

Through the Key Hole

GLIMPSES INTO FREEMASONRY EDITION NO. 2

A collection of short stories and interpretations for presentation at lodge meetings or at the Festive Board, of 3, 5 & 7 minutes duration only.

The objective of the author and compiler is to provide interesting insights into Masonic facts, symbolism, mysteries, allegory, myths and legends but only those aspects and subjects that can be adequately presented over a period of a few minutes or if the reader only has a short time available at any one time to read a little on the Craft.

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*“THROUGH THE
KEYHOLE”*

**GLIMPSES INTO FREEMASONRY
EDITION NO. 2**

NOTES

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August 2007

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NOTES

FOREWORD

Many Masonic Lodges have strived to provide their members with at least a few minutes of Masonic knowledge whenever the opportunity has presented itself, however, due to a lack of appropriate material of short duration, the difficulties arising from its collection as well as its presentation, this endeavour has been hindered most of the time.

This little book attempts to remedy this situation by providing a selection of presentations of a diverse nature, of 3, 5 and 7 minutes in duration.

It is so designed that any Mason can pick it up and read one or more of the stories the contents of which the brethren will, I believe, find interesting and, in many cases, intriguing and puzzling whilst widening their Masonic knowledge.

Keith Stockley P.M.

ACKNOWLEDGEMENTS

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Although much of the content consists of original material, being the ideas, thoughts and interpretations of the author, I have also drawn upon the wisdom, knowledge and experience of many Masonic writers who have passed this way before me.

In the bibliography which appears at the back of this publication, I have hopefully been able to acknowledge all sources and writers from which I may have drawn upon for ideas and information. If I have overlooked anyone, this is purely an unintentional oversight.

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noticed the doctor shook hands with a number of prisoners. He also took from his pocket a roll of bills and distributed them among the men.

Boy-like, I looked on in wonderment; I didn't know what it all meant.

On the way back to camp, I asked him:

'Did you know those men or ever see them before?'

'No', replied the doctor, 'I never saw them before'

'But' I persisted, 'You gave them a lot of money, all you had about you. Do you ever expect to get it back?'

'Well,' said the doctor, 'If they are able to pay me back, they will, but it makes no difference to me; they are brother Masons in trouble and I am only doing my duty.'

'I said to myself, if that is Masonry, I will take some of it myself.'



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They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence and broken down the barriers of political animosity and sectarian alienation.

On the field of battle, in the solitudes of the uncivilized forest, or in the busy haunts of the crowded city, they have made, men of the most hostile feelings, the most distant regions and diversified conditions, rush to the aid of each other and feel a special joy and satisfaction that they have been able to afford relief to a Brother Mason."



William McKinley - 25th President of the USA

When asked how he came to be a Freemason, President McKinley explained :

"After the battle of Opequam, I went with the surgeon of our Ohio regiment to the field where there were about 5000 Confederate prisoners under guard.. Almost as soon as we passed the guard,



Benjamin Franklin - Statesman

“Freemasonry has tenets peculiar to itself. They serve as testimonials of character and qualifications, which are only conferred after due course of instruction and examination. These are of no small value; they speak a universal language and act as a passport to the attentions and support of the initiated in all parts of the world.

They cannot be lost as long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned, let him be stripped of everything he has got in the world, still those credentials remain and are available for use as circumstances require.

THE GREEN DRAGON

By Keith Stockley

Have you ever heard of the Green Dragon? How about the Goose and Gridiron—and here I don’t refer to the small social gathering District 15 has every Friday at 5 p.m.?

The Goose and Gridiron is perhaps the most well-known tavern or pub in Masonic history, but who has heard of the Green Dragon Tavern?

The Green Dragon is probably America’s equivalent of the Goose and Gridiron yet very few Freemasons have even heard of it, even in America.

This is not a secret or a mystery, for the Green Dragon, situated in Boston, was involved with some of the most exciting events of Boston in revolutionary times, not the least of which were the patriotic caucuses and plotting of the regulars at the tavern and in particular the Freemasons who held their meetings in this historic building.

The Green Dragon Tavern was widely known and celebrated in Boston in past days and was renowned as one of Boston’s finest hostelries. It was situated on the border of a mill pond in what is now Union Street, near to the corner of Hanover Street.

Today, however, it is more widely known for its past social and political gatherings, both public and private and in particular for the measures and actions decided upon under its roof by the historic men of 1776 who brought to pass that memorable epoch. It was indeed the “cradle of rebellion” in which the revolutionary planners took counsel together.

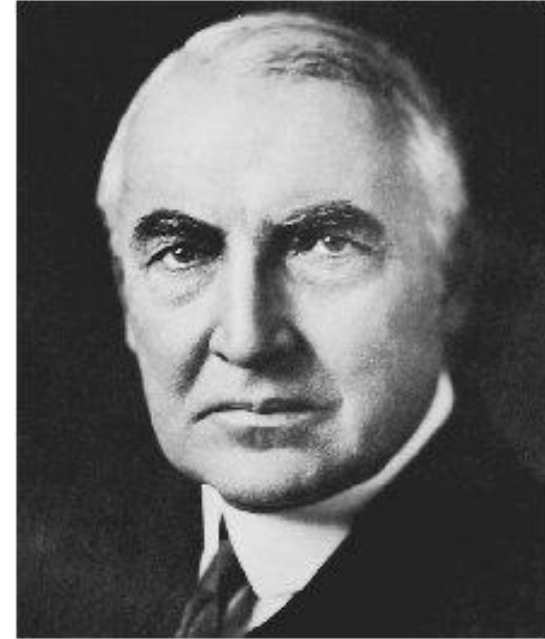
To the Masonic fraternity of Massachusetts the Green Dragon, which two centuries ago became known as “The Freemasons’ Arms”, presents associations of especial significance. It was here that Freemasonry was preserved in Grand Lodge jurisdiction which maintained its charities, hospitals and news through-

out the period 1775 to 1792 which as a period that witnessed the disruption of important aspects of order in Massachusetts.

This was also the scene of Joseph Warren's most intimate political and Masonic associations with the patriots and Masons of his time. To the members of the Lodge of St Andrew, it is endeared by ties that go back hundreds of years. In fact it was this lodge that actually purchased the building and became its owner.

At the quarterly communication of the Grand Lodge on 24 March 1864, the Worshipful Master Edward Stearns, called the attention of the lodge to the fact that the Green Dragon Tavern was purchased by the lodge on 31 March 1764.

The importance of this tavern to both Freemasonry and the revolution will become clearer when one realises that the lodge members included Paul Revere and John Hancock and that this tavern launched the Boston Tea Party, an action that actually took place on the normal meeting night of the lodge. Were the plotters and participants in this affair that shook England members of Lodge St Andrew or were they really members of the Sons of Liberty, a revolutionary organisation that not only met at The Green Dragon but whose membership numbered many, if not mostly, Freemasons?



Warren G Harding - 29th President of the USA

" I say it with due deliberation and without fear of breaking faith, I have never encountered a lesson, never witnessed an example, never heard an obligation uttered which could not be openly proclaimed to the world.

More, if lessons taught were heeded, the obligations read were assumed, if the relationships urged were adopted, men would be infinitely better in their human relationships and better citizens of this country."



Theodore Roosevelt - 26th President of the USA

“ I violate no secret when I say that one of the greatest virtues in Masonry is that it affords an opportunity for men in all walks of life to meet on common ground, where all men are equal and have one common interest. For example, when I was President, the Master of my lodge was Bro. Doughty, who was the gardener for the estate of one of my neighbours and a most public spirited citizen with whom I like to come in contact. Clearly I could not call upon him when I came home - it would have embarrassed him. Neither could he without embarrassment call on me. In the lodge it was different. He was over me, although I was President, and it was good for him and good for me.”

KING SOLOMON'S TEMPLE—DID IT REALLY EXIST?

By Keith Stockley

There has never been any doubt as to the existence of Herod's temple, but evidence of the existence of King Solomon's temple has never been found. There are remains of many buildings throughout the Holy Land which clearly bear the signature of King Solomon, but nowhere can be found any physical proof that his temple that features so prominently in Masonic tradition did in fact exist at all.

The Holy Bible contains a great deal of detailed information concerning the building itself such as, for example, the number of employees used in its construction, the dimensions of the building, the source of the raw materials, who carried out the construction and so on, BUT the exact location of the temple is not given in the same careful detail.

Historically there is some external evidence but archeologically there is no evidence that the temple did in fact exist.

The Hebrews were not expert builders so any structure on the scale described in the bible would have been built by someone else and the closest experts builders were the Phoenicians. In fact many of the temples built by the Phoenicians throughout Syria appear to fit the description of King Solomon's temple and a small temple excavated at Tell Ta'Yinat in Northern Syria is a KST look-alike.

It is probably safe to assume that a building that was given such prominence in the bible and other sources such as the writings of the Jewish historian Josephus, was in fact built.

The offer by Hiram the King of Tyre to help with the building of the temple is not only mentioned in the bible, but the epistle containing his letter to King Solomon is quoted by Josephus who states that copies of the epistle were preserved in Jewish books and also in the public records of the Tyrians.

Historical evidence also suggests that on the formation of the Order which became familiarly known as The Knights Templar, their headquarters were sited in the cellars of what had been King Solomon's Temple which is said to have been the stables for his horses.

The Israeli Minister of Foreign Affairs has an internet web site which states unequivocally that *"until this very day, not a single archaeological remnant has been found of the Temple of Solomon."*

It appears clear, contrary to common thought, that the temple destroyed by the Babylonians was not the same building as that which is described in Kings.

In I Kings, Chapter 6 and 7, the description of Solomon's temple puts the height of the two great pillars at 18 cubits, whereas in Chronicles, Chapter 3 and 4, the height of the pillars is given as 35 cubits. Even if we used Royal cubits for the one and for the other the common and smaller cubit, this cannot account for the huge difference in these heights. ⁽¹⁾

There are other descriptive differences supporting the proposition that two temples existed before the destruction by Nebuchadnezzar.

It is truly doubtful that the beautiful story found in Kings and Chronicles was only, after all, a Jewish fairy tale and we are therefore grateful for the discovery late in 2002 of a sandstone tablet containing 10 lines of Phoenician script describing King Jehoshaphat's orders "To buy quarry stones and timber and copper and labour to carry out the duty with the faith" in regard to repairing the first temple.

Differences in the wording found in Kings and Chronicles can also perhaps be accounted for by the fact that the latter was written some 700 years after Kings.

(1) *A thorough analysis and discussion of the Temple and its pillars can be found in "King Solomon's Temple in the Masonic Tradition" by Alexander Horne*

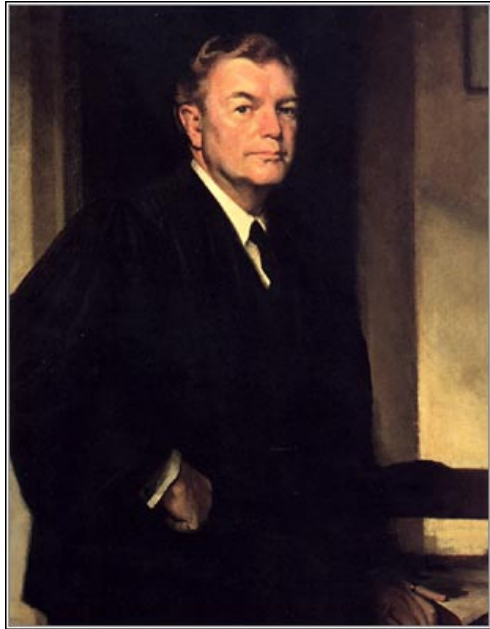


George Washington - First USA President

"Flattering though it may be to the human mind, and truly honourable as it is to receive from our fellow citizens, testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice, To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race."

SOME QUOTATIONS OF NOTE

Compiled by Keith Stockley



US Supreme Court Justice Robert H Jackson, the Chief Prosecutor at the Nuremberg War Crimes Trials.

“ It is not generally understood that among the earliest and most savage of the many persecutions undertaken by every modern dictatorship, are those directed against the Freemasons - dictators realize that its membership are not likely to support the police state which lays sos heavy a hand on the freedom of the individual”.

JACK THE RIPPER

By Keith Stockley

Was Jack a Freemason? Did the Masons cover up his identity and protect him? Is this a fact or merely sensationalism designed to sell books?

Many books have been written on this subject and considerable detail has been included in some of them such as “The Brotherhood—the secret world of the Freemasons” by Stephen Knight published early in 1984, and, in more recent times, the film starring Johnny Depp titled “From Hell”.

There are certainly some remarkable Masonic connections to these famous serial killings but their unspeakable brutality is a far cry from the ceremonies of the lodge room.

The “Jack the Ripper” serial killings of prostitutes in the Whitechapel area of London from August to November 1888 are still unsolved, despite the many suspects that the police interrogated including at one time, the grandson of Queen Victoria, Prince Edward, and the Royal Physician Sir William Gull who was a Freemason.

It is certainly true to say that the Commissioner of the Metropolitan Police (the forerunner to Scotland Yard) Sir Charles Warren, was indeed a Freemason. In fact he was a very famous Freemason as a result of his being the last man to extensively examine the cellars of King Solomon’s Temple.

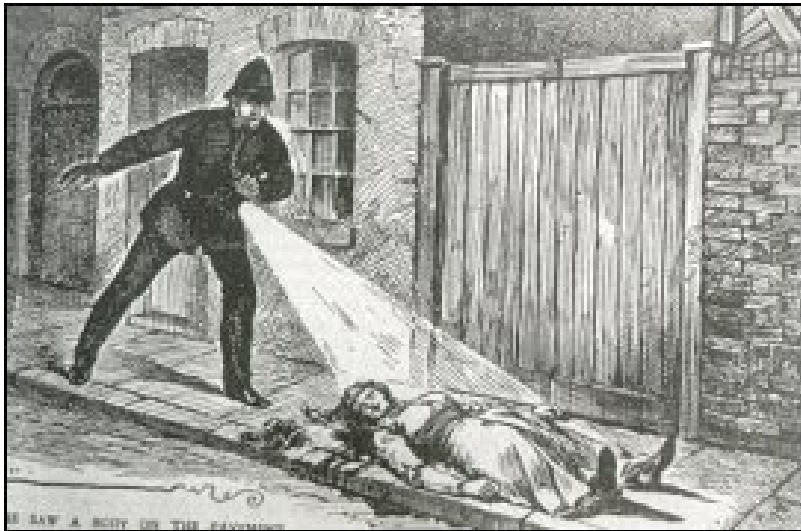
Charles Warren was indeed suspected of aiding and abetting a Masonic cover up by tampering with the evidence, however, after reading his biography written by his grandson Watkin Williams, it appears clear that Warren would not have compromised his principles to this extent. He was a practising member of the Church of England, a keen supporter of the church and a man of uncompromising character.

Nevertheless he did indeed order certain evidence to be erased. evidence that **did have** a Masonic connotation!

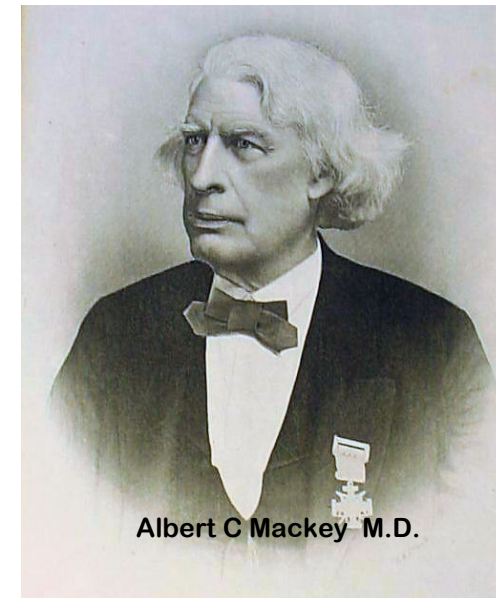
On a wall in Goulston Street in Whitechapel where one of the murders took place, there was scrawled on the wall the words "*The Juwes are the men that will not be blamed for nothing*". It was generally considered that the word "juwes" was distinctly Masonic the three ruffians of the third degree being written as "juwes". It was these words that Warren ordered be erased.

It was said that Charles Warren took this action in order to cover up the probability of a Royal involvement and as a reward the Queen made him a knight, but in fact his knighthood was bestowed many years prior to the killings that shocked the dark world of fog, gas lamps, ale houses and prostitution of London and in fact was awarded as a result of his distinguished military service.

BUT was Jack the Ripper really a Freemason?



- 5.. The Grand Master's prerogative to preside over every assembly of the Craft.
6. The Grand Master's prerogative to grant dispensations.
7. The right of every brother to visit.
8. A belief in the existence of TGAOTU.
9. Belief in a resurrection to a future life after death.
10. That a VSL is a part of the lodge furniture.
11. That all Freemasons are equal.
12. That the landmarks can never be changed.



Anderson states in his Constitutions, that the landmarks are to be preserved, but nowhere does he give a description or explanation.

What is perhaps very important is that the very last landmark that appears on many subsequent lists is that "*The last and crowning landmark of all is that these landmarks can never be changed.*"

Despite this statement, many of the jurisdictions that adopted the landmarks listed by Mackey, did in fact change them! Ouch!

Oliver held that the landmarks belonged to oral tradition, but 30 years later he admitted that they had never been clearly defined and later he said "*we are groveling in darkness on the subject.*"

The above, however, did not stop him from enumerating 40 landmarks in his "Landmarks in the Freemason's Treasury," together with 12 others that were either spurious or obsolete. In the year 1858 Mackey enumerated 25 landmarks which were approved by many jurisdictions, including the USA (which country has always had a minimum of 50% of world membership).

Under all the circumstances I have researched I am in agreement that Old Landmarks did exist, but as there appears to be no original authority describing what they are, it would seem difficult to justify the rule that they cannot be changed.

Anyway, what are they?

Although reference to Mackey's encyclopedia, a copy of which can be found in most Masonic libraries, will give you his original list of 25, however, I have extracted those that I consider to be the most significant and list them as follows:

1. The modes of recognition. (N.B. These actually differ from country to country)
2. The division into 3 degrees
3. The legend of the 3rd degree.
4. The government of each jurisdiction by a Grand Master.

WHITE GLOVES

By V.Wor. Bro. E Cohen

There is a time-immemorial tradition requiring the wearing and giving of white gloves.

Masonic emblems, aprons and gloves, are closely associated with and have the same import, as emblems of innocence and purity of heart.

In the old, and now mainly unused, Netherlandic tradition, the initiated is vested not only with an appropriate apron, but also a pair of white gloves, the gloves being an emblem of "clean hands" and "deeds". The actual ritual states "*Let their (gloves) colour remind you that in our fraternity, our deeds must be as pure and as immaculate as our hands.*"

In Psalm XXIV, verses 3 and 4, we read the words "*Who shall ascend unto the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart.*"

Priests in the Middle Ages wore white gloves to denote chastity and symbolically to indicate that their hands were clean and not open to a bribe. Hands are symbols of human actions—pure hands—pure actions. "Dirty" hands suggest deeds of injustice and dishonesty.

There is an ancient custom by which a seller gave the purchaser a glove as evidence of good faith and to seal a contract. In this connection reference can be made to Ruth IV verse 7, "*Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel.*" In this passage some scholars render the word for "shoe" as meaning "glove" suggesting that there is a connection in that a glove was often considered as a hand shoe.

In medieval times, employers provided masons with gloves in addition to their wages.

It was the custom in the 18th Century for Freemasons' Lodges to present the wives of members with a pair of white gloves. This is also the custom according to the traditions laid down in the previously mentioned old rituals of the Netherlandic jurisdiction of some two and a half centuries ago and which are now rarely practiced. (One such jurisdiction is the Grand Lodge of South Africa). In this ritual it states “*We admit no ladies to our labours but we nevertheless esteem them highly: We request you therefore to present this pair of gloves to she whom you consider worthy to receive them from the hands of a Freemason*”.

Extending an un-gloved hand in greeting is a custom derived from the days of knights in armour who removed a gauntlet to greet a known friend. In removing his protection (helmet and gauntlet) this meant that he feared no “blow”. A gloved (mailed) hand was not an act of friendship.

Gloves are thus removed when communicating the “token”, when shaking hands and certainly when taking an Obligation on the V.S.L. when no artificial “covering” should be placed between the bare hands and the words of the page of the V.S.L.

Unfortunately, and perhaps regrettably, in English and some other lodges around the world, notable in America, the presentation of white gloves is not practised and has generally been discontinued.

THE ANCIENT LANDMARKS ARE THEY STILL MEANINGFUL?

From the Veritas Newsletter Vol.3 No. 4

We are all vaguely aware of something called the ancient landmarks and I am sure that at the back of our minds there is the thought that these cannot be changed. BUT brethren did these landmarks really exist? OR are they a figment of someone's imagination? Or were they dreamed up by a creative brother a relatively short time ago and they are in fact not ancient at all? If they are ancient, how many can you remember? Do, in fact, they mean anything at all to the average Mason?

If the landmarks of Freemasonry are so important to the Craft, why is it that the average Mason has no clue as to what they are all about? AND, brethren, important they must surely be because they were part of the reason why the two Grand Lodges of old were at loggerheads for nearly 100 years. Important they must be also, because reference to the ancient ceremonies and rituals no longer adhered to in full is the reason why yet another Grand Lodge came into existence in England in 2004 known as the Regular Grand Lodge of England (RGLE), in opposition to and in competition with, the United Grand Lodge of England (UGLE).

Brethren what ARE the landmarks of Freemasonry? Most Masons know they exist, but what exactly are they? Where did they come from?

Waite says that Rule 4 in the “General Laws and Regulations for the government of the Craft” stats that all laws emanate from the Grand Lodge and, therefore, the Grand Lodge has the sole power to alter, repeal or abrogate any of the rules and regulations affecting the Craft but in so doing “ shall take care that the ancient landmarks of the Order be preserved.”

He goes on to say that despite this, there is no written record of how many landmarks there are and what they consist of It appears that in Anderson's Constitutions the nature of the landmarks or a description of them simply does not appear at all.

and a Mason. As a result of activities that year, the African Grand Lodge was established and Prince Hall was its first Grand Master, a position he held until his death in 1807.

Thereafter the years that followed were somewhat turbulent and various petitions for recognition were declined by the Grand Lodge of England until ties were finally arranged in 1996.

In its 200 odd years of existence the Most Wor. Grand Lodge of Prince Hall Lodges has created over 44 other Grand Lodges and has over 4 500 lodges world wide with a membership of over 300 000 Masons.

Prince Hall is buried in a cemetery overlooking the Charlestown naval yard in Boston's North end. The grave is marked by a broken column erected there 88 years after his death.



Prince Hall

THE BROACHED THURNEL

From Chips from the Chisel - Holden Research Circle Inc.

The Broached Thurnel referred to by Dr. Oliver is a pointed Cubical Stone. Imagine a square with a pointed conical hat.

Some writers suggest that modern Freemasonry, i.e. from the 19th century onwards, has replaced the broached thurnel with the ash-lars.

In his "Dictionary of Symbolical Masonry" Dr Oliver tells us that the broached thurnel was one of the original immovable jewels and was used for the Entered Apprentice to learn to work upon which, he says, subsequently became known as the "brute" stone or rough ashlar (rude stone).

On some very old Tracing Boards a broached thurnel appears as a square turret with a spire.

Broach or broche is an old English word for a spire. Thurnel is from the French "tournelle" meaning a turret or little tower.

A Broach Spire is an octagonal church spire rising from a square tower without a parapet.

What then did a broached thurnel have to do with the Entered Apprentice degree?

The "Dictionary of Building" by Scott states that a broach was a Mason's pointed chisel . Now, if a thurnell was a turret or little tower then perhaps the "broached thurnell" was an homonym referring to the same item?

Broach – pointed chisel

Thurnell – pointed turret or tower

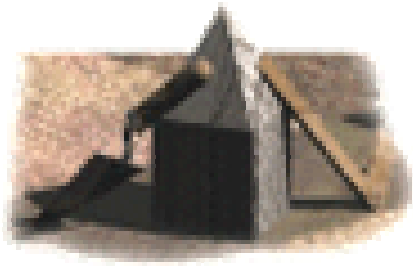
Pointed – Spiritual upwards to the deity

If this is the case then the this particular Entered apprentice was not equivalent to the stone mason's apprentice but a more elevated apprentice, starting on a spiral rise to a further understanding

of spiritual values rather than the material values of the stone mason's apprentice?

If this is in fact the case then the ashlar is a poor imitation of a very symbolic spiritual uplifting teaching.

N.B. For those interested in learning more about this interesting and largely forgotten symbol of Free masonry, you should consult "The Builder Magazine" Issue March 1917 or Maconnieke Envelope-B, both of which are readily available on the internet.



For nine years these black brethren met together with others who had received their degrees elsewhere and enjoyed their limited Masonic privileges.

Finally on 2 March 1784, Prince Hall petitioned the Grand Lodge of England, through the Worshipful Master of a subordinate lodge in London (William Moody of Brotherly Love Lodge No. 55) for a warrant or charter.

The warrant was granted on 29 September 1784, under the name of African Lodge No. 459 on the register of the Grand Lodge of England, by authority of the then Grand Master the Duke of Cumberland and which was delivered in Boston on 29 April 1787 by Captain James Scott, brother-in-law of John Hancock and Master of the Neptune.

Prince Hall was the first Master of the Lodge which was organized one week later on 6 May 1787. The warrant to African Lodge No. 459 of Boston is the most significant and highly prized document known to the Prince Hall Masonic Fraternity. Through it, Masonic legitimacy among free black men is traced and on it more than any other factor, rests their case.

That charter, which is authenticated and in safe keeping, is believed to be the only original charter issued from the Grand Lodge of England still in the possession of any lodge in the USA.

African Lodge allowed itself to slip into arrears in the late 1790's and was struck from the rolls after the union of 1813 although it had attempted correspondence in 1802 and 1806. In 1827 after further unreplied communications, it declared its independence and began to call itself African Grand Lodge No. 1.

When the Massachusetts lodges that were acting as a Provincial Grand Lodge also declared themselves an independent Grand Lodge and even when the present Grand Lodge of Massachusetts was formed, African Lodge was NOT invited to take part even though it held a warrant every bit as valid as the other lodges.

The question of extending Freemasonry arose with the arrival in Boston of Absalom Jones in 1791. He was an ordained Episcopal priest

PRINCE HALL

By Keith Stockley

Prince Hall is recognized as the father of Black Masonry in the USA. Historically he made it possible for negroes to be recognized and to enjoy all the privileges of free and accepted Masonry.

Many rumours of the birth of Prince Hall have arisen. A few records and papers have been found of him in Barbados where it is rumoured he was born in 1748, despite no record having been found of his birth in either church or State. An extensive international search has produced no birth records anywhere of Prince Hall.

The most widely circulated rumour suggests that he was "free born" in the British West Indies. His father Thomas Prince Hall was an Englishman and his mother a free coloured woman of French extraction. In 1765 he worked his passage on a ship to Boston where he worked as a leather worker, a trade learned from his father. During this time he married Sarah Ritchey.

Shortly after their marriage she died at the age of 24. Eight years later he had acquired real estate and was qualified to vote.

He also pressed John Hancock to permit him to join the Continental Army and was one of the few blacks to fight at the battle of Bunker Hill.

Religiously inclined he became a Minister in the African Methodist Episcopal Church with a charge in Cambridge and fought for the abolition of slavery.

