idea is right, although the degrees, other than the first, wrong. The material being 'reserved for speculative masons' has no follow-up, and is meaningless, unless to mean that Knight thinks that Saint Clair had worked out the whole system of speculative Masonry, but was not willing to use it on this occasion. This cannot be agreed to; for one thing, when would a better occasion arise? But the real answer is that his moves were to meet a pressing present need; he had no sweeping system in mind. And no speculative masonry was to allow itself a trace until 285 years later.

All that William Saint Clair would need to have done was use the lowest grade Templar ceremony, entrance initiation, with its no doubt strict obligation and oath. After all, if it is tolerable to accept that Templar degrees were passed on prior to Bannockburn, then Sir William was doing nothing out of place. What was new was the type of person receiving it; and one with a practical lodge system. If this did indeed occur then most probably the degrees used were suitably modified for the purpose.

The initiation degree had to be used at Roslyn. This would have been a lead-up to the Templar 'vault' degree, perhaps also delivered; only to those directly involved, of course. The finding of the Temple Mount documents must have been committed to Templar ritual; it would have produced a concise 'Holy Royal Arch'; that is, a 'Jesus—King—Greatest' degree. Certainly Knight (Key:316) photographed a 1621 gravestone at Temple, the old and nearby chief Templar site, bearing a pick and shovel—Royal Arch symbols—as well as the usual Templar—Masonic skull and crossbones. The secrets to be kept would have been the existence of the vaults—and, for those directly engaged, the secret sealing within them of trunks of documents.

Roslyn Chapel, also, bears in Latin the inscription (Knight, Key:318) 'Wine Is Strong, A King Is Stronger, Women Are Even Stronger But Truth Conquers All.' This is a focal point of the Red Cross of Babylon degree, which is usually attached to the Holy Royal Arch; it seems that was also conferred at that time.

The ceremonies could well have been performed, late at night and dramatically, in Roslyn Castle's private chapel.

It is no hardship to envisage that those masons and lodges entrusted with the 'Templar or Roslyn degrees', so mind bending, and representing so much privilege, would have devoutly passed them down. These would have been at the heart of nascent Freemasonry.

At least one recognisable Masonic ceremony can be seen at Roslyn Chapel. Pointed out by Knight and Lomas (Mes:39) in 1997, it is an external carving. A provided photograph (148A) depicts a blindfolded man kneeling between two pillars. Around his neck is a cable tow, held by a kneeling conductor; the latter has a Templar cross on his chest. The depiction would have served as a perpetual reminder of the simple and bloodless fate awaiting any brother who broke his oath.

It is as certain as it is possible to be that here we see depicted a Templar—Masonic initiation ceremony; one performed on a non-Templar.

Degrees, astounding degrees, degrees of the greatest Chivalric Order the Earth has ever seen, had been conferred on ordinary men. Men who were members of mason lodges. Templary and operative masonry had been married. It was the first step to speculation for masons. Nascent Freemasonry had been, quite fortuitously, launched.

For Freemasonry's formation, the third step had been taken.

Conclusions

1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the 'foundation' work, were given, by inheritors of the Order of the Temple, certain Templar-modified degrees and ceremonies; the Templar initiation ceremony and the Templar Secret Vault ceremony.
2. This induction of operative masons at Roslyn is concluded to be the factual genesis of nascent Freemasonry.
3. The Holy Royal Arch, translated Jesus—King—Greatest, as a Masonic degree may be traced to the building of Roslyn Chapel; also its attached Red Cross of Babylon.
4. These degrees, initiation, vault and Red Cross, represent a climatic time for operative masonry. They were undoubtedly kept by those few operative lodges involved in the Roslyn Chapel oath-taking; thereafter those lodges and, as no doubt Sion saw the value, probably other lodges as the years advanced.

5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

Operative masons in 15th-century England

England was in a time when, due to the wool trade and commerce, great wealth was available. This encouraged building, and mason lodges begin to become clear in documents; for example the York Minster Ordinances (French:183) mentions them in 1352, 1370 and 1408–9. Internal records are missing, but there is a growing number of Old Charges. These had primitive procedures for operative mason grades.

There is proof of the London Masons' Company in 1472. Subsequent records show its dominance up to the Great Fire of London, 1666.

Meanwhile in Scotland operative lodges were now being incorporated with other trades, as the 1475 'Seal of Cause' (French:185) shows. However masons apparently managed to hold separate meetings.

Conclusions

1. Much building occurred in 15th-century England, with evidence of operative lodges in being, the Old Charges of the time giving evidence of some sketchy ritual.
2. In Scotland mason lodges were incorporated with other trades, although it appears that at least some held separate meetings; those few holding the 'Templar or Roslyn' material could have suffered, however, some loss or garbling of ritual and secrets.

Knowledge comes to Europe

Knowledge continued to migrate into uncouth Europe. In 1453 Constantinople fell to Islam. At once there was an influx of civilised refugees, bringing some of the knowledge and texts built up over the amazing thousand years of the Byzantium Empire. Then the Moslem invaders of Spain, there for 700 years, began to be pushed out, Ferdinand becoming the first 'nearly all Spanish territory' king in 1500. Again, refugees brought their knowledge, gained under moderate Islam, including much from the ancient Middle East which had been destroyed by the Church. Cabbalism, Judaic thought, Hermeticism, Neo-Platonism, Gnosticism, astrology and alchemy began to have a 'great' (Baigent:137) impact.

One of the Roman Church's moves to regain complete domination was, in 1486, to issue a Bull to suppress 'witchcraft'. It targeted the new knowledge carriers. Over the next 250–odd years about a million (Gardner:309) innocent men, women and children were murdered; strangled, drowned or burnt alive. Knowledge, however, continued to get through; inevitably it started to awake suppressed Europe.

Conclusions

1. The fall of Byzantium and of the expulsion of Islam from Spain brought a flood of information into Catholic Europe.
2. The Roman Catholic Church tried to stamp out this knowledge and its carriers, one of the moves being, in 1486, to issue a bull on witchcraft, which held in some places for about 250-odd years, resulting in the murder of a million innocents.

Religious reform on the Continent

In 1517 Martin Luther, a Catholic theologian, broke lose in Germany. He rejected Rome's total control; in this he was supported by the Teutonic Knights, an offshoot of the Knight Templars, which gave him hidden strength. He translated the Bible into German. Printing saw to its distribution. Where it could, the Roman Religion burnt Luther's books, but found it hard to get at him physically in Germany.

In the not-always-safe shelter of Switzerland, Calvin strove for freedom from Rome. In 1541 he wrote a book on Christianity free of priests. These stirrings reflected the ancient Judaic struggle to be free of Rome's physical yoke. Rome kept condemning and burning; the great astronomer, Galileo, 1564–1642, who was made by the Inquisition to recant his earth–sun findings, only escaped burning by his 'recanting'—and by his great fame—but he was held under arrest for the rest of his life.

A Scotsman, John Knox, learnt from Calvin. Narrowly escaping burning, he returned to Scotland and in 1559 began preaching Protestantism. From this emerged Presbyterianism, which includes elements of the ancient Celtic Church.

Conclusions

1. In 1517 in Protestant Germany, Martin Luther produced, despite Rome's best eradication efforts, a

- Bible in German, printing ensuring a wide distribution.
2. In 1541 in Switzerland Calvin began writing Protestant books, which had great influence.
 3. In 1559 John Knox, a Scotsman, began in Scotland preaching a Protestant religion free of priests.

England breaks with the Pope

By 1600s the mood in England was positive. Phillip II of Spain's great Armada, a Roman Catholic drive to get England back as a slave state, had been defeated in 1588. Thereafter, although at times shakily, England stood free and was left alone.

In 1532 an English strong man, Henry VIII, 1491–1547, formally broke England from Papal authority. In 1536 he began suppressing the Roman monasteries. Fuelled by the intoxicating feel of freedom, a reform movement, although as yet small, was under way.

Henry's actions stopped the great English church-building era. Other building continued, however. Knoop and Jones (Decline:153) note that fortification works expanded. Nevertheless there was, for a while, a building downturn.

After Henry's death in 1547 a young Edward VI followed for a few years; it was a time of chaos. He was followed by Mary I, Queen from 1553–1558, a Catholic. She restored Papal Supremacy to England. Markham (comment to Batham:36), wrote: 'Catholicism in England was branded with the stigma of terrifying intolerance. Very severe religious persecution on such a scale and within such a short time had never happened before in this country; nor did it happen again.'

Horrific burnings of a great number of 'heretics', including the saintly Bishop Cranmer 1489–1556, followed. Known as 'Bloody Mary', she and the Roman Catholics she'd brought back reminded the more civilised English of what they thought they had earlier escaped. England was repulsed.

Conclusions

1. Although remaining a Catholic, in 1532 Henry VIII threw off from England the rule of the Pope; the break encouraged Protestant thought.
2. Henry VIII's suppression of monasteries in England in 1536 stopped the great English religious building era, although other building did occur, but on a lower scale; although no doubt diminished in number the English operative lodge system survived.
3. Mary I's restoration of Papal power in England resulted in a horrific 'cleansing' of 'heretics', one which so repulsed the more educated English that Roman Catholicism became associated with barbarity.

The Bloodline comes to Scottish royalty

Marie de Guise married James V in 1538, so bringing the Jesus Bloodline to the House of Stuart. Doubtless Sion was involved, perhaps for two reasons. One, Scotland had always proved a safe and loyal haven, and therefore a suitable place to ensure that the Bloodline was perpetuated, in case of disaster on the Continent. Two, as a reward to Scotland. Either way, it would ensure that the Stuarts would from then on be used in the effort of trying get the Bloodline on more and more thrones.

Mary Stuart, 1542–1587, their child, became Mary Queen of Scots and, married to Lord Darnley, produced James, 1566–1625. On his mother's abdication James became James VI of Scotland in 1567, taking power in 1583. There can be little doubt that Sion saw to his education.

Knight Templary, no doubt well established in Scottish noble circles, with its knowledge being handed down, including on Christian Gnosticism, would have been given a boost.

In the meanwhile Scottish stonemason lodges managed some form of at least semi-separation from other trades between 1500 and 1520 (French, 185, thinking more). The Lodge of Edinburgh, for example, took on by itself the passing of its Fellow Crafts, thereby reverting to ancient custom.

Conclusions

1. The marriage of Marie de Guise in 1538 to James V of Scotland brought the Jesus Bloodline to the Royal House of Stuart, the first to have it being James VI; the Stuarts had been entered in the lists for expanding their House to other kingdoms.
2. The infusion of the Jesus Bloodline into the Stuart Royal family would have given Templary a boost.
3. In the early 1500s Scottish operative lodges to some extent separated from other trades, there thus being more opportunity for concentration on ancient custom.

Scotland and nascent Masonry

Jackson (comment to Cryer, Makings:155) notes that it was in 1525 that the Strassburg–printed book *Ptolemy's Geography* appeared, with an illustration of 'a square and compasses with a G in the centre'.

In the period 1535–7, Miles Coverdale brought out an English Bible which used, for the first time, the separate names 'Hiram Abif'. This is the only place, remarks Tydeman (193), that this occurs. Vibert (43) says that the Coverdale Bible was superseded by the Great Bible in 1539. Thus there opens a small window of time, and for a while thereafter, which could well indicate when those Scottish lodges working their Templar–Roslyn degrees modified or wrote down the so-called raising or 'resurrection' ritual. With the movement of masons from lodge to lodge—no matter if at a rate less than that in England—the degrees probably travelled as well.

Conclusion

1. The Miles Coverdale Bible of 1535–7 uniquely uses the spelling 'Hiram Abif'; as it was superseded in 1539 by The Great Bible a window of time opens for dating a Scottish redrafting, by those lodges holding the 'Templar or Roslyn' degrees, of the raising ceremony; probably around mid–16th century.

Sixteenth-century England

Markham (Views: 95) records that Prof G R Elton, a Tudor specialist, wrote to him that 'the second half of the 16th century has been described as an era of great rebuilding, not of churches but of houses and palaces, especially in towns, and the great houses of the slightly later period must have provided quite as much work for masons as did late medieval cathedrals'.

So the work was there, so there must have been mason lodges. Durr (89) says that from the 1580s the English operative masons had developed a 'highly complex proto–trade union'. Throughout the Middle Ages the lodges were based on the work place.

This is indicated, also, by the appearance of Old Charges at this time, Clarke (Charges:76) writing that the earliest post-reformation one is about 1562, and mentioned assemblies. A Masons Company was incorporated at Newcastle (French:181) in 1581. The earliest English evidence of ritual (Carr, comment to Cryer, Makings) is an Old Charges of 1583. The lodge system at that time must have been primitive; French (184) writes that the Old Charges indicate no more than a single admission ceremony, and only one grade, probably Fellow.

Conclusions

1. The second half of the 16th century was in England a time of great rebuilding.
2. Operative mason organisations were clearly present, with primitive grade inductions.

The Elizabethan Age

The reign of Queen Elizabeth, 1558–1603, possibly for the first time, brought 'complete academic freedom' (Jackson, Ros:118), except for Roman Catholics. It was the golden age of the 'English Renaissance', and learning and brilliance flourished. Pope Pius V, enraged about the knowledge being spread to Europe, issued a Bull (Batham:19) denigrating Elizabeth and offering absolution to anyone who even attempted to assassinate her.

Over the English Channel on the Continent, freedom of conscience was non-existent. The Spanish persecution of non–Roman Catholics in the Netherlands brought terror from 1568 to 1579. The French Protestants became caught up in the 'Wars of Religion'. from 1562 to 1598. During that time, despite promises to the contrary, a well-planned Roman Catholic surprise strike against French Huguenots took place on St Bartholomew's Day, 24 August 1572. Three thousand men, women and children were slaughtered in Paris alone, and another 12,000 throughout France. A delighted (Gardner:36), Pope Gregory sent congratulations to the French Court. Such events, says Markham (comment to Batham:36), 'perpetuated a deeply felt fear of Roman Catholicism' amongst the English.

In summing up Masonry's position by the new century; at 1600 England had a sound operative masonry base, but no hint of speculative Masonry. Scotland had an extraordinary extra—the Templar–Roslyn infusion.

Conclusions

1. From about 1550 on was a time of great rebuilding in England, with evidence of the lodge system and of a primitive ritual; the English operative lodge system was in practical use.
2. Elizabeth I's reign, 1558–1603, was marked by academic freedom, with the 'English Renaissance'

resulting, so that some of the ideas and teachings of the ancients, including Christian Gnosticism and many other topics suppressed by Roman Catholicism, could diffuse, if only in the educated classes, throughout the British Isles.

3. By 1600 England had a sound operative masonry base, but no speculative Masonry of any type; Scotland's masonry, at least some of it, had an extraordinary extra—the Templar–Roslyn infusion.

William Schaw—the emergence of Scottish Masonry

In Scotland James VI, king from 1567 to 1625, in 1584 appointed William Schaw Master of Work and General Warden of the Masons. He issued Statutes or ordinances in 1598 and a second set in 1599. He wrote that they were a collection of all the good mason ordinances of the past, but that lodges in general should continue with their old statutes.

Schaw wanted some uniformity. He ruled that when taken an apprentice should be booked and, after showing his worth, 'entered' for at least seven years. Then he had to work as a mason for seven years, he was then eligible to be made a 'brother and fellow in craft' (Stevenson, *Origins*:35). As a fellow he could be a master, although there was no separate ceremony for this. Springett (50) writes that the Statutes 'mark the arrival of the modern type of lodge'. Stevenson (*Origins*:36) finds that a new lodge concept then began, each operative lodge having its own district, jurisdiction and control, and it could co-ordinate with others.

Incorporation of mason lodges with other trades did not suit Scottish masons, but the Schaw Statutes brought a means to form separate lodges. These could meet away from the burghs, where the guild was demanded, even in 'hills and open fields'. Following this, the lodge of Aitchisons's Haven came into the open in 1599, its minutes of that year still existing. It was closely followed by the Lodge of Edinburgh (Mary's Chapel).

Conclusion

1. William Schaw, General Warden of the Masons of Scotland, in 1598 and 1599 issued Statutes which enabled lodges to 'come out'; they did so, many exhibiting nascent Freemasonry.

Scotland—the escalation of nascent Masonry

Like all of the other Scottish lodges then coming out under Schaw's 'territorial' (Stevenson, *Origins*:37) rule, the Lodge of Edinburgh was operative, but it included some non-operatives. The Laird of Auchinleck, for example, was a member in 1600. By 1670 the ancient Lodge of Aberdeen listed its membership as ¼ operatives and ¾ non-operatives, most of the latter being nobles or high grade professionals (Stevenson, *Origins*:202,3). It seems probable that the latter were at least proto-speculatives, and able to conduct separate occasional lodges.

It is thought that the Stuart kings were Masons, seeing something of value to themselves in being so; perhaps it was another means of binding with the noble families. With the kings as nascent Masons, it is further thought, all those who wished to keep in with them followed suit; Masonry was a 'keeping sweet' tool.

It is also thought that some of the 'non-operatives', hearing whispers that Knight Templary was still alive in the great families, and wishing to enter it, knew that some mason lodges practised a form of low grade Templar degrees, and that if those undertaking them were found suitable, watching nobles would bring them into the coveted Templar fold. Hence, another reason for the attendance of gentry and professionals—hopeful candidates. Hence the occasional attendance of nobles—covert talent selectors.

It was precisely at this time that the rapid growth of towns in Scotland was robbing (French:184) the Scottish lodges of their monopoly. The strict old operatives began to fade out.

When they met formally, Scottish operative lodges certainly used ritual. '... it is true that by 1600 in Scotland the Craft had a very distinctive organisation based on the lodge, unique and elaborate symbolic rituals and secrets revolving around the "Mason Word".' (Stewart, comment to Markham, *Origins*:108)

James III, who ruled 1437–1460, is said to have conferred (Baigent, *Blood*:191) upon the Sinclairs, as they came to be known, the hereditary Grand Mastership of Scottish Masonry. They certainly had the same status in later times. Five Scottish lodges, obviously fired up, issued in 1600 or 1601 the first 'St Clair Charter', in support of the Lairds of Roslyn. It stated that these 'hes ever bene patrons and protectors of ws and our privileges' (Stevenson, *Origins*:52). The old St Clair memories must have been strong; perhaps they had been passed down as part of the spoken ritual. It is even just possible that these five lodges had received their ritual from the Roslyn Chapel times, or from later members who had inherited it from that time.

The same document rejected the offer of a Royal Warrant for the association ('Order'), which would have included having King James VI as Grand Master. Again, the unique strength of the Saint Clair family is demonstrated. As an aside: had the five lodges held fire, Scotland would have had a Grand Mastership—and one provable above all doubt—at about 1661. The English position is open to thought.

'H.M. King James VI and I admitted to Lodge Scoon and Perth', in 1601 (GL Scotland Year Book:46). Jones (159) adds that a document records that he was 'entered fellow mason and fellow craft', and describes Scoon as 'ane ancient frie Lodge for entering and passing within ourselves'.

Remember, this Scottish Mason event is 116 years before the English claim to have brought Freemasonry to light with their 1717 Grand Lodge.

It is fairly apparent that James used Schaw's new statutes to make his Mason-making public. It is conjectured that previous Stuarts had been nascent speculatives, but because of the system became so privately.

These Scottish free lodges became 'a major movement' (Knight, Key:300) during the reign of James VI. Macnulty (comment to Stevens, Confes:67) wrote that Scottish non-operatives of the 1600s should be thought of 'as early Freemasons', as is Ashmole in England.

Conclusions

1. Scottish lodges like the Lodges of Edinburgh and Aberdeen included non-operatives; professionals, gentry and nobles: it is possible that some of these men hoped to become Knight Templars, and that by showing themselves engaging in Templar-Roslyn ceremonies, available in many operative lodges, they might be selected; the higher nobles probably did the selecting.
2. Some operative masons still revered the Sinclair family, to the extent in 1600 or 1601 of issuing the 'St Clair Charter' stating their support of them, and that at the great expense of rejecting the offer of a Royal Warrant and the King as a Grand Master; this proves that knew they had a big debt to the Saint Clairs—the Roslyn ceremonies are indicated.
3. King James VI of Scotland in 1601 at the lodge of Scoon and Perth, was 'entered fellow mason and fellow craft' in 'ane ancient frie Lodge for entering and passing within ourselves'; perhaps he was promoting both the Templars and nascent Masonry.
4. One result of the King openly becoming a Mason would have been a pressure on the nobility to copy him; here we find a tangible reason for the Scottish nobility's 'non-operative' showing in operative lodges.
5. Some gentry and professionals may have taken the operative modified Templars degrees in an effort to be accepted as latter-day Templars.
6. During James's reign, 1567–1625, it is known that these Scottish free lodges became a major movement; it is a most reasonable conclusion that nascent Masonry was practised by them.

James VI of Scotland—James I of England—the Bloodline comes to England

In 1603 James VI of Scotland, with a Guise-Lorraine (Baigent, Temp:43) Bloodline, became James I of England. A Protestant, and with a reputation of being a humanist (Knight, Key:328), and politically and religiously tolerant, is it conceivable that amongst the Scottish nobles who accompanied him there were not 'frie masons'? It would be difficult indeed to think that significant elements of the Scottish-born Masonic system did not come with them to London; and in time filtering out.

The Scottish 'gift' would have included lodge ideas and, selectively, some of their information and secrets. Palmer (comment on Stevenson, Confes:72), says that a close examination should be made of the Scots who came as part of James's court, as many must have been active in Masonry. He also includes the court of King Charles I. Roman Catholics, of course, came close to blowing up James and the Parliament.

It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not 'evolve' in or from English operative lodges; it was inserted into some of them. This is in complete agreement with the opinions of almost all current English Masonic writers; they reject the old 'transition' theory. The trouble for them is, in that case, where did speculative Masonry come from? Their second, and real, problem is that they will not accept—some apparently *innately* cannot accept—a Scottish origin.

Baigent (Temp:145) thinks that by the mid-1600s a form of the Scottish lodge system 'had filtered down to England'. Direct proof, of course, is lacking, but, for one, there is the very large growth of copies of the Old Charges, used by the English as a form of warrant. There is also the fact that known English Freemasonry, that is, nascent Freemasonry, near to the Scottish border was Scottish in character.

It can be envisaged that James and his successors would have used Freemasonry to help smooth the way to the, without doubt strongly implanted, Bloodline mission of improving the lot of the ordinary human. Freemasonry can be seen as a subtle way of transferring the essence of their Templar and Masonic obligations into the apperceptions of the English Establishment. It would have also been a subtle way of ‘Stuartising’ the English nobility.

Sir Francis Bacon, 1661–1726, was a towering English figure of this time. He held high office under James I, and had many prominent Rosicrucian friends, including Robert Fludd, who helped produce the King James Bible of 1611. His friends included Voltaire and William Schaw, and some think (Knight, Key:311–12) that he was a Freemason. He advanced science and society. One of his books was a precursor of the later US Constitution. Sir Francis Bacon: his traditional status as a member of Freemasonry should not be ignored. He could have had an input to the newly arrived Scottish nascent Freemasonry.

Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the ‘ancient frie Lodge’ of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than most English have ever allowed. His membership must have been part of the King’s grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not ‘evolve’ from English operative lodges; it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Rosicrucianism

In 1614 *Fama Fraternitatis Rosae Crucis* or *The Discovery of the Fraternity of the Most Laudable Order of the Rosy Cross* appeared. It was the first of three pivotal ‘Rosicrucian’ books to emerge in Protestant Europe. A secret brotherhood was spoken of and a forecast of a new coming of age of enlightenment made, a ‘golden age’ for humanity. The message was hermetic and anti-Papist.

The central character, ‘Kristian Rozencreutz’, was said to be entombed. This was enshrined as ‘The Legend of the Tomb’, one much ‘revered’ (Jones:117) by Rosicrucians. With him in the vault were many secrets, so that, if after hundreds of years the light of knowledge should go out, it could help be rekindled with its reopening. It was indeed reopened once, it is here concluded, but sealed again. ‘Kristian’ was illustrated in Templar apparel.

Rosicrucianism needed no organisation, no secret cells; it was an idea, and a positive one. As such it spread itself. Its thinking was cross-border internationally minded. Rosicrucianism became the banner of Protestant Europe; even Martin Luther had a Rosy Cross incorporated (Gardner:308) in his seal. The movement grew as learned men, hermetic thinkers and alchemists flocked to associate themselves with it. The 17th century became the Age of Reason. Its ideals of fraternity, equality and liberty were destined to influence the American and French Revolutions.

The liberal drive of the Rosicrucian movement reverberates with the thinking passed down from ancient Christianity. The central detail of ‘Kristian Rozencreutz’ reads like an allegory of the entombment of Jesus together with records. It is likely that Sion—whose existence, recall, authentic contemporary documents confirm—ever anxious that its great secrets be preserved and passed on, was the author of Rosicrucianism. There can be little doubt; the symbolic focal point of it all, and Sion’s key sign and responsibility, was the rosy cross. It was even the very name used.

Conclusions

1. 1614 marked in Protestant Europe the beginning of the issue of Rosicrucian books, decrying the Papacy, and in allegorical fashion calling for a new drive for thinking and science, predicting a new, golden, age for mankind; this was a drive to get Europe a liberal society, only possible by outmanoeuvring the Roman Catholic Church.
2. The work said that, against the possible eradication of knowledge in Europe, there was a store of great knowledge entombed with a ‘Kristian Rozencreutz’, which is easily ‘Christ of the Rosy Cross’, in a secret vault; the supposition that this was a reference to the tomb of Jesus is a strong one.
3. Rosicrucianism sparked an explosion of learning in Europe; the proposition that Sion was behind it, that Sion was trying another way to get its aims carried out, cannot be ignored.

Roman Catholicism strikes—the Thirty Year's War

In 1613 Frederick, Count of Palatine, married Elizabeth Stuart, daughter of James I. With the release of hermetic ideals into Europe Frederick wanted political and religious reform. He became the King of Bohemia in 1617. The new Rosicrucian movement swirled around his court.

A freedom of knowledge movement was the last thing Roman Catholicism wanted. Fearing for its great power the Roman Catholic Church in 1618 began the Thirty Years War in central Europe, the cruellest before the 20th century. It came close to exterminating Continental Protestantism.

Germany and central Europe were in ruins, and death stalked its peoples. Johann Andrea, thought by some (Baigent, Blood:145) to have been behind the Rosicrucian books, took charge of getting Protestant intellectuals out of the holocaust. He created a network of secret societies known as the 'Christian Unions' (Baigent, Blood:147). Their purpose was to 'preserve threatened knowledge', including recent scientific discoveries deemed heretical. Again, the hand of Sion can be postulated.

Conclusions

1. The advent of Rosicrucianism and the prospect of whole societies gaining the light of knowledge and the likely spread of Protestantism was too much for Roman Catholicism; following past policy it inflamed a war which saw great slaughter.
2. 'Christian Unions' were formed to get intellectuals secretly out of Europe; the opportunity to spread the idea of intellectual freedom elsewhere was enlarged.
3. The Thirty Years War may well have increased the postulated drive to strengthen and enlarge nascent Freemasonry, in a largely cellular, little record keeping and invisible form, in Great Britain.

Compagnie du Saint-Sacrement

Just as Rosicrucianism appeared threatened, a secret organisation, the Compagnie du Saint-Sacrement, came into being, this time in France. Probably formed under the auspices of Gaston d' Orleans in 1627–29, who hoped to be French king (Baigent, Blood:179), its top men are still not known. Highly efficient, using secret cells and posing as Catholics, but believing in a decent, free, society, it infiltrated high positions and had partial control of the French government (Baigent, Blood:160–1) by the mid-17th century. Its organisation seems like a highly efficient form of early Freemasonry, but one operating in hostile territory. Above all, if Sion was its creator, as seems probable, it demonstrates the great power and drive of that organisation.

Baigent (Blood:179) thinks that the Compagnie du Saint-Sacrement was a facade of Sion. It is of note that one of its front-founders had a descended relative, Fenlon, who greatly influenced Ramsay's 'Oration' (Baigent, Temp:186) of 1736, thereby influencing Freemasonry's path.

Conclusions

1. With Rosicrucianism in Europe under threat simply due to exterminations, a new group, the Compagnie, secret and highly organised, with the aim of infiltrating Catholic France, came into being; once more the hand of Sion was probably present, if so again showing its power, tenacity and versatility.
2. The probable power and ability of Sion, as indicated in Europe in the early and mid-17th century, underlines the proposition that it would have had little trouble guiding and assisting the growth of another of its arms, nascent Scottish and Scottish–Stuart Freemasonry in England.

Refugee Rosicrucians in England

From the 1620s on, 'Christian Union' German refugees began arriving in England, also a haven for those fleeing the brutish Inquisition. Scholars, neo-scientists, philosophers and thinkers flocked in by the thousand. There is little doubt that Sion members were included. Under James I's tolerance they were free to do as they wished. There were, of course, many charlatans; but the great thrust was towards enlightenment.

These refugee Rosicrucians became linked (Gardner:312) with the precursor of the Royal Society, possibly formed in 1645, and also the Scottish nascent Freemasonry circulating in England. Known Masons in England at this time are pitifully small in number, but records (Gardner:147) show that some of the continental Rosicrucians became intimate friends of Robert Moray and Elias Ashmole.

Many learned men in England were enthused by the Rosicrucianism international vitality. Copies of its books were available in Latin. The first English-language edition of the Fama, however, had to wait until 1652. Overall, Baigent (Temp:145) thinks, Rosicrucians invigorated 'speculative' Freemasonry. One arm

of Sion could well have been helping another.

Conclusions

1. Refugee Continental Rosicrucians and similar from the 1620s on brought to England a fresh and invigorating spirit of border-crossing freedom and learning; the stage was being made easier for Freemasonry to develop and spread the message of a better society to British middle and lower classes.
2. Refugee Rosicrucians helped invigorate the nascent Royal Society and, it is almost certain, nascent Freemasonry; if so, Freemasonry's growth must have been boosted by this injection.

Charles I's liberalism comes up against English bigotry

Charles I, of the Bloodline, coming to the English throne in 1625 found himself caught in social upheaval, with the Puritan movement challenging the marginally more tolerant Church of England. Although probably trying to make moves right for the realm, Charles managed to upset vested interests. Those interests later wrote the history most of whose latter-day products still condemn him.

Another view, however, is that Charles found the English parliament wrangling over territories and religions and clocking up a huge debt; in fact Charles managed to balance the national budget for the first time in centuries. However, the dogmatic Puritans were on the rise. The Anglican Church, up to then, had been 'positively antagonistic towards anyone who dared to question its doctrine' (Gardner:313). But the Puritans were worse. Rosicrucianism suffered under them—it had to go underground (Gardner:218,9). Following the European practice, leaders formed an 'Invisible College'.

Spain was threatening England again; to gain France's support in an unequal match Charles I married the French king's daughter. But she was a Catholic. English Puritanism was now in the ascendancy, and full of self-righteousness. It did not like Charles's liberalism, and the Catholic marriage gave it the rationalisation needed to move. In 1642, under the banner of their parliament, the highly bigoted Puritans accused Charles of many things and rose in arms. The bloody English Civil War followed. Defeating the Royalists in 1646, they gained absolute power. In 1649 they had the hapless Charles beheaded.

Conclusions

1. The liberal views of Charles I were pitted against a new antagonist, Puritan bigotry; the wisdom of Sion having several arms in England, if indeed it did, including a nascent Freemasonry in England, was again shown.
2. Charles I badly misjudged the power of Puritanism when he decided to marry a Catholic; England paid for it by having a bloody civil war which suppressed liberalism, particularly religious; Charles paid for it with his head, and nascent Freemasonry may well have had to melt into secret cells.

Early and mid-17th-century Freemasonry in England

The nascent Freemasonry which the Scots were doubtless practicing, and which almost certainly was brought to England, has merits often not understood. Consider: while men in Great Britain were being exhorted by Masonry to study the secrets of nature, in 1632 the Roman Church almost burnt a man who had studied them—Galileo—and put him in house arrest for the rest of his life.

The earliest known initiate in England, at Newcastle-on-Tyne, was Sir Robert Moray. A Scotsman, he was initiated by some travelling speculative occasional lodge extension of a Scottish lodge, The Lodge of Edinburgh. It was in 1641. He was Quartermaster General in the Army of Scotland. He was a renown Rosicrucian, a founder of the Royal Society, rose to high office and became an adviser to Charles II. This also the first known time a purely speculative group—an 'occasional lodge'—is known to have acted; speculative Masonry had matured to the point where it did not have to operate in an operative lodge. Proto-Freemasonry was in being.

The Ashmole business has to be the most overworked English historic Masonic fragment by English Masonic promulgators. Suffice to notice that in 1646, at an up-country location, one Elias Ashmole, well positioned and educated, was made a 'Free-Mason'. It was undoubtedly proto-Freemasonry. It seems that the making was not done by a permanently stationed full lodge but by a group of transients. Caught up in the English Civil War Ashmole nevertheless gained high postings.

Markham (comment on Stevenson, Confes:69) is of the opinion that, because of lodges known to be old possessing renditions of the Old Charges, in 17th-century England 'occasional lodges' were the exception rather than the rule. The point he misses here is that all occasional lodges would have worked from a base, the 'regular' lodge, which was validated by its possession of an Old Charges. But in those times of poor roads, poor communications, parochialism, war and threat of war, it would have been much easier—

probably often necessary—to conduct Masonic inductions and grade-risings with small, detached, groups. All that would be necessary would be to have a copy on hand of the base lodge's thaumaturgic material mandate, its Old Charges. This was certainly the Continental case, and Continental Masonry was Scottish; as was 'English' Masonry, as this thesis endeavours to demonstrate.

Following the defeat of the Royalists, Cromwell created a parliamentary republic or 'Commonwealth' in 1649. Cromwell made himself 'Lord Protector' in 1653, tantamount to kingship, and used terror to gain his way. Dying in 1658, the Stuart monarchy, in the person of Charles II, was later restored to the throne.

There is a school of thought, far from demonstrated, and on the face of it unlikely in the light of the gulf between Puritanism and liberalism, that this English republic was a first fruit of the Sion-Templar-Rosicrucian and Masonic message.

The use of entirely speculative occasional lodges, first recorded for a Scottish lodge, and in 1641, separated from the only known lodges with speculatives up till then, operative lodges, indicates that proto-Freemasonry was in being.

The fourth step had been taken.

Conclusions

1. The earliest known initiation in England into some form of Freemasonry was in 1641; it can be argued that lack of previous records indicates that nascent Freemasonry, here claimed to have been brought to England by James I, was secretive—or its records lost during various catastrophes and deliberate burnings.
2. The earliest known initiation in England, of Sir Robert Moray in 1641, was of a Scotsman, and by an occasional lodge of a Scottish lodge; at the very least this demonstrates that Scottish proto-Freemasonry was in being, and that it operated in England
3. The first known initiation of an Englishman in England, and by an English occasional lodge, a proto-Masonic body, was of Elias Ashmole in the country in 1646; it is impossible to believe that he was really the first, but was just the first known:
 - (1) The full lodge and those who initiated him predated him, and even if some had been initiated by a Scottish lodge the probability is high that some must have been natively initiated.
 - (2) It is difficult indeed to believe that the lodge which initiated Ashmole was the only English lodge in being, or, indeed, that others had not predated it and those others.
 - (3) Ashmole was a great diarist, and by reason of his rare talents his diary survives; it is reasonable to think that almost all other initiated men did not keep a daily diary, or, if they did, it was long since lost.
4. In 17th-century England and Scotland, still trammelled by poor roads, poor communications, parochialism, war and the threat of war, no doubt together with a dearth of suitable large meeting places, the perfect practical way of dealing with such handicaps would be by occasional lodges—small, semi-detached groups—always having a mother, home or base lodge; all they would need was for one of their number to have present a copy of their lodge's Old Charges.
 - (1) Such groups, also, could have ever-varying membership, including being composed of members of different lodges; and here, of course, another need for secret signs, grips and tokens becomes apparent.
5. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.

The Royal Society, Charles II and Freemasonry

Organised about 1645, the Royal Society was the world's first science fellowship. Founded by Rosicrucian-type men, men of international thinking, at times it found that it had to be invisible. Its earlier years were always closely associated with speculative Masonry. The Society was chartered in 1660 by Charles II upon the Stuart Restoration.

Charles II, King from 1660 to 1685, reformed the Church of England. He tried hard to get the English Establishment to accept religious toleration, including of Jews and Roman Catholics. To help underline the latter he married a Catholic; Parliament seized upon this and disparaged him as a Roman Catholic.

Again, the old but continuous push via various movements, now openly and strongly including Freemasonry, can be strongly argued. It is of interest to note that in 1985 Jackson (129), studying the two groups, Rosicrucianism and Freemasonry, drew the conclusion that they 'had a common ancestry'.

Wren was an early member of the Royal Society. Baigent (Blood:148) comments that ‘Virtually all the Royal Society’s founder members were Freemasons’. He (Temp:145) is also of the opinion that Rosicrucianism, the Royal Society and Freemasonry not only overlapped, but were virtually ‘indistinguishable’ from one another. Newman (38) thinks that the Royal Society provided a ‘ready-made fulcrum for the devising and fashioning of future Masonic prose, concept and development’.

It is at this heady time, with new philosophies and sciences bursting into flower, that the beginning of true speculative Freemasonry can be ascribed. The key authors must have been members of the Royal Society. The Patron, if this inquiry’s salencies are reasonably correct, had to be the newly restored king, Charles II. Masonry was part of his House’s concerns. Freemasonry was by now obviously observed to be a good carrier of the Bloodline’s better society message; plus good for the Stuart image.

Not only did Charles II charter the Royal Society in 1660, he may well have asked it to improve Masonry’s better society message-proselyting abilities. It can be envisaged that this was completed, in a primitive but sufficient form, by about 1665. Now, the starting date for this? Recalling that Sir Christopher Wren was reputed to have been made Grand Master in 1667, let the final leap be made—Wren was almost certainly the inaugural Grand Master. 1667. So there it is.

There is not even a shred of documentary proof. Lots of little pieces, however, fit. Note, also, Freemasonry’s emphasis on science and learning. It is of interest, too, to recall how after Charles had been deposed he and his court in France used Freemasonry, again upgraded, to promote brilliantly this time his own personal cause’s message; that sort of thinking could not have sprung so well formed out of nowhere.

Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry into extended philosophy, ritual and ceremony, still primitive but sufficient, to bring about true speculative Freemasonry. Finished about 1665 and organised by 1667, the most talented mason in England, Sir Christopher Wren, became the Order’s first Grand Master.

Freemasonry’s origin and forming: the fifth and final step had been taken.

Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I’s acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order’s first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Tomb recording

It was about this time that Sion found a way to map precisely the Tomb of Jesus by using paintings. This was unknowingly uncovered by Baigent et al in *The Holy Blood* and proven in minute detail, beyond any possible doubt at all, by Andrews and Schellenberger in *The Tomb of God*. Nicholas Poussin, 1594–1665, for example painted a number of pictures of the ‘Arcadian Shepherds’ type, notably ‘Les Bergers d’Arcadie’, 1647, which gives glimpses of Mount Cardou, a mysterious tomb, plus a probable secret Sion sign, that of a pointing finger. The point is that the picture’s composition is built on a hidden geometry. Some of the work of other contemporary painters, including David Teniers the younger, René d’Anjou and Il Guercino (ibid:225–283), also, indisputably, incorporates exactly the same hidden geometry. The mapping is done by geometrical lines and points, which are transferable from one artist to another; it is also found in two mysterious documents discovered much later at Rennes-le-Chateau.

Concomitantly, the point sign is much employed in higher Masonic degrees, as well as a Craft festive board sign. Whether or not this sign is hermetic and of Sion—and a study of paintings by such artists, and of photos of alleged recent Sion leaders and their surrounds, strongly indicates that it is—those constitutions which now allow it to be used when non-Masons are present seems to demonstrate the distance they have travelled from the Landmarks Masons undoubtedly were given, and which they

undoubtedly swore never to alter, so long ago.

Conclusions

1. In the 17th-century Sion, or its equivalent, devised a geometrical mapping scheme which, upon translation, gives the precise site of the, at least deemed, tomb of Jesus, and had it employed in the composition of many famous paintings;
2. The pointing finger is almost certainly a Sion sign, one which must have almost certainly been given to Higher degree Masonry; its filtering down and degradation in current Masonry seems to be an example of the breaking of old oaths, as well as of innovation, by successive generations of Freemasons.

Later 17th-century English Freemasonry

The first record of an 'Acception' or 'accepted' mason, non-operative, being received in the London Mason's Company occurs in 1650 (French:185). The Acception was a kind of club (French:187) formed under the aegis of the Company.

Dyer (22) is of the opinion that speculative Freemasonry was 'widely spread' in England in the middle 1600s. Cryer (comment to Stevenson, Conf: 65) wrote that 'it was clear' that there was a 'fully speculative' lodge at Chester at about 1660. In contrast, Batham (comment to Markham, Origins:147) states that there is no 'primary evidence' of the existence in England of a non-operative lodge earlier than the 18th century. Markham (Views:112) agrees, saying there is 'no trace' before the end of the century. What is a trace? Knight (Mes:46) finds of this Freemasonry—and it happens to be a characteristic of the whole Sion–Stuart liberalisation drive—that it appears to have been of a 'democratic and republican' nature.

The *Harleian* Old Charges of about 1670, probably from London (Dyer:140), gives articles related to apprentices, whereas previously only fellows and masters had been dealt with. With its references to 'several words and signs' there is a suggestion of more than one ceremony.

In 1665 the Great Plague ravaged London. Two thirds of the population fled and one fifth died. The operative masonry systems began to lose their grip. Then, in 1666, the Great Fire struck. Eighty percent of London was razed. An Act was passed in the following year to ensure that all new building be of stone. Regulations on masons were dropped. Masons flocked in, including from Europe. Forty years were needed to rebuild. Dawson (comment to Markham, Origins:159) thinks that lodges were set up to provide a venue for 'relaxation'.

The Act of Toleration of 1689 eased religious restrictions on foreigners and dissenters—but not on Roman Catholicism, the perceived cruel dictator waiting to regain power. This Act seems to have paved the way for the later new English speculative Grand Lodge to also display religious tolerance.

Conclusions

1. There is argument as to whether or not a form of Freemasonry was present in later 17th-century England, but if this paper's developments are right, it was; Scottish formulated and Rosicrucian–Royal Society–Sion developed, it was helping the more modest levels of society to visualise, and assist in bringing about, the age-old aim of social liberalism.
2. The Great Plague of 1665 and the Great Fire of London, 1666, with all rebuilding to be done in stone, contributed to a breaking down of the strict old operative masons organisations, with foreign masons coming in; this could well have been a time favourable to speculative lodge development.

The London Company

There were undoubtedly Mason Companies in London up to the downfall of the Church in 1530 (Markham, View:81). With a much older tradition of doing this, the Company's first extant record of non-operatives—three liverymen in 1663—is of 'making masons' for payment.

In the mid-16th century non-operatives began entering in numbers. There was a steep fee to pay. To cut through various possible reasons it is about certain that most were just directly self-seeking—being an accepted member of the Company was a 'passport to civic honours' (Jones:73). They gained the company's 'livery'. Liverymen were freemen of the city, and as such could vote for the Mayor and city officers. In those times enfranchisement was a rather rare and enviable status. Ashmole writes in his diary that he visited the Company's Acception Lodge in 1682—as a 'Senior fellow'—which must mean that he had been given a second degree earlier.

Conclusions

1. The old London Company of Masons was now accepting non-operatives in numbers, these apparently joining to become liverymen, which gave them civic privileges; nevertheless a system of non-operative 'clubs', different from operative lodges with a few non-operatives, was growing, capable of providing a sound London base for some speculative lodges.

Ever-adapting Sion

Sion appears to have kept increasing or changing its arms. Doubtlessly these were primarily concerned with the keeping of its monumental aims and secrets, until such time as they could be revealed—obviously always centuries ahead. They helped ensure that they would be transmitted on. The better society aim must have always been to the fore.

Without proceeding to validatory exhibits, examples of these strongly appear to include in France the *Compagnie du Saint-Sacrement*, c 1627 (Baigent, Blood:179), and *Heiron du Val d'Or*, c 1873 (Baigent, Blood:150), and in England the Gentlemen's Club of Spalding in the early 1700s (Baigent Blood:206).

Conclusion

1. If the signs are correctly read, Baigent's examples of Sion groups are yet a further example of Sion's drive.

Seventeenth-century Scotland and Masonry

Cromwell, 'Protector' of his English Commonwealth, invaded Scotland with puritanical savagery. In 1650 his troops looted and burned Roslyn Castle, with most of its ancient 'great library' (Brydon:4) being destroyed. For unknown reasons, however, Roslyn Chapel was unharmed. Perhaps it was because it bore none of the Roman Catholic motifs, and was, in its own way, an obvious great work of art. Perhaps, also, Sion was at work.

A record of the Lodge of Aberdeen, 1670, indicates that more than half its members were non-operatives (Lyon: 420), including earls, lairds and gentry. Although its early records were lost in a fire the lodge claims it was founded in 1541.

The *Edinburgh Register House MS*, bearing the date 1696, probably dates back to the 1660s (Jackson, Ros:129). It has brief rituals of the admission of apprentices and fellows, of 'passing' and of the Fellow Craft degree, two full degrees in all—Entered Apprentice, and Fellow Craft or Master. It includes an obligation on the VSL, secrets and a banquet afterwards. Poole (comment on Allan:155) remarks that the wording indicates 'the whole catechism, once operative, had passed to the non-operatives.

Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

The advances of Scottish Masonry by the early 17th century

Study of what seems to have emerged from this inquiry as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests the following advances in Scotland.

The beginning was at Kilwinning in 1314, when Templar degrees were passed on to Scottish nobles.

There was non-operative Masonry. Here, men who were not architects, stone-cutters or builders joined lodges or similar groups of men who were. They would join for any number of reasons and a great number have been put forward in the literature. These include being the owner of the building or his agent, for commercial reasons, for convivial purposes, curiosity or for learning reasons.

Recent Scottish scholarship (refer particularly to Stevenson) has shown undoubted fusion between Scottish Freemasonry and operative lodges. The case made here is that the building of Roslyn Chapel saw

the necessity of introducing the lowest grades, plus the Secret Vault, of the Templar degree system into certain operative masons; and perhaps whole lodges. If this is the case then it is certainly correct that the birthplace of speculative Freemasonry was Scotland.

Speculative Masonry did not, as it was once always thought, come about by a natural transition or evolution from an operative to a speculative stage. Rather, it was deliberately injected into operative masonry by another power. This was into what were doubtlessly at first a few specific lodges at Roslyn. It appears that once the speculative element had caught and held in certain lodges, its undoubtedly rather sparse nature could well have been from time to time upgraded.

The upgrading was probably by the greatest institution in Scotland, the Order of Knights Templar. The Order of Knights Templar was being religiously kept alive, not as a make-out group but by an unbroken line from Bannockburn. They had their great honour, their fight against their assailant, Roman Catholicism, and their great lands, as enormously powerful driving forces. This upgrading would have been for good reasons. After a while it would have been realised that the embryonic speculative Masonry was capable of spreading at least the morals of a better society to the commons. It would also have been seen as a useful first and testing stage for potential Templars.

The other projected reason is that the Stuart Kings are postulated as members of nascent Masonry, as a useful family involvement; this was made clear after Schaw's Statutes, which saw James VI openly become a Mason. The noble families would naturally follow his lead. The operative and semi-operative lodges would have been creatures of the game.

In Templar courts the 'genuine' secrets would have been communicated, the higher only to a few. This would have and must still include, in probable rising order:

- a. The 'good society' message.
- b. Its ultimate source, Jesus.
- c. The information that Jesus was a man, not part of a godhead.
- d. The information that Jesus did not die on the cross and that there is no resurrection of the body.
- e. The existence of the Temple Mount documents and the Roslyn Chapel secret vault.
- f. The site of Jesus's tomb.

Stewart (comment to Stevenson Confes:73) writes that 'The persistent worry in my mind is that I cannot see how or why enlightened men would be attracted to, and retain an interest in mere builders' initiation ceremonies which is all that Dr Stevenson's purely Scottish evidence amounts to.'

The answer, it is thought, is twofold. First, it is postulated that the Stuarts had adopted Masonry as a good thing for the family fortunes; the gentry and nobles did the usual genuflecting and copied.

Secondly, it could be that some of the professionals, gentry and lower nobles, knowing of the existence of the Templar Order, and wishing to be admitted, were told that they would have to begin at the first step, an initiation. For some, perhaps, it was only available in operative or semi-operative lodges. Perhaps one had to prove oneself at a lower level first. This would explain why Stevenson found that large numbers of such upper class men only attended one or a few meetings of operative lodges, then left.

The answer to the question which vexes so many, then—Why did the nobility enter humble mason lodges? The upper classes were probably courting the King; and it may have been the first step to admission to the Scottish Order of Knight Templary.

Conclusions

1. Study of what seems to have emerged as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests that it was prefaced with Templars giving degrees to Scottish nobles before Bannockburn, low Templar degrees were given to Roslyn Chapel masons to seal their lips, then the operative lodges with those degrees were used as an entrance to Scottish Templary, which probably upgraded the lodge ceremonies.
2. The question 'Why did nobles and enlightened men join the relatively humble stonemason lodges, with sparse ritual?'; if this thesis is correct: to please Stuart kings and, perhaps, to obtain the lowest Templar degrees, which they hoped would qualify them for membership of latter-day Scottish Templary.
3. The English now say that their Freemasonry did not come from their operative lodges—in which case, it is to be asked, where did it come from?
 - (1) The answer which has emerged in this examination must be considered to provide the Occam solution.

Late 17th-century Freemasonry in England

It was in 1686 that Dr Robert Plot published his renowned *Natural History of Staffordshire*. In it he mentions Masonry, writing of persons of eminent status seeking 'Fellowship', as 'accepted' masons in operative lodges. He speaks of 'a meeting or lodg as they term in some places' (Pick:47), and of 'the Custom spread more or less all over the Nation'. There can be no doubt, therefore, that an early form of Freemasonry was spread over England.

It is 'widely acknowledge' (Baigent,Temp:176) that the 'higher' degrees came from France, having 'originated' in Jacobite Freemasonry. It is here contended that they had been in Britain all along; although doubtless many had been extended and polished in France. The beginning of the Scottish origin can be referred back to the Roslyn Chapel-building times, probably added to occasionally.

Altogether, as witnessed by Plot, there was a building enthusiasm for Masonry. The postulated Royal Society input, to make a truly speculative Freemasonry by about 1665, must have been taking a grip by now. Its diffusion from London, particularly in the face of the usual entrenched custom, must have been slow. But it was probably sure. This must have been a growing phenomenon over the latter part of the 17th century.

Conclusions

1. In 1686 Dr Plot wrote of eminent persons, called 'accepted' masons, being in operative lodges and holding meetings 'all over the Nation'; as this paper has evolved this is, far from being strange, merely a confirmation of all the developments noted or postulated so far. Why did they join?; it is suggested that one reason was for important-feeling locals to show allegiance to the House of Stuart, hoping thus for favours from the local Royal representative.
2. Traces of Higher degrees in Britain are thin, but it is widely thought that they originated in France, with the 'Jacobites'; this paper indicates that they originated in Scotland, and upon the Stuart exile taken to France and there enlarged and polished.
3. The expulsion of James II by the English establishment in 1687, and his exile in France, was to cause an enormous taking up of Masonry on the Continent.

Liberalism—its incompatibility with the English Establishment—the Stuarts ousted

The new professional and mercantile classes in England, rising in the 1670s, encouraged religious diversity and freethinking.

Charles II, King of England 1685–1688, appears to have become a Roman Catholic. Whether this was a cover, as was often used earlier by Bloodline families, is now most difficult to determine. One factor, probably, was that his Scottish highland subjects were still Catholics. But overall it has to be recalled that the 'official' histories of the time are clouded by prejudice and ignorance.

However, one must think that the Sion message must have been emphatically made known to James. Gardner (32) claims that 'ordinary people' welcomed him, because of the religious liberty he brought. Indeed, Gardner (324) claims that James II was the 'most religiously tolerant king in the history of Britain'. He issued the written 'Declaration for Liberty of Conscience' 4 April 1687, proposing the ideal of religious tolerance for all. He declared, for example, that henceforth people were no longer forced to attend church every Sunday. They did not have to take communion, or 'conform' in any way. He wrote 'we do freely give them leave to meet and serve God after their own way and manner'. The Church of England, the current religious power, was, of course, outraged.

The English Parliament was 'infuriated' (Gardner:325) that James II had allowed tolerance of Presbyterians, Catholics, Jews, Quakers and others. This was the last straw to his having married a Catholic; in 1687 he was deposed. Seeking exile in France, James and his descendants hoped and planned for the regaining of the throne.

In 1688 William of Orange, whose wife was the daughter of James II, and both Protestants, was brought in. The Divine Right of Monarchs was abolished, and the Anglican Church became a subordinate part of the State. Parliament ruled; one way or another, the freer society seemed a little closer.

Conclusions

1. The rise of the middle class in the last quarter of the 17th century, with many seeking to better themselves, must have made Masonry attractive, and reasonably popular.
2. Due to James II's bad reports it is difficult to gain a clear picture of his aims, but he offered and proclaimed complete religious freedom, which outraged powerful vested interests; this paper's developments indicate that the age-old Bloodline, guided by Sion, was at work.

3. William of Orange's taking of the English throne saw much power stripped from it, taken over by the Establishment's parliament.

Jacobite Freemasonry in France

In France the Jacobites, as the Stuart supporters were known, made Freemasonry one of their arms, and developed it accordingly and well, particularly looking at the Higher degrees. Back in England the old Catholic, Anglican or Anglo-Catholic landowners sympathised with the Stuarts. Some have concluded that the English Masonry of the time continued to be that of the Stuart times, now referred to as Jacobean, although remaining 'studiously aloof' (Baigent,Temp:173) from politics.

Baigent quotes McLynn, *The Jacobites*, 40, saying 'There is no question but that the Jacobites had a crucial influence on the development of Freemasonry—to such an extent, indeed, that later witnesses went so far as to describe Freemasonry as a gigantic Jacobite conspiracy.' 'Abroad', notes Baigent (Temp:174) 'most of the Jacobite leaders . . . were not only Freemasons, but also instrumental in the dissemination of Freemasonry throughout Europe.'

Conclusions

1. From 1687 on, the Jacobites in France developed Masonry as a tool for their cause; in this way Masonry received a boost.
2. The Jacobites spread Masonry over the Continent; the basic Masonic messages were able to reach more and more people.
3. In England the Scots had gone but London and urban Masonry remained Rosicrucian—Royal Society—developed Scottish; the basic 'better society' message must have continued.

Sir Christopher Wren

Christopher Wren, 1632–1723, was once acknowledged by the English Grand Lodge as a Freemason, but that Grand Lodge's custom now is to remain silent or to deny it; he perhaps causes problems. Ward, 1921, of the older school, says that it is 'operative tradition that unquestionably he was a Freemason' (168). He also credits Dr James Anderson's statement of 1738: 'And after the rebellion was over—A.D. 1716—the few Lodges at London, finding themselves neglected by Christopher Wren, thought fit to cement under a Grand Master as the centre of union at harmony.'

The point here not touched was that in 1716 Wren was 85 years old. Anderson stated Wren was the Grand Master for nearly fifty years. Ward credits the Anderson statement on Wren's Freemasonry on the ground that if the rest of the recent founding history of the 1717 Grand Lodges is to be accepted, so must this. He also thinks that Anderson could not have gotten away with such a gross error, seeing that Wren had only then died recently. The 'nearly 50 year' timing has Wren being made Grand Master in 1667, perhaps being initiated about 1660; this puts his Masonry nicely between Ashmole and Plot.

Let thought be applied to what Wren was theoretically Grand Master of. Substance?—operative, semi-operative and speculative—the lot. Their affiliation?—about none. Area?—It is thought that the easiest position is the actual one; theoretically of all England, but in fact of the London region and its main tributaries, thereafter trailing off.

Ward (168) also records the London operative's position. The St Paul's Guild, from which they were derived, they claimed, was established in 1673. It gave a 'journey warrant' to a lodge of the fourth degree and began preparations for the rebuilding of St Paul's. Wren is said to have been made an 'Arch Guild Initiative' in 1649. There is no direct evidence of this operative information, but it is a fact that in 1710 Anderson became their Chaplain, and must have known. As the operative group was faltering he had suggested that it admit non-operatives. These, the operatives said, had included Desaguliers, Sayer and Payne. They met, they said, at the Goose and Gridiron.

Baigent (Temp:280), notes that John Arbury, a friend of Ashmole, wrote a memo that Wren was initiated into a degree at St Paul's on 18th May 1691. Pick (70) notes that the famed William Preston 'asserted' in 1772 that Wren attended the 'Original No.1' lodge, almost certainly connected with St Paul's Cathedral. Preston added that Wren had presented the lodge with three candlesticks 'presented to this lodge by its worthy Master, Sir Christopher Wren'. Inscribed, they still exist.

Wren was a founder of the Royal Society and a prominent Rosicrucian. It can be assumed that he played a considerable role in forwarding Sion's aims. As England's leading architect and builder, and as control had to be kept over a mass of foreign masons, the developments in this study cry out that Wren would have been a Freemason; and a Grand Master. In the face of the evidence found—and there is more—deference

to the present English Grand Lodge's diffidence about Wren could well be overcome.

But overall rides the deduction that the Rosicrucian–Royal Society formed Freemasonry, by enhancing Scottish proto-Masonry. And that Wren was probably its first Grand Master.

All things Scottish in England at that time were, and appear still to be, put down with the term 'Jacobite'. It is here asserted that Wren represented the last and best of the old Rosicrucian–enhanced Scottish Masonic tradition.

Conclusions

1. It is concluded the Sir Christopher Wren was a Freemason.
2. It is probable that Wren was the first Grand Master of the Charles II–Royal Society Masonry–Masonic aggregation.
3. The current English Grand Lodge position is to deny that Wren was a Mason, or shy away from the topic; this paper's work brings the conclusion that Wren is denied because:
 - (1) The acknowledgment of Wren and his Grand Mastership would diminish the English Grand Lodge's current situation of being the first, the 'premier' Grand Lodge of the world.
 - (2) It would bring closer that day when Scotland, not England, is acknowledged to be the source of Freemasonry.

The 1689 Jacobite uprising

The first Jacobite uprising occurred in 1689, under Viscount Graham of Claverhouse of Scotland, known there (Gardner:327,8) as Grand Master (Baigent, Temp:165) of the Knights Templar in Scotland. Killed on the field of battle, Claverhouse was found to be wearing an ancient jewel, the 'Grand Cross of the Order of the Temple', dated from before 1307.

The rising was bloodily put down; for example, all of the MacDonald clan who could be found were slaughtered in 1692 at Glencoe, including pregnant women.

Conclusion

1. The ancient top Templar jewel worn by Claverhouse in 1698 is a powerful support of the theory that the Templar line was kept going in Scotland; it could have, at any time, for example, made sure that the current Masonic usages were correct.

Late 18th-century—early 19th-century—operative England

Pick and Knight (51–2) record that the Alnwick operative lodge, of Northumberland, with a 1701 code of rules, Old Charges and extant minutes from 1703, has the only known records of a pre-1717 operative lodge. In 1708 the lodge describes the essential ceremonial dress as being of 'apron and common square'.

A lodge at Stalwell (now Industry 48), has records going back to only 1725 but with a much earlier traditional history. It gained a Grand Lodge warrant in 1735—and was still doing operative business 'nearly twenty years later'. It is 'the only instance of an English operative lodge serving in speculative form'.

Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative–speculative membership; this proves that such lodges, as noted by Plot, existed in England.

1714—the arrival of Hanoverianism

Queen Anne, second daughter of James II, ascended to the throne in 1702. England used her to force the union of Scotland with England in 1707, of course to the Scottish disadvantage. Support for the Stuarts was strong in those areas most in need of the reforms they apparently offered, the poor and rural areas. In 1708 James Edward Stuart, son of James II, arrived in Scotland, but trepidation called off an invasion, which could have succeeded.

With no issue the Stuarts were ignored and the Hanoverian House was asked to England; becoming King in 1714, George I could not speak English. By the following year unconsulted Scotland was in revolt. Under the Earl of Mar, who is alleged to have followed Claverhouse (Baigent:172) as Templar Grand Master, a Jacobite march was made on London but, with success in sight, cold feet called it off.

Conclusion

1. Following the lack of a direct heir to the English throne the Stuarts were ignored and a German prince brought in; the Hanoverians were left to become masters of England and unconsulted Scotland.

The Third Degree

The known speculative development of the separate three degree system finds an early hint at Trinity College, Dublin, Ireland, in 1711. The old York system almost certainly had it early, a 1726 reference being made (Jones: 241) to it. The Swan and Rummer Lodge has a reference to a working (Jones:243) in 1727. Pritchard's *Masonry Dissected* (1730) showed a sophisticated system to the world in 1730. However, there are those who think that the third degree was used (Jones:238) in Ashmole's time.

The first record of a 'Hiram Abif' ritual content is in Anderson's *Constitutions* of 1723. A developed rendition occurred in the Pritchard exposure. There is debate as to whether it was split from the second or first or introduced; nobody knows. Only some Scottish Masons would have known that it was an allegory—if it was, and it seems to be—of de Molay's 'death' and the subsequent 'raising' of him from it.

The publication, in 1537, of the Miles Coverdale Bible, uses, uniquely, the spelling 'Hiram Abif'; as that text was superseded in 1539 by the Great Bible, it seems likely that that about this time the latter-day Templars veiled the name Jacques de Molay with Hiram Abif. It is about the mid-16th century, then, that the raising degree, in outline form, may have first entered a few lodges of nascent Freemasonry.

Conclusions

1. The third degree comes to light early in the 18th century; it almost certainly incorporates the death of Hiram Abif, proposed here as an allegory of de Molay's near-death experience.
2. The third degree, or the raising part of it, may have been in outline form in some lodges in Scotland since the mid-16th century, perhaps coming to London, as earlier argued, with the later Stuarts.

English Freemasonry before 1717

Clarke (Folk:27) concludes that English lodges before 1717 must have been 'roughly uniform in the precepts and their practice'. Brett (100) thinks that they had 'simple rites and customs', while Carr (Trans:435) finds that meetings were basically 'convivial'—feasting and drinking. It could be because the 'true' lodge was a Scottish-based lodge, now something to steer clear of. So for many, club-like lodges would have been a problem-solving development.

Baigent (Temp:173) is of the opinion the latter part of the 1600s lodges 'proliferated', although the bottom line hard records are lacking. The projected 1667 development, of course, would account for this. Although apparently remaining popular in the country, London was a little different. The Gordon Riots in London, completely out of control, aimed at Parliament for perceivably going soft on Roman Catholicism, were the worst of the century; this was in 1778. As the 1700s dawned Freemasonry in London, which city marked all trends, dropped away drastically. This had to be a product of the political situation, with the 1715 bloody clash between Jacobite and Hanoverians doubtlessly bringing it to a head. Knight (Mes:53,4) indicates that Freemasonry, which had developed in a Stuart-Jacobean mould, and with loyalties there, was being relentlessly stalked and overtaken by the new Hanoverian reality. After 1715 it was dangerous to exhibit Jacobite associations.

Conclusions

1. From this study the Clarke conclusion, that before 1717 English lodges must have been roughly uniform, must be generally correct; this, of course, is due to their almost certain derivation from the one source, Scottish Masonry.
2. The Carr conclusion, that pre-1717 English lodges were basically concerned with feasting and drinking, indicates a switching to the club lodge as urban Scottish-type lodges became isolated from political correctness.
3. The marked fall in the number of London lodges around the beginning of the 18th century is put down by many writers to their being of a Jacobean nature, thus becoming a dangerous affiliate; this only serves to make clearer the case for the Scottish origin of English Freemasonry.

York

The history and legends of York Masonry are long, and in dispute. The first known Old Charges and, indeed, all the rest, mention Prince Edwin, whom they say gave the York stonemasons a charter, one which in effect formed a Grand Lodge. Edwin was the half-brother of Athelstan, who, incidentally, gave out more

charters than any other English King. Cryer (Pan:72,73) quotes Vibert as stating that Yorkshire—apparently in the second half of the 17th century and well into the 18th—had many centres which ‘adhered to the ancient customs of the Order, and revered its old traditions’. They worked old Higher degrees on top of the Craft, the fourth being the Royal Arch and the fifth the Red Cross of Babylon. Also included was a Masonic Knights Templar.

York is well to the north. In York, writes Cryer (Pan:75), ‘there had been what is called a “Grand Lodge” since 1705. It chartered many speculative lodges in the region. Apparently worried about what the 1717 London Grand Lodge was doing, it later added to its Grand Lodge credential, ‘of All England’. Fort Newton, writing in 1918 (158), wonders if it could be described as a private lodge (in which case it acted similarly to Mother Kilwinning); he goes on to say that ‘the Lodge minutes of York are the oldest in the country, and the relics of the craft now preserved in that city entitle it to be called the Mecca of Masonry’. It and the region practiced many old degrees, producing what some refer to as the ‘York Rite’. It was basically a compression of degrees to seven. There was in the Scottish–Antients Masonic world, also, an extended version, which eventually listed 33 degrees—the Ancient and Accepted Scottish Rite.

Many military lodges adopted the seven-degree scheme, and some the more extensive one. Military lodges at that time—the last quarter of the 1700s—were overwhelmingly Scottish and Antients, but included some Grand Lodge of York lodges (the Moderns chartered only a few military lodges, and restricted membership to officers). They took the ceremonies to America. Present-day American Masons, in their millions, do not work a Moderns–English code; they work the ‘York Rite’ and the ‘Scottish Rite’. This is something about which English writers are quiet.

Conclusions

1. York has a mason tradition going back before the Norman Conquest; this gives it a feel of weight.
2. In the 1700s the York Lodge or Grand Lodge warranted many speculative lodges; this gives it the stamp of power.
3. York and its region preserved many old Higher degrees, some of which can be compressed into seven, thus forming the York Rite; this, together with the Ancient and Accepted Scottish Rite, were adopted by almost all military lodges, and taken to America: the foundation of the two American Rites, York and Scottish, is clear.

1717—a Grand Lodge for England

In 1716 a ‘steering committee’ type of meeting was held to plan the forming of a Grand Lodge. Ward (168) notes that the book *Multa Paucis*, of c 1764, states that six lodges were present. As, no doubt per tactics, on the obviously planned date of 24 June of 1717 the new Grand Lodge was established. It must be noticed that probably a very few in London knew the significance of the date—Bannockburn. It also shows to what basic levels the undoubted bringing of Freemasonry, or its early equivalent, to London by James I had fashioned English Freemasonry.

That but four of the original six lodges, that is, one third not supportive, brought into the plan were present at the launch is indicative of those troubled times. Although three of the lodges had members described as of ‘humble origins’ (Ward:100), one was composed of nobles and top gentry (Newman:33).

One conclusion for the presence of nobles is that, whilst most of the founders were ordinary, ‘speculative’, unaware, Freemasons, no doubt intending to go on fairly much as usual, the nobles were intent in seeing that the new governing body drop English Freemasonry’s ‘Jacobite’ characteristics. These were always somewhat liberal, a trait not wanted by the Establishment, which lived off the backs of the poor. The nobles were doubtlessly present to ensure that the Hanoverian way of doing things was followed. This was to leave all the governing to the Establishment.

The members of newly directed lodges took great pains to be seen as loyal. They met in public places where they could be seen, they drank loud toasts to the King (Clarke, Charges:36), and they loudly sang loyal anthems. All this was audible within the building. Obviously a winner, it’s still done!

Spurr (comment to Stevenson, Conf:60) notes the locutions which Anderson—originally a Scot—forcibly inserted into English Freemasonry when, after 1717, terms such as ‘Entered Apprentices’ for the English ‘Apprentice’, and for the English ‘Fellow’, ‘Fellow of the Craft’, or ‘Fellow Craft’ were made compulsory. Macnulty (comment to Stevenson, Conf:68) said quite frankly that all the Masonic idiom of England came from Scotland. Ward (Markham, Origins:145) added ‘customs’.

James Anderson was ‘staunchly Hanoverian’ (Baigent, Temp:79), compiling, for example, the pro–Hanoverian book, *Royal Genealogies*. One has to wonder, then, if his minimising and putting down of the

pre-1717 Masonic scene was politically motivated. What was Anderson leaving out and covering up? Does this explain the lateness of the appearance of the new body's *Constitutions*—when the story was straight? Certainly, his 1723 *Constitutions* precluded an approved member from being a 'Rebel against the State'. Compare this to the old 'speculative' practice of allowing political discussion.

Jones (166) notes that the Grand Lodge organised itself on guild lines—its government, the names of its officers, and its livery—'regalia'. Relating this to other information it seems evident that the Acception aspect of the London Company of Masons was now having a clear input into London Freemasonry.

The English speculative lodges, while the 'convivial' feature (Carr, Trans:438) continued throughout the century, were making some contribution to social aspects of the old better society approach. Consider the following comment by Stewart to Stevenson (Confes:77) regarding the content of sermons commissioned by various lodges. These had a 'holistic view of the nature of society that featured an egalitarian, a nobility of aspiration, a remarkable degree of toleration, a quiet patriotism, an optimistic perspective on the malleability and perfectibility of human nature as well as a practical and humane disposition towards beneficence and charity.'

But democracy was another matter. The higher positions of the new Grand Lodge were soon taken over by the nobility, the first being the Duke of Montague in 1721. None were—and the case remains—democratically elected. In the new English Freemasonry the old social class breakdown crusade was lost. Lost. The Establishment and Hanoverianism had imposed their control.

Conclusions

1. Six lodges attended the 1716 steering Committee to form an English Grand Lodge, but only four did so; there must have been those unwilling to ditch the old Scottish–Stuart lodge system.
2. That a new political base was being laid in 1717 is indicated by one of the four forming lodges being composed of nobles and high gentry.
3. In London on St John the Baptist's Day, 24 June 1717, the Grand Lodge of England was formed by four London lodges.
4. Lodges of the new Grand Lodge were careful that their patriotism was made loud and clear; the old Scottish system was being replaced by an English one. England, it is concluded, began to lose the Landmarks.
5. The new Grand Lodge designed itself on guild lines, more particularly those of the London Company of Masons; this indicates the extent to which London Masonry had been, probably increasingly, controlled by that body.
6. The constitutions of the new Grand Lodge demanded allegiance to the House of Hanover; again, Scottish Masonry was on the way out: going far to neuter the nascent English Freemasonry.
7. Although the ordinary English lodges found change, a general sense of trying to make society a little better remained; English Freemason lodges still had some part to play in social reform.
8. The new Grand Lodge abandoned democratic ways and made its positions by appointment, and got Crown Princes to be Grand Masters; old goals were lost.

The 18th century—the great outreach of Scottish Freemasonry

The Jacobites brought about the dissemination of Freemasonry throughout Europe (Baigent, Temp:174); in fact, it exploded through the Continent. In this it resembles the great initial rush to be in with the Knights Templar, and then the flocking to Rosicrucianism; all had something to offer which was perceived to of value: all, it is contended, were also the product of Sion. This Freemasonry was, writes Bullock (81), 'intimately intertwined with the major issues of the eighteenth century, with hermeticism, the Enlightenment, and the rise of democracy'. Bullock (86) quotes Jacob (*Living Enlightenment: Freemasonry and Politics in the Eighteenth Century*) as writing that Masonry 'was the most avowedly constitutional and aggressively civic' of all 'the new enclaves of sociability'.

The first solid evidence of a lodge in France is in 1725 (Baigent, Blood:149); they were 'proliferating' (Baigent, Blood:154) by 1729. This provides an indication of the type of lodges which were operating in France before then. The Jacobites undoubtedly, as is widely written, took Freemasonry from the British Isles, principally Scotland, with them when James II went into exile in 1688. Higher degrees were worked, this increasing as Bonnie Prince Charlie's attempt at the throne in 1745 grew nearer.

It is apparent that those high degrees, grades or orders would have been carried out in a formal setting. Lodges must have existed. Certainly nobles flocked to be Freemasons. These speculative lodges must have taken on the Jacobite 'detached group' or occasional system, and the secrecy needed by plotters. Its use can

be seen at the first known Masonic ceremony in Australia, with a group of French Masons on the French ship 'Le Naturaliste' in 1802. Captain Anthony Fenn Kemp was regularly initiated into the three Craft degrees. This was by a group which his certificate says was not 'regularly assembled, but perfectly constituted' (Sharp:163–4). Such a group is known as a 'triangle', and still exists in some French constitutions.

Freemasonry was beginning to have an effect. In Bavaria, Spain and Austria, where it was sparked from France, it provided a 'focus of resistance' (Baigent, Temp:192) to authoritarian regimes. It voiced alternatives.

Conclusions

1. The Stuarts, it is argued, took the full array of old Scottish Masonry to France, and that these were reproduced there.
2. French nobles flocked into the Scottish Masonry; it can be viewed that Scottish Masonry held something of real importance.
3. In France in the early 18th century the Jacobites were spreading their Masonry throughout Europe, this highlighting freedom and enlightenment; the Jesus-derived ideals, it is argued, continued to be a high concern.

The first half of the 18th century—England and Freemasonry

British society, now virtually ruled since 1715, and particularly since 1721, by a 'prime minister' (Walpole), so excited Voltaire than in 1732 he held it up as a model of civilisation for all Europe. It had, however, many shortcomings. John Wilkes, 1727–1797, the member of parliament who was imprisoned for his democratic views, in 1763 wrote that previously 'there was no freedom of speech or opinion' (Gardner:334). But although the winds of change, set blowing earlier, could be dampened they could not be stopped. It was enough to bring some improvements. This relative freedom of thought from Roman and Monarchical dictates brought its rewards. One was the Industrial Revolution. Kay's flying shuttle of 1733 heralded it. By mid-century a self-made middle class was growing. Some of these were imbued with a strong desire to improve themselves (Barnett:18) also on educational, moral and spiritual planes, and took up Freemasonry. The same Industrial Revolution, however, was producing a new English under-class, badly exploited; English Freemasonry did not reach here.

English Freemasonry has been given credit by some English writers (eg Baigent, Temp:181) for greatly influencing prominent reformers of the 18th century; for example Hume, Voltaire, Diderot, Montaigne and Rousseau in France. However, France was entirely dominated by the Scottish–Rosicrucian–Royal Society–Jacobean and Antients type of Freemasonry. Not English.

It was Scottish Masonry which first went to the world and, by far, had the widest spread. This was through military lodges, American colonies—which later reached out themselves—and far places generally.

Meanwhile, the new 1717 Grand Lodge, writes Knight (Key:350), in 'trying to formalise itself', began to 'lose its way'. What actually occurred, it is argued, was that English Freemasonry, at the power level, rejected the great Masonic aims, particularly those on freedom and democracy.

Conclusions

1. The second quarter of the 18th century saw the strong reinforcement of the English middle class; many, wishing to enhance themselves, took up Freemasonry.
2. English Freemasonry has been given credit for inspiring many great French philosophers. This is not the case; the dominant Masonry in France was the Scottish–Jacobean–Antients type.
3. It was Scottish Masonry which went to the wider world, including by military lodges.
4. It is thought by some that the English Grand Lodge began to 'lose its way'; according to the picture here being glimpsed this is not so—the English Grand Lodge had deliberately dumped the old ideals.

Roman Catholic opposition

In 1737 Cardinal Fleury found that an 'extraordinary number of high-ranking nobles' (Baigent, Temp:190) were Freemasons. The following year Pope Clement XII issued a Bull condemning Freemasonry and pronouncing Freemasons to be 'enemies of the Roman Church'. Baigent (Blood:192). In 1962 a previously secret letter by that Pope was found and published, which states that Freemasonry is marked by the 'denial of Jesus's divinity'. Further, it stated that the same 'masterminds' (Baigent, Blood:192) who had been behind the Lutheran heresy were behind Freemasonry. It is, of course, obvious that the Vatican would have

been well aware of Sion and its works. Being aware is one thing; identifying for removal members of intensely secret, small and non-linked cells is another.

It is contended that the Vatican would have been well aware, also, of the true status of Jesus.

A further Bull, in 1740, pronounced that any Freemason detected in the Papal States would be punished by death. This was in 1740. The overall effect was to subdue Jacobite-type Freemasonry in Roman Catholic countries, at least at the overt level.

Conclusions

1. In 1737 the Vatican condemned Freemasonry and pronounced it to be an enemy of 'the Roman Church'; untouchable in Scotland and England, now that Freemasonry had moved to the Continent Roman Catholicism, fearing that it would help undermine it, condemned it.
2. Where the Vatican had total control it condemned to death anyone found to be a Freemason:
 - (1) This indicates the true power of Jacobean Masonry.
 - (2) This indicates that Roman Catholicism had undergone only a surface 'reformation', the drive to murder those capable of undermining its great vested interests remained.

The Baron von Hund experience

A glimpse into the postulated Higher-degree Freemasonry deriving from Scottish sources can be gained from the Baron von Hund experience. While in Paris, in 1742, he was initiated over a period of time into a high form of Freemasonry by Alexander Seaton—Baigent (Temp:197) proves this by reference to an old letter—who was, as Alexander Montgomery, the tenth Earl of Eglinton. Other highly placed Jacobites were present. The initiation degrees included Rosicrucian-type material.

A basic tenet which von Hund took from Paris was that at the time of the French strike on the Templars some escaped and went to Scotland; here, the Knights determined to continue the Order. This they did through the veil of Masonry. The detail is different but the outline is not.

Baron von Hund was given an exact, as concluded by Baigent, list of Knight Templar Grand Masters, which exactly match present Sion documents, and as such is the only other one in existence. Von Hund's initiators never got back to him; they may have been killed or dispersed in the subsequent failed Bonnie Prince Charlie battles. Von Hund felt obliged to spread the rite, which called for a total oath of obedience to the unknown superiors. It proves to be an early form of the Scottish Rite, and includes the three 'Craft' degrees, a form of Knights Templar, and other material, and came to be called the 'Rite of Strict Observance'.

Charles Edward Stuart, 1720–1788, of Anglican Protestant faith, a grandson of James II, in 1745 led a Scottish army into England to regain the throne. Badly advised, his army was defeated amid great slaughter at the Battle of Culloden in 1746. This ended the Jacobite military challenge for the throne.

After the defeat Jacobite impetus to Continental Freemasonry ceased.

Conclusions

1. In 1742 Baron von Hund was initiated into Jacobean Masonry by a small group; this shows that:
 - (1) The detached or occasional system was a long-term feature of Scottish Masonry.
 - (2) The Jacobites were actively using Masonry to help spread their aims and messages.
2. Left alone when the Jacobite campaign failed in Scotland, von Hund tried to pass on his, no doubt, responsibilities; From this, it is argued, it can be learnt:
 - (1) Those receiving the degrees took an oath to pass them on, as thought suitable.
 - (2) The 'Rite of Strict Observance'—note the command not to innovate—gives us a window into what are probably lower grades, if somewhat garbled, of Templary; this includes:
 - a. An account of Templars fleeing to Scotland at the time of the French strike.
 - b. The Jacobites had added to their degrees Rosicrucian-type material, indicating that this was a favoured source.
3. With the military defeat of the Jacobites in 1746 the drive went out of their Masonic efforts; but Scottish–Jacobean Masonry was already spreading itself, and would in time overspread the globe.

Scottish Freemasonry fights back in England—the Antients

In 1751 the 'Antients' Grand Lodge was formed in England; it was said to have been in organised existence since 1739. It seems probable that, as the 'Antients' movement embraced the old Scottish–Royal Society enhanced, now denigrated as 'Jacobin' Freemasonry, it had to have a low or no profile while the Stuarts threatened the Hanoverians. But the 1745 Jacobin defeat put an end to all that.

It appears that when it was clear that Jacobinism was a finished force the Antients made themselves visible. Becoming invisible for a duration is a proven Sion tactic. Proclaiming their existence some years later, they never mentioned Jacobinism, but just got on and practiced and spread the old Freemasonry. They said that they kept to the old—which can only mean 1600s—Freemasonry. The 1717 Grand Lodge, however, which a letter in an 1727 issue of the *Daily Journal* (Jackson, Ros:121) had referred to as ‘Moderns’, had not.

English writers, including Jones (193) describe the names dubbed on the two Grand Bodies as ‘most unfortunate and most misleading’. However, this investigation, if accepted, finds that the contemporary dubbers were accurate; the Antients were using the old and pre-1717 forms, to which the Moderns, then very recent, had made radical changes.

The activists are said to have been mainly immigrant Irish. The movement reached into lower classes and enjoyed ‘immediate success’ (Barnett:18). It was not a breakaway group from the 1717 Grand Lodge and was not antagonistic towards it. However, as is the case with all well-vested interests, the Grand Lodge of England—now popularly dubbed the ‘Moderns’—saw the Antients as a threat. And so the attack on the Antients began.

It angered the 1717 Grand Lodge that the Grand Lodges of Scotland and Ireland pronounced it as aberrant, and recognised the Antients. That body was also much concerned that the majority (Jones:211) of its own members preferred the Antients workings, and wanted Higher degrees.

In the American British Colonies the Antients-type Freemasonry, complemented by Rosicrucianism, reached beyond conventional bounds and directed the rebellion now known as the American Revolution, 1773–83. Key men included George Washington, Benjamin Franklin, Thomas Jefferson, John Adams and Charles Thompson—all Freemasons. Its design was to free the colonies from the still oppressive—especially for a free-living people—conduct of the old power-corrupted House of Hanover. George Washington brilliantly put the position of Freemasonry in 1792, at the anniversary of his fortieth year of membership. Freemasonry was ‘founded on the immutable laws of truth and justice’. His brilliant summary was ‘The grand object of Masonry is to promote the happiness of the human race’.

Of pertinence: by the end of the 18th century, even outside of the Antients tradition, many Masons had ‘appropriated the Templars’ as their ‘antecedents’ (Baigent, Blood: 76).

Conclusions

1. With the building Jacobean threat to the Hanoverian throne those lodges still practising Scottish-derived work seem to have become ‘invisible’.
2. With the Jacobean military threat extinguished, 1745, the old-type lodges assessed that it was safe to emerge; and established their own Grand Lodge.
3. The contemporary dubbed terms ‘Antients’ and ‘Moderns’ describe, in the first case that type of Masonry practised under Scottish auspices, and pre-1717, whilst the Moderns were inventing a then new form of Masonry; the terms are accurate.
4. The two other Grand Lodges pronounced the Moderns Grand Lodge as irregular; as those two were working to the old rituals this tells us that the Moderns had indeed made drastic changes; by the practiced Landmarks the 1717 Grand Lodge was irregular.
 - (1) The fact that the English cover up or gloss over this happening must indicate that they, too, knew that their teachings and system were irregular; if it was then the case, then it must still be so.
5. The Moderns brushed aside the fact that the majority of their members wanted to practise the old Higher degrees; this indicates that the Moderns’ autocratic hierarchy:
 - (1) Was out of touch with its people.
 - (2) Did as it wished, against the will of its people.
 - (3) Did not care about its people.
6. The Moderns attacked the Antients; they saw them as a real threat to their Hanoverian and autocratic system, not to mention their monopoly.
7. In the English American colonies the Scottish–Antients Freemasonry was doing its work of promoting freedom and justice; the American Revolution was Scottish Masonry driven.
8. In the later 18th century it was found that most Masons thought that Freemasonry had come from the Knights Templar; no doubt few had proof, but where there’s a continuous insistence there must be a reason.

1813—an unnatural Union

Following the advent of the French Revolution, 1789–1799, in 1799 the ‘United Kingdom’ passed the first Unlawful Societies Act. This could have crippled the Moderns, but it is contended that their Hanoverian connection—and particularly their position of countering the ‘enemy’ type of Freemasonry, now embodied in the Antients—saved them.

For the Antients the situation was the opposite. Expounder of the equality of man, dominator of world Masonry, known to be behind the American Revolution and known to be in the opening round of the French Revolution, their ideas of social freedom were a fundamental menace to the vested interest hold on the English, Welsh, Scottish and Irish peoples. There was a real danger (Knight, Mes:58) of their being declared illegal. It is put that this is the real reason the Antients succumbed to the Moderns.

The term ‘Freemason’? The Union was about ‘Antient, Free and Accepted Masons’. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all ‘free’, that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it. Their use at that time would have reflected their meaning to those involved at that time; they would have known.

To wind up the Antients the Royal Princes were called in. The Duke of Kent became Grand Master of the Antients and the Duke of Sussex Grand Master of the Moderns. On 27 December 1813 the two Grand Lodges met and united. Theoretically.

The Second Article of the Act of Union is famous—at least the first part is. For some reason the second half of the statement is almost invariably omitted.

Pure Ancient Masonry consists of three degrees, and no more, viz, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Order.

There were numerous chivalric degrees and the Antients doubtlessly thought they could keep all the rest, such as the Mark, by claiming them as preparatory or step degrees to the Chivalry Orders, as in Scotland.

Conclusions

1. The 1799 Unlawful Societies Act posed no threat to the Moderns:
 - (1) The Moderns backed the Royal House and it backed them.
 - (2) All those who counted knew that the overseas revolutions were Scottish–Jacobite–Antients Masonry inspired, and had not proceeded out of the Moderns.
 - (3) The Moderns Grand Lodge showed no sign of wanting to change England’s class-ridden status quo.
2. The 1799 Unlawful Societies Act showed every likelihood of debarring the Antients.
 - (1) With people like the Irish and the lower classes in their membership, they were automatically suspect.
 - (2) Antients-type Masonry was known to be behind the overseas revolutions.
 - (3) The Antients were known to teach social justice and liberty.
3. Under threat of closure the Antients decided that they had to try their hand with the Moderns.
4. The term ‘Freemason’—the Union was about ‘Antient, Free and Accepted Masons’. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all ‘free’, that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it.
5. The Antients thought that they had protected their Higher degrees with an inclusion clause in the Articles of Union.

The Modern’s—their closeness to destroying the Higher degrees

How wrong the Antients were. Sussex took over. He immediately strove to have the Higher degrees—the Jacobite–Antients degrees—erased (Knight, Mes:60) from English Masonry. A ‘wholesale destruction’ (Knight, Mes:67) took place. The Ancient and Accepted Scottish Rite, telling of the Freemasonry’s Templar and Scottish background was ‘gutted’ and mangled, and almost all the degrees removed, to be ‘conferred’ by name alone. Even the name ‘Scottish’ was eventually censored out, as late as 1909. Those Australian Rose Croix Chapters still remaining loyal to the English Constitution are, even today, forbidden to work, even as exemplifications, the ‘intermediate’ degrees.

The ordinary Masons did not like the about-face orders from above. Cryer (Pan:75) writes: 'referring to something which is still often overlooked by my contemporaries. It is the fact that already in the period of at least 1725 to 1740 there was a groundswell of dissatisfaction with the development of the newer forms of Craft Masonry.'

It seems to this observer that many of Cryer's contemporaries are well aware of such issues, but in the interests of self-preservation avoid them. The Hanoverians, of course, were merely continuing their unvarying course of denying (Knight, Mes:67) their Scottish source and, more particularly, that Masonry's drive for social reform.

Conclusions

1. Upon gaining the upper hand over the Antients the Moderns effectively barred all Higher degree work.
2. Following 1813 the Moderns effectively defused and mangled the more—to their constituents—dangerous Higher degrees.
3. It is concluded here that the Moderns had now achieved their perceived aim of stamping out direct-social-reform Masonry in England.

Union Freemasonry and 19th-century English Society

In 1801 England had a population of 9 million and poor Scotland 1½ million. It is of value to examine English society as the 19th century advanced, as faced by English Freemasonry, now under the control of the Moderns. The Industrial Revolution was in full swing. Checkland (247) reports of England's factories:

... the bad ventilation, high temperatures, long hours, and, especially, the speeding of the machines to increase the worker's tempo. These conditions inevitably meant that the effective working life was reduced, with diseases, especially tuberculosis, thriving in exhausted bodies, causing employers or their managers to discard burnt-out adults and rely increasingly on children and youngsters. At the other end of their lives, as infants, the workers suffered damage as young mothers exhausted themselves in the mills and so failed in the care and feeding of their children.

Plumb (89) writes that 'Discipline in the factories—especially for children, was harsh, frequently cruel.' The workers had 'nothing to hope for'. They were 'haunted by the fear of unemployment and starvation. Disease, poverty, fear, malnutrition, this was the common lot of our ancestors.'

Where necessary, and it often was, children were put to work as soon as possible, although eventually limited to 12 hours a day; not enforced. Blake's 'Dark Satanic Mills' were everywhere.

The conditions in the mines and pits in the 1840s was particularly 'frightening' (Checkland:248). There, women and children, stripped almost naked because of the heat, worked their appalling hours in appalling, dangerous, conditions. A contemporary report illustrated 'conditions that demonstrated even more starkly the new depths of human degradation now possible, where the owners accepted no responsibility for their workers'.

For the aristocracy (Plumb:85) it was 'a golden age of power, privilege, and increased wealth'. Parliament opposed moves to put in place rules, or even police the few older ones. An Act of 1844 lowered the age of entry to factories from 9 to 8; this was not repealed until 1875. A new middle class sprang from this mass foundation of human misery. A heightened (Plumb:85) class-consciousness emerged.

And what was the new English Freemasonry doing all this time? The Moderns? Its aristocrats and gentry were getting richer, and it was getting Princes of the Realm, even the Prince of Wales, as its glittering Grand Masters. The new middle class nicely filled the ranks. In time, under trumpeted Royal patronage, public charities appeared, great show pieces like a hospital for the poor. But the Jesus message for a decent society, perpetuated by Scottish-Stuart-Antients Masonry, surgically removed, was not there for the members to conceive of, to take in, to act upon. In the century of it being most needed, English Freemasonry failed.

Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

National revolutions and Freemasonry

Was Freemasonry up to the task of improving the lot of the common man, woman and child?

That George Washington and the American Revolution were Masonically inspired, with the ideals of

liberty and egalitarianism to the forefront, is beyond dispute. The 1775–1783 Revolution was Masonically led and its codes, particularly the great Declaration of Independence, were Masonically written. Its citizens never looked back. The subject is shunned or diminished by English Masonic writers. In the light of the thesis here advanced—let alone the circumstance that England lost—this is completely understandable. That the Masonry involved was Scottish-derived and not English is hardly ever dwelt on.

