

Masonic Mysteries & Enigmas

**-A Mason's Search for Solutions
(includes Mystery Men of Freemasonry)**

A collection of stories both factual and legendary as well as a new look at some of the Masonic facts that have been accepted as such without scrutiny.

There are many puzzles and mysteries that readers may believe should have been included in this collection, and the publishers will be happy to consider such mysteries for subsequent issues.

Some of the characters that are examined by the author include Freemasons that are totally unknown to the majority of members, but who have made Masonic history.

This is a collection that is not only easy to read and assimilate, but also very interesting as well as thought provoking examining as it does some of the fundamental aspects of the craft which Masons tend to take for granted and accept without question.

Hall of Fame

A short list of eminent Freemasons in history is also included, most of whom are unlikely to be generally known as such.

Copyright 2007 ©
Keith Stockley

All Rights Reserved

CONTENTS

Part I

Mysteries and Enigmas

Mrs Bell	Page	3
The Kirkwall Scroll		4
Boaz - Have the Masons got it wrong?		5
Where did the Junior Deacon Go?		6
The Baal's Bridge Inscription		7
Propaganda Due		8
The Mystery of Abraham Lincoln		9
James Anderson's Funeral		10
The Missing Records		12
Scald Miserable Masons		12
The Mystery of the Hitchin Tile		13
If Stones could talk		14
The Marks of Time		17
Rosslyn Chapel		19
The Klan and the Craft		23
Solomon's Temple - Did it Really exist?		26
Secret Society in Parliament Precincts		28
The Globes - Another Masonic invention?		29
Chinese Secret Societies & Freemasonry		30
France's Ancient Mystery Fraternity		31
The Lost Word		31
The Carved Stones of Jersey		34
Roman Villa at Morton		35
Was a Pope really a Freemason?		40
Mystery in Language		41
Fictitious First Grand Lodge		43
Pseudo Masonic Orders		43
The Secret Code of the Masons		48
The Royal Society - A Secret Masonic Lodge?		53
The Polycricon		54
The Green Dragon		56
Who was Tito Zadok?		57
The Origin of Freemasonry - The Greatest Mystery of All		58

Part 2

Masonic Mystery Men

Shakespeare	Page	68
Brigadier General William Meldrum,		70
Malcolm Canmore Duncan		72
Le Roi Est Mort (Joshua Norton)		73
Elias Ashmole		74
Antony Sayer		76
The Chevalier D'Eon De Beaumont		79
Alessandro Di Count Cagliostro		80
Thomas Lynch Junior		81
Aleister Crowley		82
The Rev. William Dodd		83
Napolean I		84
William Morgan		86
Gabriel Jogand-Pages		89
The Duke of Wharton		89
Hiram Abiff		90
Sir Christopher Wren		93

Hall of fame

96

Bibliography	114
--------------	-----

PART 1

Masonic Mysteries



Mrs Bell

**ADVERTISEMENT FOUND IN THE
NEWCASTLE WEEKLY CHRONICLE (England)**

6 January 1770

This is to acquaint the public that on Monday 1st inst. being the Lodge or monthly meeting night of the Free And Accepted Masons of the 22nd Regiment, held at the Crown , near Newgate, Mrs Bell, the landlady of the house, broke open the door with a poker, by which means she got into an adjacent room, made a hole through the wall and by that stratagem discovered the secrets of Masonry and knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex.

So that any lady that is desirous of learning the secrets of Freemasonry, by applying to that well-learned woman (Mrs Bell) who has lived 15 years in and about Newgate, may be instructed in all secrets of Masonry.

A few thoughts on this advertisement.

I am not sure whether Mrs Bell was willing for a shilling or not, but this advertisement must surely rank as the forerunner of the large volume of advertisements that humanity has been bombarded with through the medium of the press and lately by email, offering something out of normal reach for a monetary reward.

The occurrence described by Mrs Bell is unlikely to have happened.

Firstly if she was the “landlady of the house” (Perhaps the owner of the Crown) she would have keys to all the rooms and there would be no need, therefore, to use a poker to break open the door.

Would it perhaps be possible for the 22nd Regiment to actually rent the room permanently for a fixed rental in order to prevent casual scrutiny of its contents?

Again this is unlikely, as the tracing board was probably drawn upon the floor in chalk and then erased at the close of the meetings. Regalia belonging to each member would surely be taken by those members when they left or perhaps entrusted to a specific Lodge officer for safe keeping?

Secondly, assuming that the lodge members did indeed lock the room, the broken door would have raised an alarm resulting in a thorough search of the premises, certainly any adjacent rooms. Even if Mrs Bell was well hidden, the observation hole in the wall would have been noticed.

Thirdly, members of Royalty were now joining the Craft. Just a few years before this advertisement appeared The Prince Of Wales, the Dukes of York, Cumberland and Gloucester had become Freemasons. In 1765 Edward, Duke of York and brother of George III was initiated. With the Order becoming home to many of the aristocracy it does seem unlikely that a publican, and a woman at that, would even dare to venture into the secret world of Freemasonry for fear of unsavoury repercussions?

The Kirkwall Scroll

Is this medieval Masonic relic an ancient treasure map giving directions to the hiding place of the Holy Grail? Does the scroll give clear evidence confirming the theory of the Knight Templar origin of speculative Freemasonry? How did this priceless relic remain hidden for centuries in a Masonic cellar before being discovered early in the year 2000?

Many of the pictures and symbols on this huge scroll are unquestionably Masonic as well as many depictions of the times of the Old Testament and King Solomon’s Temple.

The respected historian Andrew Sinclair (a member of the famous St Clair family) upon discovering the scroll in a Masonic lodge on an island in the North Atlantic, 24 miles off the coast of Scotland, described this 18’ long and 5’ wide cloth as one of the greatest treasures of the Middle Ages. His story, his interpretations of the contents of the scroll and conclusions are contained in his book “The Secret Scroll” published in 2000 by Sinclair-Stevenson.

However, what remains unsaid in all of this is that although this ancient relic did indeed lie hidden for perhaps centuries, it was in fact the subject of a thorough study by Masonic scholars 100 years before its recent emergence and discovery.

The comprehensive results of these studies have been recorded for posterity in Volumes 10 and 38 of the AQC annual Transactions including accurate and detailed drawings of the scroll and its 8 panels.

Masonic scholars of the day however, should be grateful for the prominence that Andrew St Clair's book has given to the Kirkwall Scroll as it seems as though it might otherwise have continued to languish in obscurity hanging on the wall in the lodge room of Lodge Kirkwall Kilwinning instead of being given the prominence that it justly deserves even to the extent that the lodge which owns it has had it carbon dated, the results of which are exciting. The results of this carbon dating exercise have shocked members of the lodge in the Orkney Islands who have been told that the scroll is a medieval treasure worth several million pounds.

"It's beyond price" says Andrew Sinclair, who heard about the scroll while researching the history of the St Clair Earls of Orkney. "Its significance is immense. This will demand the re-writing of Scots medieval history" he said.

This scroll is without doubt of very great historical value and the pictures, stories and symbols shown on it have unquestioned connections with Freemasonry as well as ancient historical times and there is perhaps every reason to believe that this is indeed a significant Masonic mystery.

The St Clair Earls of Orkney were strongly associated with the legendary Templar knights and the family stronghold in Midlothian is the site of Rosslyn Chapel, built by William St Clair in the 15th century. The chapel is well-known for its Masonic connections and symbolic carvings and was built in memory of the Earl's grandfather William de St Clair who according to legend formed a secret Order to protect the Templars a century earlier. As the operative side of the craft, connected with trade guilds and stone masons, was also strongly associated with the St Clair's there is little doubt that the Kirkwall scroll will have some significant implications.

To consider a detailed report on this mysterious relic would be a repetition of the AQC Transactions and go over much of the theory and research involving Freemasonry and the Knights Templar and is not considered appropriate for a detailed examination here, however, readers will hopefully have access to these books and the volumes of AQC Transactions of a century ago, which provide a detailed examination of each panel on the scroll.

In conclusion the results of the carbon dating reveal that the scroll has been cut and joined. Even a century ago the Masonic researcher maintained that the scroll was originally longer, tabling evidence to show this to be the case. The Oxford University Research Laboratory that did the radio-carbon dating states that the outside edge of the cloth is 18th or early 19th century but the central panel dates to the 15th or early 16th century. This last date conforms to the Knights Templar theories and the legends connected therewith.

Boaz - have the Freemasons got it wrong?

I am unable to speak on all countries where the Craft flourishes, but certainly these observations definitely apply to many, if not all. I ask each reader to consider this mystery in relation to the facts of his own lodge room.

Many Masons have been members for over 40, 50, 60 and yes even 70 years. During the passage of these many years brethren will have heard hundreds if not thousands of times, the story of the Column Boaz which according to Masonic legend was erected on the left hand side of the porch or entrance to King Solomon's Temple.

The VSL as well as the writings by the historian Josephus confirm that there is absolutely no doubt whatsoever that the column Boaz was indeed erected on the left hand side of the entrance to the temple and therefore the Masonic tradition as given to us in our ritual is 100% accurate.

The VSL and Josephus also confirm that the column Boaz was placed in the South.

Now most, if not all, of our lodge rooms are placed 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 the two Wardens are placed in the West and members enter the lodge room by walking between the Wardens. In other Constitutions only the Senior Warden sits in the West and the Junior Warden in the South.

The above statement of the obvious is bordering on the boring, however, necessary to illustrate this mystery.

Where is the column Boaz placed in relation to Freemasonry? If we put it at the left hand side of the entrance to our Lodge rooms, this situates it in the North yet it is very clear that at the building of King Solomon's Temple Boaz was 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 be on the "right" hand side of the entrance to our lodge room. This is contrary to the ritual, the VSL and other historical writings.

How is this possible? How many members have actually given this any thought? They have heard the story so many times that it is known to every Mason in the world, yet how many times have we actually queried it? And, what is more important, did we go wrong?

The answer to this puzzle is, however, quite simple. Our lodge rooms, although we are told they represent KST, actually face in the opposite direction to KST.

King Solomon, due to the problems of the site, built the actual Temple on the extreme western side of the site. It was not possible to put an entrance on that side as it was built on the edge of a sheer drop to the valley below so the entrance, or porch, was placed at the opposite side, namely the east. Thus if Boaz was on the left of the entrance situated in the east then it was in the South.

There have been suggestions that KST actually had three entrances, one in the South, the East and the West, probably arising from assumptions made from the legend of Hiram Abiff's murder, but in actual fact there was only one entrance.

It is not my purpose to debate the reasons why our lodge rooms normally face West with the Wor. Master seated in the East, but merely to observe that our Masonic ceremonies and legends are deserving of serious consideration rather than being accepted at face value.

Where Did the Junior Deacon Go?

In many Constitutions the lodge meeting is opened with a question and answer session with the Wor. Master asking each officer for an explanation as to where he is situated and what his functions are.

Regarding the Senior Deacon the questions asked by the Wor. Master and the responses thereto are as follows.

WM. - "Bro. SD, where is your position in the Lodge?"

SD. - " At, or near, 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 JD.

Why is it necessary to await the JD's return? Where did he go and for what purpose?

This is one of those traditional hangovers which has no real bearing in modern times on the way we do things. Our First Degree lodge opening has imbedded for all time it seems a practical activity of medieval times that no longer has any meaning in modern times.

During the fluctuating fortunes of the Craft over the centuries, the Craft has been banned, unbanned, subject to statute and Papal Bull. In England, in the early 18th century, laws were passed to control the holding of meetings by anyone as a result of a threat 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.

In medieval times a messenger who carried messages was known as a diccon and as a symbol of his office, he carried a staff. (In a way this might even have been a carry over from Roman times when the messenger carrying messages from Caesar always carried a staff as a symbol of his authority

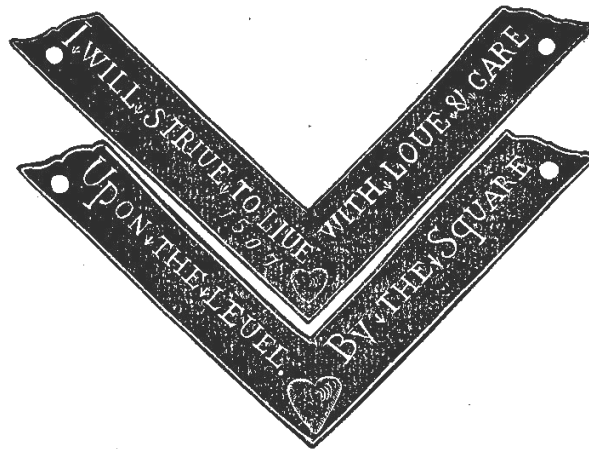
In the Freemasons' lodge, it was a function of the Junior Deacon (diccon) to take this list of persons present at a meeting to the police and it was this duty that gave rise to the need for someone to be appointed to ensure the Junior Deacon's safe return. This became the job of the Senior Deacon.

The Baal's Bridge Inscription

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 plate has engraved upon it the date of 1517.



THE BAAL'S BRIDGE SQUARE

In 1517 the majority of people were still illiterate although one must accept that literacy must have been an important asset and one that was essential to a Master of the building trade, after all he had to read 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.

Thus the correctness of the wording on the above square cannot be doubted, but brass was expensive and normally not readily available to everyone and the engraver, not having the good fortune of access to modern day engraving drills, was clearly well-skilled in his trade and consequently likely to be expensive.

Who would undertake such an expensive exercise and for what purpose? The originators obviously did not expect their work to lie hidden for 3 ½ centuries.

Propaganda Due

More well-known as P2, was this a secret Masonic Lodge that brought infamy to the Order in Italy? A body hanging from a bridge. Missing funds, political intrigue, and "black ops" dating back to WWII. This may be an astonishing mystery but nevertheless true.

Although much is now known about the activities of Licio Gelli, Wor. Master of Lodge P2 during the 1970's, a Freemason with connections to the Italian police, intelligence agencies, the mafia, financiers and the Vatican, the whole story is unlikely to be revealed and will remain forever in the annals of history as yet another mystery. Gelli, dubbed "The Puppet Master" for his role in some of the most bizarre events of that time as well as 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 tied behind his back despite which the coroner pronounced the affair a simple suicide. The body was of Roberto Calvi, head of the elite Italian bank, Banco Ambrosiano.

Investigations revealed a shortfall of nearly \$1.3 billion at Banco Ambrosiano. Later the money was traced to accounts owned by the Vatican. Calvi and his bank were also involved with a shadowy figure known as Licio Gelli, Wor. Master of Masonic Lodge Perseverance Due (P2).

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 headed by Arnaldo Forlani collapsed.

Although the Grand Lodge of Italy had cut its ties with Lodge Propaganda Due many years before the scandal became public and denounced the lodge's activities, the stigma was felt by the Order to a very large extent.

How a Masonic lodge became involved is indeed a mystery. Added to this puzzle is the fact of the mysterious disappearance of Gelli from a Swiss prison where he was being held.

As I write, a few months ago (2003) the investigation into the hanging of Calvi has been reopened. Originally thought to have Masonic connections (shades of Jack the Ripper) the investigation now centres around the mafia involvement.

For a full and comprehensive report on this mysterious scandal, apply to the publishers hereof.

The Mystery of Abraham Lincoln

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

"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 a member.

Lincoln's idol in politics was Henry Clay a US Senator and Speaker of the House of Representatives. A candidate for President several times and one of the most influential Americans of his time. Clay was also a Freemason.

If anyone had been significantly exposed to Freemasonry it was Abraham Lincoln. So, why did he not join?

This is certainly a mystery. Admittedly Lincoln had stated openly that he had not petitioned 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 had been misconstrued and consequently he refrained from making 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 but the fact remains, that Abraham Lincoln did not become a Mason.

Certainly his exposure to the craft and its members, his close connection with the activities of Freemasons, his own character which was Masonic in every way are all factors that indicate that he would have been a member had he not been assassinated. Or would he?

James Anderson's Funeral

James Anderson, a Minister in the Church, was a Scottish Mason who was given the responsibility of writing the First book of Constitutions in 1823. He did in fact also write the second Book of Constitutions in 1838. His massive efforts in bringing to Freemasonry its first written Rules of procedure and Ritual, raised him into great prominence within the craft.

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

He was certainly a familiar figure amongst the most prominent Freemasons of his day and must have literally rubbed shoulders with almost every Freemason of note. In fact, in order to ensure that the first Book of Constitutions was as accurate as possible and truly reflected the actual rituals of craft masonry, Dr Anderson together with that giant of Freemasonry Dr Desaguliers, toured England and Scotland attending hundreds of meetings to personally observe the rituals and proceedings.

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, 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, sigh’d, and struck their aprons three times in Honour of the deceased.”

N.B. Dissenting persons were those who disagreed with belief in the teachings of the Church of England; they were quite often members of the English Protestant Church.

James Anderson DD, author and compiler of what was the most important book on Freemasonry ever written as every Book of Constitutions has descended from it; an acquaintance of just about all the prominent Freemasons of the day; a close friend of Dr Desaguliers, the Grand Master of the Grand Lodge of England; the mover and shaker amongst Freemasons of that time, barely had a dozen brethren attend his funeral!

Bizarre?

Why even Bro. Joshua Norton, whom we write about later in this volume, and who is relatively unknown to the vast majority of Masons throughout the world, had 10 000 people at his funeral.

BUT James Anderson..... a mere dozen?

The Missing Records

When the Irish Grand Lodge started around 1725, Bro. Thomas Griffith, a man of the theatre and a poet, was appointed as Grand Secretary, a position he held until 1732.

Although Bro. Griffith rose to Masonic fame as the writer of the Entered Apprentices' song, he is more notorious amongst Masonic historians for having "lost" the records of the Irish Grand Lodge during his period as Grand Secretary.

All the records for the seven year period disappeared.

One wonders why they went missing and where did they go to?

Scald Miserable Masons

Who were they? Where did they come from? Who were the organisers?

Our knowledge of the Scald Miserable Masons is as little as that of the Craft itself, but at least we know what they did.

"For three mags 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.

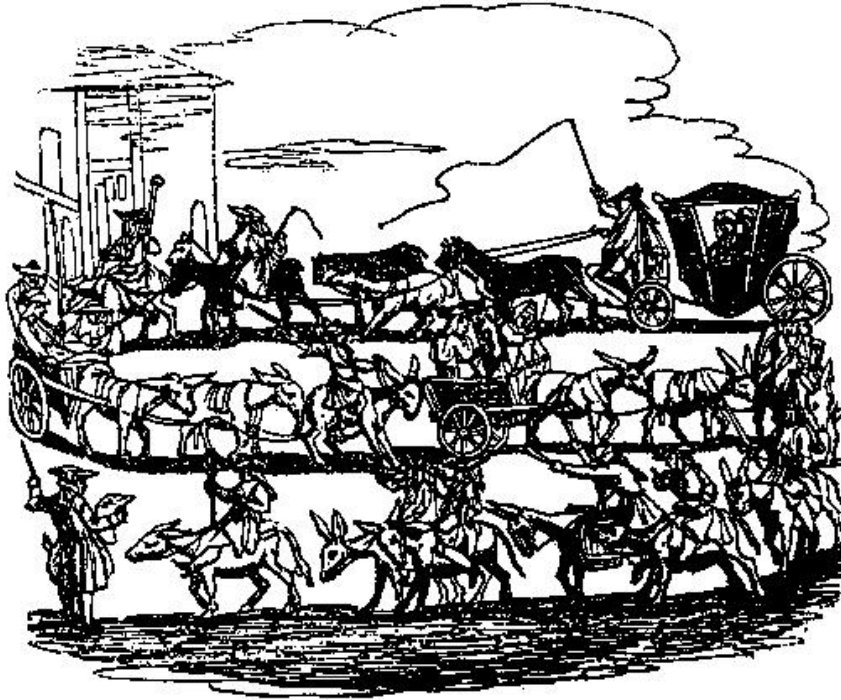
Londoners were well-used to seeing genuine Masonic processions through the streets, but these were discontinued by Grand Lodge Regulation as a result of the mocking processions of the body known as Scald Miserable Masons.

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".

The 'Solemn and Stately' procession.



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 and well organised infrastructure with well thought out plans and backed by influential and well-funded people.

No-one knows who the shadowy organisers were, or what their goal was. 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 mere frivolity.

Yet another mystery to ponder.

The Mystery of the Hitchin Tile

Hitchin stands on the River Hiz and the Church of St Mary is on its banks and dates from 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 leads to the belfry staircase. The tile became known as the "St. Mary's" or "Hitchin" tile.

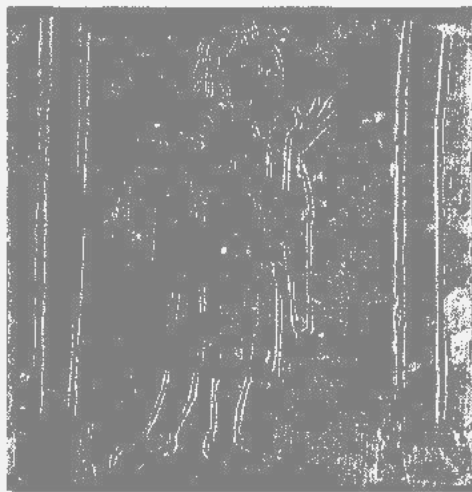
The late Rev. Herbert Poole was a noted Masonic historian and his research won for him full membership of the Quatuor Coronati Lodge in 1923 so his view of the tile is important and due to his comments in fact its authenticity is accordingly of considerable Masonic importance.

Bro. Poole considered the design on the tile to represent the Hiramic 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 Dissected" expose in 1735. Anderson does not mention Hiram at all in his First Book of Constitutions published in 1723, but does describe the legend in his Second Book of Constitutions published in 1738.

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?

As the reader will see from the picture below, the drawing is of 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. Is this yet another mystery from the past?



The original Hlitchin tile.

If Stones could talk!

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 returned to Batavia in Java in an open boat to fetch help. Mutineers murdered 125 whilst others fled inland to mix with the aboriginals. It is suggested that amongst this latter group there must have been Freemasons., based on what was subsequently found in the wreck of the *Batavia* 3 ½ centuries later.

What was left of the *Batavia* 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 reassembled in the museum. From the accompanying picture it is clear that this archway has a distinct Masonic appearance with a column and plinth construction and an arch and keystone.