Freemasonry among black men began during the War of Independence when Prince Hall and 14 other black men were initiated into Lodge No. 441 (Irish Constitution) attached to the 38th Regiment of Foot, British Army garrisoned at Castle Williams (Now Fort Independence) at Boston Harbour on 6 March 1775. The Master of the Lodge was Sergeant John Batt. A list of these black brethren follows at the end of this article.

When the British army left Boston, Lodge 441 granted Prince Hall and his brethren, authority to meet as a lodge but except for certain specified privileges they were not permitted to confer degrees.

GOLD

By Keith Stockley

The Sydney Museum often holds exhibitions on the discovery of Gold in Australia. Freemasonry has always been involved in early discoveries and the Australian Gold Rush was no exception.

Gold was discovered at Ballarat in 1851 and the Craft was undoubtedly represented amongst the many thousands who flocked to the gold rush and this is evidenced by the fact that the Order sank early roots at Ballarat.

The earliest mention of Freemasonry was in a newspaper, the 'Ballarat Times' when an advertisement appeared summoning all members of the Ancient Order of Freemasons to attend a meeting at Bath's Hotel on the evening of Sunday 3 December 1854.

This was the very day upon which tragic trouble took place in the 'Eureka Stockade'. There is no record of whether that meeting ever took place or was postponed because of the trouble, however, a month later on 4 January 1855, a meeting was definitely held.

Henry Harris was in the Chair and eventually on the 28 September 1855, the Victoria Lodge of Ballarat was opened for the first time.

There are records of an earlier lodge being formed. It was a French lodge named "Rameau D'ore de Eleusis" and was apparently formed in 1853 holding its meetings at the Ballaguay Hotel in Black Hill. Its first Worshipful Master was a Monsieur Fenton. It was discovered that this lodge held a charter under the Grand Lodge of Memphis which was not a legally recognised body working under the assumed authority of Count Cagliostro.

At that point the lodge obtained permission to re-form under the name of Ballarat Lodge and was chartered by the Provincial Grand Lodge of Victoria (EC) - Bro. Dufour was the first Master.

Thus the Order having its birth in the gold rush has been meeting in Ballarat for over 150 years, a town in which Freemasonry has played a significant role over the years.

Just as an addendum to this article, I will mention an interesting custom of the lodges in those early days.

In the first degree when the candidate undergoes the trying experience of having nothing to donate when the charity box is thrust at him, in the days I refer to, this charity box is first taken around the lodge room and each brother present dropped a shilling or so in the box and then it was presented to the candidate for his contribution.

If handled with the right degree of solemnity and propriety this must have been a very effective and meaningful presentation of this part of the ceremony.



Mormon temple worship shares some common symbols, signs and clothing with Freemasonry, although some of the similarities have been eliminated in recent years.

In past years the Mormon Church in Utah, USA has had an often contentious relationship with Freemasonry in general. The Grand Lodge of Utah was founded in 1872 as an openly anti-Mormon organisation. It eventually prohibited Mormons from joining its constituent Lodges, and the Church responded by prohibiting Freemasons from holding priesthood leadership positions in the Church.

The Grand Lodge officially dropped its anti-Mormon stance in 1984 and in the same year the Mormon church removed all prohibitions against Freemasonry.

This is the situation today.

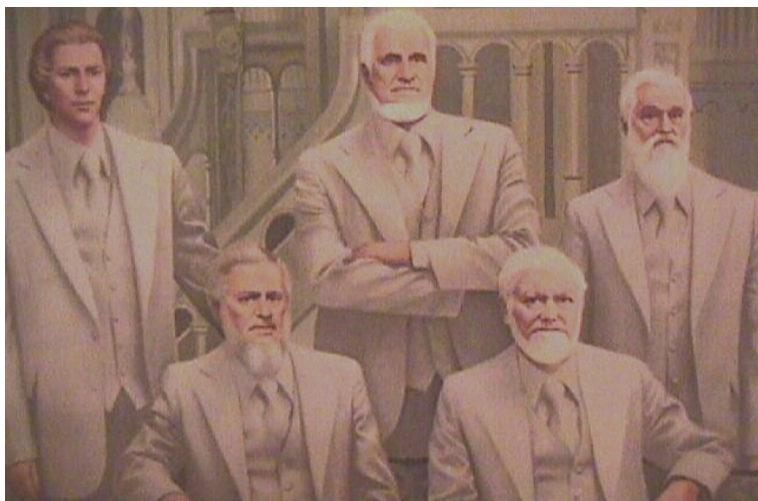
At one time, to become a member of the Mormon church the joining ritual was similar or not identical to that of Freemasonry.

Of course, few of us are interested in the Mormans, but hopefully enough of us are interested in the origins and history of Freemasonry to spend a little time in studying this.

At Manchester (USA not UK) Joseph Smith (known as the Prophet) was at his home. He was not quite 21 in 1826 but during that year the “golden plates” were found by him, translated and put into print, an exercise that eventually took three years (1827- 1829) during which period an enormous anti-Masonic hatred was building up throughout the USA.

It is interesting to note that much of the anti-masonry feeling that had been engendered as a result of the “Morgan Affair” which is detailed elsewhere in thjs publication, concerned the Mormons in that one of Joseph Smith’s wives was Lucinda Morgan, the widow of William Morgan.

The first 5 Presidents of the Morman Church were Freemasons and a photograph of them all together is shown below:



A photograph of Brigham Young, perhaps one of the most well-known leaders of the Morman Church, is often used by the Church in its printed materials, but in every case the Church “whites out” the Square and Compasses Masonic pin which appears in this popular photograph.

COMPARISON BETWEEN THE ALLEGORIES OF OSIRIS AND HIRAM ABIFF

References from the Egyptian “Book of the Dead”

Osiris left home and travelled to a foreign land to share knowledge. Hiram Abiff left home and travelled to a foreign land to share his knowledge at the building of King Solomon’s temple.

Osiris owned something very precious—his kingdom. Hiram Abiff owned something very precious—his secret word.

Evil brother Seth and his friends conspired to kill Osiris for his precious possession. 15 Fellowcrafts conspired to kill Hiram Abiff for his precious possession.

Osiris is trapped by brother Typhon and is killed. Hiram Abiff is trapped by his brother Fellowcrafts and killed.

Isis hastily hid/buried Osiris with intentions of reburying him later. Fellowcrafts hastily buried Hiram Abiff with intentions of reburying him later.

Isis sought after the body of Osiris twice. First time his body was found in a Tamarisk tree, the second time was after Typhon found his body, tore it into pieces and scattered the pieces.

A rescue party sought after the body of Hiram Abiff twice. The first time he was found and his jewel brought to King Solomon and the second time they returned with King Solomon to raise him.

After Osiris’ body was torn into pieces. His precious phallus was lost. At the death of Hiram Abiff, the precious secret word was lost.

Isis made a substitute for Osiris’ lost phallus. King Solomon made a substitute for the lost word.

Osiris’ gravesite was marked by a plant (Tamarisk tree). Hiram Abiff’s gravesite was marked by a plant (Acacia).

VEILED IN ALLEGORY

By Keith Stockley

All of us are familiar with the definition of Freemasonry, namely that it is a science veiled in allegory and explained by symbols.

Why is it do you think that Freemasonry is veiled in allegory when very few of us even recognise the allegories and in general are unable to interpret them?

Why are the lessons and teachings of Freemasonry explained by symbols when none of us can name more than a few of the symbols at any one time and are unable to interpret very few of those we actually can name?

Why do we not explain the allegories and symbols in simple English that all may read and understand? Later in this publication I will give you my interpretation of one such allegory- the story of Shibboleth—to support the point I am making.

There are probably many explanations for this, but here a few of my own thoughts on the subject.

Just about all of Freemasonry's secrets are contained in the symbols allegories related in its rituals. We do of course also have some words and signs. Many non-masons believe they may know what most of these are. Such knowledge is of little use or value other than enabling the profane to attempt to pass themselves off as Masons.

It would also be a little strange if the profane had little or no idea of the contents of our rituals and ceremonies as such details and information have broadcast to the world in thousands of publications and on thousands of websites.

Yet, despite our aims and purposes being revealed to the world in thousands of ways I have yet to hear one of the profane attempting to interpret our allegories and symbols not even Dan Brown.

Veiling our secrets in allegory and concealing them in symbols,

MORMONISM AND MASONRY

By Keith Stockley

Recently I came across what I thought was a strange remark to the effect that to become a Mormon you actually had to go through the same three degrees that a Freemason went through.

Apart from the fact that so to do might be difficult for a female, I did find the statement intriguing, so I went to my trusty source of Masonic knowledge, *The Encyclopædia of Freemasonry* by Arthur Edward Waite.

To quote from the flyleaf “ *In one magnificent edition, Arthur Edward Waite has provided a comprehensive view of the history, the literature and the myths concerning Freemasonry with comprehensive explanations of Masonic ritual and symbolism.*”

Wow! This encyclopædia contains notes, comments, facts, investigations, and reports on every conceivable Masonic subject. - such as the Temple of Mysteries, The Supreme Test of the Initiate, Apocalyptic Masonry, the Technology of rites and grades through to explanations of just about anything connected with Freemasonry, the York Rite, Sublime Prince of the Royal Secret, Secret doctrine of the Union, the Rose in Symbolism, Mithra, Palladium Freemasonry, the Mysteries of Egypt, Hermetic Schools and thousands more.

I must surely find something about Mormonism and Freemasonry in such a comprehensive and voluminous work of over 2000 pages.

What did I find? Nothing ! Nothing ! Why is that?

Its omission can, I believe, only be deliberate! And I must admit that Waite's encyclopædia omits other aspects of great importance to the Craft's background , for example Arthur Waite was himself a Grand Master of the Golden Dawn, a fact that he leaves out entirely.

The fact that he does not mention the Mormons at all is, I believe, just one of the many glaring examples of mystery and deception by omission and a root cause of the problems concerning the image of the Craft has with the public. The total omission of this subject suggests yet another cover-up on a very important issue involving another organisation, and a religious one at that, which has identical rituals to us.

“Throughout the entire Nazi era, a little blue flower in a lapel marked a brother. In the concentration camps and in the cities, a little blue forget-me-not distinguished the lapels of those who refused to allow the light of Freemasonry to be extinguished. When in 1947 the Grand Lodge of the Sun was re-opened in Bayreuth, a little blue pin, the shape of the forget-me-not, was proposed and adopted as the official emblem of the first annual convention of those who had survived the bitter years of semi-darkness, bringing the Light of Masonry once again into the temples.”

A year later at the first annual convention of the United Grand Lodges of Germany AF and AM the pin was adopted as an official emblem honouring those valiant brethren who carried on their work under adverse conditions.

Thus did a simple flower blossom forth into a meaningful emblem of the fraternity, becoming perhaps the most widely worn pin among Freemasons in Germany.

N.B. Brethren are advised to carry out their own research into this Interesting subject.



keeps them from the profane. This system, however, also keeps them from many Masons who are, of course, entitled to know them.

This perhaps reveals one of Freemasonry's greatest secrets in that ***the secrets of Freemasonry are only meant for those who diligently search for them.*** This requires study of our allegories and symbols for that is the only method by which you may know their true meaning.

The new Mason may hesitate to attempt to interpret an allegory or a symbol, in case he might err in his interpretation, **BUT** he need not hesitate for he will have lots of company from amongst even the veterans. In any event, who is there to say that his interpretation is wrong? There is no one single interpretation of any symbol that can be said to be the only correct one. I venture to suggest that the only correct interpretation so far as an individual brother is concerned *is the one he himself finds.* This becomes to him one of the secrets of Freemasonry. None of the profane may discover that secret because it is locked away in the heart of the individual brother.

The allegory or symbol is received by the ear or pictured by the eye, but that is not enough. It should inform the mind and teach the heart.

Masonic allegories and symbols present the fullest opportunity for serious reflection during a life-time of study. Such reflection and study are the only methods by which the real secrets of Freemasonry may come into the possession of anyone.

THE STEINMETZEN

The Pocket History of Freemasonry—Pick & Knight

The theory that our fraternity derived from the Steinmetzen, or stonecutters, of Germany became very popular about 150 years ago following the publication in 1848 of the writings of Fallou who, However, failed to submit any evidence in support of his claim.

His lead was followed uncritically by later writers, including several of much greater eminence. The Abbot Wilhelm, of Hirschau, is said to have introduced an institution of lay brothers but examination of the records shows that these were not connected with the building trades.

Another claim, like that of the Comacines, is that the Steinmetzen were established by papal bulls but these have never been traced,

As in other countries, Lodges were set up in connection with the building of the great cathedrals and their rules and customs tend to follow a common pattern. It must be remembered that for several reasons there was a constant interchange of staff and there would be a tendency for the best ideas evolved in one place quickly to spread to others.

The earliest known text of their rules was drawn up at Regensburg in 1459 and the Torgau Statutes in 1462 record the acceptance by masters, from several places, of the ordinances previously drawn up. These ordinances were confirmed by imperial authority in 1498 and again in 1563. Translations may be found in Gould's "*History of Freemasonry*" but we may here mention briefly that though some of their provisions are found in the Old Charges of England, they do not in the main follow those documents.

The Apprentice, when declared free, was required to enter into an obligation among other things not unlawfully to communicate the mason's greeting and grip and not to alter without permission the mark conferred on him.

3. By an extraordinary coincidence, the badge used by the Nazis For the collection made in March 1938, happened to be the very forget-me-not pin chosen by the Freemasons in 1926 and it was made by the same factory in Selb. It is important to note that to wear a badge, pin or emblem that had not origin originated in the Nazi party was an offence under the Nazi regime.
4. When Grand Master Vogel installed a new lodge at Selb in 1948, he remembered the story of the pin. Since the factory and the mould still existed he let a large quantity be made anew and distributed them as a token of friendship whenever he made official visits abroad, especially in the USA.
5. This explains why the blue-forget-me-not turned out to be regarded as an official German Masonic emblem after the war.
6. This also explains why, when American Masons later founded military lodges in Germany, some of them chose the flower as a lodge's name.

THE TAU PAPER BY KLAUS MÜLLER AND THE ENGLISH DOCUMENT

In Volume II (1995) of *TAU* the biannual publication of the German Quatuor Coronati lodge of Research, there is a short paper written by the the Wor. Master of the lodge, Bro. Klaus Müller stating that each newly admitted Mason within the Grand Lodge of British Freemasons in Germany received a forget-me-not pin whereas the American Canadian Grand lodge gave such a pin to Master Masons when they were raised. The paper included the facsimile of a text "*in most lodges the Forget-me-Not is presented to new Master Masons, at which time its history is briefly explained*" Klaus Müller did not specify which Masonic body issued that text, but he did introduce it as "The English Text".

Harold Davidson, Librarian of the Philalethes Society, was asked to comment and send any relevant documentation he might have. Part of this multitude of submissions included a paper which contained the following:

its Masonic symbol".

" I was moved by the distinction, especially since I had been arrested by the Gestapo in Paris when I was twelve years old, however, since I was somewhat familiar with the history of German Freemasonry between both world wars, the mention of an emblem worn by German Freemasons under the Hitler regime, sounded to me a bit odd. Many German Freemasons wear nowadays a Forget-me-not pin instead of the more conspicuous square and compasses, to show they belong to the Craft, but since when and why? I didn't know.

ERNST GEPPERT'S POINTS

Two years later I was sent a copy of a letter written by one of Germany's foremost historians, Masonic Bro. Ernst Geppert, who was born 1916 and made a Mason in 1951. In 1974 he published a tremendous [piece of scholarship—the first full list of German Lodges since 1734.

His letter was addressed to the Master of a newly-founded German Lodge which had selected the blue forget-me-not as the lodge jewel and the reason for doing so was explained in a printed note. Geppert wrote to the Master correcting the mistakes in the note and closed with the remark " You might perhaps at sometime choose to adjust your version to the factual one".

Geppert made the following points.

1. The Grand Lodge used to let a pin be made for its yearly meetings and it gave one to each of the delegates. Those made for the meeting in Bremen about 1926 represented a forget-me-not and were manufactured in a factory in Selb, a small town near Bayreuth. The brethren of Bayreuth never thought of replacing the square and compasses with a forget-me-not.
2. In 1934, the NAZI's invented the so-called *Winterhilfswerk* which consisted in collecting money on the streets during specific weeks in winter. The money was in fact used for re-armament. Youngsters were asked to participate and Geppert happened to be one of these youngsters who was given about 100 badges, sometimes pins, to be sold for a minimum price. Different designs were chosen each winter and they were worn only during the time of a collection to identify those who had contributed.

when his master has no work for him. The nature of the "greeting" is unknown today but was probably a formula rather than a Word such as was given in Scotland.

There was in the organisation a chain of authority not established in England, a much more compact country. The lodge was subordinate to its provincial Lodge and the chief Lodge of Strasburg was predominant over all.

There is no evidence of any direct connection between the Steinmetzen and Freemasonry.



The House of the Steinmetzen

THE COMPAGNONNAGE

The Pocket History of Freemasonry by Pick & Knight

Turning to France we find an association much more closely akin to Freemasonry than the Steinmetzen, an association curiously overlooked by many French authorities.

The French guild system has a much greater antiquity than anything in Britain and, in fact, of all the parts of Europe the shadow of the dark ages passed over none so lightly as the South of France.

There were many trade fraternities and we hear of an organisation of stonemasons as early as 1365, while a code of the masons of 1407 is preserved in the archives of Amiens. A still earlier code of 1260, of an organisation of masons, stonemasons, plasterers and mortarers is especially interesting as it refers to a privilege granted by Charles Martel, who also figures in the English Old Charges.

But there was another organisation in France, among the journeymen Masons and members of allied trades and, curiously, its very existence was only known by the fact that encounters between members of rival sections were generally the prelude to the outbreak of bloody fighting, hardly kept in check by the threat of the galleys.

In 1841 one Agricol Perdiguier published the *Livre du Compagnonnage* the first really detailed account to appear.

The Compagnonnage contained three great divisions, the Sons of Solomon, the Sons of Maitre Jacques and the Sons of Soubisse. Maitres Jacques, according to his legend, was one of the first masters of Solomon and a colleague of Hiram. He was the son of Jacquin, a celebrated architect and his life was attempted and, after one rescue, a further attempt was successful.

He newly-admitted journeyman was expected to make the *tour de France* in search of employment and wider experience and measures were taken for the reception of travelling craftsmen who were provided with work or helped on their way.

THE FORGET ME NOT

Adapted and Edited by Keith Stockley

Many Masons will be familiar with the legend of the German Forget Me Not the abridged version being basically that when the Nazi regime banned Freemasonry, confiscated its properties and generally made membership a deadly offence, those connected with the Craft became anonymous and instead of the familiar square and compasses as a noticeable symbol of one's membership, the German Freemasons adopted the blue flower "Forget me Not" as an alternative emblem and lapel badges of this flower became the new symbol by which one could recognize a Mason in war torn Germany.

Certainly a romantic legend and one most of us would like to believe. BUT is it true?

Where there is smoke there must be fire I suppose, so I now quote from various papers on this topic. All I ask is that you make up your own minds. For further reading, you are directed especially to AQC 95 (1982).

W. Bro. Alain Bernheim 33^o writes as follows:

" In 1996 I received a letter from Bro. Allen Roberts announcing I had been elected a member of the Masonic Brotherhood of the Blue Forget Me Not, and explaining, ' This symbol was born in the face of Nazi persecution of Freemasonry under the Hitler regime. Although the dictator ordered thousands of Freemasons murdered, tortured and incarcerated, those who would not renounce the Craft and its teachings continued to practice Freemasonry in secret. So they might know each other, a little flower was selected as their emblem."

A 12 page pamphlet accompanied read as follows:

"As early as 1934, it became evident that Hitler and his Nazi dupes would endeavour to eradicate Freemasonry. The GROSSLOGE ZUR SONNE (Grand Lodge of the Sun) needed a more subtle symbol than the Square and Compasses to identify its brethren. An unobtrusive little blue flower, The Forget me Not, , was chosen as

importance to Freemasons as it is also prominently figured into our most ubiquitous symbol, that of the square and compasses.

The square was used to strike Hiram across the breast. The square of virtue, improperly applied, destroys a man's heart. This is emblematic of ignorance striking down the very heart of man, of an organisation. This is accomplished by a flawed expression of Brotherly Love. The concept of harmony amongst Brethren being used to allow for normally unacceptable behaviour destroys the heart of men and of Masonry in general. Are we the second ruffian? The careful application of the square of virtue is fine and good. Blind application through misunderstanding, ego, and greed, will kill Hiram yet again.

The third weapon

The third tool which was used to kill Hiram Abiff was the setting maul. This tool is used to set spikes and stones into place so that they will be firm and strong. Ideally the material set in place by the setting maul will form a strong foundation or anchor. This tool utilizes brute force to accomplish its ends.

The setting maul when used to kill Hiram represents fanatical dogma, be it of a religious, political or social nature. The setting maul crushed the skull of Hiram Abiff and obliterated that keen mind.

Philosophy, when it becomes rigid and inflexible, becomes fanatical dogma of the worst kind. This destroys the minds and spirits of men. Are we the third ruffian? It is interesting that amongst tools used to kill Hiram, the setting maul is never presented to us in the east.

The setting maul is not considered a working tool of an Entered Apprentice, Fellowcraft or Master Mason. This should teach us quite clearly that we are to have a living, vital philosophy that serves as our foundation rather than rigid, unchanging, and inflexible applications of dogma.

So who are the ruffians?

Tyranny, Ignorance and Fanaticism.

N.B. Compiler's Note: These opinions are those of the author of the article. If you disagree perhaps you should yourself pursue your own lines of thought?

The similarities between their initiation and English Masonic catechisms are suggestive but it is unfortunate that so little is known of them before Perduier, by which time much may have been adopted from Freemasonry which had been popular and widespread for a century.

In Britain, Operative Masonry lost its ritual which passed over into the keeping of, and was elaborated by, the speculatives, whereas the Compagnonnage retained its, and remained aloof from French speculative Freemasonry.

Although this Compagnonnage cannot be claimed to be in any way one of the origins of Freemasonry it is, however, more than likely that it did exercise considerable, if indirect, influence upon speculative Freemasonry in the 16th century, just as other institutions in England and Scotland were similarly influenced from across the Channel in this period.



A LIVING MASON

Author Unknown

His name is John. He has wild hair, wears a T-shirt with holes in it, jeans and no shoes. This was literally his wardrobe for his entire four years of college. He was top of his class, kind of esoteric and very, very bright.

He became a Mason recently while attending college. After moving to his new town, he finds down the street from his new apartment is a well dressed, very conservative lodge.

One day John decides to go there after work. He walks in with shoes, jeans, his work shirt and longer hair. The lodge has already started and so John starts looking for a seat. The lodge is completely packed and he can't find a seat. By now the brethren are really looking a bit uncomfortable, but no-one says anything.

John gets closer and closer and closer to the east end, when he realises there are no seats, he squats down right on the carpet. (Although perfectly acceptable behaviour at a college fellowship, trust me, this had never happened in this lodge before!) By now the brethren are really uptight, and the tension in the air is thick.

About this time, the Secretary realises that from way at the back of the lodge a Past Master starts walking toward John. Now the Past Master is in his eighties, has silver-gray hair and a three-piece suit. A good man, very elegant, very dignified, very courtly. He walks with a cane and, as he starts walking toward this boy, everyone is saying that you can't blame him for what he's going to do. How can you expect a man of his age and of his background to understand some college kid in the lodge?

It takes a long time for the man to reach the boy. The lodge is utterly silent except for the clicking of the man's cane. All eyes are focussed on him. You can't even hear anyone breathing. The Secretary can't even continue with the Minutes until the Past Master does what he has to do.

IMPLICATIONS OF THE RUFFIANS' CRIME

By Brandt A Smith

From the Lodgeroom International Magazine

Masonic tradition informs us that a certain Hiram Abiff was slain by three "ruffians". The method by which Hiram was murdered is well known. He was killed by three blows delivered by these three ruffians with working tools. To be more accurate the first two strikes were not deadly. It was the third and final that was indeed the blow that killed him.

The Hiram legend is such an important aspect of Masonic culture that it is proper for us to spend a considerable amount of time contemplating the meaning and lessons contained therein. There are apparently missing parts of the Hiram legend. These missing parts or questions that should arise, where one learns the legend, are many. Research into the early Masonic culture does provide some intriguing answers.

The first weapon

The first tool that was used to attack Hiram Abiff was a twenty inch gauge. The twenty four inch gauge is a "working tool" of an Entered Apprentice. An Entered Apprentice is taught that the twenty inch gauge is a tool used by speculative Masons to divide our time.

To use this particular tool, used to strike Hiram across the throat, is emblematic of silencing Hiram. The division of time or sense of proportion and perspective that one gains from the speculative application of the twenty inch gauge, when used as a weapon is emblematic of tyranny. It is tyrannical in the sense that a gauge being used as a weapon allows no freedom of choice or expression of thought. Are we the first ruffian? Careful application of our twenty four inch gauge is crucial.

The second weapon

The second tool used to attack Hiram Abiff was the square. This should be particularly horrific to Freemasons, as the square is a working tool of a Fellow Craft. We, as Fellowcraft, are taught to square our actions by the square of virtue. This tool is of particular

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To overcome this, a process known as Foundry Weld or Burning On would have been used. This method is as follows:

The mould would have been built up to a certain height to accommodate the first pour. After the first pour, the crucibles would be re-charged and the mould built-up for the second pour, with one difference, Bleed holes, bleeding into the hollow centre of the pillar would have to be placed a short distance up from the top of the first or last pour. His would bleed into the centre so as not to spoil any pattern work on the outside of the pillar. Any bronze that bled through the bleed holes could be collected and re-used in the next smelt.

When all of the bronze for the second pour was ready, the pour would commence. Once the hot liquid bronze reached the bleed holes, the bronze would bleed off and more liquid bronze would be poured into the mould maintaining the heat of the pour.

His hot bronze, after a period of time, would start to melt the top section of the last pour and the metals would start run and weld themselves together. This would be ascertained by the use of a copper sounding bar. The bleed holes would then be plugged off and the pour continued until all of the crucibles were empty. Thus the pours would continue until the pillar was cast to its full height.

How the pillars were moved the 35 miles to Jerusalem and erected in their proper place, is a subject for separate research.

N.B. Considerable research has been undertaken on this subject and assiduous students and researchers are directed to their nearest Masonic library where more publications and writings can be found.. For anyone in NSW, your attention is drawn to Vol. LV No. 1, being the January 1960 issue of the NSW Freemason where an extensive article can be found on this subject—pages 27 to 33.

and now the lodge watches as this elderly brother drops his cane on the floor and with great difficulty he lowers himself and sits down on the carpet next to John and welcomes him so he won't be alone.

When the Secretary gains control, he says “ What I am about to say you will never remember. What you have just seen, you will never forget! Be careful how you live. You may be the only Mason some people will ever meet.”



THE JUNIOR DEACON —WHERE DID HE GO?

By Keith Stockley

In many lodges, the meeting is opened with a question and answer session in which the Wor. Master asks each officer for an explanation as to where he is situated and what are his functions.

Regarding the Senior Deacon the questions asked by the Wor. Ster and the responses are as follows:

- WM. - "Bro. S.D. where is your position in the lodge?"
- SD. - "At, or near to, the right of the WM."
- WM. - "And your duty?"
- SD. - "To carry all messages and commands from the WM to the SW and to await the return of the Junior Deacon."