That the French Revolution was begun in 1789 by French nobles, a central core of whom were Freemasons or suspected to be, is also known. The fact that opportunists hijacked the Revolution is another matter. The Masonry involved was Scottish–Jacobean, a fact the English rarely mention. The fact that English Masonic writers usually deny any Masonic involvement in this contention no longer needs explaining.

The expulsion of the occupying Turks from Greece was another Masonic undertaking. Ask any Greek—‘every Greek child learns in their History lesson the prime and important role of the “Friendly Society” in achieving their Motherland’s Freedom’ (Place:17). Diaspora Greeks, members of French and other lodges, formed ‘Friendly Societies’; members of these ‘prepared and organised the Revolution of 1821’ (Souvaliotis:18). General Kolokotronis, Ipsilantis and Kapodistrias, the great leaders, were all intense Freemasons (Place:17,16). The Masonry involved was French and European, all Scottish-derived.

General Lafayette, 1757–1834, an outstanding Freemason, was a leader in the American Revolution and the French; for the latter he wrote ‘The Declaration of the Rights of Man’. Lafayette was expelled from the French revolution for advocating a Bloodline prince for the vacant French throne; which tells a lot. He was later a close adviser to the Greeks. English Masonry does not dwell on the Scottish-derived French Masonry’s great contribution to the civilised world, the effecting of the Greek Revolution.

Then there is South America. The thrust to unlock Spain’s grip came from Masonry. The South American republics are the result. Simon Bolivar the Liberator, 1783–1830, the great South American Freemason and great striver for independence, took his lead from George Washington. Bolivar personally lead the struggles to liberate Venezuela, 1821; Colombia and Equador, 1822; Peru, 1834; and Bolivia, 1825. The South American Masonry was American, derived from Scottish–Antients Masonry.

The freeing of Italy, 1860 on, from Roman Catholic-associated despotism, in particular the Papal States, was Masonically impelled, with the renowned Freemason Garibaldi, 1807–1882, in the lead. The one, important, region he could not capture was Rome, including the Vatican. If he had, it can be envisaged that subsequent world history would have been much different.

What is not so well known is that the Philippine 1898 rebellion against Spain was a product of, and driven by, Freemasons. As the Philippine Masonic Journal, *Cabletow* (1), records, ‘the man and the mason who spearheaded the declaration of independence’ was WBro Emilio ‘Colon’ Famy Aguinaldo. In the same edition Barnez (34), current Grand Master of the Philippines, writes of ‘our Mason Brothers’ who ‘initiated the Philippines Liberation Movement’. Filipino Masonry is American, which is Scottish derived.

It is significant that not one such revolution has an English Masonic background. It is of interest that English Masonic writers tend to shy well clear of the area, except to assert that Freemasonry had nothing to do with the French Revolution. This position, one above the ruck, is associated with the splendid precept that genuine—‘regular’—Freemasonry has never had any truck with politics, especially moves to upset a country’s governmental status quo. Apart from America, which is a special case (as everybody knows about it), the English leadership appears, at least on the face of it, to have a position much as follows. ‘It seem that at some well-past times, and in some quite foreign places, forms of a simplistic Masonry—or their members—which or who would nowadays doubtlessly be pronounced irregular, did get entangled with odd rebellions’.

Conclusions

1. The American Revolution, 1775–1783, which freed the east coast of America from the English, is acknowledged worldwide as to have been Masonically driven; it was not by the English form, however, but the Scottish–Antients.
2. The French Revolution, 1789–1799, had a Masonic start, but was quickly taken over by others; the Masonry involved was Scottish–Jacobean.
3. The Greek expulsion of the Turks, beginning in 1821, was Masonically driven; and by Scottish-derived Masonry.
4. The freeing of South America from Spain, beginning in 1821, was Masonically led; and by Scottish-derived Masonry.
5. The freeing of Italy, beginning in 1860, from the hold of the Roman Catholic Church was Masonically

- led; and by Scottish-derived Masonry.
6. The freeing of the Philippines, beginning in 1898, was Masonically led, and by Scottish-derived Masonry.
 7. It is concluded that Freemasonry, which proved able to inspire the writing of great Constitutions and Declarations of the Rights of Man, was not only able to but actively did improve the lot of great masses of people.
 8. It is a conclusion of this thesis that English Freemasonry had been deliberately rendered incapable of inspiring significant social reform.

Saunière, Rennes-le-Chateau and Reality

In 1891 François Bérenger Saunière, curé at the tiny village of Rennes-le-Chateau, Southern France, found something which gave him enormous wealth. This was two parchments hidden beneath his church's Visigoth altar (Baigent, Blood:25). Baigent, Leigh and Lincoln, co-authors of *The Holy Blood and the Holy Grail* and *The Messianic Legacy*, were unable to determine what it was, but it is now obvious that Saunière, using the clues that he had assembled, had discovered—or verified—the truth about Jesus. He also learned of the location of Jesus's tomb. This was nearby; information and photos make that clear. Just to drive this nail home; Andrews and Schellenberger, who painstakingly solved the mystery, discovered that Saunière had built a tower—the Tower of Magdala—on a corner of his villa. From it Mount Cardou (183) can be observed.

It is most likely that Saunière was paid by the Bloodline for his silence and cooperation. It appears that Saunière and his nearby fellow priests, all born in the area, had early picked up elements of Cathar thought, and of Rosicrucianism (Andrews:416). It seems Saunière confided in two of them. Red roses are to be found in their personal designing and robes; their commitment in this direction may well have protected them from the powerful Bloodline.

They had without doubt to be extremely careful not to tip off their employers, the Roman Catholic Church. In the end, however, all died early, mysterious, deaths.

Conclusions

1. A curé, François Bérenger Saunière, a local and probably a covert Rosicrucian, found at his Rennes-le-Chateau church old parchments which held the hidden geometry which located the site of the tomb of Jesus; it was probably the Bloodline which backed him with wealth for his cooperation.
2. Saunière had a tower built from which he could observe Mount Cardou; if this inquiry is right he was almost certainly fascinated by being able to daily look upon the site of Jesus's tomb.
3. Saunière apparently confided in two other priest, all employees of the Vatican; all died early, unnatural deaths.

1894—beneath the Temple Mount

In 1894 a British army contingent, led by Lt Charles Wilson, probed beneath Jerusalem's Temple Mount (Knight, Mes:21,2). Coming upon tunnels they found a Templar sword, a spur, the remains of a lance and a small Templar cross.

The entire undertaking is well documented. The items found can now be viewed in the Templar Archives of Scotland.

Muslim prohibition now excludes any exploration of the Temple Mount's interior.

Conclusion

1. A 1894 a British army detachment discovered Templar items in tunnels deep in Jerusalem's Temple Mount; this is proof that the Templars did indeed delve into that Mount.

Long-term time bomb—the Nag Hammadi Scrolls

In 1945 the ancient cache of Christian Gnostic scrolls and books hidden at Nag Hammadi, Egypt, were found. It was not until 1977, however, that their translated contents appeared in English. Baigent (Mes:22) points out that theological colleges have had to at least mention them.

Baigent, Leigh and Lincoln think that 'ecclesiastics have become eminently sophisticated and erudite'. 'Yet this knowledge has not been passed on to the laity. In consequences a gulf has opened between ecclesiastics and their congregations.'

They conclude that the historical material from the time of Jesus himself and just after, found in the second half of the 20th century, is 'being withheld' from Christian congregations. This is together with

results of modern theological research. One result is that ordinary parishioners are disbelieving, shocked or 'traumatised' (Baigent, Mes:23), when they read of products of modern discovery and research as related by writers like Baigent, Knight and Andrews, and Thiering.

Conclusion

1. The Nag Hammadi Scroll information, as well as that of the Dead Sea Scrolls and the results of recent refined theological research, is being withheld from or not discussed with Christian Church laity; again, it seems that the only sensible conclusion is that vested interests are at work.

Sion Today

The Baigent team managed to meet in France, a few times before 1982, the self-revealed then Grand Master of the Priuré de Sion, Pierre Plantard de Saint-Clair, a Bloodline descendent. For some unknown reason Sion had decided to show itself a little, as it has done from time to time. Sion acknowledged that it has many agents and people in powerful positions; names or positions were never mentioned.

It seemed to the Baigent team, from documents released by Sion agents, that the old goals remain. The Jesus Bloodline, steeped in centuries of liberal and democratic teachings, should attain the thrones (Baigent, Blood:106) of Europe. Society should be improved for the good of the masses; for some time one endeavour to this end has been to encourage European nations to join together in various ways. This linking would minimise warfare, local exploitation and the like. The long aim here is to help bring about a 'United States of Europe' (Baigent, Mes:416).

Conclusions

1. Sion definitely existed and still exists.
2. Sion is concerned to get the Bloodline of Jesus onto European thrones, thinking that it will help ensure better societies for all.
3. Sion is currently endeavouring to help unite Europe.

Freemasonry Today

The number of 'regular' Grand Lodges, at least according to the sources used by the American publisher Pantagraph for its 1998 *List of Lodges Masonic*, is 141. This student is not sure, but calculates that about 130 are Scottish derived, and about 11 English. These numbers could be wrong. There are, too, numerous Grand Lodges which for one reason or the other are deemed 'irregular', principally by the 'premier' Grand Lodge, with its own set of criteria. Many Grand Lodges are beginning to ignore England in this.

The insanity this situation can bring about dawned on many Australian Masons a few years ago when the Western Australian Constitution set up a conference for all the Jurisdictions in its area, the lower Indian Ocean and Pacific region. The Grand Lodge of England then came down heavily, saying that as it had recently banned one of the Jurisdictions invited, other Constitutions could not sit down with it. If the conference went ahead, excommunication was bandied about. The repulsiveness of it all grows when it is realised that it was a conference, not a meeting in open lodge, and the drive was to find ways for jurisdictions in the region to co-operate—but, above all, this was a Masonic endeavour, one meeting the great Masonic ideals of freedom, equality and fraternity. Western Australia was forced to cancel. The air was blue, and not a Masonic shade. This needs thinking about.

For the obvious reason that world Freemasonry teaches freedom and a better society it is always been banned straight away by totalitarian regimes, from the Papal States in Italy to Communist China. Hitler banned it. The Soviet Union banned it from its 'Evil Empire'; upon its collapse, Freemasonry returned. Freedom-loving countries, such as the United States and Holland, love it.

There are those Grand Lodges which are judged to be way out of court. These include Co-Masonry, the Order of Women Freemasons, and Prince Hall ('Black') Masonry, with the latter just starting to be 'recognised'.

England seems to be in the lead in the banning business. What doubt can there be that the sooner the women jurisdictions are given equality of status, which is a fundamental tenet of Masonry—and decency—the better? It has to come. Perhaps America will take the lead. England would hardly dare put America on its excommunicated list.

Further, there are all the Further or Higher Orders, such as the Holy Royal Arch; Jackson (Beyond:passim) recognises 17 in England alone. These cover a great range of topics, and offer relief for those who grow bored with Craft Masonry. Then there are many Orders for women, most American invented, and two, again American, for teenagers. It is significant that American (Scottish—Antients)

Masonry fashioned the male Order around Jacques de Molay.

Conclusions

1. The physical spread of Freemasonry around the globe is impressive.
2. Scottish derived Freemasonry comprises, it is thought, about 92% of the world's Freemasonry, with English about 8%.
3. Some Masonic Jurisdictions are judged 'irregular', and not communicated with; England is in the lead with such pronouncements, which are now starting to be ignored by others.
4. Totalitarian regimes ban Freemasonry; this is a striking endorsement of its message of freedom.
5. Some forms of Freemasonry are judged to be way out of line, such as Prince Hall and Co-Masonry; the tide is turning for Prince Hall, but women have yet to find a champion.
6. There is an ongoing but steadily weakening effort of English Freemasonry to control world Freemasonry, essentially by trying to control Masonic history and information, and by pronouncing bans on those groupings principally seen as dangerous to itself or its social class principles.
7. The many Higher Orders indicate a felt need for such Masonry.
8. The many invented Orders for women indicate the need felt by some women for a part in Masonry; it should help speed the introduction of women into the mainstream.

PART III—PUTTING IT ALL TOGETHER

INTRODUCTION

It is now time to attempt to put together all that which has been concluded. As stated in the introduction, if this inquiry was to bring into the scholarly world new conceptions, conceptions thus available for general thinking about and prodding, then it would have to use also the power of intellect. So some of those conclusions are based on deductions, inferences and the like, rather than on, unfortunately unfindable, hard, cold data.

One small indication of the model's value is to see if it hangs together nicely; if it makes sense. Another test will be to see if old, unsolved, mysteries and puzzles about Freemasonry, and odd, unconnected 'facts', fall into place in the new model.

But first, a review of the running conclusions.

A REVIEW OF THE RUNNING CONCLUSIONS—THE FIRST PART

CONCLUSIONS FROM THE OPENING BACKGROUND

This background has generated conclusions. Many of the findings are without doubt subject to serious contention. However, they open the way for a critical prodding of the 'past' as written by each segment's time and faction victors.

Politics and religion

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

Building

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

Operative lodges

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

Freemasonry

1. No trace.

A REVIEW OF THE RUNNING CONCLUSIONS—THE FINAL PART

CONCLUSIONS—THOSE OF THE MAIN BODY

It appears that a number of conclusions of some significance have occurred. The study managed to go its own way. It generated entirely unexpected results; some which one personally would rather had not seen the light of day. But they have.

Many of the findings are without doubt subject to serious contention. However, they help open the way for a critical prodding of the 'past' as written by each segment's time and faction victors. And a look at the future.

POLITICS AND RELIGION

The tomb of Jesus Conclusions

1. The Templars immediately took control of the Mount Cardou region, putting up an extraordinary number of buildings; the inference is that they were protecting the tomb of Jesus.
2. The Templar buildings pointed to the site of Jesus's tomb; again, the inference is there.
3. It is probable that the Templars re-entombed the remains of Jesus, and possibly with copies of the postulated Temple Mount documents.

Religious tolerance Conclusions

1. The Templars had religious tolerance; this happens to be one of the characteristics of the early non-Pauline Christianity.
2. The Templars had a close relationship with the Cathars of Southern France; a free and educated people who regarded Jesus as a man, not a god; to think that the Templars did likewise is not a big step to take.
3. The Roman Catholic Church, from 1202 to 1244, bloodily exterminated the Cathars; that the Templars secretly helped these where they could, re-enforces the previous point.
4. The religious tolerances of the Knight Templar Order and the Roman Catholic Church were in diametrical opposition.

Palestine Lost Conclusions

1. Palestine was lost to Europe by 1291.
2. In the eyes of Europe it seemed that the Templars had lost their reason for being; they may have lost some status.

Beneficiary of the Templar destruction—Scotland Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

England—Scotland's predator Conclusions

1. Scotland was doomed to fall to a great English army, but the Templars decided to support Scotland; this was no doubt a critical decision.
2. Legend has it that at Kilwinning the Templars made Scottish nobles supporting Bruce 'Freemasons'; this included the Royal Stewards/Stewarts, later the Stuarts.

The great watershed—the Battle of Bannockburn Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
3. Other possible degrees delivered at this time include what are now known as 'Knight of the Rosy Cross' and 'The Royal Order of Scotland'.
4. The conferring of Templar degrees on Scottish nobles was the second step towards Freemasonry.

Roman Catholicism and the power of print Conclusions

1. Printing opened the way for classical literature and liberal thinkers to reach large numbers.
2. Printing was perceived by Roman Catholicism as a threat to its power.

Knowledge comes to Europe Conclusions

1. The fall of Byzantium and of the expulsion of Islam from Spain brought a flood of information into Catholic Europe.
2. The Roman Catholic Church tried to stamp out this knowledge and its carriers, one of the moves being, in 1486, to issue a bull on Witchcraft, which held in some places for about 250 odd years, resulting in the murder of a million innocents.

Religious reform on the Continent Conclusions

1. In 1517 in Protestant Germany, Martin Luther produced, despite Rome's best eradication efforts, a Bible in German, printing ensuring a wide distribution.
2. In 1541 in Switzerland, Calvin began writing Protestant books, which had great influence.
3. In 1559 John Knox, a Scotsman, began in Scotland preaching a Protestant religion free of priests.

England breaks with the Pope Conclusions

1. Although remaining a Catholic, in 1532 Henry VIII threw off from England the rule of the Pope; the break encouraged Protestant thought.
2. Henry VIII's suppression of monasteries in England in 1536 stopped the great English religious building era, although other building did occur, but on a lower scale; although no doubt diminished in number the English operative lodge system survived.
3. Mary I's restoration of Papal power in England resulted in a horrific 'cleansing' of 'heretics', one which so repulsed the more educated English that Roman Catholicism became associated with barbarity.

The Bloodline comes to Scottish royalty Conclusions

1. The marriage of Marie de Guise in 1538 to James V of Scotland brought the Jesus Bloodline to the Royal House of Stuart, the first to have it being James VI; the Stuarts had been entered in the lists for expanding their House to other kingdoms.
2. The infusion of the Jesus Bloodline into the Stuart Royal family would have given Templary a boost.
3. In the early 1500s Scottish operative lodges to some extent separated from other trades, there thus being more opportunity for concentration on ancient custom.

Sixteenth-century England Conclusions

1. The second half of the 16th century was in England a time of great rebuilding.
2. Operative Mason organisations were clearly present, with primitive grade inductions.

The Elizabethan Age Conclusions

1. From about 1550 on was a time of great rebuilding in England, with evidence of the lodge system and of a primitive ritual; the English operative lodge system was in practical use.
2. Elizabeth I's reign, 1558–1603, was marked by academic freedom, with the 'English Renaissance' resulting, so that some of the ideas and teachings of the ancients, including Christian Gnosticism and

many other topics suppressed by Roman Catholicism, could diffuse, if only in the educated classes, throughout the British Isles.

3. By 1600 England had a sound operative Masonry base, but no speculative Masonry of any type; Scotland's masonry, at least some of it, had an extraordinary extra—the Templar–Roslyn infusion.

James VI of Scotland—James I of England—the Bloodline comes to England Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the 'ancient frie Lodge' of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than the English have ever allowed. His membership must have been part of the King's grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative Masonry. It did not 'evolve' from English operative lodges; it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Rosicrucianism Conclusions

1. 1614 marked in Protestant Europe the beginning of the issue of Rosicrucian books, decrying the Papacy, and in allegorical fashion calling for a new drive for thinking and science, predicting a new, golden, age for mankind; this was a drive to get Europe a liberal society, only possible by outmanoeuvring the Roman Catholic Church.
2. The work said that, against the possible eradication of knowledge in Europe, there was a store of great knowledge entombed with a 'Kristian Rozencreutz', which is easily 'Christ of the Rosy Cross', in a secret vault; the supposition that this was a reference to the tomb of Jesus is a strong one.
3. Rosicrucianism sparked an explosion of learning in Europe; the proposition that Sion was behind it, that Sion was trying another way to get its aims carried out, cannot be ignored.

Roman Catholicism strikes—the Thirty Year's War Conclusions

1. The advent of Rosicrucianism and the prospect of whole societies gaining the light of knowledge and the likely spread of Protestantism was too much for Roman Catholicism; following past policy it inflamed a war which saw great slaughter.
2. 'Christian Unions' were formed to get intellectuals secretly out of Europe; the opportunity to spread the idea of intellectual freedom elsewhere was enlarged.
3. The Thirty Years War may well have increased the postulated drive to strengthen and enlarge nascent Freemasonry, in a largely cellular, little record keeping and invisible form, in Great Britain.

Compagnie du Saint-Sacrement Conclusions

1. With Rosicrucianism in Europe under threat simply due to exterminations, a new group, the Compagnie, secret and highly organised, with the aim of infiltrating Catholic France, came into being; once more the hand of Sion was probably present, if so again showing its power, tenacity and versatility.
2. The probable power and ability of Sion, as indicated in Europe in the early and mid-17th century, underlines the proposition that it would have had little trouble guiding and assisting the growth of another of its arms, nascent Scottish and Scottish–Stuart Freemasonry in England.

Refugee Rosicrucians in England Conclusions

1. Refugee Continental Rosicrucians and similar, from the 1620s on, brought to England a fresh and invigorating spirit of border-crossing freedom and learning; the stage was being made easier for Freemasonry to develop and spread the message of a better society to British middle and lower classes.
2. Refugee Rosicrucians helped invigorate the nascent Royal Society and, it is almost certain, nascent Freemasonry; if so, Freemasonry's growth must have been boosted by this injection.

Charles I's liberalism comes up against English bigotry Conclusions

1. The liberal views of Charles I were pitted against a new antagonist, Puritan bigotry; the wisdom of Sion having several arms in England, if indeed it did, including a nascent Freemasonry in England, was again shown.
2. Charles I badly misjudged the power of Puritanism when he decided to marry a Catholic; England paid for it by having a bloody civil war which suppressed liberalism, particularly religious, Charles paid for

it with his head, and nascent Freemasonry may well have had to melt into secret cells.

The Royal Society, Charles II and Freemasonry Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I's acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order's first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Tomb recording Conclusions

1. In the 17th-century Sion, or its equivalent, devised a geometrical mapping scheme which, upon translation, gives the precise site of the, at least deemed, tomb of Jesus, and had it employed in the composition of many famous paintings;
2. The pointing finger is almost certainly a Sion sign, one which must have almost certainly been given to Higher degree Masonry; its filtering down and degradation in current Masonry seems to be an example of the breaking of old oaths, as well as of innovation, by successive generations of Freemasons.

Ever-adapting Sion Conclusion

1. If the signs are correctly read, Baigent's examples of Sion groups are yet a further example of Sion's drive.

Scotland Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

Liberalism—its incompatibility with the English Establishment—the Stuarts ousted Conclusions

1. The rise of the middle class in the last quarter of the 17th century, with many seeking to better themselves, must have made Masonry attractive, and reasonably popular.
2. Due to James II's bad reports, it is difficult to gain a clear picture of his aims, but he offered and proclaimed complete religious freedom, which outraged powerful vested interests; this paper's developments indicate that the age-old Bloodline, guided by Sion, was at work.
3. William of Orange's taking of the English throne saw much power stripped from it, taken over by the Establishment's parliament.

The 1689 Jacobite uprising Conclusion

1. The ancient top Templar jewel worn by Claverhouse in 1698 is a powerful support of the theory that the Templar line was kept going in Scotland; it could have, at any time, for example, made sure that the current Masonic usages were correct.

1714—the arrival of Hanoverianism Conclusion

1. Following the lack of a direct heir to the English throne the Stuarts were ignored and a German prince

brought in; the Hanoverians were left to become masters of England and unconsulted Scotland.

Union Freemasonry and 19th-century English Society Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

Saunière, Rennes-le-Chateau and Reality Conclusions

1. A curé, François Bérenger Saunière, a local and probably a covert Rosicrucian, found at his Rennes-le-Chateau church old parchments which held the hidden geometry which located the site of the tomb of Jesus; it was probably the Bloodline which backed him with wealth for his cooperation.
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Long-term time bomb—the Nag Hammadi Scrolls Conclusion

1. The Nag Hammadi Scroll information, as well as that of the Dead Sea Scrolls and the results of recent refined theological research, is being withheld from or not discussed with Christian Church laity; again, it seems that the only sensible conclusion is that vested interests are at work.

Sion Today Conclusions

1. Sion definitely existed and still exists.
2. Sion is concerned to get the Bloodline of Jesus onto European thrones, thinking that it will help ensure better societies for all.
3. Sion is currently endeavouring to help unite Europe.

BUILDING

Note: it was found that at this stage the building category integrated into the others.

OPERATIVE LODGE

Operative lodges in 13th-century England Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel, it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

Operative masonry in 14th-century England Conclusions

1. Well organised operative masonry flourished in England in the 14th century.
2. Wycliffe's English-language Bible would have received great attention in England and Scotland; it must have added to the quest for knowledge and, probably in Scotland, the refining—not alteration—of Templar ritual.

Operative masons in 15th-century England Conclusions

1. Much building occurred in 15th-century England, with evidence of operative lodges in being, the Old Charges of the time giving evidence of some sketchy ritual.
2. In Scotland, mason lodges were incorporated with other trades, although it appears that at least some held separate meetings; those few holding the 'Templar or Roslyn' material could have suffered, however, some loss or garbling of ritual and secrets.

Scottish operative masons—and nascent Freemasonry Conclusions

1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the 'foundation' work, were given, by inheritors of the Order of the Temple, certain Templar modified degrees and ceremonies; the Templar initiation ceremony and the Templar Secret Vault ceremony.
2. This induction of operative masons at Roslyn is concluded to be the factual genesis of nascent speculative Freemasonry.
3. The Holy Royal Arch, translated Jesus–King–Greatest, as a Masonic degree may be traced to the building of Roslyn Chapel; also its attached Red Cross of Babylon.
4. These degrees, initiation, vault and Red Cross, represent a climatic time for operative masonry. They were undoubtedly kept by those few operative lodges involved in the Roslyn Chapel oath-taking; thereafter those lodges and, as no doubt Sion saw the value, probably other lodges as the years advanced.
5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

Late 18th-century—early 19th-century—operative England Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative–speculative membership; this proves that such lodges, as noted by Plot, existed in England.

KNIGHTS TEMPLAR

The Knights Templar Conclusions

1. In a matter of months the Templars jumped from obscurity and near poverty to the toast of Europe; they must have gained a great asset.
2. Europe flooded the Templars with gifts and land; this indicates that they had indeed found or proven matters of extraordinary consequence.
3. Following their apparently stupendous finds, the Templars became great players in many fields in both Europe and the Middle East.
4. Reconstruction indicates that after its success Sion withdrew from the Templars, which it then used as its armed service, and melted into the shadows.
5. The Templars almost certainly developed strange rituals, including a resurrection or raising one.
6. Henri de Saint Clair, a Scottish noble, a member of the First Crusade, was associated with the Templar find.
7. The Templars became great builders, including of the Notre Dame cathedrals; they formed or obtained their own strict building squads.
8. The Templars adopted a red cross pattée; it is construed that, rather than representing the crucifixion it was a symbolic marker of the site of the tomb of Jesus.
9. The Templar's cross was red, it is thought, because of its old association with goodness and Jewish royalty, while the rose was also used to mark Jesus and secrecy; if all this symbology is correctly interpreted, then its combined use by the Templars can hardly be a coincidence.

Templars—the Builders Conclusions

1. The Templars built very extensively, and right over Europe; they had an intimate relationship with building groups, including logia.
2. One of the Templar building groups was named the 'Children of Solomon'.

Catholicism and French greed—the Templars destroyed Conclusions

1. Phillippe IV of France owned the Pope but was broke, coveted the Templar wealth, and on Friday 13 October 1307, secretly struck those in France, which led to the Order's extinguishment.
2. Sion must have known in advance; all the Templar treasures and, undoubtedly, the Temple Mount documents, were previously transferred to Templar ships, which disappeared.
3. The Templar Grand Master, Jacques de Molay, was severely tortured; it has been postulated that he was covered by a ritual shroud, which the Roman Catholic Church later exhibited as the Shroud of

Turin or Jesus.

4. The rest of Europe was shocked, but treated the Templars lightly; nevertheless, from the point of view of their mission they were finished.

Beneficiary of the Templar destruction—Scotland Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

1314—the Templars—their entrenchment in Scotland Conclusions

1. At the Battle of Bannockburn in 1314 the Templars earned the sincere gratitude and respect of the Scots, and thereafter attained great influence.
2. With the re-appearance of some Papal presence in Scotland the Templars quietly merged into the great Scottish families.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

1. Beginning in 1446 William Saint Clair had built a magnificent ‘chapel’ at Roslyn, Scotland, bringing in fine masons from all over Europe.
2. Four years were spent on the ‘foundations’; it is concluded that a secret vault was built.
3. In the mid-15th century the priceless Temple Mount documents were placed in a secret vault beneath Roslyn Chapel, Scotland.

1894—beneath the Temple Mount Conclusion

1. A 1894 a British army detachment discovered Templar items in tunnels deep in Jerusalem’s Temple Mount; this is proof that the Templars did indeed delve into that Mount.

FREEMASONRY

Operative lodges in 13th-century Britain Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

1314—the great watershed—the Battle of Bannockburn Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
3. Other possible degrees delivered at this time include what are now known as ‘Knight of the Rosy Cross’ and ‘The Royal Order of Scotland’.
4. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.

24 June 1314 Conclusions

1. The mystery of why Scottish (and later English, for a time) Masonry is called St John’s Masonry, and why St John the Baptist’s Day is so important in Freemasonry, is solved—it commemorates the Scottish-Templar Bannockburn victory.
2. This solution adds dimension to the claim that Freemasonry was born or at least given a start at the time of the Battle of Bannockburn.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

1. Beginning in 1446, William Saint Clair had built a magnificent ‘chapel’ at Roslyn, Scotland, bringing in fine masons from all over Europe.
2. Four years were spent on the ‘foundations’; it is concluded that a secret vault was built.
3. In the mid-15th century the priceless Temple Mount documents were placed in a secret vault beneath Roslyn Chapel, Scotland.

Scottish operative masons—and nascent Freemasonry Conclusions

1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the ‘foundation’ work, were given, by inheritors of the Order of the Temple, certain Templar modified degrees and ceremonies; the Templar initiation ceremony and the Templar Secret Vault ceremony.
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5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

William Schaw—the emergence of Scottish Masonry Conclusion

1. William Schaw, General Warden of the Masons of Scotland, in 1598 and 1599 issued Statutes which enabled lodges to ‘come out’; they did so, many exhibiting nascent Freemasonry.

James VI of Scotland—James I of England—the Bloodline comes to England Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the ‘ancient frie Lodge’ of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than most English have ever allowed. His membership must have been part of the King’s grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not ‘evolve’ from English operative lodges, it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Seventeenth-century Scotland and Masonry Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

Scotland—the escalation of nascent Masonry Conclusions

1. Scottish lodges like the lodges of Edinburgh and Aberdeen included non-operatives; professionals, gentry and nobles: it is possible that some of these men hoped to become Knight Templars, and that by showing themselves engaging in Templar–Roslyn ceremonies, available in many operative lodges, they might be selected; the higher nobles probably did the selecting.

2. Some operative masons still revered the Sinclair family, to the extent in 1600 or 1601 of issuing the 'St Clair Charter' stating their support of them, and that at the great expense of rejecting the offer of a Royal Warrant and the King as a Grand Master; this proves that they knew they had a big debt to the Saint Clairs: the Roslyn ceremonies are indicated.
3. King James VI of Scotland in 1601 at the lodge of Scoon and Perth, was 'entered fellow mason and fellow craft' in 'ane ancient frie Lodge for entering and passing within ourselves'; perhaps he was promoting both the Templars and nascent Masonry.
4. One result of the King openly becoming a Mason would have been a pressure on the nobility to copy him; here we find a tangible reason for the Scottish nobility's 'non-operative' showing in operative lodges.
5. Some gentry and professionals may have taken the operative modified Templars degrees in an effort to be accepted as latter-day Templars.
6. During James's reign, 1567–1625, it is known that these Scottish free lodges became a major movement; it is a most reasonable conclusion that nascent Masonry was practised by them.

Early and mid-17th-century Freemasonry in England Conclusions

1. The earliest known initiation in England into some form of Freemasonry was in 1641; it can be argued that lack of previous records indicates that nascent Freemasonry, here claimed to have been brought to England by James I, was secretive—or its records lost during various catastrophes and deliberate burnings.
2. The earliest known initiation in England, of Sir Robert Moray in 1641, was of a Scotsman, and by an occasional lodge of a Scottish lodge; at the very least this demonstrates that Scottish proto-Freemasonry was in being, and that it operated in England.
3. The first known initiation of an Englishman in England, and by an English occasional lodge, a proto-Masonic body, was of Elias Ashmole in the country in 1646; it is impossible to believe that he was really the first, but was just the first known:
 - (1) The full lodge and those who initiated him predated him, and even if some had been initiated by a Scottish lodge, the probability is high that some must have been natively initiated.
 - (2) It is difficult indeed to believe that the lodge which initiated Ashmole was the only English lodge in being, or, indeed, that others had not predated it and those others.
 - (3) Ashmole was a great diarist, and by reason of his rare talents his diary survives; it is reasonable to think that almost all other initiated men did not keep a daily diary, or, if they did, it was long since lost.
4. In 17th-century England and Scotland, still trammelled by poor roads, poor communications, parochialism, war and the threat of war, no doubt together with a dearth of suitable large meeting places, the perfect practical way of dealing with such handicaps would be by occasional lodges—small, semi-detached groups—always having a mother, home or base lodge; all they would need was for one of their number to have present a copy of their lodge's Old Charges.
 - (1) Such groups, also, could have ever-varying membership, including being composed of members of different lodges; and here, of course, another need for secret signs, grips and tokens becomes apparent.
5. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.

The Royal Society, Charles II and Freemasonry Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I's acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order's first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry,

resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Later 17th-century English Freemasonry Conclusions

1. There is argument as to whether or not a form of Freemasonry was present in later 17th-century England, but if this paper's developments are right, it was; Scottish formulated and Rosicrucian–Royal Society–Sion developed, it was helping the more modest levels of society to visualise, and assist in bringing about, the age-old aim of social liberalism.
2. The Great Plague of 1665 and the Great Fire of London, 1666, with all rebuilding to be done in stone, contributed to a breaking down of the strict old operative masons organisations, with foreign masons coming in; this could well have been a time favourable to speculative lodge development.

The London Company Conclusion

1. The old London Company of Masons was now accepting non-operatives in numbers, these apparently joining to become liverymen, which gave them civic privileges; nevertheless a system of non-operative 'clubs', different from operative lodges with a few non-operatives, was growing, capable of providing a sound London base for some speculative lodges.

The advances of Scottish Masonry by the early 17th century Conclusions

1. Study of what seems to have emerged as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests that it was prefaced with Templars giving degrees to Scottish nobles before Bannockburn, low Templar degrees were given to Roslyn Chapel masons to seal their lips, then the operative lodges with those degrees were used as an entrance to Scottish Templary, which probably upgraded the lodge ceremonies.
2. The question 'Why did nobles and enlightened men join the relatively humble stonemason lodges, with sparse ritual?'; if this thesis is correct—to please Stuart kings and, perhaps, to obtain the lowest Templar degrees, which they hoped would qualify them for membership of latter-day Scottish Templary.
3. The English now say that their Freemasonry did not come from their operative lodges—in which case, it is to be asked, where did it come from?
 - (1) The answer which has emerged in this examination must be considered to provide the Occam solution.

Late 17th-century Freemasonry in England Conclusions

1. In 1686 Dr Plot wrote of eminent persons, called 'accepted' masons, being in operative lodges and holding meetings 'all over the Nation'; as this paper has evolved this is, far from being strange, merely a confirmation of all the developments noted or postulated so far.
2. Why did they join?; it is suggested that one reason was for important-feeling locals to show allegiance to the House of Stuart, hoping thus for favours from the local Royal representative.
3. Traces of Higher degrees in Britain are thin, but it is widely thought that they originated in France, with the 'Jacobites'; this paper indicates that they originated in Scotland, and upon the Stuart exile taken to France and there enlarged and polished.
4. The expulsion of James II by the English Establishment in 1687, and his exile in France, was to cause an enormous taking up of Masonry on the Continent.

Jacobite Freemasonry in France Conclusions

1. From 1687 on, the Jacobites in France developed Masonry as a tool for their cause; in this way Masonry received a boost.
2. The Jacobites spread Masonry over the Continent; the basic Masonic messages were able to reach more and more people.
3. In England the Scots had gone, but London and urban Masonry remained Rosicrucian–Royal Society–developed Scottish; the basic 'better society' message must have continued.

Sir Christopher Wren Conclusions

1. It is concluded the Sir Christopher Wren was a Freemason.
2. It is probable that Wren was the first Grand Master of the Charles II–Royal Society Masonry–Masonic aggregation.
3. The current English Grand Lodge position is to deny that Wren was a Mason, or shy away from the topic; this paper's work brings the conclusion that Wren is denied because:

- (1) The acknowledgment of Wren and his Grand Mastership would diminish the English Grand Lodge's current situation of being the first, the 'premier' Grand lodge of the world.
- (2) It would bring closer that day when Scotland, not England, is acknowledged to be the source of Freemasonry.

The Third Degree Conclusions

1. The third degree comes to light early in the 18th century; it almost certainly incorporates the death of Hiram Abif, proposed here as an allegory of de Molay's near-death experience.
2. The third degree, or the raising part of it, may have been in outline form in some lodges in Scotland since the mid-16th century, perhaps coming to London, as earlier argued, with the later Stuarts.

Late 18th-century—early 19th-century—operative England Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative—speculative membership; this proves that such lodges, as noted by Plot, existed in England.

English Freemasonry before 1717 Conclusions

1. From this study the Clarke conclusion, that before 1717 English lodges must have been roughly uniform, must be generally correct; this, of course, is due to their almost certain derivation from the one source, Scottish Masonry.
2. The Carr conclusion, that pre-1717 English lodges were basically concerned with feasting and drinking, indicates a switching to the club lodge as urban Scottish-type lodges became isolated from political correctness.
3. The marked fall in the number of London lodges around the beginning of the 18th century is put down by many writers to their being of a Jacobean nature, thus becoming a dangerous affiliate; this only serves to make clearer the case for the Scottish origin of English Freemasonry.

York Conclusions

1. York has a mason tradition going back before the Norman Conquest; this gives it a feel of weight.
2. In the 1700s the York Lodge or Grand Lodge warranted many speculative lodges; this gives it the stamp of power.
3. York and its region preserved many old Higher degrees, some of which can be compressed into seven, thus forming the York Rite; this, together with the Ancient and Accepted Scottish Rite, were adopted by almost all military lodges, and taken to America: the foundation of the two American Rites, York and Scottish, is clear.

The 18th-century—the great outreach of Scottish Freemasonry Conclusions

1. The Stuarts, it is argued, took the full array of Scottish Masonry to France, and that they were there enhanced.
2. French nobles flocked into the Scottish Masonry; Scottish Masonry held something of real importance.
3. In France in the early 18th century the Jacobites were spreading their Masonry throughout Europe, this highlighting freedom and enlightenment; the Jesus-derived ideals, it is argued, continued to be a high concern.

1717—a Grand Lodge for England Conclusions

1. Six lodges attended the 1716 steering Committee to form an English Grand Lodge, but only four did so; there must have been those unwilling to ditch the old Scottish—Stuart lodge system.
2. That a new political base was being laid in 1717 is indicated by one of the four forming lodges being composed of nobles and high gentry.
3. Lodges of the new Grand Lodge were careful that their patriotism was made loud and clear; the old Scottish system was being replaced by an English one. England, it is concluded, began to lose the Landmarks.
4. The new Grand Lodge designed itself on guild lines, more particularly those of the London Company of Masons; this indicates the extent to which London Masonry had been, probably increasingly, subject to that body.
5. The constitutions of the new Grand Lodge demanded allegiance to the House of Hanover; again, Scottish Masonry was on the way out: going far to neuter English Freemasonry.
6. Although the ordinary English lodges found change, a general sense of trying to make society a little

better remained; English Freemason lodges still had some part to play in social reform.

7. The new Grand Lodge abandoned democratic ways and made its positions by appointment, and got Crown Princes to be Grand Masters; old goals were lost.

The first half of the 18th century—England and Freemasonry Conclusions

1. The second quarter of the 18th century saw the strong reinforcement of the English middle class; many, wishing to enhance themselves, took up Freemasonry.
2. English Freemasonry has been given credit for inspiring many great French philosophers; this is not the case—the dominant Masonry in France was the Scottish–Jacobean–Antients type.
3. It was Scottish Masonry which went to the wider world, including by military lodges.
4. It is thought by some that the English Grand Lodge began to ‘lose its way’; according to the picture here being glimpsed, this is not so—the English Grand Lodge had deliberately dumped the old ideals.

Roman Catholic opposition Conclusions

1. In 1737 the Vatican condemned Freemasonry and pronounced to be an enemy of ‘the Roman Church’; untouchable in Scotland and England, now that Freemasonry had moved to the Continent Roman Catholicism, fearing that it would help undermine it, condemned it.
2. Where the Vatican had total control it condemned to death anyone found to be a Freemason.
 - (1) This indicates the true power of Jacobean Masonry.
 - (2) This indicates that Roman Catholicism had undergone only a surface ‘reformation’, the drive to murder those capable of undermining its great vested interests remained.

The Baron von Hund experience Conclusions

1. In 1742 Baron von Hund was initiated into Jacobean Masonry by a small group; this shows that:
 - (1) The detached or occasional system was a long-term feature of Scottish Masonry.
 - (2) The Jacobites were actively using Masonry to help spread their aims and messages.
2. Left alone when the Jacobite campaign failed in Scotland, von Hund tried to pass on his, no doubt, responsibilities; From this, it is argued, it can be learnt:
 - (1) Those receiving the degrees took an oath to pass them on, as thought suitable.
 - (2) The ‘Rite of Strict Observance’—note the command not to innovate—gives us a window into what are probably lower grades, if somewhat garbled, of Templary; this includes:
 - a. An account of Templars fleeing to Scotland at the time of the French strike.
 - b. The Jacobites had added to their degrees Rosicrucian-type material, indicating that this was a favoured source.
3. With the military defeat of the Jacobites in 1746, the drive went out of their Masonic efforts; but Scottish–Jacobean Masonry was already spreading itself, and would in time overspread the globe.

Scottish Freemasonry fights back in England—the Antients Conclusions

1. With the building Jacobean threat to the Hanoverian throne those lodges still practising Scottish-derived work seem to have become ‘invisible’.
2. With the Jacobean military threat extinguished, 1745, the old-type lodges assessed that it was safe to emerge; and established their own Grand Lodge.
3. The contemporary dubbed terms ‘Antients’ and ‘Moderns’ describe, in the first case that type of Masonry practised under Scottish auspices, and pre-1717, whilst the Moderns were inventing a then new form of Masonry; the terms are accurate.
4. The two other Grand Lodges pronounced the Moderns Grand Lodge as irregular; as those two were working to the old rituals, this tells us that the Moderns had indeed made drastic changes; by the practiced Landmarks the 1717 Grand Lodge was irregular.
 - (1) The fact that the English cover up or gloss over this happening must indicate that they, too, knew that their teachings and system were irregular; if it was then the case, then it must still be so.
5. The Moderns brushed aside the fact that the majority of their members wanted to practise the old Higher degrees; this indicates that the Moderns’ autocratic hierarchy:
 - (1) Was out of touch with its people.
 - (2) Did as it wished, against the will of its people.
 - (3) Did not care about its people.
6. The Moderns attacked the Antients; they saw them as a real threat to their Hanoverian and autocratic system, not to mention their monopoly.
7. In the English American colonies the Scottish–Antients Freemasonry was doing its work of promoting

- freedom and justice; the American Revolution was Scottish Masonry driven.
8. In the later 18th century it was found that most Masons thought that Freemasonry had come from the Knights Templar; no doubt few had proof, but where there's a continuous insistence there is a reason.

1813—an unnatural Union Conclusions

1. The 1799 Unlawful Societies Act posed no threat to the Moderns.
 - (1) The Moderns backed the Royal House and it backed them.
 - (2) All those who counted knew that the overseas revolutions were Scottish–Jacobite–Antients Masonry inspired, and had not proceeded out of the Moderns.
 - (3) The Moderns Grand Lodge showed no sign of wanting to change England's class-ridden status quo.
2. The 1799 Unlawful Societies Act showed every likelihood of debarring the Antients.
 - (1) With people like the Irish and the lower classes in their membership, they were automatically suspect.
 - (2) Antients-type Masonry was known to be behind the overseas revolutions.
 - (3) The Antients were known to teach social justice and liberty.
3. Under threat of closure the Antients decided that they had to try their hand with the Moderns.
4. The term 'Freemason'—the Union was about 'Antient, Free and Accepted Masons'. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all 'free', that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it.
5. The Antients thought that they had protected their Higher degrees with an inclusion clause in the Articles of Union.

The Modern's—their closeness to destroying the Higher degrees Conclusions

1. Upon gaining the upper hand over the Antients, the Moderns effectively barred all Higher degree work.
2. Following 1813 the Moderns effectively defused and mangled the more—to their constituents—dangerous Higher degrees.
3. It is concluded here that the Moderns had now achieved their perceived aim of stamping out direct–social–reform Masonry in England.

Union Freemasonry and 19th-century English Society Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

National revolutions and Freemasonry Conclusions

1. The American Revolution, 1775–1783, which freed the east coast of America from the English, is acknowledged worldwide as to have been Masonically driven; it was not by the English form, however, but the Scottish–Antients.
2. The French Revolution, 1789–1799, had a Masonic start, but was quickly taken over by others; the Masonry involved was Scottish–Jacobean.
3. The Greek expulsion of the Turks, beginning in 1821, was Masonically driven; and by Scottish-derived Masonry.
4. The freeing of South America from Spain, beginning in 1821, was Masonically led; and by Scottish-derived Masonry.
5. The freeing of Italy, beginning in 1860, from a Roman Catholic Church hold was Masonically led; and by Scottish-derived Masonry.
6. The freeing of the Philippines, beginning in 1898, was Masonically led, and by Scottish-derived Masonry.
7. It is concluded that Freemasonry, which proved able to inspire the writing of great Constitutions and Declarations of the Rights of Man, was not only able to, but actively did, improve the lot of great masses of people.
8. It is a conclusion of this thesis that English Freemasonry had been deliberately rendered incapable of inspiring significant social reform.

CONCLUSIONS

From this point on, the analysis and construction will be done on the premise that in general the earlier reached conclusions are correct.