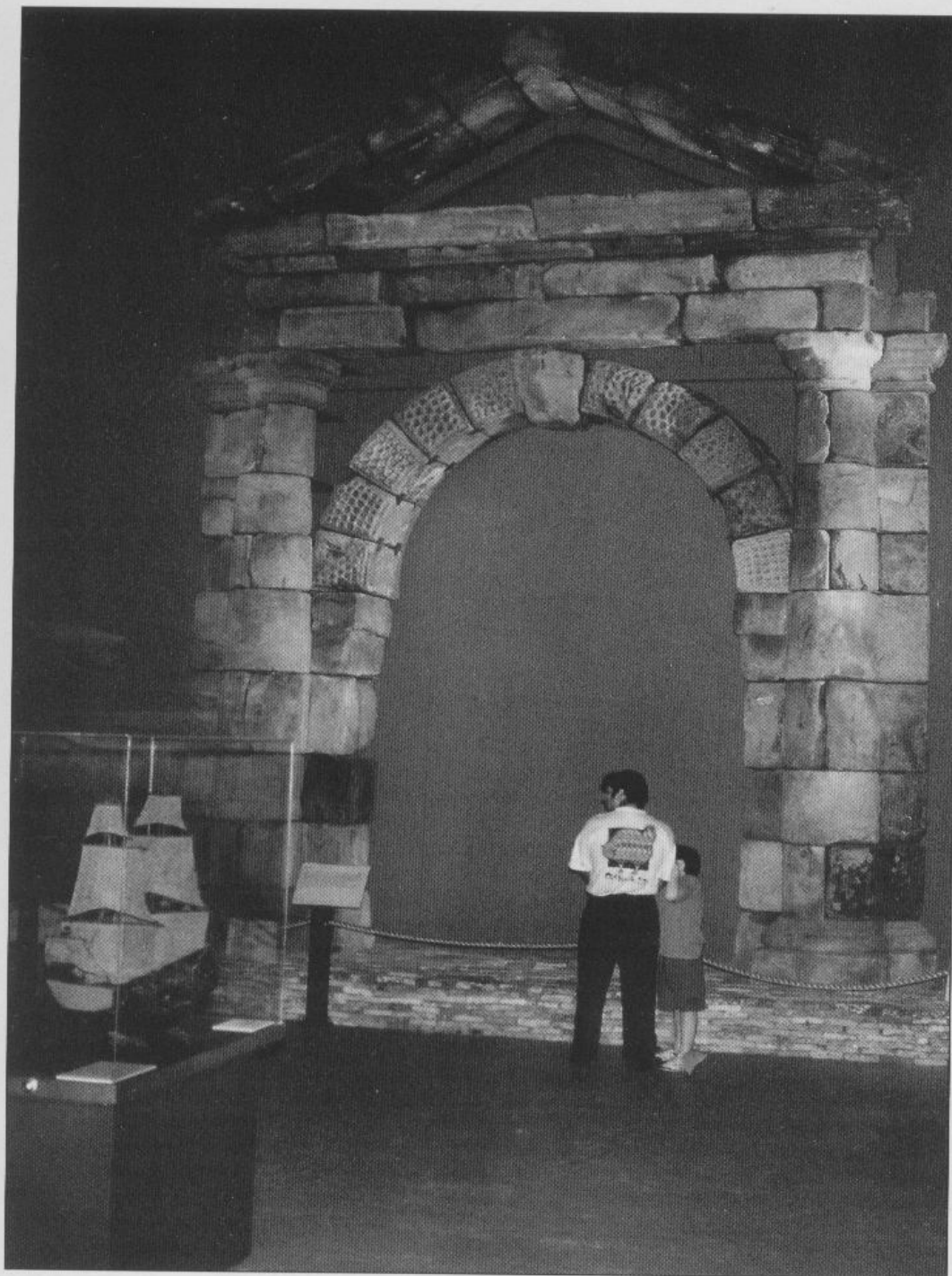
The marks made by the iron tools used by the operative masons of the day are still easily visible.

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, amongst those who fled inland to escape the mutineers, could very well have included a number of Masons.

They would have mixed and lived with the aboriginals for the remainder of their lives as it was unlikely that there were any other passing ships that might conceivably have picked 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 the 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?



March 1998

The Marks of Time

Many Masons are members of the side-degree known as The Mark. The “mark” portion of the Degree title takes its name from the practice of medieval stonemasons applying their own unique mark to identify their work, something like an artist signing his painting.

However, the reasons for “marking” each stone differed from those of the artist.

Firstly, where wages were paid according to the number of stones cut by specific workmen it was necessary for the stones to bear some form of identification.

Secondly, the stones were cut in a quarry which was often many miles away from the actual building site and if a stone didn't fit into the place it was made for then some form of recognition was necessary to pin-point the blame.

Thirdly, I feel, there was an element of pride in the work and a “mark” in this case identified that work similar to the artist's signature.

There are many buildings all over the world where Masons' marks can be seen, although in many cases the stones were fitted into the building with the marks facing inwards so that they were no longer visible.

Although the existence of proprietary marks on European buildings can be traced back to the 10th century it wasn't until the 15th century that any historical evidence appeared to suggest that there was an organised system of laws which regulated the owning and using of marks.

As early as 1599 non-operative masons were being admitted into operative mark lodges. There are no records of what the actual ceremony comprised, merely showing the payment of a fee and the registering of a mark.(Refer Minutes of the operative Lodge of Edinburgh (Mary's Chapel) 31 July 1599).

In 1603 the Lodge of Aitchison's Haven registered the mark of an entrant fellow.

In 1670 the Lodge of Aberdeen records 49 signatures only two of which were without marks. 25% of these members were operative masons the remainder being non-operative.

But this article is not about the mark in masonry so further evidence of the above facts need not be examined, but there is enough written evidence to make it clear that the use of a mark to identify a Masonic brother was a common practise centuries before Freemasonry became formally organised.

The mystery of the marks which is drawn to your attention involves the following table of marks.

Ante BC
3000
Earliest
Akhadian

Circa BC
1500
Cretan

Post AD
1170
Furness
Abbey

The first column consists of marks found in Egypt and date from about 3000 BC.

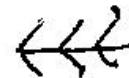
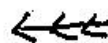
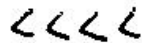
The centre column are Marks found in Crete and Date from around 1500 BC.

The last column are marks found on the stones that were used to build Furness Abbey in England circa AD 1170.

There are a vast number of miles between the places where these marks were found and in addition 15 to 30 centuries in time.

The mystery lies in the identical nature of the three columns. How is it possible for builders so far away in distance as well as time, to have selected marks that to all intents and purposes are identical?

It seems improbable that the masons building the Furness Abbey would select as their marks a design identical with that of their forebears who lived centuries before them and who lived in lands not yet discovered.



It is possible, I suppose, for this to have happened with the selection as a mark of an object common to all places throughout the world such as a circle (sun) or a square or rectangle, but the marks shown above are not so simple.

Rosslyn Chapel

This is not still another endorsement of the Knights Templar theory of Masonic origin. This refers to the mysteries that surround this chapel. Any reader who is interested in learning more about this subject should obtain a copy of "The Temple and the Lodge" by Michael Baigent and Richard Leigh.

Some 3 miles south of Edinburgh lies the village of Roslin. It has only one street at the end of which are two pubs. The village begins at the edge of a steep gorge. This is the valley of the Esk. Seven miles away lies the former Templar preceptory of Balantrodach, now known simply as Temple. Perched on the edge of the gorge is the strange and eerie Rosslyn Chapel, a building that has never been used for religious purposes since its completion.

The interior is overloaded with embellishments and intricate carvings in an explosion of images and geometric shapes that are seemingly inextricably entwined.

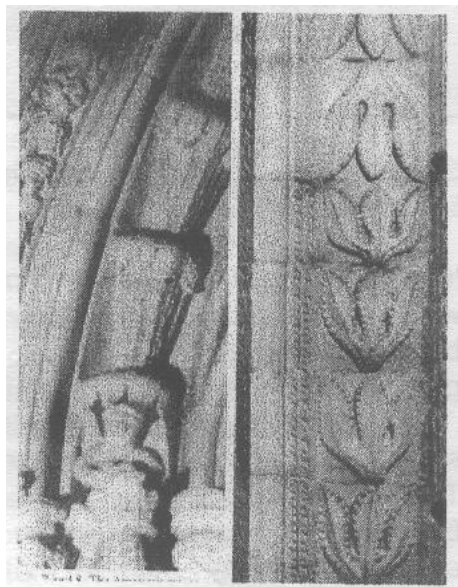
Motifs with Masonic connotations abound and when taken into consideration with the chapel's symbolism, these motifs cannot be dismissed as mere coincidence because, as many of us know, the Rosslyn Chapel was built by the Saint-Clair family (now more commonly known as Sinclair), a family which is synonymous with Freemasonry.

There is an enormous amount of fascinating and astonishing history and theory which it is not our purpose to dwell upon, as this little article concerns only two of the mysteries which this story reveals, together with a few interesting pictures for your attention.

The foundations of the chapel were laid in 1446. Work commenced four years later and the building was completed in 1486.

Tradition has it that in 1441 James II, King of Scotland, appointed William St Clair as the Patron and Protector of Scottish Freemasons and office which was hereditary, and that after his death around 1480, his descendants held annual meetings at Kilwinning.

Many of the carvings and motifs in the chapel are of botanical significance but amazingly enough these include the aloe cactus and maize cobs. These were probably in place around 1470. The photographs below are easily recognisable as these plants.



Amazingly enough it appears that these plants originated in the USA (The New world) and were unknown outside that continent until well into the 16th century. In other words, Rosslyn Chapel had been completed **before** the aloe and the corn had in fact been discovered which means that the builders had sight of them many years before Columbus discovered America. This is indeed a mystery. How did they get there and who brought them?

The second mystery involving the chapel directly concerns Freemasonry and is associated with the actual design of the chapel.

We are indebted to the survival of a hastily drawn sketch by Lambert of St Omer which depicts the "Heavenly Jerusalem". The drawing is dated 500 years before the Masonic square and compasses were officially used as a universal symbol of the Craft yet this symbol is the most prominent feature of the building's images.

Detail will be lost to reproduce this picture in miniature so a full page is used to bring this to you (see overleaf).

Apart from the use of what we now accept as universal symbols of Masonry, the line-up of the three tall towers is certainly in keeping with the symbolism of the Master and Wardens in a lodge.

This building drawn by Lambert of St Omer, was a sketch he made of Herod's Temple which was erected on the site of KST many years after KST had been destroyed.

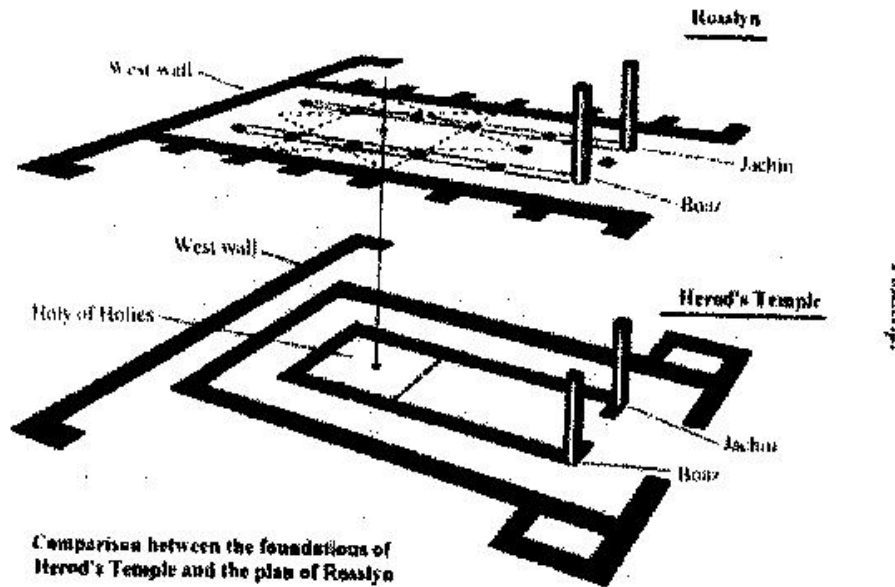
Here is a picture of Rosslyn chapel - compare this to the drawing of "Heavenly Jerusalem" and note the similarities.



Rosslyn Chapel

Some people will consider the similarities I point out as co-incidental. Perhaps this is so. However, how about the two reproductions below which compare the foundation layout of Herod's Temple with that of Rosslyn Chapel.

Foundations of Rosslyn Chapel & Herod's Temple



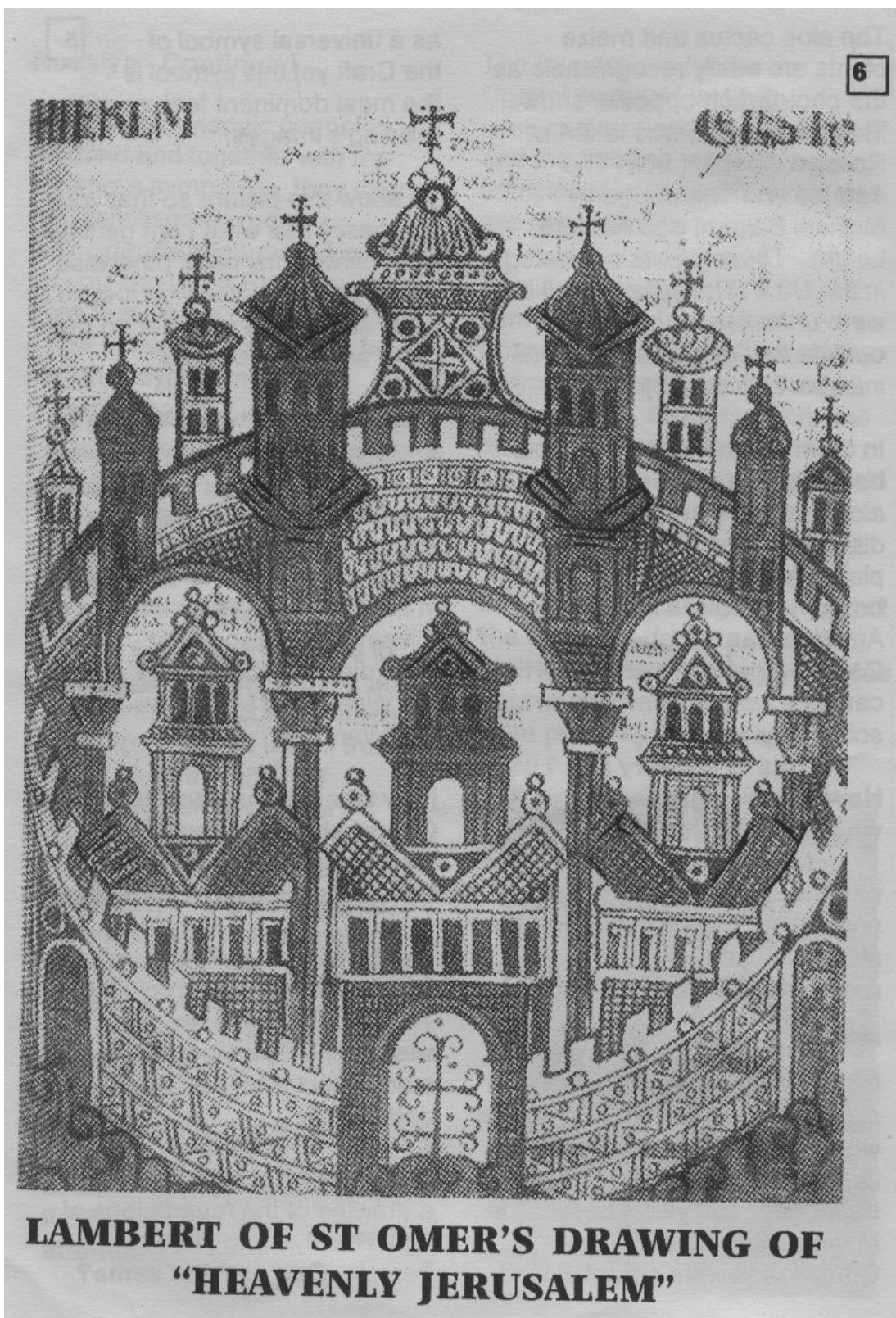
(The above reproduction is taken from the book "The Hiram Key" by Christopher Knight and Robert Lomas)

The Chapel contains many carvings and sculptures associated with the Knights Templar as well as many that are symbolic of Freemasonry.

Rosslyn Chapel is indeed an enigma and definitely falls within the category of a Masonic mystery.

Whilst on the subject of mystery, have a look at the drawing on the following page. This was drawn by Lambert of St Omer and compare it with the picture of Rosslyn Chapel on Page 20. Also note the Masonic symbols in this drawing which is dated around 1100 AD)

Lambert was a French Benedictine monk who originally entered the monastery in St Bertin, France (Lambert of St Bertin - Catholic Encyclopædia is probably the same man) and was eventually made Canon of St Omer.



The Klan and the Craft. THE K K K – A Masonic Organisation?



The Ku Klux Klan - was it started by Freemasons? There is absolutely no question that prominent Free masons were members and at very high levels but was the craft behind it?

There are many Mason haters who I am sure would be delighted to be able to point a finger and produce definite proof that the original organisation was indeed a Masonic by-product. I am indebted to Bro. John R Snyder as much of the content of this article comes from his paper on the KKK presented by him in September 1999 to the Michigan Lodge of Research & Information No. 1 Free & Accepted Masons of the State of Michigan, USA.

The involvement of Masons (Not Freemasonry) in the Ku Klux Klan is undeniable but it is incorrect to even contemplate that the Order started the Klan. In fact, as it will become clear, it was the Klan that actually targeted Freemasonry as it sought to increase its membership.

The origin of the original KKK can be traced to a lawyer's office in Pulaski. Tennessee where, on Christmas eve 1865, it was formed by six young men as an amusing diversion being a social club. Ten years later it was gone.

The civil war in the USA between North and South was caused by slavery and its proposed abolition. Not all the Southerners supported slavery. Albert Pike, a very prominent Freemason, was an abolitionist. Before the war he wrote " Slavery is a disease whose shadow lies upon America's threshold, originating in the avarice and cruelty of the slave trade. I am not one of those who believe slavery a blessing. I know it is an evil."

Despite these sentiments, when the civil war came, Albert Pike served as a General in the Confederate Army. Even stranger, he became the Grand Dragon of the post-war Ku Klux Klan for Arkansas.

The civil war brought an upheaval of the social order in the wake of catastrophic destruction. The economy was dysfunctional, the occupation by the victorious army, corruption by political power grabbing, all imposed on the demoralised population. It was a powder keg fire by the activities of societies such as the Knights of the Golden Circle. Six young confederate veterans inadvertently lit the spark that ignited the KKK.

Pulaski, Tennessee, had been a major slave-holding area before the war. The war had ravaged Pulaski. Blacks, freed by the Emancipation Proclamation, roamed aimlessly. The

plantations went unattended. There were no jobs and crime was rampant. The once proud residents were reduced to poverty.

It was to this town that Major James Crowe, Captain John Kennedy and Tennessee infantrymen Richard Reed, Calvin Jones, John Lester and Frank McCord returned at the conclusion of hostilities.

McCord became newspaper editor, Lester had political ambitions and the others wanted to become lawyers. On Christmas Eve 1865, they met in the offices of David Jones (Calvin's father) and started a social club as a diversion. They called themselves "The Circle" and set about developing a structure and their own "secrets".

They met the following week at the home of Colonel Thomas Martin, where John Kennedy was house-sitting in the Colonel's absence. "The Circle" adopted the Greek word for circle, "Kuklos", corrupting it further into "Kuklux" and then adding the Scottish word 'klan" (clan) to arrive at the alliterative name of Ku Klux Klan.

Gags, pranks and mischief soon followed. Mrs Martin's linen closet was raided for sheets to dress up like ghosts. Riding through the town at night, dressed in sheets, evoked curiosity of the townspeople and created an interest in the Klan's secrets. Initiations were for the entertainment of the members at the expense of the candidates. Hoodwinked and wearing donkey ears, seated in front of a mirror, the candidate recited from Masonic brother Robert Burns:

*"O wad some power the giftee gie us,
To see oursels as others see us"*

And after the blindfold was removed, the candidate beheld himself with donkey ears, dressed as an ass.

In less than a year, the pranks took on a more sinister role as they began to direct intimidation towards black people.

The KKK set about stifling black suffrage and renewed the pre-war custom of night patrols. The dark lantern tactics of the organisation known as the "Know Nothings" and pro-slavery militancy of the Knights of the Golden Circle, transformed the Klan into a political association so quickly that the founders were caught flatfooted.

In April 1867, Confederate Brigadier-General George Gordon wrote the first Klan rules, attempting to bring order into the burgeoning organisation. General Gordon was elected Grand Dragon of Tennessee, but the supreme national command position, the Grand Wizard, was left vacant. Several weeks later, Confederate General Nathan Bedford Forrest was recruited as Grand Wizard. **He was a Freemason.**

Forrest found that the KKK could not be controlled. Lynching, shooting, murder and vandalism were all perpetrated by white men behind Klan hoods. By 1869 Forrest had renounced the Klan.

He is erroneously credited with founding the Klan and is often portrayed as a hateful racist. **His Masonic membership is often cited as proof of a link between the Klan and the Craft.**

He surfaced in Memphis in 1852 as a respectable slave trader with a reputation of being kind to his negroes; that he never separated members of a family. There were some men in the town to whom he would never sell a slave because they had reputations for being cruel masters. He joined The Odd fellows and the Masons. He became a respected member of the community being elected Alderman in 1858.

When the civil war started he enlisted as a private.

At the time when the KKK approached General Forrest for its national leadership they also approached Albert Pike of Little Rock, Arkansas to become the State's Grand Dragon. He accepted.

Albert Pike was an avid, eminent and highly respected Freemason. In addition he has fought admirably for the USA in the Mexican War of 1848 and an avowed abolitionist. He abhorred slavery. After the civil war he preached reconciliation of the former combatants and soon thereafter moved to Washington DC where he devoted his life to the Scottish Rite of Freemasonry. He was a prolific writer and lawyer, a respected man of society. His statue is in Judiciary today, **BUT** he was a Grand Dragon of the Ku Klux Klan.

Thus there were now two prominent Freemasons involved in the Klan and at the very highest level. The sculptor of the Presidents' heads on Mount Rushmore Gutzon Borglum, another prominent Freemason, was also a klansman.

The KKK reign of terror ran from 1868 to 1871.

After World War I the Klan re-emerged. A movie "Birth of a nation" based on a book "The Klansman" was produced by a Freemason, David Wark Griffith.

Across the country in Atlanta, an alcoholic, some-time Methodist minister, William Joseph Simmons, was between jobs. Besides preaching he taught history, sold garters and drifted between various sales positions. His superiors in the Methodist church described him as incompetent and inefficient.

He was also a joiner. He was a member of two churches, a Freemason, a Knight Templar, a Knight of Pythias, an Odd Fellow and a Woodman, holding at least eight lodge memberships.