So here we have the Senior Deacon having the responsibility of "waiting for the return of the Junior Deacon". Why should he find that necessary? Where did the JD go and for what purpose?

This is one of those traditional hangovers in tradition which have no real bearing in modern times on the way we do things. Our First Degree lodge opening has embodied within it for all times it seems a reference to what in medieval times was a practical activity that no longer has any meaning today.

During the fluctuating fortunes of the craft over the centuries, the Order has been banned, un-banned, subjected to statute and Papal Bull and has fallen foul of many legal restrictions most of which were aimed at other societies and organisations. In England in the early 18th century, laws were enacted to control the holding of meetings by anyone. These laws were promulgated as the result of threats to the safety of Royalty. Apart from an annual registration of all members of any society or organisation, it was necessary for a list of everyone attending a meeting, to be handed to the police.

The casting ground is about 35 miles northeast from Jerusalem and it was selected by Hiram because the clay was, and still is, dry and of such quality as to lend itself to forming moulds. Early last century this brown arenaceous clay was still used to make moulds for brass casting. The casting ground is now known as Seikoot.

Where did the raw material of copper and tin come from to make the bronze?

The Phoenicians were a great seafaring and trading nation and had trade links all over the known world the extent of which I don't believe we fully comprehend. Just take the following bit of information on board. A bronze statue found in the grave of Pharaoh Pepi, 2300 BC, was found to contain tin from Cornwall in England. From this we can draw the following two conclusions:

The Egyptians knew how to cast bronze long before 2300 BC

Before 2300 BC there existed trade routes throughout the Mediterranean and North Seas.

What was the technology of the day and how was such a large casting made?

Copper ore would have been smelted in pit charcoal-fired blast furnaces, not necessarily on site. Temperature required between from 1800°C to 1050°C depending on the ore lead content. The blast was supplied by compressing animal skins.

Bronze would have been smelted in many small ceramic crucibles fired by charcoal and air blast once again provided by animal skins.

I believe salt would have been plunged into the smelt to produce nitrogen which would deoxidise and clean the smelt.

As the amount of metal required was so large and the technology of the day did not allow for large quantities of bronze to be smelted, one continuous pour could not be achieved.

THE TWO PILLARS

By V. Wor. Bro. Greg Cormie

According to Masonic allegory as well as the Bible and other extant literature of the time, King Solomon cast two pillars, each 18 cubits high and in circumference 12, and were adorned with two chapiters or capitals each 5 cubits high. Or were they?

In Kings 7:15 and 16, we read that the two pillars measured 19 cubits plus 5 cubits, a total height of 23 cubits for each pillar; Jeremiah 52: 21 and 22 gives the same measurements, but in II Kings Chapter 25 verse 17 it says the pillars were 18 cubits plus 3 cubits for the capitals, a total height of 21 cubits for each pillar. Chronicles 3:15 says the pillars were 35 cubits high plus 5 cubits for the capitals, a total of 40 cubits for each pillar.

So there are three different total heights given for the pillars.

23 cubits being given twice
21 cubits being given once
40 cubits being given once

The odds are that they were each 23 cubits high including the capitals as this is the measurement given in both Kings and Jeremiah.

Whichever measurement is correct, these pillars were huge and would have been at the time, one of the engineering marvels of the world.

They were made of bronze NOT brass as the Masonic ritual books state. These were cast in the late Bronze Age when casting of bronze was a mature technology. Nonetheless a bronze casting of this size would have been leading edge technology for its time.

They were cast in the clay ground between Succoth and Zeredatha. The superintendent of the casting was Hiram Abiff, the widow's son of Tyre. What is not generally known is that Hiram Abiff was half Hebrew and half Phoenician.

In those dark medieval days, a messenger was required to carry messages and he was known as a "diccon" and as a symbol of his office he carried a staff (in a way similar to Roman times when a messenger carrying messages from Caesar always carried a staff as a symbol of his authority and as a warrant demanding a clear passage).

In the Freemasons' lodge, it was a function of the Junior Deacon (diccon) to take the list of members present at a meeting, to the police in conformity with the law, and it was this duty that gave rise to the need for someone to be appointed to ensure his safe return. This function became the job of the Senior Deacon.



THE ACACIA

By Arthur E Waite

In so far as this tree, which is connected with a memorable event in Masonic legend, may be regarded as a symbol of immortality, the notion may be referred to its extraordinary persistence, for Du Pratz says that if any of the bark be left on its branches they will take root if planted as posts.

There are several species, among which the *Acacia vera* is called the Egyptian Thorn—otherwise *Acacia Seyal*—and produces gum-arabic. It is identified with the Shittah Tree and Shittim-Wood of Exodus and Isaiah. It was used in the construction of the Ark of the Covenant and the Altar of the Tabernacle. Christian legend tells us that the Crown of Thorns was made of spiked twigs, and in the curious pseudo-historical account attached to the Grade of Novice and Knight of St John the Evangelist, the wood of the Cross is said to have been of this tree. I do not know whence this fable derives, but perhaps on account of it Horace Walpole calls the Acacia “the genteelest tree of all”, following the Elizabethan dramatist who terms Christ “The first true gentleman that ever breathed”.

The Burning Bush has been identified with *Aqua nilotica*, by a reflection from Rabbinical Tradition, which calls it simply a thorn-bush. The red and white blossoms were regarded as sacred in Egypt, and in one of the folk-tales ascribed to the nineteenth dynasty the hero is represented as placing his soul for safe-keeping within the petals of the top-mist blossom growing in a Valley of Acacia. For Paracelus it was a healing tree; he used it with other ingredients as a plaster for wounds and apparently to stop bleeding.

A Sign Of Immortality. — I have failed to trace any real connection with funeral rites and it seems certain that there is no sense in which it can be called emblematic of burial. It belongs to the analogies of hope beyond and life continued henceforward: it is to this that the Master Mason testified, according to an old French Catechism, when in proof of his status he answered: “The Acacia is known to me”.

The question arises, however, whether the “lost word” and the “Masons’ Word” are synonymous.

In either case the mystery remains. It is almost certain from ancient references that a Masons’ Word did in fact exist in Scotland some centuries ago, long before the symbolisation of King Solomon’s Temple was introduced into Freemasonry and it is probable that this was used and accepted as a password to gain entry or to prove membership, but which is NOT the “lost word” for which Masons seek.

This mundane explanation is, of course, my own, but at the same time I must confess that there is more to it especially when one takes regard of the beautiful ceremonies of the Ancient & Accepted Scottish Rite in which the “word” is produced and then destroyed to avoid it falling into the wrong hands.



Another old book by Bro. Sir Walter Scott in his “Demonology and Witchcraft” 1691, in the first chapter we find:

“...besides these, I have found five curiosities in Scotland, not much observed” and the second of these “curiosities” is
“...” The Mason Word which though some make a misterie of it, I will not conceal a little of what I know. It is lyke a Rabbinical Tradition, in way of a Comment on Jachin and Boaz, the two pillars erected in Solomon’s Temple with ane addition of some secret signe delivered from hand to hand by which they know and become familiar one with another.”

Masons who have entered the Ancient Scottish Rite culminating in the 33rd degree, will be aware of another lost word which is decidedly different from that which they were given at their raising. Of course, in the third degree the signs and words used we are told are in fact the “substitute” words and signs, the original ones having been lost on the death of Hiram Abiff.

Thus it isn’t so strange to find that the “lost word” of the 33rd degree differs from that given to Master Masons because one assumes that the former is indeed the original word since the latter is termed “substitute”. The emphasis on a “Master Word” as representing a building secret is a vital part of the third degree ceremony as the Master Builder died to preserve it and in which it is inferred that all Master Masons are urged to embark on a quest to find it.

The search for a lost word is found in a number of great texts which fall under the generic term “Kabbalah” which is an Hebrew word meaning reception or the doctrinal teaching passed on by means of oral communication. In much of this tradition according to mystic Israel, Solomon’s temple was spiritualised, that profound teachings were attached to the pillars Jachin and Boaz and a word is lost and the circumstances under which God’s chosen people were to seek its recovery.

Thus it is that a lost word is of importance to the Jewish people as it is with the Masons, but there is no longer any serious attempt by either group to continue the search.

It has been said that it was consecrated to the sun in Arabia, but no evidence is offered. It has been identified also, though in an arbitrary manner, with the Golden Bough of Virgil; but this was evergreen oak. In the Third Symbolical Grade, according to the classification adopted by the Masonic Order of Memphis, the Worshipful Master explains that “The branch of acaciais an emblem of that ardent zeal for truth which should be cherished by every Master, encompassed as he is by corrupted men who betray it”; but this is a flimsy artifice, characteristic of the Rite which devised it and of the Masonic period in France to which it belonged at its origin.

To sum up therefore, the emblem is—on the surface—funereal in Masonry, but in itself is a sign of life, and it has to be remembered that the great pageant with which it is connected is unquestionably one of resurrection. It appears to form part of a story which has a deeper meaning than is found on the surface.



AHIMAN REZON

By Arthur E Waite and edited by Keith Stockley

This is the title which Laurence Dermott chose for the Book of Constitutions edited by himself and issued in 1756 for the use of the so-called Ancient or otherwise schismatic Masons. It should be noted that the Premier Grand Lodge in the world, the first Grand Lodge ever to be formed, was the Grand Lodge of England in 1717.

Because this Grand Lodge allegedly departed from the ancient traditions and introduced ceremonies and rituals that departed from the “old ways” in a number of directions, a second Grand Lodge was formed, of which Laurence Dermott was the Secretary. The first was basically concerned with England and the second, Ireland.

The second Grand Lodge dubbed the former the “moderns” and regarded itself as the “ancients”.

The Premier Grand Lodge (The moderns) published the first ever Book of Constitutions in 1723. The Ahiman Rezon was the “ancients” equivalent.

It is of Hebrew origin, meaning faithful Brother Secretary, according to the Rev. Morris Rosenbaum, and not the will of a prepared brother, or the will of Ahiman, a name occurring in Numbers XIII, verse 22 and elsewhere.

As might be expected, Kenneth MacKenzie gives a muddled explanation of the title. Eight editions were produced up to and including the year of union, 1813 when the “moderns” and the “ancients” merged to form the United Grand Lodge of England (UGLE).

Content of the work: As it must be said notwithstanding that it is much more interesting and important in respect of the first than it is in the second respect, I shall deal with it shortly in the present place.

THE LOST WORD

By Keith Stockley

Freemasons always seem to be searching for something that was lost and in particular one of the most frequent of the missing items is the Masons’ Word.

*For we are Brethren of the Rosie Cross
We have the Mason Word and second sight*

This verse was written in 1638 by Henry Adamson who published a metrical account of Perth, Australia, in which this couplet appears.

Thus it seems that a Masons’ Word existed at least 370 years ago or at the very least Henry Adamson knew it existed.

The Mason’s Word given to every Freemason at his Third Degree raising and which is consequently known to every Master Mason in the world is hardly likely to have been the one that Henry Adamson wrote about for it is generally accepted that the third degree raising ceremony was introduced only in the 1700’s, sixty years **after** Adamson’s writings.

In terms of tradition there was a Mason’s Word used in Scotland perhaps connected with the pillars Jachin and Boaz, but what this word was is not known to us and it is more than likely that it had nothing to do with the “lost” word for which we are searching.

I came across a letter by Dr. Rev. George Hicke D.D. written on the 13 July 1678 from which I quote the following:

“....Here I went to Halbertshire. This is a strong house tower built by the Laird of Roslin in King James the 5th’s time. The Lairds of Roslin have been great architects and patrons of building for these many generations. They are obliged to know the Masons’ word which is a secret signall Masons have throughout the world to know one another by. They allege ‘tis as old as since Babel when they could not understand one another and they conversed by signes. Others would have it no older than Solomon. However it is, he that hath it will bring his brother mason to him without calling to him or your perceiving of the signe”.

THE QUARRY MASON

Bernard E Jones—Freemasons' Guide & Compendium

Masons worked in quarries, where not only did they “get” the stone, but roughly hewed and scapped it, sometimes, no doubt. Carrying the shaping and dressing through all its stages, so that the stones could be taken to the site and there built in without further tooling. The hewers used axes of cunning shape suggested by local experience. These axes were made and maintained by the blacksmith, and quite a good finish could be obtained by their use—even shallow ornament was cut with them—but in course of time there developed a higher grade of craftsman who used finer tools, chisels and the like, with which to produce the deeper and more elaborate carved and moulded work in freestone found in churches etc.

Another class of mason was the layer or setter who worked, of course, on the building site and at an early period was regarded by the cutter and shaper as having a status quite inferior to his own, but that idea gave way as the centuries passed although evidence of it was to remain in the old Constitutions and is possibly reflected in today's speculative Freemason's ritual, in which the trowel, the layer's chief tool, has quite a subsidiary place.

Apprenticeship among Masons must have existed in early medieval times, but there is no record of it earlier than 1356 in the London Masons' Regulations. In 1430, in the reign of Henry VI, was passed an ordinance confirming the ancient form and custom of putting and taking of apprentices, used and contained in the City of London.

About 1530, a seven-years apprenticeship was fixed for the whole kingdom a regulation not always observed, because we find the rough masons of Norwich complaining in 1512 that apprentices were redeeming their bonds at four years and even less, and that other masons were not being apprenticed at all.

An apprentice out of his time and fully accepted as a craftsman was a fellow or a master in English practice, but it does not follow that the apprentice always came into the enjoyment and

Half the truck drivers were Masons, which provided more volunteer labour, and the other half showed an interest in the craft. It's an unusual way of attracting members, but it's not improper.

The sponsoring lodge is Nation Lodge No. 566 located in Spencer-ville, Just north of Prescott, West of Highway 416. It was constituted in 1920 in the St. Lawrence District and carries the same name as the nearby river, a tributary of the Ottawa. The quarry site is west of Highway 416 on the farm of John Hunter, District Deputy Grand Master for the St. Lawrence District in 2000-2001.

The quarry degree is a personal thing for John. “It's work and it's fun” he says “ This is the first one, but I see it as a way to bring together the Frontenac, St Lawrence and Eastern Districts”. He adds “ And the two Ottawas”.

The site has a sense of history. John is the sixth generation of Hunters to be on this land. He got it from a cousin. His original homestead, two miles west, was sold two years ago. Much of this place has remained natural. The family taps 1,200 maple trees and the fluctuating price of fuel oil does not affect his product. Forty gallons of sap still reduce to a gallon of syrup, with evaporators fired by wood.

The quarry which has been mined for 15 years takes a small back portion of the property.

The quarry road is also the “sweet” road, leading to the sugar shack and rustic diner. Half a mile into the bush stands a cook shack. Kids who have read about Paul Bunyan will recognise the type. We stop there to check in and re-stoke. And a killer breakfast it is. Lots of bacon and sausages, pancakes smothered in butter and drowned in maple syrup, and pork and beans woodsman style. Lots of coffee and tea. Should you still be hungry, toast is available, but toast is a la carte.

Just down the road is a checkpoint with firm but friendly guards.

Only friends pass. Then to the 20 acre quarry area. It's as bleak as a moonscape. We meet in the centre of 30 foot deep pit covering several acres.

IT LOOKS LIKE STONEHENGE— AN UNUSUAL LODGE

By V.W. Bro. Ted Morris

It is hard to believe that I am attending lodge. Overhead, two flocks of Canada geese gabble and jockey into massive migratory V's. Two stragglers (obviously late comers) pump hard and honk ahead as they try to catch up. They are sharing the sky with a couple of light aircraft out for a Saturday spin and the gulls soaring in ascending circles. Our lodge does indeed extend as high to the heavens, But our feet are firmly planted on the hard dry ground, and assistant tylers on ATV's, like the seagulls circle the site.

The meeting is a quarry lodge.

Ride is an exploration. The quarry isn't hidden, but it isn't evident either. We missed it twice. When the road breaks out of the bush, the bleakness of the pit stands out. Trees and topsoil have been scraped aside to bare the limestone. Stone markers rim the edge of the hole, perhaps directing us to the descending road, perhaps for the heavy trucks that use it all the other days of the week. The markers are more like sentinels than pillars. The road into the pit is rubble shoved into place and hugging the blasted rock face. That same rubble, smoothed out, creates the lodge "room".

The altar is an 800 pound irregular slab of limestone. It sits on skinned logs salvaged from the overburden. The kneeling pad also sits on rough timber. Officers' chairs are squared chunks of limestone, mercifully padded with cushions. There is no need for a door, but two logs stand upright to approximate a portal, and the tyler and inner guard knock with carpenter's hammers, a refined form of gavel.

My wife, who had just dropped us off, she explained " It looks like Stonehenge", which I suppose could start another theory about the megaliths in Salisbury. (Were the Druids really ancient Masons conducting a quarry degree?)

Quarrying didn't stop while the lodge was being set up the day before. Members and quarry workers used construction gear and farm equipment to push, stack and hoist.

freedom of his fraternity, for sometimes it did not suit the master's interests to add to the number of masons qualified to act on their own account. Unwin's *Guilds* records that masters often took apprentices without registering them, and neglected to present them for the freedom when they came out of their time, an irregularity which must have added to the semi-skilled and cheaper labour, as was exactly the case in parts of Scotland in the 17th and 18th centuries



PALLADIAN FREEMASONRY

By Keith Stockley

Researchers and students of Freemasonry will, I am sure, recognise the name of Gabriel Jogand-Pages or at least the name he went by that of Leo Taxil, the “inventor” of Palladian Freemasonry.

Born in France in 1854 he was educated by the Jesuits who caused him to become embittered toward religion. He became a “free thinker” and joined a Masonic Lodge. He was later expelled from the lodge for “wrong doing” before he could progress beyond the rank of Entered Apprentice. This action resulted in his seeking revenge against the Order, or at least that is what is thought to have been his motivation for what he did next.

Who was this mystery man? In those days he wasn’t such a mystery. He created by means of regularly published magazines, an imaginary Masonic Order which he called “Palladian” Freemasonry which worshipped a god called “Baphomet” or satan; that the Palladian practiced murder, devil worship and much more. He published a “quote” allegedly from Albert Pike, but which in reality he had himself made up, confirming these activities.

He simply made up the hoax out of thin air and was praised for having revealed the “true evil purpose of Freemasonry”. He created a Grand Mistress by the name of Diana Vaughan and said that sexual perversions were part of the Order’s repertoire.

The magnitude of the hoax and the damage it caused will be readily understood when I say that it continued, with regular publications of the magazine, for a period of 12 years, before Leo Taxil owned up in spectacular fashion when he confessed to the hoax at a public meeting on 19 April 1897.

Despite this confession the damage had been done and even today Pike’s imaginary quote is often used by those who are against Freemasonry.

Taxil’s confession was published in full in the weekly Paris newspaper “*le Frondeur*”.



Elizabeth St. Leger/Mrs Aldworth

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The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house and endeavour to learn from her an explanation of what had occurred. Having done so, many of the members being furious at the transaction, she was placed under guard of the Tiler and a member in the room where she was found.

The members re-assembled and deliberated as to what, under the circumstances, was to be done and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded.

At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she had witnessed (Fellow craft) and, if she refused, the brethren were again to consult.

Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet notwithstanding all, were a secret pleasure, gladly and unhesitatingly, accepted the offer.

She was accordingly initiated.”

Mrs, or as she was, appropriately called, Sister Aldworth, lived many years after, but does not seem ever to have forgotten the lessons of charity and fraternal love which she received on her unexpected initiation into the esoteric doctrines of the Order.

“Placed as she was “ says the memoir we have quoted, “by her marriage with Mr Aldworth”, at the head of a very large fortune, the poor in general, and the Masonic poor in particular, had good reason to record her numerous and bountiful acts of kindness, nor were these accompanied with ostentation, far from it! It has been remarked of her that her custom was to seek out bashful misery and retiring poverty, and with a well-directed liberality, soothe many a bleeding heart.

His long, rambling speech has been published in English and in full on the website of the Grand Lodge of British Columbia and Yukon, for those who have the patience and the interest to read it



Gabriel Jogand-Pages
AKA Leo Taxil

THE STARS WE THINK WE SEE

By Keith Stockley

Freemasonry contains many references to the heavens and heavenly bodies, the sun, moon and stars.

Any of us looking into the night sky will, on a clear night, see millions of twinkling lights. These are the stars we never really see!

What we see when we stare into the night sky are the rays of light sent out by those stars many thousands of years ago, perhaps even millions of years ago.

Some of these light rays which we see tonight, first left on their journey centuries ago, travelling at the speed of light, night after night, and day after day, through millions of generations, through the rise and falloff nations, since before the birth of Christ, or even the first stone that was laid for King Solomon's Temple.

Such has been the journey of those rays of light that guide our footsteps home tonight.

Rays of light are still reaching us from stars that ceased to exist many hundreds and thousands of years ago.

The life of a human is but a very brief moment in the span of time it takes a twinkle of a star to reach us. We are living by rays of light produced by stars that have ceased to exist.

Freemasons live by the rays of a great light produced twenty centuries ago, or more, and those who follow us will be guided by what we have done and we who are here just for a small fraction of a moment should hasten to start rays of Masonic light on their way to brethren who shall live a century or a hundred centuries after we have ceased to exist.

I wonder what light each of us will shed for the benefit of future star gazers?

during the Mastership of Lord Doneraile, under whom his sister was initiated, the meetings were often held at his Lordship's residence. It was during one of these meetings at Doneraile House that this female initiation took place, the story of which Spencer, in his memoire, relates in the following words.

*" It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly and, with a pair of scissors, (as she herself related to the mother of our informant), removed a portion of a brick from the wall and placed herself so as to command a full view of everything which occurred in the next room; so placed she witnessed the first **two** degrees in Masonry, which was the extent of the proceedings of the lodge on that night.*

Becoming aware, from what she heard, that the brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation.

She became nervous and agitated and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture.

The crash was loud and the tiler, who was on the lobby or landing on which the doors both of the Lodge Room and that where the honourable Miss St. Leger was, opened, gave the alarm, burst open the door and, with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady.

He was soon joined by the members of the Lodge present and luckily, for it asserted that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime.

THE HON. ELIZABETH ST. LEGER

From The Encyclopaedia of Freemasonry by Albert G Mackey

On page 79 under the title of "Aldworth & Other Female Mysteries" this lady has already been referred to. However, what now follows is a fuller description of the circumstances and is therefore a "stand alone" section of this publication, in its own right. It is in fact the verified story as per Albert G Mackey 33^o in his all encompassing and wonderful "encyclopaedia" printed in 1917. Readers should remember (or accept) the fact that prior to the formation of the Grand Lodge of England in 1717, lodges worked only two degrees, and not three as is the case today. This story suggests in fact that perhaps the lodge in question did in fact work three degrees, which was a strong possibility in the year that these events took place.

The Hon. Mrs Aldworth

This lady received, about the year 1735, the first and second degrees of Freemasonry in Lodge No. 44 at Doneraill, in Ireland. The circumstances connected with this singular initiation were first published by Spencer, the celebrated Masonic bibliophile, in London. It may be observed, before proceeding to glean from this work the narrative of her initiation, that the authenticity of all the circumstances was confirmed on their first publication by an eye-witness to the transaction.

The Hon. Elizabeth St. Leger was born about the year 1713, and was the youngest child and only daughter of the Right Honourable Arthur St. Leger, First Viscount Doneraill, of Ireland who died in 1727 and was succeeded by his eldest son, the brother of our heroine. Subsequently to her initiation into the mysteries of Freemasonry she married Richard Aldworth Esq. of Newmarket in the County of Cork.

Lodge No. 44, in which she was initiated, was in some sort, an

aristocratic Lodge, consisting principally of the gentry and most respectable and wealthy inhabitants of the country around Doneraill. The communications were usually held in the town, but

DR JAMES ANDERSON'S FUNERAL

By Keith Stockley

James Anderson, DD, a Minister in the Church, was a Scottish Mason who was given the responsibility of writing the first Book of Constitutions in 1723. He also wrote the second Book of Constitutions in 1738. His huge efforts in bringing to Freemasonry its first written Rules of procedure and Ritual, raised him into great prominence within the craft in England and Scotland.

Even today two centuries later, his name and work is familiar to almost every Freemason in the world.

He was certainly a familiar figure amongst the most prominent Freemasons of his day and must have literally rubbed shoulders with every Freemason of note. In fact, in order to ensure that the first Book of Constitutions was as accurate as possible and truly representative of the actual rituals been practiced by craft Masonry at that time, Dr Anderson together with that giant of Freemasonry Dr Desaguliers (also a man of the cloth and the third Grand Master of the Grand Lodge of England,) , toured England and Scotland, attending hundreds of Masonic meetings to personally observe the rituals and proceedings that were in use.

It can, therefore, be safely asserted that Bro. Anderson was as well-known as Desaguliers himself.

Yet, when he died, only 12 or 13 Freemasons attended his funeral. He died on 28 May 1739 and was buried in Bunhill Fields with Masonic ceremony. The Daily Post newspaper of 2 June 1739 carried the following report"

" Last night was interr'd the corpse of Dr Anderson, a Dissenting Teacher, ⁽²⁾ in a very remarkable deep grave.

His pall was supported by Five Dissenting Teachers and the Rev. Dr. Desaguliers. It was followed by about a dozen of Free-Masons, who encircled the grave; and after Dr Earl had harangued on the Uncertainty of Life etc. without one word of the deceased, the brethren, in a most solemn dismal posture, lifted up their hands

(2) *Dissenting Teachers were those who disagreed with belief in the teachings of The Church of England. They were quite often members of the English Protestant Church.*

Sig'd, and struck their aprons three times in Honour of the deceased".

James Anderson DD, author and compiler of what was the most important book on Freemasonry ever written, from which every Book of Constitutions in the world has descended; a close friend of Dr Desaguliers, a mover and shaker amongst Freemasons of that time, barely had a dozen brethren attend his funeral!

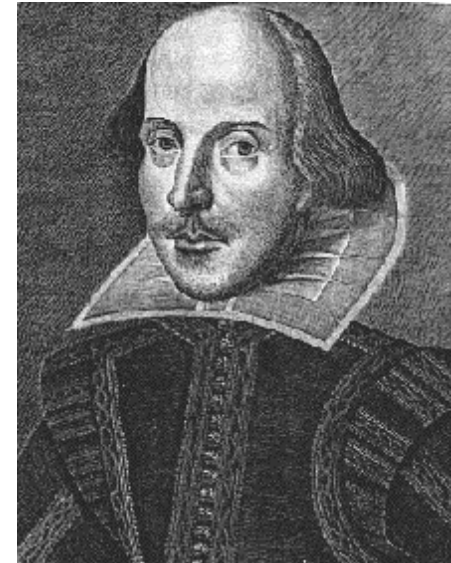
Strange?

Even Bro. Joshua Norton, who is mentioned elsewhere in this publication, and relatively unknown to the vast majority of Masons throughout the world, had 10 000 people At his funeral.

But.. James Anderson... a mere dozen?



Frontispiece of the First Book of Constitutions



Shakespeare



Bacon

"And whisper one another in the ear, and he that speaks doth grip the hearer's wrist" - King John Act 4 Scene 2.

"The plant that discovered the grave and thus revealed the murder of Polydorus" - Virgil Book III .

"If circumstances lead me, I will find where truth is hid, though it were hid indeed within the centre" - Hamlet Act 2 Scene 2.