Sub Aim 1: To determine the vital occurrences and decisions in the formation of Freemasonry.

1. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.
2. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.
3. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.
4. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.
5. It is probable that between 1660 and 1657 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Sub Aim 2: To determine the salient occurrences and decisions in Freemasonry's development.

1. The first Grand Mastership, by Sir Christopher Wren, beginning in 1667, of an aggregation of English operative and speculative Masonry.
2. The expulsion of James II by the English Establishment in 1687, and his exile in France, caused the Jacobites to develop Masonry as a tool for their cause; in this way Masonry received an upgrading, and enormous popularity on the Continent.
3. The shaking out of the third degree by Jacobean Masonry.
4. The ousting of the Stuarts by the English Establishment, and the bringing in of the Hanoverians, called for a reworking of Freemasonry from the liberal Stuart lines to autocratic Establishment–Hanoverian lines; in London on St John the Baptist's Day, 24 June 1717, the Grand Lodge of England was formed by four London lodges.
5. The complete separation of speculative Masonry from operative, in the first third of the 18th century.
6. The upgrading of the Higher degrees by the Jacobites, in France, until 1745.
7. The great spread of Scottish–Antients–Jacobean Freemasonry over the world, to produce about 92% of the world's Freemasonry.
8. The severe opposition of Freemasonry by the Roman Catholic Church, which began in the open in 1737, with the issuing in 1740 of a Papal Bull condemning any Freemason found in the Papal States to death.
9. Following the dissipation of the Jacobean threat to the English throne in 1745, the formation in 1751 of the Antients Grand Lodge of England, to preserve old English Freemasonry, which was Scottish–Stuart derived.
10. The force of Scottish–Jacobean–Antients Freemasonry in leading revolutions around the world, to free great masses of people for a better life, beginning with the American Revolution of 1775.
11. The union of the Antients Grand Lodge, otherwise under threat of extinction, with the Moderns Grand Lodge, in 1813.
12. The deliberate destruction by the Moderns, after 1813, of the liberal social principles of the Antients.
13. The failure of English Freemasonry to address the callous exploitation of the English masses by 19th-century upper class English society, one involving real, continuing, and shocking human degradation; rather, it rode on it.
14. The formation of organisations in England, in the second half of the 18th century, to foster the remnants of the Higher degrees.
15. The development of outreaching forms of world Freemasonry, for example Prince Hall (black), Co-Masonry (men and women) and the Order of Women Freemasonry.
16. An ongoing but steadily weakening effort of English Freemasonry to control world Freemasonry, essentially by trying to control Masonic history and information, and by pronouncing bans on those

groupings principally seen as dangerous to itself or its social class principles.

Aim

To determine the origin of Freemasonry.

Conclusion

Freemasonry originated with the building of Roslyn Chapel, Scotland, 1446, by the fusion of modified low-grade Knights Templar degrees with routine ceremonies conducted at operative mason lodge formal meetings.

RECOMMENDATIONS

1. It is recommended that the 'non-recognition' of a Masonic Grand lodge be done principally on moral grounds.
2. It is recommended that, rather than play 'follow the leader', each Grand Lodge makes its own thorough examination of a Masonic Grand Lodge before declaring it banned.
3. It is recommended that Prince Hall Freemasonry be recognised by all Jurisdictions without further ado.
4. It is recommended that serious thought and conferencing be devoted to recognising the Order of Women Freemasons.
5. It is recommended that serious thought and conferencing be given to recognising Co-Masonry.
6. It is recommended that an international group be established to determine the original and true landmarks and aims of Freemasonry, and publish widely.
7. It is recommended that an international lodge of Masonic research be established as soon as possible, with the aims of presenting Masonry with a world perspective, and of becoming the world's premier lodge of research.

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This is the first of two short papers presented to our lodge by WBro Joe Lamarca, DipMED, of Prospect Lodge #60. It presents an intriguing hypothesis.

REVERSAL OF TRADITIONAL ROLES

by Bro Joe Lamarca

I would like to state a rather simple but very disturbing hypothesis:

Maybe younger people do know more than older people do.

In every society it is traditionally the job of the older person to transmit the culture of society to the young—the ritual, myth, magic, wisdom and the perceived rules. Everything known about the world has always been transmitted from the older to the younger. Now the direction is changing. For the first time in history, we may have more to learn from young people than they have to learn from us.

There are more of them; they are better educated; they have fewer prejudices; they are worldlier, more confident, and they have learned things that simply were not taught when we were at school.

It is small wonder that our institutions are so unstable now. Every institution you can name—family, church, school, and service clubs—is based on a power hierarchy from old to young. Older people are regularly found at the top, where wisdom, information and skills have always been located. Now these qualities are distributed differently, making the old hierarchy painfully out of date.

I suppose we are in this bind because of the acceleration of change in our world. If we were to plot a curve of all the inventions of man, we would find that the curve does not merely increase; it accelerates so rapidly that change has become a way of life.

It seems to be the biology of the human animal that the younger person is better able to embrace change than the older person.

Against the background of this profound problem of the reverse transmission of tradition, I would like to discuss what I think is happening, why we are concerned by it, how things got this way, and what we may do about it.

Let me suggest some reasons why. First of all we are caught in a crisis of incongruity. This lack of harmony may be caused by hypocrisy. Time after time we are nailed to the wall by young people on issues for which we have no adequate defence. Take drugs for example. Members of my generation, the most drugged generation in history, are hopelessly outgunned when we say to the young: ‘We want our whisky and tranquillisers, but you can’t have your pot’.

The young continually point to our superficialities and inconsistency. We almost never say what we are feeling. The young generation, who have been called the open generation, the honest generation, may not be very honest, but compared to us, it makes it difficult to maintain our treasured double standards: our discriminatory practices between men and women; the giggle and laughter that accompanies the mispronunciation of a brother’s name from a different culture, as if he were at fault; the lowering of status of a brother whose memory is not at the perceived standard.

Another reason youngsters frighten us is that they simply no longer share our deepest values. They do not seem to understand the importance of work as an end in itself. They have the idea that good things should happen to them now, not later.

They aren’t good at waiting. I find it almost impossible to explain to someone in the younger generation why they should wait for gratification. Their sexuality also threatens us. Not their actual sexual behaviour, that does not seem to have changed over the years. It’s their attitude that disturbs us. They do not seem to value the importance of chastity, children *after* marriage, and their indifference in maintaining the traditional roles. The concept that some are meant to rule and teach, while other must learn to submit and obey, is anathema to them.

Education is valued differently by the young. They are not interested in the liberal arts. They seem to be interested in the education of the emotions, the senses, and the affective life. The idea of education as preparation for the future does not make sense to them. It is seen as an experience of immediate value. Knowledge gained today could be obsolete and valueless tomorrow.

We are disturbed that we have lost control of our youth to outsiders: to the peer group, the media, pressure of modern society. The major influence is no longer the parent. The traditional church has virtually no influence for the 15–35 age groups. They seem to live better and more comfortably with temporary systems. They have a different sense of security. Most of us seem to have built our sense of security on the idea that things are going to be the same tomorrow as they were yesterday, on the existence of fundamental truths, on familiar neighbourhoods, on lifelong friendships, and on permanent careers. We want to know where we will be in ten years time. They don't. They seem to be able to enjoy the temporary quality of life, which characterises society today.

This flexible attitude shows up in their ability to accept racial and cultural differences. We have not quite succeeded with this concept. We have been committed to the ideas that we should homogenise society. Young people are apparently quite prepared to accept the possibility of a pluralistic society.

They have the ability and willingness to live with different temporary systems. Anarchy does not distress them, the uncertainty of the modern world has allowed them to cope with the concept of *might is right*.

Perhaps the most fundamental problem we are facing is that young people may actually see the world differently than we do. This difference may have been formulated by the electronic age; young people who have grown up with television and computers may simply be sensing the environment differently. We must at least question the whole idea of inter-generation communication.

So what do we do about all this? My first answer has to be 'maybe nothing'. Maybe there is nothing we should do; maybe there is nothing we can do. As with most social problems, it may still be too early to recognise the problem, and already too late to do anything about it.

It's interesting that today the theme 'lets sit down and listen to each other' seems a bit naive, necessary perhaps, but not sufficient. Listening and understanding aren't enough. As a matter of fact, I have come to believe that we must have the courage to act without understanding, without communications. We may have to proceed with decisions and actions without all the facts and without lengthy conferences.

We may have to act more on the basis of ideas, personal styles, persuasive arguments and fundamental principles. We cannot simply be influenced by the young without yielding some power to them. And we cannot just imitate them.

If the idea of the reverse of transmission of culture has substance, it means that we have two very difficult jobs ahead of us.

The first is to come to terms with our feelings about control, influence and authority. This will be painful, as we come to see that our experience and wisdom is less and less valuable, and that they do not need us. Younger people are more talented and tolerant than older people. Perhaps they are being tolerant because they love us.

The second job is the monumental task of redesigning every institution of society to give youths the measure of control commensurate with their new capabilities. We have to redress the balance. We have to provide access to the media, to government, to every institution.

What all this points to, I think, is the necessity of re-inverting all our social institutions. A corollary is that youth participate in the re-invention. If we are to avoid Armageddon,* we must act quickly and with every resource at our disposal.

We need to apply newly developed social technology so that people who are components of the system can also be designers of the system. In this we could not only avoid catastrophe but also actually celebrate the renewal of our institution.

Before I close, let me raise the possibility that I am dead wrong. You can certainly take some comfort in that. Also, let me make it clear that adults certainly do not have any corner on the market when it comes to hypocrisy, stupidity, immorality, and dullness. Some of the most tiresome and foolish people I know are youngsters. But let's not forget that there is some balance in this, it's not all one way. Let's take some comfort in the idea that the present level of discontent in our society is a measure not of its problems but of its success. Things were never better than they are today; the good old days never were.

The discrepancy between what we have and what we might have, is what causes our discontent. We don't want ever to be a society that is satisfied. This generation is the best one we have ever had. It may seem unbelievable but our communication with youth is better than it has ever been.

Maybe that is why they seem so difficult.

* I chose this term with the realisation that the entire system could collapse. Organisations after all are really quite fragile.

LABOUR AND REFRESHMENT

by Bro Kennion Brindal

Early Speculative Freemasonry, when lodges met twice monthly and refreshment played a role equal in importance to ritual, has always been a combination of good work and good fellowship, and the festive board is still a vital and convivial part of our meetings. This has given rise to many varied customs peculiar to the Craft. To quote an outsider's account, from a 1737 pamphlet:

This initiation ceremony being performed and explained, the recipient is called brother, after which they sit down and, with the WM's leave, drink the new brother's health; everyone has his bottle. When they have a mind to drink, they say 'Give me some powder'. WM then says 'Lay your hands to your firelocks'. They then drink the brother's health and the glass is carried in three different motions to the mouth. Before they set it down on the table, they lay it to the right and then forward and in three other pauses lay the glass perpendicular on the table, clap thrice and cry three times *vivat*. If they perceive or suspect that some suspicious person has introduced himself among them, they declare it by saying 'It rains', which signifies that they must say nothing.

The jettied overhang of inns provided a dry spot for the odd pedestrian—hence the term *eavesdropper*.

Up to the mid-17th century the main building materials in England were stone and timber. The Great Fire of 1666 ravaged London, the largest city and built mainly in timber, a year after the Great Plague. The latter decimated the number of native operative masons; the former caused an influx of masons from the provinces and abroad to cope with the restoration. This threw the long-established operative masons' lodges into disarray, thus paving the way for non-operative members, the admittance of whom proved a shrewd move to boost the then parlous state of lodge benevolent funds. Successful in the short term, the move put paid to the operative masons' lodges. Initially, operative lodges served purely local needs where building was in progress. On completion, the masons moved on and the lodge was only sustained by *Speculative* brethren, if inclined or in sufficient numbers. Grand Lodge founded in 1717 specifically controlled Speculative Masonry in London.

You will recall the medieval *loge* or lodge was a site hut adjoining the major work—castle, cathedral or church—virtually their canteen, with one important exception. Here the trade secrets were exchanged and apprentices examined on their progress. Here, too, the mysteries and secrets of the master mason's skill were imparted by word of mouth, the door being guarded against all cowans and intruders. The catechism (the regular vocal form) was ritualised and intended to indoctrinate. It was soon apparent that it was feasible to meet in the nearest tavern. This move from site to tavern, plus the introduction of non-operative brethren, laid the foundation of philosophical Freemasonry. The innkeeper played an important role in this process.

Taverns were modest but plentiful: at best clean and cosy, at worst squalid and uncomfortable; but then, as now, they were venues for gossip, scandal, confidences, contracts, money, and marking time with the fair sex. Business folk, Masons included, invariably spent as much time at the tavern as at the home or office (shades of our one-time business lunch!). Many deals were clinched by a handshake, with a pint in the other. The tavern kept open hours and, depending on the season, the main meal, dinner, was served at late noon, and by our modern standards was of epic proportions. The dinner became an evening meal early in the 19th century, and then only among those of rank and relative fortune.

The highlights of Masonic refreshment were pipe-smoking (the long clays were 'on the house') and quaffing punch from a large community bowl, or wine or port for the more dedicated drinkers; this engendered a large contribution of song; all carried on during lodge proceedings. Strange to think how for a long period (during my Masonic career) it was almost heresy to laugh in lodge, let alone pass a witticism.

As one can imagine, the most used working tool was the gavel. A chamber pot was available in the sideboard, for relief of the kidneys. Privacy was something else! The only way to differentiate labour from refreshment was the 'call off', which rarely involved members leaving the room. Lodges were small, the tavern was small, and the room equally so, probably not much more than twelve feet square.

This in turn caused change. Tavern facilities were in demand as societies and clubs needed meeting places, but these in the main being numerically stronger were forced to build their own premises and were often hosts to many a lodge.

Some alleviation of this problem was provided by both inns and coffee houses, which, while serving basically the same purpose as a tavern, were patronised by upper-class patrons. The coffeehouse was unlicensed, but as the 18th century progressed, they became more a restaurant, club, or hotel, catering to those followers of Bacchus.

The early lodge proceedings I have reserved for a future paper, as I am endeavouring to show the venues and the background which were instrumental in forming the Craft. Masonry in early times was essentially a local affair; the landlord and tavern equally so. Hence if both were disappointing, so membership dwindled. Fire, too, was a hazard. In that era, candle lighting and volatile grog cost many early lodges their minute books, records and furniture.

Freemasonry could not have survived, let alone thrived, had it not been for the tavern, the inn, the coffee house and later the club, pub and hotel. One omission was the ale-house, strictly low-life: a shop or front room, the customers definitely bottom-rung, who indulged to excess in a contemptible fluid called ale. Not suitable for Masons.

A bit of interesting trivia: 'tavern' derives from the Latin *taberna*, a hut—same meaning as *lodge*. 'Inn' was an Anglo-Saxon word for a house of entertainment—not necessarily as our American brothers call it, a 'cat house'. 'Hotel' came from 'hostel', and an early example is *Thompson's Hotel*, in 1778, where St John the Baptist Lodge #39 met for several years.

Inn signs, like 'logos' today, provided instant recognition for the largely illiterate. The earliest taverns displayed a bundle of leaves and boughs, the Roman sign for *taberna*. Initially, all guests dined at a common table, but in the 18th century each party had a private room; the poorer traveller ate with the cook. The dining room as we know it was a mid-Victorian innovation. A feature of the inns of this period was the introduction of an Assembly Room designed for select social activities, hence an obvious and respectable place for our early brethren to meet.

Innkeeping was an honourable calling. The host was expected to be a seemly man, bold of speech, wise, well-taught and merry. The innkeeper was a man of import, often a Justice of the Peace, Councillor, or even Mayor; not a fine gentleman, but a vital link between classes, familiar to each and known for courteous devotion to service. The exact roles of inn and tavern were then clear-cut and not allowed to overlap.

In the Queen Ann period, early 18th century, just when English Freemasonry was developing, London supported nearly 500 coffee houses. The alternative to the tavern, they fast became centres of the *avant-garde* or *bon ton*. The earliest PR on the delights of coffee was: 'It quickens the spirits and makes the heart lightsome'—and a bonus, it 'cured sore eyes, dropsy, gout, and scurvy, being neither laxative or astringent'.

In the main, these establishments offered larger rooms free, the landlord getting publicity from the more notable patrons and, of course, the food and drink taking care of his profit margin. This resulted in 'clubs' in the modern sense becoming common. A letter of 9 October 1787 gives a concise picture:

I am lodged very well and very quietly at the coffee house I spoke of when you were here. A very good room and a very good bed and board with the family of the mistress of which is well behaved and sensible—a coffee room to lounge in providing all the London and country newspapers. The lodgings are half a guinea a week—breakfast, dinner and supper; candles and small beer one guinea more—so that there is nothing extra but wine, punch and tea in the afternoon.

The coffee house therefore varied little from the inn.

About 1813, Grand Lodge launched a rescue effort for older lodges in London, to prevent meetings in the more squalid surroundings. Grand Lodge officers joined these lodges and effectively took control by the simple expedient of stacking joining members (needless to say of higher calibre) who then voted to transfer to more respectable premises. In the process, fees went up, the less affluent went down. Lodges then abandoned refreshment during labour and became dining lodges.

Railways, too, contributed. Many urban roadside inns lost their wayfarer trade. The survivors were reduced to taverns, catering only to the locals, and as such they continued to provide lodge venues. Hotels which sprang up as by-products of rail services served the same purpose.

In Victorian times the lowly alehouse, and its counterpart the gin shop (immortalised by Hogarth), were supplanted, or evolved into the pub with its rigid class divisions of bars: public, saloon, and private or lounge; thus alehouse, front bar, the tavern, saloon bar—and the newly arrived private bar which allowed

the guilt-ridden to bat, on unseen by the Rechabites.

More trivia: Jonadab, son of Rechab, banned his tribe from alcohol* and achieved notoriety as the first temperance fanatic.

The first floor of these establishments had small and large rooms which were for hire, admirable for clubs and lodges. This practice continued until well after World War II except in large urban centres.

The dining lodge weeded out a number of undesirable and less worthy brethren, particularly those who attended solely to get smashed. This lessening of restraint caused by a separate festive board gave rise to unofficial ritual songs (usually of a sentimental theme so beloved in the Victorian era), extra toasts, speeches of a mutual self-congratulatory nature, and methods of fire peculiar to the lodge. Imagine the mound of broken glass to be cleaned up—that is, until the advent of the solid-based ‘firing glass’. My Mother Lodge, Leopold #31 was a temperance lodge, but they were thin on the ground. The temperance movement began in 1831, lost impetus after about twenty years. This movement was summed up succinctly: ‘imagine waking up in the morning, knowing that you had reached the high of the day!’ It is all a matter of emphasis. ‘What time is it Brother Junior Warden?’ ‘*High* time, Worshipful Master’, and again, ‘*Past* high time, Worshipful Master’! It also adds pertinence to brotherly love, *relief* (particularly) and *truth* (often a victim).

It could be said that, just as lodges needed inn-keepers, so did the converse apply, and thus the hosts became Masons for purely commercial reasons. The Grand Lodge edict forbidding landlords from being Master of any lodge meeting at their taverns must confirm this suspicion.

True, it was good business to have a lodge or two on one’s premises, and a tavern whose host was not a Mason was a rarity, but he really earned his money. Duties were expected by his lodge out of proportion to the value of their tenancy. The landlord was expected to: deliver the summonses; store the secretary’s gear, furniture and all regalia (he provided all replacements as well); and just to keep him alert, he collected all fees, fines imposed for erring brethren in relation to swearing, unpunctuality, dress defects, intoxication, or other misbehaviour (what’s left?). In short, he was secretary, treasurer, tyler and steward. Not surprisingly, many fell short and decided they could get by without lodges.

In conclusion, English Speculative Masonry at its inception, so it has been said, was little more than a ‘tavern affair of tradesmen and artisans’, and remained so until 1767, when Thomas Dunckerley and the Duke of Beauford combined to formulate a wider and nobler purpose for the Craft. The stigma of meeting in a tavern was slowly but surely removed, as lodges accepted separation of labour from refreshment. This proved a beneficial impetus, with considerable aid from the United Grand Lodge. By the early 19th century, dining lodges were the norm rather than the exception.

In one guise or another, the inn-keeper played a vital and often dramatic role. On the one hand he was vulgarly commercial, while on the other he contributed a service essential to the comfort, happiness and refreshment of the brethren, without which Masonry, as we know it, could not have flourished.

So, let us salute our past genial hosts in the words of the traditional song, which—who knows—may well have been of Masonic origin:

*Come landlord fill the flowing bowl
Until it doth run over
For tonight we’ll merry, merry be
Tomorrow we’ll be sober.*

* See Jeremiah 35:1–5. Strictly speaking, it was *wine* that was prohibited, not *alcohol*—Editor

Bro Nigel Pope last gave a paper in 1986 (MRSA vol 3), and then spent some ten years overseas before returning to his progression towards the Master's chair, which he achieved in 2001.

FREEMASONRY IN JAPAN

by Bro Nigel Pope

Introduction

Since the mid-1980s I have had an interest in Japan, its culture and its people. This began with an introductory course in *Conversational Japanese*, in which my wife and I enrolled at the YMCA. Sadly, I did not continue past the second stage, but I'm happy to say that my wife did, eventually graduating from University with a minor in the language, and the ability to speak and write Japanese. Even though my formal education waned, my interest did not, and I was fortunate enough to begin travelling there regularly for business in 1997. Since then my language skills have progressed just enough to prevent starvation, and my interest in the culture has increased.

Japan is a wonderful place to visit, even though it is the one place in the world where I have felt truly foreign and somewhat ignorant. The inability to read street signs, menus, etc, and to understand simple conversations, can be very unsettling but the people are very friendly and helpful, so *gaijin* have nothing to fear. My experiences there are many, and mostly a great source of enjoyment and amusement. The trips have given me a greater appreciation of the difficulties faced by non-English-speaking visitors to Australia, and a profound empathy for them.

For most of the time that I have been interested in Japan, I did not consider the subject of Freemasonry in Japan. However, on one trip there I noticed (on the map) the Grand Lodge building in Tokyo. This intrigued me, and caused me to wonder how widespread was Freemasonry in Japan and in what languages the ritual would be conducted. I also wondered how the Christian principles in Freemasonry would translate to Buddhist or Shinto beliefs, and if this would interfere with one or the other, as has been the case with Catholic Freemasons in the past.

When I was asked to prepare a paper for this lodge of research, I knew immediately what the topic should be and contacted the Grand Secretary of the Grand Lodge of Japan, MWB Chester L Ditto, PGM. I had intended to visit a lodge there, to see a working in Japanese, but as my visits are usually on business the opportunity has not arisen. I hope to rectify that situation in the future. The material used to prepare this paper has been gleaned from the aforementioned Grand Secretary, the Grand Lodge website, an older edition of Kent Henderson's *Masonic World Guide*, Christopher Haffner's *The Craft in the East* and from WBro Tony Pope (who also found me a copy of Haffner when I had run out of bookshops).

In the beginning

Legend has it that the first appearance of Freemasonry in Japan was on the USS *Susquehanna*, off Yedo (now Tokyo) in 1853. The ship was the flagship of Commodore M G Perry, who went to Japan to demand ports for US ships needing water and supplies during their voyages to China. The only substantiation for this legend is that the band of the ship played at the laying of the foundation stone for the first Masonic hall in Hong Kong. Perry was not a Freemason.

In the latter years of the 1850s both the USA and England signed treaties with Japan, which opened its ports to foreign trade. This gave rise to an influx of merchants and consequently to the establishment of Freemasonry in Japan.

The first documented Masonic ceremony in Japan appears to have been a Masonic funeral in 1860, given to two Dutch captains murdered at Yokohama. An entry regarding this ceremony appears in W S Wetmore's *Recollections of Life in the Far East*. Bro J R Black (in *Young Japan*) tells us that in 1864 the lodge in the 20th Regiment of Foot (the Lancashire Fusiliers), Sphinx Lodge #263 IC, conducted meetings in Japan.

It was not until June 1866 that the first lodge was consecrated in Japan. This was Yokohama Lodge #1092, working under the constitution of the United Grand Lodge of England. The first Master was a

Bro Monk. The lodge met in leased premises to begin with, but in 1868 the Japanese government granted Lot No 70 for the building of a Masonic hall, and the foundation stone was laid in March 1869. The hall was built solidly of stone, the first such building in Japan, and it was able to withstand subsequent earthquakes. From here English Freemasonry began to grow, with Otentosama Lodge #1263 in Yokohama and Nippon Lodge #1344 in Tokyo being warranted in 1869 and 1871 respectively. With the erection of the third lodge, the ability to obtain a charter for a Royal Arch chapter was achieved, and in 1875 the chapter was consecrated, attached to Yokohama Lodge.

From its beginnings in Yokohama, foreign trade in Japan spread throughout the other islands and with it, Freemasonry. In 1870 the Grand Lodge of Scotland consecrated its first lodge in Kobe, Lodge Hiogo and Osaka #448. This was followed by an English lodge in Yokohama, Rising Sun Lodge #1401, inaugurated in November 1872.

In 1874, with just four EC lodges, the District Grand Lodge of Japan was formed and the first District Grand Master, Bro Charles H Dallas (founding Junior Warden of Yokohama Lodge) was appointed. The district remained small until its demise some years later.

During the closing years of the 19th century, Japan went through a major upheaval, moving away from the feudal system to one of government by 'advisors' to the Emperor. Freemasonry also had its controversies, the Supreme Council for England and Wales arguing with the American Supreme Council (Southern Jurisdiction) over jurisdiction relating to the Scottish Rite and the warranting of a Rose Croix chapter in Yokohama. In the end, the English body found itself unable to compete with its American counterpart and returned its warrant.

Into the twentieth century, Freemasonry continued to expand throughout Japan but, because Japanese law prohibited Japanese nationals from joining lodges, the Craft remained purely a European (*gaijin*) pursuit. The law prohibiting membership by Japanese stemmed from Freemasonry being considered a secret society by the Japanese—the law being aimed at secret societies in general, rather than Freemasonry in particular. This obstacle prevented patronage by the Japanese Royal Family and the integration of Freemasonry into the Japanese way of life, factors which negatively affected the expansion of the Craft in Japan.

Although Freemasonry was only tolerated by the authorities as a *gaijin* pursuit, this did not prevent Masons from pursuing their benevolent work. On numerous occasions, especially after the many earthquakes experienced during the period, Freemasons poured money and assistance into areas affected by disaster. For such a small group (approximately 200), they were able to secure large donations of money and materials to aid the poor and distressed populations of the affected areas. It is interesting to note that the Grand Lodge of New South Wales is listed as contributing to the relief fund for Yokohama and Tokyo after the earthquake and fires that ravaged the districts in 1923.

In 1903 a Japanese national, Viscount Tadashu Hayashi, was initiated into Empire Lodge #2018 EC, and became Master of that lodge the following year. This initiation occurred in England and, sadly, his political opponents in Japan made much of his lodge membership and he was forced to resign from the lodge upon his return to Japan in 1909.

During the early years of the twentieth century, anti-Masonic forces were to be found in Japan, and members frequently had to seek reassurance from the Japanese Government of their ability to practice the Craft in Japan. It led to meetings not being publicised in local newspapers and a toning-down of publicity, although benevolent work continued.

A decline in Freemasonry in Japan

The second decade of the twentieth century saw more political turmoil for Japan, with the death of the Emperor and a battle for power amongst the old, entrenched leaders and the younger politicians who sought to make Japan more democratic.

In this period, Lodges of Instruction were also formed, including a curious one in Kobe, Albion in the Far East, which admitted only members who were British by birth. There was a school of thought that Albion had been formed because of an influx of non-white Freemasons into other lodges. This attitude, along with the First World War, played a part in the reduction in numbers of members in the Kobe region. The district remained small, with membership well below 300 in five lodges.

The attacks on Freemasonry intensified around 1936, when the Japanese allied with the Germans and Italians. Anti-Masonic propaganda filtered into Japan from Nazi Germany, and militants applied pressure to all western organisations. Freemasonry was not alone in attracting the ire of nationalists; Rotary organisations and even the Boy Scouts were forced to dissolve.

By 1940 the situation had deteriorated to the point that lodges were closed, and meetings were held without regalia in order not to attract undue attention. In 1941, lodges were ransacked by the local police and military, documents were seized and Freemasons arrested for allegedly committing criminal acts such as 'economic sabotage' and having 'dangerous thoughts'. A number of Freemasons were placed in solitary confinement (up to fourteen months is recorded in one case) and tortured.

Such treatment is not new to Freemasons. In earlier times the Roman Catholic church conducted similar, and more heinous, attacks on the Craft and its members.

To the Freemasons remaining in Japan at that time, the police appeared not to know what they were searching for when ransacking the Masonic halls, and they displayed ignorance of what Freemasonry was about or what occurred in lodges. The one documented exception to this was an investigator named Mrs Nogami, who was the widow of a Japanese naval officer. She seems to have accompanied the police on raids and displayed a greater knowledge of the Craft than some of the senior Freemasons. Bro Higgs, a prominent Freemason at that time, noted that when the police line of questioning strayed to other Constitutions, Mrs Nogami would interrupt and inform the police that Bro Higgs would have no knowledge in that area, being concerned only with the English Constitution. No mention is made of where Mrs Nogami obtained her information, but her history would make an interesting research project in itself.

In the early 1940s Freemasons were leaving Japan for safety or being detained. A group from Lodge Star in the East #640 SC, who had refused to go into recess during the attacks on the Craft, managed to escape the Japanese, complete with lodge documentation. They even held a lodge meeting on board their ship, the SS *Gripsholm*, whilst en route to Rio de Janeiro. At this meeting two diplomas were presented to newly raised Master Masons. Masonic activity in Japan appears to have ceased at that time and, unlike more famous internments at Changi and Shanghai, there is no record of meetings being held by Freemasons detained by the Japanese. True to their obligation, the Freemasons in detention did not reveal the secrets to their captors.

Immediately after the ceasefire, in 1945, Freemasonry was revived in Japan with the formation of the Tokyo Bay Masonic Club. The old Scottish lodge, Star in the East, was revived in Yokohama and the temple restored. Their first regular meeting was held in April 1946 at the new temple, and they had so much work that four meetings a week were held. Other lodges that had previously operated in Japan also revived and the influx of allied service personnel meant that there was a strong Masonic representation throughout the occupied areas. Sadly for the English lodges, Rising Sun Lodge was the only one to be revived and the District Grand Lodge of Japan was dissolved.

The occupation of Japan by large numbers of American personnel made way for Webb-form ritual to be introduced, and in late 1947 the first American lodge in Japan, the Tokyo American Lodge, was formed under dispensation from the Grand Lodge of Connecticut. The dispensation lapsed in 1949 and was not renewed. Around the same time, the Grand Lodge of the Philippines granted a dispensation to Okinawa Lodge, and thus another Constitution came to Japan.

A new beginning

The addition of the Philippine lodge was the beginning of new force in Freemasonry for Japan and saw the spread of Webb-form ritual. In 1947, Yokosuka Naval Masonic Lodge was the first home-island lodge issued with a dispensation from the Grand Lodge of the Philippines. Later, Okinawa Lodge and Yokosuka Lodge received full charters, numbered 118 and 120 respectively. In 1948, Far East Lodge #124 PC was constituted at Yokohama, dispensation was given for Square and Compasses Lodge at Tachikawa, and Tokyo Masonic Lodge #125 was constituted at Tokyo. The last-mentioned replaced the former Tokyo American Lodge, and there is still a conflict with the Grand Lodge of Connecticut, which claims the dispensation expired rather than being returned. With the expansion of lodges in Japan, the Grand Lodge of the Philippines appointed an Inspector for Japan, WBro Elmer D Rastorfer.

In 1950, Bro Rivisto, a Scottish Rite Freemason prominent in Japan, orchestrated the purchase of the former Imperial Japanese Naval Officers' Club, the Suikosha, by Tokyo Masonic Lodge. The price was more than \$200,000 and was funded by donations and a partnership with the Scottish Rite. The ownership was later transferred to the Tokyo Masonic Association, Zaidan Hojin, which continues to own the site today. In the mid-1960s the Japanese Navy attempted to regain ownership of the property, but the Tokyo District Court upheld the rights of the Tokyo Masonic Association.

At last—Japanese Freemasons

The year 1950 also saw another milestone in Japanese Freemasonry. Bro General Douglas MacArthur was

instrumental in having the law changed to allow Japanese nationals to belong to the Craft and in this year several Japanese became Freemasons. Among the first five initiates were some notable members: Naotake Sato, President of the House of Councillors; and Etsujiro Uehara, a former State Minister. The first Japanese national to be raised was Tamotsu Murayama, who was President of the Boy Scouts. An expression of interest in the Craft was even made by Emperor Hirohito, but unfortunately Bro Rivisto was charged with black marketing and un-Masonic conduct, which created negative publicity and consequently put paid to any involvement by the royal family in Freemasonry. Given that the rise of Freemasonry in other parts of the world was partly due to royal sponsorship, we can but speculate on what effect the initiation of Emperor Hirohito would have had on membership in Japan.

A New Era

A new era in Japanese Freemasonry began in 1953, when a petition to translate the ritual into Japanese was put forward. Now entrance to the Craft was not restricted to those who spoke English, and this truly marked a turning point in the history of the Craft in Japan. (On a personal note, given my new-found empathy for non-English-speaking people being confronted with our language, I can imagine the celebration that ensued.) In 1955 the Grand Master of the Philippines witnessed a demonstration of the first degree ritual in Japanese and immediately gave dispensation for the translation. That same year saw the formation of a lodge consisting entirely of Japanese nationals. This was Kanto Lodge #143 PC, with Bro Prince Eun Lee, pretender to the Korean throne, as Master.

In 1954 the District Grand Lodge of Japan (PC) was constituted in Tokyo with RWBro William Jack Eichorn as District Grand Master. In the same year the District Grand Lodge of Japan (EC) was dissolved.

In March 1954 the members of Kanto Lodge gave a demonstration of the second degree working in Japanese to the Grand Master of the Philippines, and he immediately gave dispensation for the translation of the ritual. A reason for the expeditious manner of the dispensation was to pass two Entered Apprentices of Tokyo Lodge #125 PC. They were the Prime Minister, Bro Hatoyama, and the President of the House of Councillors, Bro Yahachi Kawai. They were *passed* using the Japanese translation, and later the same day they were *raised* using the English-language ritual. Congratulatory messages were received from Bro General MacArthur and the US President, Bro Harry S Truman.

Later, the third degree was also translated into Japanese. (I have a copy of the 'short form' ritual translated into Japanese, but please do not ask me to read it to you—my contact did not supply me an English-language version, and I am reluctant to ask my wife to translate.)

The Birth of the Grand Lodge of Japan

In 1957, members of Philippines lodges petitioned for the formation of a Grand Lodge of Japan. The Deputy District Grand Master, Bro Carlos Rodriguez-Jiminez, was the force behind the movement and he garnered support from 15 of the 16 lodges operating under the Philippines Constitution.

A convention of lodges was held in March 1957 and they drafted a constitution and elected officers. Bro Rodriguez-Jiminez was a charismatic person who was the Ambassador for Venezuela in Japan at the time. He had a long Masonic history; he had been present at the shipboard meeting of Lodge Star in the East, and was a member of several lodges operating in Japan. He led those who took the case for the Grand Lodge of Japan to Manila and presented it to the Grand Lodge of the Philippines. Unfortunately, confusion occurred during the Annual Communication. Instead of stating that they were 'representatives of the subordinate lodges of the Grand Lodge of the Philippines', they stated that they were 'representatives of the Grand Lodge of Japan'. The confusion and attitude caused the Grand Master to deny the petition for recognition of the *de facto* Grand Lodge of Japan and instead referred it to a committee to review and make a recommendation a year later.

This mistake caused a great deal of animosity between the Grand Lodge of the Philippines and the new Grand Lodge of Japan, but fortunately the rift was healed before the end of 1957 and recognition was granted.

The new Grand Lodge of Japan set about gaining recognition from a large number of other Grand Lodges. The first to recognise Japan was the Grand Lodge of South Carolina, and their Grand Master consecrated the Grand Lodge of Japan.

One Grand Lodge that held back from recognising the newcomer was the United Grand Lodge of England (UGLE); all other Constitutions operating in Japan recognised the newly formed Grand Lodge. The non-recognition by UGLE caused concern not only among the Japanese lodges but also among all other Freemasons in Japan. The prospect of having to leave a lodge because members of a non-recognised

Constitution were present was not an attractive prospect. In particular this presented a problem regarding Yokohama Hall, which was owned by Lodge Star in the East No 640 SC, and used by English and Philippines lodges. The Americans also used the building for such purposes as Eastern Star, Rainbow Girls and DeMolay meetings.

The next major step for Japanese Freemasonry was the acceptance of 'other' Volumes of the Sacred Law into the lodge room. This was met with opposition in some quarters, as was the initiation of non-Christian Japanese members, but the moderate forces presided and so other VSLs were used for the Obligation from 1966 onwards. It is strange that the opposition came mainly from the Rising Sun Lodge, an English lodge, which was not concerned with the operations of the Grand Lodge of Japan.

By the 1970s, the number of lodges operating under the Grand Lodge of Japan had grown to 20, with more than 4500 members.

Freemasonry in Japan today

Japan has suffered the same decline in numbers as the rest of the world. In 1972 there were 4766 members in 20 lodges; by 1983 this had dropped to 3743 members in 18 lodges. However, in 1998 there were fewer members (2508) members but an increase in the number of lodges (22), including a research lodge which meets in the Tokyo Masonic Centre. Freemasonry is certainly still active in Japan, and the proportion of Japanese nationals in the Grand Lodge of Japan has increased from approximately 10% in 1983 to nearly 25% in 1998.

Other Constitutions still active in Japan are those of Massachusetts, Scotland, England, the Philippines and the Prince Hall Grand Lodge of Washington. I'm happy to report that the United Grand Lodge of England has since seen fit to grant recognition and is among 132 Grand Lodges recognising the Grand Lodge of Japan.

In the early 1980s, the former *Suikosha* site was replaced by a new Masonic Centre, consisting of three buildings: Mori Masonic Building No 38 and Mori Masonic Building No 39 are commercial buildings, and the third building is the Masonic Centre. The Grand Lodge of Japan recognised the need to put commercial (income-producing) buildings in place to pay for the development costs, to create a zero-cost Masonic Centre, and to provide funding for charitable donations. The three are magnificent buildings and much of the old Grand Lodge building interior has been preserved. (Pictures are available on their website at <<http://www.iac.co.jp/~masonic>> and I have copies printed for viewing after lodge.)

The current Grand Master is MWB Fredric R Collins (who is a descendant of a lady-in-waiting to Queen Elizabeth I). The Deputy Grand Master is RWB Kuzuhiro Watanabe and the Grand Secretary, as previously mentioned, is Chester L Ditto, PGM.

Conclusion

The history of Freemasonry in Japan is worthy of a book—several books—and in fact several have been written. There is a lack of material post-1980s, but I am sure that is not due to a lack of activity in Japan.

In researching the material for this paper, I discovered that Freemasonry in Asia is prolific, and as worthy of attention as this one and my previous paper ('A brief history of John Coustos'), which I gave in 1986. I will endeavour to discover more and report back. I promise that it will not be 'as long between drinks' this time.

This is WBro Lamarca's second paper. Unfortunately, it has not been possible to reproduce the slides which accompanied the address.

A SPECULATIVE VIEW OF FREEMASONRY

by Bro Joe Lamarca

Abstract

This paper and illustrations have been gleaned and edited from many books. The illustrations are common in many books on Roman history that have an affinity with Roman customs and religion. The Masonic postulations leans heavily on the opinions of Hugo, MacBride, Wilmshurst, Ford, Mackey, Gould, Pick and Knight.

It is argued that the material presented is mainly empirical evidence by noted scholars, but there is always an element of speculation in reference to the ancient religion of Mithras and the Mysteries. At present there is some tacit evidence as to what actually happened in these initiation ceremonies. Unfortunately there are many cloudy issues that require concise investigations, but as always it falls short in colour and interest when compared to fiction or speculative imagination.

Origins of Freemasonry

The research of the history of Freemasonry is frustrated by the prevalence of lies, malicious half-truths and capricious tales. Until recent times many such tales have been accepted by the public and by Freemasons. Masonic historians of the calibre of Gould, Mackey, Ford, and Fallow have placed Masonic research on a sounder basis.

The origins of Freemasonry have been credited to many, from the Devil to the Druids, and the word *Masonry* can arguably be found in most languages. In India the lodge is known as the 'Shaitan Bungalow'—the Devil's house. This was the common belief in Britain in the last century.

The Druid theory at one time had formidable support. The Romans had a deep respect for the fighting fanaticism of its followers. Roman historians record the Druids to be more than a savage priesthood. Their initiation ceremony had segments that resembled the rebirth of initiates, as practised in the Roman 'Ancient Mysteries'. This has some resemblance to Freemasonry. It can be argued quite successfully that to date we have not discovered a single proof, or a reasonable supposition, that links Freemasonry to the Druids.

Some writers see in the Gipsies the origin of the Craft. This opinion is difficult to accept. Although they have originated from the lands between India and Iran, they are distinguished by clans, language, and basically are nomads with no history of the building arts. The Gipsies do have signs and tokens peculiar to themselves. Some do resemble Masonic signs, and in this they may resemble Freemasons who have peculiar signs of recognition. In every other respect they are different.

There exists a very learned opinion, especially in Germany and strongly advocated by the Teutonic Knights of that country, that Freemasonry had its origins in the Knights Templars. Many South Australian Knights Templar also postulate this. The theory has many supporters but, except in having a reference to the Temple of King Solomon, there does not appear to be any clear connection. There is an enormous gulf between the two. The organisation, methods, aims and doctrines are entirely different.

The Rosicrucians have at times been advanced with considerable ingenuity as the originators of Freemasonry. While there are some points of resemblance, they are more accidental than fundamental in composition. Their aim is the search for the philosopher's stone and the elixir of life. These remarks apply to the Rosicrucians of the seventeenth century. The body under that name in contemporary times, and who meet as a Masonic sept, has no historical pretensions.

The most likely avenue and evolution of Freemasonry

It must be readily admitted that the origin of Freemasonry is most likely along the lines of operative builders. This evolution would be, and can be, traced prior to the Grand Lodge of England, in 1717. The line I wish to pursue is through the Roman Collegia and the medieval Craft Guilds, along with certain

traditions being transmitted and adopted from the Roman 'Ancient Mysteries' of Mithraism.

The Ancient Mysteries

The ancient mysteries originated in Egypt.

- Each candidate was sworn to an oath of secrecy
- Served a twelve month period of probation
- The initiation consisted of two steps
- Questions were put and answers given
- The initiated were led through darkness to the light
- A ritual was observed
- Reported activities are that the candidates suffered death and then trumpeted over death.

Mithraicism was the major Roman cult and very popular. All rites disappeared and were suppressed with the advent of Christianity.

THE ROMAN COLLEGIA AND THE MEDIEVAL GUILDS

The Roman Collegia

In Ancient Rome existed a system of colleges forming influential groups in its civic administration and history. They appear to have been a combination of universities, craft schools, welfare groups, social clubs and unionism. They were well organised and administered, and many modern governments are formed on Roman models.

The Collegium was composed of companions. The term originally expressed the tie which voluntarily bound them together. No college could consist of less than three members, and so rigid was this rule that the expression *tres faciunt collegium*—three make a college—became a maxim of civil rule. The colleges were divided into groups of ten men and one hundred men, and were presided over by a *magister* and *decuriones*. It can be successfully argued that these words are the Latin root words for *master* and *deacons*. The other officers of the collegia were a secretary, treasurer, and historian. They had a common treasury, a common cult, a meeting house, and a common festive board. To each candidate, on admission, an oath peculiar to the college was administered. Dues and subscriptions were imposed to meet expenses. They supported their poor and buried their deceased brethren. The members called themselves *fratres* or brothers. The collegia sometimes were named after Roman gods, or by the particular trade or professions. They also used tokens as means of recognition.

Identity of the Collegia with the Guilds in England

Coote, a noted authority on Roman history, in his book *The Romans in Britain* (pp390–413), states:

these coincidence cannot be attributed to imitation or mere copying. It demonstrates the absolute identity of the guilds of England with the Collegium of Rome and of Roman Britain

The colleges were spread over the whole of the Roman Empire, with builders being in high demand. The builders were called a *collegium frabrorum*. A master elected by them governed the builders.

The views of prominent writers are that the Guilds and corporations of England are direct descendants of the Roman Collegia. Wherever Roman power was established, the Mysteries were set up, and all historians on the subject agree that there existed a close connection between the Mysteries of Mithraism and the Collegia.

Conclusions

It is true that the guilds of England attained greater prominence after the Norman Conquest. After the retreat of the Romans and the control of England passed over to the Normans, artisans of all kinds were imported from Normandy and France. French historians are unanimous in their opinion that the city communes and craft guilds are the direct descendants of the Roman Collegia and Municipalities.

The links and the identity of the Collegia with the guilds of France did not suffer the destruction that occurred in England, by the roving, piratical hordes who conquered England after the retreat of the Romans. These recorded links bond the concept of Freemasonry more strongly to the Roman Collegia and the cult of Mithras, but that is cause for research for another paper.

Readers may usefully link the first part of this paper with Bro Woolmer's Kellerman Lecture in the present volume, and the second part with an earlier paper in MRSA vol 1.