He longed for his own organisation and in 1915 proposed the name of the Ku Klux Klan for a locker club (*a locker club was a drinking society where liquor was kept in a locker and ran out of the respectable homes of members*). Simmons, however, abandoned the idea, wanting to lead a more significant organisation than a mere club for surreptitious drinking.

It was not, in fact, a hatred of blacks which provided the spark for a resurgent KKK in 1915. It was anti-Semitism. In April of that year a 14 year old girl, Mary Phagan, was brutally raped and murdered in the basement of the pencil factory where she worked.

Leo Frank, the company owner, was charged, tried and convicted of the crime. When his death sentence was commuted by the Governor a storm of public controversy arose. A paranoid politician named Thomas Watson, whipped the public into a fervour over the danger of the Jews (Leo Frank was a Jew) and somehow added the Catholics and the blacks to his list of social corruptions. A committee calling itself the Knights of Mary Phagan, which was little more than a lynch mob, broke into the jail on 16 August 1915, kidnapped Leo Frank and hanged him. Two months later the cross burnings began. The Knights of Mary Phagan proclaimed that justice had been done. (*Years later Leo Frank was exonerated from the rape and murder of Mary Phagan*).

However, William Simmons saw an opportunity to fulfil his dreams of leading his own organisation and he incorporated the Knights of Mary Phagan into his new organisation, the resurgent KKK.

The Kleagles

The new KKK did not take off as hoped for and so Simmons entered into an arrangement with an advertising agency which developed a highly successful marketing plan. They divided the country into 'domains'. Each domain had a principal recruiter entitled "King Kleagels" who in turn hired local "kleagels". By 1921 there were 1100 kleagels operating in the USA.

Part of the marketing plan was to visit Masonic lodges and to target Freemasons for recruitment. On 26 August 1921, the Madison State Journal carried an advertisement which read as follows:

**"Wanted: Fraternal Organisers.
Men of ability between the ages of 25 and 40.
Must be 100% Americans.
Masons preferred."**

By the end of 1921, Klan membership exceeded 100 000. The grandson of General Forrest, Nathan Bedford Forrest III, became "Cyclops" in Atlanta using his grandfather's prestige to assist in the marketing effort.

The Klan engaged in racial intimidation, religious intolerance, political influence peddling, whipping, lynching, shooting or beating for any immoral behaviour whether real or perceived.

USA President Warren G Harding, himself a Freemason, joined the KKK in 1922 in a "secret" ceremony in the Green Room of the White House.

President Harry S Truman, yet another Freemason rising in fact to be Grand Master of Missouri, joined the Klan in 1923 but resigned at his first meeting when he discerned the intolerant attitude that prevailed.

The presence of kleagles in Masonic lodges did not become apparent quickly, and often Klan membership was portrayed as "a higher Order of Freemasonry". The Klan specifically targeted community leaders and more often than not these men were on the square.

As the various Grand Masters of Freemasonry became aware of the perversion in the lodges they began to ban the KKK.



Did it really exist?

There has never been any doubt as to the existence of Herod's Temple, but King Solomon's Temple is nowhere to be found. There are the remains of many buildings throughout the Holy Land that clearly bear the signature of King Solomon, but the temple that features so prominently in Masonic ritual - where is the evidence to prove its existence?

The VSL contains a lot of detailed information concerning the building such as the number of employees, the size of the building, where the materials came from and who carried out the construction, but its actual location is not given to us in great detail.

Historically there is some external evidence, but archeologically there is no evidence that the temple ever existed.

The Hebrews were not expert builders so any structure on the scale described in the VSL would have been built by the experts of the time namely the Phoenicians. In fact many of the temples in Syria appear to fit the description of KST and a small temple excavated at Tell Ta'Yinat in Northern Syria is a KST look alike.

It would seem that a building which was given such prominence in the VSL was undoubtedly built. The offer by Hiram King of Tyre to help with the building of the temple, however, was not only mentioned in the VSL but the epistle containing his letter to King Solomon is quoted by Josephus. Josephus actually states that copies of these epistles 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 known as the Knights Templar, the headquarters of the Order were in the cellars of what had been KST.

The Israeli Ministry of Foreign Affairs has an internet 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 temple as the one describe in Kings.

In I Kings, Ch. 6 and 7, the description of Solomon's Temple puts the height of the two great pillars at 18 cubits, whereas in II Chronicles, Ch. 3 and 4, the height of the pillars is given as 35 cubits. Even if one description used Royal cubits and the other the smaller measurement for a cubit, this cannot account for the huge difference.

There are other descriptive differences supporting the proposition that two temples existed before the destruction of Nebuchadnezzar (Page 83 - Templar Gold by Patrick Byrne).

It is truly doubtful that the beautiful story found in Kings and Chronicles was only, after all, a Jewish fairy tale. We are accordingly 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.



The above newspaper headline appeared in Cape Town (South Africa) in 1999. What was the story behind this headline? Another Masonic mystery? Perhaps indeed another mystery!

Freemasonry came to South Africa over 230 years ago when a meeting was held on the 24 April 1771 in Cape Town, convened by the Master of one of the visiting sailing ships, Wor. Bro. van der Weijde. At this meeting the first Masonic lodge in the country was formed, Lodge De Goede Hoop. This lodge still exists and has the No. 1.

The story behind this headline concerns the urban legend surrounding the Masonic Temple which has stood quietly for over 230 years in the grounds of the South African Parliament. Since it was built in 1772. It was built long before the Parliament building, but once Parliament was established high-ranking politicians and government leaders merely had to stroll across the courtyard to attend a meeting of their lodge.

The urban legend traditionally reveals that the land on which parliament stands was sold to the government by the Freemasons for one English pound and that if the seat of government should ever move, then the land reverts back to the Masons in exchange for the same sum of money. (Talk about real estate bargains!)

The Globes- Another Masonic Invention?

In most jurisdictions the explanation of the 2nd Degree Tracing Board refers to the two great pillars Boaz and Jachin that were erected on either side of the porch to King Solomon's Temple. The explanation states that these two pillars were adorned with two chapiters *"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 were 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 **not** a map. There are several illustrations produced at about the same time and later, showing the pillars surmounted by hemispheres or bowls and the Authorised version of the Bible at I Kings vii, v 41, 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 globes and it is certain that neither, bowls or spheres, were maps, either celestial or terrestrial.

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.

Jack the Ripper

Was Jack a Freemason? Did the Masons cover up his identity? Is this in fact a mystery or merely sensationalism to sell books and films?

It is true to say that Sir Charles Warren, the Commissioner of the Metropolitan Police (The fore runner to Scotland Yard) was indeed a Freemason and in fact as a younger man he was probably the last man to have extensively examined the cellars of King Solomon's Temple.

Anyone who has read his biography, written by his grandson Watkin Williams, will readily agree that there could have been no way that Sir Charles Warren would 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.

The popular versions promoted in Stephen Knight's first book "Jack the Ripper" and supported to some extent by the modern film "From Hell", link the crimes to a royal prince, Albert Victor Christian Edward, one of Queen Victoria's grandsons, and that the murders were covered up by Warren resulting in his being knighted and by the Queen's physician Sir William Gull who was also a Freemason.

A Masonic cover up is given further support as words having a Masonic connotation "*The Jewes are the men That Will not be blamed for nothing.*" That had been scrawled on a wall in Goulston Street, White Chapel where one of the murders took place, had been erased on the orders of Warren.

The fact of the matter was that all in all, excluding the Prince and the Queen's physician, there were 26 suspects none of whom were charged.

It is also a fact that Warren received his knighthood many years prior to the Ripper murders for his distinguished military service.

Was The Ripper really a Freemason? A few years ago a new book was published being what certainly appears to be the genuine diary of the real Jack the Ripper. If this is the case then James Maybrick, who was NOT a Freemason, was the Ripper. His brother William was, however, on the square.

Chinese Secret Societies and Freemasonry

There are suggestions and some evidence, perhaps mostly legendary, 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 for centuries before Masonic Lodges 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 and individual by the name of Fohi. It is said to have consisted of three degrees (familiar?), (1) Brother Apprentices (2) Doctors of Reason and (3) Grand Masters.

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 the when the human race began to spread from the plains of Middle Asia, Masonry 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. The Triads use a system of signs and grips.
4. Members are brethren by name as well as by initiation.
5. They are said to worship one God.
6. Lodges of Instruction are held for furthering knowledge amongst the members.
7. The Triad meetings are apparently 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, Second Point and so on.

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 Confucious' 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 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 Dynasty (about 1644 A.D.)

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, we Masons have been blamed for many things in history. Why not the Triads? Gould seemed very impressed with the analogies and indicated that he considered them more than coincidence. Sir Chaloner 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 it's secrets were recorded in symbolic buildings like the Tabernacle and Temple in Jerusalem; that it's officers were distinguished by symbolical jewels and wore leather aprons; that the square and compasses were their emblems of right conduct..

France's Ancient Mystery Fraternity

In 1841, Agricol Perdiguier, an operative craftsman published his *Le Livre du Compagnonnage* . His purpose appears to have been an attempt at reconciling the aggressive hostility which existed between the various guilds of journeymen and tradesmen most of which were of time immemorial origination.

The 'Compagnonnage' was in fact a secret society despite its existence being of common knowledge, and as a member bound by its pledges Perdiguier only published those aspects of the society that were within the bounds of his pledges. The inward part of the society was definitely secret.

George Sand became interested and her novel *Le Compagnon du Tour de France* was the start of many publications on the Compagnonnage which brought to public attention a French mystery association, of great antiquity, which was comparable in many aspects with Freemasonry and which, in fact, bore striking resemblances to it.

It is not my intention to describe the Compagnonnage in detail as this would consume many, many pages of statistical data save it to say that this society had basically three grades of membership, symbolism originating with the King Solomon and his Temple, special modes of reception, members consisted of tradesmen, journeymen of all religious beliefs were accepted.

IN Arthur E Waite's "*A New Encyclopaedia of Freemasonry*", (Pages 122 to 133) there is a lengthy and exhaustive examination of the Compagnonnage for any assiduous student wanting to know more and this mystery is certainly a line of enquiry well worth researching.

The Lost Word

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

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

The above verse was written in 1638 by Henry Adamson who published a metrical account of Perth, Scotland in which the couplet appears.

Thus it seems that a Masons' Word existed at least nearly 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 Henry Adamson wrote about for it is generally accepted that the third degree raising ceremony was introduced only in the 1700's.

In terms of tradition there was a Mason's Word used in Scotland, perhaps connected with the pillars J and B, but what this word was is unknown to us but it is more than likely that it had nothing to do with the "lost" word.

I came across a letter by Dr Rev George Hickee D.D. on 13 July 1678 from which I quote as follows:

"....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 alledge '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."

Another old book by Bro. Sir Walter Scott in his "Demonology and Witchcraft" 1691, 1st chapter:-

".....besides these, I have found five Curiosities in Scotland, not much observed."

The second of these 5 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 Rabinnical 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 being lost on the death of H A.

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 "Kabalah" 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 meanings were attached to the pillars J and B 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 with the Masons, but there is no longer any serious attempt by either group to continue the search.

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 KST 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 Scottish Rite in which “The” word” is produced and then destroyed to avoid it falling into the wrong hands.

Brethren might also like to look up I Chronicles Ch. 2 Verse 49.;

First Antarctica Lodge

Ever since an article appeared in the “Kansas Mason” headlined *“Formation of First Antarctica Lodge No. 777 of New Zealand on 5 February 1935”* brethren in New Zealand, and I would think in other parts of the world also, have speculated on this lodge.

Did it actually exist?

Here at least is one mystery that we can clear up.

The Facts are as follows:

By 1973, the Grand Lodge of New Zealand had chartered only 440 lodges so the No. 777 was a definite impossibility.

W.Bro. J Fairbairn Smith (Of Detroit, Michigan) produced a photocopy of the Minute Book of the meeting which showed the Lodge as No. 777.

W. 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, attended the Masonic meetings.

W.Bro. Sissons when pressed further confirmed as follows:-

1. Yes, the meetings took place.
2. No lodge was however formed.
3. Yes, Minutes were kept.
4. We INVENTED the No. 777.

Thus ends a myth that has existed for many years.

The Carved Stones of Jersey

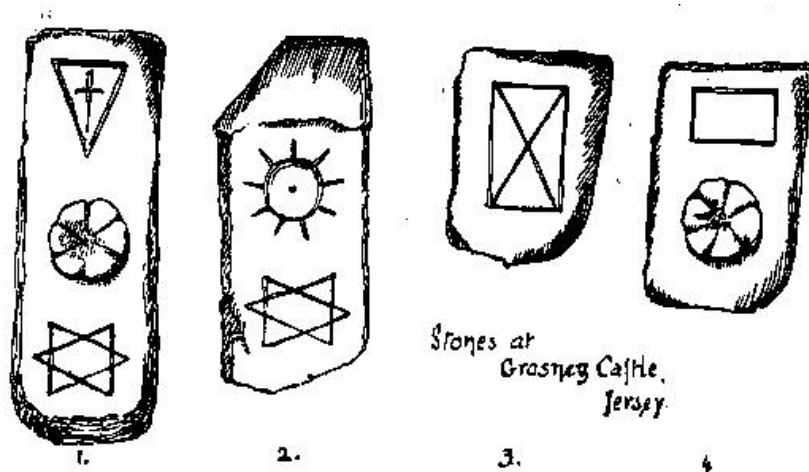
The late Bro. H M Godfray researched the British public records in London in the 13th century found no mention of Castle Grownes. This castle, even if its history is not known, is certainly of a very great age as is confirmed by the following extract from the Minutes of the proceedings of the Royal Commissioners 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 behalfe that the said Sr. of St. Owen ought not to have kept his Court within the 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 unto 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 this 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 are shown below. Definitely a Masonic mystery!



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 three carvings; at the top an incised triangle enclosing a dagger; in the centre a raised star or rose and at the foot an incised double triangle. Stone No. 2 has at the top a nine pointed star and at the foot a double triangle incised. Stone No. 3 has simply a square with two diagonals incised. Stone No. 4 has at the top an incised square and in the centre a raised star or rose.

Roman Villa at Morton

In 1864 at Morton on the Isle of Wight a Roman villa was unearthed, despite previous investigations suggesting that the Romans had never occupied the Isle of Wight. (The Romans first invaded Britain in the year 55 BC)

The discovery of the villa was made by W Spickerwell who found the remains in the grounds of the Vicarage House at Carisbrooke.

The building is 118 feet long and 49 feet wide.

As the reader will observe from the diagrams that follow, there are distinct and numerous Masonic symbols abounding in this villa, certainly more than enough unusual mosaics and designs in which the assiduous researcher will definitely find Masonic connections.

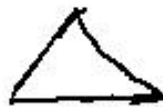
The villa consists of various chambers and passages and although I will not comment on all of them, leaving some observations to the reader's perceptions, I make the following suggestions.

Chamber No. 3 - the mosaic pavement with a chequered border has on it figures that are facing West which I am assured is unusual for the Roman era.

There is a panel containing the Sun God, symbolising light. Mithra is depicted wearing a golden collar and is standing at the foot of a 5 step ladder leading to a building facing West and East.

The passage or long corridor leading from Chamber No. 3 is covered with a tessellated pavement. The representation of Orpheus in the centre of this passage clearly and distinctly wears a Mason's apron and, in addition, this is of the oldest pointed design.

Chamber No. 12 - the mosaics have Masonic connotations :

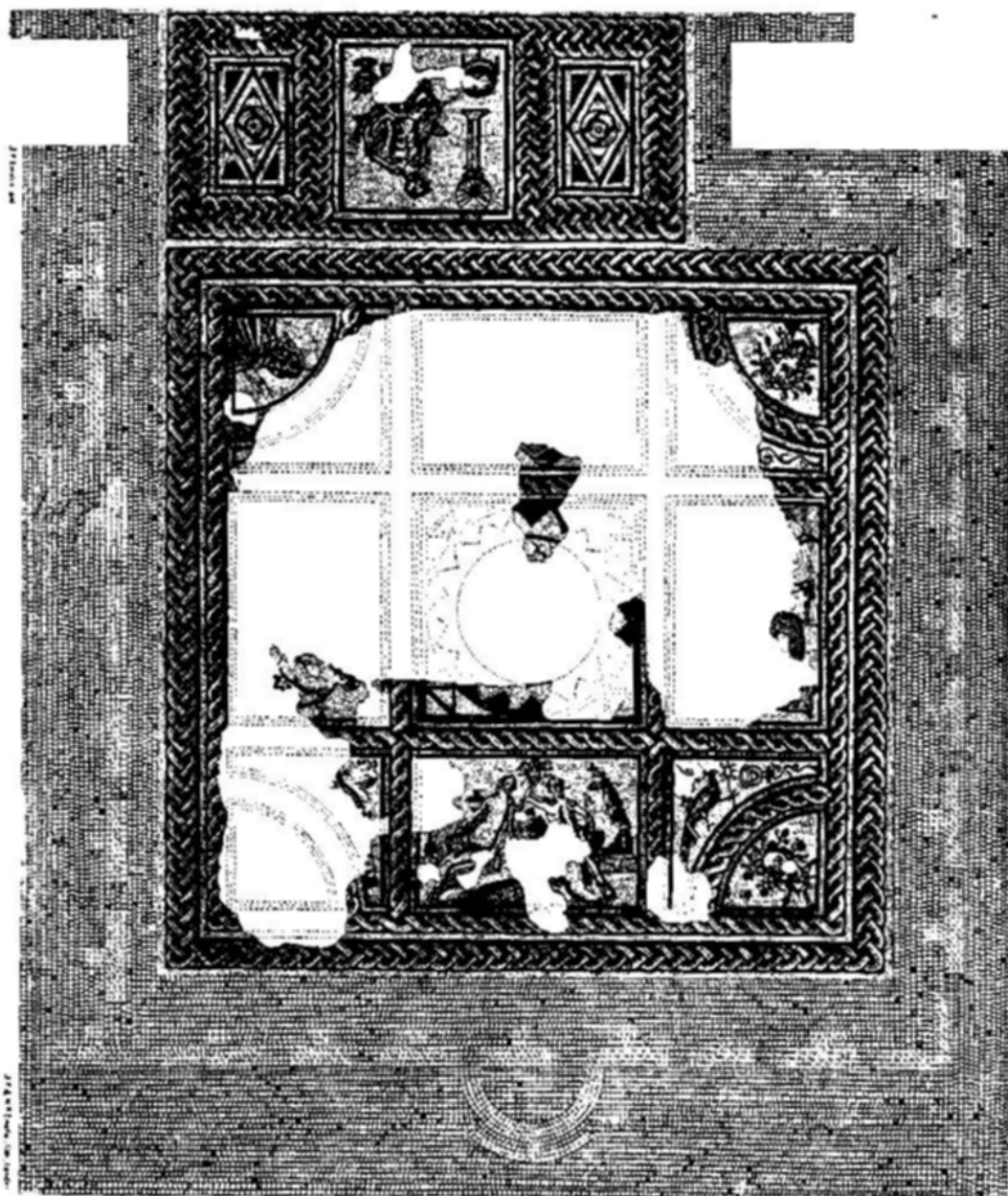


There are four panels which it is suggested represent the four virtues namely prudence, innocence, temperance and chastity.

There is another panel depicting Pythagoras pointing to a globe and a very distinctive "Point within a circle", which with a little latitude can also be observed with the two parallel lines of Masonic tradition. There is also a depiction of the Chinese letter muh meaning eye which appears to be a design of and a reference to the all-seeing eye.



In addition the triple tau abounds in various forms. The series of diagrams that follow are well worth studying and whilst the reader is doing so, it should be borne in mind that these diagrams and scenes all come from the remains of the villa built during the Roman occupation of Britain and may be as old as 2000 years. It is uncanny (spine shivering) to realise that in truly ancient times similar symbols to our own were in use. For the same purpose?