And in fact these are only some of the direct references to Freemasonry that assiduous study of Shakespeare's plays will reveal

Now if I am correct in assuming that no-one would, in those days, have been able to make direct references to Masonic aspects and its ceremonies such as the quotations stated on the opposite page, **unless** he was in fact a Mason himself, then it follows that Shakespeare would have been a Freemason.

Additional support of this contention lies I believe in his childhood upbringing and the people with whom he and his family were associated.

Now, if Bacon was in fact the actual author of the plays and NOT Shakespeare, then we have no problem because Bacon was a Freemason, we are told. There is a very strong and large group of people throughout the world who do in fact believe that Bacon was the true author of the plays attributed to Shakespeare.

There is no absolute written evidence that either of these famous men were members of the Order and I am also not a follower of either camp as to the true authorship of the plays, so in fact I must consequently go along with the assertion that Shakespeare wrote the plays which were attributed to him and accordingly I must also support the possibility that he was indeed a Freemason.

THE SCALD MISERABLE MASONS

By Keith Stockley

Who were they? Where did they come from? Who were the organisers? Our knowledge of the Scald Miserable Masons is very sparse, but at least know what they did.

"For three megs a carcass to scran your Pannum Boxes, tickets can be had at all vantage points to view the Masonic procession. Vantage points are: The lodge in Brick Street, near Hyde Park Corner, the Barley Broth Women at St. Paul's Churchyard,, Smithfield Hospital gate, Nan Duck's in Black-Boy-Alley and Chick Lane.'

Thus ran the mocking invitation to the annual April procession of the Scald Miserable Masons; a pseudo-Masonic organisation which existed in the early 1700's—the earliest days of organised Freemasonry.

Londoners were well-used to seeing Masonic processions through the streets, but these were discontinued by Grand Lodge Regulation as a result of the mocking processions of the body known as Scald Miserable Masons.

William Hone in his *Every Day Book* for 1838, cites two examples of the parades held by the Scald Miserable Masons, one having taken place on 27 April 1742 outside Somerset House and the other on 18 April in an earlier year.

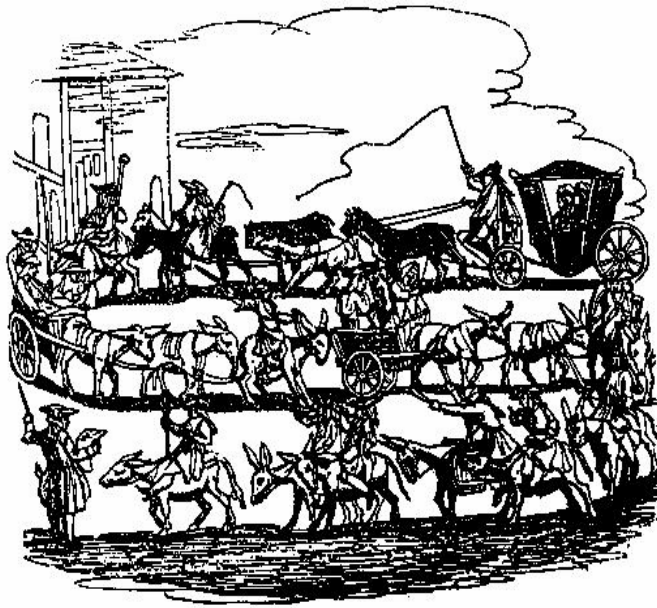
The parades were designed to mock the Freemasons with ragged dress, a mockery of the funeral of Hiram, the 'body' covered with a chimney sweep's stop cloth, accompanied by drunken 'brethren' and a makeshift band carrying a variety of unbelievable makeshift instruments.

The broadsheet issued for these parades described them as 'solemn and stately processions'.

This absurd farce which mocked the serious and popular processions of Freemasons was well organised and because of the size of the undertakings, the huge number of people involved, the expense and careful planning that went into each procession, the Scald Miserable Masons clearly had a very efficient, affluent and well organised infrastructure with well thought out plans and backed by influential and well-funded people.

No-one really knows who the shadowy organisers were, or what was their goal. Surely not merely to put an end to Masonic processions? The huge organisation necessary and the large amount of funding needed to set this up successfully must have had a more sinister purpose than frivolity.

The 'Solemn and Stately' procession.



enough to say the wrong thing. Thus it was that secrecy was a very strong bond. I am reminded of the bloody oaths that apparently applied in those days as a warning to any brother for revealing information about the craft.

I consequently feel confident in expressing the opinion that if anyone in those far off days had any knowledge whatsoever about Freemasonry, then that knowledge could only have been acquired by actually experiencing Freemasonry personally in his capacity as a brother. He certainly could not have acquired that knowledge by listening into casual gossip.

I suggest that it was highly unlikely that such knowledge could have been obtained other than by personal membership.

Accordingly I now ask that consideration be given to the following quotations from Shakespeare's plays.

"Now - whence came you?" - The Merry Wives of Windsor
Act 4 Scene 2

"Let's part the word" - Loves Labour Lost—Act 4 Scene 2

"You made good work, you and your apron men" - Curiolanus
Act 4 Scene 6

"Where is thy leathern apron and thy rule?" -Julius Caesar
Act 1 Scene 1

"I will, as 'twere a Brother of your Order." - Measure for Measure
Act 1 Scene 4

"Guard the door without! Let him not pass!" - Othello—
Act 1 Scene 4

"They never meet, but they do square" - A Midsummer's Night
Dream—Act 2 Scene 1

And in fact these are only some of the direct references to Freemasonry that assiduous study of Shakespeare's plays will reveal

WILLIAM SHAKESPEARE

By Keith Stockley

It is alleged that William Shakespeare who was born in 1564, was **NOT** a Freemason. This emphatic assertion is presumably based on the fact that no records of his membership have been found.

On the other hand, Francis Bacon who was born three years earlier in 1561, it is alleged **WAS** a Freemason even though there are also no written records of his membership. Admittedly, Bacon was a member of the Royal Society which was certainly founded by Freemasons as well as being organised along Masonic lines. (As a matter of interest, Francis Bacon was in fact Francis Tudor, the illegitimate son of the reigning Queen).

Both Bacon and Shakespeare were writers of great talent and will certainly have been acquainted.

It is accepted that in the days when the Shakespearean plays were written, printing was not unknown, BUT the ability to read was a very rare commodity indeed. The vast majority of people being illiterate were unable to read but in any event one simply could not go to the corner shop and buy a book on any subject, particularly Freemasonry. Neither would it have been possible to acquire Freemasonry's secrets or knowledge of its ceremonies by visiting the local tavern.

Even if Bacon and Shakespeare were good friends and often had a drink together, it would have been highly unlikely that the former would have divulged the fact of his membership or the craft's proceedings to his non-Masonic friend.

The Masonic Order, as it existed in those days, was therefore to all intents and purposes a secret organisation. In those turbulent and intolerant times, Freemasons, amongst others, would have been unwilling to exercise any public discord as to religious or political practices, or to express publicly their personal persuasions because one wrong word, one thoughtless action, could result in imprisonment or worse. If criminals were deported to the unknown world across the sea for merely stealing a loaf of bread to feed their family, what more severe a punishment would be meted out to those foolhardy

THE MYSTERY OF THE HITCHIN TILE

By Keith Stockley

Hitchin stands on the River Hiz and the Church of St Mary is on its banks and dates back to the turn of the 14th century. In 1901 while the church was undergoing restoration, a tile was found in a part of the church that had gone undisturbed since it had been originally built in the early 1300's.

A report in the *Hertfordshire express* in 1901 stated that the tile had been found in the South east corner of the inside of the tower, near the door that lead to the belfry staircase. The tile became known as the "St Mary's" or "Hitchin" tile.

The late Rev. Herbert Poole was a noted Masonic historian and his research won for him full membership of the Quatuor Coronati Lodge in 1923 so his view of the tile is important and due to his comments in fact its authenticity is accordingly of considerable Masonic importance.

Bro. Poole considered the design on the tile to represent the Hiram legend. Bearing in mind that the tile dates back to the early 1300's, such a statement even by a highly respected and experienced historian must surely be accompanied by a huge question mark?

The legend of Hiram Abiff first appears in a Masonic connection when Pritchard published his "Masonry Disected" exposé published in 1735. Anderson does not mention the Hiram legend in his first Book of Constitutions published in 1723, but does in fact introduce the legend in the second Book of Constitutions published in 1738 (as a result of Pritchard's exposé?).

Thus the Rev. Poole in stating his experienced opinion that the tile depicts Hiram Abiff and the tile dating back 4 centuries before Anderson and Pritchard, the good brother was surely laying on the line his entire reputation?

The tile depicts a man in early 14th century costume, standing between two pillars and appears to be wearing an apron. The design has been produced with a stamp suggesting that multiple copies were made.

THE CARVED STONES OF JERSEY

By Keith Stockley

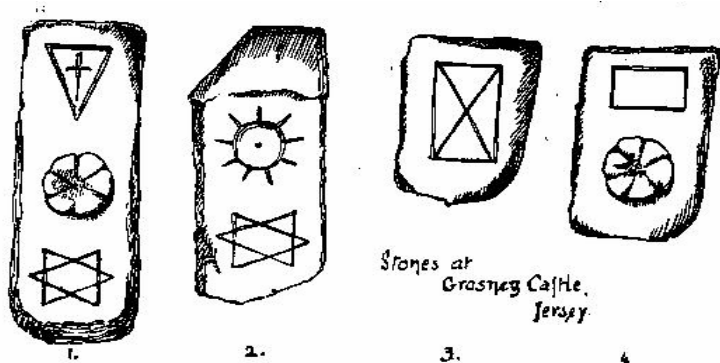
The late Bro. H M Godfray researched the British public records in London in the 13th century and found no reference to the Castle Grownes. This castle, even if its history is not known, is certainly of a very great age as is confirmed by the following extract from the Minutes of the proceedings of the Royal Commissioners Gardner and Hussey who were sent to Jersey in 1607.

“ Phillip de Carteret his Majesties Proculer against Phillip de Carteret Sr. of St. Owen foe keeping his Court upon the castle of Grownes.

The said Proculer allegeth on his Majesties behalf that the said Sr. of St Owen ought not to have kept his Court within said castle because it standeth upon his Majesties fee called Lestack which hath bin always in his Majesties possession and saith that because it was a castle therefore it is presumed to belong to his Majestie.”

It is clear that this was indeed a very ancient building. The local antiquarian society made extensive excavations in the early 1800's during which was discovered many unusual stones.

Bearing in mind the antiquity of the building which historians date to the 13th or 14th centuries, the carvings on these stones must surely prick the curiosity of any Freemason and these stones are shown below. It is hoped that whomever reads this in lodge will be able to reproduce these pictures for the benefit of the audience.



And also this man Jabal was called the father of shepherds. The Master of History says, and Beda de Imagine Mundi and the Polycronicon and many others more say, that he was the first that made partition of lands, in order that every man might know his own land and labour thereon for himself. And also he divided flocks of sheep, that every man might know his own sheep, and so we may say that he was the inventor of that science.

His brother Jubal or Tubal was the inventor of music and song, as Pythagoras states in Policonicon, and the same says Isodorus. In his Ethemolegius in the 6th book he says that he was the first founder of music and song, and of the organ and trumpet; and he discovered that science by the sound of the weights of his brother's, Tubal-Cain's, hammers.

And of a truth, as the Bible says, that is to say in the fourth chapter of Genesis, Lamech begat by his other wife Zillah, a son and a daughter, and their names Tubal Cain, that was the son, and the daughter was called Naamah. And according to the Policonicon, some men say that she was Noah's wife; but whether this be or not we will not affirm.

Ye must know that his son Tubal Cain was the founder of the smith's craft and of other handicrafts dealing with metals, such as iron, brass, gold and silver as some learned writers say; and his sister Naamah discovered the craft of weaving for before her time no cloth was wowven, but they span yarn and knit it and made such clothing as they could. And as this woman Naamah invented the craft of weaving it was called woman'-craft.”

still used today in every Book of Constitutions throughout the world, did indeed take cognisance of The Polycronicon and as we note the following last few paragraphs, Master Masons will recognise even more of its contents.

“ And now I will enter further into the matter. You must know that among all the crafts followed by man in this world, Masonry has the greatest renown and the largest share of this science of geometry, as is stated in history such as the Bible and the Master of History and in the Policronicon a well authenticated chronicle and in the history called Beda De Imagine Mundi and Isadorus Ethomoloegiarum Metehodius Episcopus and Martiris. And many others say that Masonry is the chief part of geometry and so methinks it may well be said, for it was first founded, as is stated in the Bible, in the first book of Genesis and the fourth chapter. And moreover all the learned authors above cited agree thereto, and some of them affirm it more openly and plainly, precisely as in Genesis in the Bible.

Before Noah's flood by direct male descent from Adam in the seventh generation, there lived a man called Lamech who had two wives called Adah and Zillah. By the first wife, Adah, he bega two sons, Jabal and Hubal. The elder son Jabal was the first man that ever discovered geometry and masonry, and he made houses and is called in the Bible the father of all men who dwell in tents or dwelling houses. And he was Cain's master mason and governor of the works when he built the city of Enoch which was the first city ever made and was built by Cain, Adam's son, who gave it to his own son Enoch, and give the city the name of his son and called it Enoch and now it is known as Ephraim. And at that place was the science of geometry and masonry first prosecuted and contrived as a science and as a handi craft. And so we may well say that it is the first cause and foundation of all crafts and sciences.

The stones are roughly hewn and vary from 2 feet to 3 feet in length and their heads, on which are the carvings, vary from 12 inches to 18 inches in length and from 9 inches to 12 inches in breadth.

Stone No. 1 has on it 3 carvings; at the top an incised triangle enclosing a dagger, in the centre a raised star or rose and at its foot an incised double triangle (Star of David).

Stone No. 2 has at the top, a nine pointed star and at the foot a double triangle (Star of David).

Stone No. 3 has simply a square with two diagonals crossing each other.

Stone No. 4 has at the top an incised square and in the centre a raised star or rose.

WHO WAS TITO ZADOK?

By Keith Stockley

I came across a reference to Tito Zadok in a very old book entitled "Confessions of a Square" written by the Rev. G Oliver DD and is described as the ' *Graphic display of the sayings and doings of eminent Free and Accepted Masons from the revival in 1717 by Dr. Desaguliers to the re-union in 1813 by their R.H. The Dukes of Kent and Sussex.*'

The book was written over 200 years ago and refers to the contents of the diaries of the author's father, a very famous Dr. Oliver in Masonic days gone past, so its contents are indeed ancient and give an insight on a 'word for word' eye-witness basis, of what actually went on and what was said at meetings of those days.

Amongst the rare and very valuable reports is one of Wor. Bro. Thomas Dunckerley, an extremely well-known Freemason of the day, who refers to the artisans working on KST as being ranged ' in separate lodges under Hiram Abiff, Tito Zadok and their fellows'.

Well we all know who Hiram Abiff was, but who is Tito Zadok? Further comments by Dunckerley indicate that Tito Zadok played a role in the rituals used by the lodges

No mention of the name appears any where else other than in the v.s.l. which tells us that Zadok was the Chief Priest of the temple. Brethren are aware that one of the two important pillars at the entrance to the Temple was named after Jachin the assistant Chief Priest. Surely a pillar would have been named after the Chief Priest rather than his assistant?

He was undoubtedly held in high regard in the days of KST and well thought of by the King himself, but nowhere can he be found in Masonic ritual. I have an idea he may appear in one or more of the cryptic degrees with which I am not conversant.

I gather from some of my research that Jachin may have been his grand son.

In Ezekiah Chapter 40 V 45, we find the following words of God, in

numbers, to reckon and to make accounts.

The fifth is geometry, which teaches us all about mensuration, measures and weights, of all kinds of handicrafts.

The sixth is music, and that teaches the art of singing by notation for the voice, on the organ, trumpet and harp, and of all things pertaining thereto.

The seventh is astronomy, which teaches us the course of the sun and of the moon and of the stars and planets of heaven.

Our intent is to treat chiefly of the first foundation of geometry and who were the founders thereof. As I said before, there are seven liberal sciences, that is to say seven sciences or crafts that are free in themselves, the which seven exist only through geometry, and geometry may be described as earth-mensuration, for geometry is derived from geo, which in Greek is "earth" and metrona or measure. Thus is the word geometry compounded and signifies the measure of the earth.

Marvel not because I said that all sciences exist only through the science of geometry. For there is no art or handicraft wrought by man's hands that is not wrought by geometry which is a chief factor (notabulle cause) thereof. For if a man work with his hands he employs some sort of tool, and there is no instrument of any material in this world which is not formed of some sort of earth (ore) and to earth it will return. And there is no instrument or tool to work with that has not some proportion, more or less,. And proportion is measure, and the instrument or tool, is earth. And geometry is earth-mensuration, therefore, I affirm that all men live by geometry. For all men here to this world live by the labour of their hands.

Many more proofs could I give you that geometry is the science by which all reasoning men live, but I refrain at this time because the writing of it were a long process."

By this time I am sure that many readers and listeners will start to become bored at this long dissertation, but I can assure you that the author of the very first Book of Constitutions, much of which is

THE POLYCRONICON

By Keith Stockley

Written by a monk, Ranulf Highen, who died in 1500, how do you think this chronicle with an almost unpronounceable name, is connected with Masonic history?

The Polycronicon was published by William Caxton in 1482 from a translation into English by John Trevisa . It is considered to be the first history of the world printed in English. Some of the significant “first appearances in English” include the first printing of Biblical history, the first history of Rome, the first history of Greece, including Alexander the Great and some of the earliest references to, and discussions of, the great philosophers and thinkers such as Homer, Plato, Aristotle and Euclid.

Dr John Anderson, in his first Book of Constitutions, makes direct reference to the Polycronicon and one of Freemasonry’s oldest documents, the Cooke Manuscript, used it as a source.

I now relate a transcript of that part of the chronicle which all Master Masons will recognise.

“How, and in what manner, this worthy science of geometry took its rise, I will tell you, as I said before. You must know that there are seven liberal sciences from which seven, all other sciences and crafts in the world sprung; but especially is geometry the first cause of all the other sciences, whatsoever they be.

These seven sciences are as follows:

The first, which is called the foundation of all science, is grammar, which teacheth to write and speak correctly.

The second is rhetoric, which teaches us to speak elegantly.

The third is dialectic, which teaches us to discern the true from the false, and it is usually called art or sophistry (logic).

The fourth is arithmetic, which instructs us in the science of

“ The room facing south is for the priests who have charge of the temple and the room facing north is for the priests who have charge of the altar. These are the sons of Zadok who are the only Levites who may draw near to the LORD to minister before him.”



THE FRENCH RESISTANCE

Taken from the Philalathes Society Magazine—Issue May 1946

The first group of the Resistance during World war II was founded by five Freemasons. This body - the "Resistance" - soon merged with "Liberation".

The organization thus formed succeeded in contacting London after ascertaining that there were Masons in the London Broadcasting station. The broadcasts from this station always began with the motto " Liberty, Equality, Fraternity".

One of the founders Masonic Bro. Roig, succeeded in contacting London through Englishmen who escaped and facilitated apparently by a visit from a Canadian pilot.

Unfortunately Bro. Roig was arrested and imprisoned at Fresnes. He was shot ten weeks later. However, the work was well under way. New brethren joined the movement and the organization took the name of C.A.M. (English meaning—Masonic Action Committee).

This committee worked as both a patriotic as well as a Masonic Organization. The Patriotic section chose for its name "*Patrium Recuperare*" and had a paper "The New Republic".

Valuable information on the location of troops and the sites of the ramps from which the V 1 bombs were launched, as well as the memoirs of Paul Reynaud,⁽¹⁾ were sent to London.

One brother succeeded in joining General de Gaulle at Algiers.

Information was furnished concerning the German counter-espionage.

Work was done towards the organization of a secret army in Paris and shelter was given to numerous escapees and parachutists.

(1) *Paul Reynaud—Prime Minister of France—elected 21 March 1940. Militant opposition to Germany. Born 1878 died 1966.*



Scrutiny of the volume entitled "One Hundred Years of Freemasonry in California" reveals no more information than what I have already mentioned.

Further enquiries revealed that the cemetery where he was buried was closed and all those who had been interred there were moved to other resting places. Once again, records from this source were non-existent.

Purely as an after-thought, Bro. Dr John Anderson the author of the first Book of Constitutions which was published in 1723, was apart from being the writer of the Rules, Regulations and the ceremonies of the Craft that still apply even today 300 years later, was also an extremely well-known Freemason of the day and was close friends with the 3rd Grand Master of the Grand Lodge of England, Dr. Desaguliers and other Grand Lodge Officers as well as being a familiar and welcome figure at many lodges. YET when Dr Anderson died, only 12 people attended his funeral WHEREAS when Joshua Norton was buried, over

10 000 people attended his funeral. On the one hand, a Freemason unknown outside his home town was laid to rest by over 10 000 people and on the other one of the most famous Freemasons of his day could only muster a mere dozen!

Joshua Abraham Norton was born in London, but his parents emigrated to South Africa where they became successful shop keepers, so much so that when Joshua Norton arrived in the USA he had \$400 000 with him.

Most of this wealth he lost as a result of poor investments on the Stock Exchange.

I include him in this publication because he was undoubtedly a mystery man of Freemasonry.

He was certainly a quaint and well-known character in San Francisco whose proclamations included the banning of Abraham Lincoln, the abolishing of the Democratic and Republican parties and the first man to urge the establishment of the League of Nations in the interests of world peace.

He was a familiar figure on the streets of San Francisco, dressed in his "emperor's" uniform, walking his two dogs. He made his own money which was accepted by the local shops and bars in payment for his purchases.

Considerable research was undertaken to uncover the Masonic history of Bro. Norton other than the newspaper reports referred to above all of which indicated that he was buried in the Masonic cemetery. It is regrettable that I must report that very little emerged from this lengthy and complex enquiry.

It is known that he was a member of The Occidental Lodge of San Francisco No. 22, that he occasionally used the Masonic Hall to sleep in and that the lodge actually helped him financially by paying his rent from time to time. It also appears that his lodge eventually "excluded" him for non-payment of dues. This last apparent fact somehow seems out of keeping with the lodge's former actions.

The Occidental Lodge No. 22 consolidated with Lodge California No. 1 a lodge which is still active today. Unfortunately the old lodge records were destroyed in the 1906 earthquake and fire and the Grand Lodge of California also has no records.

THE FOUNDATIONS OF A MASON

By ANON

The newly initiated brother is placed in the N.E. Corner of the lodge and he is told that he stands to all external appearances, a just and upright man and a mason and upon the foundation laid this day may he raise a superstructure perfect in all its parts. All too often the building that we started on this occasion is never completed and in most cases hardly out of the ground. The reason being that he cannot complete the work by himself, and needs the assistance of more experienced workmen.

While he is standing in this corner of the lodge two significant points are mentioned to him. First he is told if he had any money or metallic substance on his person he would have to start the ceremony over from the beginning; secondly he is asked for charity.

The impression the candidate has at this moment is that of being asked for money, but Masonic charity goes beyond that. The universal charity of a mason is the charity of his heart and of his love

Within the compass of his mind, he measures and draws the square of his conduct, and within that square, having honestly provided for his own household, he forms his little angles of benevolence and charity to the distressed of all communities.

He visits the sick and the infirm, the fatherless and the widow, not out of idle curiosity, but from the impulse of a loving heart, by a kind word, and a helping hand, he keeps himself unspotted from the evil of the world. This is true Masonic charity, and the conduct of every true mason.

As Masonic charity is charity of the heart; he thinks no evil of his brother; he cherishes no designs against him. It is charity of the tongue also; he speaks no evil; bears no false witness; defames no character; blasts no reputation, he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay.

Also it is charity of the hand; he anticipates his brother's wants, he

Finds the one in need, feeds the hungry, helps the sick and perhaps also to the very mind he ought to instruct to build a temple perfect in all its parts.

Thus the heart, the tongue, the hand and the mind of the really free and accepted Mason are warmly engaged and diligently exercised in all those grand principles of Masonic charity.

While we go to great pains to insure that the candidate is divested of all money and metallic substances so as to impress upon his mind that in a Masonic lodge all men are considered equal and no consideration is made on account of worldly possessions, is this the only reason that all money and metallic substances are removed from his person?

There is another symbolic reason for this preparation, for at the time of the building of the Temple, there was a peculiar pollution attached to the contamination of metal tools. TGAOTU speaking of the construction of an altar, commands that it be made of earth or rough stones; observing that if metal tools were used in the fabrication, it would be polluted. In like manner the Temple of Solomon was built without the noise of metallic tools, the stones being hewn in the quarry, there carved, marked and numbered; the timber felled in the forest of Lebanon and there carved, marked and numbered also. They were then floated down to Joppa and from thence conveyed upon wooden carriages to Mount Moriah and there set up with wooden mauls made for that purpose; so that there was no sounds of axe, hammer or metal tool throughout the whole building, for fear that the temple should be polluted.

The candidate is about to start building a Temple for his soul, and he has been prepared as the well wrought materials of the Temple, and brought into the lodge without the pollution of metallic substance, only now can he braise a superstructure perfect in all its parts, honourable to the builder.

LE ROI EST MORT

by Keith Stockley

This is one of the headlines that featured in the San Francisco Chronicle on 9 January 1880.

The opening paragraph reads “*Last night at 8.15 p.m. Joshua Norton, universally known, and known almost only as Emperor Norton, died suddenly in this city. The similar death of the first citizen of San Francisco, or the highest municipal officer of the city, would not have caused so general a sensation as that of the harmless old man whose monomania never distorted at least a heart which was wholesome and hardly affected a mind which had once been the shrewdest, other than in the method of his sovereignty of the United States and Protectorate of Mexico*”.

Headlines from another newspaper, The Morning Call, include the following:

9 January 1880

Norton the First, by the grace of God, Emperor of the United States and Protector of Mexico, departed this life”

10 January 1880

“Norton I was buried today at the Masonic cemetery. The funeral cortege was two miles long. 10 000 people turned out for the funeral.”

His famous declaration which created the office of Emperor of the United States of America was made on the 17 September 1869, reads as follows:

“At the pre-emptory request of a large majority of the citizens of these United States, I Joshua Norton, formerly of Algoa Bay, Cape of Good Hope, and now for the last nine years and ten months past of San Francisco, California, declare and proclaim myself the Emperor of these United States.”

LEWIS: The French word “Levees” meaning sprouts refers. In the old language spoken in England the letter “v” was pronounced like a “w” . Sprouts as a term meaning an off-shoot—a son? Possible!

ABIFF: There is a French word “biffer” meaning to eliminate, thus Robinson asserts the name Hiram Abiff simply means “Hiram who was eliminated”. Most assiduous students of Freemasonry who have ventured into the realm of Hiram Abiff will have agreed with the conclusion that “abiff” is in fact not a surname at all, certainly not as we know surnames, and was in fact a term of respect much in the way that “Sir” in English is used with a knight of the land, so that Hiram Abiff meant basically Hiram the Master.

In summary, I suggest that these special words in Freemasonry are not so easily explained and that considerably more research needs to be undertaken before we can say with any degree of certainty what their meaning really is.

THE TAU CROSS

By ANON

In the 3rd ritual the course followed by Hiram Abiff in his attempt to escape, forms a cross—a TAU cross. What is its significance?