SOUTH AUSTRALIAN FREEMASONRY AND ITS ORIGINS

*Brief observations on the origins and circumstances of Freemasonry,
Knights Templar, the Further Orders and all others in South Australia;
and now, DeMolay*

by Bro George Woolmer

Introduction

This address marks the occasion of the visit of representatives of the recently formed South Australian chapter of the Order of DeMolay to the South Australian Lodge of Research.

The subject, essentially 'Freemasonry in South Australia', seems that it should be a simple one—but it is not. Certainly, 'our' Freemasonry, as we in the State's mainstream Grand Lodge understand it, came from England. But, of course, Scottish and Irish Freemasonry were also present. With the formation of the local Grand Lodge in 1884, their type of Freemasonry was outnumbered, and added only a peppering to South Australian Freemasonry.

As many Freemasons who think about the purpose of the organisation conclude, it is basically about helping to make society a better place for everyone to live, from the local to the world. This object, of course, includes looking after oneself and one's group and, usually, the Masonic family.

South Australian Freemasonry did not begin in a vacuum. An effort, therefore, is made to show its source. Also, as our focus is on DeMolay, a survey of the Knights Templar is needed, to give a better background. So, if one is attempting to understand South Australian Freemasonry, it is necessary to know something of the facts and theories of its Old World origins.

In Australia it is little realised that there is not one but two main types of Freemasonry in the world. These are derived from the so-called 'Moderns', or the English Grand Lodge which generated itself in London in 1717, and the so-called 'Antients'. The *Moderns* claimed, and still do, to have just about invented Freemasonry. The *Antients* said that they were merely continuing old practices, ones in force before the 1700s.

Some of the paper is in the religious sphere, and may be at odds with some. Controversy, however, is a hallmark of a free society, and is acknowledged as one of the fundamental paths to the determination of fact. It is pertinent in the religious case to recall that the current Pope recently stated that great errors and grave misdoings in the name of Christianity have been made by Roman Catholics.

ORIGIN OF FREEMASONRY

In this paper operative masonry is spelt with a little *m*, and speculative with capital *M* (or *F*).

The question is: what is the origin of speculative Freemasonry?

There are many theories. In 'modern' times it was first thought that speculative lodges had grown out of Medieval mason guilds. When it was shown that such guilds were rare, it was held that speculative lodges had grown out of operative lodges. This was almost universally accepted until the last quarter of the 1900s, when prominent English Mason writers, like Hamill, began pulling it down. They said things like there was not sufficient evidence for the operative–speculative evolution, and that speculative Freemasonry was pretty rare, spotty, undocumented and crude in the 1600s. Hamill sums it up when in 1986 he writes (18) that Accepted Masonry 'simply seems to have occurred in England as a new organisation without any prior connection to the operative craft'.

It was not, they said, until the English Grand Lodge came along in 1717 that Freemasonry can be accurately traced.

From the New World perspective one has to wonder if this approach was and is a result of an English

fear that Scotland could claim the laurels?

First, it needs to be known that the British 'operative' or practical, physical, masonry's background was in continental Europe. From the point of view that nothing evolves from nothing, from Europe the fundamentals reached back, one way or another, to the old Mediterranean and the ancient Middle East. Cultures in those places and times always mixed their practical activities, including the basically important mason work, with religion, philosophy and government.

Let us attempt to find if the Hamill and seemingly official English view is probably correct—or one-eyed.

England

AD 895–933 and the 'Old Charges'

Prior to 1700 there had been, of course, a predominantly native operative masonry in England over many centuries, and at least ten. The lodges and companies came to include non-operatives, and later sprouted speculative additions, getting into a 'modern' form in the seventeenth century.

Mason operative lodges in England, and much later in Scotland, had copies of a document now referred to as The 'Old Charges'. The earliest known, the *Regius Manuscript*, was penned about AD 1390. Written in verse it reflects the time when documents in verse were considered superior and, more practically, had to be memorised and transported to the illiterate masses. Scholars find that it must have had a precursor, and Clarke (82) notes that it, and the next oldest known Charge, the *Cooke MS* of 1410, had a common ancestor about 1310, now lost. Before that, who knows?

All of the known subsequent Charges follow the *Cooke* pattern. Of the overall 113 known to still exist, nearly two-thirds of them (McLeod:262) were written before 1717, that is, before the self-proclamation of a Grand Lodge in London. 'The strangest thing about these one hundred and thirteen texts,' writes McLeod:(263) 'is that they all say basically the same thing'.

Their connection to operative lodges is guaranteed by their contents (McLeod:262), but it is well-attested (262) that they were also used in early speculative lodges.

Commonly of about 3500 words, 'charges' were designed to entrust, to commission, to lay a command or injunction upon, and/or to exhort authoritatively. They acted as a constitution, an authority or warrant to act, a history, an instruction on being a mason and a lesson in morals.

Early in the Old Charges there is a so-called history of Freemasonry. The material to do with The Flood and up to Solomon's Temple must be regarded as apocryphal, designed to give an ancient, worldwide and Biblical foundation to the mason craft.

The history then moves on to England, with three accounts. The first, the St Albyn (died AD 303) story, which introduces the mason craft into England, must be regarded as designed to give English masonry both an early and a Christian foundation; it has to be discounted. Certainly, the Romans brought sophisticated architecture and mason building to England. But this began well before St Albyn's time in England, which started at say about AD 275 and ended in AD 303. Caesar conquered the country in AD 55 and 54. St Albyn came about 200 years later. In any case, when the Romans abandoned Britain in AD 410, with a few revisits up to AD 450, Angles, Saxons and Jutes began invading; they were pagans, and they lived in huts. Things Roman must have been extinguished. Rule out St Albyn.

The last two entries, however, move into relatively recent and reasonably well-documented times. The first is to do with King Athelstan and Prince Edwin, and the second is to do with the city of York.

The Athelstan story, then, is another matter. King Athelstan, c 895–939, was king of Mercia and Wessex. This was practically all of Southern England east of Wales. The wealthy part. Prince Edwin or Edwyn was his half brother or son. Some earlier Masonic writers lumped it in with all the previous stories, and denounced it as another myth. Just about everyone else since seems to have copied that line. Pick and Knight (81), for example, call the report 'purely apocryphal'. Jones (86) says that the Athelstan account must be 'ruled out', resting his statement on the belief that '... this was an age when roads were nearly non-existent, when buildings were of wood, and the mason trade necessarily small and unorganized. . .'

In 1993 during repairs to Canterbury Cathedral a discovery was made which archaeologists described as 'astonishing' (Kennedy:200). The remains of the old, pre-Norman (1066) cathedral, built 700s to 1066, were found. They showed that the building was about the same size as its Norman successor, and was excellent. Kennedy (199) gives the conclusion that archaeological evidence makes it now clear that sophisticated building techniques existed in England for several hundred years before 1066. Markham (1991: 81) notes, also, that much mason building activity was occurring in London prior to 1050.

These newly discovered building activities are squarely within the Athelstan–Edwin time frame. It is useful to remember, also, that Athelstan was the grandson of Alfred the Great and Edward the Elder, both scholars, leaders, great organisers and conquerors. And also commissioners of building. Athelstan, their product, had repaired the Roman wall at Exeter (Cryer:154), and is the reputed founder, in AD 932, of the monastic house which was the forerunner of Exeter Cathedral.

These Old Charges tell us, also, that Edwin was even more wrapped up with building and its practitioners than was Athelstan. He was a keen practitioner of geometry, and much communed with masons, presumably architects as well as practical builders, to learn and, no doubt, be heard. For this, we are told, he was made a mason. Should this be so then we have the first known non-operative mason. Even should it be not true this passage certainly sets the pattern for operatives down through the ages, as they heard the charge being read to them, to take in non-operatives, as made members. Masonic commentators seem not to have picked up on this.

Edwin got Athelstan to issue a commission to masons to meet regularly, to sort out their affairs.

What is so unreasonable in this account which causes English Masonic writers' derisive rejection?

Perhaps it is the York connection.

Old York

York lies in the far north of what was probably Athelstan's kingdom at the time in question.

The Romans had made York the military capital of Britain, and much building work occurred there. Upon the departure of the Romans this centre of civilisation dropped away, as comparative barbarism swept through, but sheep and its position as a natural trading centre saw York rise again. Four and a half hundred years after the Romans had left York was socially and financially ready for special attention, such as that alleged in the Old Charges to have been given by the civilised English rulers Athelstan and Edwin.

The charter issued by Athelstan commissioned masons to hold regular assemblies; at York. This assembling is strongly refused belief by almost all London-affiliated Masonic historians. But masons were professional travellers; and they, unlike many, had official freedom to travel. As later accounts attest, it is almost certain that they would have received help along the way. So they could have travelled to assemblies.

We are told that masons did assemble at York. Further, amongst all the business, we are told that Edwin made masons (McLeod: 283).

At the assembly Edwin issued his own charter, which included charges and the craft's legendary history. Why should he not have given masons a charter? Edwin is positively known to have issued many such charters to other groups. It is further stated that this was drawn up after consulting old English mason charters and, importantly, also foreign charters and commissions held by foreign masons present at the time. These were in French, Greek and other languages, unspecified.

Why should there have not been foreign masons in England at that time? Why should they not have had documents of their trade? Other sources indicate that masons were itinerant in Europe, crossing borders, which were then not nationalistic. They still do so today in the developing world. Poole (175) accepts this York chartering, and thinks that this was the beginning of coherent British craft masonry.

The Charges also say that Edwin told the masons that their charter was to stand in perpetuity. Further, we are informed that he commanded that it should be read or told whenever masons were made.

This seems to explain why English masons kept on copying and using charters. Every one of these was derived from a common ancient original. The charges, the strict rules, the signs and passwords, the helping of each other as they travelled—the whole very old fraternal fabric which existed in England until recent times, must have had a starting point at some time and place. That which the old English masons reported must be a logical contender. The logical contender.

The Knights Templar, 1114–1307

The Templars

Beginning in AD 1114 as the 'Milice de Christ' and becoming 'The Poor Fellow Soldiers of Christ and the Temple' in 1118, the Knights Templar, spent nine years tunnelling under the Temple Mount, where Solomon's Temple and Herod's, also, had stood. Golden treasures had been hidden there before the sack of Jerusalem by the Romans in AD 70. The knights must have found something because they suddenly became enormously wealthy, and expanded at an 'extraordinary pace' (Baigent, Temp:43).

Moslem Arabs had taken Jerusalem in 1037, but were tolerant. Then the Seljuk Turks seized the city in 1071, stopping all Christian pilgrimage. The Templars' main work was to fight in the crusades to liberate

Palestine. Many others were there, too, but none so 'magnificently disciplined' (Baigent, Holy Blood:66) and effective.

In developing their estates and adjusting to the new Europe–Middle East connection, the Templars soon had their own fleets, bankers, priests and artisans.

They also had their own building squads, from architects and masons to stone cutters; these were to construct their preceptories, castles and churches. They soon began building cathedrals, the beginning of the great Medieval Gothic cathedrals of Europe. Their first, begun in Paris in 1163, was Notre Dame. 'The greatest builders of all time,' wrote Jackson (comment in Cryer, Making:155) 'were probably the Templars in the tenth and eleventh centuries'. They 'erected thousands of buildings of great merit'. The stonemasons had their own rules and customs, and also a layer of Templar observances (Baigent, Temp:136), and enjoyed Templar freedoms and privileges. Being a Templar mason would have been highly valued and envied.

Between wars the Templars, unlike the rest of the Western world, built relationships with Islamic peoples. This ranged from the employment of labour to a quest for knowledge. 'Close links were forged with the Muslim world' (Baigent, Holy Blood:66). Much Middle Eastern thought, science and practicalities, also, were learnt (Baigent, Holy Blood:67) by the Templars, from both Judaic and Islamic culture.

Many aspects of this new learning went against the doctrines of the Roman Catholic Church. This was a most dangerous thing, as the penalty for being caught was death at the stake. The knights conducted their inner business and religious meetings, closed and sword guarded, as an utmost secret society.

One result of the new learning was that Templar technology became the most advanced in the Western world. Another result was that over time the Templars developed their own ideas, and 'rites and rituals' (Baigent, Temp:53), these having a Middle Eastern character. It was later claimed that they incorporated into their religious devotions old Eastern Gnostic and Christian persuasions, with God being worshipped as a single identity.

Scotland

Edinburgh

David, 1078–1153, became King of Scotland in 1124. In 1128, when he was still a prince, he brought from France to Scotland, writes Ness (15, but without references) building monks of the Order of Tyrone, or Tyronensian Order. This practical order of craftsmen monks, Ness tells us, was founded by Bernard d'Abbeville. Bernard was a disciple of Robert d'Arbrisiel, founder of the Order of Fontevraud, which included nuns.

David took a contingent of these Order of Tyrone monks to Edinburgh, where they began working (Ness:47, no proof supplied) building the great buildings Holyrood Palace and Holyrood Abbey.

'Before they left the Continent, these building monks received bulls from the Pope giving them the privileges of calling themselves "*free-masons*" wherever they went.' This is according to Ness (29), but again he gives no reference.

This grant or warrant, if factual, is in accord of the Medieval practice by those in charge of making and designating certain men 'free', thereby yielding to them certain privileges. Such privileges differed from time to time and place to place. A free or freed man was not or was no longer a bond (bound) man or serf, tied to a certain lord and a little district. He could travel. He was usually free of various other restrictions. He had some sort of say in his work life, and a vote, sometimes also in non-immediate circles. At times a man successful in some business could buy his freedom, as could towns, and this was signified by the issuing of some sort of warrant, instrument or charter.

That building monks were probable given such a privilege is of no surprise: it provided both their travel warrant and protection from petty local dictators. There were all sorts of freemen and free tradesmen, and that masons should have held dear the status of 'freemason' should also be of little surprise.

Kilwinning

In 1140 some of the Order of Tyrone craftsmen monks were taken to Kilwinning (Ness:29, but no authority cited), there to build a 'stately' monastery. This was twelve years after the great Edinburgh work had begun.

Laurie (46) states that in the twelfth century Scottish kings and nobles were most liberal in funding the clergy. As a result extensive and complex building activity made it necessary to bring in masons from Europe (46, but no reference given). They came, of course, with their old continental customs.

England

1220 and Medieval York

Why, it has been asked, could York not be the starting point for organised English operative masonry? Why not at that time, when excellent building was being done? Why not, when the Old Charges give York as the meeting place?

From the beginning of the Medieval Ages, which started in the 5th Century and went on to the Fifteenth, York had advanced and was advancing as a great wool and cloth centre. It became the traditional capital of northern England. The city kept growing in importance as a commercial centre. English Parliaments occasionally met there.

A magnificent Gothic Cathedral, and the largest in England, was begun at York c1220 (Fiddes & Brace:131). Called York Cathedral or Minster, it was not finished until 1472. The first unit of the design, called the South Transept, was commissioned during the archbishopric of Walter Gray (1215–55); it and succeeding works may have been done by masons associated with or derived from the Knight Templar building groups.

It was in 1250 that work began on the great York city walls (Franklin:131), replacing wooden ones. Of finely dressed stone and imposing workmanship, they were not finished until 1315, and can still be seen. Work on the cathedral, of course, was taking place during all the Fourteenth Century.

In the 1400s, also, other fine (Markham: 1991, 84) Gothic works, including on several leading churches, was carried out. At least seven parish churches were also rebuilt. The city walls were also maintained, under what was termed the 'Common Mason'.

In the 1500s, with the completion of the cathedral mason activity slowed down, but other church building and associated work continued. Some civil work also went on. 1532 was a disaster for masons, as Henry VIII assumed control of the Church, and dissolved the monasteries. This brought church mason work, the fundamental one at the time, to a near stop. The second half of the century, particularly after 1560, apparently saw the 'virtual disappearance' (Markham: 1991:48) of masons from York. Operative masons in England, except probably in London, appear to have been much reduced.

Because of two Old Charges and a parchment roll traceable to York Markham, however, thinks that some form of non-operative Masonry was going on at this time. The Lavender–York Old Charge, dated c 1740, has endorsed on it that it is a copy of an 1560 one; some brand this a forgery. The York MS No. 1 is officially dated at 1600, but Markham (York:204) argues that it should be dated about 1580. A later parchment roll, York MS No. 3 is lost, but its once-existence is proven; it was dated 1630.

Markham (1991: 85–6) goes on to give seven details of a 'masonic character' taken from the records of the Archbishops of York by Canon J Purvis, these references dating from 1422 to 1612. He then turns to Yorkshire, giving a number of indications of pre-1717 Freemasonry, including an indisputable one of 1707 inscribed on the back of an Old Charge.

The Knights Templar, 1307 onwards

The Downturn

Generally bad politics and governance saw things go wrong for the West in Palestine. It was not the Templars' fault, who held out to the last. Jerusalem was lost in 1187. All was gone by 1291. Phillippe IV of France (1293–1314) then arrived on the scene. Power hungry but broke, he had the Roman Catholic Church and the Pope under his control. He owed much money to the Templars. He coveted their wealth.

France was the chief Templar base. There was enormous wealth locked in the Paris Preceptory, and Phillippe planned to take it. These plans, however, must have become known and the Templar leadership was warned (Baigent, Templ:52–3). This was some months before, and all the treasure and Templar documents, almost certainly including those apparently found at the Temple Mount, were secretly moved to 18 Templar ships moored in the Seine, and they slipped away at night. As did the other French Templar fleets. Europe never heard of them again.

Phillippe struck at pre-dawn on Friday 13 October 1307 (hence, ever since Friday the thirteenth's bad name). Over 15,000 arrests were made over France. The Grand Master and those officers present were taken. But no treasure was ever to be found. The missing Templar fleets were never seen again.

Jacques de Molay probably thought that he could bargain the Templars out of trouble, and stayed on. But he had no chance to do so. He was immediately tortured by the Pope's Holy Inquisitor, then flung into a dungeon.

The Order of the Knights Templar was effectively finished.

The rest of Europe treated the Templars lightly. They mainly changed their name or merged into other orders. Henry The Navigator, for example, had his own Templars to thank for his maritime feats.

On 15 March 1314 de Molay, true to his beliefs and Order, together with the Preceptor of Normandy, suffered a horrible death, approved by the Church. If Nangis, writing 1289–1299, is correct (Castle:341), both were burned at the one stake. Detailed, they were (Hooker:208), roasted alive (Seward:635) over a (slow) charcoal fire.

The End of the Order

And where did that Paris Templar treasure fleet of eighteen ships go? Only recently has it been shown (Baigent, Temp:65) that the ‘lost’ Templar treasure fleet went to the west coast of Scotland.

Scotland was an ideal destination. The Pope had recently excommunicated the country and had no say there. The Templars, moreover, had lands, churches, abbeys and preceptories in the country, and could secure their treasure and documents with ease. Scotland was an unwanted northern and isolated place, far from hopeful Catholic conquerors such as the Spanish. Only the English coveted Scotland.

Scotland—Knight Templar outcomes

Raiding and sacking Scotland was a repetitive English activity. Edward II was planning an invasion, and Robert the Bruce (1274–1329) was looking defeat in the face. Then the Templars, including many fleeing England (Baigent, Blood:74), dedicated and battle hardened warriors, turned up.

It could be—it seems that—the Templars initiated some of the Scottish warrior nobles into the ranks of their Order at the Templar stronghold at Kilwinning. And no doubt trained them in tactics. They could then comfortably unite, and at the subsequent Battle of Bannockburn, 24 June 1314, St John the Baptist’s Day, the Scots, underarmed and outnumbered three to one, faced the English. But Templars were there, too, waiting in the wings. The English were thrashed.

The Templar input to Bannockburn and Scotland is disputed by the old school, but it must have been there; as more and more evidence comes in interlocking pieces become harder to shake. Gardner (272) writes, ‘From the time of Robert the Bruce, each successive Bruce and Stewart was a Knight Templar from birth’. Baigent (Blood:74) comments ‘According to legend—and there is evidence to support it—The Order maintained itself as a coherent body in Scotland for another four centuries’.

For 298 years Bannockburn ended English attempts to take Scotland. This is no small thing. One of the Templar commanders, says Gardner (294) was Henri de Saint Clair. He was a descendant of Henri de Saint Clair, Baron of Roslyn, who had been a leader in the First Crusade, and had been a relative of Hugues de Payen, the first Templar Grand Master.

It can hardly be an accident that for centuries in Scotland, and now worldwide, St John the Baptist in a key Masonic icon and that St John the Baptist’s Day, 24 of June, is the key Masonic date (although downplayed and ‘forgotten’ in English Masonry).

The Templars went underground in Scotland, buying great estates and, it seems, marrying into the local nobility (Baigent, Blood:74). A main focus of Knights Templary was at the stronghold of the St Clairs, at Roslyn, now known as Rosslyn, near Edinburgh. A descendant, Earl William Sinclair, began in 1446 (Baigent, Temple:114) the construction at Roslyn of Roslyn Chapel. It took 45 years and cost a fortune. Extensive secret vaults were tunnelled into the rock first, as ‘foundations’, taking four years. The chapel was built to replicate, as was then thought, King Solomon’s Temple. Of outstanding beauty, it has a great number of sculptured features, including pillars and carvings.

Of this unique building Baigent (Temple:112) writes, ‘Motifs that anticipate freemasonry abound’. He further (Temple:112) says, ‘The masonic connections of the chapel and its symbolism can hardly be coincidental, for Rosslyn was built by the family which, perhaps more than any other in Britain, became associated with later Freemasons—the Saint-Clairs or, as they are now known, the Sinclairs’.

The building of Rosslyn’s vaults and their secret use gives a reason, conjectural as it may be, for the establishment of great secrecy amongst those masons engaged. It can be postulated that for this purpose—apart, of course, from their architectural and building secrets—the operative lodge members were initiated into Templar Mason-derived grades or degrees.

It seems reasonable to suppose, following all this, that Templar documents were hidden in the deep vaults, just as they had been beneath the Jerusalem temple. Certainly, in 1447, a fire in the adjacent castle greatly alarmed the incumbent Saint Clair, and four great trunks of documents (Knight, Key:307) were removed from it. Almost certainly chief amongst them must have been those conjectured to have been taken from the Temple Mount; such would be priceless.

Emerging Scottish Freemasonry

Scottish stonemason lodges, which had been forcibly linked with other crafts, such as carpentry, managed to gain some independence between 1500 and 1520 (French:185). The lodge of Edinburgh at Mary Chapel, for example, managed to revert to ancient custom by itself alone again passing its Fellow Crafts. It is postulated that secrets and rites learnt at Roslyn found their way into many Scottish operative mason lodges.

With little doubt, if the foregoing is substantially correct, Knights Templary, as it had probably evolved in Scottish noble circles, was carried on. It could well have taken the form, for young Scottish nobles, first of service in the French army; this became a hallowed Scottish tradition. When the individual was older the evolved Templary discipline could have been principally pursued as an ideological force. It may well have included a form of Christian Gnosticism and Brotherhood. Certainly a little later the Scots were leaders in Protestantism.

James VI, King of Scotland from 1567 to 1625, appointed in 1584 William Schaw as Master of Works and General Warden of the Masons. In 1598 and 1599 Schaw issued ordinances saying that while lodges should keep their old customs they should also adopt those which had proven good with other lodges. He gave a number of these. Stevenson (Origins:36) finds that a new type of lodge then began, stronger, well organised, and each with its own jurisdiction.

Non-operative masons, often of high birth or education, then began entering Scottish lodges in numbers. It is thought that the Stuart Kings (Baigent, Blood:191) had been 'speculative' masons for generations, (and many members of their courts), probably through the Knight Templar connection.

James VI of Scotland, born 1566, became King in 1567. It is certainly proven that he was admitted to Lodge Scoon and Perth (GL of Scotland Year Book:46) in 1601, being made a 'frieman, meason and fellow craft' (Baigent, Temp:118). The lodge described itself as 'ane ancient frie Lodge for entering and passing within ourselves'. That date has to be noted: 1601.

Scottish Masonry comes to England

In 1603 the same James VI of Scotland became James I of England. A Protestant and a humanist, and politically and religiously tolerant, one might see in James a flowering of latter-day Knights Templary. It is difficult to think that, when he moved to London, taking his Scottish Court with him, Scottish nascent speculative Freemasonry did not also come.

There were, of course, many English operative lodges in being in England. But, previous to the Scottish presence, so most English Masonic historians now keep saying, no hint of speculative masonry has been found in them.

Masonic historians tend to depict speculative Freemasonry in the Seventeenth Century as being unproven other than for a few exceptions, and in any case minor and insignificant. The number of Old Charges, however, produced in the century ought to be thought about.

Scotland: Kilwinning and Edinburgh

With the formation of the Grand Lodge of Scotland Kilwinning had a problem; it was not given the honour of being recognised as the oldest and therefore the premier lodge of Scotland.

It asserted, and still does (Ness:48), that Kilwinning's lodge was founded with the start of the new abbey in 1140, that it initiated (29) 'some of the natives into their *'mysteries'*', that Kilwinning so became (29, all without authorities) 'the reputed *cradle of Freemasonry in Scotland*'. Thus he is able to write (15) that 'the immigration of the craftsmen monks were the foundation of the ancient order of Free and Accepted Masons in Scotland'.

The 'Schaw Statutes', the code for Scottish mason lodges laid down by William Schaw, appointed by the crown as 'King's Master of Works and Warden-General' (Draffen:138), and 'Chief Master of Masons', were issued by him in two Statutes, the first in 1598 and the second in 1599.

The second Statute, in an 'item', stated that Kilwinning was 'secund' to Edinburgh, and that Stirling was third. However, this Statute was not brought to light until after well after Kilwinning had won its case with the Grand Lodge.

There is a problem in that this Statute also states that Kilwinning was the 'heid secund lodge of Scotland'. Various commentators, for example Gould, have put this down to Schaw wishing to form mason regions, with one of the three earliest lodges as the head of each; other explanations have also come forward. Gould (171) writes, however, that 'there is no doubt' that Edinburgh was placed first in antiquity. Analysis of the document, also, finds that Kilwinning was called 'secund' in various ways seven times, and

‘heid’ only once. The term has been described as a then-sop to Kilwinning.

With the formation of the Grand Lodge of Scotland in 1736 Kilwinning found itself placed second on the register, to The Lodge of Edinburgh (Mary’s Chapel). This was because that lodge had the oldest proof, minutes of 1599, whereas Kilwinning could only produce minutes from 1642. These indicate earlier minutes, which Kilwinning claimed were destroyed by fire, but convincing proof was lacking. The Grand Lodge disagreed; Kilwinning withdrew in 1743, and issued its own warrants.

By 1807 Kilwinning had issued approximately 70 charters (Ness:20), including to America. It was also issuing them in Edinburgh’s vicinity ; it appears that the Grand Lodge decided that it was time something be done. A meeting of representatives of the two bodies occurred and the Grand Lodge representative was impressed with Kilwinning’s arguments, which it forcibly put. Without testing them, and without consulting Edinburgh, he persuaded the Grand Lodge of Scotland to give Kilwinning precedence. No doubt due to the increasing power of its rival Grand Lodge decided to accede to Kilwinning’s demand.

In vain did Edinburgh appeal. After the finding of the second Schaw Statute Edinburgh petitioned for restoration of its first place, but was told that because the settlement with Kilwinning was a ‘solemn agreement’ (Ness:62) it would not be changed, and never would.

It seems certain that Edinburgh had the first lodge. It was the capital, where most building was done. Even if the Monks of Tyrone account is believable, they still were in Edinburgh a long time before some went to Kilwinning. Edinburgh was the seat of power and money; to it, it seems, the laurels should go.

England

Old Charges and the 1600s

It is the general opinion that the Old Charges were originally used exclusively by operative masons, coming eventually to be used by early speculatives. It is known that there were lodges in the late Seventeenth and early Eighteenth Centuries where both operatives and speculatives were members. It can be very reasonably concluded that these lodges had their own copy of the Old Charges. It almost conclusive that a typical Old Charge was used at the lodge where Ashmole, in 1646, was made a speculative Freemason. The presence of Old Charges in the 1600s must give some indication of masonry and speculative Freemasonry in England at that time.

Only three Old Charges survive from times earlier than this, the earliest, *Regius*, from c 1390. But there must have been more, many more—how many I have not the resources even to start calculating. It could be done, however, at least to a general limitations figure, looking at the big building projects of the preceding three centuries, and their overlaps.

The check list of Old Charges with dates, known and estimated, given by McLeod (OC:186–289) opens a window to that far century.

Number of known Old Charges produced in 17th-century England

Period	Number
<i>Between 1600 & 1649</i>	
Positively or closely dated	6
Dated between 1600 & 1650 (here given as 1649)	1
Between 1640 & 1660 (here given as 1659)	1
<i>Total</i>	8
<i>Between 1650 & 1699</i>	
Positively or closely dated	9
Dated between 1650 & 1700 (here given as 1699)	1
Between 1640 & 1700 (here given as 1699)	11
Between 1688 & 1702	1
Between 1690 & 1710 (not counted for C16)	(1)
<i>Total</i>	22
<i>Grand Total</i>	30

Is it possible to make a reasonable estimate of the real number produced in the 1600s? It could be roughly done if we accept that the standard bell graph curve on probability applies here—and I cannot see why it

does not. In this case those surviving are about one third of the total produced—which is therefore about 90.

What happened to the estimated missing 60-odd? During and after the 1600s, and up to now, they must have been lost, discarded or destroyed. Included in the latter case, after a Grand Lodge 1723 call-in, was the destruction of several valuable manuscripts, probably all or almost all Old Charges, which were ‘too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands’.

To this total of about 90 Old Charges produced in the 1600s we need to add those produced before the 1600s, as it is reasonable to think that some of these were used in the 1600s. This would be by surviving earlier mason lodges, or by new ones taking them up. As noted, their number is not known. As a necessary punt I conservatively guess about ten.

Working with this best guess one arrives at a total figure of about 100 Old Charges in being at some time in the 1600s. The bell graph probability curve places about a third out of circulation by 1700.

So, by using the Old Charges figures, about 66 lodges were perhaps in being around the end of the Seventeenth Century? Can we, further, come up with a general number of speculative lodges? Using the bell graph curve again, we find that the chances are that there were about 33 basically operative lodges, 33 operative lodges with a good proportion of speculatives enrolled, and about 33 mainly or purely speculative lodges.

The London Mason's Company

The London Mason's Company, probably of the guild type earlier, was one of only a probably very few mason groups large enough to get for themselves the privileges of being a company. McLeod (GD:20) says that Norwich and Lincoln probably had companies, too. The oldest London document goes back to 1620, but it certainly existed before then; Pick & Knight (44) think that it began about 1306, when journeymen were organising over wages. It is known that regulations for London masons were drawn up in 1356 (McLeod GD:20) to settle a dispute. In 1376 the masons were listed (McLeod GD:20) as one 47 Mysteries (formalised trades) in London. The Company was granted Arms in 1447.

The company, eventually titled the ‘Worshipful Company of Freemasons of the City of London’ (Jones:88), included an inner body known as Acception (Pick:44), which initiated non-operatives for money. The Acception's early records are gone, with the first known being in 1620. We can be fairly certain that it went back before that. Looking at the age and importance of the company, and at the bigger picture as it developed, a guesstimate places the practice of it accepting speculatives at the end of the 1500s or in the early 1600s.

McLeod (GD:23) points out that in its early preserved records the company states that there was a ‘making of Masons’, these men already being in the top rank of operative masons. So the almost certainly were going into the speculative division.

The Company dropped the name ‘Freemasons’ from its title in 1655, replacing it with just Masons. This seems to indicate, thinks Jones (89) that the speculatives, who had claimed that title for themselves, had a prominence, so the operatives dropped it, to show the difference. Again, this must point to a strength in speculative Masonry in the mid-1600s.

The Great Fire of London of 1666, followed by the great influx of masons, including from the continent, broke the company's monopoly. This caused change, and almost certainly led to speculative Masonry's development. By 1683 (McLeod GD:23) the Acception was being called a ‘lodge’.

Freemasonry in England in the 1600s—another look

Having wrinkled out this best-guess situation let us apply a check.

The antiquarian Dr Robert Plot's 1686 Natural History of Staffordshire said (Gould Vol 3: 20) of ‘Free-Masons’ that he found them ‘... more or less spread all over the Nation; for here I found persons of the most eminent quality, that did not disdain to be of this Fellowship’. Plot further (Gould:20) writes, ‘Into which Society when they are admitted, they call a *meeting* (or *Lodg* as they term it in some places) which must consist of at least of 5 or 6 of the *Ancients* of the *Order*. .’.

These statements seem reliable. So, fourteen years before the end of the 1600s there were meetings of Freemasons or lodges more or less all over the nation. Although an investigation into the number of likely or sustainable centres at that time should be done, 33 speculative lodges seems a reasonable figure, in fact conservative, but allowing for roughly another 15 lodges being partly speculative we arrive at 48 lodges. With their members including persons of the ‘most eminent quality’, and with regional nobility and gentry being numerous and about everywhere, together with eminent professionals in some centres, one thinks that the drawing power of lodges in late Seventeenth Century England could have nicely sustained about

50 lodges.

It is pretty obvious that these lodges did not all spring up at once, and just before Plot's book was published. It is at least reasonable to allow several decades, which conservatively brings us back to about 1660. Another decade back gives us the mid 1600s. As we go further back Old Charge production rates fall, indicating that lodge numbers were probably less. However, the older a document the steeper its chances of obliteration. But for a build-up for the second half of the 1600s we have to look earlier. Let us recall, also, that the Royal Society, that hotbed of freedom and enquiry, originated in 1645, and that Ashmole was made a Freemason in 1646.

The earliest known speculative induction in England is recorded for around 1641. Scotsman Sir Robert Moray was initiated in the north by some form of travelling occasional meeting of a few members of the Lodge of Edinburgh. The oft-quoted Elias Ashmole, of course, was initiated in 1646, by another, unknown, transient occasional Masonic meeting.

The London Company of Mason's records of 1663, report 'making masons' (Markham: 1991, 81) for payments. Ashmole visited the Company's Acception Lodge in 1682. Stuart/Scottish Freemasonry must have spread to regional centres, even if only because local petty nobles and gentry wanted to curry favour with the House of Stuart. In any event Freemasonry spread. In 1686 Dr Plot (Pick:47) writes of it being 'more or less all over the Nation'.

The Stuarts in England

All of the four Stuart kings asserted that they held power by the old Divine Rule of Kings principle. They wanted to be virtual dictators, and resented the English parliament; the latter, birthplace of democracy, was not amused.

Charles I, King of England 1625–1649, went too far. The result was a disastrous civil war, and his execution. Cromwell's Commonwealth followed.

Upon the Restoration Charles II, was King of England 1660–1685. Laurie asserts (55, but with no reference), that he 'was a Member of the Fraternity, and frequently honoured lodges with his presence'. He wanted absolute rule, favoured Catholicism and received financial support from France in return for a promise to restore the Rome religion to England. Bearing mind the disasters regarding the monarchy he was tolerated.

James II was King from 1685 –1688. For his attitude and beliefs he was deposed from the throne. The fourth and last Stuart, he had to flee England.

But there is the Masonic question. Gardner (322) unequivocally states, but provides no direct connecting evidence:

It is no secret—although perhaps not the most widely known fact—that the early development of masonic lodges in Britain was directly allied to the House of Stuart. Emanating from the archetypal grading of medieval stonemasons by degrees of proficiency, a symbolic concept of ritualized Masonry was evolved during the reign of Charles I.

Considering what has been presented here that, overall, for all their self-seeking it is probable that the Stuarts left Britain a significant Masonic legacy.

After the Stuarts

In 1688 William of Orange, from Hanover, Germany, was brought in. The Establishment, with its class oppression and exploitation, and The establishment and the Church of England were back in full control. Or almost.

All things Jacobean, that is, Stuart, including Scottish-type Freemasonry, became dangerous to support, particularly in London. A new, state-subservient, Freemasonry took over, culminating in a bid for recognition, and tolerance from above. In there followed the 1717 London declaration by four lodges—two more refused—of an English Grand Lodge. Their own.

The autocratic William of Orange of Hanover took his place. In 1689 a Scottish revolt, the Jacobite Rising, was bloodily put down. All things Jacobean, i.e. Stuart, including Scottish-type Freemasonry, became dangerous to support. A new, state-subservient, Hanoverian, Freemasonry took over, culminating in the 1717 London declaration of a Grand Lodge.

The Grand Lodge of England

Six London speculative lodges were invited to form a 'Grand Lodge', and in 1717 four did so, forming 'the Grand Lodge' (Pick:69). Later to become the Grand Lodge of England it slowly grew in influence,

chartering new speculative lodges as it progressed.

The third Grand Master, Dr Desaguliers, initiated the first royal candidates, French and English. In 1721 the first English nobleman, John, Duke of Montagu, became Grand Master, a custom followed ever since.

York

York claims to be the mother lodge of England, in effect the earliest English 'Grand Lodge'.

It practiced many degrees, even then old, some referring to the whole group as the 'York Rite'. Whether these went on to form the basis of the *Antients*' degrees, and whether they became the York Rite of America is another matter. The fact is that the old York lodge worked a number of old degrees.

York was surprised that London had declared itself a supreme body, and proceeded to take its own steps.

There was certainly a body at York, which was called a 'Grand Lodge' since 1705 (Cryer, Pan:75). It was basically one old lodge, but influential far beyond the city of York. As with all lodges before its time it was self-constituted. In those isolated and locally self sufficient times the lodge was apparently kept on doing its accustomed thing when four of six lodges in London in 1717 invented the Grand Lodge of England. It was not until eight years later, in 1725, that it made it known that it had the 'undoubted right' (Pick & Knight:82) to be the Grand Lodge 'of all England'. The lodge was still partly composed of operatives, other trades and gentlemen. In a gesture of Masonic fraternity it did not pick a fight with London. Anderson's *Constitutions* of 1738 acknowledged its independence.

The York-based Grand Lodge of All England fell silent in 1740, becoming active again in 1761. It constituted, as far as it is known (Pick & Knight:95), 14 lodges. It had also constituted, in 1779, another Grand Lodge, the Grand Lodge of England South of the River Trent (Pick & Knight: 84–5). This latter was composed of some members of the famous London Lodge of Antiquity, led by the celebrated William Preston, who was then in conflict with the London Grand Lodge.

This interesting but little known 'South of Trent' Grand Lodge constituted two lodges, but after ten years Preston and his backers were reconciled to the older Grand Lodge, and so the new Grand Lodge was wound up.

It can be seen that the York Grand Lodge had claimed all England. This is something not mentioned by London-centred histories. The situation indicates dissension in York with what London was doing. The York Grand Lodge, ever-increasingly outgunned and out-manned, faded away in about 1792.

Fort Newton says (158) of it, '... the Lodge minute books at York are the oldest in the country, and the relics of the craft now preserved in that city entitle it to be called the Mecca of Masonry'.

In 1751 some upset by what they saw as irregularities and restrictions of the Grand Lodge of England formed 'the Most Antient and Honorable Society of Free and Accepted Masons', which became known as the 'Antients'. Laurence Dermott, its second secretary, wrote in his constitutions for the Grand Lodge, which book he called *Ahiman Rezon*, that the *Antients* Grand Lodge was a derivation from the Ancient Masons of York (Jones:189).

With the formation of the *Antients* the Grand Lodges of Scotland and Ireland proclaimed the Grand Lodge of England, unhappy with its restrictive nature and class consciousness, to be irregular, and recognised the *Antients*. This is something rarely spoken of by English Masonic historians.

The *Antients* regarded York, as it still is by many Masons (Jones:206), as the 'purest and most ancient of masonic systems' (Jones:206–7). It was the York system, embodied in the *Antients*' practices, which was taken by Military lodges to The New World. Although changed it is the form which now dominates world Craft Freemasonry.

So, with all the attention which was, and still is, applied to York one may deduce a reason why The United Grand Lodge of England and its historians refuse much to entertain York. The idea that York was an ancient centre of Freemasonry, that it had old rituals or, indeed, that hardly any Freemasonry can be traced back to the 1600s, apparently does not sit well with the London line of thought, which at heart follows the once wider general London aim, world dominance.

The oldest surviving records date from 1712. Pick & Knight (81) say that these are of the guild type. So this old lodge may well have been the remnant of a mason guild, which indicates that it was once important and always city-cantered.

Very few other mason guilds are known to have existed in England, as noted they probably being in Norwich and Lincoln, and in London. So if York did have a mason guild, as it appears to have done, its claim to Masonic age and authority takes on a much more impressive hue. York was renown for its mystery plays, and if there was a mason guild or company in York it would have participated. What would

have been the themes? For a base we need look no further than their various special occupations and the contents of the Old Charges.

Following the fall of the Old Charges, and with its developed Scottish-type ways, a guess at about 1600 for York's establishment as a recognisable part operative, part speculative lodge seems reasonable. It seems fair to think that its speculative content was minimal at the beginning, but picked up as the century developed. It seems logical to think that the Civil War, 1649–1660, when it was a Royalist stronghold, gave York Freemasonry a boost. Perhaps we can guess that York Masonry came into its own about mid Seventeenth Century.

The Antients

In 1751 'the Most Antient and Honorable Society of Free and Accepted Masons' was formerly instituted in London. This was a group of dissidents, who first began meeting about (Pick:90) about 1739.

The *Antients* movement coalesced itself into a Grand Lodge in England when Jacobite fears had cooled. It had wide rural support. Bonny Prince Charlie's armed revolt, however, ending with the slaughter at Culloden in 1746, gave the *Antients* pause, and the *Moderns* more strength. But the *Antients* kept on saying that they were merely continuing old practices found in Scotland, England and Ireland in the 1600s.

The *Antients* were upset that the *Moderns*, as they dubbed the 1717 Grand Lodge, was slack, and neglecting old Masonic usages and customs. It accused the Grand Lodge of England of apathy and neglect, of changing old rituals and practices to suit themselves, of trying to stamp out various degrees which had flourished in Stewart times. It claimed to practice a more ancient and therefore purer ((Jones:193) form of ritual and Freemasonry. This may have been the case. Certainly the Scottish and Irish Grand Lodges thought so.

A running battle went on for the remainder the Eighteenth Century. In the end the British Royal Family, Hanoverian and anti-Stewart, took a hand, inserting a prince as head of each Grand Lodge. After due talks the princes saw to it that the two bodies merged. Thereafter the further orders, even the Mark, were actively discouraged, and practices generally made to follow the 1717 line. The *Moderns* had won.

The United Grand Lodge of Antient Free and Accepted Masons of England

The division between the *Antients* and *Moderns* being dealt with, the United Grand Lodge went on to expand over almost two centuries.

It survived attacks from The Roman Catholic quarter, the Methodists and many one-focus groups. One theological attack in 1951 (Pick:130) proved the Church of England to hold an inquiry commission under the Archbishop of Canterbury, where the Archbishop of York stated that British Freemasonry had avoided anticlericalism. The Rev C Douglas stated (Pick:130–1) that 'in the last 250 years Freemasonry had been one of the greatest factors in building modern civilization'.

Attacks in Britain are now being led by the British Labour government, and include attempts to get various classes of people to declare if they are Freemasons. These attacks are being dulled by various countermeasures.

In 1981 the English Grand Lodge had 8,074 lodges world wide on its register (Pick:143), and around half a million members. In 1991 it had (UGLE: 2) 8,514 lodges, and 8,660 in 1998, and 358,214 members.

Afterword

The new, politically correct, English Freemasonry

In 1717 Hanoverian Freemasonry began taking over England and some of its later colonies, including Australia. From France, and the Scottish and Irish regiments of Great Britain, however, the Scottish/Irish/*Antients* liberal Freemasonry had already spread to a great deal of the globe, including the New World, America in particular, and gained favour.

The differences between the two were and are large. The greatest lies with quality of life. *Antients* type Freemasonry was looking for equality and democracy, the latter to be achieved if necessary by revolution. English Masonry was moored in autocracy, class division and the dominance of the Establishment.

Be it noted that the revolution that formed America was *Antients*-type Masonic, as was those which freed the South American countries from the Spanish. This later also applied to the Philippines. The French revolution began Masonically, but was hijacked. The freeing of Italy, particularly the Papal States, was Masonically driven, as was the expulsion of the Turks from Greece. All were *Antients*-type Masonry inspired. Lodges did not participate, but many of their members, privately, did. Not one national revolution

for self-determination has ever proceeded from English-type Masonry.

It was not until 1812, however, that the *Moderns*, now completely controlled by the Hanoverian royal family, were strong enough to ingest the *Antients*. This was accomplished by getting a Hanoverian prince as the *Antients'* Grand Master. In theory a united organisation, in practice the liberal *Antients*-type Freemasonry in England all but disappeared. Included with these were the further orders and degrees such as the chivalric, but even the Mark. Many completely went.

Origins

So, where and what is the origin of speculative Freemasonry?

For the beginning of English Freemasonry no particular English place, lodge or date can be academically specified. York, however, is a contending name that keeps ringing down the ages.

'Official', if there is such a circumstance, English Masonry thinks that there was little Freemasonry before 1717. However, a start to organised 'English' operative lodges may have occurred during the AD 895–933 building period. This includes working lodge membership by prominent non-operatives. However, it is almost certain that this original movement, if indeed there was one, died out in bleaker times.

When assignment for early Freemasonry is done for place in England York is a key player. Recognisably established, at best guess about 1600, and probably significantly speculative about the mid-1600s, on gloss it looks good for the prize.