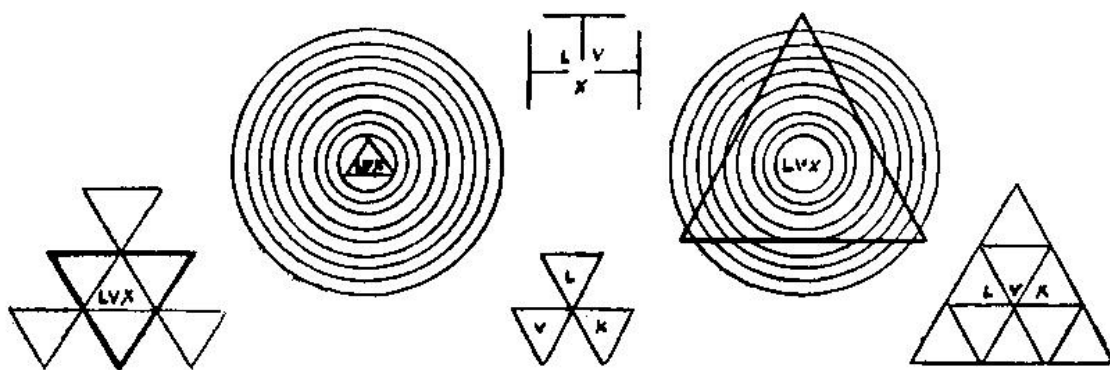
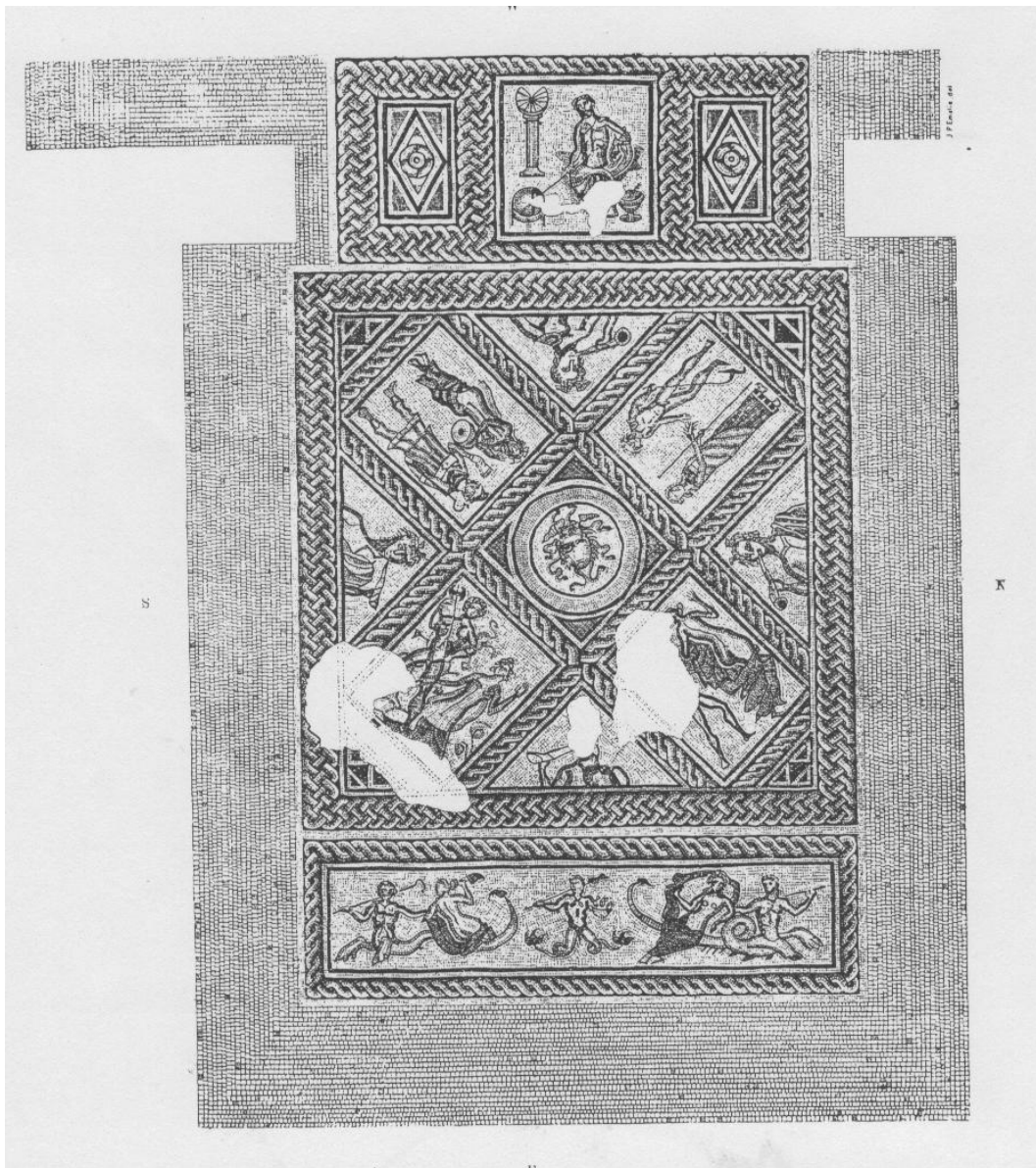


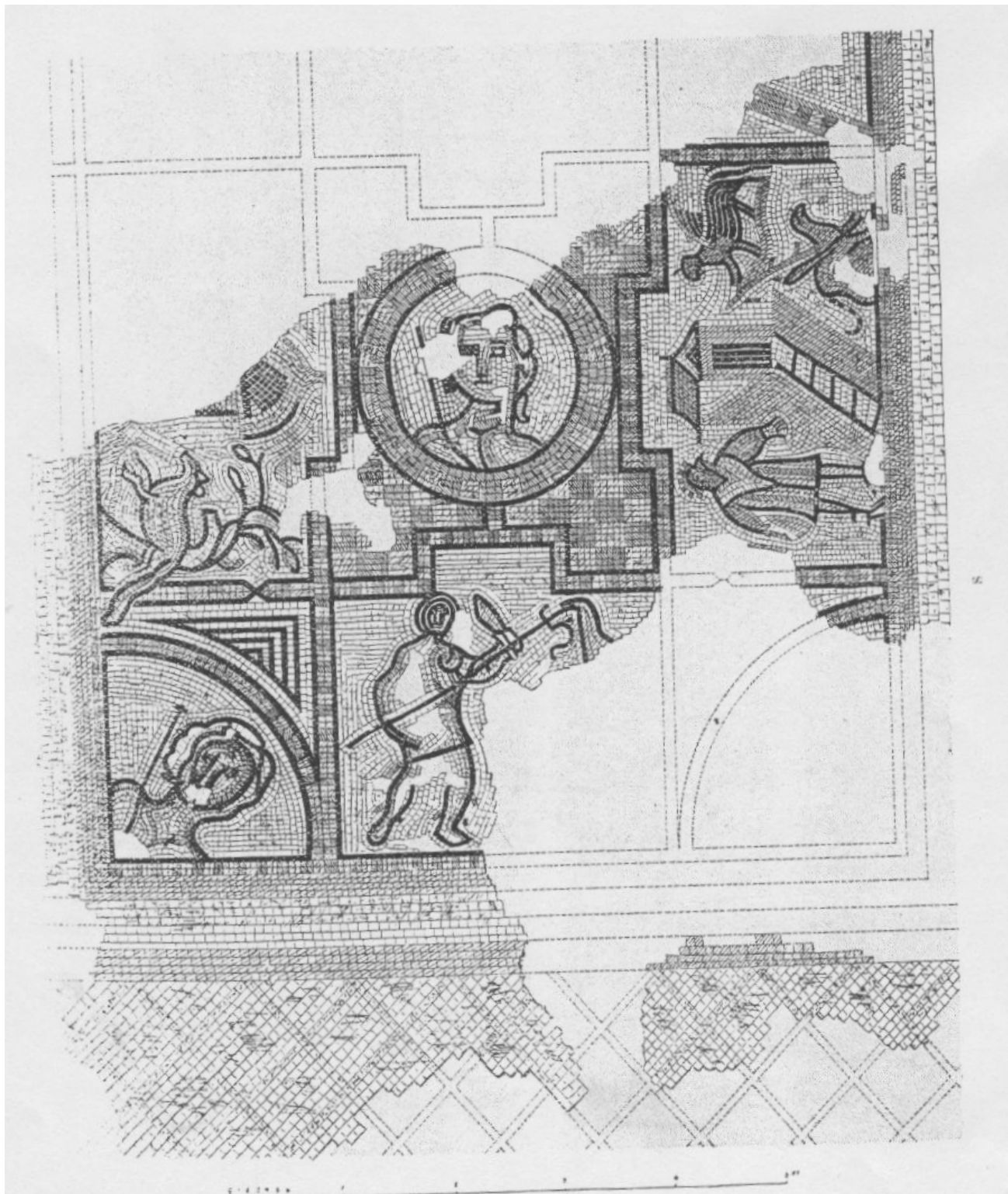


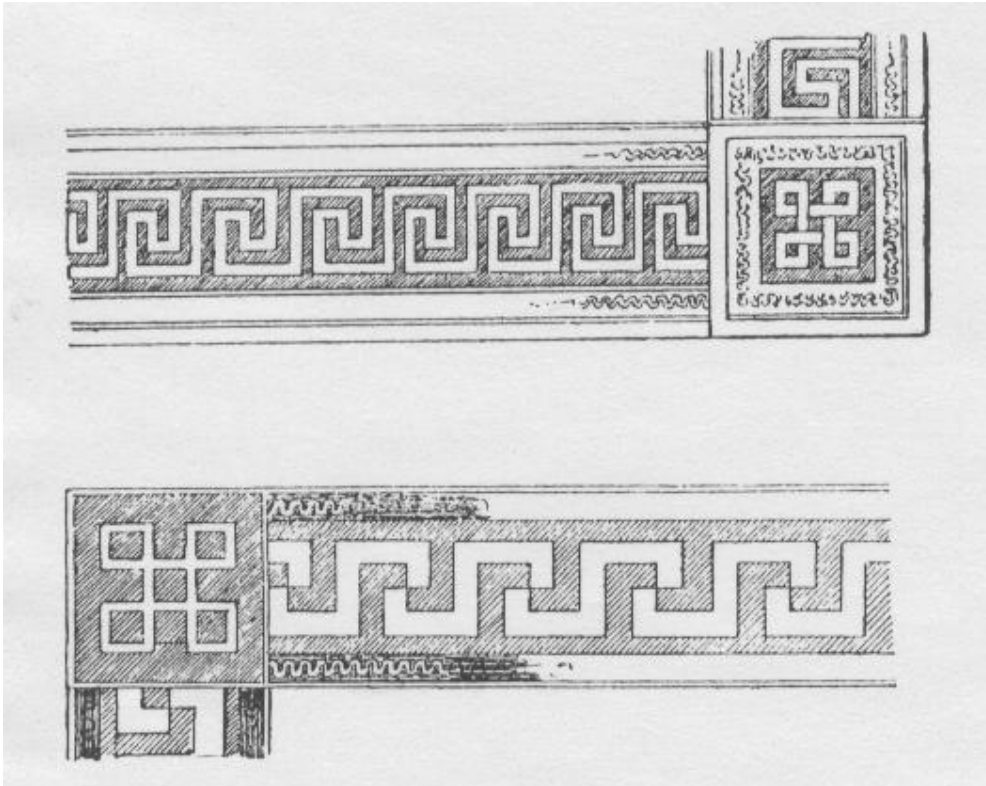
Depiction of Orpheus

Note the Apron

And the collar.







Was a Pope really a Freemason?

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 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 property in 1908. She is 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 ex-communicated 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 Mr Windsor by the church.*

I have actually seen a photocopy, or what went for a photocopy in those days, of the original newspaper clipping, BUT is this enough to say emphatically that Pope Pius IX was indeed a Freemason?

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 the pronouncements of Pius IX 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 Garibaldi (a 33rd Degree 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 brethren.

The record states ' In 1865 Pope Pius IX was called upon to appear before the proper Masonic authorities, and he 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"

I believe that there is indeed no mystery about this at all apart from the obvious one. Those seeking additional confirmation can look at

www.esoteria.org/documenti/miscellanea/pioix.htm

Mystery in Language

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

I also have in my possession a somewhat old 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 it and the definition given isn't a term applied to one not initiated into the mysteries of masonry; a fishing boat'. For 'lewis' it says 'leaves'. Although 'leaves' suggests the possibility of a 'son' it is probably stretching it 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 for lifting heavy objects. That is certainly a far cry from 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 a meaning in the Old Scots language.

Here indeed is a true mystery almost as puzzling as our origin.

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 Freemasonry and the Knights Templars is in fact more tangible and real than many would like to believe.

Amongst other things he refers to the peculiar words of Freemasonry suggesting that their origin is really to be found in the Normandic French which was the language of the Templars and if the Masonic origin and the Knights Templars are entwined, then it would be no surprise if they introduced these words to the Order.

Although I will give you Bro. Robinson's ideas shortly, the question in my mind arises from the common knowledge fact that when the Knights Templars were persecuted by King Phillip Le Bel many of those that escaped the drag net did settle in Scotland and if they did indeed infiltrate Freemasonry and introduced some of their ideas (e.g. when they held a meeting a knight was stationed outside the door of the meeting room with a drawn sword to keep out intruders) surely by the time my Old Scots Language book was published in 1858, the special words they used (e.g. Lewis) would have been equally common knowledge to the word Cowan? Why then does Lewis not appear in it?

Bro. Robinson, suggests the following. I have omitted many of those words where he is clearly stretching to prove his theory although I have retained one 'mahabone' to show you what I mean.

TYLER : The English word tailor derives from the French word *tailleur* meaning to cut. The derivation of the word tailor is fairly logical and is only one of the many French words that have become part of the English dictionary. Why not then the word 'tyler' as a derivation of the word 'tailleur' meaning to cut.? It doesn't take much imagination to go from *tailleur* to tyler as it was obviously no chore to go from *tailleur* to tailor.

COWAN: In the language Bro. Robinson refers to, the word **couenne** (pronounced koo-wahn) means an ignoramus or bumpkin (?? unskilled labourer).

DUE GUARD:

There is a French term meaning a protective gesture '**geste du garde**' which in common parlance became shortened to ' du gard'.

LEWIS: The French word '**levees**' - meaning sprouts refers. In the old language spoken in England, the letter 'v' would be pronounced like a 'w'. Sprouts as a term meaning a son, or an off shoot? 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 I am sure have agreed with the conclusion that the 'Abiff' was in fact not a surname at all, certainly not as we know surnames, and was actually a term of respect such as the word "Sir" in modern days is used so that Hiram Abiff meant basically 'Hiram the Master'.

MAHABONE

This word is pronounced and spelt slightly differently in various parts of the world. Robinson, in keeping with his thesis, suggests that this is derived from a port used by the Knight Templars, namely the great corsair city of Mahadia. The French word **bon** meaning good, could easily have led to the term **Mahadia le bon** which, as most sentences do, became shortened to Mahabone. Far fetched? Perhaps.

Well all I can say in summing up this part of the Mysteries of Masonry is that these special words of Freemasonry are not that easily defined and are probably steeped in the same mystery as the origin of the Order.

Fictitious First Grand Lodge?

In his Constitutions of 1738 Dr Anderson stated that a General Assembly of the Craft Was held on 27 December 1663 at the instance of Henry Jermyn the Earl of S Albans who in his purported position as Grand Master of England appointed as his deputy, Sir John Denharn and as his Wardens, Sir Christopher Wren and John Webb and promulgated the 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 called New Articles which have been dated around 1670.

BUT the Grand Lodge and the Grand personages referred to? Well no such Grand Lodge existed and the General Assembly Anderson mentions are simply fiction.

Pseudo Masonic Orders

This is included here as many of these Orders are (A) mentioned in Masonic books and Papers and as such are a mystery in themselves and (B) to enlighten the reader of various organisations and sects which, because of their esoteric nature, are often thought to have been Masonic.

The well known occultist societies such as the Golden dawn, The Antediluvian Order of Buffaloes , Oddfellowes are not included, but merely some of the associations that can be classed as obscure.

I am indebted for much of this information to Arthur Edward Waite's " A New Encyclopaedia of Freemasonry".

The Society of Black Friars

Carson's *Bibliography of Masonry* asserts that an organisation with this name held meetings in New York in 1793. Its officers were Cardinals and Friars. It was a very obscure society.

Order of Carpenters

It is said that an association of carpenters existed in Holland and Belgium, where they met in secret in forests during the hours of darkness.

Confraternity of the Sacred Arch

A society of builders appears to have existed under this name in 1540 and they enacted mystery plays in the Roman Colosseum.

Angelic Brothers

The Secret Order of the Angelic Brethren was founded it is said by the well-known German master of mysticism J G Gichtel who died in 1710. Gichtel it seems was inspired by Bohme. The society existed for many years although nothing further was heard of it after the early 19th century.

The Secret Order of Constantinists

This was apparently a widely spread association of students in Germany.

The Brethren of the Bridge

The *Fratres Pontifices* were founded in 1177 by St. Benezet who built the first bridge over the Rhone at Avignon Its objectives were to build bridges, maintain ferries, erect hospitals and to protect travellers and pilgrims. On its dissolution it is thought that its assets were acquired by the Knights of St John of Jerusalem.

La Santa Hermandad

The meaning of the name of this secret Spanish society is "Brotherhood" and it is affirmed that it was established in 1295 and taking a leaf from the Masonic book, it introduced ceremonies of initiation, secret meeting places and signs of recognition.

It was a form of secret tribunal for the prevention and punishment of crime on the basis of absolute justice and quality in the sight of God. Was this perhaps an offshoot of the Inquisition?

The Order of the Enlightened

This sect or Order is said to have been a branch of the German Illuminati that was established in Italy. Virtually nothing is known about it.

Order of Perfect Friends

Otherwise known as the Seven Allies and was conceived by a Freemason Baron von Knigge who was also a leader of the German Illuminati. It is understood that this was formed as a society of German men of learning.

Order of Harmony

It has been affirmed by well-known historians that this Order did in fact exist and conferred up to 26 Degrees, and that it was established for the purpose of cultivating trade with the East Indies. It is further affirmed that the Order conferred 'Military rank' up to *Marechal de l' Empire*.

The Order of Jerusalem

This is said to have been an alchemical Order founded in 1791 in North America which migrated to Germany in 1793. It spread through England, Holland and Russia. Membership was open only to Christians and its concern was "union with God and love of man". The head of the Order was a Commander called Jehovah Tsabaoth under whom there was a Grand Master who was supposed to live in Jerusalem where the Mother Lodge was located.

The Order of Kadiri

Burton, in his *Pilgrimage to El Medineh and Mecca* states that he became a member of this Order which he believed was an eastern form of Freemasonry. It comprised three Degrees namely Servant of God, King in the name of Allah and Murshid or Master.

Order of Harugari

This first appeared in New York in 1848 and has been described as a secret society using Masonic forms and working three grades named yellow, red and black. It is said to have maintained 90 lodges throughout the United States by 1860 with the purposes of spreading a knowledge of the German language, relief of suffering members and the maintenance of their widows and orphans.

L'Ordre Iatrique

This apparently was a healing fraternity or in other words an Order in search of 'universal medicine'. Nothing seems to have survived about the Order which is believed to have existed in the 18th century.

Order of Agatahopaedes

It is alleged that in the 16th century this Order was founded for the unlikely purposes of bringing Roman Catholics and Protestants to come together in peace. It came to an end in 1837 but was revived in 1846. It seems that members assumed the names of wild animals, the Grand Master being assigned that of a hog. Perhaps established in the form of a mockery as with the Gormogons?

The Platonic Academy

Marsilio Ficinus was a noted Platonist who, under the patronage of Lorenzo the Magnificent, founded this society in 1480 at Florence. It was a secret society and said to have a Masonic character. It appears that the society's Hall of Meeting was rich with Masonic symbols.

The Alli Allahis

This secret society has existed in Persia from ancient times and its ceremonies are very similar to those of Freemasonry albeit centred around animal sacrifice.

The Sect of the Almousseri

G Mollien whose *Travels in the Interior of Africa* was translated from the French in 1820 reveals the existence of this sect which held initiations which Mollien connected with Freemasonry. Mollien states that the occupation of the members was that of conjurers and medicine-men. His description of the lead-up to initiation and the purposes of the sect bear little relationship to Masonry.

Order of Amicists

This was a secret society which originated in the College of Clermont at Paris but nothing else is really known of it.

The Invisibles

According to Thory, quoting a German writer, this was the most dangerous of all sects. Initiates were received at night beneath a subterranean vault and the doctrine imparted was one of atheism and suicide. Some historians have alleged that this society was occult in nature and Masonic in character.

Order of Ishmael

Alternative titles for this society are (A) Order of Esau and (B) Order of Reconciliation.

It is said to have been a very ancient Eastern secret association; that its history is lost in the mists of time; that its 3 chiefs live in the East, two of whom are always East of Jerusalem; that it had branches in most countries of the world; that it had a system of 18 degrees. Despite all this the Order has certainly left no mark on history.

Order of Ismaelites

It is suggested that this was a secret Mohammedan Order, working 9 Degrees embodying the following:

That the Koran was to be understood mystically- as a storehouse of hidden truths beneath the written word; that an infallible authority was vested in a certain Imams or spiritual teachers; that these teachers were seven in number; that Allah had commissioned seven legislators to man who were called Speakers and that they had seven subordinates termed Mutes; that each of these subordinates had twelve Apostles; that religion was subordinate to philosophy and that the guides in philosophy were Aristotle and Plato; that the principles of Mohammedan jurisprudence were to be understood in a special sense; that nothing was to be believed and that all things were lawful.

The Brothers of Kalenda

This German society can be traced back to 1210 and it apparently met on the first day of every month to commemorate the faithful departed, for other devotional purposes and the promotion of Christian love and union. They devoted their funds to charity, held a special annual assembly and traced their origin to the time of King Solomon.

The Knights of Liberty

This was French political association started about 1820 to oppose the Government of Restoration.

Knights of the Redemption

This is the story of a Sicilian nobleman who brought a Masonic chivalry under this name to Marseilles in 1813. Nothing has been found to verify this story.

Order of the Sleeping Lion

A political association which came into existence in Paris in 1816 and laid plans for the

Unsuccessful restoration of Napoleon.

The Order of Magicians

Apparently one and the same with the Academy of Secrets, identified with J B Porta as its head and founder. It appears that it subsequently merged with the Italian branch of the Rosicrucian Society.

The Brotherhood of Maanichaens

This was a secret society founded in Italy during the 18th century to expound the dualism of Mané's in several grades.

The Order of Noachites

The main authority for the existence of this society is Ragon who became a Freemason in 1803. It is this date that he assigns the foundation of a so-called *Maconnerie Napolienne* under the title of the Order of Noachites having as its objects the restoration of the Corsican Emperor to freedom. It consisted of three grades (1) Knight, (2) Commander and (3) Grand Elect this last being divided into three sections known as (1) Secret Judge, (2) Perfect Initiate, (3) Knight of the Crown of Oak.

Its symbolism introduced the Tower of Babel under the architect Phaleg described as a "cunning workman" who laboured for fourteen years as APPRENTICE, FELLOW CRAFT and MASTER MASON and ten years as an architect.

The tower had 8 stages named Adam, Eve, Noah, Lamech, Naamah, Phaleg, Oubel and Orient, the initials of which spell Napoleon.

Although it was politically motivated the Masonic traditions are unmistakeable.

The Society of the Oak Apple

Various Masonic writers connect this society with Masonry holding its foundation to the Year 1658. The name apparently alludes to Oak-Apple day on 29 May when the King (Charles II) was saved from his enemies by the Oak of Boscobel. It did in fact have no Masonic relationship at all.

Society of True Patriots

It is thought that this was a German society which came into existence prior to 1787 when some information appeared in print in Frankfort. It was alternatively called the true Friends of Men, said to have been semi-Masonic and to have been in union with the Order of Jerusalem.

The Confraternity of St Paul

A secret tribunal of Sicily in the days of Charles V. It passed sentences of death and deputed its members to carry them out. It mentions that it was not Masonic.

The Brothers of Purity

According to Steinschneider's work on Jewish Literature, this society was founded in the tenth century at Bosra in Syria being an incorporation of Arabian philosophers. They had ceremonies of reception and have been referred to as a form of Freemasons.

The Order of Regenerated Freemasons

Said to have been formed in Canada circa 1787, no information has been found about them.

Society of Rodents

Founded in 1422 a Immengau in Westphalia. The name suggests that its objectives were to secretly eat away at the roots of injustice. It was a hidden Order which bound its members by an oath and apparently admission was made in a secret vault.

Sacred Order of Sophisians

This was of Masonic foundation in the sense that Civelier de Trie, with whom it originated, was a member of a Paris lodge, in 1801. It was concerned with the Egyptian mysteries working three grades namely (1) Aspirants, (2) Initiates and (3) Fathers of the Grand Mysteries.

Fraternity of United Friars

Founded at Norwich in 1785 its object was to pursue whatever seemed praiseworthy in monastic institutions, the religious functions apart., turning mostly to benevolence and charity.

Here are many more hundreds of sects, orders and societies, unbelievable though this may seem and it is not our place to describe all of them and I believe that those already described herein give a more than comprehensive coverage of the secret world of mysteries that flourished in medieval times.