The TAU cross play an important part in Masonic ceremonies and is represented by the three crosses found on the apron of the Worshipful Master of a lodge.

It symbolises the creative power in God and man. As such it implies rulership and authority and in the case of the Master it implies that inherent creative power within him of calling the lodge out of nothingness into existence.

This is its nobler side, but the lesson to be drawn from its other interpretation is just as important. Here it stands for the animal passion in man which must be trampled underfoot if the Soul is to progress toward the light.

The Tau Cross is a cross in the form of the Greek T. It was among the ancients a hieroglyphic of eternal life. It was the form of a Nilometer, or measure of the Nile, used to ascertain the height of the inundation upon which the prosperity of the country and the life of the inhabitants depended.

It was a favourite symbol of the Egyptians and was to be seen in all their Temples, very often held in the hands of their deities or suspended from their necks. In the initiation in the Hindustan Mysteries, the Tau Cross was marked upon the body of the candidate as a sign that he was set apart for the sacred mysteries.

The same mark was familiar to the ancient Hebrews for, in the vision of Ezekiel, it is alluded to “*Go through the midst of the city and set a mark upon the foreheads of the men that sigh and that cry, for all the abominations that be done in the midst thereof.*”

This mark was to distinguish them as persons to be saved on account of their sorrow for sin, from those who as idolators, were to be slain, and its form was that of the Hebrew letter Tau which in

The ancient Phoenician alphabet and on the coins of the Maccabees, has the shape of a cross.

Among the Druids it was the custom to consecrate a tree by cutting the form of a Tau Cross on its bark. In ancient times it was set as a mark on those who had been acquitted by their judges and by military commanders on such of their soldiers who had escaped unhurt from battle, and hence it was considered to be an emblem of life.

Finally, we observe that the Tau is the last letter of the Hebrew alphabet as the Aleph is the first, and that the Tau assumes in the ancient Phoenician and Samaritan alphabets the form of the cross; and we see another consecration of this symbol in the expression "I am the Alpha and the Omega, the beginning and the End", which spoken in the Hebrew language would be, "I am the Aleph and the Tau".

It is not surprising that the Tau Cross has been adopted as one of the symbols of Freemasonry and that in the form of the Triple Tau it constitutes the most sacred emblem of the Royal Arch, symbolising the fact that the possessors of that degree are consecrated and separated, or set apart as the recipients of a sublime but hidden wisdom.

Amongst other things he suggests that Masonry's peculiar words actually find their origin in the Normandic French, the language of the Templars, and consequently if the origin of speculative Freemasonry does in fact find its source in the Templars, then it might possibly be no surprise that the Knights introduced these special words to the Craft.

Although I will be more specific on Bro. Robinson's conclusions shortly, I believe that I should firstly comment on the subject of the Knights Templar. It is common knowledge that when the Templars were persecuted by King Phillip Le Bel of France, many of them escaped by fleeing to Scotland and if they did indeed infiltrate Freemasonry and introduced some of their ideas such as, for example, when they held a meeting, a knight with a drawn sword was stationed outside the door of the meeting place to keep out all intruders, surely by the time my Old Scots Language book published in 1858, the special words they used (e.g. Lewis) would have been equally as common knowledge as the word "cowan"? Why then do these words not appear in my lexicon?

Bro. Robinson suggests the following. I have omitted many of the words that either I believe he is truly stretching to prove his theory or where such words are inappropriate at this time, as referring to higher degrees.

TYLER: The English word tailor derives from the French word "tailleur" meaning to cut. This derivation is reasonably logical and is only one of the many French words that have become a part of the everyday English language. Why not then the word "tyler" as a derivation of the same French word 'tailleur' meaning to cut? It doesn't take much imagination to go from tailleur to tyler just as it takes hardly any imagination to go from the word tailleur to tailor.

COWAN: In the Normandic French is a word "couenne" (pronounced koo-wahn) which means an ignormaus or bumpkin (?? Unskilled labourer = the Scots meaning of the word being an inexperienced apprentice)

DUE GUARD: There is a French term meaning a protective gesture " geste du garde" which in common parlance became shortened to "du gard".

MYSTERY IN LANGUAGE

By Keith Stockley

There have been many attempts to explain those particular words which are peculiarly Masonic and which really have no place anywhere else. Most of these attempts have been along logical lines such as, for example, "The Tyler". Note the spelling! Of course in ye Olde English, the letter "i" was often represented by the letter "y" so perhaps the spelling is not that significant? Apparently, the word from which the researchers tell us our Tyler came from, derives from an olde English word meaning to cover.

I also own a somewhat ancient book entitled "The Old Scots Tongue" and which is a reprint of the Clieshbotham the Younger Handbook of the Scottish Language dated 1858 in which the word Tyler does not appear at all.

However, the word "cowan" does in fact appear in this book and the definition given is "a term applied to one not initiated into the mysteries of Masonry", a "fishing boat" and for the word "lewis" it says "leaves". Although leaves suggests the possibility of a 'son' it is probably stretching things a little to come to this conclusion.

After all, in many lodges throughout the world a "lewis" apart from being the son of a Freemason, is represented by a triangular shaped instrument used for lifting heavy objects which is certainly a far cry from being the son of a Mason.

Clearly the meaning of these special words was not too clear to the old Scots and as Freemasonry has a "time immemorial" tradition in Scotland, it would certainly be thought that if any logical meaning could be applied to Masonry's special words, one would expect to find such meaning in the olde Scots language.

The origin and meaning of Masonry's peculiar words is I suggest as big a mystery as the origin of the craft itself.

In his book "Born in Blood", the late John J Robinson who died a Freemason but who was not on the square when he wrote the book, suggests that maybe the connection with speculative Masonry and the Knights Templar is in fact more tangible and real than many would like to believe.

OPERATIVE MASONRY

By ANON—edited by Keith Stockley

The oldest surviving Masonic document is the Regius Manuscript (sometimes referred to as the Halliwell Ms. and so called after its discoverer). This manuscript (which is seriously considered to have been copied from an earlier document) is dated from around 1390 A.D.

At this time all masons were operative, that is to say they were workers engaged in the construction of buildings out of stone. There were many kinds of masons such as hewers, layers and setters, but evidence indicates that those who were called free-masons were builders of an advanced type.

It was these freemasons who, under the control of a Master mason, supervised and erected the great cathedrals and castles in the Gothic style of architecture throughout Europe and Britain in the Middle Ages.

The operative masons not only cut and dressed the stones in the quarries, but constructed the walls, set the pillars and arches, laid the floors and carved the decorations. They were also responsible for the beautiful artwork and the creation of the sculptures that are featured in many of these structures.

The freemasons were the artists of their age and were organisers of labour on a grand scale. Many of their great Gothic works are still standing.

The hierarchy of the trades or crafts was very strict. In medieval times, masonry was one of the highest skilled trades available. Its training took many years to complete and its skills were jealously guarded secrets. To join this exclusive group a boy, sound in body, keen of mind and of good reputation, was accepted at an age between 10 and 15 years and apprenticed to a skilled mason for a period of 7 to 10 years.

The mason taught the apprentice both the theory and practice of the craft. After he had served a probationary period, and shown signs of his fitness, the apprentice's name was entered into the books of the lodge after which he was generally called an Entered

He thus received a thorough grounding in moral duties, in the practice of charity and in his duties towards his master and his fellow employees.

At the end of his apprenticeship the youth was required to submit to an exacting test of his proficiency, including his work skills and his responsibilities. His conduct was reported upon and he was finally set to prove his skills by producing a special example, sometimes called a master's piece.

Having successfully passed these tests he then stood as an equal in duties, rights and privileges with the other masons and was called a Fellow of the Craft. To all intents and purposes he had now mastered the theories, practices, strict rules of conduct and the secrets and tools of his trade.

When a number of Freemasons worked together on one of the great buildings of the Middle Ages, they organised themselves into a lodge to enable them to properly control and organise the work to be accomplished. This lodge was governed by an expert mason called the Master Mason. On larger structures he would be assisted by others, called wardens.

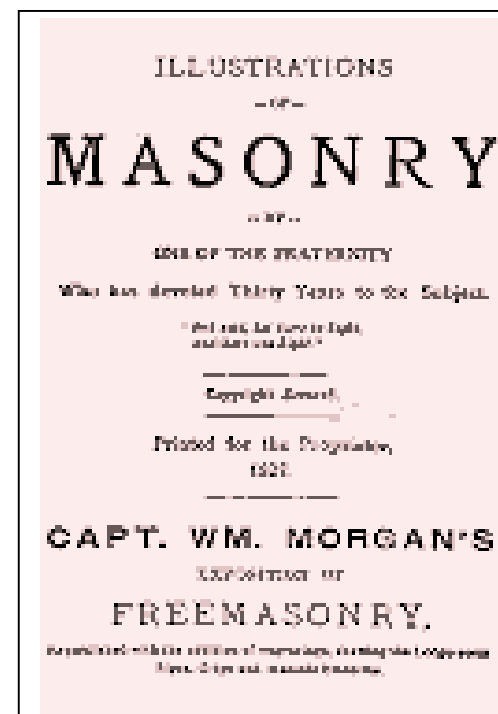
The lodge would have its equivalent of a Secretary or scribe to keep the books and a Treasurer to disburse and keep lodge funds. It also had a charity chest containing monies contributed by the masons for the dispensation of relief to members in sickness or distress and to assist widows and orphans of deceased members.

It is not generally known that one of the great and growing pseudo Masonic organisations in the world today is that of the "operatives". The organisation's full name is "Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Brick layers" and the second of the three international Grand Masters actually lives in St Ives and is a member of Lodge Brundah Endeavour.

The pressure was so strong that withdrawals by individuals and lodges were numerous. In 1827, the Grand Lodge of New York was represented by 227 lodges. In 1835 only 41 remained. Every lodge in the State of Vermont handed back its charter or became dormant and this was the case with most of the other States.

Thus the zeal of a handful of brethren believing that an exposure of Masonic proceedings would destroy the Order and hoping to save it by removing a traitor from the camp, actually brought the Order to the brink of extinction. Captain William Morgan could not have hoped for a better result!

Now, 100 years later, the world has forgotten but Freemasonry hasn't!



But what elements for scandal! William Morgan was about to publish a Masonic exposé. Masons had been convicted of abducting him. A body had been found identified as Morgan. John Whitney on his death bed related what actually happened in that Morgan had accepted a sizeable sum of money as a bribe to disappear and the Masons involved in his "abduction" had only facilitated his removal to Canada.

Another involved party by the name of Thurlow Weed also stated that he had received a death bed confession from John Whitney and that this confession related how Morgan had been murdered, bound in chains and taken in a boat to the centre of the river where he was dumped over board..

It is difficult I believe for us now to envisage the extent of the negative impact that this story created.. The fame or infamy of the affair spread all over the country and an anti-Masonic sentiment spread like wild fire. Meetings were held, the Order was denounced by both press and pulpit, an anti-Masonic newspaper was started and in general, feelings were whipped to a very high pitch. Freemasons became synonymous with murderers and kidnappers.

Gould in his "History of Freemasonry" epitomises the spirit of the time : *"This country has seen fierce and bitter political contests, but no other has approached the bitterness of this campaign against the Masons. No Society, civil, military or religious, escaped its influence. No relation of family or friends was a barrier to it. The hatred of Masonry was carried everywhere, and there was no retreat so sacred that it did not enter. Not only were teachers and pastors driven from their stations, but the children of Masons were excluded from the schools and members from their churches. The sacrament was refused to Masons by formal vote of the church, for no other offence than their Masonic connection.*

Families were divided. Brother was arrayed against brother, father against son and even wives against their husbands. Desperate efforts were made to take away chartered rights from Masonic Corporations and to pass laws that would prevent Masons from holding their meetings and performing their ceremonies."

NON OPERATIVE OR ACCEPTED AND SPECULATIVE MASON

By ANON , edited by Keith Stockley

The operative period of the Masonic fraternity flourished from the 11th to the 15th century. The 16th century saw the rise of the Reformation in Europe and the Gothic style of architecture became less prevalent. Social conditions and laws altered considerably. These factors, coupled with the Great Plague and the Great Fire of London, as well as the introduction of bricks instead of stone, brought about a decline in operative masonry.

This decline was so great that by the late 17th century, freemasons became so few that only a small; number of lodges remained.

During this period, referred to by Masonic historians as the Transition Period, a number of important citizens commenced taking an active interest in the ancient customs of the craft and although they were not operative masons, they were admitted into lodges. Because of the circumstances of their joining the craft, they were called "accepted" masons.

At first the number of "accepted" masons was small, but by the early part of the 18th century they outnumbered the operatives and exerted a great deal of influence on the expansion of Freemasonry and on its principles of fellowship and charitable pursuits.

On St. John the Baptist's Day, 24th June 1717, four old lodges in London and Westminster met and organized governing body that they called the Grand Lodge. This Grand Lodge gradually took control of all lodges meeting in England.

The word "speculative" now became linked with the word "accepted", speculative meaning masonry in a symbolic sense. The two original grades of masonry were organized into the three degrees with which we are all familiar.

In 1723, the Grand Lodge approved a Constitution and was soon chartering lodges in England and its colonies.

THE ORIGIN OF THE TRACING BOARDS

By ANON—edited by Keith Stockley

The earliest reference to Tracing Boards appears to be the Minutes of a meeting of the Old King's Arms Lodge No. 28, London, dated 1st December 1735.

The Minutes read”..... The lodge resolved....that the Foot Cloth made use of at the initiation of new members should be defaced. The Lodge was 10 years old in 1735 and the Foot Cloth must have been worn out.

The Tracing Board or “Floor Cloth” evolved from the early custom of drawing on the floor of the Lodge Room, a collection of symbols relevant to particular degrees. Originally it was the Tyler's duty to draw the designs in chalk and charcoal and it was the candidate's duty at the conclusion of the ceremony, to wash out the design with “mop and pail”.

Later the designs were drawn on painted on “floor cloths” for more permanent usage and the collected symbols became the basis for the speculative interpretation of the ceremonies and these were eventually standardised as the lectures on the tracing boards.

As to the significance of the Tracing Boards, in the course of time the “lodge Board” became “the Lodge” and acquired a quality of sanctity.

“The Lodges stand on Holy ground” and none were allowed to stand or walk on it, hence the tradition of “squaring the lodge” by walking around the floor covering.

It became common knowledge that he intended to publish a book in the form of an exposé of Masonic ritual, secrets and procedures and on 13 March 1826, despite considerable opposition to it, he entered into a contract to publish the book, the contract being with three men namely David C Miller, and EAF for 20 years, whose advancement had been stopped for just cause which was undoubtedly a cause for resentment against the fraternity, John Davids, who was Morgan's landlord and Russell Dyer of whom little is known. Morgan boasted in bars and on the street of the progress he was making with the book and the more he bragged the higher ran the feeling against him and a determination was engendered that the exposé should never appear.

Feelings ran high and matters came to a head in September 1826 when Morgan was arrested for the theft of a shirt and tie. Of this he was acquitted, but was immediately re-arrested for failure to pay a debt of \$2.68 and jailed.

After one day behind bars someone paid the debt and when he was released Morgan left in a coach attended by several men, apparently not of his own free will. It is said that he was taken to Fort Niagara and there confined in an unused magazine and then he disappeared, never to be seen again.

Enemies of Freemasonry said that Morgan had been kidnapped and murdered to prevent the publication of his exposé.

It was very difficult to discover that freemasons were involved in Morgan's 125 mile journey to Fort Niagara yet three members of the Order, Chesebro, Lawson and Sawyer, pleaded guilty to conspiracy “to seize and secrete” Morgan and together with Eli Bruce, the Sheriff, and John Whitney, served terms in prison for the offence.

Murder could not be proven, for no body was ever found. A body which did not fit the description of Morgan, was found in October 1827 washed ashore forty miles below Fort Niagara, but was identified by Morgan's widow as being that of her husband. Three inquests in all were held at the end of which it was decided that the body was not that of Morgan .

WILLIAM MORGAN

By Keith Stockley

To most, if not all, Freemasons in the United States, the name of William Morgan will conjure up some form of story although to the remainder of the Masonic world he remains unknown.

It is not my intention to repeat the many stories, myths and rumours that surround Captain William Morgan, but merely to recount in abridged form, the circumstances in which he was the leading character, circumstances that resulted in the almost annihilation of Freemasonry in America.

Whether he was ever a Freemason at all remains doubtful as no record of his raising or of his lodge membership has ever been found. After the disastrous results of what happened who would blame a lodge for erasing every reference to him in its records? It was certainly not the first time that such action had been taken by a lodge (Benedict Arnold's lodge took this action when it was learned that he had defected to the British).

Maybe perhaps he was never a Mason at all? It is alleged that he did at one time receive Masonic charity which may perhaps be an indication that he was in fact a member?

It is, however, a recorded fact that he was received into the Royal Arch in Western Star Chapter RAM No., 33 of LeRoy, New York. If he was not a Master Mason then he could only have infiltrated this Order in the same way he apparently did when he lied his way into a Lodge in Rochester, however, apart from this reference to membership in the Royal Arch, there is no evidence of his Masonic membership.

In any event, he did indeed visit lodges, made Masonic speeches, took part in ritual work, but ultimately the regularity of his membership was questioned and he was excluded from some activities and this created within him an enmity of the craft. (It did cross my mind that to be "excluded" you must first be "included?")

THE ROYAL SOCIETY- A SECRET MASONIC LODGE?

By Keith Stockley

There is no doubt that many Freemasons prominent in scientific and cultural circles of the day, were amongst the founders of the Royal Society, perhaps all of them were.

In his book "The Invisible College", author and historian Robert Lomas sets out to prove that the Society was indeed started by Freemasons and established according to Masonic principles.

It is also very likely that initially, with the political and religious intolerance that was prevalent at that time, that the Royal Society was kept a secret until one of its founders, Sir Robert Moray (a prominent Scottish Freemason), succeeded in obtaining the open support and approval of the king (Charles II) .

It is believed that prior to its actual formation, a nucleus had been in existence for several years. As early as 1645 weekly meetings were being held in London by worthy persons who were interested in natural philosophy and other areas of human learning and it appears that there is little doubt that these worthy individuals were in fact the self-same group that established what John Boyle described as "The Invisible College".

The names of its founders, who attended the meeting on 28 November 1660, at which it was decided to establish a "College for the promoting of Physico-Mathematicall Experimentall Learning" were Lord Boucher, Robert Boyle, Sir Robert Moray, Sir Christopher Wren, Sir Paul Nielle, Dr John Wilkins and Messrs Petty, Ball, Rooke and Hill all of whom are considered to have been Freemasons.

The Royal Society was to attract to its membership only outstanding men in various fields of learning, science and discovery and included Captain Cook, John Dryden, Elias Ashmole, Sir Isaac Newton, Francis Bacon and Benjamin Franklin all of whom were Freemasons.

I believe that the very nature and substance of Freemasonry

influenced many, if not all, of the organisations that were established from the 1600's onwards and which had as their objective the betterment of mankind.

I also have the firm conviction that the founders of such organisations were in all likelihood Freemasons themselves and as such would introduce much of the principles of the Order.

It is my belief that the Royal Society was born in secrecy many years before it emerged officially into the light and was significantly influenced by the Craft.



Gresham College, London
The Royal Society's First home

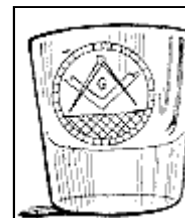
Thus are the three different actions which they observe in drinking, distinguished in the first, they lay their hands on their bowls, in the second they hold them out as it were to present arms and in the third they all drink.

In drinking they all keep their eyes upon the Grand Master in order to perform the exercise together, and when they have drank they hold their bowls out before them, point, then lay them on the left breast, and afterwards on the right breast and this is done three times. They then lay their bowls upon the table, strike their hands together three times and each member cries out three times "Vivat".

Their drinking in this manner makes the prettiest sight imaginable and it may be said to the praise of the Freemasons that there is no military school in which the exercise is performed with greater exactness.

Let the assembly be ever so numerous, the motion of one is always for the motion of all the rest; no one is ever seen to be behind hand and as soon as the word of command is given, the exercise is performed with a uniformity that resembles enchantment.

The noise that is heard when they lay their bowls upon the table is very considerable but not confused. 'Tis but one single stroke, but it is strong enough to break any vessel not made of solid metal. If any one failed in the exercise they would begin again, but they would not fill their bowls a-new. This happens but seldom, but it happens sometimes. Such blunders are generally committed by members newly received who are not accustomed to the exercise."



Ancient Masonic Firing Glass

From the book
"Drinking Vessels of Bygone Days"
By
G J Monson-Fitzjohn B.Sc. F.R. Hist.S

MASONIC FIRE

Taken from "A Master Key to Freemasonry" 1760

In its original form this article is written in ye olde English, and requires a lot of patience to convert it into a language we all understand. So as not to lose the flavour of the written word I will quote verbatim from the section on Masonic Fire, although the spelling has been modernised.

"When they sit down to the table, the Master is seated in the first place on the East side. The first and second assistants are seated opposite him on the West side. If 'tis the day of a reception, the candidates have the honourable place, that is to say they are seated on the left and right of the Master.

The Master, the two assistants, the Secretary and the Treasurer of the Order wear about their necks a blue ribbon on a triangular figure. By the Master's ribbon hang a rule and compass, which should be made of gold, or at least gilt. The assistants and the other officers carry the compass alone.

The candles that are placed upon the tables must always be placed in the form of a triangle: nay, there are many lodges in which the candlesticks are of a triangular figure. They are usually made of wood, and carved with allegorical figures alluding to Freemasonry, however, this is not universally observed.

Upon the table are always placed, three, five, seven or nine dishes. When the whole company are seated, everybody is at liberty to all for his bottle. All the terms they make use of in drinking are borrowed from artillery. The bottle they call a barrel, water and wine they call powder, with this difference, they call the former white and the latter red.

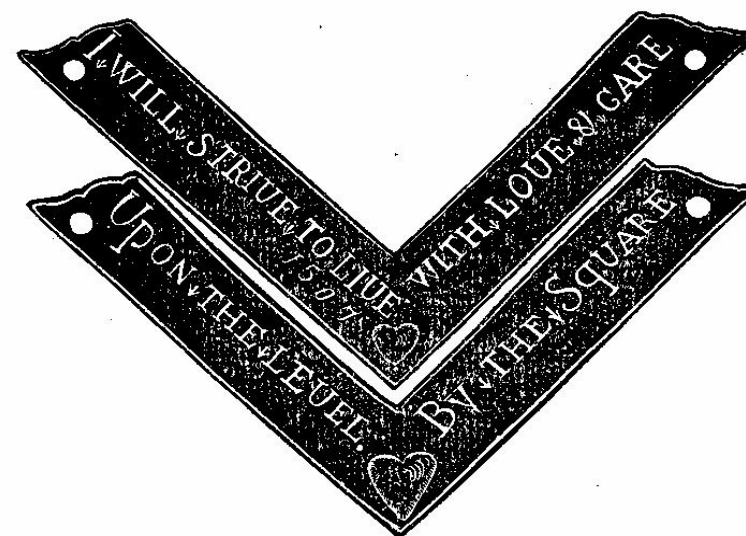
The exercise observed in drinking does not allow them to make use of glasses. Their glasses would be broke whenever they drink. They make use of bowls, which they call cannons. When they drink in ceremony they use this expression: "Give us powder", everybody rises and then the Grand Master says "Charge". They thereupon fill their bowls and then the Grand Master says "Handle your arms...Fire!".

THE BAAL'S BRIDGE INSCRIPTION

By Keith Stockley

How old is Freemasonry? The answer to this question is hidden in the mists of time, however, in 1860 in Limerick, Ireland, at the rebuilding of Baal's Bridge over the River Shannon, a small brass plate was found bearing the following inscription:

*"I will serve to live with love and care
Upon the level, by the square."*



THE BAAL'S BRIDGE SQUARE

The plate has engraved on it the date 1507.

In 1507 the majority of people were still illiterate although one must accept that literacy must have been an essential asset to the Master of the building trade, after all he had to read and understand drawings, have a knowledge of measurement and geometry and the educated skill of interpretation. Thus the Master Masons of those times no doubt were able to both read and write.

The correctness and meaning of the wording on this plate cannot be doubted.

Brass, however, was expensive and not readily available. In addition the engraver, not having the good fortune to have access to today's technologically advanced engraving tools, was clearly a very skilled man and as such was probably expensive to hire.

Who would undertake such an expensive exercise and for what purpose? The originator obviously didn't want his work to be seen otherwise why hide it in the bridge construction work? Or, if he hoped that someone might find it, did he seriously think it would lie hidden for 1 1/2 centuries before being found?

The date itself, to me seems almost like an after-thought

recognised by a State Grand Lodge. In some States that recognition has not been given.

Scotland and ten negro members were put through all three degrees by the Waverley Lodge No. 597 in Edinburgh. Some years later when the senior member of the group Bert Williams, died in New York he was, at the request of the Waverley Lodge, buried with full Masonic honours by the St. Cecile Lodge No. 568 of New York.

White Masonry. In those lodges that are strictly for women only (not co-Masonry) there is a rule that all members wear a white mantle (or long jacket) over the variety of dresses. In France, Germany and the Netherlands, "white" meetings are held which may be attended by the profane and no ceremonies are worked.

In Germany and Austria the dining or supper table is called the "white" table.

In general, however, the term refers to Regular Freemasonry. White has always been the colour of purity to which reference is especially made in both Mark and Royal Arch ceremonies. The fourth veil in the ceremony of Passing the Veil is white and in the American rite is said to represent purity of heart and rectitude of conduct. At the end of the "perfection: ceremony of the Druids, the candidate is clothed in white.

Whatever the origin, since the 18th century, blue lodge, blue Masonry and blue degrees are terms referring to Craft Masonry. In America an Installed Master of a Craft Lodge is often called “Master in the blue” when describing his Masonic standing at Meetings of other Orders.

Red Masonry is the term used in similar fashion to the Royal Arch which in the USA and Europe incorporates the ceremonies Mark Master, Virtual Master, Excellent Master and Royal Arch.

Amongst the Jews, red was a colour of opulence or dignity. Jeremiah in describing the rich men of his country speaks of them as those who “were brought up in scarlet”. In ancient times, red was the symbol of fire as the element of regeneration and purification and so may allude to the rebuilding of the temple and is usually used to denote fervency and zeal.

Black Masonry. On 6 March 1775, a military lodge with a warrant from the Grand Lodge of Ireland, stationed at Boston, Massachusetts, initiated fourteen “free” Negroes of whom the most important was Prince Hall. The Wor. Master was Sergeant J Batt.

When the regiment left Boston, an application was made to London (To the Grand Lodge of England—“Moderns”) for a warrant for a new lodge the founding members of which were these negroes. This warrant was granted in 1784 and the lodge was named African Lodge No. 459. It wasn’t until 1787 that this warrant actually reached the petitioners yet is still in existence today.

It was the last lodge to be warranted in the USA by the “Moderns” Grand Lodge of England and in fact after the America gained its independence, various lodges in the USA gradually formed sovereign In 1904 the Williams and Walker Coloured Minstrels were touring

The Prince Hall Group, as the Negro lodges became known, did the same, starting in Massachusetts. In the early years inter-visitation was a fairly common practice, but is now only permitted wherever

THE MYSTERY OF ABRAHAM LINCOLN

By Keith Stockley

Would Abraham Lincoln have become a Freemason had he not been assassinated? It is on record that on several occasions he expressed his high opinion of the Order and on at least one occasion indicated his intention to join. This is evidenced by the Grand Master of Masons in the District of Columbia, Benjamin B French, who was a friend of Lincoln’s.