The problem for York, though, is London. London was the capital, it had the wealth, and it had the free flow of all comers, with their genes, cultures and specialties. The London Company of Freemasons, with its beginning about 1356, received its Arms in 1472. Beginning, perhaps, about the end of the 1500s or the start of the 1600s, it developed its Acception lodge for rudimentary speculatives, perhaps at first just non-operatives.

From 1603 London had the Stuart–Scottish Court.

For Freemasonry in England London must be given precedence over York—York has the colour but London warrants the crown.

The Scottish situation regarding place is clearer, but not officially. Kilwinning forced its way to the top of the lodge-place list. However, which was the earliest, Kilwinning or Edinburgh?

Ness, who wrote his history of Kilwinning Lodge in 1979, was manifestly a Kilwinning man. He seems to assume that the lodge continued on through the ages. He provides, though, little in the way of hard evidence for this, and no references at all. Nevertheless, with all the old traditions in place and, somehow, the 'naturalness' (or familiarity?) of it all, it remains a fair feeling that Kilwinning cannot be put aside. Perhaps it can be allowed a beginning sometime in the 1500s; say early to mid century. 1140 can be ruled out.

There is a familiar ring about the Kilwinning situation; this is with the Regius Old Charge, with its building kings, foreign masons and the claims of the old York lodge. The Scottish circumstances, however, are not a copy of the English, but a tradition independently handed down.

Overall, the searcher comes to realise that operative masonry was a most serious business. He further comes to gather that long ago there were coherent mason groups with secrets and ceremonies on the Continent, in England and in Scotland.

It is in the 1600s, however, with the advent of the Stuart kings from Scotland, that the beginnings of 'modern' English Freemasonry should and can be traced. Company based, it was almost certainly built on the foundation of the Acception lodge and, perhaps in the north, and a little later, the York, it was certainly fired and inspired by Scottish Masonry. As such English Freemasonry spread and developed over the century.

Recognisable Scottish speculative Freemasonry, nascent as it undoubtedly was, can be first traced to the first organisation of Scottish operative lodges—William Schaw's ordinances of 1598 and 1599.

A Conclusion

Two old British centres where Freemasonry could well have at least partly originated and spread can be identified: London and York. In Scotland it was Edinburgh and Kilwinning.

Despite mounting evidence, The United Grand Lodge of England vehemently denies that Scottish Freemasonry came before theirs, and that it was a potent force. It will be interesting to see its position as the new century advances.

As far as it can be concluded Freemasonry evolved in both England and Scotland, but it was Scotland which organised itself first, and almost immediately afterwards fired up the English. London later

formalised it into its present-day image.

Today

Today about 90% of world Freemasonry descends from the *Antients* and their kin, the Scottish, Irish and French. The remaining 10% is of the 1717 English autocratic type.

So, although almost all South Australian Masons probably think of 'their' Freemasonry as being 'standard' and 'normal', this is not the case.

FREEMASONRY IN SOUTH AUSTRALIA

THE CRAFT

Freemasonry came to South Australia in 1836 with the province's 'First Fleet'. The first lodge, The South Australian Lodge of Friendship 613 EC, was formed in London two years earlier. Freemasonry took a reasonable hold in the Province and, subsequently, the colony. Provincial Grand Lodges were subsequently formed for the English, Scottish and Irish constitutions.

The Provincial Grand Lodge of South Australia, English Constitution, was formed 12 April 1848 by five lodges.

The Scottish Provincial Grand Lodge was formed in 1864. Its lodges were to total six.

The 'Irish Provincial Grand Lodge of South Australia' was consecrated 18 April 1860. Of four lodges originally, a total of 11 Irish lodges had existed in the colony by 1884.

These Provincials joined in 1884 to form The Grand Lodge of Antient, Free and Accepted Masons of South Australia. The English brought 13 lodges, the Scots five and the Irish three. One Irish Lodge, The Duke of Leinster 363 IC, elected not to join, and is now, with 191 members and a strong and well-invested finance, the State's strongest.

From a high of 27,877 of members in 1961, the Grand Lodge of South Australia numbers have been reduced to 5,599 in March 2001. This figure includes dual membership. It continue to be in an exponential fall.

BEYOND THE CRAFT

Over the centuries basic Freemasonry has produced a plethora of subsidiary degrees and orders. A fair representation of the extant orders beyond the Craft exist in South Australia. Included are (1) two which are recognised by the Grand Lodge of South Australia, and one belonging to one of these, (2) ten tolerated orders, (3) three ladies' orders, (4) two pre-adult orders, a (5) ladies order and (6) a denounced order.

The adult male orders frequently have to do with the Lost Word. In almost all cases this is the Solomon's Temple Lost Word, but a few degrees use a Christian Word.

Apart from the Craft I have been a member of all the adult male Further Orders and master of eight. I am presently a master, or High Priest as it's called, of a tabernacle of Knight Templar Priests.

The Recognised Orders

Mark

Mark Masonry is the most popular of the recognised orders. It confers a mark or hieroglyphic sign on Masons, just as the old operative Masons each received a distinctive mark.

The first Mark lodge in South Australia was formed in 1854. There being no Mark Grand Lodge in the world, it chartered itself, as was the old custom with Craft lodges. It, or its issue, eventually received an English warrant in 1859. The Grand Lodge of Mark Master Masons of South Australia was established in 1906.

Membership, including dual, in 1994 was 2087, and in March 2001 1,291.

Chapter

Holy Royal Arch, or chapter as it is called, with its three principals, is very old, but records are lacking. It was first noted in Ireland in 1743. A colourful order with a fascinating ritual, it deals with the clearing the rubble of King Solomon's Temple in preparation of the building of a new one. A hidden vault is discovered, and in it the Lost Word.

The Royal Arch came to South Australia in 1854, with the with the formation of The South Australian Chapter 853 EC. The Supreme Grand Chapter Royal Arch Masons of South Australia was established in

1886.

Membership, including dual, in 1994 was 1666, and in March 2001 1,091.

Mariners

The Mark controls an order of its own, Royal Ark Mariner, or Mariners. First authenticated in 1790 (Jackson:17) but the degree is probably older, perhaps even reaching back to the Knight Templar fleets and their crew rituals. The Mariners is a friendly, pleasant, little degree. It portrays The Flood, Noah, The Ark and the reestablishment of knowledge.

Adelaide Mariners Lodge SAC 1, attached to Adelaide Mark Lodge, was the first South Australian Mariner Lodge, being consecrated in 1906.

Membership, including dual, in 1994 was 668, and 482 in March 2001.

The Tolerated Orders

The *tolerated* Further Orders in South Australia number ten.

Knights Templar

Many forms of Masonic Knights Templar existed in Europe. In Britain Ireland has the first record; the first English note (Jackson:48) is of 1777. It is contended, however, that Scotland must have had earlier, secret, meetings.

The prime chivalric order, it deals with the medieval crusading military monks, the Knights Templar. It features sweeping white tunics and mantles with red pattée crosses, caps, swords and fascinating artefacts and ceremonies.

The Knights Templar, or KTs, was the first Further Order brought to South Australia. This was by Percy Wells in 1858, and established as the 'Percy Encampment', Baldwin Rite. It is now Percy Preceptory I SAC.

The South Australian Grand Priory was established in 1982, and now controls nine preceptories.

There were 302 members in 1994, and 250 in March 2001.

Rose Croix

The Ancient and Accepted Rite, known everywhere except in English Freemasonry as the A & A Scottish Rite, is always referred to as Rose Croix. It almost certainly came from Scottish hands. In a primitive form it was practiced in France under Stuart influence, and was finally recorded in 1760. It then went to America. Here it was developed, and taken to England c 1845.

The Rite encompasses 33 degrees, but their mere naming confers most. The central degree, the Rose Croix, involves a journey and search for the Lost Word, this time Christian, which unfolds in a striking ceremony, much of it in darkness.

The Ancient and Accepted Rite came to South Australia next, in 1858, as a degree of the Knight Templar, Baldwin Rite. With a change to the English Constitution in 1862 the Percy Preceptory may have lost the right to work the Rose. Percy Rose Croix Chapter 113 EC was consecrated in 1889.

The Australian Supreme Council, NSW based, was formed in 1985; nine South Australian chapters went to it, and it now has 19. Eight, including Percy, remained loyal to England.

In 1994 the English Rose Croix had 260 members, and now has 160, which includes the loss of Percy Chapter, with its 27 members.

In 1994 the Australian Rose had 560 members, and in March 2001 459, including the members of Percy Chapter, which changed allegiance in 2000.

Secret Monitor

Probably of Dutch origin, it was taken to America. Later, c 1875, it was brought from there to England. It re-enacts the friendship of David, father of Solomon, and his friend Jonathon. It includes a moral-telling adventure with archery.

It was not until 1940 that the order came to South Australia, with Adelaide Chapter EC. The Grand Council For the Secret Monitor in Southern Australia, Victoria based, was formed in 1967, and the South Australian chapter joined. Five have been formed since.

The Secret Monitor had 298 members in 1994, and 253 in March 2001.

Royal and Select

Developed in America Royal and Select Masters, or Cryptic Masonry was brought from New York to London in 1873. Of four degrees, it deals with the building of Solomon's Temple and its secret vault, the

deposition of the Secret Word in the crypt, and the subsequent destruction of the Temple and loss of The Word.

Cryptic Masonry came to South Australia in 1974 with Adelaide Council 112 EC. The Grand Council of Royal and Select Masters of South Australia was constituted in 1982. It has seven councils.

Membership in 1994 was 236, and 175 in March 2001.

Knight Templar Priests

The Order was probably founded or developed in Ireland, in the late 1700s (Jackson:54). A follow-on from the KT's, the knight monks are told that their military battling days are over, and that they are to made full priests. Their duty now is to live in peace and honour God. The candidate perambulates seven pillars, learning as he goes. With their white robes and mitres, and part of the ceremony in darkness, lit only by candles, the ceremony is most solemn, even awesome.

Knight Templar Priests arrived in South Australia, via London, in 1978, with Adelaide Tabernacle 58 EC. There are now three.

Membership in 1994 was 78, and 84 in March 2001.

Red Cross of Constantine

The Order of the Red Cross of Constantine may have come to England from Europe in the late 1600s, and was taken up by the *Antients*. When in 1813 the *Moderns* took over the *Antients* it was suppressed but, with European influence, resuscitated in newer form in the late 1800s.

A military and chivalric order, it encompasses chivalry from pagan to early Roman Christian times, Roman chivalry and crusader chivalry. The central ritual deals with the conversion of the Roman Empire to Christianity, under Constantine the Great.

1979 saw the consecration in South Australia of the State's first Constantinian conclave, Way of the Cross 330 EC. The Grand Imperial Conclave for South Australia of the Masonic and Military Order of the Red Cross of Constantine was erected in 1988, with four conclaves. There are now five.

Membership in 1994 was 120, and 114 in March 2001.

The Royal Order of Scotland

The Royal Order of Scotland probably had its fundamental origins in Scotland. It went to Europe with the Stuarts, and then to the Americas. It was later re-established in Scotland.

The theme is post-crusader chivalry, the search for the lost Christian Word and a preparedness to take up both the sword and the trowel for the better good. The ceremony is probably based on the ancient Scottish Order of the Thistle, and incorporates much old ritual set to rough rhyme.

The Provincial Grand Lodge of South Australia, under the Grand Lodge of Edinburgh, was erected in 1984.

Members in 1994 totalled 83. March 2001 sees it at 98, an increase reflecting its popularity.

Allied Degrees

Two of the five Allied degrees came from America (Jackson: 48). A record shows that the Knight of Constantinople degree was worked in America in 1831. It later came to England. The Grand Tylers of Solomon has American records going back to 1893, later being established in England.

Allied's five degrees include St Lawrence the Martyr in Roman times, which teaches one to assist a brother in his time of need. The Knight of Constantinople, with the chipping of stone, teaches the virtue of humility, and to recognise the equality of humankind. The Holy Order of Grand High Priest involves, amongst other things, a tent, a sword and the symbolic taking of bread and wine. The Grand Tylers of Solomon teaches avoidance of hasty moral judgements, and to acknowledge self-error. Finally, the Red Cross of Babylon points up the virtues of fidelity, integrity and truth. In all, this medley of degrees provides colourful ceremonies, including one where members are engaged in swordplay on a bridge.

The Order of the Allied Degrees also reached South Australia in 1984, with Abram Council 111 EC. There are now three.

Membership in 1994 was 106, dual, and in March 2001, about 60 single.

The Rosicrucians

Rosicrucians played a crucial role in the freeing of religious thought in Europe. Freemasonry's development owes much to the movement. The Masonic Order of Rosicrucians in England, *Societas Rosicruciana in Anglia*, was given its present form (Jackson:73) in 1865. This order or society deals, in both ritual and optional separate workshops or study circles, with the searching out of secrets of the ancient

world, the secrets of nature, and an examination of the thoughts of philosophers, ancient, medieval and modern.

Albertus Magnus College, EC, was consecrated in South Australia in 1986.

The Order had 59 members in 1994, and 50 in March 2001.

Operatives

The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Builders, or as it is thankfully known, 'The Operatives', was established in 1913, but it seems that the system existed Masonically much earlier (Jackson:68).

The Society says that it recreates, in abbreviated and simplified form, what is claimed to be the actual ritual of English operative masons and associates in immediate pre Industrial Revolution days.

The last Further Order so far introduced to South Australia, it came as the Bonython Assemblage EC in 1989.

There were 52 members in 1994, and 39 in 2001.

The Ladies' Orders

Eastern Star

The order had its beginning in France, about the middle 1700s. Taken to America, it gained its present form in 1850.

The first order established in South Australia by ladies was the Order of the Eastern Star, in 1936. Proscribed by Grand Lodge, it was not until c 1975 that it was placed in the tolerated category. The ceremonies, which teach social, moral and religious virtues, are reported to be 'brilliant and moving'. Men, providing they are Freemasons, may join.

Membership in 1994 was 294. In March 2001 it was about 240.

Shrine

The Order of the White Shrine, or Shrine, as it is known, also originated in America. It was established in South Australia in 1950. With a Wise Men of the East theme, it aims at doing good, helping the needy and helping make the world a better place. Men may also join.

Although it enjoyed a membership of 60 in 1994, the South Australian shrine is now defunct.

Amaranth

The Order of the Amaranth, or Amaranth, originated in 1897, also in America. Coming to South Australia in 1953, it teaches four great lessons: truth, wisdom, faith and charity. It aims to build character. Men may also join.

Membership in 1994 was 50, and in March 2001 fallen to 32.

Young Women

Rainbow Girls

The International Order of the Rainbow for Girls, or the Rainbow Girls, was founded in the United States, in 1922. Aiming to instil high ideals and endow young women with confidence, it uses the colours of the rainbow to teach six virtues.

The order was brought to South Australia in 1951. The first attempt failed but it was successfully re-established in 1974.

With 8 members in 1994, membership had risen by March 2001 to 10.

The Pledge Sisters

Aged 8–11, the girls serve as junior Rainbow members.

The membership was just 1 in 1994, and is now 5.

An Order out of the Mainstream

Women's Freemasonry

The Order of Women Freemasons, usually called 'Women's Freemasonry', is a Masonic Craft organisation exactly the same as the men's, except it is for women only. Based in London it is a worldwide organisation. Men cannot join or sit in lodge with the women. The women, who intend to be always a women's only group, hope for eventual recognition.

The first South Australian lodge was consecrated in 1957. There are now two, together with a Mark lodge. The general South Australian Freemason does not even know that the organisation exists, but when the South Australian Grand Lodge found that they were using a suburban lodge's hall for meetings it had them banned (O'Brien:1994) from it.

Many of the women have Masonic husbands and, in fact, many share their regalia. Those ordinary Masons aware of them are generally supportive.

Membership in 1994 was 69. In March 2001 it stood at 60.

An Order Denounced by the Grand Lodge of England

Co-Masonry

The gender-integrated form of Freemasonry, Co-Masonry, was founded in France in 1882. Both men and women attend lodge together. The Craft ritual used is the Nigerian. Co-Masonry's aims are to help bring equality to women, and to serve humanity. Those involved hope for eventual mainstream tolerance. There is now also a thought of establishing an Australian Grand Lodge, and one which calls for the recognition of a Volume of the Sacred Law.

The order was introduced into South Australia in 1913 with the formation of a Craft lodge. There is now also a Mark lodge, a Mariners, a Chapter and a Knight Kadosh.

Because of English concerns about its affiliations, and occult connections, Co-Masonry remains firmly proscribed. This concern, it is maintained, has nothing to do with the co-gender aspect.

Membership in 1994 was about 30. This remained the same in March 2001.

AND NOW, DEMOLAY

Jacques de Molay, Grand Master of The Poor Knights of the Temple of Solomon, died a terrible death on 15 March 1314. This was at the hands of the King Philip IV of France; and behind him, the Roman Catholic Church.

Strands of Knights Templar continued in various parts of Europe. To excommunicated Scotland went a core of the knights, taking with them the vast Parisian Templary treasure. It was in Scotland that direct Knights Templary may have continued, but underground. This eventually, it is contended, fostered Freemasonry. In time Masonic Knight Templar degrees surfaced.

The idea of younger men becoming engaged in the Masonic ideal of worldwide fraternity, equality and a decent life for all, was generated in America. This was in 1919, after the horrific Great War. The man chosen as a great example of Masonic aims, even unto the death, was Jacques de Molay.

And so was born the Order of DeMolay. Striving to foster personal development for those aged from 12 to 21, it teaches principles of life and instils self-confidence. It offers participation in athletics, social activity, charity programs, fundraising, speaking and leadership. It is now the largest youth fraternal organisation in the world. England, however, has eschewed it.

DeMolay came to New South Wales in 1948. On 24 November 1997 Playford Chapter, under the Grand Council of New South Wales, was established by a Letter Temporary, at Elizabeth, in South Australia. There were five foundation members; membership rose to 17. A chapter needs 20 members and ten advisers to gain a warrant.

The Chapter's Master Controller (Worshipful Master) in April 2001 was Bro Graham Oscroft, and altogether membership has fallen to 12. Of the advisers Roy Cobb is the Deputy Grand Master for South Australia. Chairman of the group is Jim Cottnam, Jim Brierley is Scribe, Jack McMenemy Treasurer and Lorraine Raynor is Advisory Councillor. These number nine in all.

A Murray Bridge group, with three foundation members, was established by a Letter Temporary on 30 March 1998. Brothers Ben Furnell, Cameron McClean and Jason Lee are the members. Of the 17 advisers, Graham Coulter is Chairman, Ron Burns Scribe, Alan Massingham Treasurer, Brian Eves Chapter Dad and John Priede History Researcher.

DeMolay, fare you well!

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28 Apr 2000, revised 7 May 2001.

... AND BEHOLD!

by Bro Kennion Brindal

The greatest gift given to a Freemason by his Lodge is the restoration of Light, his first symbol. The hoodwink is a powerful symbol of darkness, absence of light. The ritual, quite rightly, claims it is the symbol of ignorance. We are deprived of colour, an all-pervasive blessing which is taken for granted.

Colour is Light; we see the world as constant because our brain reduces our awareness of the ceaseless, subtle changes of our existence. We have to be persuaded to believe the evidence of our eyes, yet the colours in light are manifest in the blue sky, blue-green ocean, and the reds and golds of sunset or dawn. Newton's discovery that sunlight is composed of the colours of the spectrum seems obvious, now, every time the sun's rays are dispersed by the drops of water forming a rainbow, a bubble, or oil on a puddle.

I shall endeavour to show what a powerful tool has been entrusted to us, by using the example of Colour. The subject is too complex to study as a whole. Let us briefly think on the nature of colour, how we use it, for survival, for symbolism through the ages, and perhaps a keyhole view of the future.

My opening remarks superficially introduced its nature, but let us take this a bit further. Newton observed that the colours of iridescent birds, bugs and beetles are caused by white light, but look coloured because their surfaces are transparent. The light that falls on them is dispersed into its component colours.

Most animals and plants owe their colours to pigments: hemoglobin, carotene, melanin and chlorophyll are the colours of nature. Colour is pigment but, even so, it is the colour of the light it reflects. Hence, whenever we see colour we are seeing coloured light, for pigments have a special ability to absorb certain wavelengths from the light falling on them and reflect others to the eye.

Colour is a sensation. Light has to reach the eye to make the sense of sight function. Until it reaches the brain's colour perception area, it does not exist. Just how the decoding works, how this complex information is deciphered has yet to be discovered.

Colour is information. Most of us drive. Most of us take notice of red and green. To pick ripe fruit, vegetables that are off, identify flowers, birds, fish and animals, we use colour. The doctor uses colour as an aid to diagnosis.

Our expressions register fear, anger, embarrassment. We respond to our preferences, which are keys to buried emotions (the aura of the body)—surely an added dimension to life.

Colour in history was studied by great men such as Pythagoras and Hippocrates; Plato, Aristotle and Pliny attempted to explain its mysteries. Da Vinci labeled the elements: yellow for earth, green for water, blue for air, red for fire. Along came Newton and laid the foundation for colour as a science, as accepted by succeeding generations.

I make a small digression at this point, in support of the information discovered. The biography of Newton, possibly a Freemason, is a fascinating study. He was as much an alchemist as a scientist, hence the observation of seven colours in the spectrum may have been influenced by a mystical trait in his character which has been overlooked.

Seven was the alchemical magical number, the holy number, the number of notes in the diatonic musical scale and the purported seven planets.

Voltaire thought Newton tops, the greatest. Goethe, on the other hand, said the Newton colour theories was an "old nest of rats and owls".

Opinions may have varied, as always, but colour has touched all the greats. Physicians proposed their curative properties, Wagner and other composers related colour to musical expression, psychologists used colour's ability to reveal the elements of human personality.

Living creatures have had colours since life started 1,000,000,000 years ago. Algae produced colour as a by-product of their life processes and similar algae still exist. They have a pigment which absorbs yellow, green, blue and violet light which provides energy for the bio-chemical reactions necessary to keep them

alive. Red light is reflected strongly enough to colour the algae and their watery environment, hence the Red Sea.

Those of us with inquiring minds may have wondered why most land plants are green. Photosynthesis is the answer, dependent upon the pigment chlorophyll. This is the process by which they harness the energy of sunlight to manufacture carbohydrates from water and carbon dioxide. Chlorophyll absorbs red, yellow, blue and violet sunlight. The process provides energy, but it reflects the green.

Plants suffer a major handicap by being static, and in most cases their reproduction depends on outside agents, such as insects for pollenization from flower to flower. Not all insects have colour vision, so in the process of evolution odour worked as an attraction, as an ally to vivid colours. In due course, nectar was produced, which was food for the insects, thus making the interaction more dependable.

Primitive flowers were mostly white and yellow, and attracted all and sundry. Flowers gradually evolved to attract their most beneficial insects to carry pollen and seed. Colour then became the signal to a particular species. This developed into so close a relationship that neither plant nor insect could survive without the other.

Colour is a gift of evolution. Any gardener can appreciate how plants exploit this to give the plant world its astonishing variety. It is quite plausible to suppose nature makes use of colours in the animal world for the purpose of detection and recognition.

Melanin is the pigment which colours animals black. The squid and octopus use an ink of this to confuse predators. Mishandle a squid and you've got one really grotty boat. In human skin, melanin acts as a filter for ultraviolet radiation.

One theory advanced is that pre-historic man living on or near the ice-caps may have evolved a pale skin to get the maximum benefit of the ultraviolet from the limited sunlight available. Conversely, inhabitants of the tropics evolved dark skins, a concentration of melanin as a safeguard against the harmful effects of longer exposure to sunlight.

That is a very brief outline of the complexity of the power released by the simple act of restoring sight. The deeper one researches the magic of colour, the more one becomes inclined to accept that our 'mists of antiquity' could be correct. We cannot ignore the ancient mysteries of Egypt, the Greeks, the Celts, and the tradition of the alchemists.

Colours became symbols of rituals and change. We are now further along the path to enlightenment. The simplest use of colour is magical—to make something happen. Two quick old examples related to illness: a red petticoat to draw a fever; and yellow tumeric added to porridge smeared over the body to extract jaundice. Quaint? Perhaps, but in my own time I have had antiphlogestin plastered hot on my body, and survived recurring pneumonia in one year. Two bouts were believed to be fatal, then. Is this perhaps inadvertent mind over matter? In Ireland a black cat's blood was thought to have healing power, as was the egg of a black hen, while in China violet is believed to ward off epilepsy.

Think now to the three lesser lights, in relation to our affinity with colour.

The sun was the subject of one of the earliest and most natural forms of religious expression. The primitives quickly recognized its beneficial aid, learned to make it an ally and, in doing so, related it as a proxy of the Supreme Deity. In short, it became a universal deity.

Albert Pike, in *Morals and Dogma*, puts it in a nutshell:

To them [aboriginal peoples] the sun was the innate fire of bodies, the fire of nature, author of life, heat and ignition. The sun was the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable and everywhere present. It was their need of light and of his creative energy that was felt by all men, and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the principle of good and the Brahma of the Hindus, and Mithras of the Persians, and Athom, Amun, Phtha and Osiris of the Egyptians. The Bel of the Chaldeans, the Adonai of the Phoenicians, the Adonis and Apollo of the Greeks, became but personifications of the sun, the regenerating principle image of the fecundity which perpetuates and rejuvenates the world's existence.

Gold is the metal of the sun considered by the alchemists as crystalised sunlight. It as the symbol of the spirit. The base metals represented man's lower nature. This symbol was the apex of the lights.

The theory held so long of three primary and four secondary colours is purely an adaptation from way back. It has been known that there are seven primaries, the human eye only being capable of picking three. Thus, although green can be made by mixing blue and yellow, there is also a true or primary green which is not a compound. The proof is found by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colours of the spectrum could not be broken up into their supposed primaries. Orange, for

example, passed through a second prism, instead of breaking up into red and yellow, remains orange. Thus we have the solar colours.

The second light, the moon, is feminine and has silver as its metal. The red in the composition of its colour uniquely reflects inward, maintaining an unblemished surface. It, too, not being base, is in the high spiritual echelon.

The third light, the master, is of material matter. Thus completing the trinity.

Having fossicked this far into, at first sight, an extremely *simple* part of the First Degree, what can we learn of the ancient symbolism of colours? As in all liberal arts and sciences, the searcher for truth dare not stop delving if he is to progress.

Before considering the symbolic import of the common range of colours, may I remind you of two which are *non*-colours: white and black. They are vitally important to the scenario, and illustrate a truth which must be included to make an overall analysis: the principle of dualism.

In the old mythologies there was a doctrine which supposed the world to have been always governed by two antagonistic principles. These are the good and the evil. This doctrine pervaded all the oriental religions. For example, the Hebrews visualised the creator and the serpent. This duality has a remarkable development in our three degrees.

In the first degree, darkness is overcome by light; in the second, ignorance is dispersed by knowledge; and in the third, death is conquered by eternal life. We have examples too countless to list, but which also apply to our examination of light and/or colour.

The colour range has its own dualism, in that colours are hot or cold; an inherent problem to those of us who paint. To create an harmonious whole, this duality must be made to balance. Any perceptive eye can pick this up. The painting doesn't feel right to the viewer who is subconsciously registering this imbalance.

To get back on track with the symbolism. Let's start with a non-colour, vital to the rest:

White—the symbol of purity and modesty—is one of the earliest and most potent colours. Black, white and red are strongly magical, and together form what was probably the first symbolic colour sequence, applied to the Moon Goddess of the Neolithic hunter. As the new moon, she was the white goddess of birth, who waxed in the course of a month to become the red goddess of love and battle, only to fade into the black goddess of the old moon, symbolising death, mystery and divination. The gemstone is the diamond.

In Japan, white is the colour of marriage, not to signify purity but as a symbol that the bride is 'dead' to her family. In China and Bolivia, the wedding party and guests favour red, the colour of sex, love and joy.

Black symbolises death, from New Guinea to Europe, yet in China mourning garb is white. This may be because in Chinese symbolism it is linked with metal, the deadest element, and with the west, the land of the setting sun.

Blue, the most familiar colour to a Freemason, is related in the Zodiac to Sagittarius. Minerals are turquoise and lapis lazulis. It typifies the universe and, in doing so, points to the realm of the transcendental—Heaven. The negative side, with sapphire as the emblem, tends to contradict this, but it never threatens being more than a natural sorrow. Blue further refers to honour, love, truth, friendship and fidelity, hence to benevolence. The Masonic choice of blue is now obvious.

Yellow—the sun's rays, the giver of life is a vitalizing and refining colour. Gemstone is the topaz. The sign is Leo. It is a symbol of enlightenment; the happiness colour.

Red is the sign of Aries. We associate red with danger, fire, blood, wine and warnings. Gemstone is the ruby.

Violet is Aquarius and symbolises penitence, humility, deep affection and sorrow. Gemstone is the amethyst.

Green: star sign Libra, gemstone the emerald, which signifies hope, progress, evolution and regeneration.

Purple: a prized and expensive hue associated with the hierarchy, be it royal or secular. The zodiacal sign is probably Capricorn (blue/violet) It is a symbol of dignity, deriving from its combination of power and love. Amethyst is the gemstone.

Orange: star sign Gemini; jacinth or amber stands for zeal and enthusiasm; to mental and moral development, the reward of self-control.

Brown, which figures prominently in our landscapes but is not assigned to one of the twelve signs of the zodiac, symbolises durability, firmness and constancy.

And let us not overlook that versatile hue, grey—for humility.

This is a very meagre list but it covers all the colours familiar to us. I hope that, by examining in depth the symbols which arise early in the initiation ceremony, I have shown you what may be obtained by pondering. The ritual says the hoodwink ensures utter darkness, so that the mind may be made to conceive before the eye is permitted to discover. Discover what? The cable tow, the bondage of ignorance? It does go a lot deeper than the four cardinal virtues, I am sure you'll agree.

I deliberately leap-frogged the three great emblematical lights, because the lesser lights were more applicable to my theme.

As we are working in a philosophical sense, I leave you with another aspect of removing the hoodwink, one not deeply involved with light or colour. Briefly, it is the geomancy of the candidate. What is geomancy? Nigel Pennick, in *Earth Harmony* (1987) explains the basics as:

The way we view the world is determined by the structure of our bodies, our physical existence in space and time. Our bodies have a fourfold form: in front, behind, left and right. Wherever we are, we perceive the world in terms of our bodies' position and our bodily directions.

Traditional perceptions of the earth speak of the five directions north, south, east, west, and here, the definition of humans' space. Our bodily structure defines the four directions, and here, but we also have orientation, that is, a front and back. It is this orientation that gives us our perspective on the world and our perception of space and time.

Hence the granting of Light, a seemingly simple act, symbolically enriches us beyond measure. Julius Sumner Miller always asked, 'Why is it so?', which should be constantly in mind when using our rituals or our V.S.L. Remember the symbolism of the three knocks on the shoulders of the Junior and Senior Wardens! This is the answer.

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This is the first of two papers given by WBro Yasha Beresiner, LLB, LGR, Batham Lecturer (2000), Kellerman Lecturer (2000), at a public meeting in the lodge room at Marden on 29 July 2000, as part of his ANZMRC tour. How this came about is recounted later in this book.

BEYOND THE MASONIC VEIL

by Bro Yasha Beresiner

Consider the fascinating thought that this very moment, as we sit here in this Masonic Hall, there are tens of thousands of Masons meeting just like us along our meridian, stretching from Hong Kong and the Philippines to the North and South of the Australian sub-continent. Each day of the week multitudes of Masons meet in every free nation of the world—men as diverse in intellect and culture as you can possibly imagine: law judges and bus drivers, dustmen and politicians, doctors, butchers, bakers, teachers, accountants, clergymen and royalty, and a hundred other trades and professions—Catholics (yes, Catholics are now permitted to join our Craft), Anglicans and Methodists, Jews, Muslims, Hindus and Buddhists. All of these Masons are surrounded by what to us is the very familiar furniture and decor of a Masonic lodge room. These men wear aprons and collars just like ours, all practising, in essence, the same ceremonies, sharing the same pleasure and pride in our exceptional institution.

Why? What is the magnetism in Freemasonry that draws such diversity of people to form one single worldwide compelling fraternity?

Ritual

It could be that we are bound to each other because each of us has experienced the same initiation, a ceremony you have to participate in if you wish to witness it. Those who attack the Craft will claim that Freemasonry is a secret society. Often the rebuttal has been that Freemasonry is not a secret society but a society with secrets. This is merely a play on words. There are only two elements about the Craft that a Freemason undertakes not to divulge: the words and the signs of recognition that lead from one degree to the next. These are the only ‘secrets’ in Freemasonry. They are traditional and protect the privacy and enjoyment of our ceremonies. Yet, even these words and signs can easily be found in books and literature available in most libraries. It is our own promise not to divulge them that is sacrosanct and an integral part of Freemasonry.

We need to be reminded that the secrets of Freemasonry are intended for the Freemasons themselves. They are not secrets intended to exclude the outsider. The genuine true secrets of a Mason, however, are to be found in the answer to the questions I am raising in this lecture. What is it that makes us, such a wide body of men, so devoted and dedicated to Freemasonry? The answer to this one true ‘secret’ can only be discovered by those who become Freemasons in mind and spirit.

For 350 years or more, great men of history have gone through the Masonic initiation ceremony, a ceremony that has changed very little in essence over the centuries: members of royal families in Sweden, Belgium, Denmark, Germany, the Netherlands and England—the Queen is the current Patron of our Order in England, and we have had members of the nobility and royalty at our head since 1721, when John, 2nd Duke of Montagu, was elected Grand Master of the premier Grand Lodge. King George IV and William IV as Princes of Wales in 1790 and 1787 respectively, graced our fraternity as Grand Masters. More recently H M King George VI was an active Mason and accepted the rank of Past Grand Master on his accession to the throne in 1937, having already been installed Grand Master Mason of Scotland a year earlier.

Nearly 200 years earlier, in 1752, George Washington, first President of the United States of America, was made a Freemason in Virginia. Fourteen other American Presidents have followed in his footsteps, including Franklin Roosevelt, Harry Truman, Lyndon Johnson and Gerald Ford. The current President, Bill Clinton, was a member of the Order of de Molay, the American organisation for young boys, with chapters sponsored by Masonic lodges but not necessarily ensuring Masonic membership in the future. In the political and military arenas the names of Masons are innumerable, from Winston Churchill, the Duke of Wellington and Benjamin Franklin, to Thomas Raffles and Giuseppe Garibaldi. The same applies to music and entertainment: Mozart, Haydn and Sibelius, Duke Ellington and Louis Armstrong, Irving Berlin, Peter

Sellers, Harry Houdini, and even Casanova, *ad infinitum*. Robert Burns and Rudyard Kipling, Rousseau, Voltaire and Oscar Wilde, Atatürk, Rothschild, Chagal, Sugar Ray Robinson—to mention just a few—all Masons and all having experienced the same initiation ceremony, just like each one of us Masons in this room. An amazing thought!

Of all these many personalities, the one that has captured my imagination more than any other is the initiation into Freemasonry of Elias Ashmole. He is the earliest recorded speculative Freemason, as we understand that term today. He was initiated at 4.30 pm on 16 October 1646. We can be that precise because there is an entry in his diary in his handwriting, recording the event. The entry states:

1646, Oct: 16, 4,30 p.m. I was made a Free Mason at Warrington in Lancashire, with Col. Henry Mainwaring of Kerincham in Cheshire.



Illustration 1

Royalty throughout Europe has been closely involved with Freemasonry. In England HRH Albert Edward, Prince of Wales (later to become King Edward VII) served as Grand Master from 1874 to 1901. He is here flanked to his right by his blood brother, HRH the Duke of Connaught and Strathearn, who succeeded him as Grand Master in 1901 and continued to serve the Craft until 1939. On his left is his son, HRH Albert Victor, Duke of Clarence and Avondale, who was Installed as Provincial Grand Master for Berkshire by his father in May 1890.



Illustration 2

Elias Ashmole: alchemist, antiquarian and astrologer, medical Doctor, lawyer, Royalist captain, Commissioner of Excise, Windsor Herald, founder of the Ashmolean Museum, Oxford. He was made a Free Mason at Warrington in Lancashire, with Col. Henry Mainwaring of Kerincham in Cheshire at 4.30 pm on 16 October 1646, as recorded in his diary.

Elias Ashmole lent his name to the Ashmolean Museum, founded in Oxford in 1677. His diary, mentioned above, and much of his personal possessions of antiquities, formed the basis of the collection in this important Museum. There is considerable significance to be placed on the fact that a man of Ashmole's stature was initiated into Freemasonry. Born in 1617, Elias Ashmole qualified as a solicitor and later received a Medical Doctorate in Oxford. His interests revolved around alchemy and alternative philosophy, and he authored several books on the subject. He became a Fellow of the Royal Society, a highly prestigious achievement, after he developed his extensive interests in Antiquities and Astrology.

What is absolutely clear is that he had nothing whatsoever to do with stone masons in their operative or working sense: thus the importance we place on his initiation as evidence of our own antiquity as an institution. The likelihood is that there was no such concept as a lodge, as we understand the term now. Ashmole's initiation will have taken place in a private home, most likely that of his father in law, Colonel Henry Mainwaring, a man of substance and importance, who was initiated with him. Ashmole's record in

his diary also details the names of the one Warden and six other Masons present. Not a single one of these individuals, whose details have been searched and traced, had any connection whatsoever with the operative stone masons. Clearly, these men had themselves been made Masons at some time previous to the initiation of Elias Ashmole, and no evidence has emerged as to where that might have occurred. What we can now emphatically state, however, is that speculative Masonry had its beginnings sometime before 1646 in the north of England.

It is interesting to note that in Ashmole's very extensive diaries there is only one additional mention about Freemasonry. On 10 March 1682, very nearly thirty-six years after the first mention, Ashmole received a '*Summons to appr at a Lodge . . . at Masons Hall, London*', and the next entry in the diary states:

[11th] Accordingly I went and about Noon were admitted into the fellowship of Freemasons . . . I was the Senior Fellow among them (it being thirty five years since I was admitted). There were present beside myself the fellows after named. Mr Tho Wise Master of the Masons Company this present year . . . We all dined at the half Moon Tavern in Cheapside at a Noble dinner prepared at the charge of the New-accepted Masons.

This information has been of considerable importance to Masonic historians. Ashmole's only two scant mentions of Freemasonry in his otherwise greatly detailed diaries are made all the more frustrating for his never getting round to writing the book he had promised, titled *History of Freemasonry*!

Origins

Undoubtedly, this early evidence of our activities, the antiquity of our institution, is a great attraction to many Masons. There are innumerable theories and no final conclusion as to when, where and how Freemasonry began. It would make sense to reach the conclusion that we are descended directly from operative, that is working, stone masons of medieval times. Today we still use the same ancient charges and regulations that applied to operative masons as far back as the late 14th century. The opening pages of the *Constitutions* of the United Grand Lodge of England begin with a *Summary of the Antient Charges and Regulations*. The Secretary of a lodge reads these to every Master Elect, prior to his Installation into the Chair of a lodge. The 15 rules are very similar in essence and principle to the regulations by which operative Masons, as far back as 1400 at least, had to comport themselves.

This theory, that we as speculative Masons today are derived from medieval working operative stone masons, is popularly referred to as the *transition theory* and is a comfortable one, for the want of a better word, for us to consider. The theory visualises a situation where the operative masons working on the building of a cathedral, for instance, invited non-masons to attend some of their functions and ceremonies. These guests, unrelated to the trade of the stone masons, would have been men of the clergy, for instance, attached to the cathedral that was being built. They could be local civic dignitaries and men of wealth and substance who may have been assisting with the financing of the cathedral. Thus, over a period of thirty or more years, the time which it took to build as substantial a structure as a cathedral, the non-masons may well have regularly, maybe monthly or even more frequently, attended dinners and festivities and may have even witnessed, possibly participated in some small way, at initiations and other ceremonies carried out by the operative masons.

On completion of the work, so the transition theory continues, the operative masons would have moved on to their next undertaking, say the building of a castle in Wales. Those who remained behind, the non-masons who had participated over decades, perhaps, in pleasant and convivial ceremonies, may have now decided to continue regularly the social meetings they had enjoyed over the years. They would have now formed themselves into some sort of an association, deciding to use symbolically the many tools and implements they had witnessed in practice among the operative masons. Anyone who may have wished to join the new fraternity of diners would have to be symbolically 'initiated' into their midst. Thus may have been born the speculative or symbolic Masonry we practice today. There is no evidence to support this *transition theory* and we simply do not know the answer.

What we do know beyond a shadow of a doubt is that on 24 June 1717 four lodges in London met at the Goose and Gridiron Tavern in St Paul's Churchyard. They formed the Grand Lodge of England, the first Grand Lodge anywhere in the world, and *organised* Freemasonry was launched.

Success

If the success of an organisation could be judged by the opposition it generates to its existence, then Freemasonry began as a successful institution long before its formal launch in 1717. In 1698, nearly two decades before Grand Lodge was formed, a pamphlet headed *To All Godly People, in the Citie of London*

was distributed in the streets and coffee houses of London. It warned the reader ‘*of the Mischiefs and Evils practiced in the Sight of GOD by those called Freed Masons*’. It called the Masons a ‘*Devlish sect of Men*’ who are the *Anti Christ* and *Evil-doers*. A most virulent attack which, from an historical point of view, is significant. The distribution of such a leaflet would indicate that 20 years before the formation of the first Grand Lodge in the world, Freemasonry was already so well known as to attract the attention of those who objected to it. Sufficiently so to justify the printing and distribution of the leaflet.

Charges against Freemasonry, of one kind or another, have continued to this day, without reasonable justification and thus without any effective success. It is sometimes surprising to find criticisms that began three centuries ago continue today in almost identical form and wordings, but never backed by fact. Could this then be the secret as to what has kept Freemasonry a strong and successful fraternal organisation through the centuries?

Blessing in disguise

One aspect of these attacks on Freemasonry is to be found in what are known as *exposures*—the disclosure of the supposed secrets of the Freemasons. One of the earliest such exposures was Samuel Prichard’s *Masonry Dissected*, first published in October 1730. It was overtly intended to allow any interested person to learn how to gain access to a Masonic lodge by disclosing the secret signs and words of each of the degrees. It gave a detailed account of the ceremonies of the three degrees of Freemasonry in the form of questions and answers, known as catechism.

Although the publication of the book was of great concern to the Grand Lodge at the time, it has proven to be a blessing in disguise for today’s students of Freemasonry. There is a very distinct lack of source material available in general about Freemasonry in its early formative years. The only ‘official’ contemporary publication by the premier Grand Lodge is to be found in Anderson’s *Constitutions of the Free-Masons*, published in March 1723. As a source of historical information, however, the book is totally unreliable.

Anderson had been commissioned to write his *Constitutions* on behalf of Grand Lodge, albeit at his own expense. He appears to have taken the available legendary history from the Old Charges, referred to above, and used them as his historical source. Anderson was enthusiastic, and eager to present the newly formed institution of the Freemasons as a society of consequence and great antiquity. Its history, therefore, in the opening pages of the *Constitutions* was intended to be impressive, and is wildly imaginative and exaggerated at best.

In fairness to Anderson, it should be stated that these historic events relating to the Freemasons, tracing their origins back to Adam, no less, were to be viewed as legends, not unlike biblical stories, which are still seen by some as historic records. It is surprising to find, however, that Anderson’s ‘history’ was considered the one viable and reliable source about the origins of Freemasonry, which remained unchallenged until the middle of the 19th century. Although there had been an intention to publish a revised history of Freemasonry together with the new *Constitutions* following the Union of the two Grand Lodges in December 1813, when the *Constitutions* were finally published three years later, there was no sign of the new History.

Thus, without any other source to rely on, the exposures and illicit publications such as Prichard’s *Masonry Dissected* serve a useful purpose to the historian. They give us a detailed insight and an account of the Masonic ceremonies practised in English lodges in the first half of the 18th century.

Europe

The publication of Prichard’s *Masonry Dissected* coincided with the spread of Freemasonry into Europe. Although in England this pamphlet had been a huge success—in fact so successful that no other exposures were published in England for the next thirty years—in Europe many similar exposures soon began to appear. One of the most interesting of these is a set of eight engravings first published in Germany in 1742. These are commonly referred to as the *Gabanon Prints* because they are dedicated to Gabanon, the pseudonym of Louis Travenol, who was the author of one of the early French exposures.

These are the earliest available illustrations of a lodge in session. A picture speaks a thousand words! Much that is omitted from the written word of the exposures is divulged here in these prints, which show the ceremonies of the various degrees. It is, for example, the first instance and illustration we have of the tracing board we use in our ceremonies and lectures today. The cloth-carpet in the *Gabanon Prints* is placed before the Master’s pedestal and explains, *inter alia*, the custom in some jurisdictions of squaring the lodge during the perambulations.

The set of prints were intended as a pictorial representation of our ceremonies rather than any offensive reflection of our activities. The authors could not resist one insult, however. In the last of the eight prints all the Masons in their respective clothing and offices are depicted as animals!