The Secret Code of the Masons

Like everything else, something is a secret until you are told about it. The Masonic code, or cipher, is one such thing. It is amazing how many Masons do not know that in medieval days, communication in cipher was commonplace and the use of a purely Masonic cipher to communicate in a secret code language was fairly wide spread.

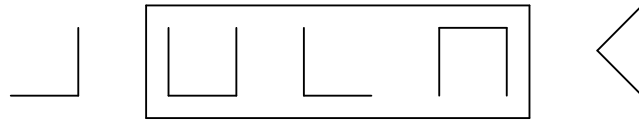
A cipher or code is, as we all know, designed to conceal the meaning of a message conveyed one to another, from all except those who can decipher it by means of a key. Without the key letters or symbols, the message remains meaningless.

It is clear why a need might arise in ancient mysteries (and not so ancient for that matter) for the development of cryptography (or writing in code) where the exponents desired to protect their secrets.

The practice of using codes to protect Masonic secrets and to conceal the meaning of messages using a Masonic cipher was commonplace amongst French Masons, but the code that was used is no longer practised although it does appear in every lodge in the world and every reader of this article has seen it and in the majority of cases has not observed it.

Before I give you this secret code, before you continue reading this article, go and have a look at the Third Degree Tracing Board. On that tracing board you will see the usual objects BUT somewhere on the main item or somewhere on that Tracing Board will appear some 'squiggles' all of which you will notice, even if written in free hand, include a right angled triangle. (The free hand painted symbols might tend to roundness but all of the symbols are basically straight lines). If you are in the lodge room looking at the 3rd Degree Tracing Board jot down what you see and then read on.

What you will find on the TB concerned are the following symbols. These symbols are written in Masonic code.



The second line, sometimes shown below the above symbols and sometimes next to them in a separate square are as follows:



and then a third line reads:-



Before we look at how this code is devised, it is important that we are all on the same wavelength as far as measuring time is concerned. As Freemasons we should be aware of the two ways of measuring time used by us, namely (1) stating a year such as 2004, or more precisely 2004 AD meaning 2004 Anno Domini, the year of our Lord which indicates the Christian era, the beginning modern times using the death of Jesus Christ as the zero year. Anything before that is BC (Before Christ).

The other method commonly known to Masons is to add 4000 or 4004 to the stated date which would then read as 6008 to which we would add the letters AL meaning Anno Lucis which means "in the year of light" which in turn signifies "since the creation of the world." If you look at your Master Mason's Certificate it more than likely bears two dates the AD and the AL.

With this behind us we can consider the key to the Masonic code/cipher that was in use in medieval times and which is still portrayed on our 3rd Degree Tracing Board. Please bear in mind that Hebrew reads from right to left - opposite to the way we normally read the written word. This cipher when used is also reversed so that it reads right to left.

Here is the key to the Masonic code.

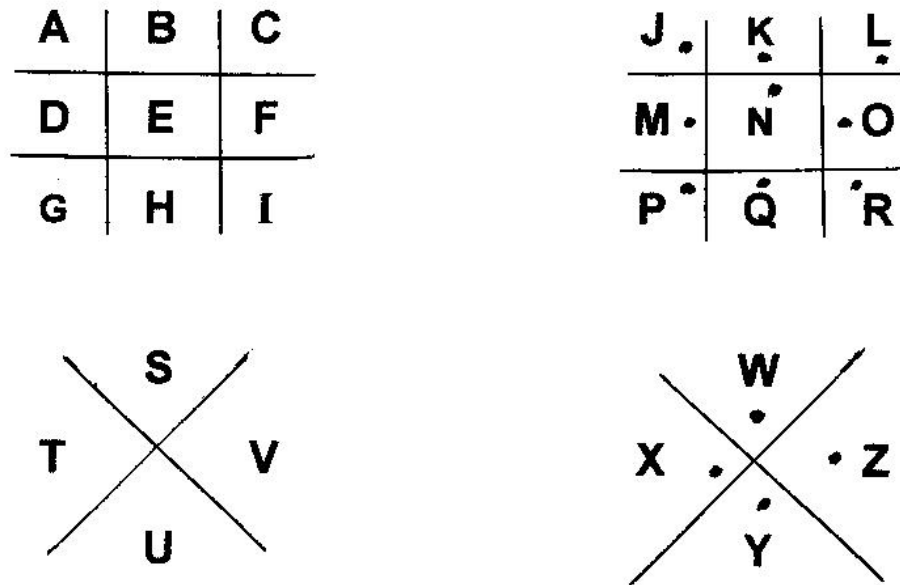


Figure 1

The important thing to note with the above figure is that the symbols on the left (both upper and lower) are differentiated from those shown on the right by means of 'dots'. The key is completed by inserting the letters of the alphabet into the various spaces as shown in Fig. 1.

The 4 letters shown in each of the St Andrews' Crosses are written in an anti-clockwise direction

In order to illustrate how this code works using the key shown in Fig.1 let us code the word 'lodge'. Thus the word 'lodge' when using the symbols shown in Fig. 1 will look something like this.

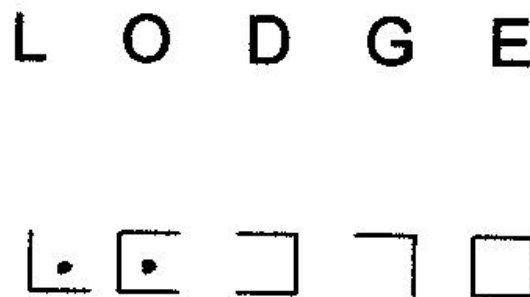


Figure 2

Now, to go the last step further, we will reverse the above symbols. This may seem unnecessary in implicating the code in further mystery, however, the purpose of a code or cipher is to reduce the message to meaningless gobbledegook unless you have the key.

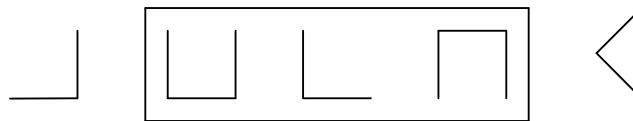
This is also perhaps the correct time to remind brethren of the words of our ritual which Masons have heard often when certain passwords are not said out at length but spelt and in the case of the word B. we tell the candidate " *You will observe that we did not give these letters in their consecutive order. This was done to involve the word in greater mystery.*"

Although of indirect reference perhaps, depending on your point of view, in the great and solemn obligation of the E.A.F., the candidate utters these words among others, "..... whereby or, whereon, any letter, character or figure may become legible or intelligible to anyone in the world" I wonder whether this has any direct reference to the use of a Craft cipher or code?

Back to the illustration. If the symbols shown in Figure 2 are reversed we get the following:



Having now seen how the Masonic cipher is applied, let us re-consider the peculiar characters that are found on every 3rd Degree T.B. as shown at the beginning of this section.



C B A H T

Remember that these symbols have been reversed and must be read backwards so in effect we now get :

T H A B C

And these initials are translated as HAB referring to the architect of KST, our noble Master whose death provides the drama for the theme of the 3rd degree. The letters TC refer to the p.w. leading to the third degree namely the first artificer in metals mentioned in Holy Writ.

Now for the second line:



You must remember that again the symbols need to be reversed in order to make sense out of them and once you have done this you will arrive at the following:



Proceeding to the code the key tells us that the first character is decoded as "A" and the second as "L". Thus we get:

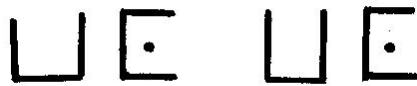
A.L. 3000

Which of course relates to the time of our Master's untimely death which occurred 3000 years after the creation of the world and there, on our 3rd Degree T.B. this fact is revealed for all to see.

The final piece of the puzzle reads:



On some of our tracing Boards, especially those designed by John Harris, the above characters often appear twice as follows:



As with all the previous characters we now reverse the above and arrive at the following:



Now, once again, using the key to the code the initials **M. B.** **M.B.** appear and, as all Master Masons know, these are the initial letters of the substituted words in the Third Degree.

Thus, startling though it may seem, the secrets of the 3rd Degree are all explained, albeit in Masonic code, on the T.B. of that degree.

Once again, I repeat that the other noticeable factor about all these characters or symbols of the code key is that every one of them contains an angle of 90⁰ when properly drawn.

Perhaps it is misleading for me to describe this particular code as Masonic as the nature of it was found thousands of years ago and has been attributed to the Roman Legions who made use of it in what was then Gaul. It was definitely used by the American soldiers in the War of Independence and the Civil War.

So the code is not the property of the Freemasons, but was in fairly common practice for centuries and it just so happens that Masons did in fact make use of it and although altogether fairly simple in terms of today's technological advancements, the Masons still in fact make use of it on the T.B. of the third degree and as such the code, centuries old, is still used in modern days and is there to be deciphered by all who have the key.

Perhaps this should be included in the T.B. lecture?

THE ROYAL SOCIETY - A SECRET MASONIC LODGE?

There is no doubt that many Freemasons , prominent in scientific and cultural areas of the day, were amongst the founders of the Royal Society, but was it directly Masonic by nature and in character?

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 very likely also that initially, with the religious and political intolerance that was rife at that time, that the 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 not much doubt that these worthy individuals were in fact the self same group that established what John Boyle described as ‘The Invisible College’ in letters he wrote.

Thus its original, loose formation, was basically clandestine , its founders were just about all Freemasons, as were many of its subsequent members and Presidents, it met in secret for about a year after its official formation and several of its rules and regulations were decidedly Masonic.

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 The Lord Brouncker, Robert Boyle, Sir Robert Moray, Sir Christopher Wren, Sir Paul Neile, Dr John Wilkins and Messrs Petty, Ball, Rooke, and Hill .



Meeting Room of the Royal Society, Somerset House

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, Benjamin Franklin all of whom were Freemasons.

I believe that the very nature of Freemasonry undoubtedly influenced many, if not all, of the organisations that were established from the 1600's onwards which had as their objective, the betterment of mankind especially as there was an extraordinarily good chance that many of

the founders of such organisations would themselves be Masons and so introduce much of the principles taught by the craft. I conceive that The Royal Society was born in secrecy many years prior to emerging into the light officially, but was not deliberately intended as a Masonic organisation albeit influenced by Masonic principles.

THE POLYCRONICON

The what? Written by a monk, Ranulf Higden, who died in 1500, how is this chronicle with an almost unpronounceable name connected with Freemasonry and Masonic history?

The Polycronicon was published by William Caxton in 1482 from a translation into English by John Trevisa (translated in 1387). 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 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.

For those who would like to read this transcript there now follows a translation of that part of the chronicle which will be recognisable by all Masons reading this.

"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 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 other 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 is in Greek "earth," and metrona or a 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.

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 end 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 Polycronicon a well authenticated (or trustworthy) chronicle, and in the history called Beda De Imagine Mundi, and Isodorus Ethomolegiarum Methodius Episcopus & Martiris. And many others say that Masonry is the chief part of Geometry and so methinks it may well be said, for it was the 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 begat two sons, Jabal and Jubal. 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. And also this man Jabel 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.

And his brother Jubal or Tubal was the inventor of music and song, as Pythagoras states in Polycronicon, and the same says Isodorous. In his Ethemolegiis 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 Polycronicon, some men say that she was Noah's wife; but whether this be so or not, we will not affirm.

Ye must know that this 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 woven, 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's-craft.

THE GREEN DRAGON

Have you ever heard of the Green Dragon? Have you ever heard of The Goose and Gridiron? This latter named tavern is perhaps the most well-known 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, if any, Freemasons outside the USA have heard of it.

Is this a secret or a mystery? No, not really, for the Green Dragon situated in Boston was involved with some of the most exciting events of Boston revolutionary times, not the least of which were the patriotic caucuses and plotting of the brethren who in those days held their lodge meetings in this historic building.

Let me first express my appreciation to and acknowledge Bro. Charles W Moore, and The Builder August 1923 issue for the information contained herein.

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

It is today, however, known mostly today for its past social and political gatherings, both public and private, in particular the measures decided upon under its roof by the historic men of '76 who brought to pass that memorable epoch. It was indeed the 'cradle of rebellion' where the revolutionary planners took counsel together.

To the Masonic fraternity of Massachusetts, the old 'Green Dragon' which a century ago also became known as "The Freemasons' Arms", presents associations of especial significance. It was here that Freemasonry was preserved in Grand Lodge jurisdiction where its charities, hospitalities and news were kept up between 1775 and 1792, a period which witnessed the disruption of important branches 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 over 100 years and in fact was owned by the lodge.

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

When one is told that members such as Paul Revere were very active and read the stories of how the Boston Tea Party took place on a normal lodge night, one must begin to accept that

The Green Dragon Tavern was certainly no mystery although it undoubtedly concealed many secrets.

American history, the founders of the country, the Sons of Liberty, all were part of the traditional history of this renowned and historic building.

For anyone interested in reading a reasonably comprehensive report on the Boston Tea Party and whether or not Freemasons were involved , please go to www.geocities.com and read the item by the Torrione Lodge of Research entitled 'The Mystery of the Green Dragon and the Boston Tea Party.'

The picture which follows is probably the only one in existence of the Green Dragon.



WHO WAS TITO ZADOK ?

I came across a reference to Tito Zadok in a very old book the other day . The book entitled "Confessions of a Square" was written by the Rev. G Oliver D.D. 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 Oliver in Masonic days past so its contents are indeed ancient and give one an insight on a 'word for word' basis of what actually went on and what was said at meetings of the day.

Amongst the many rare and 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 have all heard of Hiram Abiff, but who was this mysterious Tito Zadok? Further on it is related where Bro. Dunckerley (remember he was a very influential and highly respected Mason) again refers to Zadok as though he was part of the ritual that was at that time in use.

No mention of the name appears anywhere else other than in the v.s.l. which tells us that Zadok was the Chief Priest of the Temple. He was undoubtedly held in high regard in the days of KST and well thought of by the King himself, but nowhere can I find him appearing in Masonic ritual. From what I have found Zadok was the grandfather of Jachin.

In Ezekiah 40:45 we find the following being the words of God I reference to the temple yet to be built, *'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.'*

However, having said that I cannot find him in Masonic ritual, let me hasten to add that I am unfamiliar with the cryptic degrees of Freemasonry known as side degrees as I am a mere Master Mason in the blue lodge and it is therefore possible that Zadok does indeed feature in the HRA or another of these cryptic degrees. Dunckerley was certainly conversant with Zadok!

THE ORIGIN OF FREEMASONRY- THE GREATEST MYSTERY OF ALL

It will take a far braver and knowledgeable Mason than myself to say with confidence that he knows the origin of Freemasonry.

However this is indeed the greatest mystery of all time.

Here we have an organisation that has attracted, over the centuries, many millions of members; whose power and influence has perhaps been greater than any other association known to man; whose members have been involved in almost every fight for freedom in the history of mankind; which has numbered amongst its members some of the greatest and most significant leaders of the world and though it continues to exercise enormous influence and importance, no-one knows when it started! No-one knows who started it! No-one knows where it started! Truly amazing!

It is far from my intention to stretch out this book with boring scenarios, but I simply have to record, very briefly and in shortened form, the principal theories of origin followed by some original thoughts of my own which I hope will be of interest and which have emerged over many years of researching various aspects of the craft.

Firstly let me repeat what is common knowledge for the record.

There is almost no empirical evidence of any history of the craft before the 18th century and what there is, is few and far between. There is no commonly accepted ancient history.

Conventionally, most historians agree that the Order as we know it today, developed as an adjunct from the medieval stonemasons and their successors leading (A) to the operating guilds of stonemasons and (B) speculative intellectual Freemasonry using stonemasons' tools, clothing and customs as symbols and allegorical aids.

Scottish Lodge Kilwinning has records indicating the admission of non-operatives by at least 1672 and with the known initiation in 1646 of Elias Ashmole in England, we know that non-operatives were being accepted in England by, and probably before, that date.

Ancient Scientific Theory

Christopher Knight and Robert Lomas in their book '*Uriel's Machine*' suggest that Freemasonry evolved from the megalithic tribes which, having discovered science and astronomy, built many outstanding astronomical observatories including Newgrange on the river Boyne, Bry Celli Dhu and Stonehenge between 7100 BC and 2500 BC.

The Book of Enoch, discovered amongst the Dead Sea Scrolls a Qumran explains the scientific principles by which these earliest observatories worked (Called by Knight and Lomas as Uriel's Machines). It is argued that this knowledge was shared with the east prior to a predicted comet impact and subsequent world flood around 3150 BC. Survivors maintained Enochian and Noahic customs and traditions and when Enochian and Zadokite priests were expelled from the temple in 70 A.D. by the Romans they first hid their secret scrolls and treasures under the ruins of KST as recorded in the 'copper scroll' of Qumran to be discovered centuries later by their descendants the Knights Templar.

Ancient Stone Masons

Whilst Freemasonry draws its allegories and history from the construction of KST in 945 B.C. to claim direct Masonic links to this time seems absurd. At least we are stretching things a bit.

It is known that medieval 'operative' guilds existed in Scotland in 1057 and in England perhaps in 1220 (the Masons Livery Company was known to exist at this time.).

Travel and communication in those days was not only difficult but also restricted so it isn't too hard to imagine that the guilds developed their own methods of recognition whilst working in different parts of the country, away from their own homes and neighbourhoods. These artisans went to where the work was and as there was a demand by royalty and the clergy for castles and churches the need for skilled craftsmen was strong and these had to be recruited from all over the land and in some cases even from foreign lands.

With so many strangers being recruited it was essential to be able to distinguish between a skilled Master and an apprentice and as only the foremost Master craftsmen were able to read, no written references or other documentation were available, so other evidence of the level of skill was necessary, hence the development of signs of recognition.

The Box Clubs

Recently it has been suggested that speculative Freemasonry started from a charitable base, namely the Box Clubs. Many trades, faced from time to time with a scarcity of work and generally hard times, established Box Clubs into which members paid part of their earnings for the assistance of members who were in need of assistance in hard times. There is evidence indicating that non-trade members were permitted to join these Box Clubs and therefore to some extent the clubs had Masonic characteristics.

The Knights Templar

This was a powerful military Order of monks set up by its first Grand Master Hughes de Payen in 1118. There are many fascinating books on this Order.

They amassed great wealth and influence.

Ostensibly the Order was established to protect pilgrims on the journey to Jerusalem, but initially there were only 8 of them so they could do very little protecting! For the first 9 years they were engaged in the activity of excavating under the ruins of KST, the Order having been given the original cellars for their headquarters. They seem to have discovered something of immense spiritual and/or material value for they rapidly became rich and powerful.

Evidence of these excavations was found by Lieutenant Charles Warren (Later Sir Charles Warren a prominent Freemason) Royal Engineers 1867.

On the 13 October 1307 King Phillippe Le Bel of France stole the Knights' land and possessions by organising the elimination of the Order with the help of the Pope aided by the Inquisition.

Masonic folklore stems from the Knights Templar's escape into parts of Europe and especially Scotland.

Given a background of organised secrecy it is possible that the Stonemasons' Guilds became a convenient refuge for the Knights.

So much for speculation.

PROVEN HISTORY

Pre 1700

The first written document with any Masonic relevance is the Regius Manuscript. Written in 1390 this is the oldest Masonic document on record. The author was probably a priest. For the first time in known Masonic history appears the words '*So Mote it be*' in this manuscript.

The Cooke Manuscript was written by a non-operative Mason in 1450 and includes usages commonly practised today, over 550 years later. These references were included by Anderson in his Book of Constitutions of 1723 and refers, amongst other things to the seven liberal arts and sciences and the building of KST.

There are around 100 manuscripts extant and are known as the Old Charges.

In 1583, William Schaw was appointed by King James VI (later James I of England) as Master of the Work and Warden general, whom in 1598 issued the first of the Schaw Statutes setting out the duties of members to their lodge. It imposed penalties for unsatisfactory work and prohibited work with unqualified masons. In 1599 he brought his second Statutes which, for the first time, made a veiled reference to the existence of esoteric knowledge within the craft of stonemasonry.

It also confirms that the Mother Lodge of Scotland, Lodge Kilwinning No. 0, existed at that time.

Schaw's regulations required all lodges to keep records; to meet at specific times and required them to teach to their members the art of memory.

The earliest record of a Masonic initiation anywhere in the world is that of John Boswell, Laird of Auchinleck, according to the Minutes of the Lodge of Edinburgh of a meeting held on 8 June 1600. It is known that this was an operative lodge so these Minutes in fact are a record of an early speculative initiation as well.

Why should those distinguished 'gentlemen' and great thinkers such as the men who established The Royal Society, be interested in Freemasonry? Perhaps those who opposed intellectual and political oppression went 'underground' (in a similar way to the Knights Templars), retaining anonymity and safety by hiding behind the operative organisation of early Masonic lodge structure?

Post 1700

Little has been found on Masonic activities in the 70 years following Ashmole's initiation in 1646. It is a fact, of course, that London Club life became very popular and then, in 1717, four lodges in London (which met at the Apple Tree Tavern in Charles Street, the Goose and Gridiron Ale House in St Paul's Churchyard, the Crown Ale House near Drury Street and the Rummer and Grapes Tavern in Chancel Row, Kensington) met and formed The Premier Grand Lodge of England on St John the Baptist's Day on the 24 June 1717. The inaugural Festive Board was held at the Goose and Gridiron Tavern and was presided over by the first Grand Master Anthony Sayer.

Strange though it seems, the majority of the early Grand Masters were all from Scotland rather than England and in 1723 the author of the first Book of Constitutions, Dr James Anderson D.D. was also a Scotsman.

Clearly the Scots contributed significantly to the growth and development of English Freemasonry.

Literary Theories

Many historians, well-meaning perhaps, misguided definitely, have tried to prove that Freemasonry descended from, or is a modern version of, the mysteries of classical Greece and Rome; derived from the religions of Egypt's pyramid builders; or even tries for an origin in the ancient traditions of the Sumerian civilisation.

Bands of travelling stonemasons acting under Papal authority, or Knights Templar escaping persecution in France to seek refuge in Scotland and even the Rosicrucian Brotherhood have also been expounded as theories of origin..

Efforts to prove origin to the Essenes, Druids and similar ancient societies by means of comparison have also been propounded because many of these societies did indeed have rituals and ceremonies, secret signs and words similar to Freemasonry. Stonehenge, for example, is a series of circles with a huge upright stone exactly in the centre (The point within the circle?) whilst the Essenes (amongst other societies) had three degrees of membership and rules of entry similar to those of the Masons.

Although there is a great deal to be learnt from these historical essays into the world's ancient past it appears that in many cases the researchers started with a conclusion and then looked for evidence to prove its accuracy.