“He (Lincoln) once told me how highly he respected our Order and that at one time had fully made up his mind to apply for admission to it..”

Lincoln was close friends with many prominent Freemasons and was the principal speaker at the Masonic funeral of his old friend Bowling Green. Apart from Bowling Green, most of the prominent men in his home town were Freemasons. The Best Man at his wedding, James Matheny, was not only a Freemason but also a Past Master of the Grand Lodge of Illinois. His closest neighbour James Gourlay was also on the square.

Lincoln’s idol in politics was Henry Clay a U.S. Senator and Speaker of the House of Representatives. He had been a candidate for President several times and was one of the most influential Americans of his time. Henry Clay was a Freemason.

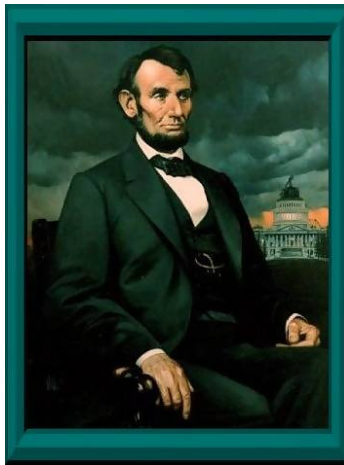
If anyone can have been said to have been significantly exposed to Freemasonry it was Abraham Lincoln. So why did he not join?

Admittedly Lincoln had stated openly that he had not petitioned for membership because he considered himself too unworthy and that he might have thought better of that consideration and submitted an application had he not been a candidate for Presidential office in case his motives for such a petition to become a Freemason might have been misconstrued. Consequently he refrained from submitting his application.

There are of course many other possibilities and probabilities arising from his activities throughout his life which will have influenced his thinking concerning the Craft, such as, for example, the question of negro members and the general Masonic policy in regard thereto, but whatever the reason, history reflects that Lincoln did not become a Freemason.

Certainly his exposure to the Craft and its members, his close connection with the activities of Freemasons, his own character which was fundamentally Masonic in nature, are all factors that indicate he would have become a Freemason had he not been assassinated.

Or would he?



COLOURFUL FREEMASONRY

By. Wor. Bro. F Hookham

You may have heard mention of “Blue” and “Red” Lodges, but how about the colours white and black?

The term “Blue” is used in many countries of the world, especially on the continent of Europe and in the America’s for the “craft”. “Red” masonry is the Royal Arch, “Black” Masonry refers to the Prince Hall Lodges whose origin dates to the African Lodge No. 459 warranted by the Grand Lodge of England on 29 September 1784. This lodge was removed from the list of lodges for non-payment of dues at the time of union of the two Grand Lodges that existed in England in 1813. “White” Masonry refers to the upper section of the “York” or “American” Rite of which the principal section is the Masonic Knight Templars whose basic regalia is white in colour.

Blue Masonry is a term used in the USA since the 18th Century and on the continent of Europe to denote the three craft degrees. Blue has always been highly esteemed as a symbolic colour. The Egyptians represented their principal god “Amun” as coloured blue. Jeremiah 10 verse 9 states that the Babylonians coloured their idols blue as the appropriate colour for the gods.

The medieval Christians regarded blue as the symbol of immortality, perfection, hope and fidelity. Exodus 28 verse 31 states “*Thou shalt make the robe of the ephod all of blue*”. The people were directed to wear blue ribbon above the fringe of their garments

There is no actual record of the adoption of blue as the characteristic colour of Craft Masonry, but it may well be by simple analogy with the blue vault or come of heaven. In one of the exposures of the question and answer type published in 1730:

Q. “*How as he clothed?*” (referring to the Wor. Master).
“In a yellow jacket and a blue pair of breeches”.

of the Sun, and follow his beneficent course.” Blue Masonry has retained the circuits but has utterly lost the explanation; which is that in the Mysteries the candidate invariably represented the Sun, descending Southward toward the reign of the Evil Principle, Ahriman Siba or Typhon (darkness and winter); there figuratively to be slain, and after a few days to rise again from the dead, and commence to ascend northward.

Steinmetz, Freemasonry Its Hidden Meaning.

The Rite of Circumambulation is most ancient. It is the Rite of Purification of him who is about to be initiated. The direction taken is to comply with the ancient saying “If you would do reverence to the gods, you must turn on the right hand”. Moronically, there is additional significance: the ‘right is the stronger side of mind’; it symbolises the psychical side of his nature, also Universal Law—Jachin” Thus in reverencing the gods, the right hand and the right side are kept toward the altar.

This custom in turn has its origin in ancient solar worship and exemplifies “ as the Sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by way of the south”.

IF STONES COULD TALK

From “The Square”

In the September 1997 issue of the magazine “The Square” published in Surrey, England. There appeared an article entitled “Bush Tucker Man” in which Major Les Hiddens reported seeing Aboriginal Australians in Western Australia, giving Masonic signs when approached. Les Hiddens was not a Freemason, but one of his party was, and it was on this brother’s say-so that the occurrences were reported.

The first human beings to be found in Australia, the Aborigines, could in no way have been Freemasons with knowledge of the signs of recognition. How then was this possible?

A theory is suggested as follows:

On the 4 June 1629, the vessel “*Batavia*” out of Java was wrecked on Abrolhos Island off the Western coastline of Australia. The Commander Francois Pelsaert and 315 others survived the wreck.

Fifty chose to return to Java in an open boat to fetch help. Mutineers murdered 125 whilst other survivors fled inland to mix with the Aborigines. It is suggested that amongst this group there must have been a few Freemasons, based on what was subsequently found in the wreck of the “*Batavia*”, 3 1/2 centuries later.

What was left of the ship was salvaged from the sea and is now preserved in the Fremantle Maritime Museum in Western Australia.

The amazing thing, however, was that the stone ballast found in the ship was in the form of prepared stonework which was re-assembled in the museum. From the picture shown overleaf it is clear that this archway has a distinct Masonic appearance with a column and plinth construction and an arch and keystone.

The marks made by the iron tools used by the operative masons of the day are still easily discernable. From whence the stonework came, and its intended purpose, is not known, but it is proposed that because of this finding, the possibility of Freemasons being on

board is very strong and after the wreck the group who fled inland to escape from the mutineers, will have included several Masons.

They would have mixed and lived with the Aborigines for the remainder of their lives as it was unlikely that there were many passing ships to pick them up.

The Freemasons so thrown together would undoubtedly have held meetings and over the years it is more than likely that their primitive hosts would have become familiar with some of the Masonic procedures, including signs of recognition.

Were Les Hiddens' Aborigines therefore really knowledgeable on the subject of Masonic signs? Or was the brother in his party mistaken?

....and what about the dressed stones? What, I wonder, is their story?

From Jones, Freemason's Guide and Compendium

By his circumambulation of the lodge, the Candidate is being ceremoniously but very effectively presented to the brethren. This long word, from the Latin, means "walking all round" and frequently is confused with another word from the Latin "perambulation" which means "walking through".

Of all religious rites, circumambulation is one of the most ancient, and made its mark upon popular custom probably thousands of years ago. Circumambulation always proceeded sunwise— that is, in the direction assumed to be taken by the sun.

In the mysteries and religions of all ages there has been the formal procession three times around a sacred place or object and always sunwise—that is, with the devotee's right hand on the inner side of the procession.. It was inevitable that, in the course of time, the stately rite of circumambulation should be adopted by the Christian Church. Whether, therefore, Freemasonry took the rite from the religion or either ancient or medieval days, we recognise in the circumambulation of the Candidate an element of most if not all the mysteries, stretching back, probably, to before the dawn of civilisation.

From Oliver , A Dictionary of Symbolic Masonry

The ancients made it a constant practice to turn themselves round when they worshipped the gods; and Pythagoras seems to recommend it in his symbols. By this circular movement says Plutarch, some imagine that he intended to imitate the motion of the earth; but I am rather of opinion that the precept is grounded on another notion, that as all temples are built fronting the east, the people at their entrance turned their backs to the sun and consequently, in order to face the sun, they were obliged to make a half-turn to the right, and then in order to place themselves before the Deity, they completed the round in offering up their prayer.

Albert Pike , Morals and Dogma

In the Indian mysteries, as the candidate made his three circuits, he paused each time he reached the south and said " I copy the example

CIRCUMAMBULATION

MacKey—Encyclopædia of Freemasonry & Others

MacKey

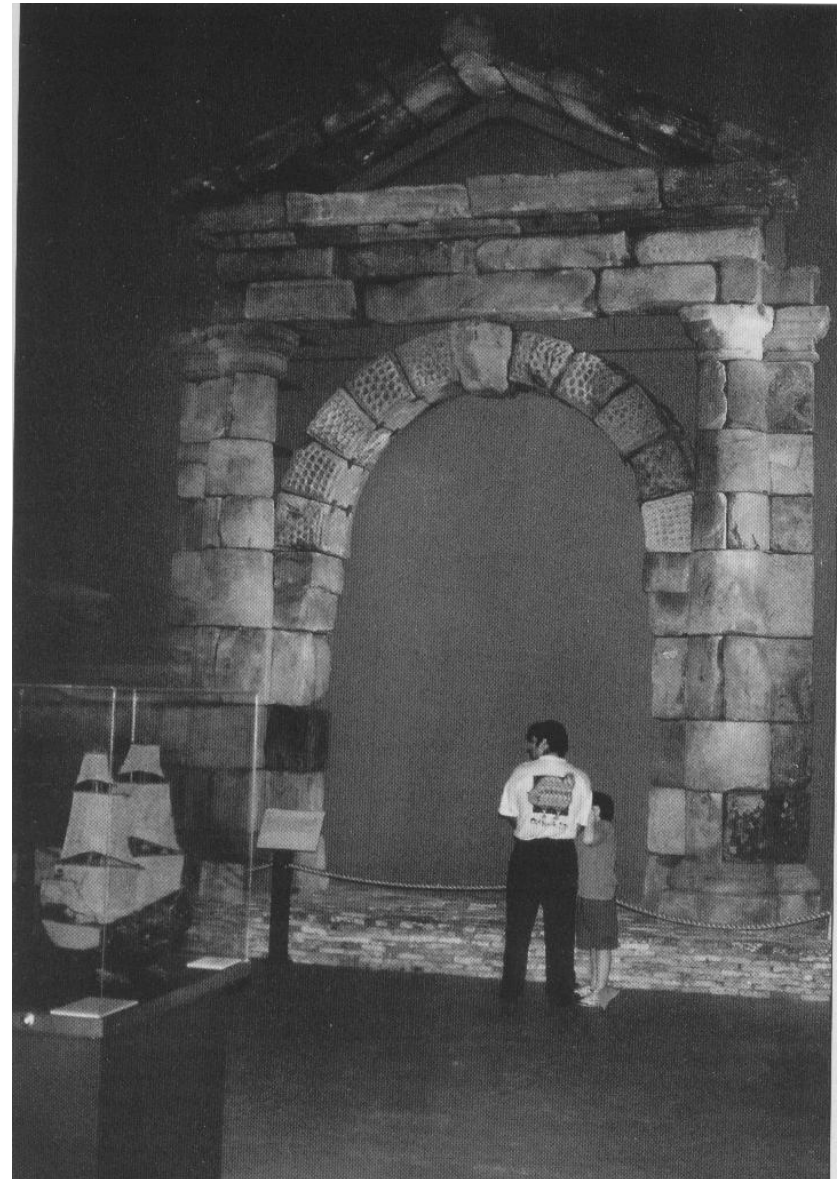
The perambulations that candidates and members undertake around the lodge floor is often, and more accurately, referred to as circumambulation. This is the name given by sacred archaeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar or other holy and consecrated object. The same rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people, always walked three times around the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun.

For this purpose they commenced in the east, and passing on by way of the south to the west and thence by the north, they arrived at the east again. In this procession, as it will be observed, the right hand was always placed to the altar...This ceremony the Greeks called moving, from right to the right, which was the direction of the motion, and the Romans applied it to the term dextroversum or dextrorsom, which signifies the same thing.

Among the Romans, the ceremony or circumambulation was always used in the rites of sacrifice, of expiation or purification. In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or in other words to make a circuitous procession in performing the latter rite, that the term lustrate, whose primitive meaning is to purify, came at last to be synonymous with circuire, to walk around anything, and hence a purification and a circumambulation were often expressed by the same word.

This Rite of Circumambulation undoubtedly refers to the doctrine of sun worship, because the circumambulation was always made around the sacred place just as the sun was supposed to move around the earth; and although the dogma of sun worship does not of course exist in Freemasonry, we find an allusion to it in the Rite of Circumambulation which it preserves as well as in the position of the officers of a lodge and in the symbol of a point within a circle.



Photograph taken March 1998

THE GLOBES—ANOTHER MASONIC INVENTION ?

By Keith Stockley

In most jurisdictions the explanation of the 2^d Tracing Board refers to the two great pillars Boaz and Jachin that were erected on either side of the porch or entrance to King Solomon's Temple.

The explanation states that these two pillars were adorned with two chapters that *"were used as ornaments to the pillars, to denote the spread and increase of the Order, the universality of which was further demonstrated by two spherical globes, on which was delineated maps of the celestial and terrestrial worlds, one on each pillar"*.

The Biblical account of the objects which surmounted the pillars is far from clear. The original Hebrew word is "goolot" (plural) or "goolah" (singular) and it may mean globes, bowls or vessels. Various forms of the same word were used to describe anything circular or spherical.

One of the early illustrated bibles is the *Geneva Bible* of 1560 and this contained a picture of the pillars surmounted by an ornamental sphere, but no maps, celestial or otherwise.

There are several illustrations produced at about the same time and later, showing the pillars surmounted by hemispheres or bowls that the Authorised version of the Bible at I Kings vii, speaks of *"the two bowls of the chapters that were on top of the two pillars..."*

It appears likely, therefore, that the two pillars were actually surmounted by bowls rather than by globes and it is certain that neither bowls nor spheres contained maps of any kind.

It was probably the Masonic evolution of the two globes over the centuries that led to the idea and the phrase "Masonry Universal", but like much of our traditional material has to be considered in a symbolic sense as the actual facts of this and other situations simply do not add up when compared with the written word handed down to us and taking into account the factual position as we know it today.



**Portrait of Sir Christopher Wren
with St. Paul's Cathedral in the distance**

Aubrey was a good friend of the Wrens and as the hand-written amendment was made on the date of the 'adoption' and Cramer copied it at a later date (after the fact) it can be safely assumed that ample time was available for the entry to be deleted if it was incorrect and the Society as well as Wren himself did not refute it.

We can accept, therefore, that Aubrey, Wren and the Royal Society agreed with this addition citing Wren's initiation into Freemasonry. It seems reasonable to accept it as a truthful statement.

John Aubrey was a close friend of Sir Christopher Wren. Both were in the Royal Society. Wren too, had been a founder member of the Royal Society and had served as President from 1680 to 1682.. He was still alive and active in the Society in 1691, the date of Cramer's copy.

The records of Lodge Original No. 1, now Lodge of Antiquity No. 2, do mention Wren as being Master of that lodge.

Brothers Williamson and Baigent at the conclusion of their in depth research in to this, conclude that Sir Christopher Wren was indeed initiated into Freemasonry in 1691.

THE FIRST ANTARCTICA LODGE

By Keith Stockley

Ever since an article appeared in the "Kansas Mason" magazine headlined *FORMATION OF ANTARCTICA LODGE NO. 777 OF NEW ZEALAND ON 5 FEBRUARY 1935* many brethren all over the world have speculated on this lodge.

Did it actually exist?

Now the situation is clarified.

The facts are as follows:

1. By 1973, the Grand Lodge of New Zealand had chartered only 440 lodges so the No. 777 was definitely not a possibility.
2. Wor. Bro. J Fairbairn Smith (Of Detroit , Michigan) produced a photocopy of the Minute Book of the meeting which showed the lodge as No. 777.
3. Wor. Bro. Sissons (Senior Warden of Lodge No. 777, on leave of absence from the New Zealand Post Office, was on board the ship "Jacob Ruppert" as a ship's radio officer, says he attended the Masonic meetings.
4. Wor. Bro. Sissons when pressed, confirmed the following:
 - 4.1 Yes, meetings were indeed held.
 - 4.2 No lodge, however, was formed.
 - 4.3 Yes, Minutes were kept.
 - 4.4 We INVENTED No. 777

Thus ends a myth that has persisted for many years.

A FICTITIOUS GRAND LODGE?

By Keith Stockley

In his Constitutions of 1738, Dr Anderson states that a General Assembly of the Craft was held on 27 December 1663 at the instance of Henry Jermyn, the Earl of St Albans, who in his purported position as Grand Master of English Freemasons appointed as his deputy, Sir John Denham and his Wardens, Sir Christopher Wren and John Webb and then promulgated Rules known as the Regulations of 1663.

The Regulations referred to by Anderson are those contained in the Harleian Ms. No. 1942 as well as a few other Mss and are now called the New Articles which have been dated around 1670.

Did such an assembly meet as stated by Anderson? It is certain that no such Grand Lodge existed at that time, so was the assembly and the appointment of the personages named merely a work of fiction dreamt up by Anderson?

MALCOLM CANMORE DUNCAN

By Keith Stockley

Duncan's Ritual & Monitor of Freemasonry is perhaps the most widely read book on Masonic ritual, in the USA. Yet the author Malcolm Canmore Duncan is totally unknown.

Thorough research has been undertaken to try and establish the identity of the brother who clearly had considerable and significant knowledge of the Craft, as his book is in great detail and is amazingly accurate in respect of the EAF, FC, MM, PM, Most Excellent Master and the RA.

Such knowledge can only come from a Freemason of many years standing and experience.

The name of the author is I feel, more symbolic than factual. In other words it is a nom de plume for the author's real name.

SIR CHRISTOPHER WREN AND FREEMASONRY- NEW EVIDENCE

Br Bro. Bernard Williamson & Bro. Michael Baigent

A search through the archives of the Royal Society has provided new information regarding the claim that Sir Christopher Wren was initiated into Freemasonry in London on 18 May 1691. This claim was advanced in a handwritten note added to the manuscript of John Aubrey's *Naturall Historie of Wiltshire* in 16185, now in the Bodleian Library, Oxford.

This manuscript is in two parts, bound and filed separately as *MS Aubrey 1* and *MS Aubrey 2*. In the second part a short account of Freemasonry appears:

"Sr. William Dugdale told me many years since, that about Henry the third's time, the Pope gave a Bull, or Diploma to a company of Italian Architects to travell up and down over Europe, to build churches. From those are derived the Fraternity of Free-Masons. They are known to one another by certain Signes and ('Markes' Erased) and Watchwords; it continues to this day. They have severall lodges in severall Counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him & c. The manner of their Adoption is very formall and with an Oath of secrecy."

The page to the left of this account was originally left blank and on this, at some later time, were added three additional notes in Aubrey's hand. One of these notes concerns Freemasonry. It reads"

MDM, this day (May 1691 the 18th being Monday after Rogation Sunday) is a great convention at St. Paul's—church of the fraternity of the Accepted ('Free' being struck out) Masons where Sr. Christopher Wren is to be adopted a Brother; and Sr. Henry Goodric....of ye Tower, & divers ('Sev'al' being struck out) others—there have been Kings, that have been of this—Sodalite."

Of those who have studied the text, Clarke in *Ars Quatuor Coronatorum* 1965 concluded that Wren was 'almost certainly' a Freemason. John Hamill in 1986 in his book "The Craft" is more cautious, concluding that no matter how possible it might be, Wren's membership was 'not proven'.



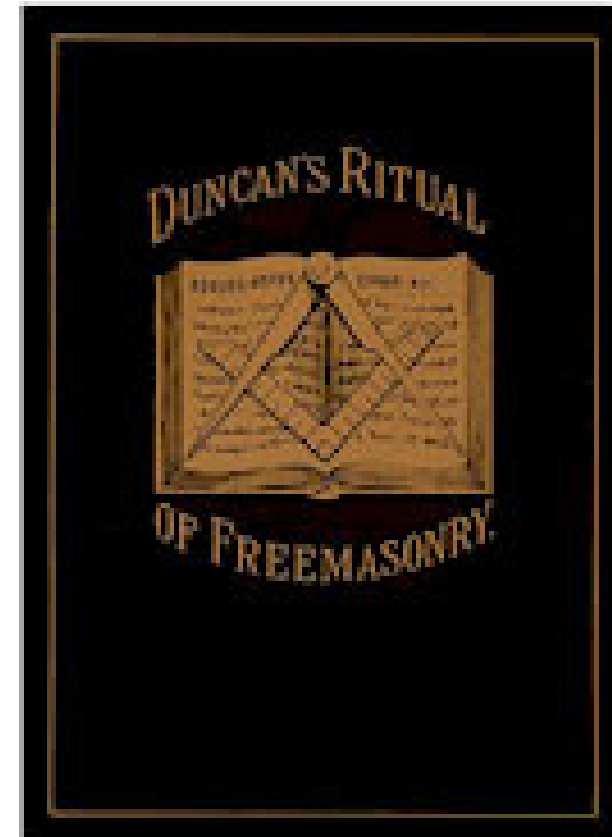
PART THREE

7 Minute Presentations

The name itself, of course, has very strong Scottish connections.

Its connection to Scottish history goes back to the Duncan and Canmore families from medieval times with their relationship to the throne of Scotland, MacBeth, Robert the Bruce and other Scottish clans all of whom were involved with the Masons of Scotland.

Whomever he was, this Master Mason has by remaining out of the spotlight, definitely put him fairly and squarely in the category of Masonic Mystery Man. (or at least one of them!).



THE SUN AT ITS MERIDIAN

By Wor. Bro. Don Falconer

When asked to describe his functions the Junior Warden will, amongst other things, declare that he “marks the sun at its meridian”. This would be quite difficult to do as the sun would be behind the Junior Warden in the northern hemisphere. (The birthplace of speculative lodges).

This is an incorrect carry-over from the practice in operative lodges, as a result of the fact that the early speculative ritualists did not take into account the fact that the orientation of speculative lodges is the reverse of that in operative lodges.

Some time around the end of the first century , Christian churches reversed the orientation of their churches, which prior to then had their entrance in the east, as did King Solomon’s Temple and the tabernacle which was its prototype and in fact nearly all ancient temples.

Operative lodges always have, and still do, adopt the orientation of King Solomon’s Temple so that the Master sits in the west and the JW sits in the north from whence he can mark the sun at its meridian to the south.

A part of the operative lodge’s opening ceremony was taken almost verbatim without any correction for orientation! This reversal of orientation in speculative lodges also accounts for the incorrect designation of the location of the two great pillars with which we are all familiar.

Remembering that sacred buildings are set out “from the centre” (N.B. Refer various references to the centre in our ritual), the correct locations of the pillars are determined by standing in the centre and looking towards the east (**the only door in King Solomon’s Temple**) so that the right hand pillar is in the south east and the left hand pillar is in the north east. These locations are in accordance with the scriptural description. ⁽¹⁾

1) Further information can be found in Wor. Bro. Don Falconer’s book “The Square and Compasses”, especially Chapters 16, 17 and 25.



His Eminence Ven. Pope Pius IX

Reference to "The Square", a Masonic magazine from British Columbia published in 1922 and a book published by W G Sibley, provides the following additional information about Pope Pius IX.

"As a young man he went by his family name Giovanni Maria Mastal-Ferretti and he was initiated, passed and raised in a Masonic lodge.

In 1846 he became Head of the Catholic Church. His 32 year pontificate was the longest in history at that time and was marked by a transition from liberalism to conservatism

Because of the many conflicts between his pronouncements and the principles of Freemasonry, the matter of the Pope's membership of the Order became a matter of great importance to the Masonic Order.

Victor Emmanuel, the King of Italy, was the Grand Master of Masons and aided by Garribaldi (a 33^o Mason) who had earlier overthrown the temporal power of the papacy and had established religious and constitutional liberty in Italy, caused Pope Pius IX to be tried for repeated violations of his obligations to the Masonic Order.

The record states ' In 1865 Pope Pius IX was called upon to appear before the proper Masonic authorities andhe was expelled from the Order on 26 March 1873, by command of Victor Emmanuel, King of Italy, and Grand Master of the East of Italy"

It should be noted that if Pope Pius IX was expelled from the Order in 1865, he was still claiming to be a brother when he wrote to Mrs Pitchers in 1866.

SPECULATIVE MASONRY IN ANCIENT CHINA

By Lodge of Research No. 200 Grand Lodge of Ireland
Ashlar Lodge No. 247

There is often debate as to when speculative Masonry began. Some would say that it was when the Grand Lodges were formed in the early 1700's; but research produces interesting evidence which might well change that opinion. Evidence of Masonic truths has been found in ancient Greece, in India, in Egypt and in China; and it is to China that attention is directed in this article.

The books of ancient China contain many Masonic expressions. For example in a book called "The Great Learning", written in 500 BC, it is stated " *A man should abstain from doing unto others what he would not they should do unto him, and this is called the principle of acting on the Square*'.

Confucius, the great Chinese moral teacher, born about 550 BC and Mencius, his pupil, arranged an orderly system of moral teaching. From the sixth volume of the work on philosophy, I quote " *A Master Mason in teaching his apprentices, makes use of the compasses and the square. We who are engaged in the pursuit of Wisdom, must also make use of the compasses and the square.*"

Mencius also wrote " *Men should apply the compass morally to their lives, and the level and marking-line besides, if they would walk in the straight and even path of Wisdom, and keep themselves within the bonds of honour and virtue.*"

In Peking, China, there is a place called the Temple of Heaven, one of the few ancient relics of the Chinese monotheistic faith. It is constructed in the form of a square, with special seats in the east, the west and the south. There is an altar in the very centre. There are three circular platforms of diameters of 90', 150' and 210'. It will be noted that these are in the ratio of 3, 5 and 7. The temple was built in 1420, but the altar is considered to be 4000 years old.

There was a society called HUNG, or “ The Brotherhood of Heaven and Earth”.⁽¹⁾ This can be traced back to 386 AD. It had a Supreme Grand Master, a Senior and a Junior Warden, and many subordinate lodges.

In the lodge ceremonies, the initiate knelt at the altar, with the Senior and Junior Wardens kneeling at his right and left, each holding a sword overhead to form a right angle over the candidate.

The lecture given by the Worshipful Master taught that all are equal, that they must live uprightly and justly, that they must help a brother in distress, preserve his secrets, respect the chastity of his wife, and that they must obey the Worshipful Master. The three great principles of the Hung Lodge were Brotherly Love, Relief and Truth.

THE POPE WHO WAS A FREEMASON

By Keith Stockley

The following article appeared in the PRETORIA NEWS (South Africa) on 21 July 1923 (over 80 years ago).

“There passed away on Thursday, at 52 Oak Avenue, Premier Mine, an interesting old lady, Mrs Louisa Marie Frances Pitchers (Born Windsor) at the age of 79 years. Born in Kensington, London she came to Grahamstown at the age of 15. There she met her first husband, Mr McLachlan, with whom she went to America. He died there leaving two children and his widow who returned to Grahamstown after spending some time in England.

On her return she met her cousin John Pitchers with whom she later married at Aliwal North. After some time at this place she came to Kimberley where she witnessed the battles of Modder River and Magersfontein, the farm on which Mr & Mrs Pitchers lived being situated on the drift to Jacobsdal.