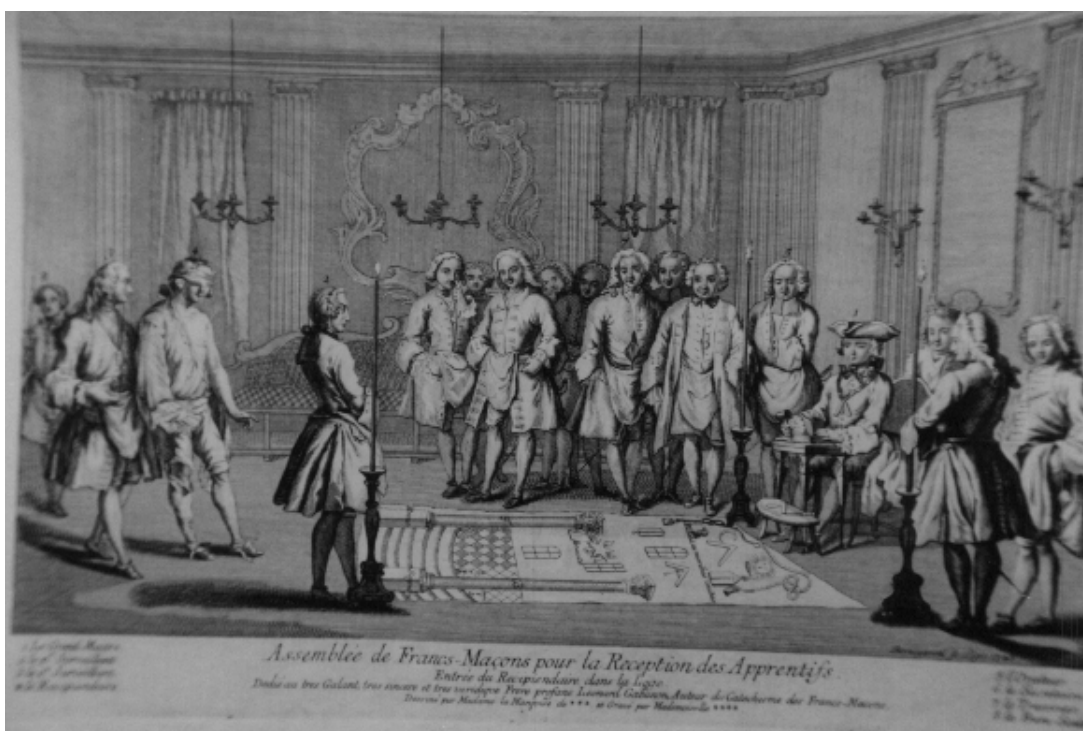


Illustration 3

First of the six *Gabanon* Prints: the first degree in 1742 being conferred in Germany. The print has been mistaken as being of French origin because it is titled and dedicated in French to Leonard Gabanon, pseudonym of Louis Travenol, a contemporary French author of Masonic exposures.

Reproduced by kind permission of the United Grand Lodge of England

The greatest fascination that outsiders seem to have with our Masonic practices is the detail of our initiation ceremony. Because we state that we treat our ceremonies as private, there have been many extraordinary claims as to how a Mason is initiated. In 1721 the anonymous *Hudibrastic Poem* was published with exceedingly clever though highly offensive insinuations of the activities of Freemasons. They were depicted as drunkards, womanisers and sodomites. So offensive was the language used that, although the poem has been discussed and written about in various publications, it was only in 1994 that a full version was published for the first time, in *AQC* 107. The paper incorporates an excellent and extensive analysis of the poem, written by Bro Wallace McLeod of Canada, who is well known here, being my predecessor on this wonderful ANZMRC lecture tour.

Following on the poem, a great number of distasteful illustrations were published, supposedly descriptive of our ceremonies. The engravings invariably depict the initiation ceremony of a candidate in lurid terms. The most frequent of these is a series of satirical prints, from the 1750s onward, illustrating candidates being branded, for instance, with the letters FM on their exposed posteriors!

Satire & fun

Not all of the satirical depictions of Freemasons show them in a negative light. The most famous engraver of the 18th century, William Hogarth, was himself made a Freemason in London about 1725. he engraved several prints with Masonic themes. The most important and well known of these is titled *Night*, one of a set of four prints known as *The Times of Day*, published in 1738.



Illustration 4

William Hogarth's most famous Masonic depiction is entitled *Night*. It is one of a series of four prints first published in 1738 from *The Times of Day* and depicts Sir Thomas de Veil, Master of the Lodge, in a state of drunkenness being guided home by Andrew Montgomerie, Tyler to Grand Lodge.

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In it the Master of the lodge, who has been identified as Thomas de Veil, a London Magistrate, is being escorted home by the Grand Tyler. The Master has clearly enjoyed a most successful evening, as he appears to be drunk! From a window above, the contents of a chamber pot are being poured onto the head of de Veil. This has been interpreted as an intended slur, in light of the known animosity between de Veil and Hogarth, who both belonged to the same lodge. The series of prints are a wonderful reflection on aspects of Freemasonry of the period. They convey, in Hogarth's inimitable style, an atmosphere of the period that can rarely be defined in words.

We now come to the crossroads in English Masonic history: in July 1751, five lodges consisting of Irish Freemasons founded the *Antients* Grand Lodge as a rival body to the existing premier Grand Lodge. Their strong Irish origins and influence led them on a course of divergence of ritual and practice which was distinctly different and quite innovative, in comparison to the traditional practices of the older Grand Lodge of 1717. Very soon after its establishment, the *Antients* were under the rule of their Grand Secretary,

Laurence Dermott, a most extraordinary and accomplished Freemason. He succeeded in dubbing the premier Grand Lodge of 1717 the *Moderns*, whilst his new Grand Lodge—formed some 35 years later—retained the distinction of being called the *Antients*, terms that have remained in use to this day.

The competition between the two was fierce, and continued for over half a century. Finally, with the start of the new century, signs of the possibility of a reconciliation began to appear and in December 1813 the heads of the two opposing Grand Lodges, who happened to be Royal Brothers, the Duke of Kent at the head of the *Antients* and the Duke of Sussex Grand Master of the *Moderns*, brought to a formal close the animosity between the two Grand Lodges with the appointment of the Duke of Sussex as the first Grand Master of the newly formed United Grand Lodge of England. It explains why we use this title today.

Finally

So we come back to my original practical question. What is it that has made Freemasonry such a successful and long lasting institution worldwide? Is it its antiquity? Its resilience? Or maybe its exclusiveness or the air of secrecy—as fallacious as that may be—associated with it. The universal appeal of Freemasonry may lie in that every man who joins the society is able to find within it some aspect—a niche, so to speak—that is of particular satisfaction to his own needs and field of interest. It could be the ritual, or mysticism, the history and antiquity, or the theatricals and spirituality. Sometimes it is no more than simple, plain social contact. There is no single answer.

If one was to ask for a straightforward reply to the simple question, ‘What is Freemasonry?’ the answer would have to be just one single word: *Charity*. Not merely the charity of our pockets, as important as that is, but the charity of our hearts, the genuine and sincere sentiment shared by us all, that of brotherly love, relief and truth.

To end this paper, I would like to quote one short paragraph from the ritual that is often recited in our lodges after all the proceedings have terminated and we are about to leave the lodge room:

... you are now about to quit this safe and sacred retreat of peace and friendship and mix again with the busy world. Midst all its cares and employment forget not the sacred duties which have been so frequently inculcated and strongly recommended in this Lodge. ... that by diligence and fidelity to the duties of your respective vocations, by liberal beneficence and diffusive charity, by constancy and sincerity in your friendship, by uniformly kind, just, amiable and virtuous deportment, prove to the world the happy and beneficent effects of our ancient and honourable Institution.

How wonderful this world would be if we could all put into daily practice outside the lodge room such splendid, wonderful sentiments.

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SOME JUDAIC ASPECTS OF FREEMASONRY

by Bro Yasha Beresiner

1—DERMOTT'S *Ahiman Rezon*

One, Chiefest, comprehensive,
Proving to Gentile, Jew,
Our Order all extensive,
And to its spirit true;
Go ask the Prussian people,
They'll praise our Zetland's name,
While synagogue and steeple
Our oneness loud proclaim.

Freemason's Quarterly Review, 31 December 1846

The Ancient Charges

When we consider the frequency with which our ritual emphasises the Craft's close connections with King Solomon's Temple, it is not surprising to find that among the uninitiated particularly, Freemasonry is so closely equated with Judaism. It is all the more ironic, therefore, that our Masonic forefathers, because of the Trinitarian nature of our early Ancient Charges, excluded the Jews and other non-Christians from participation in Freemasonry. The emphasis on the Christian nature of the Craft in its earliest days is to be found in the preamble to each of the early rules and regulations of the Operative Masons known as the Old Charges.

Well over one hundred such documents have now been discovered, spanning more than half a millennium. The earliest of these, *The Regius Poem or Manuscript*, now in the British Museum, dates to *circa* 1390. Each of these precious documents, written on parchment rolls, begins with a prayer to *the Father of Heaven, the Glorious Son Jesus Christ and the grace of the Holy Ghost*. Every Mason today will be aware of these Old Charges. The opening pages of the current *Constitutions* of the United Grand Lodge of England begin with a *Summary of the Antient Charges and Regulations* that are essentially the rules first promulgated in the Old Charges referred to above. These Charges are read to every Master Elect before he is installed into the highest office in his lodge.

Almost paradoxically an inference to early Freemasonry not being of a Trinitarian nature after all, is to be found in the earliest known leaflet attacking the Craft as a *Devlish sect of Men*. The leaflet was distributed in the streets and coffee shops of London in 1698 and is addressed *To All Godly People, in the Citie of London*. In it, Freemasonry is condemned for the anti-religious standing of its membership. It confirms that Freemasonry was considered an evil institution because oaths were taken against all non-Masons.

A most interesting conclusion reached by Knoop and Jones, who analysed this pamphlet in great detail, is that the statement that the Masons were anti-Christ implies that they must have been anti-Trinitarian. Thus Freemasonry may well have adopted an open and tolerant attitude towards religion long before Anderson's *Constitutions* of 1723, which is the normally accepted date for what has become known as the *de-Christianisation of the Craft*. This term was not intended to refer merely to the fact that Jews and members of other denominations were now allowed to become Freemasons. It was a reference to the removal by Anderson of Christian allusions in his *Constitutions* and the adoption of a wider view of religion, accepting a belief in God irrespective of one's religion.

This development in the Craft is to be found in the first of the *Charges of a Freemason* entitled *Concerning God and Religion*. The opening sentence, except for one single word, is identical in both Anderson's *Constitutions* of 1723 and the current *Book of Constitutions* of the United Grand Lodge of

England, which states:

A Mason is obliged, by his Tenure, to obey the moral Law; and if he rightly understands the Art he will never be a stupid Atheist nor an irreligious libertine.

The 1999 edition of the *Book of Constitutions* reads *understand* whereas Anderson's version, states *understands*. The next sentence in Anderson's version is the key statement in the context of the *de-Christianisation of the Craft* referred to above:

But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves;

In our modern version of the *Constitutions* this sentiment reads:

Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believes in the glorious architect of heaven and earth . . .

Some arguments have been put forward that, rather than an opening of Freemasonry to all religions, Anderson's intention in his statement was a compliance with the increasingly popular Deistic movement, referred to above in the context of the 1698 pamphlet. The concept of Deism, in contrast to Theism, professed a belief in God which discounted religion. The revised wording of the same sentiments, however, in the second *Constitutions* of 1738, when the word *Religion* is replaced with *Christian usages* have dispelled any such doubts.

Jewish participation

When the premier Grand Lodge was formed in London in 1717, there were an estimated 1000 Jews in England. Although their participation in Freemasonry would in any case have been limited, the evidence shows that several had joined the Craft well before the dates attributed by the Revd Dr George Oliver (1782–1867), who gave 1740 as the earliest date of a Jewish brother being initiated. The Jewish participation in Masonic activities can only be identified by the Jewish names on various lists, since the religious affiliation of a brother was nowhere recorded. Although this way of identification cannot be foolproof, it is reasonably reliable.

Thus there is no evidence of anybody of the Jewish faith being made a Freemason before 1721. In that year two Jews, Nathan Blanch and John Hart, are recorded as being initiated in the time-immemorial Lodge of Antiquity now No 2. Henry Sadler points at a Brother Israel Segal of the unnumbered Solomon's Temple Lodge, and Bro Nicholas Abraham of the Golden Lion Lodge No 44, both on the 1725 *Engraved List of Lodges*. By 1730 many more brethren are identifiable, and two, Moses Mendez and Samuel Lowman were appointed Grand Stewards for the year 1738–39.

Of a total of 23 petitioners for Lodge No 246 constituted on 24 August 1759 (named *Union Lodge* in 1773), the majority of the brethren were of the Jewish faith. The late Brother John Shaftesley, past editor of the *Jewish Chronicle* and a member of my own mother lodge, *Faith & Friendship* No 7326, has also identified a *Jews' Lodge*. It is noted in the index to a *Masonic Register* of 1766 and he thought it to be Lodge No 145, but I have been unable to trace in Lane's *Masonic Records* a lodge that would fit Bro Shaftesley's details.

Individually, the first recorded Jewish Grand Officer of the premier Grand Lodge appears to be Moses Isaac Levi, who was appointed Senior Grand Warden in 1785. The first such Grand Officer of the *Antients* whose name is known is David Lyon, appointed Grand Tyler for the three year period between 1760 and 1763.



Illustration 1

Moses Mendez was among the early Brethren of the Jewish faith to receive honours. He was appointed Grand Steward of the premier Grand Lodge of England for the year 1738–39.

Papal Bulls and more

It is thus that we can accept one of the several reasons for the overt antagonism of the Church toward the

Freemasons. The 1738 Papal Bull of Clement XII *In Eminentissimis* was directed at Freemasons, banning the participation of Catholics in their activities under the penalty of excommunication from the Church because, *inter alia*, the fraternity allowed the participation in their membership of individuals other than Christians. The second Papal Bull *Providas*, published in 1751, was translated into English in the 1754 edition of Scott's *Pocket Companion*. The same reasons were repeated for the banning of Catholics from Freemasonry. The next two Papal Bulls of relevance to Freemasonry, by Pope Pius VII, *Ecclesiam a Jesu Christo* in 1821 and *Quo Graviora* in 1825, continued in the same vein of an anti-Masonic and now an overt anti-Semitic stand. The latter bull incorporates as usual, a condemnation of the Masonic fraternity, and in the encyclical *Etsi Multa Luctuosa* issued by Pius IX in November 1873 the emphasis on the Jewish characteristics of Freemasonry, in the eyes of the Vatican, is pinpointed, the Masonic lodge being referred to as *Sinagoga di Satana*, Satan's Synagogue.

Notwithstanding these negative aspects in our history, there has from the beginning been an affinity between Judaism and Freemasonry. Freemasonry teaches the same moral principles of brotherly love, relief and truth that are inbred in Judaic doctrine. Charity in Freemasonry and the equivalent concepts of *Tzedaka* and *Rachmanut* in Judaism are pivotal to both bodies. In the early days of Freemasonry, when being a Jew in England had distinct disadvantages, the Masonic fraternity offered a haven of equality and tolerance. The Masonic ritual and ceremonial so closely identifiable with the Old Testament would have been of particular appeal to members of the Jewish community. Freemasonry would have afforded an opening for integration to an otherwise isolated group and would have attracted men of good moral standards, irrespective of their faith, Jews amongst them.

Laurence Dermott, Mason extraordinary

It is in this environment, of greater and happier Jewish participation in Freemasonry, that we reach that important crossroads in the history of English Freemasonry, the establishment of a new body of Freemasons who set themselves up in explicit competition to the premier Grand Lodge of 1717. On 17 July 1751 a General Assembly comprised of Irish brethren from five lodges met with a view to founding a new Grand Lodge, which materialised on 27 December 1753, the date on which the first Grand Master, Robert Turner, was installed. It became known as the *Grand Lodge of England According to the Old Institutions*, or *Grand Lodge of the Antients*. Within a year of its establishment in 1751, the brethren of the new body appointed Laurence Dermott as their Grand Secretary. He held the post for very nearly 20 years. Here was a man and Mason of extraordinary capabilities who dedicated the rest of his life to the cause of the *Antients*.

It was important for Dermott, in establishing the credibility of his own newly formed Grand Lodge, to emphasise the differences between the *Antients*, and the older premier Grand Lodge which he successfully and paradoxically dubbed the *Moderns*. He put forward a varied number of arguments, some may suggest that these could be regarded as justifications, in attacking the *Moderns*. He claimed that they had deviated from the ancient landmarks of the Order. These deviations may have included the changing round of the first and second degree words and signs and a total disregard and omission of the Royal Arch from their ceremonies. Furthermore, according to Dermott, the *Moderns* had allowed the *de-Christianisation* of the Craft, contrary to the basic principals of the Order, as evidenced in the *Constitutions* of the premier Grand Lodge quoted above.

This last criticism is particularly curious and relevant to the Jewish involvement in Freemasonry at the time. It was important for the *Antients* to publish their own *Book of Constitutions* as soon as possible and they finally did so, as soon as the opportunity to dedicate it to a Grand Master of noble blood had presented itself. Thus in September 1756 the *Book of Constitutions* of the *Antients Grand Lodge* saw the first light of day. It had the extraordinary Hebrew title *Ahiman Rezon*, which has yet to be correctly and finally interpreted. Scholars have spent a century now in attempts to decipher the meaning of *Ahiman Rezon*.

What happened to *de-Christianisation*?

This, however, was far from being the only Judaic reference in the *Constitutions*. In the light of Dermott's expressed views about the *de-Christianisation* of the Craft by the *Moderns*, one would not expect the *Antients* to encourage those other than Christians to join the Fraternity. So it is quite surprising to find the title page to *Ahiman Rezon*, stating, *inter alia*:

... Shewing the Excellency of Secrecy, And the first Cause, or Motive of the Institution of Free-masonry;
... Likewise the Prayers used in the Jewish and Christian Lodges...

A number of interesting interpretations can be given to this statement by Laurence Dermott in the first page

of the Book of Constitutions of the *Antients*. Firstly, the inclusion of prayers used in Jewish lodges implies that brethren of the Jewish faith were already active members of the *Antients* Grand Lodge by the time of the publication of the Constitutions in 1756. This is also attested by several subscribers mentioned in *Ahiman Rezon* whose names are indubitably Jewish, namely Israel Wolfe, initiated in 1752, Mordechai Isaacs in 1754, and Levi Hart in 1755, all in Lodge No 13. Abraham Jacob is recorded as a salesman of Romney Lane, initiated in Lodge No 16 in 1753 (and I have been unable to trace any record of a Lion Solomon mentioned among the subscribers).

How had this come about? Did Dermott change his mind regarding the admittance of non-Christian brethren into lodges under the jurisdiction of the *Antients* Grand Lodge? It is possible that the increase in membership he had hoped for in the first years of the establishment of the *Antients* did not materialise, and the opening of the *Antients* doors to all faiths ensured the growth and survival of the *Antients*.

On the other hand, Dermott may have never seriously intended to exclude anybody from his Grand Lodge. His semantics may have been directed at and intended for the ears of the *Moderns* only.

Interestingly we here have a categorisation now strongly denied by our own United Grand Lodge, namely the reference to Jewish and Christian lodges. Furthermore the words *prayers used in the Jewish lodges* precedes the *Christian lodges* as if intended to emphasises the universality of the *Antients*. There is, in fact, no evidence that any such Jewish lodges existed, let alone the use of prayers used in the opening of any such lodge.

Ahiman Rezon

The reason for Dermott selecting this strange title, *Ahiman Rezon*, for his Constitutions remains a mystery. The sub-title by Dermott, 'or, A Help to a Brother', does not in any way relate to the heading. Theories abound, and Hebrew scholars as well as Masonic ones have yet to come to a conclusion.

I support the interpretation given by Brother Shaftesley, mentioned above, that *Ahiman Rezon* is an incorrect transliteration of the Hebrew AHIM MIN RATZON which would translate as *Brothers by Will*. It is the simplicity of this interpretation that is most appealing, especially when the two terms are written out in Hebrew. The similarity of each of the characters becomes apparent. It has struck me as unusual that there appears to be no contemporary comment or record of the meaning of *Ahiman Rezon*. Brethren during Dermott's lifetime would have been familiar with the title but no one seems to have noted its significance. Could this be because to those brethren present and in touch with Dermott himself, the simple meaning mentioned above was blatantly evident and that only with the passing of time did an apparently obvious verbal explanations gradually evolve to become cryptic and mysterious?

There are other elements in the Constitutions that may explain the choice of a Hebrew title for this Book. The tail piece to Dermott's Index to the first minute book of the *Antients* is a pen and ink drawing followed by Dermott's signature in Latin as well as Hebrew characters with the word *Sofer* also written in Hebrew and signifying *Secretary*.

Above the signature are Hebrew letters interspersed inside various Masonic and other symbols with the Pentalpha centrally placed, the word OMNI above it in Latin letters and *Hallelujah* below it in Hebrew. Is this Dermott demonstrating his Hebrew scholarship, in which he was known to be accomplished? Or was he merely ingratiating himself with the Jewish brethren now members of the *Antients* Grand Lodge? Either of these options may also have been his reason for giving a Hebrew title to the Constitutions. We will probably never know.

Illustration 2

Laurence Dermott's signature appears both in Latin and Hebrew letters at the end of the index to the first minute book of the *Antients*. The letters G S indicating his standing as Grand Secretary are transliterated into the Hebrew *Sofer*. Several other Hebrew letters and words appear on the page, including the words *Yahveh* and *Hallelujah* centrally placed.



Coat of Arms

The Coat of Arms adopted by the *Antients*, and which first appeared in the second edition of *Ahiman Rezon* in 1764, are very familiar to every Royal Arch Mason. The four Jewish biblical symbols of Man, Lion, Ox and Eagle are prominently displayed in every open Chapter. These same emblems were used as Jewish symbols in a similar format in the early 17th century. Dermott, in an extended note on page xxxiv, gives a full description of the circumstances of their adoption and states that they were '*found in the collection of the famous and learned Hebrewist, architect and brother, Rabi [sic] Jacob Jehudah Leon*'.

Dermott already mentions Rabbi Leon in the introduction to the first edition of *Ahiman Rezon* as Mr Lyon, one of the Masonic authorities used by Dermott when compiling the *Constitutions*. Rabbi Jacob Jehudah Leon (c 1603–c 1680), was born in Spain and became the Rabbi of the Jewish Communities in Hamburg & later in Amsterdam. His main fame, however, rested with the famous model of Solomon's Temple which was on exhibit in London and which Dermott claimed to have visited.

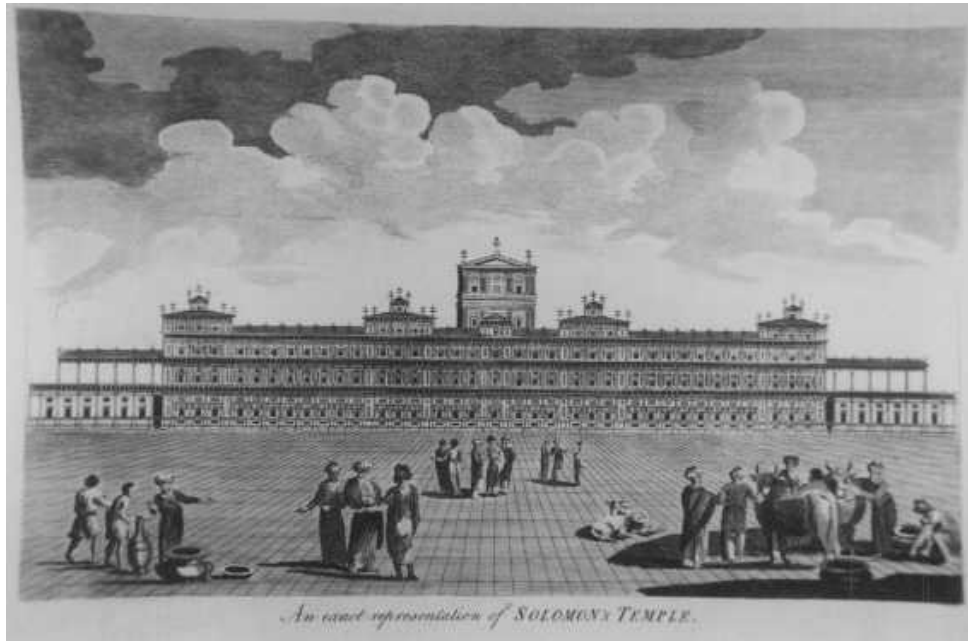


Illustration 3

King Solomon's magnificent Temple, taken from an 18th-century illustration.

The question has, however, arisen as to where and exactly how did Dermott obtain the authority to use the Coat of Arms attributed to Rabbi Leon. There is a very extended bibliography of all the works of the Rabbi over his lifetime and there appear to be no references or designs executed by him which is a Coat of Arms. As a Hebraist, he certainly would not have been responsible for the wording at the base of the Arms which, in Hebrew, incorrectly spell out the words *Kodesh La Adonai*, by transliterating the Latin letters. The sentence is repeated in English as *Holiness to the Lord*. The Hebrew letters at the top of our current United Grand Lodge Arms show the correct spelling. There is also no evidence that Rabbi Leon was a Freemason, which is implied by Dermott in referring to him as *hebrewist, architect and brother*.

Dermott is recognised as a powerful and learned man whose activities on behalf of the *Antients* over an extended period of time were sincere and totally devotional. His activities and motives necessarily raise questions and the search for answers will continue forever.

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2—AUGUST ORDER AND A CABALISTIC JEW

Ancient Freemasonry consists of the three Craft degrees of Entered Apprentice, Fellow Craft and Master Mason. In England, almost exclusively, due to the historical accident of the creation of a second, competing Grand Lodge in 1751, the United Grand Lodge formed in 1813 resolved that the Royal Arch also comprised part of Ancient Freemasonry. Beyond these essential and basic degrees of Freemasonry there are a number of additional degrees and Orders or Rites, which require the three Craft degrees as a prerequisite. These further degrees beyond the Craft, all optional, have been wrongly referred to as *High* or *Higher* degrees. They are tolerated by Grand Lodge and enjoyed by many brethren of all ranks.

They include, among a total of some 16 such Orders in England: the Mark and Royal Ark Mariner degrees; the Ancient and Accepted (Scottish) Rite, popularly referred to as the Rose Croix; the Knights Templar, Knight of Malta and Prince of Rose Croix, commonly known as the Chivalric Orders; Royal and Select Masters, otherwise referred to as the Cryptic Degrees; and a host more. These have also erroneously been referred to as *side* degrees. That term, however, had quite a different and precise connotation. It referred to the various degrees beyond the Craft where the candidate in a lodge room was taken aside—thus the *side* degree—where the degree in question was conferred upon him. The best example in the past of such conferment was that of the *Knight of Constantinople*.

Of all these many Orders beyond the Craft, one remains quite outstanding, both from the point of view of the ritual as well as its composition. This is the *August Order of Light*.

The *August Order of Light*—otherwise called the *Mysteries of Perfection of Sikha (Apex) and of the Ekata (Unity)*—was launched with a document comprising its rules, regulations and ritual working, on 11 November 1881. It is signed: ‘Portman M V, Grand Heiropphant Presiding in the West of the August Order of Light and Prince of Kether’. Vidal Portman does not appear to have been of the Jewish faith, although the evidence lies only in the fact that he had been active in solely Christian Orders in the late 1800s. The origins of this Order, however, have been attributed indirectly to a Jewish source.

In the Library of the United Grand Lodge of England are several files with vast correspondence between John Yarker (1833–1913), the Masonic author and propagator of degrees, and his considerable entourage of followers of fringe Freemasonry. Two of the letters in the correspondence, both by Yarker to his colleague George Irwin (1828–1893), are the source for much of the published views on the origins of the *August Order of Light*. The letters are lengthy in content, written in John Yarker’s own inimitable style, on paper headed *Antient & Primitive Rite of Masonry*. (This was Yarker’s best known ‘baby’, originally formed in 1758; Yarker was granted a patent from the USA in 1872). The first of the letters is dated 10 July 1890, and a relevant section states:

I am surprised that Westcott looks with any favour upon the ritual I have sent him. It was drawn by some *Cabalistic Jew* in London, and I know that M V Portman has no great opinion of it. With his permission I amalgamated it with Sat Bhair Perfection (Which you have)

The second is dated a few months later, 16 October 1890, where Yarker writes:

I am duly in receipt of yours with Portman’s Ritual returned. I regret I cannot tell you much about it; it was compiled for Portman by a Jew who had studied the *Cabala & Theosophy in London*

William Westcott (1848–1925), referred to by Yarker in the first letter, was also a member of the occult group of Masons involved in many aspects of fringe Masonry. It is the references to the *Cabalistic Jew in London* in the first letter and to a Jew who had studied the *Cabala & Theosophy in London* in the second, that have been associated with Portman’s name. This association has led to the speculation that here lies a reference to the source material from which the ritual of the *August Order* originated.

The suggestion that the *Cabalistic Jew* referred to by Yarker was Chaim Falk is untenable, because of the time gap. Rabbi Samuel Jacob Hayyim de Falk (c 1710–1782) was a fascinating character whose involvement as a Jew with the Rosicrucian movement will forever remain a mystery, but he had no association whatsoever with the *August Order*. Falk was born in Galicia and made much of his reputation as a professional *Baal Shem* or *Master of the Name*—in other words, a magician. He was banished from Westphalia by the Archbishop of Cologne in 1742 and arrived in London, where he soon achieved notoriety in both Jewish and non-Jewish circles. He set up a *laboratory* on Old London Bridge, from whence he conducted alchemical experiments.

There is evidence of his interest in Freemasonry and he is recorded to have had contacts with many prominent members of the aristocracy, not least with the duc de Chartres (1747–1793) who became the duc d’Orleans in 1785 and was Grand Master of the Grand Orient of France in 1771. Toward the end of his

life, Falk was denounced as a heretic and a fraud, but he was eventually reconciled with the official Jewish community in London and died in relative affluence, which curiously was attributed by some of his contemporaries to his mysterious alchemical experiments—a colourful character by any standards.

There has been a close relation between the established Order of *Sat B'Hai* and that of the *August Order*, as evidenced in the first regulations of the latter Order dated 11 November 1881, headed *Honorary Members*, which states:

On the account of the connection of this Order of Perfection with the seven Grades of 'Sat Bhai' these Sat Bhais may be admitted at the experimental meetings but they are not to witness our signs or words.

There are two implications of consequence in this statement. Firstly that Portman accepted the *Sat B'Hai* as the more senior Order, and secondly that his own ritual of the *August Order* relied on the *Sat B'Hai* as a source. The similarity of ritual between these, the only two oriental Orders in fringe Masonry, is obvious, and becomes more apparent when they are compared to each other. Without getting immersed in comparative ritual, the influence of the *Sat B'Hai* on the *August Order* is quite apparent. It would not appear, however, that the *August Order of Light* was brought to England by Portman from India, and it certainly had nothing to do with the ritual referred to by John Yarker and which is *drawn by some Cabalistic Jews in London*. The evidence points to Portman merely adopting the principles and 'shape' of the already existing *Sat B'Hai* ritual, flavouring it with Hindu and other oriental mysticism.

A comparison of the rituals shows that Portman's ritual for the *August Order of Light*, dated 11 November 1881, is divided into three *Sections* with a total of nine degrees. The Order is to be governed by a *Supreme Grand Chapter of Hierophants* and the *Grand Council of Initiates*. The Government of the Society of *Sat B'Hai*, on the other hand, is to be vested in two *Presidents* and seven administrative Officers. The ritual of the *Sat B'Hai* set out in a transcript, the original of which is dated May 1879 and signed *Self & Ketu*, consists of three *Series* also with a total of nine degrees. Here the similarity between the two ends.

Section I of the *August Order* ritual is named *DIKSHITA* or *Initiate*. It is governed by the *Grand Master of the Sacred Crown*: the three degrees (in the West) consist of the *Novice*, the 2nd degree is the *Aspirants*, under the guidance of a teacher and the 3rd, the *Viator* who become affiliated members under the supervision of senior occult members.

In the *Sat B'Hai*, the 1st Series is semi-Masonic, called the *Divisional Ghonsala or Khoh*. The 1st degree is the *Mute*, who is admitted dumb; the 2nd the *Auditor*, who has passed to speech, and the 3rd is the *Scribe*, who is advanced and is allowed his natural senses.

Clearly the similarities remain one of composition only. There is nothing that shows an amalgamation or any physical connection between the two Orders or their respective rituals. Incidentally, and as a curiosity only, it may be noted that Portman in 1881 would have included women in the Order. His regulation headed '*PARVATI*' states:

Female members of the side degree of 'Parvati' rank with and after initiates, but they have not the signs. They meet by themselves under the Presidency of the Abbess of Patti and can be inspected by the Members of the 'Order of Light' in their offices . . . Also the President of any Hall has the power to send for them to assist in the magical experiments.

What Portman had in mind when he formulated the regulation that the Female members *can be inspected by the Members of the 'Order of Light'* must be left to the imagination. There are no records of any such inspections!

There is nothing in the vast correspondence and other writings of Yarker, other than the mention of Portman when referring to *the Cabalistic Jew* in the above quoted letters, that suggests that Yarker was talking of the *August Order of Light* in his communications with his colleagues. The letters quoted merely state that an outsider, of whom Yarker only remembers his being a *Cabalistic Jew in London*, composed a ritual for Portman, which Portman did not like and forwarded to Yarker for possible incorporation into the *Sat B'Hai* Perfection ritual. There is nowhere a hint that this may have been connected with the *August Order of Light*. My view is that Portman was here involved in ritual work totally unconnected to the *August Order*. John Yarker, in his *Arcane Schools* of 1909, makes the following further statement on pages 492/3:

The writer arranged with Bro Portman to amalgamate it (the August Order of Light) with the Sat B'Hai Rite of Perfection, but it seems to be continued separately at Bradford, Yorkshire as the Oriental Order of Light
...
... the writer has a letter from Bro Portman in which he says: 'The Sat B'Hai rituals are without exception the finest and best suited to an Occult Order of anything I have ever read.'

There are several implications in this quote. Firstly, the statement by Portman that the *Sat B'Hai rituals are without exception the finest* . . . would support my view that Portman could have been referring to other attempts at the creation of new ritual—nothing to do with the *August Order*—such as the unacceptable ritual material composed by *the Cabalistic Jew*. Secondly Yarker's words *but it seems to be continued separately* implies that in spite of the 'arrangements' made with Portman, Yarker did not carry out the revision of the ritual.

It has been suggested that John Yarker, having now obtained and amalgamated the *August Order* with the *Sat B'Hai*, passed the Order over to brothers T M Pattinson and B E J Edwards at the turn of the century. But this is not a viable theory. John Yarker makes it clear, in the quoted statement above, that the *August Order* was already being worked successfully in Bradford as the *Oriental Order of Light*. Secondly, and far more importantly, housed at the Masonic Hall in Blackwell, Halifax, lies the original warrant for the renewed *August Order*, stating:

I, Maurice Vidal Portman
 Founder of the Order of Light
 Authorise T H Pattinson and
 J B Edwards to admit members
 to the Order and to hold meetings
 thereof and I confirm their past
 actions in so doing

Illustration 4

Dr B E J Edwards and T H Patterson were given authority to conduct the affairs of the *August Order of Light* by Vidal Portman, the founder of the Order. This emanates from an undated document at the turn of the century, now preserved at the Head Office of the Society in Halifax.



The document has an elaborate oval vignette along the right-hand side. It is undated and signed *M V Portman*. The fact that the document authorises and confirms past actions implies the Order was already being worked before its formal launch in 1902. One must consider Yarker's words *and he [Portman] leaves all arrangements in the writer's [Yarker's] hands*. Whilst I can appreciate the possible interpretation of these words as referring specifically to the *August Order of Light*, I feel equally confident that the reference was to the two Oriental Societies in general, including the *Sat B'Hai*. Portman, by 1890, was generally disappointed with all aspects of Freemasonry and eager to return to India. His letter to Yarker constituted a 'bail-out', rather than a 'hand-over' of an active and successful organised institution to a successor. This is further supported by Yarker's comments in his letter to Irwin dated 16 Oct 1890, referred to above, in which Yarker says of Portman:

I have not heard from him for a long time, he was disappointed in Masonry & we seem to have nothing else to correspond about.

By this time Brothers Edwards and Pattinson in Bradford had been in direct contact with Portman who, at some time, handed them a signed warrant legitimising the reconstitution of the Order. It is my view that when Yarker found that the Order was already functional in Bradford, he took no further practical interest in it. He may have intended to incorporate and amalgamate the rituals of the *Sat B'Hai* with that of the *Order of Light* but never got round to it. There is no interpolation of the *Sat B'Hai* ritual in the *August Order* instituted by John Yarker or anyone else, in spite of the statements made by Yarker himself. John Yarker, had he any interest, could have joined the *August Order*, as Westcott and many others did when the Order was launched in its present form in 1902.

It is gratifying today to participate in an Order, well respected, which successfully extricated itself from the confusion and neglect at the end of the last century and has now survived into a state of popularity and prosperity.

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The full report of the Beresiner 2000 tour is still locked in the mind of the author, but the following (which largely follows a report published in Freemasonry Today) draws a line under that very successful venture.

MASONIC LECTURE TOUR *par excellence*

by Bro Yasha Beresiner

There are times in life when everything appears to be just in place: nearing my 60th birthday in top physical shape, business achieving its targets, the family happy, surrounded by good loyal friends and a Masonic career at its most pleasurable. It was in this well-balanced state of mind that my wife Zmira and I embarked on our Australian and New Zealand lecture tour, on 21 July 2000. We were the guests of the combined lodges of the Australian and New Zealand Masonic Research Council (ANZMRC), with their Johannesburg Associate thrown in as a bonus!

South Africa

The visit to Johannesburg and the open meeting at the Lyceum Lodge of Research (English Constitution) on the evening of our arrival may have been too brief to fully savour the warmth of our reception but it gave us a wonderful sense of what was to come. From the moment Rod, Irene and David collected us at the airport and for the remaining 36 hours we were royally treated and entertained, and found ourselves on our way to Perth on Sunday 23 July, a third continent in as many days, in a stupendous, if stupefied, state of mind.

Western Australia

We were given time in beautiful and isolated Perth, to catch our breath and begin to absorb the remarkable Masonic atmosphere of this exceptional continent. Freemasonry in Australia started under the overwhelming influence of the English, Scottish and Irish Provincial Grand Lodges in the early half of the 18th century. The six independent Grand Lodges that rule today began their authority, not without considerable hindrance, in the 1870s with Freemasonry prospering and growing until the relative decrease in the fraternity in recent decades.

The enthusiasm of the brethren was manifest in the lunch-time 'Master Class' organised by David Wray, secretary of the Western Australian Lodge of Research on the Tuesday, and continued at the Robin Hewitt Memorial Lecture I delivered the next day.

By now, Ronnie and Zoe had joined us for the rest of the trip. A shark-and-chips meal particularly memorable, we made our way to South Australia on Friday, refreshed and excited.

South Australia

At Adelaide airport, Tony Pope, my editor whom I was meeting at long last after months of E-mail correspondence, was accompanied by his son Nigel (my host for this section), webmaster Richard Num and significantly, if somewhat symbolically, by Bro Shahid Naqvi, President of the Shia Islamic Awareness Society. We were whisked off to the reception at the invitation of MWBro Geoff Tucker, the newly elected Grand Master of the Grand Lodge of South Australia and the Northern Territory Incorporated. Among the many distinguished brethren and their ladies present, I was intrigued to meet VWBro Mike Dundas, the Grand Lecturer—not least because, to my obvious surprise, he was not a member of the Lodge of Research!

South Australia has the distinction of being the first, in 1884, to create the office of Grand Lecturer. The next such appointment was not to take place for another 80 years, under the jurisdiction of the United Grand Lodge of Victoria in 1965, and it has been a subject of continued controversy in all Australian jurisdictions since. The problem is caused by an underlying tension between the Grand Lodge appointment and the various research lodges and associations, whose membership is frequently ignored by the Masonic authorities.

The presence of members of the Co-Masonic fraternity of Adelaide at the lecture on Saturday 29 July

made for livelier debate than I had anticipated. I gave in to the persistent request by some of the ladies present to be addressed as Brother. It was a reflection of the much wider scope and broader view of Freemasonry that our Australian brethren enjoy, compared to England. These were subjects of long debate with Tony, Nigel, Richard and whoever else cared to join us, late into the night, as we sipped superlative South Australian wines and nibbled at a dozen or more delicious local cheeses.

Tasmania

Tasmania was next on the list. It was an honour to be hosted by Murray Yaxley, GMOH, prominent Mason, Past Deputy Grand Master, President of the ANZMRC and careful driver! Whilst we had not anticipated such wintry conditions in Hobart, the four-hour drive to Launceston was the most scenic route we were to travel. Modern technology—by way of the mobile telephone—allowed me to be interviewed on the local radio as we reached Northern Tasmania. Attendance at both the Hobart and the Launceston Lodges of Research was excellent, with a full contingent of the Grand Lodge of Tasmania present at the latter meeting on 3 August.

Victoria

We were now en route to the only Royal Arch lecture I was to give. The Golden Jubilee Chapter of Research in Melbourne officially hosted my Batham 2000 Lecture on 4 August. Here I was able to bear-hug the big, bearded, quintessential Australian, Kent Henderson, who had effectively single-handedly organised my whole Australasian lecture tour.

Saturday morning I was a very proud member of the official delegation of the United Grand Lodge of Victoria who attended the Jewish Masonic Service at the Melbourne Synagogue as guests of Rabbi Ian Goodhardt. We were headed by MW Grand Master Carl Stewart and the full complement of his officers.

At the Victorian Lodge of Research, in the evening, I was to meet some of the luminaries of the Australian Masonic research scene. My host, the Reverend Neville Anderson, at whose museum-like vicarage we were staying, was in the chair and Graeme Love, editor of the Transactions and well known secretary of the Correspondence Circle, gave us a particularly warm welcome.

New South Wales & ACT

It was a short flight to Canberra. I was particularly fascinated by Australia's national capital, the historic circumstances of its geographic setting and creation, a compromise between Melbourne and Sydney vying for the honour.

The poor attendance at the Canberra Lodge of Research and Instruction on 9 August reflected the secondary standing of many of the research bodies in Australia. There had been earlier problems with the Sydney Lodge of Research, which brought about its demise in the 1960s, and the suspicion with which Masonic research organisations are viewed by the hierarchy is still prevalent throughout the Masonic jurisdictions in the Commonwealth.

Neil Morse took us to meet the first kangaroo we were to come across, almost two weeks into our trip, at the National Wildlife Park.

It was on our visit to the National Library of Australia, however, that he was able to show us the important discovery of volume 1 of the *Cayers Maconique*. This contained the 18th-century manuscript ritual which was the subject of his lecture (and demonstration in which I participated) at the Brisbane conference, a few weeks later.

The night of Thursday 10 August we were the guests of the most charming Juan and Robin Alvarez in Cambewarra, not a hundred miles from Sydney.

My unscheduled visit to Lodge Kiama No 35 NSW was memorable, if only for some of the most unusual Tracing Boards I have come across. It is the custom in most Australian jurisdictions to have the Tracing Boards either hanging on the wall or rotating on a free stand, the depictions hidden from view and each displayed according to the work in progress.

Sydney was seething with energy as the build-up for the forthcoming Olympics was gaining momentum. The colossal Masonic Centre in the very heart of the city, in Castlereagh Street, was impressive in its content and organisation.

Because my lecture on Friday 11 August, hosted by the Research Lodge of New South Wales, was part of the Quarterly Communication of the District, attendance at the lodge was very high.

On Sunday we were invited by the brethren of the military lodges to a magnificent visit and barbecue at the Victoria Barracks, and we spent romantic and relaxed evenings on Sydney's brilliant harbours.



Yasha & Zmira Beresiner feed grasshoppers, while Ronnie San is not emus'd

Queensland's Tropical North

Our arrival in Cairns was almost a shock. We were still recovering from the near-freezing temperatures of Hobart, to find ourselves unsuitable clothed for the tropical temperatures of Northern Queensland. The sun shone warmly all day and the deafening bird songs woke us early every morning. Kevin and Rosemary Fitzroy, in whose delightful home we stayed, organised a barbecue on our first evening.

We were to meet several of the brethren who attended the WHJ Mayers Memorial Lodge of Research lecture on Monday 14 August. We did not miss the Quicksilver day trip to the Great Barrier Reef, a stunning experience. We can still today visualise the thousands of reefs emerging majestically from the waters as the tide receded in the early evening.

Townsville was an extension of our visit to Cairns. We were charmed by the warmth of Graham and Helen Stead, and Misty. We had long conversations late into the night on our mutual collecting interests. The venue for my lecture on Wednesday 16 July was the WH Green Memorial Masonic Study Circle and the majority of the brethren who attended, joined together the next evening for a delicious dinner at the Sundowner Inn, before our departure for Brisbane.



At the ANZMRC Conference dinner, Yasha & Zmira Beresiner, Max Webberley (Tas) & Zoe San.

Brisbane Conference

In many ways this was meant to be the pinnacle, the peak of the tour. Here in Brisbane, brethren from the jurisdictions I had already visited and some from the ones I was due to visit, namely New Zealand, converged on the city for the 5th biennial ANZMRC Conference. It felt like a reunion. The three-day conference was hosted by the Barron Barnett Lodge of Research and it was a great honour to be the first 'foreigner' to be invited to address the brethren gathered for the Kellerman Lectures.

The conference was formally opened on Friday 18 July by MWBro Emmanuel Anthony, PSM, Grand Master of the United Grand Lodge of Queensland, whose combined serious and good-humoured outlook on Freemasonry epitomised the true spirit of the fraternity.