The Indirect Link Theory

The propagators of this theory suggest that there is an indirect link between the operative stonemasons and the speculative Freemasons, arguing that Freemasonry was brought into being by a group of men in the late 1500's or early 1600's which was a period of religious intolerance and political turmoil. Men were unable to meet together without differences of political or religious opinion which lead to arguments. Families were split by opposing views leading ultimately to the English Civil War 1642 -1646.

Those in support of the indirect link theory believe that the originators of Freemasonry as we know it today were men who had the desire to promote tolerance and to build a better world in which men of differing opinions could peacefully exist and work together for the betterment of mankind. In the custom of the times they used allegory and symbolism to pass on their ideas.

The central theme was **building** a better society so they borrowed forms and symbols from the operative **builders** craft and their central allegory from the v.s.l.

CONCLUSION

Most thinking Masons either accept one or more of these theories of origin, and I must admit that some of the ideas are very attractive, but without trying to be destructive I herewith add a few of my own thoughts.

Please bear in mind that I am simply a M.M. who has given this a little thought. And may be what I now have to say will only add to the confusion?

It is my thought that Freemasonry, like most other organisations, was established to fill a specific need and as it adapted itself to the changing circumstances throughout the ages, it changed shape and nature to accommodate those changes and this ability to change is why it grew and developed into the powerful and influential organisation that it was. (Perhaps this is the problem with the craft today? A seeming inability or unwillingness to adapt to the changes of our fast moving technological age?).

If the reader will bear with me for a moment or two I would like to examine, very briefly, the changes in society and the social circumstances that the Order found itself subjected to which, I feel, contributed significantly to the moulding of the Order into the finished product we inherited from our Masonic ancestors.

Here are some 'Keithisms'.

I believe that Harry Carr was right when he came to the conclusion " *The transition from operative to speculative masonry was not a nationwide deliberately planned option but the result of economic and industrial changes in which the Craft suffered a purely passive role*".

No romantic theories or adventurous mysteries. How boring!

From the research I and others have undertaken I honestly believe that the origin of the organisation we know today as Freemasonry, finds its origin in the 1200s in a very loose and basically informal way. There are many bits of evidence to suggest that Scotland played an instrumental role and when we bear in mind the hostilities between England and Scotland and the uncertainties of the times, it is logical to assume that a few skilled workmen who, because of their common skill and a desire for protection, became friends from which developed a casual club, meeting on a regular basis, drinking at the local inn together etc. and one can easily extend this thought to this group of friends in the same trade talking about the work they were doing and picking up tips from each other, perhaps even getting work through their colleagues and when one of their fellows died or got sick, I can honestly see this group clubbing in together to help his family.

This 'togetherness' would have been enhanced by the advent of the Black death in the 1300s. By 1335 one third of Europe's population was dead creating a serious shortage of skilled artisans which probably led to the Industrial revolution. Two very good reasons for the skilled workmen to stick together.

In 1314 the Order of the Knights Templar is attacked by King Phillip Le Bel of France and there is no doubt at all that many of the knights fled to Scotland and some to England. There have been enough books written on this subject and evidence piled upon evidence to indicate a probable Masonic connection with the Knights. Much of the way we do things are indeed reminiscent on the actions and proceedings of the Knights to ignore. It is equally likely that this influence although of several centuries duration, died a natural death in due course, but the Order would have retained in its 'landmarks' some of the Templars' usages.

I consequently suggest that it is highly likely that in a small way, the Knights were the first speculative masons, or non operative members. At this time, I am almost sure that the Masonic groups were still very loosely defined and it was the outside influence brought into their clubs that a form of organisation was introduced and the skeleton of an infrastructure began to appear.

In 1356 a group of operative masons submitted a code of practices to civic authorities for registration. These were masons employed in the same city and who wished to establish working standards for fair trading. Other masons moved from site to site, either voluntarily or by impressment, and these nomads could not join a city guild and unless special circumstances pertained, they were unable to work in cities where a guild existed. In addition it was obviously necessary for the experienced craftsmen to be able to identify themselves as such on each site they went to for work.

In 1360 the largest construction project ever undertaken in England began, namely Windsor Castle. It was estimated that just about every able mason in England was working on this project. Masons were impressed from all parts of England but the overseers, the Chief of Masons, or whatever title he had been give, all came from the West country - William of Wykeham, John of Spoonlee, Robert of Gloucester and William of Wynford.

It is more than likely that these 'Masters'/ Clerk of Works, established out of necessity a code of practice which code would have had west country influences. On completion of the project, the masons who dispersed would have carried with them some of these usages such as being 'sworn on the book to adhere to the code' (Refer the Old Charges and in particular the Rules of the Chapter at York Minster in 1370). This will explain the many usages which suggest west country influences.

In 1388 King Richard II issued a writ in response to the House of Commons suggestion that the crown should confiscate church properties in order to finance the continuing wars and as a consequence history reveals that in the 2400s there was a dissolution of monasteries and naturally the cessation of large scale ecclesiastical building projects. This was accompanied simultaneously by the termination of large castles built as in the past and a major switch to the use of brick in the construction of houses and palaces.

Whether or not this change of skill was the cause or not, it is a fact that there was a change from self-employed masons working for themselves to a format whereby a Master Mason would obtain the work and employ a number of masons to carry out the work..

On 1517 the reformation began and a great revival in learning.

This would certainly have stimulated the demand for knowledge with an increase in religious debate and intolerance. All the more need to be secretive about one's connections whilst stimulating the desire to learn something new. This was the time of considerable interest, enquiry and development into the religious, mystical and occult influences. Kabbalistic, Rosicrucian, Alchemical and hermetic influences from the Gnostic and neo-platonic periods were abundant and it is very unlikely that the burgeoning speculative spirit would be insulated against it.

In 1660 the Royal Society was established after many years of discussions and this was I believe a direct result of the social circumstances that prevailed during this period. I direct the reader's attention to the founding members of that Society and their connection with the Craft.

Then came the Great Fire of London. Started in the baker's shop/house in Pudding Lane, this lasted a several days after which London had been destroyed. 87 churches and 13200 houses were destroyed. This external and unexpected influence, bearing in mind also the Black Death was still taking its toll, created a huge demand for building expertise and attracted huge numbers of masons who I am sure would have speedily formed lodges for self interest and protection.

Early examples of speculative initiations of Elias Ashmole and Sir Robert Moray confirm that speculative Freemasonry was known and probably on a wide scale. I say this on the basis of the Leyland-Locke Ms (1696) written by John Locke indicates that the acceptance of non-operative masons was introduced many years before.

The next major influence affecting everyone was the Jacobite Revolution in 1715. The government of the day feared a Jacobite under every bush and around every corner and it was even more urgent to conceal one's activities, especially as the connection between Freemasonry and the Jacobite cause was strongly considered a probability. The Grand Master of the Grand Lodge of England, at that time, was the Duke of Wharton who had clear Jacobite sympathies.

At the same time in the 1700s, the Irish famine (1740/41) was fuelled by malignant disease. Whole villages in Ireland were laid waste and it was calculated that the country had 50 000 strolling beggars . There was a massive emigration to London which had the reputation of being a land of milk and honey. It is highly likely that these Irish immigrants stuck together in the foreign land they had moved to and the masons amongst them no doubt formed groups or lodges, the start of Irish lodges in England.

This was also the age of the club society and there was an unprecedented growth in coffee house and tavern get togethers which rapidly developed into organised clubs, generally speaking with groups of like people getting together with like people.

This atmosphere was very conducive to the development of independent lodges.

There was undoubtedly uncontrolled expansion of lodges and perhaps this is the reason why four lodges in London expressed the need for some kind of order and sanity by deciding to establish a Grand Lodge?

When Dr Anderson removed from traditional usages the need for a Christian ritual by introducing a universal God, the GAOTU, in the first Book of Constitutions published in 1723, the doors were opened to men of differing beliefs and this attracted men of the Jewish faith in very large numbers.

This was also the time of the expansion of the British Empire and the military forces formed military lodges which influenced the development of the Order overseas especially in India and West Africa. The overseas expansion by means of the military lodges lasted from about 1740 to 1815.

An attack on the King in 1795 resulted in the Treasonable Practices Act which required major royal influence to minimise the effect on Freemasonry.

In 1877 the Grand Orient of France abolished the use of the vsI and deleted references in the rituals to the GAOTU which action resulted in a new growth of the Order and from which birth was given to many of the non-regular Orders and rites.

Thus concludes my dissertation. I am as enthusiastic as the next brother for the origin of our beloved Craft to be discovered in a romantic and adventurous source, even mystical, but after many years of reading books and manuscripts and trying to digest the theories of far more experienced Freemasons than myself, I have concluded that our organisation, albeit with some exciting and interesting elements over the centuries, grew as a result of external and random influences.

I will certainly be delighted to hear from brethren with alternative views.



PART 2

MASONIC MYSTERY MEN

I am sure there must be many Mystery Men of Masonry, at least there must be many thousands who qualify under the heading of interesting and unusual.

If only .1% of all members, past and present, could fall within such a category, we would be investigating more than 100 000.

However, who is a mystery man or not, is a matter of opinion and generally speaking he is classed as such for the very reason that very little is known about him. In many cases, some of these characters have never been heard of beyond their parochial circle and their Masonic involvement as well as their

public life can prove quite boring and unworthy of inclusion in a publication such as this.

Some of the brethren included herein are generally well-known from the exploits or events in which they were involved, but their Masonic connection is not so clear.

Although including a few of the prominent Masons of past years I have tried to avoid a boring repetition of the facts; in some cases I reveal new facts but I am sure that I will be unable to keep every reader happy.

However, in the interests of knowledge, I have proceeded.

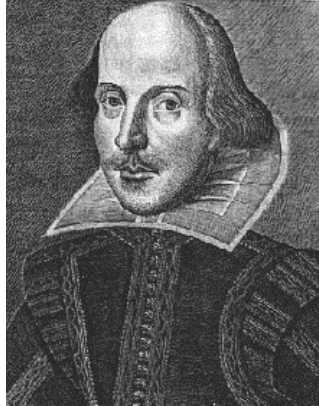
Keith Stockley
Cowan
NSW
Australia

CONTENTS

Masonic Mystery Men

Shakespeare	Page	68
Brigadier General William Meldrum		70
Malcolm Canmore Duncan		72
Le Roi Est Mort (Joshua Norton)		73
Elias Ashmole		74
Antony Sayer		76
The Chevalier D'Eon De Beaumont		79
Alessandro Di Count Cagliostro		80
Thomas Lynch Junior		81
Aleister Crowley		82
The Rev. William Dodd		83
Napoleon I		84
William Morgan		86
Gabriel Jogand-Pages		88
The Duke of Wharton		89
Hiram Abiff		90
Sir Christopher Wren		93

SHAKESPEARE



I am told that William Shakespeare, who was born in 1564, was NOT a Freemason. I assume from this emphatic assertion that no records of Masonic membership have been found.

On the other hand, Francis Bacon who was born in 1561, I am told WAS definitely a Freemason. Again I must assume that this emphatic assertion is based on Francis Bacon's involvement with The Royal Society which was founded by Freemasons and which was organised on Masonic principles. Francis Bacon was in fact Francis Tudor an illegitimate son of the reigning queen and certainly a writer of great talent.

I will connect these two paragraphs together shortly.

It is known that in the days when the Shakespearian plays were written, printing was not unknown, but the ability to read was a rare commodity. The vast majority of people were illiterate and even if this was not the case, one simply could not go out and buy a book on Freemasonry. Nor could one acquire its secrets or knowledge of its rituals and proceedings by visiting the local tavern.

The Masonic Order, as it existed in those days, was therefore to all intents and purposes a secret organisation and, as I have suggested in Part 1 hereof, if many of its members were unwilling to exercise public discord as to religious and political intolerance, this 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 foolhardily willing to reveal information.

I, therefore, feel safe in suggesting that if anyone had knowledge of anything at all to do with Freemasonry in the late 1500's that knowledge could only have been acquired by actually experiencing Freemasonry personally in the capacity of a brother.

It is, I suggest, highly unlikely that anyone with any knowledge whatsoever of the Order could not have obtained it otherwise than through membership.

The plays and other works attributed to Shakespeare appear to have been written between 1587 and 1616 (The year he died).

I now ask you to consider the following quotations taken from the plays.

“Now Whence came you?” - The Merry Wives of Windsor – Act 4 Scene 5.

“Let’s part the word ...” – Loves Labour Lost – Act 4 Scene 2.

“The singing masons building roofs of gold” - Henry V, - Act 1 Scene 6.

“You made good work, you and your apron men.” - Carriolanus – Act 4 Scene 6

“Where is thy leathern apron and thy rule?” – Julius Ceasar – 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 Night’s Dream – Act 2 Scene 1.

There are several other quotations in the plays that are a direct reference to Freemasonry.

Now if I am correct in suggesting that for anyone to be able to refer to Masonic aspects such as those quoted above, he would have to be a Mason himself then it follows that William Shakespeare would have been a Freemason.

His childhood upbringing and the people with whom he and his family associated also suggest that he would have been exposed to Freemasonry at an early age.

Now if Bacon wrote the plays, as many people throughout the world believe and as a large body of evidence suggests, then we have no problem because Bacon was a Freemason. Or was he?

Just as there is no absolute written proof of either man’s Masonic membership and not being a follower of either camp as to true authorship, I will have to go along with the general presumption that Shakespeare wrote the works which have been attributed to him and QED believe that he was indeed on the square.

Brigadier General William Meldrum

William who? Yes indeed, William who! Here is a brother of whom very little is known Masonically, yet he accomplished what no other Freemason has ever done and which will never happen again. William Meldrum made Masonic history by means of an event that should never have happened and which will never happen again. This event was only made possible by the intervention of TGAOTU who removed totally impassable barriers to its achievement.

Never heard of him? That's why he is a Mystery man of Freemasonry.

Here is one of New Zealand's most highly decorated army officers. As a

Brigadier general his decorations included CB, DSO, CMG, KMG, 1914/15 Star,

Order of the White Eagle with Swords (4th Class) – Serbia – V.D., British War

Medal, Victory Medal, NZ War Service Medal, NZ Territorial Service Medal and others.

Here is one of New Zealand's most well-known figures. Mayor of Greymouth for 3 years, a prominent attorney who was a magistrate for 11 years, Chairman of many community Boards. He even tendered his services to the army at age 74 and was accepted! He was an outstanding sportsman, representing his Province in both cricket and rugby. He was also the New Zealand chess champion.

From the age of 90 years he featured prominently in the press every time his birthday came round. He died at the age of 99 whilst inspecting the troops on the parade ground.

Definitely one of the most well-known and highly respected citizens of New Zealand.

What do we know about his Masonic career? In keeping with most of those featured in this section, we know next to nothing! We know that he was Worshipful Master of a lodge that no longer exists and for which lodge records also no longer exist having been destroyed in a fire and we also know that for one year he was Grand Lodge Sword Bearer.

Apart from his Masonic activities in the Holy Land in WWI, the history books are silent.

This is a very great disappointment because his activities in The Holy Land as the Master in charge of the New Zealand expeditionary Force (In Egypt and Palestine) Masonic Association reveal a very high devotion to Masonic tradition and a steadfast determination to achieve a Masonic objective that was impossible of achievement.

It is not the purpose of this article to detail the circumstances leading up to the event that occurred on 6 April 1918 which made Masonic history, or to the event itself as a paper on this is available on the websites of Masoniclight and Pietre-Stones, but the enormity of the event cannot be underestimated as it could not have happened without a number of miracles being wrought by TGAOTU.



This is a unique photograph and the circumstances leading to its possession by the author is equally mysterious. It shows 31 New Zealand soldiers in front of a familiar building. On the left is the Grand Imam of the building who proved himself a Freemason.

This event, as can be deduced from the photograph, occurred on the site of what was left of KST and on which now sits The Dome of the Rock (incorrectly known as the Mosque of Omar), the second most holy site amongst Muslims after Mecca.

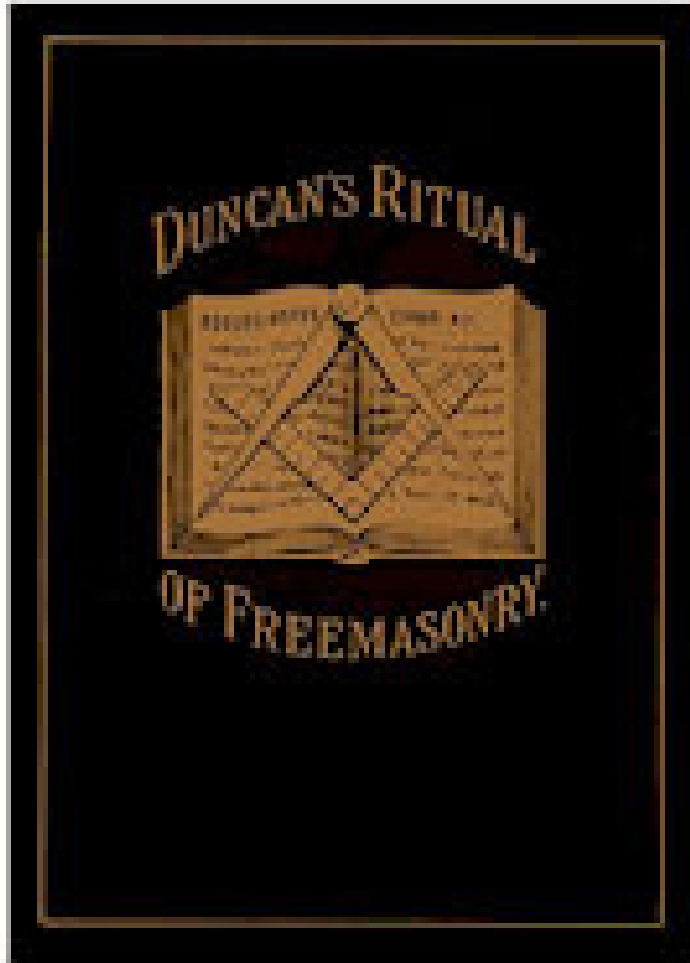
On entering Jerusalem as the Turkish forces retreated, General Allambie issued an Order that this site was out-of-bounds to all military personnel and even ringed the site with Indian soldiers to enforce this Order. In addition the Muslim authorities had also issued a directive that no non-Muslims were permitted on the site for any reason whatsoever.

The activities of the NZEF (In Egypt & Palestine) Masonic Association and the events leading to the making of Masonic history will be the subject of another book later this year and the reason for mentioning now is to emphasise just how serious a Freemason Brigadier General William Meldrum actually was.

However, 4 years of diligent research, thousands of communications, discussions with Bro. Meldrum's surviving son, energetic searches amongst the New Zealand archives and many other enquiries have produced no further information on his Masonic history.

Truly a genuine Mystery Man of Freemasonry.

Malcolm Canmore Duncan



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

Thorough research has been undertaken to establish the identity of this brother who clearly had considerable and significant knowledge of the Craft as his book is in great detail and amazingly accurate in respect of the EA, 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 suggest, more symbolic than actual. In other words I believe that the name is probably a nom de plume for his real name.

The name itself of course has very strong connections with Scottish history and it would not be surprising if the Duncan and Canmore families from medieval times with their relationship to the throne of Scotland, Macbeth, Robert the Bruce and so on were in fact also involved with the Masons in Scotland.

Whomever he was, this Master Mason has by remaining out of the spotlight, definitely put him fairly and squarely in the category of Mystery men of Freemasonry.

Le Roi Est Mort

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

The opening paragraph reads as follows: *“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 of 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 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.”

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.

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

The purpose of this article is not to write yet another biography of this quaint and well-known San Francisco character whose proclamations included the banning of Abraham Lincoln, the abolishing of the Democratic and Republican parties and, the first man to do so, urged the establishment of a League of Nations in the interests of world peace. No, he is included here because he definitely falls within the category of Masonic Mystery man.

Considerable research has been undertaken to uncover Masonic history for Bro. Norton. other than the newspaper reports indicating that he was buried in the Masonic Cemetery.

It is regrettable to say that very little has emerged from this long 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 building to sleep in and that the lodge actually helped him out

financially by paying his rent from time to time. It also appears that eventually the lodge 'excluded' him for non-payment of dues.

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

Scrutiny of the 4 volume "One Hundred Years of Freemasonry in California" reveals no more than what is available on the internet.

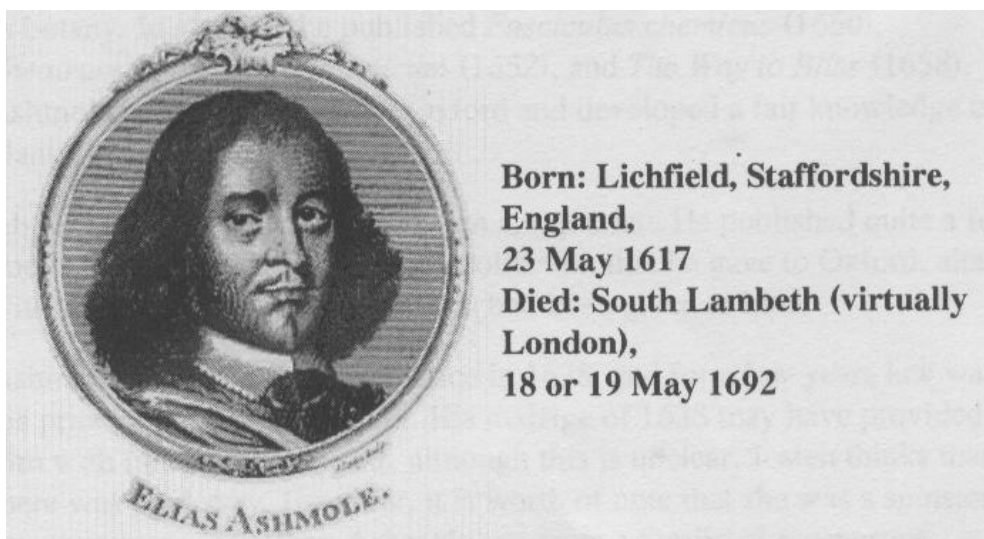
Further enquiries revealed that the cemetery where he was buried was closed and all those who had been interred there were moved to other resting places. Once again, records from this source were non-existent.

So there we have it, unfortunately. Joshua Abraham Norton continues to remain a mystery.

Elias Ashmole

Elias Ashmole was born in Lichfield, England in 1617 and as a result of the now famous entries in his diary he is often pointed out as being the first speculative Freemason to be initiated into Freemasonry. (It so happens that Sir Robert Moray the famous Scottish Freemason was actually initiated into an English lodge a few years before Ashmole).