On leaving Kimberley she dwelt in Johannesburg and came to the Premier Mine property in 1908. She was a cousin to Sir Thomas Cullinan besides being an aunt of his by marriage. She is survived by three sons and three daughters.

The deceased was buried with a rosary sent to her by Pope Pius IX in 1866. It is of interest to know how she came by it.

Her brother, on being admitted to Freemasonry, was excommunicated by the Catholic Church. She wrote to the Pope to remove this ban and was successful in her efforts. In his answer Pope Pius IX admitted that he himself was a Mason and he sent her the rosary and a bible, and ordered restitution to be given to Mr Windsor by the church.”

I have actually seen the original of this news clipping BUT is this sufficient to say emphatically that Pope Pius IX was indeed a Freemason?

Constitution of the USA. He also considers the General Officers of the Continental Army and Washington's aides and military secretaries. The 241 names are divided into three categories:

1. Membership in the Masonic fraternity confirmed or accepted – 69.
2. Membership in the Masonic fraternity doubtful or undocumented — 26
3. No evidence of Masonic membership or activity – 146.

Thomas Lynch Jnr was placed in category 3.

However, the registers of the Grand Lodge of England, contain records and lists of lodges and lodge members and herein it is recorded that on 1 March 1763, University Lodge No. 23 was granted a warrant to meet at the Sun Inn, Trinity Street, Cambridge and amongst the list of its early members is that of Thomas Lynch Junior who is recorded as having returned to America in 1772.

I firmly believe that this record is sufficient evidence to accept Thomas Lynch Jnr as a Freemason and consequently an unrecorded Masonic signer of the American Declaration of Independence.

Masonic history made?



Thos. Lynch Jnr

WHAT'S IN A WORD?

From 'A goldmine of Masonic thoughts and speeches' 1972

As Masons, many of our expressions contain words that are not of contemporary usage. Indeed many are so archaic in origin that their connotations are misinterpreted. Here are two of these oft-used but not defined words.

Early in our exposure to Masonry we use the word "*Hele*" (hayle). This comes from the Anglo-Saxon helan (haylan) meaning to cover, hide or keep secret. This word, from the Old English period (Anglo-Saxon) is intended to point up the antiquity of Freemasonry. As the Anglisc, or English, were then a group of Germanic tribes, the vowels had Germanic values; the letter "e" was pronounced as a long "a".

As an ancient word it is most appropriate for keeping secret the hidden mysteries of Masonry; it should be preserved intact, in form, meaning and pronunciation. It is just one of the bits of evidence that the ritualists had a great interest in the historical backgrounds of Masonry.

The second word is "*mote*". This word is also Anglo-Saxon in origin and comes from "motan" meaning "may" or "must" as in "So mote it be."

Unlike the word "hele", this phrase does not preserve the ancient spelling and pronunciation. It is almost entirely modernised for the purpose of responding en masse, to the Hebrew "Amen". As it is well known, this is the translation of the Hebrew word "Omain", but to get anything like the effect of antiquity, we should think of it in the ancient tongue "*Swa mote hit beon*" ("bayon); 'e' as 'a')

Maybe the next time you use these expressions this little article will help you to know 'what's in a word'.

THE COWAN

By Keith Stockley

In a very old book I have detailing “the Old Scots” language, the word COWAN is shown as a mason who works with dry stone (in other words he does not use mortar).

In an addendum to the 1929 edition of THE CONCISE OXFORD DICTIONARY by Lt. Col. H G Le Mesurier, C.I.E. there is the following entry on page 1464:

COW-AN, n.(Sc). Working but unqualified mason.

In his book “ Book of Ritual”, W Reeves of London, says that the word is of French origin and was written as “CHOVAN” with the “CH” pronounced as in “CHEMIST” v.i.z. CHOVAN became COWAN.

The CHOVANS were loyalists during the French Revolution and the most determined and inveterate enemies of the Charitables: Robespierre, Billaud-Vareenne, Callot d’Herbois, the Duke of Orleans and the rest of the revolutionaries.

The CHOVANS were worse than eavesdroppers to the masons who, as history gives ample evidence, were the originators of the Revolution with the infamous Duke of Orleans at their head.

The CHOVANS were a party connected with several groups of Royalists of Poitou and Basse Bretagne, distinguished by the titles of Les Charettistes, Les Vandeen, Les Chapeurs, Les Chovans, Les Brigands, de la Vendee and many others, all of whom were opposed to the masons, but the most inveterate of these groups was the Chovans.

Perhaps as a result of this all opposers of Masonry thereafter were designated Chovans which was the word used to describe anti-masons in many parts of the world.

Whatever the ‘real’ meaning of the word COWAN it is certainly part of our traditional ritual and in such a way that it refers to someone who should not be permitted into lodge.

THOMAS LYNCH—UNRECORDED MASONIC SIGNER OF THE DECLARATION.

By Keith Stockley

Now to someone no-one has ever heard of. What **is known** of course is that nine Freemasons signed the American Declaration of Independence, including Masonic heavyweights such as Benjamin Franklin and John Hancock.

Thomas Lynch Jnr was also a signer of this declaration, but he is not listed as a Freemason. Was he in fact on the square? Judge for yourself.

Admittedly there is no written evidence of his Masonic membership either in America where he was born, or England where he was educated, but I am grateful to Bro. R.A.N. Petrie who presented the results of his research of certain University Lodges in England in accordance with which I believe it can be said with some degree of confidence that Thomas Lynch Jnr was in fact on the square and if indeed this proves to be the case then he can be described as an “Unrecorded Masonic Signer of the Declaration.”

He was born in Prince George's Parish, Winyaw, South Carolina on 5 August 1749. His father, Thomas Lynch Senior, was a member of the first and second Continental Congresses and a signer of the Articles of Association of 1774. He entered Eton College in England on 9 June 1764 and was entered as a commoner at Caius College, Cambridge on 18 May 1767.

He was a member of the first and second Provincial Congresses, the Constitutional Committee for South Carolina, the first State general Assembly and the second Continental Congress.

What about his possible Masonic membership?

Ronald E Heaton in his “Masonic Membership of the Founding Fathers” examines the Masonic membership of the signers of the Articles of Association, the signers of the Declaration of Independence, the signers of the Articles of Confederation and the signers of the

Gelli was the head of the P2 Lodge - a shadowy Masonic organisation whose members once included prominent politicians, businessmen and military officers.

he Judge said the trial will start on October 6th and will involve the convicted Cosa Nostra treasurer Pippo Calo, Roman crime boss Ernesto Diotallevi, Sardinian financier Flavio Carboni and his ex-girl friend Manuela Kleinzig.

The prosecutor's inquiry has focused on millions of dollars that flowed through the bank's off shore accounts in the weeks preceding Calvi's death.

Shortly before Calvi's hanging, the bank he headed at the time, Banco Ambrosiano, had gone bankrupt. It was then Italy's largest banking group and worked with the Vatican."



Roberto Calvi

SUBLIME

By ANON

"The sublime degree of a Master Mason" is a wonderful phrase. I have found in some of my reading that one of the things used in reading old documents is to pick upon a phrase that was not used at the time the document was purported to be written, or to dates it was referring to. For instance, when I was doing some reading about the life of Prince Hall, it was mentioned that some old re-written Minutes from African Lodge No. 459 were unreliable because they contained the phrase "Being Raised to the Sublime Degree of a Master Mason" when that term was not used until 1817. Thus the researcher had some doubts as to the date of the re-written Minutes.

According to Mackey, the first time the word "sublime" was used in conjunction with the Third Degree was in a book called "Masonic Discourses" published in 1801, although its use only became wide spread 1817 and shortly thereafter, because of a book called the "Freemasons' Library".

It was also about that time that Jeremy Cross used the phrase in his book "Hieroglyphic Chart" ⁽¹⁾ and he also began to use the phrase "Sublime Degree of a Master Mason" in his lectures.

It is therefore considered that prior to 1817, other words must have been used to describe the Third Degree of the Blue Lodge.

In an edition of the Constitutions published in Dublin, Ireland, in 1769, The Master Mason Degree is spoken of as "The Most Respectable".

(1) The book "Hieroglyphic Charts" was widely used in the USA as a text book by many Masons and Lodges.

FATHER'S TESTIMONY TO HIS SON

From "Jewels of Masonic Eloquence and Stories" Vol I
Written by Richard O Fritz and Charles N Harmon and
Published by the Masonic Research Society of Enid,
Oklahoma in 1915.

On the 5th November 1853, the Grand Lodge of Germany was convened in special communication at the Royal Palace in Berlin by the request of its Protector, the Crown Prince Charles of Prussia, for the initiation of his son, Prince Frederick William. Bro. Busch, the Grand Master, presided and nearly all of the officers of the three Grand Lodges of Berlin were present.

His Royal Highness then informed the Grand Lodge that his son Frederick William had long since expressed to him his desire to become a Freemason, but as he had not yet reached the legal age of twenty-five he had waited until he was twenty-two before complying with his wish as he was unwilling to extend the time of dispensation too far.

He went on to say that he had called the Grand Lodge together for the purpose of receiving his son into the Order, of which he hoped he would prove worthy. He had selected the Grand Lodge of Germany for that purpose, because he had received his own initiation in that body and then he requested the Most Wor. Grand Master to perform the solemn act.

Prince Frederick William ⁽¹⁾ was then, by dispensation, entered, passed and raised and after the ceremonies were concluded the Crown Prince addressed his son in the following language which is well worth preserving as the testimony of a father to his son in favour of Freemasonry.

"It has for some years past been your desire to be initiated into the Order of Freemasonry and your request has now been complied with. The ceremony has been performed upon you as I wished it to be, in the same manner that it was upon me when I was made a Mason.

In 1981 police raided Gelli's villa in Tuscany where they found a list of over 1000 members of Lodge P2 including 30 generals, 38 members of parliament, 4 cabinet ministers, former Prime Ministers, intelligence chiefs, newspaper editors, TV executives, 19 judges, 58 university professors plus hundreds of important businessmen and bankers. During the ensuing scandal, the government of the day led by Arnaldo Forlani collapsed.

Although the Grand Lodge of Italy had formally cut its ties with Lodge Propaganda Due many years before the scandal became public knowledge and had on several occasions condemned the Lodge's activities, the stigma was felt by the Order to a very significant extent.

How did a Masonic lodge become involved in such activities is indeed a mystery. Adding to the mystery was the disappearance of Gelli from his Swiss prison where he was being held.

On the 19 April 2005, Reuters in Rome sent through the following report.

"A Sicilian mobster, a Roman crime boss and two others were indicted on Monday in connection with the 1982 hanging of Roberto Calvi, a financier dubbed "God's Banker" for his close ties to the Vatican, a Rome Court said.

Calvi once thought to have committed suicide, was found hanging from scaffolding under London's Blackfriars Bridge in June 1982 with bricks in his pockets and US\$ 15 000 on his person.

But in the latest twist to the saga, prosecutors now say the Mafia killed Calvi for stealing from them and from Italian financier Licio Gelli.

PROPAGANDA DUE

By Keith Stockley

More well-known as P2, was this a secret Masonic lodge that brought disgrace and infamy to the Order in Italy? Missing funds, political intrigue, "black ops" dating back to WWII . Such a story may seem astonishing, even preposterous, but very, very true.

This notorious event in Masonic history was again highlighted in 2003 when the media reported fresh evidence suggesting that the mafia had a lot to do with the events that occurred and it was the mafia that were actually responsible for the murder of Roberto Calvi.

Much is now known about the activities of Licio Gelli, the Worshipful Master of Lodge Propaganda Due, or Lodge P2, during the 1970's, He was a Freemason with massive connections to the Italian police, Intelligence Agencies, the mafia, financiers and the Vatican. The full story will probably never be revealed and will consequently remain forever in the annals of history as another mystery.

Gelli was dubbed "The puppet master" for his role in some of the most bizarre events of that time as well as his involvement in some deals going back to the Second World War, many involving the Vatican, especially the role played by the Holy See in operating an expatriation movement for Nazis and other war criminals and a financial deal linking the Papacy with illegal, dirty money flowing through its bank the IOR or Institute for Religious Works.

The story starts on the morning of 17 June 1982 beneath London's Blackfriars Bridge with the discovery of a body dangling from a rope, weighed down with 14 lbs of brick and stone. The victim's hands were tied behind his back. Despite this, the coroner pronounced the affair a simple suicide. The body was that of Robert Calvi, Head of the elite Italian bank, Banco Ambrosiano.

The initiation, indeed, has been only generally and briefly explained. Enough, however, has been done to convince you that the Order is, in its character, a serious, holy and sublime one.

There is in man's life but one way in which he can be led to the comprehension of true sublimity - to the understanding of this course, the Order will lead you if you continually make it your endeavour to reduce its holy lessons to practice.

There are many loud voices outside of the Order, who strive to darken it with suspicion; but I think that he who knows nothing of it, is hardly able to form any opinion of it.... And being myself fully convinced of its nature, I shall never listen to such voices. May the future prove that you, also, with a clear and unbiased view, have learned how to decide, and have determined to protect the institution.

Men will abuse Freemasonry because it is enveloped in secrecy, and they do not take the trouble to convince themselves that it is necessary to be so. Like all those who are obstinately bent on condemnation and look, therefore, only on one side of the question, they purposely refrain from examining the principles of the Order, lest they should be better informed.

You will I trust, become a firm protector of the Order and thus not only will your future be safe, but you will also have the pleasing satisfaction of having endeavoured to concentrate truth and virtue around you."

(1) *Our brother who is identified in the book as Crown Prince Charles had the full name of William Frederick Ludwig. He became King of Prussia and Emperor of Germany until his death in 1888.*

His son, Masonic Brother Frederick the III became Emperor on the death of his father but died three months later.

A VISIT TO SCOTTISH LODGES IN 1936

An excerpt from Bro. Rev. J D MacLennon Wilson's paper presented to the Research Lodge of Otago in 1947

..... a few months later, in 1936, I visited rooms of Lodge No.1 Scottish Constitution. Records were shown to me going back to 1599 - a special privilege. King George VI joined this lodge in 1933. His grandfather had been a member, as did Lord Rosebery, Lord-Roberts, Lord Kitchener, Earl Haig and others.

In the ceremonial room were certain Masonic marks on the floor, though the most interesting feature was in the entrance hall. Here there was a small recess on one side and when social evenings were held at which women were present, there was always a goat tethered Munching contentedly on hay in the wooden crib before it.

This, as you can imagine, was highly intriguing to visitors. On one of the chairs was a plaque portraying a goat butting a person, while on another chair a plaque depicting a strong man grasping both horns, successfully wrestling the aggressive billy.

There was also amongst the Masonic relics a miniature apron, regularly worn by a dog. It seems one of the brethren had a canine friend which accompanied him to lodge. There was a complaint—that the dog was improperly dressed! So at the next meeting the pooch appeared with a miniature apron round its neck - and did so for years until the dog's death.

In Edinburgh I attended a meeting in the declared oldest lodge room in the world...this was Kilwinning No. 2 which met in a marvelous old cavern in the rock. It was friendly and dignified in this strange and haunting building.

Three Fellowcrafts were put through at this meeting. Curiously the bible used was what is known as a "tracle" bible dating back to 1568. The organ was built in 1754 - one of Scotland's oldest. The King and the celebrities mentioned previously were also members of this lodge.

Wally Grout, Alan Davidson, Tibby Cotter (who was killed in the Holy Land in WWI) Victor Trumper, Will Murdoch (Australian Captain in 1882), Ian Craig (also a Captain of the Australian team) and Bert Oldfield from Killara, were all members of the Masonic Order. I am aware of 34 Freemasons who carried the bat for Australia.

The Plunkett Shield, the New Zealand equivalent of Australia's Sheffield Shield, was named after Baron William Lee Plunkett, Governor General of New Zealand where he became Grand Master in 1906.

Amongst the Melbourne cricket clubs there is an annual competition for the Challenge Cup presented by Bro., George S Coppin, the first Grand Master of the Grand Lodge of Victoria in 1883.

Thus, brethren you can see that the game of cricket and Freemasonry are closely associated but whilst the former is a game, the latter is very serious and we should all remember that as the score in cricket is recorded, so are our lives and actions recorded on an



The "Don"

Yet another Masonic link to the game was when the Gillette Cup was introduced into Australia in 1973. This was named after the Gillette Safety Razor Company which was founded by an American Freemason, bro. King Gillette in 1901.

As far back as 1735 the Masons were involved. In that year a match was played between teams chosen by Frederick Lewis, Prince of Wales, and the Earl of Middlesex. Both men were Freemasons.

One of the most well-known cricketing icons in Australia is (Or perhaps I should say **was**) the Sheffield Cup. Henry North Holroyd, 3rd Earl of Sheffield, an enthusiastic and generous supporter of English cricket, organised an English team to visit Australia during the summer of 1891-1892. Lord Sheffield travelled with the team which was captained by Dr W G Grace who was not a Mason. Australia's interstate trophy, The Sheffield Cup, introduced in 1892, was named after Lord Sheffield who was a member of Royal Clarence Lodge in Brighton, England. The opening batsman in the very first game that commenced on 16 December 1892 was Masonic brother Alexander Charles Bannerman, known popularly as "Barndoor" Bannerman.

The highest score in Sheffield cup cricket was 452 not out scored by Bro. Donald Bradman at the SCG in 1930.

Another well-known Mason of the time, Bro. Bill Ponsford, is the only batsman to score over 400 runs twice.

Another outstanding cricketer of the day, Bro. Arthur Mailey, was also well-known for his humour. A great spin bowler, however, his 4 for 362 for NSW during Victoria's record score of 1107 brought the comment " I had bad luck, you know. A man in a bowler hat in the pavilion dropped four catches off my bowling." On another occasion on a tour of England, Bro. Mailey was sitting next to the Princess Royal. In order to attract her attention he said " I'm a little stiff from bowling". " Oh!" remarked the princess, "I wondered where you came from."

The present charter is from 1754, the older ones having been lost or destroyed.

It was suggested that a party go over to a lodge meeting for Glamis and Kirremuir.

Being somewhat tired we declined. Imagine our chagrin when we learnt later that the present King had that night been installed by the local baker!

Near Kilmarnock is the small village of Kilwinning and Kilwinning Lodge No.0— which claims to be the oldest in the world (as does York) going back to 1140 when the Abbey was built. Burns affiliated with this lodge although he was made a Master Mason at Tarbolton Lodge.



SIR ERNEST HENRY SHACKLETON

Taken from 'Masonic Matters' 8 December 2003

Here is the wording of an advertisement that appeared in the London Times of the year 1900 - just a few lines of type, no pictures, no women, no coupons, no gimmicks, no rhymes, no tinsel - yet it brought in responses from allover England - her is the advert.

" Men wanted for Hazardous Journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful, Honour and recognition in case of success.—Sir Ernest Shackleton."

Sir Ernest H Shackleton, born 15 February 1874 in Kilkee, County Clare, Ireland died 5 January 1922 at Grytviken, South Georgia, Falkland Islands, was a British Antarctic Explorer and according to the book "10 000 Famous Freemasons" he was also a Freemason although there are no dates of his degrees or a lodge listed.

However, thanks to Bro. Norman Gene Lincoln I do have the date of his Raising and his lodge. Sir Ernest Shackleton was raised on the 9 July 1901 in Navy Lodge No.2612. This same Navy Lodge that gave Albert Frederick Arthur George VI (King George VI) his third degree in December 1919.

Ernest Henry Shackleton sailed on many Antarctic expeditions, but in our times it seems his expedition in 1914 aboard the "Endurance" is the best known due to documentary movies for Public Television. What made that voyage so memorable is that the ship "Endurance" was crushed by ice after drifting in pack ice for 9 months, and after drifting in pack ice for a further 5 months the expedition escaped in boats to Elephant Island in the South Shetland Group of Islands.

Our brother and five others then sailed off in a whaleboat on a trip of 800 miles to reach South Georgia Island to find help. He led four relief expeditions and thus succeeded in rescuing his men from Elephant Island.

IS THIS CRICKET? OF ESPECIAL INTEREST TO AUSTRALIAN FREEMASONS

By Keith Stockley

"Cricket is quite simple. You have two sides—ours and theirs. One is out in the field and one is in. Each man in the side that is in goes out and when he's out he comes in, and the next man out goes in until he is out. Then, when they have all been in and are all out, the side that has been out in the field comes in and the side that has been in goes out and tries to get out those who are coming in. Sometimes there are men still in and not out. Then, when both sides have been in and out, including not outs, that's the end of the game. It's really very simple, although sometimes it has some people stumped."

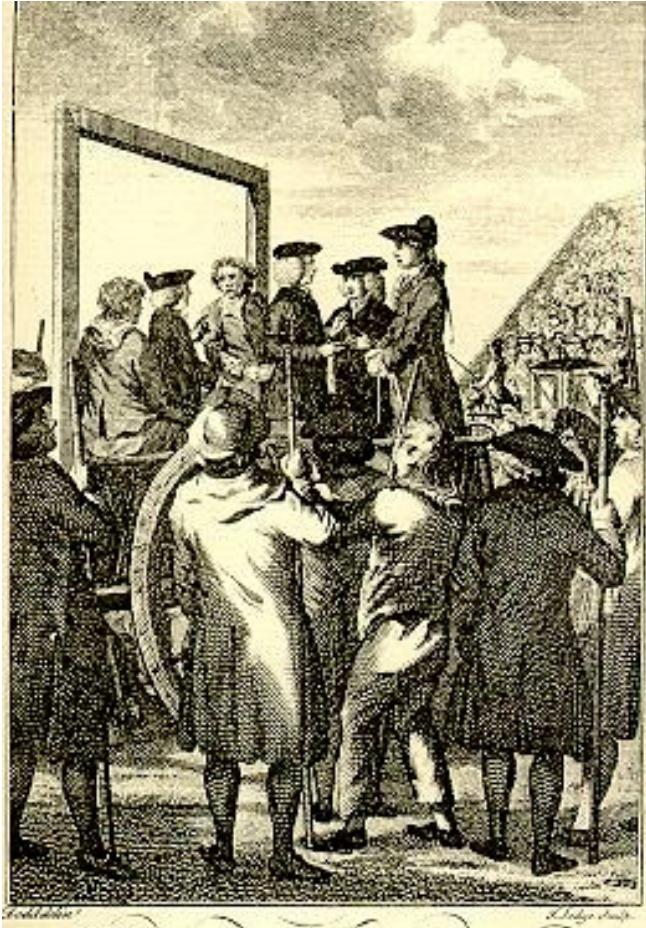
Well, my description of cricket is probably a bit like Freemasonry—simple yet complex!

It is, however, a simple but amazing fact that Freemasonry in Australia and the game of cricket in this country, have many close ties.

I am not merely referring to Sir Donald Bradman, who incidentally is the only Australian who was knighted for his services to cricket, who was a member of Lodge Tarbolton which he joined on 28 November 1929. No indeed, Freemasonry's links to cricket go much farther back than that.

Did you know that the great cricket ground of Lords was named after one of our members? Bro. Thomas Lord started a ground in Dorset Square in 1787 which was moved to St John's Wood in 1814 where it became the Head Quarters of the MCC.

The first Australian cricket team to tour England was in 1868. None of its members were Freemasons but purely as a matter of interest it can be noted that the entire team, except for its Captain, were Aborigines.



THE BELGIAN MEDALLION

By Bro. Bob Bashford-Ireland

This medallion, which may be either bronze or silver-plated, was issued by the Grand Orient of Belgium in 1838, following an interdict against Freemasonry which had been issued by The Archbishop of Mechlin.

On the obverse of the medallion is the figure of a coiled serpent having in its mouth a metal file which is most unusual as the file is not a working tool of the operative masons.

Around the circumference are the words:

LA MAC: VIVRA * DIEU LEVEUT * GR...OR: DE BELGIQUE 5838

This is translated:

“Masonry will live, God wishes it. Grand Orient of Belgium 5838”

On the reverse side is what is usually referred to as the “Masonic Sermon”, rather than a Masonic prayer. It is written in French and can be translated to read as follows: -

“Masonic Precepts. Adore the Great Architect of the Universe. Love thy neighbour. Do no evil. Do good. Suffer men to speak. The creed most acceptable to the Great Architect of the Universe consists in good morals and by the practice of all the virtues. Do good then for the love of goodness itself. Always keep thy soul in a state so pure as to appear worthy before the presence of The Great Architect, who is GOD. Love the good, succour the weak, fly from the wicked, but hate no-one. Speak seriously with the great, prudently with thy equals, sincerely with thy friends, pleasantly with the little ones and tenderly with the Poor. Do not flatter thy brother, it is treason; if thy brother flatter thee, beware that he does not corrupt thee. Listen always to the voice of thy conscience. Be a father to the Poor, each sign drawn from them by thy hard-heartedness will increase the number of maledictions which will fall upon thy head.

Respect the stranger on his journey and help him; his person is sacred to thee. Avoid quarrels, forestall insults; always keep reason

on thy side. Respect women, never abuse their weakness, and die rather than dishonour them.

If the Great Architect gives thee a son, be thankful but tremble at the trust He confides in thee; be to that child the image of Divinity. Until he is ten years old be his master, until twenty be his father, until death his friend. Remember to give him good principles rather than elegant manners, that he may owe thee an enlightened integrity and not a frivolous elegance. Make him an honest man rather than a man of dress. If thou blushes at thy condition, it is pride; bear in mind that it is not the position that honours or degrades thee, but the manner in which thou exerciseth it.

Read and profit, see and imitate, reflect and work; do all for the benefit of thy Brothers, that is to work for thyself. Be content everywhere, at all times and with all things. Rejoice in justice; dispose iniquity; suffer without complaining. Do not judge lightly the conduct of men; blame little and praise even less; it is for The Great Architect of the Universe, who sounds the hearts, to value His works.”

Now brethren these words may have been written over one hundred and seventy five years ago, but they are as valid today as when they were written.

Yet another mystery lies in how was it possible that such a brilliant and honourable individual could have committed the crime of forgery, the penalty for which in those days was death by hanging, a sentence subsequently carried out on Dr Dodd.

There are many reports on the circumstances and basically they were the following.

Why he should have fallen from grace is another mystery, but certainly something happened that caused his circumstances to change dramatically for the worse and as his lifestyle at the top of the heap became too customary for him to forego, he was it seems driven to forging the signature of his friend Lord Chesterfield to finance his way of life and like the employee who pilfers the petty cash intending to put it back some time, he was discovered before he could rectify what he had done.

He could have asked Grand Lodge to help perhaps? Even the church maybe? To no avail.

The little historical records that have survived reflect that his Non-Mason friends went to a huge amount of trouble and effort to earn him a reprieve whilst his Masonic brethren did nothing at all! In the end, all efforts to save him failed.

Thus it was that the first Grand Chaplain of Freemasonry was hanged for the crime of forgery.

An artists impression of the hanging appears on the next page.

For a complete record of the hanging, readers are referred to the “Complete Newgate Calendar” Vol. IV

GRAND CHAPLAIN HANGED FOR FORGERY

By Keith Stockley

William Dodd was born at Bourne in Lincolnshire in 1729 and took his BA Degree at Cambridge in 1750, became an MA in 1759 and LL.D in 1766. He was ordained in 1751 and immediately began work as a Curate at West Ham where he began to earn a reputation as an effective and popular preacher. He was a founder of the Magdalen Home at Streatham for fallen women.