This was a most successful event, culminating with the dinner on Saturday 19 August, when we were presented with our certificates and the prestigious Kellerman lapel badges. The published *Proceedings* of this and previous conferences remain important sources of reference in Masonic literature. Our wonderful hosts in Brisbane, Michel and Vicky Fried, were old and good friends from their days before their migration to Australia.

We made a side trip for me to address the Toowoomba Lodge of Instruction on Wednesday 23 August. Bro Peter Kemp drove us the 80 miles, during which (and on our return) we had the most delightful exchange of stories, which are now part of the London repertoire of after-dinner speeches. Keith and Ann Fuss had time to take us through a lightning visit of the Toowoomba area, where we purchased a genuine Australian sheep in support of the Jordaryan Woolshed Association. This was an exceptional visit to what was an effective living experience of pioneering Australian rural life of the 1850s.

New Zealand and Home

We were now ready for the last leg of our trip, the six lectures to be delivered in New Zealand before our return home from Auckland on 6 September. We arrived in Christchurch on 25 August and felt as if we might have landed in England. Not just the wet weather, which remained rainy for the duration of our short stay, but the blatant signs of patriotism, the Union Jack and portraits of the Queen, dispersed here and there, were reminiscent of England in the 1970s. Freemasonry was also on a more familiar footing than we had encountered in Australia.

The whole Masonic structural framework in New Zealand is under re-organisation and the implications of the new divisions and Grand Lodge appointments was the subject of discussion and debate everywhere.

The Christchurch Masters' and Past Masters' Lodge, the first I addressed in New Zealand, was attended by senior members of the Craft—who clearly held the lodge in high esteem as an important entity in Masonic research, unlike the attitude in the neighbouring jurisdictions of Australia. At each of the meetings of the research lodges I attended—in Wellington, Hawkes Bay, Rotorua and Auckland—the membership consisted of several Grand Officers and a sizeable number of past and present Grand Lecturers. Under the jurisdiction of the Grand Lodge of New Zealand, all Grand Lecturers are selected from the membership of the Research and Past Masters Lodges.

Our bus and boat trip to Wellington on Monday 28 July was far calmer than we had expected, the Cook Straits being famous for turbulence. Keith Knox met us off the ferry and we spent the rest of Tuesday 29 August touring the outskirts of Wellington. We ended in Plimmerton for a warm and friendly evening with his wife Gill, a keen collector of Elsie Oxenham's well known children's books. On Wednesday we paid a brief visit to the Grand Lodge Headquarters and Museum, before the lecture to the Research Lodge of Wellington.

On Thursday Keith drove us in his inimitable style on a scenic route to a meeting point between Wellington and Hawkes Bay, where Ken Edney and his family took charge of us. My address to the Hawkes Bay Research Lodge on Friday 1 September was exceedingly well attended and included Tony Israel, who had driven down 200 miles in order to drive us back to the Rotorua area directly after the lecture. We arrived at Tony and Kathy's farm in Whakaroa in the very early hours of Saturday morning, and awoke some hours later to a stunning view of Lake Taupo and the volcanic mountains beyond. Tony and Kathy accompanied us to the open meeting at the Waikato Lodge of Research, where I gave the 13th Verrall Lecture (named in honour of Peter Verrall, whom I had the pleasure of meeting at the beginning of the tour, in Perth), following in the footsteps of no less eminent colleagues of mine than Neville Barker Cryer and Wallace McLeod.

The evening was one of the most enjoyable we were to have. Administrative changes in the District of Waikato instigated the District Grand Master, Bill Ross, and his wife Moira, to launch a wonderful and entertaining party at the Sheraton Hotel in Rotorua. We were sufficiently recovered the next morning for

Tony to drive us the 300-odd miles to Auckland, our last stop and last lecture at the United Masters Lodge of Research on Monday 4 September.

Appropriately, if only coincidentally, this was the best attended meeting of all the eighteen addresses I had given on the tour. It was the home of the famed Norman Spencer, after whom the exceptional Library and Museum is named. Norman Berridge Spencer CBE was the only Master of Quatuor Coronati Lodge to have been born in New Zealand. His name is still honoured by the lodge annually, when the Spencer award is bestowed on the winner of the best Masonic research paper submitted during the course of the year.

It was time to fly home. The hectic pace of the past weeks passed with amazing speed—the adrenaline was still flowing in our veins when we reached Heathrow airport at 5 am on Wednesday 6 September.

Months have gone by since then, and we know the vivid memories we have will never fade, and the friends we made will be there for ever.



THE BERESINER TOUR REPORT: THE SOUTH AUSTRALIAN SEGMENT

by Bros Tony Pope & Richard Num

A strong contingent of members of the South Australian Lodge of Research met Yasha and party at the airport, upon their arrival from Western Australia. With South Australia having been short-changed in the number of days allocated for the visit, Yasha and party were scarcely given time to collect their baggage—and none to collect their thoughts—before being whisked off to Grand Lodge, where a small and select group awaited their arrival.

There, the visitors were introduced to GM Geoff Tucker and his wife Pam, DGM Rob Casson and his wife Adele, Grand Lecturer Mike Dundas and his deputy, Brian King, Grand Librarian George Woolmer and Fraternal Relations advisor Fred Martin, all congregated in the Grand Master's room. Present also were the research lodge welcoming committee: WM John Priede, Acting SW Jim Naqvi, JW Lew Halley, Secretary Graham Murray, A/Treasurer Ed Halley, IPM Richard Num, Yasha's host Nigel Pope, and a lowly also-ran who happened to have edited Yasha's book, *Masonic Curiosities*. Of course, I came in for some flack over *that*, because it was not yet off the press, but consoled myself with the bounteous selection of finger-food and quite passable drinks.

After an hour of socialising, we all departed—the GM and DGM to other Masonic duties; Yasha, Zmira, Nigel and myself to Nigel's house (popularly known as the Vatican Hotel); Ronnie and Zoe, with escort, to their hotel; and the others to sundry destinations.

The guests were given a chance to unpack and unwind, and to meet Nigel's wife, Sue, and their very recent contribution to the ranks of the Pope tribe, Simon. Yasha, himself a grandfather and grandfather-to-be, enthused over young Simon, and still refers to him affectionately in emails. Not to be outdone, I elected to babysit while the rest of the household dined out, with research lodge members. Upon their return at a relatively early hour, they found a vintage port awaiting them (well, some of it), together with a selection of South Australian and Victorian cheeses (no Tasmanian cheeses, in anticipation of their introduction to them when they reached Van Diemen's Land), and locally grown pistachio nuts (SA) and dates (NT). These proved very popular, with Yasha hogging the pistachios, explaining that they originated in Turkey, the land of his infant nurture. A bunch of researchers rolled up, who helped to clean up the left-overs and sample some fresh libations; surprisingly, quite a bit of shop was talked, among the general jocularity. When the non-residential guests had departed, Nigel disinterred a nightcap, the Glenlivet!



Grand Master Geoff Tucker and Yasha Beresiner



Tony Pope and Ronnie San

All arose quite early on Saturday morning, bright-eyed and bushy-tailed. Yasha had a busy day of sightseeing ahead of him, to be followed by an un-tyled meeting of the South Australian Lodge of Research in the evening. His schedule began with breakfast with lodge members in the Central Market, followed by visits to the SA Museum and the SA Art Gallery, with lunch at one or the other interspersed. I opted out, but Nigel, Sue and infant, and all of Yasha's party duly embarked on their cultural outing and had a delightful time.

Richard Num reports:

Lunch at the Museum was quite good, as was the guided tour of the Aboriginal Gallery of the Museum by an indigenous lady—she got better as she went on and gained confidence. At the Art Gallery of SA we restricted ourselves to viewing some treasures of the Colonial Collection.



From left to right around the table: Yasha Beresiner, Graham Murray, Richard Num, John Priede, Zoe San, Sue Pope, Nigel Pope, Ronnie San, Zmira Beresiner, Lew Halley & Alan Wright.

Yasha had agreed to present his lecture 'Some Judaic Aspects of Freemasonry', and members of the local Liberal Jewish community had been invited to attend (the meeting had been changed from Friday evening to Saturday evening, to make this possible). Soon after his arrival in Adelaide, Yasha learned that members of the lodges of the Order of Women Freemasons and the International Order of Co-Freemasonry *le Droit Humain* had also received invitations, together with members of the Theosophical Society and the general public. Somewhat taken aback, Yasha contemplated changing his talk to 'Beyond the Masonic Veil'.

He explained to me, 'I think the ladies would be bored with my original talk.'

'I suspect that those ladies who happen to be Masons are probably coming specially to hear your boring original talk', I replied.

Yasha, true to his adopted nationality, decided on a compromise: he would give 'Beyond the Masonic Veil' and, if he deemed it necessary, he would also give a summary of 'Some Judaic Aspects of Freemasonry'. Consequently, Yasha arranged for a slide projector, and went to the lodge mid-afternoon to check it out. He returned in time for his mandatory pre-lecture nap, and a light meal, before he, Zmira, Nigel and I departed for lodge.

I confess I found it a trifle disconcerting to have women in the lodge room, even untyled, but Yasha appeared to take it in his stride. His sangfroid was not greatly disturbed even when gremlins got into the slide projector. The machine started changing slides without any prompting, and Yasha began to speed his delivery to keep pace, but the machine simply went faster, until Yasha was lagging badly behind. Then the machine went quickly into reverse, until it was a couple of slides behind Yasha! It behaved itself for a

while, but became impatient and again started edging forward. Rebuked, it again went into rapid reverse, and Yasha searched—in vain—for an off switch.

‘How do you turn it off?’ he asked.

‘Pull the plug!’ came the reply.

Despite the Keystone Cops behaviour of the slide projector, Yasha’s presentation was masterly, and warmly applauded at the conclusion.

He called for questions, received some intelligent ones, to which he responded in like vein, and then it happened. One of the Co-Masons rose and, quite courteously but forcefully, she chided him for not delivering the advertised talk. Yasha switched smoothly to Plan B, and we were treated to ‘the boring original’ talk as well. If any were disappointed that Yasha made no reference to the Cabala, they were consoled by his erudition, charm and wit.

We adjourned to a festive board prepared by the Rainbow Girls, where convivial conversation was occasionally interrupted for a toast, and a presentation was made to Yasha of volumes 1–3 of *Masonic Research in South Australia* by the Worshipful Master, John Priede (photo, right).



For those who like statistics, attendance numbered around 40, with the SGW (with his wife) and Deputy Grand Lecturer standing in for the GM and Grand Lecturer.

Afterwards, Yasha, Zmira, Ronnie, Zoe and I returned with Nigel to the Vatican Hotel, where we were again joined by a mob from lodge, and discussed events of the day.

On Sunday morning, Ken Brindal and Betty called in to say farewell before heading back to Port Elliot, and I took my leave and headed back to Victoria, leaving Nigel to see our guests safely on the midday flight to Melbourne and thence to Hobart.

David L Gray is a Past Master of Wilberforce Lodge #21, Prince Hall Grand Lodge of Ohio, and a member of our Correspondence Circle. He contributed this paper for inclusion in Gleanings, and it was subsequently published in Harashim in October 2000.

PROCESSING A PRINCE HALL CANDIDATE IN OHIO

by Bro David L Gray

Introduction

There are, of course, differences in customs and ritual in the various jurisdictions of Grand Lodges of Prince Hall Affiliation (PHA), and to a lesser extent between lodges in a particular jurisdiction, but in general terms procedures are the same. Prince Hall rituals are largely derived from mainstream US Webb-form rituals, but are by no means uniform. This paper, therefore, deals specifically with the processing of a Candidate for Masonry as practised in the jurisdiction of the Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of the State of Ohio, with particular reference to Wilberforce Lodge #21, of which I am a Past Master.

The paper will outline the procedure from receipt of petition to conclusion of the Entered Apprentice degree, and provide detail of aspects that may be different from Australian practice. There are, of course, some matters which it would not be proper to print, and could only be lawfully demonstrated or discussed in a tyled lodge.

The petition

All petitions are received in open lodge, and after reception a motion is made to turn the petition over to the investigation committee. A petition requires name, address, birthplace, social security number, beneficiary name and social security number, occupation, and the signatures of three members of the petitioned lodge.

The investigation

All that is required by Grand Lodge concerning investigation of the Petitioner is that one be carried out. Many lodges in the jurisdiction use the standard investigation questionnaire, which ask the Petitioner about his past and present social habits (religion, alcohol use, drug use, criminal convictions, attitude toward the country, what type of friends does he surround himself with, etc).

Many lodges, like Wilberforce, require the Petitioner to supply a copy of his arrest record (if any) at his interview with the investigation committee, and in the cases of college students, they are required to supply a copy of their College Transcript.

Report on petitions

After an investigation process is completed, the committee report their findings in open lodge. The finding includes whether or not they recommend that the Petitioner be allowed to receive the first degree.

Balloting on petitions

After the report is heard from the investigation committee, the Worshipful Master will open the balloting process. The ballot box is set south of the altar after it is deemed clear by the Master and Wardens. Two tellers sit in front of the box as the brethren proceed to the ballot box to enter a white or black ball (white for accept, black for reject).

After the balloting is closed, the Senior Deacon carries the ballot box to the Junior and Senior Wardens and then to the Master. The Master asks each Warden how he found the box. The Wardens reply either *clear* or *cloudy* (meaning a black ball was found therein).

If a candidate is rejected, he is sent a letter telling him that he may re-petition the lodge again after 90 days.

The preparation room

There is no limit to the number of Candidates that may be initiated in an evening. It could be as many as 15—or even more. The Candidates are prepared by the Senior and Junior Stewards, but first the Senior Steward asks each Candidate a series of questions to ascertain that he comes of his own free will and accord, that he is qualified, worthy, of lawful age and properly vouched for. Both Stewards return to the lodge and the Senior Steward reports to the Master that the required questions have been answered satisfactorily. The Stewards then return to the preparation room and prepare the Candidates in the traditional way with regard to slippers, hoodwinks and cable-tows, but clothing varies; in some parts of Ohio they wear the commercially available ‘candidate suits’, but most lodges require the Candidate to be dressed only in a white pocketless shirt and white underpants.

When the Candidates are ready, the Senior Steward gives the knock of the degree, and (within the lodge) the Senior Deacon rises and reports that there is an alarm at the door of the preparation room. The Worshipful Master instructs the Senior Deacon to attend to the alarm. The Senior Deacon goes to the door, opens it wide, and asks the Candidates the same questions they have previously been asked by the Senior Steward. The Candidates are admitted to the lodge together, but each receives individual attention at the appropriate stages of the ceremony.

The lodge room

The diagram on the opposite page is a replication of the lodge room of Wilberforce Lodge. The setup is the same in every Prince Hall lodge I have visited in and out of the jurisdiction.

A brief overview of the degree work

The degree work is performed by the officers of the lodge, and it is customary in most lodges that the Junior Warden performs the Master’s part during the first degree and the Senior Warden performs the Master’s part during the second degree. The Apron Presentation is done by the Worshipful Master himself or by a Past Master.

Perambulations are conducted with Stewards in front, with crossed wands, followed by the Senior Deacon, then by the Candidates, with the Marshall in the rear. The first Candidate has his right hand on the Senior Deacon’s right shoulder, and subsequent Candidates follow in line, each with his right hand on the right shoulder of the Candidate in front of him. [*Scottish style—Ed.*] From this point onwards, I shall confine the description to the procedure for initiating a single Candidate.

When the Candidate has been admitted to the lodge on the point of a sharp instrument, the Master assures himself that the Candidate puts his trust in God, and then the Candidate is conducted once around the lodge for inspection by the Wardens. He is obligated at the altar, and brought to light. He is introduced to the three great lights and the lesser lights of Freemasonry, and the sign, grip, pass-grip and word of the degree are communicated to him. Then the Candidate is taken to the stations of the three principal officers in turn, commencing with the Junior Warden, and salutes each officer with the sign and penalty of the degree.

The Candidate is invested with the badge of a Mason and, having being taught how to wear it by the senior Warden, is presented with the working tools and escorted from the lodge.

When he has changed into his black suit, he is re-admitted to the lodge and given the lecture of the degree. Some lecturers use a tracing board for illustration; others use slides; a few, like myself, use the actual physical objects.

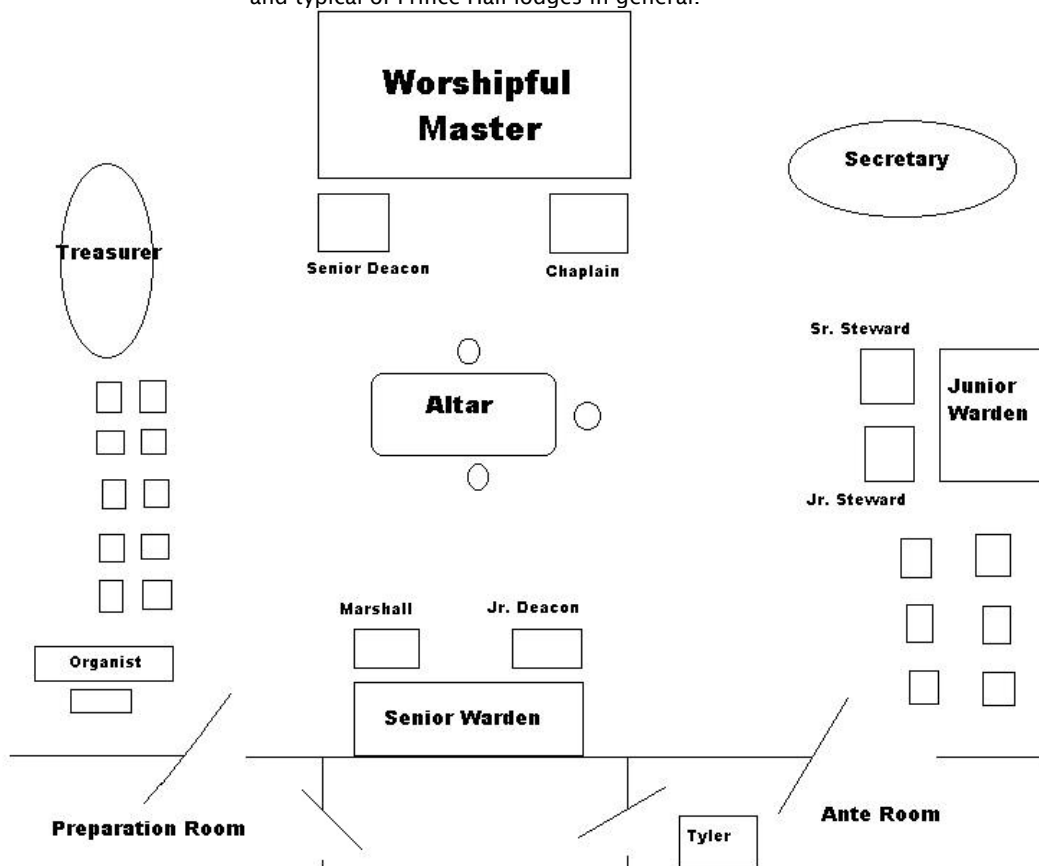
The lecture is followed by the Symbolism Lecture and the Charge.

Instruction and proficiency

It is the duty of the Senior Deacon, or whomever the Worshipful Master appoints, to arrange instruction of the Candidate. He may arrange study session at the lodge or at a private residence, and for a Candidate who lives quite a distance away from the lodge, he would arrange for that Candidate to be instructed by a member of the lodge who lives nearby.

The Candidate is provided with a book of the degree in which he needs to prove his proficiency. All ritual books are encrypted in this jurisdiction. He is required to memorize the catechism of the degree, along with the obligation, and grip. He is usually ready to prove his proficiency in two to four weeks after having the degree conferred upon him.

Layout of the lodge room of Wilberforce Lodge #21, MWPHGL F&AM of Ohio,
and typical of Prince Hall lodges in general.



Postscript

Special care is given to the new membership intake and the degree-conferring processes in Ohio, and typically throughout Prince Hall Freemasonry. The District Deputy Grand Lecturers work closely with the lodges in their Districts to ensure that the work being performed is done according to prescribed ritual, and uniform with the other lodges across the jurisdiction.

What picture is without some flaw, either major or minor? The weakness in our system is the system itself. New Master Masons are produced who have a sound knowledge of the catechism of the three degrees, but they lack even a basic knowledge of the history of Prince Hall Freemasonry, and of Freemasonry in general. Some lodges are aware of this, and instruct their new brethren in these essential matters. It is to be hoped that other lodges will copy their example.



RWBro Gray, when Master of Wilberforce Lodge

In September 2001, brethren of the South Australian Lodge of Research dined together at a restaurant before attending an emergency meeting of the lodge. What was the emergency? A visit by WBro Murray Alford, Master of the Research Lodge of Wellington (New Zealand), with a paper he completed just days before the meeting. This is not the first time our lodge has been privileged to provide a dress rehearsal for Bro Alford (see volume 2 of Masonic Research in South Australia), but this time we have an 'exclusive', since he has not yet had an opportunity to present this paper in his own research lodge. And it is a humdinger! Remember where you heard—or read—it first.

ARCHITECTURE AS ARCHITECT

by Murray Alford

This paper is going to disturb some of you. It may even make some of you angry. So be it.

Tonight, I have to be very careful, for I intend to come close to the question of religion and religious differences, which is a matter we are charged to avoid within lodge. I am very conscious of this. As a fresh-faced Master Mason some years ago, I stood up in the Research Lodge of Wellington and took to task a reverend gentleman and Past Grand Chaplain for introducing into his paper material which I felt breached this charge. I was then told, in no uncertain terms, by the Very Worshipful Brother in question, that research lodges are different and, provided that due decorum is observed, the examination of such matters in a spirit of reasoned enquiry is quite permissible.

I will be leaning heavily on that precedent tonight.

Tonight I shall be tracing the path of the concept of the Great Architect of the Universe, through the Craft, the changes it has undergone, and some challenges it may meet in the not-too-distant future.

The image of God as the Great Architect of the Universe is a very old one. It appears in Helkiah Crooke's anatomical treatise, *Microcosmographia*, published in 1615, and a number of other works of that time.

But the Great Architect of the Universe seems to have first stepped into the *Masonic* spotlight in Anderson's *The Constitutions of the Free-Masons*, (1723). I have searched all the reprints of earlier English catechisms, pamphlets and ephemera that I can find, and He just isn't there. I have not been able to inspect reprints of all the versions of the Old Charges, but the Great Architect is absent from those I have seen. There are plenty of mentions of 'God and St. John', but of the Great Architect not a mention in England until 1723.

Scotland, however, is another story. In 1891, a document was discovered among the papers of the Old Lodge of Dumfries, now Dumfries Kilwinning No 53 on the roll of the Grand Lodge of Scotland. It was dated at *circa* 1710, and contained a Masonic catechism and a version of the Old Charges which included the words:

not to attempt or aim at Idolitry any more but sincerely to honour and Adore ye great architector of heaven and earth, the fountain and source of all goodness

So the Great Architect was a presence in Scots Freemasonry in 1710, thirteen years before what appears to have been his first appearance in England in Anderson's *Constitutions*.

James Anderson was a character about whom we have little knowledge. We know that he was educated at Marischal College in Edinburgh and it is presumed, on the basis that his Masonic works contain several terms which were current in Scots but not English Masonry at that time, that he was also initiated in Scotland. In London, he was Minister of a Presbyterian chapel in Piccadilly.

Not being able to find any reference to the Great Architect in any English Masonic sources prior to the *Constitutions* of 1723, I am tempted to believe that the Masonic Great Architect may have travelled from Edinburgh to London in the luggage of Dr James Anderson. But whatever the origin, there he is, as large as life in the first sentence of Anderson's traditional history of the Craft. 'Adam, our first parent, created after the image of God, the Great Architect of the Universe'. An auspicious debut, especially when taken in conjunction with Anderson's First Charge of a Freemason. Just to refresh your memory, here is that charge from Anderson's *Constitutions* of 1723.

CONCERNING GOD AND RELIGION

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

So Anderson's *Constitutions* contained a double-whammy. First, the wide publicising of the concept of the Great Architect of the Universe and, second, the First Charge of a Freemason which specifically avoided applying that concept to any sect or religion. It is possible that this attitude already existed within the Craft, but never previously had it been so openly and forcefully put forward.

It was a daring move to make—and Anderson did it off his own bat, for it appears that he was not officially commissioned to produce the work. The nearest he received to a commission is a suggestion that he was given permission to write such a work and, once it was completed, a somewhat ambiguous confirmation appears in the minute book of Grand Lodge. The issue of the first edition in 1723, dedicated to the Grand Master of the day, the Duke of Montagu, and the second edition in 1738 were both private ventures by Anderson, and the book remained his own property.

It is difficult to express the importance of Anderson's *Constitutions* to the history of Freemasonry. Bernard Jones perhaps does it best in his *Freemasons' Guide and Compendium*:

The earliest Irish *Constitutions* (1730) were modelled on Anderson's. The Americans in 1735 reprinted his book word for word, and the English original, sometimes in pirated editions, went forth into every country of the world, there to play a part in transmitting the principles and tenets of freemasonry and in encouraging Brethren to found lodges on the English pattern.

And with the various *Constitutions* went the Great Architect of the Universe and that first non-sectarian Charge of a Freemason. So, I think it is fair to say that it is directly due to James Anderson that you or I can sit in a lodge, with a Jew on one hand, a Muslim on the other, and perhaps a Hindu and a Sikh across the way, and all of us can pay our individual devotions to whatever Supreme Being we acknowledge, without the slightest qualm of conscience.

Mind you, I expect that Anderson would have been very surprised, if not shocked, at such an outcome, for I suspect that when he was talking of 'that Religion in which all men agree', he was referring to the Christian religion, and when he mentioned 'denominations or persuasions' he was considering Roman Catholics, the established Church of England and the various dissenting Christian groups—Presbyterian, the new Methodism being established by the Wesleys, and the beginnings of the evangelical Baptist movement. For we must remember that only eight years earlier, in 1715, two years before the founding of the premier Grand Lodge, forces loyal to James Edward Stuart, the Old Pretender, had been decisively defeated in battle and the threat of Catholicism being again forced upon the English nation effectively removed. There was to be another attempt in 1745, but that was doomed from the outset.

So what Anderson was really aiming at was to put religious differences out of sight as far as Freemasonry was concerned. This would have to be done if the Craft were to attract men of the intellectual stature that were to grace it over the next few decades. Such men were not really all that interested in Catholic-Protestant factions: they were concentrating on advances in learning and science.

What sort of men were these? In 1994, in a reply to a paper entitled *Confessions of a Cowan*, presented in Quatuor Coronati Lodge in London, Brother Trevor Stewart gave the results of his analysis of eighteenth-century sermons, commissioned by lodges and later printed. I can do no better than to quote sections of his remarks:

The freemasons were prudent men and would hardly commission sermons from clergymen whom they knew would not reflect their own thinking. They would hardly go to the trouble and expense of having the sermons printed if the texts of the sermons did not reflect their own beliefs, thinking and attitudes. We can assume, therefore, that these sermons genuinely do reveal to a greater or lesser extent, the private thoughts and feelings of the freemasons . . .

Viewed from a religious standpoint, these sermons reveal their sponsors' belief that men were now free to pursue their own courses in life by the principles of enlightened Reason. They represent . . . a shift in moral thinking in which Natural Religion takes precedence; Revelation (as conceived traditionally) becomes a questionable adjunct; the doctrine of Original Sin is more or less forgotten; the universe is conceived of as a largely self-regulating mechanical system governed throughout by fixed ascertainable laws . . .

These sermons also reflect consistently the sponsors' strong belief in the capacity of human faculties, in particular in men's autonomous reason unaided by Revelation, to comprehend and master the physical world

as well as attaining to fundamental religious truths. In fact, the sermons seemed to represent a sustained effort to describe the freemasons' everyday morality as being founded on bases as solid as those on which science itself appeared to be founded, to reflect their ordered and objective pattern of universal morality that was raised above the effects of variations in time and space and which conformed to the will of enlightened reason.

These were the sort of men who came together in Freemasonry in the first half of the eighteenth century—very different from the Catholics and Protestants who spat at and vilified each other in the street, or the Covenanters who called down the wrath of heaven upon heathen Papists. James Anderson, by taking religion out of the Masonic equation, had created an environment in which men of reason and station could meet in harmony.

It was, I suppose, inevitable that eventually men of reason and station, who happened to be of religions other than Christianity, would seek to enter this association with Christians of the same sentiments. Bernard Jones, in his *Compendium* suggests that the first Jewish Freemason may have been one Daniel Delvalle (or Dalvalle), described as 'an eminent Jew Snuff Merchant', who was Master of the Lodge at the Rose Tavern in Cheapside in 1732 and a member of other lodges as well.

Eventually, Muslims and Hindus of suitable station were initiated, admittedly in much smaller numbers and usually outside Britain. The concept of the Great Architect of the Universe was capacious enough to bring them together under one roof—to the point where, in some lodges in Singapore, a melting-pot of races and religions, as many as seven different Volumes of the Sacred Law may lie open on the lodge altar.

This development did not occur without opposition from outside, and even from within the Craft. Initially, outside condemnation of Freemasonry was not so much on religious grounds as from the idea that the organisation struck at the established order of things. Attention was drawn to the fact that Freemasons took an oath of secrecy—why should they do that, if they were not involved in nefarious business?

The American and French Revolutions, starring, as they did, a number of free-thinking gentlemen known to be Freemasons, gave rise to charges that Freemasonry was an international conspiracy to overthrow Governments, to establish a regime of its own. What these critics did not appreciate was that, as Freemasonry rests on the freedom of the individual conscience to make its own decisions, it tended to attract to its ranks men who, in their public lives, were prepared to fight for freedom in other fields. Thus the Craft was judged guilty by association.

Hitler made use of the same tactic in attempting to link Freemasonry with an international Communist and Jewish conspiracy.

A little digression here. Have you noticed how the most virulent attacks on Freemasonry seem to come from those who believe that they themselves have the right to dictate to the conscience of others?

Strictly religious arguments against the Craft became stronger during the nineteenth century, and particularly in the latter half of it when the low church evangelical movement started to boom. One of the charges was that it offended against St Paul's admonition 'Be ye not linked with unbelievers'. The assumption was that a good Christian, meeting in lodge with members of other religions, would somehow have his faith polluted. Linked with this was the common charge of 'syncretism'—that Freemasonry was a religion made up of bits and pieces of other religions.

Several years ago, I owned a copy of a booklet which I had picked up in a second-hand shop. It was entitled *The Menace of Freemasonry to the Christian Faith*, written and published privately by a reverend gentleman in the 1920s. I was looking for it to quote in this paper, but could not find it in my library and can only assume that it was lost in the course of shifting houses a few years ago. I do however clearly remember that it made much of the *Be ye not yoked with unbelievers* argument and the danger a good Christian placed himself in by associating with members of other faiths. On a lighter note, it also charged Freemasons with wasting upon acts of charity large sums of money which ought, by rights, to have been given to Foreign Missions in order to lead the wretched heathen to the light.

The absence of any mention of Christ from the working of the basic Craft degrees was also seen in some quarters as evidence that Freemasonry was actually anti-Christian.

As a response to this, there appeared, particularly in the first sixty years of the twentieth century, a number of books, some of them written by quite high-ranking Freemasons, which attempted to show that Freemasonry was just Christianity in disguise and that all portions of Masonic ritual are just a paraphrase of Christian doctrine.

This, of course, can be true for any individual Christian Freemason who chooses to interpret our system in that manner, but, by proclaiming it publicly as if it must be true for everyone, these well-meaning

Brethren were actually striking a blow from within the Craft against the concept of the Great Architect of the Universe, which enabled men of many faiths to meet in brotherhood and peace.

Of course, the final selection of candidates for initiation rests with the individual lodge, and some lodges were quite clear about their criteria. I recall reading a book by an English Grand Lodge officer in which he pointed out the responsibility of lodges in this area. He quoted the case of an upstanding young businessman undergoing his initial interview. When asked whether he believed in God, the candidate answered 'It depends upon what you mean by God'. The writer then said: 'No further questioning was necessary as he was obviously unacceptable'. That lodge clearly had its own idea of what the Great Architect is, and was not prepared to accept any variation.

This struggle between certain sections of the Christian faith and the Craft continues to this day.

However, in the meantime, conservative Christianity had been having troubles of its own. The crucial date was 24 November 1859. On that day, conservative Christian doctrine suffered a blow from which it is still reeling. On that day, Charles Darwin's book, *The Origin of Species*, appeared in London and the first edition of 1250 copies sold out within 24 hours.

Nearly 150 years later, it is hard for us to imagine the effect that book had on intellectual life of the time. It was perhaps the most important book of the nineteenth century, for it threw down a challenge to the biblical account of creation. Darwin's second great book, *The Descent of Man*, issued a similar challenge to the biblical account of the emergence of humanity. His arguments were supported by detailed observation and meticulous reasoning. They could not be swept away as the ravings of a madman or the work of the Devil, although many tried.

Shortly thereafter, archaeologists and palaeontologists came up with evidence which challenged the time-scale of the Old Testament historical account.

Similarly, detailed textual analysis of the New Testament scriptures was casting doubts upon the exactness and eye-witness nature of the Gospel accounts, while the emergence of other writings from the first and second centuries BC (including, in our own times, the Dead Sea Scrolls) suggested that Christian doctrines had sources previous to the life of Christ.

Much of this did not impinge upon the average Christian believer, except perhaps in a rather distorted impression of evolutionary theory, but it certainly affected the intellectual wing of the Church—the theologians. They found it increasingly difficult to accept many of the articles of faith they had previously defended: the Virgin Birth, the divinity of Christ, the Resurrection, Heaven, and Hell. While the Vatican tended to keep its theologians under strict control (and still does), in the second half of the twentieth century the mainstream Protestant denominations found some of their theological leaders saying that they could no longer accept a number of the articles of the Creed.

For example, in 1966 and 1967, a New Zealander, Lloyd Geering, published articles denying the resurrection of Jesus and the existence of an eternal soul. This would not have mattered much had Lloyd Geering not been the Principal of the Presbyterian Theological College. A number of conservative Presbyterians were so outraged at this that the General Assembly of the Presbyterian Church felt obliged to call upon him to answer charges of 'doctrinal error'. The news media gleefully called it a heresy trial, but the media have never been renowned for letting accuracy get in the way of a good story. However, after two days of hearings, the charges were declared not proved and the case was dismissed.

As an afterthought, you may be interested to know that, five weeks ago, Professor Geering, now Emeritus Professor of Religious Studies at Victoria University, went up to Government House in Wellington to be invested as a Principal Companion of the New Zealand Order of Merit—which is the politically correct name we have given to the good old-fashioned knighthood. On that occasion, the Wellington Presbytery sent him a unanimous vote of congratulation, in spite of the fact that his next book, *Christianity Without God*, is due to be published shortly. Times change!

While traditional Christian doctrine was weakening on the intellectual and theological wing of the religion, something interesting was happening at the other end of the spectrum. Fundamentalist groups were forming, coalescing, and going into denial-mode about anything not based on scriptural authority. Their reaction was: 'If it's against what the Bible says, then it ain't true'. More importantly, these groups were coming together in political alliances, particularly in the United States, to promote a political programme based on their restrictive beliefs.

Real battle was first joined in 1925, when the State of Tennessee brought a case against a teacher for introducing the subject of evolution into a biology class, in violation of a state law which prohibited it being taught in schools—the famous 'Monkey Trial'. The outcome was inconclusive, and the only one to

wind up looking like a monkey was the State of Tennessee. The fundamentalists have not given up and in certain of the 'Bible-belt' states of the US, evolution may still only be taught as a theory, not as fact, and then only if biblical creationism is taught alongside it.

So Christian faith now represents a long spectrum with, at one end, traditional elements of the faith being abandoned as unsustainable and, at the other, rigid rejection of any values not supported by biblical authority. In between, the great majority of Christians, sometimes confused by the pull from opposing sides, generally go about their Christian lives as best they can—but in declining numbers. With the exception of some areas, churches are emptier and congregations are greyer than they were formerly. The number of young people taking part in established denominational worship is low, and the number of those taking up calls to the ministry or priesthood is declining. The shrinkage is obvious.

On Friday 7 September, three weeks ago today, the Melbourne *Age* reported that the Catholic Primate in Britain, Cardinal Murphy-O'Connor, Archbishop of Westminster, addressing a gathering of priests in Leeds, said:

Christianity as a background to people's lives and moral decisions and to the government and to the social life of Britain has almost been vanquished.

The *Age* went on to say that this mirrored concerns expressed by the Anglican Archbishop of Canterbury last year.

All very well, you may say, but what has this to do with Freemasonry?

Let's conduct a little exercise. Let us imagine a large group of Freemasons, say the total number of Masons in South Australia. All of them, in gaining admission to the Craft, professed a belief in a Supreme Being, the Great Architect of the Universe. Among them will perhaps be some Muslims, some Jews, some Hindus, perhaps some Sikhs or members of other non-Christian religions. Let's take them out of the group and put them to one side. Now let us consider the remainder which, I expect would be well over 90% of the total.

What are they? Are they all professed, believing Christians? Think carefully. No, I don't think they are! How many of them do you think are such? 70%? 50%? My guess is somewhere between 30% and 50%. Take them out of the group and put them to one side. Now look at the remainder. What are they? Were all those men lying when they said they believed in a Supreme Being, the Great Architect of the Universe? Are all these men the 'stupid atheists or irreligious libertines' that James Anderson said Masons should not be? Or is their concept of God different?

Here we have reached the crucial point.

Out in the world, and even within the Craft, there is an increasing percentage of the population who are no longer satisfied with the doctrines of the established religions. They have declared their preference with their feet—by walking away from churches, synagogues, mosques and temples.

For example, the New Zealand census of 1986 found 69.63% of persons in New Zealand on census night to have declared themselves as Christians of one denomination or another. In the census of 1996, that percentage had dropped to 57.47%. This is equivalent to a drop of roughly 17.5% in ten years. If the reduction continues at the same rate, by 2006 there will be more non-Christians than Christians in New Zealand. I suspect the same may be the case in Australia but, as I cannot find an analysis of religious declarations on the Australian Census website, I cannot confirm it.

But can we say that the increasing number of non-Christians are without religious belief? Man, by his nature, is a religious animal, seeking explanations for the existence of everything around him and his place in it. It is my belief that the great majority of those who have chosen to remain outside formal religion are actually searching for a belief in which they can believe as men of reason—not unlike those men in the eighteenth century who entered the Craft because it offered a forum in which they could associate without religious divisions.

They are searching, and I believe they may soon find, for I am beginning to sense the development of a completely new religious approach to life. I say 'sense' because I cannot be sure. It is as if one is walking in the jungle and you know there is a tiger in the neighbourhood, not because you can see it, but because you can hear the rustlings in the undergrowth. In the past two or three years I have become conscious of such rustlings, and I would like to point some of them out, so that you can listen for them too.

The first rustling in the undergrowth is, at first sight, quite silly. Recently there was a census in New Zealand. Only a few of the results have been announced to date, but a number of people are waiting for the full publication with considerable interest. This is because, at the previous census, in 1996, it is said that over 200 people, apparently quite spontaneously, entered their religion as 'Jedi'. That's right, the *Star*

Wars ‘may the Force be with you’ lot.

Before this most recent census, messages started buzzing round the internet. This sort of thing:: ‘Come on, all you Jedis out there—stand up and be counted—speak out for your beliefs’. A lot of this was going on and, coincidentally or not, before the census night, the census authority issued a stern warning that it is an offence to make a false entry. The religious results are awaited with interest and, if ‘Jedi’ does not appear as one of the categories, it is expected that the category ‘All Other’ will show a very large increase over the previous census. I understand that the similar messages were appearing in Australia with your most recent census.

It is easy to make fun of this, but there is no doubt that serious movements often emerge in popular culture, before they take on a definite form. And in that first *Star Wars* film, when Obi Wan Kenobe was instructing Luke Skywalker in laser-sword duelling, and he told him to open his heart and mind to the Force within the Universe which would guide him, I am certain that a chord was struck in the minds of a lot of young people. ‘May the Force be with you’ became a quite common form of farewell among teenagers, and I still hear it occasionally today.

Just a rustle in the undergrowth!

Here is another one. A few months ago, with a lady of my acquaintance, I entertained a friend and his wife to dinner at my place. This friend is a Mason of almost as many years’ standing as myself, and has been Secretary of his lodge. The conversation flowed to and fro as it does on such occasions and eventually turned to religion.

My friend suddenly said ‘I don’t believe in God’.

I said: ‘But you’re a Mason—what about the Great Architect’.

He then said: ‘That’s different—Nature is the Great Architect’.

A rustle in the undergrowth!

Here is one more. In the last couple of years I have been starting to read books in that rather strange area between biology and philosophy or religion. There are a remarkable number of books appearing in this area, which suggest that humanity is now at a crossroad and that biological evolution and human history are not aimless, but are following a pattern. These are not wishy-washy inspirational flummery, they are well-reasoned and by reputable authors in the field of science. Some titles are:

Non Zero: The Logic of Human Destiny, by Robert Wright;

Naked Ape to Superspecies by Suzuki and Dressell;

Paradigms Lost, by John L. Casti;

The Touchstone of Life by Werner R. Loewenstein;

—and quite a number more. All of them infused with a sense that science is not unconnected with spirituality.

The one that really hit me, though, was Matt Ridley’s book, *The Origins of Virtue*, in which, by analysing multiple choice situations in the light of game theory, he comes to the conclusion that evolution also works in the field of ethics—that those who, when given a choice, act unselfishly, are more likely to survive and to pass on these codes of behaviour to their descendents, not necessarily by their genes, but by their instruction. What he is, in effect, suggesting is that morality is actually built into the operation of the Universe and is not the exclusive possession of religion.

That was a really big rustle!

By now you will be starting to get a bit tired of all this rustling in the undergrowth and I can almost hear you saying: ‘Show us the tiger! We want to see the tiger!’

Well, I’m sorry—I can’t show you the tiger.

But I am starting to get a fairly good idea of what it looks like. I am of the opinion that humanity, and especially Western civilisation, is now in the process of a monumental change of attitude. If we are to put a date on when that change started, it would be 24 November 1859—the day on which *The Origin of Species* was published. That publication appeared to set science and religion against each other.

What I sense is happening now is that science and religion are getting closer. But it is not religion that is moving, and especially not the die-hard fundamentalists. It is science that is moving, and it is moving toward a religion without a God, as the average Christian, Jew or Muslim would conceive God.

If I sense it correctly, there is a feeling afoot, that a Supreme Being outside the Universe is unnecessary—that if there is a God, then the Universe itself is that God. For people who believe this, the

architecture and the architect are one and the same thing—hence the title of this paper.

And there are people who believe this. Go to the internet, type in the words ‘scientific pantheism’, and a good search engine will give you upwards of 200 sites, devoted to discussing this belief. A few years ago you would have been lucky to find 30. They are multiplying.

You will find there a regularly recurring motif: ‘The Universe is divine, and the Earth is sacred’. The various sites express this idea to a greater or lesser extent. Now you only have to look around you and you will start noticing things happening in the world today which reflect this attitude: the ecological movement, the anti-globalisation riots, the current debates on genetic and biological engineering, our friends the Jedi, and the number of science fiction movies which postulate a power inherent in the Universe itself. That opinion underpinned the whole of the *Star Trek* television series.

In fact, I challenge you to name one major science fiction movie or science fiction television series of the past 20 years in which Christianity or any other existing major religion was a factor.

This represents, I believe, the beginning of a change of attitude welling up, moving us away from seeing the earth and its wonders as our garden and plaything, toward a perception of humanity as a very fragile part of a great and powerful universe, which has its own agenda. I also believe that within a few decades this attitude will take the shape of a full-blown religion.

While one cannot predict the exact basis of this religion, perhaps it will go something like this:

When, billions of years ago, the Universe blasted itself into existence, forming time, space and matter, it did so with a set of rules and mechanisms which would eventually ensure that when the primal matter had formed into nebulae, then stars, then solar systems, then at least on one little planet, and perhaps on thousands throughout its expanse, the conditions would be right for life to emerge and to evolve from primal cell, through sentient life, to reasoning life; and the duty and destiny of life is to seek out the will of the Universe and to act as its instrument to achieve it.

Such a belief would, I believe, have a congregation ready, waiting and conditioned to receive it. Its morality would be based on the truth and integrity which is necessary for scientific endeavour. It would be a religion, for which every scientific advance would be a reinforcement, not a challenge. It would be a religion looking outwards from this planet to the furthest reaches of space. For a lot of people, particularly the young, it would be very attractive. Particularly if, as seems possible, we are about to enter an extended period of inter-religious slaughter.

But if, for a lot of people, the Universe becomes God, where does that leave the Great Architect in Freemasonry? Is our concept of the Great Architect elastic enough to accommodate these new believers? I suspect we may have some of them in our ranks already.

One day, through the door to a lodge interviewing committee, there may come an upstanding young man, a young man of integrity and principles, just the sort of fellow one might think would make a fine Mason. But when he is asked ‘Do you believe in a Supreme Being, the Great Architect of the Universe’, he answers

‘I believe in the Great Architect Universe’.

What would be your reaction? Would you say ‘Welcome’, or would you say ‘Obviously he is unacceptable’?

Think carefully. For that young man may present one of the greatest challenges for the Craft in our time—and perhaps, also, one of the greatest opportunities.

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