Because of his being a well noted Freemason, one might very well ask why is he included in a publication on Mystery Men of Freemasonry? This is a fair question and its answer lies around the fact that there were two entries in his diaries with direct reference to the craft.



Ashmole 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, medical doctor.

As far as Freemasonry is concerned, the first entry which is significant to the craft is dated 16 October 1646 and reads *"I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham 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 10th March 1682 and reads: *"About 5H:P/M. I rec'd a Sumons to appe 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."*

Sir William Wilson Knight, Capt. Rich: Borthwick, Mr Will: Woodman, Mr Wm Grey, Mr Samuel Taylor & Mr William Wise.

I was the Senior Fellow among them (it being 35 yeares since I was admitted) There were p'sent beside my selfe the fellows after named.

Mr Tho: Wise Mr of the Masons Company this p'sent yeare. Mr Thomas Shorthose, Mr William Hamon, Mr John Thompson & Mr Will: Stanton.

Wee all dyned at the Halfe Moone Taverne in Cheapside, at a Noble Dinner prepared at the charge of the New-accepted Masons."

From out of interest, the next page carries facsimiles of the actual entries.

Again it is not my purpose to investigate these entries, although it seems clear that the written entries and the printed ones differ in some important aspects and some researchers have even stated that there is a marked departure in the printed version from the original text of the diary which certainly in regard to the last entry amounts to a complete change of meaning. The handwritten extracts that appear on the next page are difficult to read, but if you have the patience and interest so to do, you can certainly compare them with the printed versions which appear above.

The reason I include such a famous man as a mystery man of the craft is the fact that the difference in time between his diary entries is 36 years.

Elias Ashmole certainly seems to be a man who recorded his daily actions and activities at least those that he considered to be important.

Does the huge gap between the entries mean that his attendance at Masonic meetings in general were not recorded as being considered of insufficient importance? Or did he in fact not attend even one meeting during this 36 years?

It is known that he hob-nobbed with some important men of the day such as Francis Bacon and Sir Robert Moray and that he was more than likely involved in the clandestine discussions from which The Royal Society emerged. Ashmole and Bacon certainly became prominent members of that Society., an organisation that is commonly accepted to have been established by Freemasons. Francis Bacon's alleged membership of Freemasonry arises purely as a result of the fact of his association with known Freemasons and his membership of the Royal Society.

It is true to say that both these important people met at the Masons Hall, belonging to the Mason Company of London, and indeed this hall was a popular venue for meetings of those who avoided publicity for such meetings.

For any reader interested in the mystery created by the discrepancies between the written and the printed versions of the diary entries I refer him to AQC Transactions Volumes 78 (1965) and 25 (1912).

Diligent enquiries carried out over the years by several historians and researchers have failed to produce any written evidence as to what Masonic activity Elias Ashmole engaged in during the 36 years that elapsed between his initiation and the summons to appear in London. Nothing has been found!

Once again then, we leave a mystery man on an unsatisfactory basis.

ANTONY SAYER

Why this man? Antony Sayer was the very first Grand Master of the Premier Grand Lodge of England formed in the Goose and Grid Iron tavern in 1717 which means he was the very first Grand Master of all time. Why a mystery man?

I quote from a communication from Bro. Albert F Calvert P.M. entitled "Antony Sayer" and forms part of Bro. Calvert's History of the Old King's Arms Lodge No. 28, which is considered in detail in AQC Transactions Book 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 ever held the distinguished position (Grand Master), yet many Masonic writers during the past 150 years (remember also that this communication was written over 100 years ago from today) 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 that at the time Bro. Calvert wrote his 'History of Old King's Arms Lodge No. 28, Antony Sayer was indeed a mystery man even though he had been the first ever Grand Master. 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 Kin'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 in it, 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 21st November 1724 Sayer was a petitioner, presumably for charity. On the 21st 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/- out of the Box of this Society for his present support and to mend his circumstances."

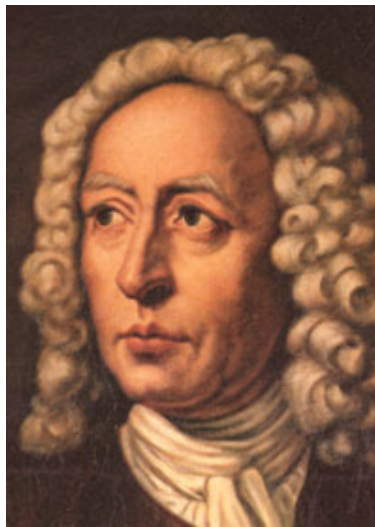
On the 3 March yet another entry in the Minutes refers to him as follows:

"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."

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 the 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 Tyler Antony Sayer, deceased."

Well, this clears up some of the mystery but there are still huge gaps in the story of the Grand Master who died a lodge Tyler.



Early portrait of Anthony Sayer



THE "GOOSE AND GRIDIRON."

From the Daily Graphic, 28th Aug., 1894.

The Chevalier D'Eon De Beaumont

To repeat in detail the historical details of the Chevalier will be very boring to read about it more times but his name is here because of the mystery and controversy surrounding him in that it was generally thought that the Chevalier was in fact a woman who had, by masquerading as a man, managed to become a member of the Masonic Order.



Reference to the picture which appears on the left, must I am sure leave some doubt in the minds of all who see it.

However, it is possible to reassure everyone that the Chevalier was indeed a man as a physical examination that was undertaken upon his death did indeed confirm his male gender.

To repeat in detail the historical details of the Chevalier will be very boring for those who have read about it before but his name is here because of the mystery and controversy that surrounded him in that it was generally thought that the Chevalier was in fact a woman who had, by masquerading as a man, managed to become a member of the Masonic Order.

On his death a physical examination proved that his gender was indeed male. The mystery was cleared up!

ALESSANDRO DI COUNT CAGLIOSTRO

(1743-1795)



Real name Giuseppe Balsamo (Some ancient publications spell the name Belsaam). A charlatan magician and adventurer who enjoyed enormous success in Paris high society in the years preceding the French Revolution. Born 2 June 1743 in Palermo, Italy.

As a youth he ran away from home, became involved with some vagabonds through which association he became involved in various criminal activities and at the age of 17 began an interest in the occult and alchemy.

He met the Comte de Saint-Germain in London who initiated him into the rites of Egyptian Freemasonry which rites he established in several countries, finally arriving in Paris in 1772.

His so-called knowledge and ability at mixing elixirs of life and his skill at holding séances made him a favourite of King Louis XVI and his court.

It is said that he established a private Temple of Isis in the Rue de la Soudiere to propagate his Egyptian Freemasonry into which he initiated women of exalted rank

In 1785 he became involved in what became known as the Affair of the Necklace one of the major events leading to the French Revolution in 1789. As a result of his involvement in the scandal he spent six months in the Bastille and was then banished from France upon which he took up residence in Rome where, after a few years, he was arrested whilst attempting to establish a Masonic Lodge. He was accused of heresy, magic, conjury and Freemasonry. After 18 months of trials he was found guilty and sentenced to death, a sentence subsequently changed to life imprisonment in the Castle of Saint Angelo, by the Pope.

After an abortive escape attempt he was sent to the castle of St Leo where he died on 26 August 1795.

Was he a Freemason?

The Egyptian Rite had similar rituals to regular Freemasonry with three grades of membership namely Apprentice, Companion and Master. The only known copy of the printed ritual is held by the Grand Lodge of Scotland and is in the French language. They are based on the rituals

of The Venerable Lodge Wisdom Triumphant at Lyons. The archives of this Lodge passed into the possession of its successor the Rite of Memphis and the rituals of Egyptian Freemasonry as performed by Cagliostro are believed to have been contained in these archives also.

According to a few other researchers it is alleged that Cagliostro was also initiated into the irregular Rite of Strict Observance in London in 1776 but no documentary evidence to this effect has been found. He is known to have attended the Lodge of Antiquity in London on 1 November 1786.

Well? Was he a Freemason.? Certainly a man of mystery!

THOMAS LYNCH Junior

Moving from a man of huge notoriety to someone no-one has ever heard of. Did you know that Thomas Lynch Junior was a signer of the American Declaration of Independence? Was he a Freemason? If he was a Freemason, then as a signer of the Declaration of Independence he has somehow escaped the notice of Masonic historians.



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 is safe to say that Thomas Lynch Jnr was indeed on the square.

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 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 evidence is there though of a 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 Constitution of the United States. 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:

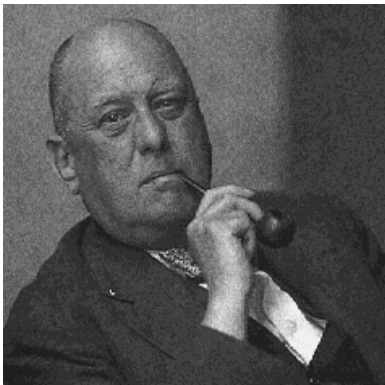
1. Membership in the Masonic fraternity accepted (69)
2. Membership in the Masonic fraternity doubtful or undocumented (26)
3. No evidence of Masonic membership or activity (146)

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.

This I believe is sufficient evidence to accept Thomas Lynch Junior as a Freemason and consequently an unrecorded Masonic signer of the American Declaration of Independence.

ALEISTER CROWLEY



Edward Alexander Crowley was born at Leamington Spa, Warwickshire, England, on 12 October 1875 into a family of Plymouth Brethren, a strict and fanatical Christian sect, his father being a preacher in this sect.

He was a brilliant student of symbolism and ritual and has been described as a mystic, magician, occultist, the self-proclaimed 666.

Was he a Freemason? He was involved a very high levels in the

Golden Dawn, a mystical and Hermetic organisation which

was formed by three Freemasons and in which a well-known Freemason,

Arthur Edward Waite was the high priest.

The stories about Aleister Crowley are often linked with or have a connotation of being occultists in an evil way and the assiduous student interested in learning more about him will find much to keep himself busy on the internet,.

He is introduced here as his name is often linked with Freemasonry and is often used as an example when anti-Masons climb on to their soap boxes.

The United Grand Lodge of England does not recognise Crowley as a member of the Craft as all his affiliations were with "irregular" bodies and so they deny him recognition.

(As a matter of interest it is on the same basis that the UGLE do not recognise the Masonic membership of South America's hero liberators such as Francisco de Miranda, Simon Bolivar, Jose de San Martin, Bernardo O'Higgins, Don Miguel Hidalgo, Benito Juarez, Maximilian, Mariano Moreno, Manuel Belgrado, Jose Marti and Jose Rigal all of whom were members of the Lautaro Lodges, Masonic bodies not recognised by UGLE).

Thus I leave this decision to the reader, not whether Aleister Crowley was an evil man, a genuine mystic with supernatural powers or what have you, but whether or not he can be considered a Freemason. He has all the ingredients to be considered a Mystery Man, but a Mason?

In 1900 when he was not yet a Master Mason, he allegedly becomes a 33rd Degree Freemason in Mexico when he became involved with a Supreme Council of the AASR. This period of Central American Craft Masonry can be described as chaotic with Masonic bodies being started and dissolved continuously. This high grade in the AASR is normally conferred only exceptional Masons and then only after a significant number of years in the Order and the only record of its conferment on Crowley is in his "*Confessions of Aleister Crowley*" so this claim should, I would suggest, be disregarded.

It is highly unlikely if not impossible for a non Master Mason to even join the AASR.

However, it is reasonably certain that in 1904 Crowley was initiated into Craft Masonry in Anglo-Saxon Lodge No. 343 which was only recognised by UGLE in 1964 (Under the jurisdiction of the Grande Loge Nationale Francaise as No. 103). When Crowley was initiated the lodge was under the jurisdiction of the Grande Loge de France a body that was (and is still not, recognised as 'regular' by most Grand Lodges in the world.

UGLE clearly acknowledges Crowley to be a Freemason, but does not recognise his membership **only** on the basis of the lodge he joined being 'irregular'.

THE REV. WILLIAM DODD

William Dodd was born at Bourne, Lincolnshire in 1729, took his degree of B.A. at Cambridge in 1750, became an M.A. 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 176 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 to hold the office.

It is really amazing that such an exalted and clearly talented brother who moved in very high social circles, should be hanged for forgery two years after being appointed Grand Chaplain, yet this is in fact what happened.

The first mystery lies in the fact that he was appointed to the extremely high level position of Grand Chaplain after a mere one month's membership of the Craft. It is a great pity that the records of those days are not available to throw light on this subject. Certainly Dr Dodd moved in very high circles indeed and it is clear from other publications made available much later, that he was indeed an eloquent speaker and held in very high regard by his brother Masons. This fact is amply demonstrated by the eye-witness accounts that appear in "*The Revelations of a Square*" written by the Rev. G Oliver D.D. 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.

The second mystery is of course, lies in how it was possible that such a brilliant and honourable man should be found guilty 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 the purpose of including this item in this book is to confirm everything that has been written because all of the circumstances certainly justify Dr Dodd as being included as a Mystery Man of Freemasonry.

Why he was appointed a Grand Lodge Officer after joining only one month before will remain a mystery, although it is likely that he was well-known to senior Freemasons of the time.

Why he fell from grace is not difficult to grasp but certainly difficult to believe and his lifestyle at the top became too customary for him to forego any of it and as a result he was driven to forging his friend's signature (Lord Chesterfield) to finance his way of life and yet like the employee who takes the petty cash meaning to put it back some time, he was discovered before he could rectify what he had done.

Why didn't he ask Grand Lodge for help? Is that yet another mystery? It appears from the little historical records we have, that his non-Masonic friends went to a huge amount of trouble and effort to earn him a reprieve (which failed of course) whilst his Masonic brethren did nothing!

NAPOLEON I

Some Masons allege that Napoleon Bonaparte was initiated into the Order at Valetta 1n 1798 (*Military Lodges - Besuchst*) whereas Woodford in "*Kenning's Masonic Cylopaedia*" says that Napoleon was alleged to have been 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 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" (Akin to TGAOTU?) 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 also describe Freemasonry itself.

During the Reign of Terror, Freemasonry practically ceased to exist throughout France 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.



A bust of a youthful Napoleon.

His brothers, the Imperial Princes Joseph, Lucien, Louis and Jerome were all Masons as was his step-son Eugene Beauharnais, his brother-in-law Murat and 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.

Those who were chosen by Napoleon for high honour and office were nearly all members of the Craft and side degrees. Of the six, who together with the Emperor, formed the Grand Council of the Empire, five were definitely Freemasons, at their Head being the Arch-Chancellor Prince Jean Jacques Regis Cambaceres, the Emperor's right hand man who in his time was the most active and enthusiastic Mason in France. The sixth member of this group, the Arch Treasurer Le Brun, was thought to be a Freemason, but this is not certain. Of the nine lessor 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 GM 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 of the above, let me hasten to assure the reader that nowhere is there any evidence that Napoleon himself actually became a member of the Order. It is my contention that despite his personal interest in the Craft and his undoubted comprehensive knowledge of Freemasonry and his clearly very active exposure to it, that he himself never actually became a member.

What do I base this contention on? Well I submit this contention on a quotation from J J Findel in his "History" a remark made by Napoleon in 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”.

I also believe that if the Emperor himself had actually become a Freemason, the Grand Orient would not have been silent on the matter.

WILLIAM MORGAN

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 a Mystery Man.

It is not my intention to repeat the many stories, myths and rumours that surround Captain William Morgan, but to refer briefly to the circumstances that resulted in almost the total annihilation of Freemasonry in America.

Whether he ever was a Freemason at all remains doubtful as no record of his raising or of his lodge membership has been found. After the disastrous results of what happened who would blame a lodge from erasing all and every reference to him in its records? BUT is that what happened? Is that why no records of his membership have been found? Or was he in fact never a Freemason at all? Time has revealed that at some time he did in fact receive Masonic charity which is perhaps an indication in itself that he was a member of the Order.

It is recorded that he was received into the RA in Western Star Chapter R.A.M. No. 33 of LeRoy, New York. If he was not a M.M. then he could only have infiltrated this Order as , in fact, he apparently did when he lied his way into a Lodge in Rochester, however, I can only repeat that apart from the R.A. there is no evidence of his Masonic membership.

In any event, he visited 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 became generally known that he intended to publish a book in the form of an expose of Masonic ritual, secrets and procedure 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, an EAF for 20 years,, whose advancement had been stopped for just cause which undoubtedly was a cause for resentment against the fraternity, John Davids who was Morgan's landlord and Russel 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 then expose should never appear.

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

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

It was too difficult to discover that Freemasons were involved in Morgan's 125 mile journey to Fort Niagara. Three members of the Craft, Chesebro, Lawson and Sawyer pleaded guilty to conspiracy to "seize and secrete" Morgan and together with Eli Bruce, the Sheriff, and John Whitney, all 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 at all 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.

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

Another involved party by the name of Thurlow Weed also stated publicly that he had received a death bed confession from John Whitney and 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 for us now to envisage the extent of the impact that this story created. The fame and/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 that 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.*"

The pressure was so strong that withdrawals by individuals and lodges were numerous. In 1827 227 lodges were represented in the Grand Lodge of New York. In 1835 only 41 remained. Every lodge in the State of Vermont handed back its charter or became dormant, and the same went for many 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, brought the Order to the brink of extinction. Captain William Morgan could not have hoped for a better result. Thus the mystery was never solved and the world has forgotten.

GABRIEL JOGAND-PAGES

Researchers and students of Freemasonry will know this man as Leo Taxil, the "inventor" of Palladium 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 but was expelled for 'wrong-doing' before he could go beyond E.A. This action caused

him to seek revenge against Masonry , or at least that is what was probably his motivation for his actions thereafter.

He created a hoax that had enormous and disastrous effects on the Craft, even today!

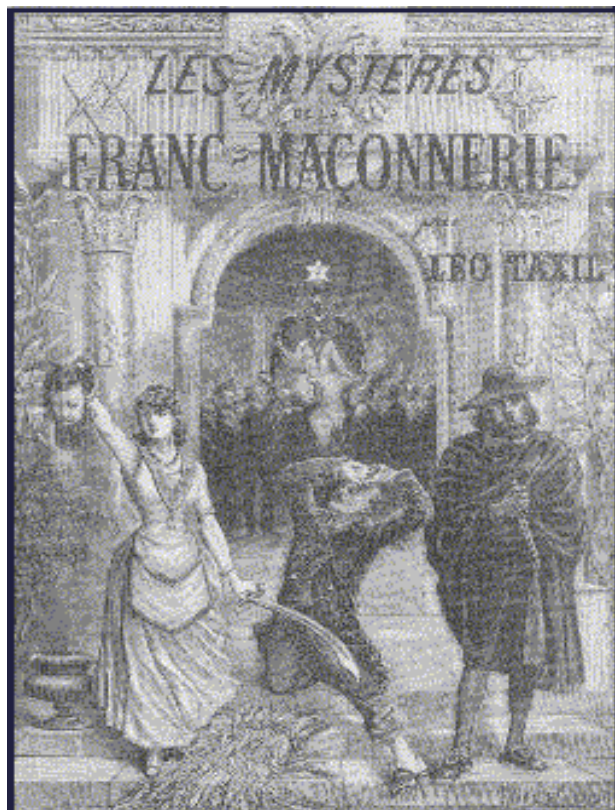
Who was this mystery man? In those days he wasn't such a mystery. He created, by means of regular published magazines, an imaginary Masonic Order of Freemasonry which he called "Palladium" Freemasonry which worshipped a God called 'Baphomet' or Satan; that the Palladium practiced murder, devil worship and 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 purposes 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.



Gabriel Jogand-Pages

This hoax continued for 12 years before Taxil owned up when, in spectacular fashion, he "confessed" to everything at a public meeting on 19 April 1897. Despite this confession the damage had been done and even today Pike's "imaginary" quotation is often used by those who are against Freemasonry. Taxil's confession was published in full in the weekly Parisian newspaper "*Le Frondeur*". His long, rambling speech has been published in English and in full on the website of the Grand Lodge of British Columbia and Yukon.



THE DUKE OF WHARTON

Most Masons will have vaguely heard of this brother and indeed he is mentioned earlier in this publication as the founder of the strange Order of the Gormogons an anti-Masonic organisation that did its best to ridicule Masonry.

Philip, first and only Duke of Wharton, was the son of Thomas, the first Marquis, by Lucy his second wife. Both the Duke and his parents are included in Horace Walpole's *Catalogue of Royal and Noble Authors*.

Contrary to his family's, especially his father's, background and principles, Philip (a Marquis at age 17) embarked on a series of adventures his activities brought to him several titles, squandered a loan from Mary of Modena, the widow of James II, and showed Jacobite tendencies.

On returning to England his reputation was basically that of a brilliant, versatile and profligate nobleman.

His involvement in the legislature resulted in his opposition of the Ministry and the enquiry into the South Sea Bubble affair caused him to be described someone with "splendid talents but had early plunged into the wildest excesses."

In 1722 the Duke of Wharton succeeded the Duke of Montagu as Grand Master of the Grand Lodge of England. Dr Desaguliers was appointed deputy Grand Master at the same meeting., although Dr Anderson in his Book of Constitutions says, contrary to the press publications of the event, that the DGM was appointed at a later date.

Why include him here? Well first of all he never served as Master of his lodge (The lodge that met at the Kings Arms near St. Pauls) yet apparently inveigled his way into the position of Grand Master despite his Jacobite sympathies and atheistic tendencies; his former Presidency and founding of one of the three Hell-Fire Clubs that were established in London in 1719 to ridicule religion by means of publicly presiding over festive gatherings with Satanic trappings and his association with his mistress Lady Mary Wortley Montagu a notable figure of the day and a member of the notorious Hell-Fire Club.



One year after being elected Grand Master he walked out on Grand Lodge and formed the London branch of the Ancient Order of Gormogons which he used apparently as a Jacobite club and actively ridiculed the Freemasons by parodying their marches and parades.

HIRAM ABIFF

Hiram Abiff? He is perhaps the most well-known character in all of Freemasonry. Is it possible that he could be a mystery man? Absolutely! We know more about him than many of the other characters featured in this book so what qualifies HA for inclusion?

What does the average Freemason know about Hiram Abiff other than what is told to us in Masonic legend? The “average” Freemason I believe knows very little if anything at all about him, so here are a few thoughts which I hope will stimulate consideration.

Did in fact HA even exist? Has the average Mason ever given this any thought at all I wonder or have they merely accepted what we learn from the 3rd degree as being absolutely fact?

Let us firstly examine the name. What does the vsl say? Some King James versions of the Bible give the name of the man sent by the King of Tyre as Hiram Abi, Hiram or Hiram. BUT where does the Bible give the name Hiram Abiff? There is only one bible where the name appears as such. This is the bible published by Myles Coverdale and William Tyndale in the mid 1530's In it Hiram appears as Hiram and is followed by the word ABIFF. This is the only place, outside of Masonic ritual, where the name appears in this way.