In 1763 he was appointed Chaplain in Ordinary to King George III and in 1765 he was made a Prebendary of Brecon.

He was initiated into Freemasonry at the St Albans Lodge on 3 April 1775 and one month later he was chosen to be the Grand Chaplain of the Grand Lodge of England, the first brother to hold the office. In other words he was the first Grand Chaplain ever.

It is certainly hard to grasp that such an exalted member of the craft and clearly a very talented individual who moved in very high social circles, should have been hanged for the crime of forgery some two years after being appointed Grand Chaplain, yet this is in fact an actual occurrence.

There are a few other strange aspects to the story—or at least I find it so. Firstly, there is, I believe, the mystery of his appointment. He was given an extremely high level position after a mere one month's membership in the Order. It is a great pity that the written records of those days have not survived to throw some light on this subject. Certainly Dr Dodd moved in very high circles and it is clear from publications that were made available, much later on, that he was indeed an eloquent speaker and held in high regard by his fellow Masons.

This is amply demonstrated by the eye-witness accounts that appear in *"The Revelations of a Square"* written by the Rev. G Oliver DD who quoted word-for-word occurrences from his father's diary which covers the workings and doings of the Craft and its members from 1717 onwards.

ALEISTER CROWLEY—THE WICKEDEST MAN IN THE WORLD

Taken from the website of the Grand Lodge of British Columbia and Yukon.

Born Edward Alexander Crowley on 12 October 1875 was an English occultist, prolific writer, mystic and hedonist. His accomplishments included being a chess champion, mountain climber, poet, painter, astrologer, drug experimenter but is mostly known for his occult writings. He was a prominent and influential member of several occult organizations including The Golden Dawn, Argenteum Astrum and Orde Templi Orientis (OTO).

He was a brilliant student of symbolism and ritual and had at least four major contacts with Freemasonry as a complete body.

In 1900, in Mexico, Crowley became involved with a Supreme Council of the Ancient and Accepted Scottish Rite. This period of Central American Craft Freemasonry has been described as a chaotic mess; Masonic bodies springing up and dissolving within a matter of days. Crowley was supposedly initiated into the 33rd of the Ancient and Accepted Rite, thus obtaining the title of Grand Inspector General. This title is actually one of official rank and not a Degree. The 33rd is styled Sovereign Grand Inspector-General and is sparingly conferred by the Supreme Councils of the recognized jurisdictions. There does not appear to be any record of this conferment other than his claim made in *The Confessions of Aleister Crowley*.

In about 1904 he was initiated into Craft Freemasonry in Anglo-Saxon Lodge No. 343, recognized as of 1954, under the jurisdiction of the Grande Loge Nationale Francaise in Paris as No.103. At the time it was under the jurisdiction of the Grande Loge de France and so was not recognized by the United Grand Lodge of England as a regular Masonic body.

He was initiated, passed and raised over a period of several months in 1904. It is suggested but unconfirmed that he was proposed by a country parson from Oxfordshire.

Finally, at around the 1910 period, came Crowley's episode with **John Yarker**. Yarker was initiated on 25 October 1854 in Liberty Lodge No. 459

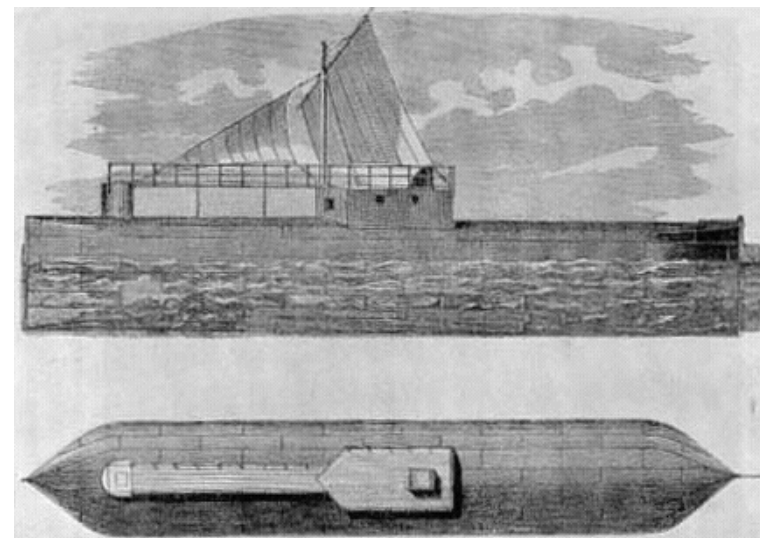
After Yarker's death there was a meeting at Crowley's apartment on the Fulham Road. H Meyer was elected the new Grand Master General and Crowley the Grand Administrator General and also a Patriarch Grand Conservator, his status being elevated to 33^o, 90^o and 96^o. Following this, Crowley did very little, if anything in relation to the Ancient & Primitive Rite, concentrating his "Masonic" tendencies in the body of the Ordo Templi Orientis.

In 1913 he apparently wrote to the United Grand Lodge of England claiming his right to attend lodge meetings and affiliate as a joining member. If any, the response would have been a rebuttal due to the irregularity of his mother lodge. This correspondence is not extant; all that survives is Crowley's draft, transcribed from shorthand and dated 1913.

The United Grand Lodge of England does not recognise Crowley as a member of the Craft. All his affiliations were with irregular bodies and so they deny him recognition.



Aleister Crowley



Fortunately where this happened, the water was shallow enough to allow the cylinder to be salvaged and its recovery was done by yet another Freemason, Kohn Dixon, in the 42nd year of the reign of Queen Victoria. and it was erected on the Embankment and unveiled in 1878.

Someone had an idea to make the celebration more memorable (dare I suggest yet another Freemason?). In contrast to the hieroglyphics giving clues to a culture some 3000 years old, why not provide future discoverers with clues to contemporary British culture and to that end, two earthenware jars were sealed in the base of the obelisk into which had been placed objects indicating the greatest achievements of the British Empire such as a complete set of newly minted coins.

The complete list of objects placed in the jars was carried in the *London Times* on the day of the unveiling, but no-one seems to have noticed, certainly not commented on, a very ordinary object placed in one of the sealed jars.

It was a 24 inch metal ruler. What you might ask, was the British Empire's achievement that this ruler symbolised?

There is no doubt in my mind that this ruler, known to Freemasons as the " twenty four inch gauge" does in fact represent the Craft symbolically.

The moral lesson it illustrates is the proper use of the Mason's twenty-four hour day, dividing it into periods of work, rest and charity.

Apparently the Metropolitan Works Board, or its superiors, or all of them, decided to quietly place the 24 inch gauge inside the base of the obelisk perhaps to tell archaeologists thousands of years later, that one of the greatest achievements of the British Empire is in fact the Ancient Order of Free and Accepted Masons?

The sister obelisk to Cleopatra's Needle is, again through the efforts of the Freemasons, erected in Washington and, in fact, is often featured when pictures of the White House are shown in movies on television.





PART TWO

5 Minute Presentations

CLEOPATRA'S NEEDLE

By Keith Stockley

The Victoria Embankment along the Thames River in London is a very impressive promenade and one of its most notable features is the ancient Egyptian obelisk known as "Cleopatra's Needle", dating from the reign of Thothmes III (sometime spelt Tuthmose) and dating from around 1500 BC.

It is carved with hieroglyphics praising Tuthmose and commemorating his third "sed" festival. Later inscriptions were added by Ramses II to commemorate his victories.

Quarried originally at Syrene, the obelisk was erected by the Pharaoh Thothmes III at Heliopolis from where it was removed during the Greek Dynasty to Alexandria, the Royal City of Cleopatra, where it was erected by Augustus Caesar in 12 BC.

Well, you might ask, what has this got to do with Freemasonry? Well the reason for including this famous obelisk is because there are some very interesting Masonic connections concerning it.

(As a matter of interest brethren may have noticed from the movies that such a "needle" also stands in Washington at the rear of the White House. This "twin" of Cleopatra's Needle would also not be there if it was not for Freemasons!).

Now back to the obelisk in London. If it wasn't for the efforts of Freemasons this obelisk would probably be still in Alexandria for it was a Masonic brother who arranged for its removal and shipment to London and yet another Freemason, Erasmus Wilson F.R.S., who was an influential member of the Royal Society, financed the venture.

The obelisk was first encased in an iron cylinder which, together with its contents, finished up in the Bay of Biscay when the ship that was carrying it sank in bad weather.



Napoleon I

ANTONY SAYER

By Keith Stockley

Antony Sayer was the very first Grand Master of Freemasonry. He was elected as the first Grand Master of the Premier Grand Lodge of England which was formed in the Goose and Gridiron Tavern in 1717 which means he was indeed the very first Grand Master of all time. But who was he?

The following quote comes from a communication from Bro. Albert F Calvert PM. entitled "Antony Sayer" and forms part of Bro. Calvert's history of the Old King's Arms Lodge No. 28 which is considered in some detail in AQC Transactions Volume 12 (1899).

"One of the most shadowy and mysterious characters of early Masonic history is Bro. Antony Sayer (Or Sawyer as he is sometimes styled). It is safe to say that less is known about Antony Sayer than about any Mason who has held the distinguished position of Grand Master, yet many Masonic writers during the past 150 years (Brethren should remember that this communication was also written over a century ago) have vainly endeavoured to penetrate the mystery that surrounds his life.

He came, no one knows whence, to occupy the Master's chair in the chief Masonic Assembly in the world and, after a meteoric career in Grand Lodge, he vanished as suddenly as he appeared into hitherto impenetrable obscurity."

It is clear at the time that Bro. Calvert wrote his "History of the Old King's Arms Lodge No. 28" Antony Sayer was indeed a mystery man even though he had been the first ever Grand Master in Masonic history. Who he was and where he came from were unknown factors, other than the fact that he was a member of a lodge that met at the Apple Tree Tavern and another question is what happened to him after 1730?

Bro. Calvert maintains that the answers to at least some of these questions had lain hidden for years in the records of the Old King's Arms Lodge.

Early copies of the "Free-masons Calendar" contain the name of Antony Sayer Esq. as Grand Master in 1717 but make no mention of the fact that he acted as Grand Warden in 1719. Thereafter he seems to have disappeared.

It is known that he was Warden in his private lodge, The Apple Tree in 1723. He is recorded in lodge records, without holding further office until 1730 from which date the lodge registers have become lost, although Bro. Sayer is shown as having taken part in the procession held on 29 January 1730 on the occasion of the Installation of the Duke of Norfolk as Grand Master and what is more, he brought up the rear, a post of honour, of nine former Grand Masters.

The Minutes of the Grand Lodge show that on the 21 November 1724 Sayer was a petitioner, presumably for charity. On the 21 April 1730 he was again a petitioner for charity to relieve his "misfortunes and great poverty". Further in 1730 he was accused by the Lodge that met at the Queen's Head, of clandestine and irregular activities and was found guilty of irregularity only. The next note in the proceedings of Grand Lodge was another petition from him in 1741.

His name appears on the first members list of the Old King's Arms Lodge in 1733. Although it was noted that the lodge Tyler, Bro. Johnson, had died, no mention of his successor was made until the Minutes of 2 February 1736 when the following appeared:-

"Ordered Bro. Sayer the Tyler 42/- (forty two shillings) out of the Box of this Society for his present support and to mend his circumstances."

On the 3 March yet another entry in the Minutes refers to him as follows:-

"Twas proposed by Brother Adams in consideration of the late hard weather, that Bro. Sayer might receive half a guinea Charity, twas seconded by Bro. Austin and being debated twas by a majority ordered him and he received it accordingly of the Right Worshipful Master."

Those who were chosen by Napoleon for high honour and office were nearly almost all Masons or members of the side degrees, or higher degrees.⁸⁸

Of the six who, together with Napoleon, formed the Grand Council of the Empire, five were definitely Freemasons. At their head was the Arch-Chancellor Prince Jean Jacques Regis Cambaceres, the Emperor's right hand man, and he was one of the most active and enthusiastic Masons in France. The sixth member of the Grand Council, The Arch Treasurer Le Brun, was thought to be a Mason, but this is not known for certain.

Of the lesser nine Imperial Officers of State, at least six are identifiable Freemasons. Of the 30 Marshalls who served under Napoleon, 22 were definitely Freemasons.

Napoleon arranged the union of all the various Rites, threatening to abolish Freemasonry if this did not come about. This union became a reality with the formation of the Grand Orient in 1805 with the Emperor's brother Joseph as the Grand Master The Grand Master's Adjoints were Cambaceres and Murat through whom the Emperor assured the brethren of his Imperial Protection as he said *"that he perceived that their highly moral aim and purpose worthy of his favour"*. In fact, if anyone wanted to be highly thought of at court, joining Freemasonry was the first step.

Having said all that, let me hasten to assure the reader that nowhere is there any evidence at all, that Napoleon himself became a member of the Craft despite his undoubted and intimate exposure to the Order. That he never actually became a member himself is, I contend, confirmed by his answer to a proposal to accord to the Grand Orient a legal status... *"No, No! If Freemasonry is protected, she is not to be feared; but if she is authorised she will become too powerful, and might be dangerous. As she now is, she is dependent upon me. I do not wish to be dependent upon her."*

NAPOLEON I

by Keith Stockley

Some Masons allege that Napoleon Bonaparte was initiated into Freemasonry at Valetta in 1798 (*Military Lodges—Besuchst*) whereas Woodford in *“Kenning’s Masonic Cyclopaedia”* says that Napoleon was alleged to have been made a Mason at Malta.

In a little book of 25 pages octavo, entitled *“Napoleon et la Franc-Maconnerie”* published in Paris in 1908, Bro. Hector Fleischmann deals with the use that the Emperor made of the Craft and his influence upon it as Protector, but nowhere does he say that Napoleon was a Mason.

There is of course ample evidence to show that he was well acquainted with the Craft in every way possible. He was certainly a believer in God or, in his own words, “The Great Author of All”. He was tolerant of all religions and respected the faiths of all believers. He put into practice the great watchwords of the French Revolution, “Liberty, Equality, Fraternity”, watchwords that easily describe Freemasonry itself (Indeed Freemasons were heavily involved in the French Revolution).

During what history has come to describe as “The Reign of terror” Freemasonry practically ceased to exist throughout France with only three lodges in Paris making any attempt to continue their labours, In 1798, however, work was resumed with the sanction of Napoleon’s government.

His brothers, The Imperial Princes Joseph, Lucien and Jerome were all Freemasons as was his step-sin Eugene Beauharnais, his brother-in-law Murat as well as his nephew Jerome. The Empress Josephine was friendly towards the Order and in fact was initiated into the Maconnerie d’Adoption in the lodge Les Francs Chevaliers at Paris together with several ladies of her court and she became an active member as well as Patroness of that rite.

The last mention of Bro. Sayer fixes within a month of the time of his death, which must have occurred between December 1741 and January 1742 as the Minutes of the Lodge on this latter date state:-

It was moved and seconded that our Brother Anthony Storer be appointed Tyler of this lodge in the room of our late Bro. Antony Sayer, deceased.”

Whilst this clears up some of the mystery, there are still huge gaps in the story of the Grand Master who died a Lodge Tyler.



Early impression of Antony Sayer

ALDWORTH & OTHER FEMALE MYSTERIES

By Arthur E Waite edited by Keith Stockley

It is not of any real consequence whether or not the Hon. Elizabeth St Leger, daughter of Viscount Doneraile and afterwards Mrs Aldworth, of Newmarket, County Cork, was initiated into Free masonry under peculiar circumstances. It is similarly unimportant whether certain other women at a later date were admitted under analogous circumstances. Amidst the obscurities and contradictions of the Aldworth story, three things emerge as certain: (1) That her portrait in Masonic clothing is still extant; (2) That her apron and jewels are still preserved by the family and (3) That her name appears among the subscribers to Dassigny's work on the decay of Freemasonry in Ireland, published in 1713.

She is variously described as born in 1693 and 1713, as married in 1713, as dying in 1773 and in 1800. She was initiated, according to one story, because she hid in a room adjoining the Lodge and removed some of the brickwork so that she could witness all that took place.

His was at Doneraile Court, her father's mansion, where a lodge—described as aristocratic—used to meet regularly. Miss St. Leger is said to have been still in her girlhood. The alternative story places the situation at a later date when she was already Mrs Aldworth. She made arrangements with the landlady of a Cork hostelry, where a lodge used to meet, and was concealed in a clock situated in the room itself.

She betrayed herself in both cases and was admitted formally into the craft in order to ensure her secrecy.

This story is said to have been vouched for by two members of the lodge in question, being No. . 71, but this lodge did not meet at Cork until 1774, whether or not she died in 1773 it is moderately certain that she was already a Mason when Dassigny's Inquiry was issued—more than 30 years previously.

6. Lodges of Instruction are held to further knowledge amongst the members.
7. The Triad meetings are presided over by various officers identified as The Worshipful Master, Wardens, Deacons and an inner and outer guard, however, their titles are Great Brother, Second Brother, First point, and Second Point.

The degrees are said to be those of Affiliated Younger brother, Obligated Elder Brother and Obligated Uncle.

There are of course the well-known sayings and writings of the renowned Chinese philosophers like Confucius' Holy Doctrine which uses the square and compasses in its education of mankind. Mencius affirms that "*A Master Mason in teaching his apprentice, makes use of the compasses and square*" and urges all who are in pursuit of wisdom to do the same.

It seems that the Triad Society originated in the Ming Dynasty as a benevolent organisation with religious and mystical leanings. This was succeeded by its conversion into a patriotic and more secret society as a result of the Tartar invasion in the years of the Manchu and Ching Dynasties, in about 1644 AD.

There are of course other alleged histories of the Triads, principally that of a society formed in later times to restore the Mings to power and subsequently became incorporated as a Hung or Universal League.

Well, Masons have been blamed in history for many things. Why not the Triads? Gould seemed very impressed with the analogies and indicated that he considered them to be more than coincidence. Sir Christopher Alabaster, supported by Professor Herbert R Giles, maintains that his research found clear evidence of a mystic faith expressed in allegorical terms and illustrated by symbols; that its secrets were recorded in symbolic buildings like the Tabernacle and Temple in Jerusalem; that its officers were distinguished by symbolic jewels and wore leather aprons; that the square and compasses were their emblems of right conduct.

CHINESE SECRET SOCIETIES & FREEMASONRY

There are suggestions as well as some evidence, perhaps mostly legendary in nature, that the first Masonic lodges in China were established in the 1700's. Freemasonry was certainly operating in the 1800's, however, it is part of the common domain of knowledge that secret societies have existed in China since time immemorial, many centuries before Freemasonry came officially into existence, YET there are some striking similarities, so striking in fact that one wonders.....!

In 1027 BC there was the Most Ancient Order of the Swastika, allegedly founded by an individual by the name of Fohi. It is said to have consisted of three degrees of membership namely (1) Brother Apprentice, (2) Doctor of Reason and (3) Grand Master.

Of world-wide fame, or perhaps notoriety, are the Triads. Many writers have pointed out the analogies between the Triad Society and Freemasonry and have sought to find positive connections.

Gustave Schlegel, for example, in his "*Thian-li-Hui*" (Heaven-Earth League) proposes that when the human race began to spread from the plains of Middle Asia, Freemasonry existed at that time and divided itself into two streams, one going to the West and the other to the East where it found fertile soil in China.

The analogies suggested are as follows:

1. A triangle is the symbol of the Triad Society.
2. The altar symbols are a foot rule, scales and weights.
3. Triads use a system of secret signs and grips.
4. Members are brethren by name as well as by initiation.
5. They are said to worship one God.

Although the former version makes more sense there are a number of persons who reject both versions.

I am inclined (This is Waite speaking of course!) to think that Elizabeth St. Leger was initiated in her father's house as the consequence of a girl's escapade. The statement is that she received two degrees, suggesting that this was the number of degrees worked in Ireland prior to 1717.

Mrs Beaton—There is also cited the case of Mrs Beaton, who dies at St. John Maddermarket, Norwich in 1802 at the age of 85. Twenty seven years after her death it was put on record that she concealed herself one evening behind the wainscot of a lodge room where " she learned the secret" and carried it with her to the grave. How she became a Freemason in view of this incident I do not pretend to explain, but she is said to have passed by this title among the people about her.

Madame de Xaintrailles— The heroine of this story—concerning which the common conventional trumpery has been talked by Masonic annalists, was the wife of a general and she obtained a commission and served as an aide-de-camp, wearing masculine attire.

On a certain occasion the Lodge of Frères-Artistes in Paris had opened in the First Degree, when a visitor presented himself in the uniform of a captain of cavalry and being asked to produce his certificate, handed in his commission.

It was clear, afterwards, that Madame Xaintrailles had prosecuted the campaign with great zeal and fidelity and had won her spurs, so to speak. It was "reprehensible," it was "outrage", but it is pointed out that the Master and brethren were Sons of France and, fired with the sense of her valour, they offered her initiation on the spot. She replied with the perfection of gallantry: " I have been a man for my country, and I will be man again for my brethren."

They made her an Entered Apprentice.

The Rev. A F A Woodward, Past Grand Chaplain of England, says that he fails to see how the French brethren were to blame or how they could have done otherwise under the circumstances. We who know the heroism of English womanhood, not to speak of other peoples, on the adjourned war of the world, cannot help speculating humourously what might have been done by himself under similar circumstances had his gracious presence filled the Chair in the east during any of these recent years.



them that in the lodge room Boaz is not on the left hand side of the entrance?

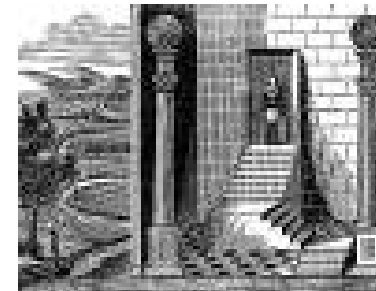
Why should this be? The answer to this puzzle, however, is quite simple. Our lodge rooms, although we are told they have been constructed to represent King Solomon's Temple, actually face in a direction opposite to that of KST.

King Solomon, due to practical problems with the construction site, built his Temple on the extreme western side of the site. It was not possible, or practical even, to put an entrance on that side as the western side consisted of a sheer drop into the valley below, so the entrance or porch to the building was actually placed on the opposite side, in the east. Thus when putting the column Boaz at the left of the entrance, the column was in fact in the South.

There have been suggestions over the years that the Temple actually had three doors, one in the South, the east and the west. These suggestions probably arose from assumptions made as a result of the Hiram Abiff the architect of the building, tried to avoid being assaulted by exiting through each of three doors situated as stated.

In actual fact there was only one entrance to the temple.

The assiduous student of Masonry might consider some personal research of value as to why our Masonic buildings face in the direction that they do.



BOAZ—HAVE WE GOT IT WRONG?

By Keith Stockley

Our lodge room has many mysteries in itself and well worth closer study. Of course, many aspects of a lodge room in one country may not apply in others, for example, the Tracing Boards which are applicable almost internationally are seldom used in the Lodge rooms of the USA.

How many times have you heard the story of Boaz, the left hand column at the porch or entrance to King Solomon's Temple? This position for the column Boaz is certainly entrenched in Masonic ritual and is also stated as such in the bible and confirmed by the Jewish historian Josephus.

The bible however as well as Josephus also state that the column Boaz was situated in the South of the Temple.

Now most, if not all, of our Masonic lodge rooms are built so that the Wor. Master is seated in the East and the entrance to the lodge room is usually opposite in the west. In some Constitutions both of the two Wardens are placed in the west and members enter the room by walking between the Wardens. In other constitutions only the senior Warden is placed in the west and the Junior warden sits in the South.

So, brethren, where is the column Boaz situated in relation to Freemasonry. If we put it at the left hand side of the entrance to our lodge rooms (remember it was situated on the left hand side of the entrance to KST) this puts it actually in the **North** whereas it is clear from the vsl and other writings that when KST was erected, Boaz was definitely placed in the **South**.

The Wor. Master sits in the east. The South is on his left hand side. If Boaz was therefore situated in the South of the Temple this means that it would necessarily be on the right hand side of the lodge room entrance, not the left.

I wonder how many times Freemasons have actually thought about this? Whenever they have listened to the experienced brother relating the story of Boaz, how many times I wonder has it occurred to

ELIAS ASHMOLE

By Keith Stockley

Elias Ashmole was born in Lichfield, England in 1617 and as a result of the now famous entries in his diary he is considered to have been the first known speculative Freemason to be initiated into Freemasonry in England.

(It should be noted that Ashmole is the first known **English** speculative Freemason as an eminent Scottish brother, Sir Robert Moray was in fact initiated into an English lodge a few years prior to Ashmole).

He was a noted antiquarian having led a life of bewildering diversity including solicitor, artilleryman, cavalry captain, Commissioner of Excise, astrologer, alchemist, botanist, historian, herald, collector of curiosities and medical doctor.

In his diary there are two entries of interest.

The first entry of significance is dated 16 October 1646 and reads:

"I was made a Free Mason at Warrington in Lancashire with Coll: Henry Mainwaring of Karimcham in Cheshire. The names of those that were then of the Lodge; Mr Rich. Penket Warden, Mr James Collier, Mr Rich. Sankey, Henry Littler, John Ellam, Rich. Ellam & Hugh Brewer".

The second extract from his diaries with significance to the craft is dated 10 March 1682—35 years after the first entry. This reads:

"About 5H:PM. I rec'd a Summons to appear at lodge to be held the next day, at Masons Hall London," and then on the 11 March 1682 (the day after) "Accordingly I went, & about Noone were admitted into the Fellowship of Free Masons.

Sr William Wilson Knight, Capt. Rich: Borthwick, Mr Will: Woodman, Mr Wm Grey, Mr Samuel Taylor and Mr William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted). There were p'sent beside myselfe the fellowes after named.

Mr. Tho: Wise Mr of the Masons Company this p'sent yeare. Mr Thomas Shorthose, Mr William Hamon, Mr John Thompson and Mr Will: Stanton.

Wee all dyned at the Halfe Moone Tavern in Cheapside, at a Noble Dinner prepared at the charge of the New-accepted Masons."

The entries I have quoted above are from printed versions reproduced from the original hand-written diaries and to some extent a comparison of the original hand written entries to those subsequently printed, reveal marked differences even to the extent of changing the meaning completely. The original entries are available for assiduous students, but because of the nature of the handwriting and "ye olde English" they are difficult to follow. I refer you to AQC Transactions Volume 78 (1965) and Volume 25 (1912) for detailed information on this subject.

I find it somewhat strange that this man who obviously had the habit of recording on a daily basis his various activities and actions did not attend lodge for 35 years? At least not according to the recorded entries in his diary. Obviously attendance at lodge was a sufficiently important event to him causing him to make a note in his diary, even to the extent of including the names of his fellow brethren. It certainly appears as though a gap of 35 years in Masonic activity occurred in his life. I find this very odd.

It is known that he was a friend of some important men of the day such as Francis Bacon and Sir Robert Moray (both prominent Free masons) and it is more than likely that he was involved in the clandestine discussions and planning from which the Royal Society emerged. Both Ashmole and Bacon were definitely prominent members of The Royal Society an organisation which is commonly accepted as having been established by Freemasons.

Diligent enquiries over many years by many historians and researchers have failed to produce any written evidence of Ashmole's Masonic activity in the 35 years between his initiation and the summons to appear in London. Nothing has been found!



Elias Ashmole



The Ashmolean Museum