Strong's Old Testament Hebrew Lexicon gives 9 definitions of the word **ABI** and MacKey in his lexicon and history of Freemasonry defines the word as meaning father. Consideration to both of these knowledgeable publications clearly indicates that ABI is used as a title of honour signifying master, father.

In Hebrew **AB** means **father**. **ABI** means **my father**. **ABIF** means **his father**.

It is logical to assume that when Hiram King of Tyre writes to King Solomon saying “ *I am sending you a wise and skilful master craftsman named Hiram*”, the honorific ‘Abif’ although literally meaning ‘ his father ‘, was added to the name in order to convey the respect in which he was held.

Although written in an outdated version of the English language it is perhaps easier to follow in the English bible of Wycliff published in 1388 which reads “ *I sente to you a prudent man and most kunninge Hyram my fader*” (II Chronicles Ch.2 V 13) “ *..and Hyram the fader of Solomon made to hym alle vessels in ye hous of ye Lord*” (II Chronicles 4:16).

Clearly Hiram was not Solomon's father and in the context the name can only mean “master craftsman”.

I conclude, therefore, that the name **ABIFF** is not really a name at all as far as we understand surnames and that in fact it was a title bestowed upon him out of respect as a Master of his trade.

Now let us look at the Hiramic legend itself.

A necromantic legend was in existence in the early 1700's within Masonic circles, but there is no evidence that lodges were working an Hiramic degree until about 1730. There is no evidence that the degree was worked before the year 1700.

Then oldest Masonic documents are the Regius Ms and this does not mention Hiram or the King of Tyre, although the Cooke Ms of the early 15th century has a reference to “ *And ye kingis sone of Tyre was his masiter mason.*”

In the UGLE Ms No. 1 (1583) King Hiram is referred to as "Iram" and the son as "Aynone", a master of geometry and chief master of Solomon's masons. In later manuscripts this reference is the same except that the name "aynone" is spelt in different ways/

What is the biblical basis for the story. There are two accounts of Hiram, one in I Kings Ch. 5 Verses 2-12 and Chapter 11 verses 13-40. The other is in II Chronicles Ch. 2 verses 3-16, Ch. 3 verses 15-17 and in Ch. 4 verses 11 and 12.

In Kings - *"Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali and his father was a man of Tyre.....Hiram made an end of doing all the work that he wrought for King Solomon in the House of the Lord."*

In Chronicles - The King of Tyre replies to King Solomon *"I have sent a cunning man, endued with understanding, of Hiram my fathers, the son of a woman of the daughters of Dan and his father was a man of Tyre...."* and further on *"The two pillars...the pots also, and the shovels and all the vessels thereof ; did Hiram his father (ABIF) make for King Solomon"*.

There are a number of differences between these two accounts but significantly, in neither does he ask for an 'architect'. In the King's version there are two Hiram's, one the King of Tyre and the other the widow's son. In the Chronicles version there is a Hiram who sends the man of skill who at first is not named but is said in the course of the narrative to be "Hiram my father's" and later we learn that the vessels etc were made by "Hiram his father".

The version in Chronicles was written about 700 years after that of Kings so differences might be due to misunderstandings or errors arising in copies of earlier writings. 700 years is a long time for a story to be retold accurately.

I feel that a significant difference arises from whether the central figure of Masonic ritual is an artificer of metals or the principal architect at the construction of the Temple

Is in fact the Hiram of biblical narrative the same Hiram of Masonic legend? OR has the name of the biblical character been affixed to a legendary figure for whom there is no biblical authority?

The earliest "authoritative" reference to the Hiram tradition is in the second edition of Anderson's Constitutions in 1738 where we are informed of the *" sudden death of their dear Master Hiram Abiff whom they decently interred in the lodge near the temple, according to ancient usage."* In the first edition of his Book of Constitutions published in 1723, Anderson merely states that King Hiram sent to Solomon "his namesake Hiram, or Hiram,, the most accomplished mason upon earth."

In this first edition there is no mention of a sudden death or a tragedy so we must assume that at that point the author was unaware of the Hiram story as we know it today.

Was Hiram the architect?

On the basis of scripture the principal architect of KST could NOT have been any of the biblical Hiram's.

The Old Charges of the 16th and 17th Century state that Solomon's architect was named "Aynone" and it is also clear that even if our ancient brethren were aware of an architect they knew nothing of a story relating to his sudden death.

Pritchard's "Masonry Dissected" in 1730 indicates that lodges were working an Hiram degree in which the death of Hiram unfolds in much the same way as in today's version and it is probably from that publication that Anderson got his information for the second Book of Constitutions.

More Confusion

It seems that the identity of Solomon's chief architect, assuming that he had one, is quite unknown but Masons have given him the name of Hiram which in fact was the name of Solomon's skilled metal worker, of whose death the scriptures are silent but in fact they tell us that he did in fact finish all the work set him by Solomon.

However, in Holy scripture there is in fact recorded another Hiram whose sudden death IS recorded. He is Adoniram (Son of Abda) who was over the levy or tribute. When on duty for King Rehoboam "all Israel stoned him with stones that he died." The "Adon" of his name means dominus or Master so here we have in fact an actual case of a biblical Master Hiram (Adon Iram) who was murdered whilst on duty for the king.

Thus we have three distinct individuals. Solomon's architect whose name is not disclosed or recorded in the bible and of whom we know absolutely nothing at all, Hiram the metal worker who has been promoted by Anderson to be Solomon's architect using the name Hiram Abiff and lastly there is Adoniram who the bible records tell us was stoned to death whilst on the king's duty.

Apart from the startling new theory suggested by Christopher Knight and Robert Lomas in their book "The Hiram key" we are faced with the dilemma. Who **was** the architect of KST? And who was Hiram Abiff?

SIR CHRISTOPHER WREN



Gifted mathematician, scientist and architect, Sir Christopher Wren was born in East Knoyle, Wiltshire, England on 20 October 1632/ A founding member of the Royal Society and famous for the design of St Paul's Cathedral as well as being involved in over 50 churches and buildings in Oxford and Cambridge. The Great Fire of London which destroyed most of the city provided this gifted architect with the opportunity to contribute significantly to the re-building of the city.

Certainly no mystery about Sir Christopher!

Was he a Freemason though? Much Masonic conjecture has been tabled in regard to his membership or otherwise apart from the fact that most of the founders of The Royal Society were indeed on the square.

The claim that he was a Freemason was advanced in a handwritten note added to the manuscript of John Aubrey's *'Naturall Historie of Wilshire'* published in 1685 which can now be found in the Bodlien Library in Oxford.

The manuscript is in two parts, bound and filed separately as *Ms Aubrey 1* and *Ms Aubrey 2*. In part 2 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, ('Patents' added above) to a company of Italian Architects ('Free-Masons' added above) to travel up and down over Europe, to build churches. From these are derived the 'Fraternity of Free-Masons' ('adopted-Masons added above) . They are known to one another by certain Signes & {'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 date, were added three additional notes in Aubrey's handwriting. One of these notes reads as follows:

"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 Sir Christopher Wren is to be adopted a Brother; and Sr Henry Goodrc.. of ye Tower, & divers ('sev'al' being struck out) others - there have been Kings, that have been of this - Sodalitie.'

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'.

Br Bernard Williamson and Br. Michael Baigent have re-studied the situation and maintain that a greater degree of veracity can be accorded the text by looking at the history of John Aubrey's manuscript.

Aubrey was also a founding member of The Royal Society and his 'Naturall Historie of Wilshire' was never published, but remained in manuscript form.

The Society, however, felt that this work was of such value that it ordered a copy be made for its archives. This copy was made by the Clerk to the Royal Society, Mr B G Cramer, who began the task in 1690 completing it mid 1691. This copy is still in the archives of The Royal Society as *Misc. MS.92* and runs to 373 pages.

When Cramer was ordered to make the copy, Aubrey took the opportunity to make many additions and amendments. When he wrote the original manuscript he had used only the first page of each leaf as a result of which a blank page appears to the left of each page of text and it was on this blank page that the additions and changes were written as they applied to the text on the right. It is uncertain whether these changes were made for the purpose of Cramer's copy or not, but he nevertheless included them in his copy.

Aubrey was a good friend of Wren's 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 incorrect and if not true for the Royal Society and even Wren himself to refute it.

The records of the Lodge Original No. 1, now the Lodge of Antiquity No. 2, do mention him as being Master of the Lodge.

Brothers Williamson and Baigent therefore conclude that Sir Christopher Wren was indeed initiated into Freemasonry in 1691. Thus there is no longer a mystery about this.



HALL OF FAME

"The Deeds of the Past shall inspire

The actions of the future"

There are many lists of Famous Freemasons and many books containing thousands of names. I am in no way trying or intending to duplicate these lists. What I have produced herein is not a comprehensive list by any means as many of the names one normally finds on them are well-known in their own countries and nowhere else.

So here you will not find Sir Edmund Barton the first Prime Minister of Australia or the 8 Freemasons who signed America's Declaration of Independence, but only those whom it is considered well-known on an international basis.

The reason for including this list in such a publication involved with mysteries and enigmas is because many people, even Freemasons themselves, are often not sure of our illustrious ancestry because most lists tend to concentrate on the famous of their own land so in a way many of these men named herein are indeed a mystery. In addition many famous men are often quoted as being Freemasons but who are not members at all

Nevertheless, I doubt if you will find many surprises in here, but even so I hope that by including this brief section, it will prove to be a useful and handy work of reference.

A

Chariots of Fire

Abrahams, Harold. British Olympic Gold Medal athlete ..

Moon Walker

Aldrin, Edwin E "Buzz" - Astronaut . 2nd man to walk on moon.

The Race to the Antarctic

Amundsen , Raold - Antarctic explorer - first to the South Pole.



A Kiss to Build a Dream On

Armstrong , Louis "Satchmo" - Music Legend.



Founder of Turkey

Attaturk , Mustapha Kemal - Turkish Patriot, leader and First President.



The Singing Cowboy



Autry , Gene - Legendary old time cowboy movie star.

B**Musical Genius**

Bach , Johann Sebastian - Musical composer, a genius of his time.



It's White Christmas Time



Berlin, Irving - Composer superb

The Man of Many Voices

Blanc ,Mel - The voice of thousands of cartoon characters.

South American Legend

Bolivar , Simon -Patriot and freedom fighter - leader in South American independence.

The War Cry

Booth, Rev. William - Founder of the Salvation Army.

From here to Eternity

Borgnine, Ernest (born Ermes Efron Borgnine) - One of the great film stars.

The Bowie Knife

Bowie, James - Well-known for the knife named after him. Died at the Alamo.

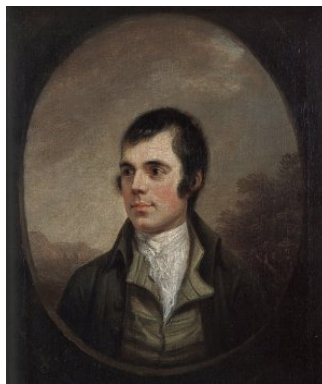
The World Cricketing Legend

Bradman, Don. - Considered to be the world's greatest cricketer.



Auld Lang Syne

Burns, Robert - The Bard of Scotland. His most famous composition 'Auld Lang Syne' is sung all over the world at midnight on New Year's Eve.



Bluebird

Campbell, Malcolm - World record holder for land and water speed.

Campbell, Donald (Sir Malcom's son) also land and water speed record holder.



Picture from the Illustrated
London News 19 February 1955



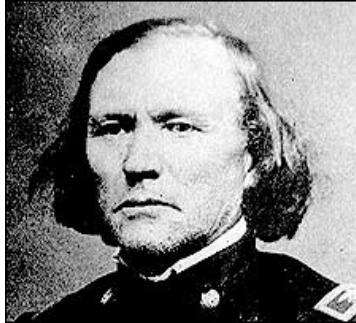
Donald Campbell

Great Entertainer in Great Depression

Cantor, Eddie - (Born Isidore Iskowitz) - Entertainer and funny man.

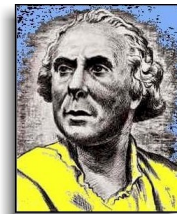
Authentic Legend of the Frontier

Carson, "Kit" Christopher - Trapper, indian scout, legendary figure of the West.



Amorous Adventurer

Casanova, Giacomo Gerolamo - Italian adventurer, writer and



entertainer.

From Vitebsk to Den-Polde Vance

Chagal, Marc - World famous Russian painter.



CHAGALL: SELF-PORTRAIT WITH SEVEN FINGERS

Their Finest Hour

Churchill, Sir Winston - British Prime Minister and World Leader during WWI. Famous for his speeches. Capable artist.



Early Motoring Genius

Citreon, Andre - French Engineer and Pioneer of Motor car industry.

Buffalo Bill

Cody, William - Famous frontiersman and showman. More well known as 'Buffalo Bill'.



Unforgettable

Cole, Nat King - famous singer and pianist.



Western Revolution

Colt, Samuel - inventor of the legendary Colt '45' revolver which revolutionised the wild West.

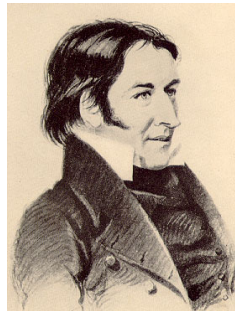


Elementary my dear Watson

Doyle, Sir Arthur Conan - Medical doctor and author. Creator of Sherlock Holmes.

King of the Wild Frontier- a Legend in his own time.

Crockett, David (Davy) - Frontiersman, well-known for the last stand at the "Alamo"



Epic Spectaculars

De Mille, Cecil B - Film Director, famed for his movie spectaculars such as Ben Hur.

The Manassa Mauler

Dempsey, Jack - Early World heavy weight boxing champion - later owned and ran a restaurant which became equally famous.



“A problem is a chance for you to do your best”

Ellington, Duke - Composer, bandleader and pianist.

“Horse sense is the thing a horse has which keeps it from betting on people”

Fields, W C - famous old time actor and comedian.



The Rubber Baron

Firestone, Harvey - Founder of the Firestone rubber company. It was said that his relationship with Masonic Brother Henry Ford ‘changed the world’.



Harvey S. Firestone

Church Leader

Fisher, Geoffrey - Archbishop of Canterbury.



Automotive Pioneer

Ford, Henry - Pioneer of the automobile industry famous for the Model T Ford car.

One of the world's most extraordinary human beings

Franklin, Benjamin - nothing more need be said!

"Frankly Scarlett, I don't give a damn!"

Gable, Clark - popular film star made famous for his role in "Gone With The Wind".

The Hero of Two Worlds

Garibaldi, Guiseppe - Italian freedom fighter, patriot and hero.



Powerful, Battle Winning Technology

Gatling, Richard J - Inventor of the 'Gatling' gun.

A Name synonymous with sounds and style of the jazz Age.

Gershwin, George - together with his brother Ira was world famous. Their first Broadway Hit "Lady be good!" was a sensation and their thousands of popular songs included 'Strike up the band', 'Let's call the whole thing off' and 'You can't take that away from me'.



The Great English Operetta Kings

Gilbert, Sir William Schwenk - the first half of the operetta team of Gilbert and Sullivan (Sir Arthur Sullivan was also a Freemason).

Shaving Made Easy

Gillette King Camp - inventor of the safety shaving razor and founder of the Gillette Shaving empire.

Mehr Licht

Goethe (von), Johan Wofgang - Famous German dramatist, author, scientist - his last words on his death bed were "Mehr Licht" - More Light!

Off With Their Heads

Guillotin, Joseph Ignace - the medical doctor who invented the guillotine.

'You're Damn Tootin''

Hardy, Oliver (Born Norvell Hardy) - famous comedian of the duo "Laurel and Hardy". His partner Stan Laurel was also a Freemason.



Great British Painter

Hogarth, William - One of the greatest of British 18th Century artists. There is a very well-known painting of his entitled "Night" which is featured around the Lodge Tyler assisting a somewhat inebriated Wor. Master from the meeting place (Local tavern). I understand that in medieval times it was one of the functions of the Tyler to make sure the W.M> got home safely.

FBI

Hoover, J Edgar - Director of the FBI from 10 May 1924 to 2 May 1972.



"I sometimes go to Washington. I like to visit my money"

Hope, Bob - Nothing more need be said.

Legendary Genius of Escape

Houdini, Harry (Born Harold Weiss) - Magician and escapologist, a legend in his known time.



Legendary Entertainer

Ives, Burl - Legendary entertainer and ballad singer.



The world's Greatest Entertainer

Jolson, Al - Once described as the world's greatest entertainer, made history when acting as a Negro singer in the world's first talking movie "The Jazz Singer".



First Englishman to Win the Nobel prize for Literature

Kipling, Rudyard - World renowned author.

A Most Compelling Poster

Kitchener, Lord Horatio Herbert - known as Kitchener of Khartoum. Powerful military leader and British secretary of State for war in WWII. His picture was the face of the most seen recruiting poster in history.



The Spirit of St Louis

Lindbergh, Charles - legendary American aviator- flew first solo non stop flight across the Atlantic in 1927.



Striding Across the 19th Century

Liszt, (von) Franz - One of the world's greatest virtuoso pianists and composers.

The Gift of Laughter

Marx, Harpo - one of the famous Marx Brothers slapstick comic team.



Moonlight Serenade

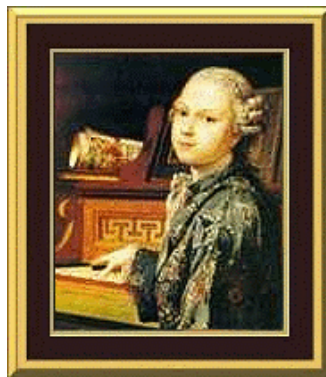
Miller, Glenn - Famed composer and big band leader.

U S Marshal Turned Actor

Mix, Tom - One of the famous old time Western cowboy actors. Once was an actual US Marshal.

Amadeus

Mozart, Wolfgang Amadeus - Musical genius.



Golfing Legend

Palmer, Arnold - A legend in the golfing world

Founder of Singapore

Raffles, Sir Thomas Stamford - founder of Singapore.

Remember Rhodesia?

Rhodes, Cecil John - South African mining magnate - prime Minister of the Cape colony in South Africa. Rhodesia (Now Zimbabwe) named after him.

The Only Thing we have to fear is Fear Itself.

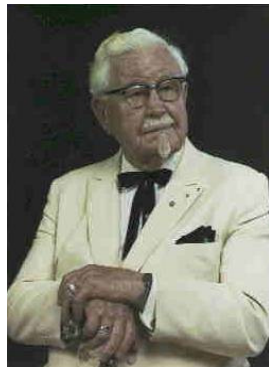
Roosevelt, Franklin Delano - USA President

No confusion With F D

Roosevelt, Theodore - Also USA President.

The Colonel

Sanders, Harland ('Colonel') founder of the Kentucky Fried Chicken chain.



Kojak

Savalas, Telly - Film actor famous for his role as "Kojak".

Sax

Sax, Antoine Joseph - Invented the saxophone in 1846.

Polar exploration

Scott, Capt. Robert Falcon - British Polar explorer

Historical Novelist

Scott, Sir Walter - One of Scotland's great poets and writers and one of the world's greatest historical novelists with books such as *The Talisman* and *Ivanhoe*.

The Pink Panther

Sellers, Peter - World renowned comic actor, especially known for his role as Inspector Clouseau in the Pink Panther movies.



Polar exploration Again!

Shackleton, Sir Ernest - One of the truly great names in Polar exploration.

He spoke in tonal language

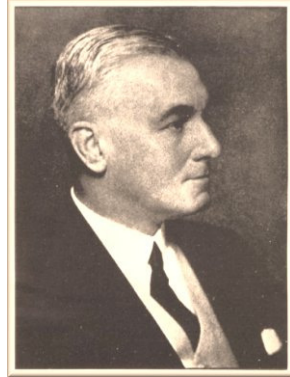
Sibelius, Jean - Finland's great composer.

King of the Marches

Souza, John Philip - Composer of world renowned marching music.

The Brides in the Bath

Spilsbury, Sir Bernard - English scientist more well known as an eminent police pathologist whose forensic evidence solved many of Britain's sensation murder cases such as 'The Brides in the Bath' and 'The Brighton trunk Murders'. His first case which catapulted him into prominence was that of Dr Crippen.



Incomparable English Musician

Sullivan, Sir Arthur Seymour - the other half of Gilbert & Sullivan.

Lilliputian Fame

Swift, Johnathan - Well-known author who wrote several books the most popular of which is commonly called "Gullivers Travels".

Remember the Alamo

Travis, Colonel William Barret - Commanding Officer of the force that defended the Alamo at the village of San Jacinto, Mexico against the numerically superior forces of Santa Anna (himself a Freemason!).

The Buck Stops Here

Truman, Harry S.- President of the USA.

The Incomprable Infidel

Voltaire - The assumed name of Francois Marie Arouet, one of France's greatest writers. Much of his writing contained passages that display elegance, perspicuity and wit.



The Best of the Best

Washington, George - The 1st President of the USA about whom the Cherry Tree story is a fabrication.

The Duke - a legend

Wayne, John - real name Marion Morrison. A legendary figure in the movies.

Father of Science Fiction

Wells, H G - prolific author especially of science fiction type books such as The War of the Worlds

"It takes a thoroughly good woman to do a thoroughly stupid thing"

-Lady Windermere's fan

Wilde, Oscar Fingal O'Flahertie Wills - more well-known as Oscar Wilde. Irish poet, playwright and author.



Movie Mogul

Zanuck, Darry F - Co-founder of 20th Century Film Productions

First Impresario of Show Business

Ziegfeld, Florenz - Founder of the Ziegfeld Follies.



Bibliography

Ars Quatuor Coronatorum Transactions

Revelations of a Square by G Oliver D.D. 1855

The Ultimate Anthology by K R Stockley

The Secrets of Freemasonry Revealed by London Scott 1759

The Spirit of Masonry – Explanatory lectures by W Hutchinson – London Wilkes & Goldsmith 1775

The Light and Truth of Freemasonry Explained – Thos Dunckerley 1757

A New Encyclopaedia of Freemasonry by Arthur Edward Waite

The Holden Research Circle Inc – Australia

www.mastermason.com

Website of the Grand Lodge of Columbia and Yukon

www.robertlomas.com

Torrione Lodge of Research

Born in Blood by John J Robinson

www.masonicinfo.com

The Masonic Light Email Group

John R Snyder – Paper on the KKK presented to The Michigan Lodge of Research & Information No. 1

The Old Scots Tongue - 1858

