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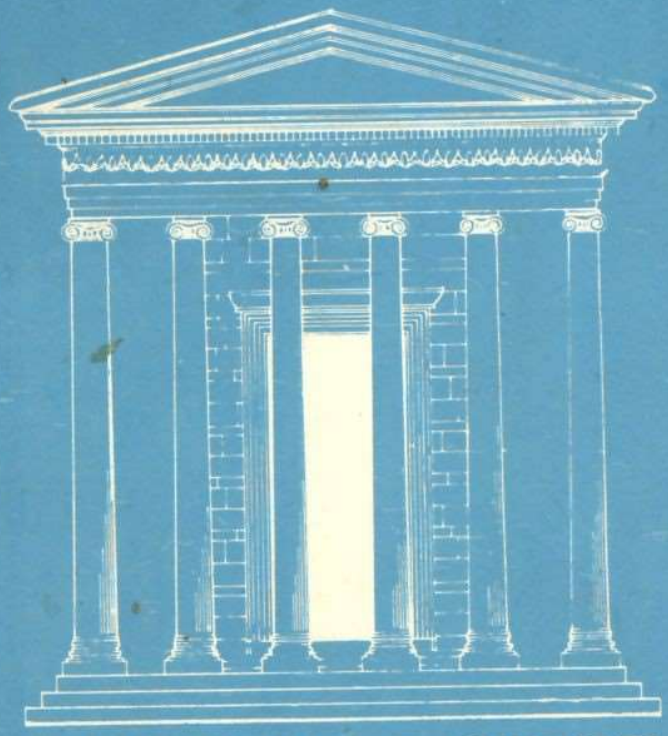

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WBRO ROD GROSSKOPFF WORSHIPFUL MASTER

1980 – 1981

FOREWORD

In this, our first annual publication, I believe it is fitting to say something about the Lyceum Lodge of Research, its history, its aims and its hopes for the future.

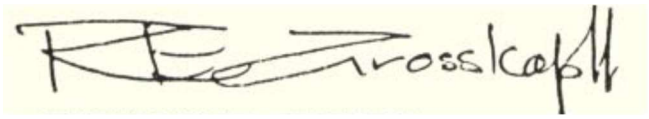
In 1971 an enquiry into Freemasonry in the Transvaal was commissioned by the then District Grand Master VWorBro L.D.G. Hinett from which a need for a Lodge of Research emerged. At about the same time a number of brethren from the Goldfields and Coronation Lodges produced a demonstration 18th Century Working which, with the help of brethren from a number of other Lodges, took place in October 1974 at Temple Emmanuel, Parktown.

This demonstration proved such a success that many of the participants in it decided to perpetuate the joy derived from meeting and working with like-minded brethren by forming a Lodge of Research which they named after Aristotle's famous schoo1 "The Lyceum".

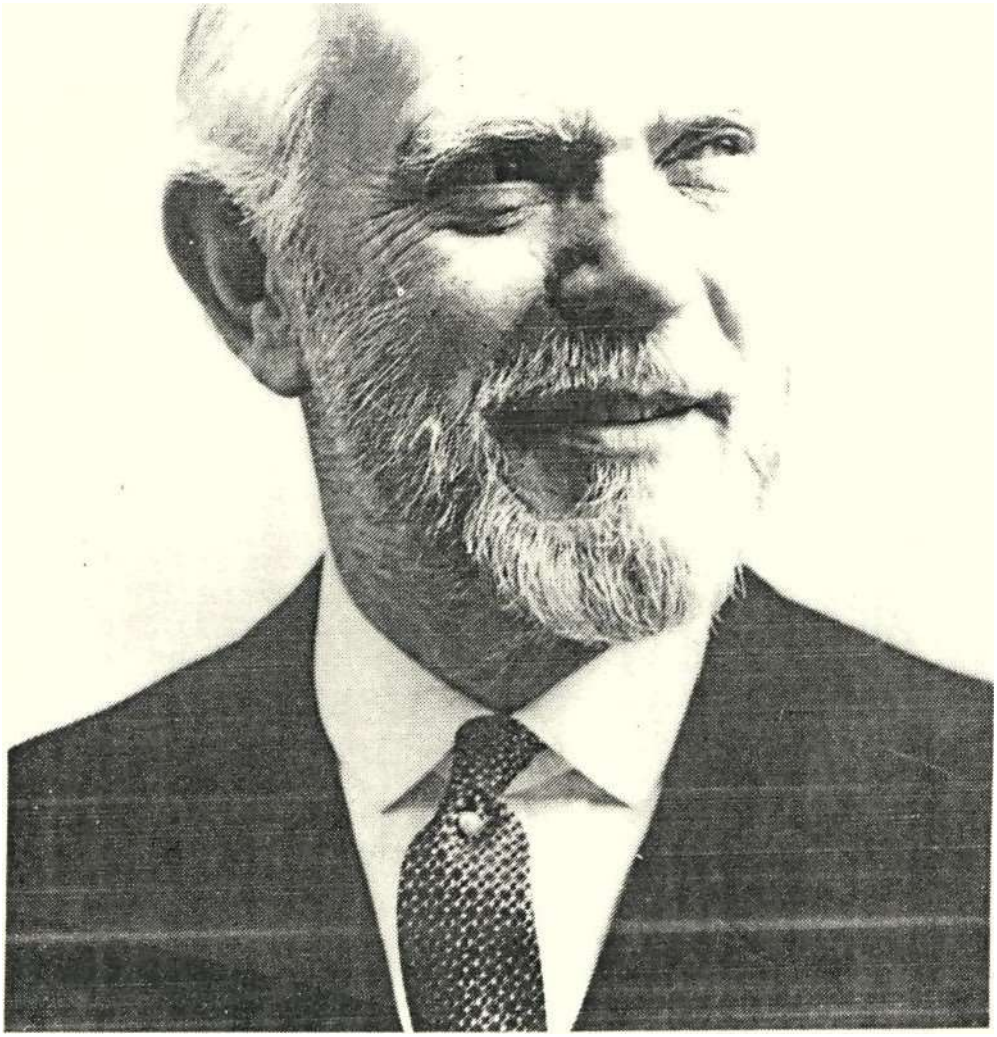
The aim of this Lodge is the search for and teaching of Masonic truth in all its aspects - its mysticism, its symbolism, its history and its customs. Truth, like beauty, is very much in the eye of the beholder and as the search after beauty broadens and sharpens the mind to the joys of its rewards so does the search after truth. We practice this by reading originally researched papers, producing demonstrations and holding discussion panels, and now by publishing the first volume of lectures which will be the forerunner of further volumes published at regular intervals.

We hope that in the future we shall be able to further spread the fruits of our work by creating more interest in our papers and demonstrations and by expanding our correspondence circle. Our correspondence circle is open to all Masons and to all Lodges. Each member of our correspondence circle will receive a bound copy of our annual transactions, be welcome to attend our meetings, to submit papers and to receive notices of our meetings. From the papers in this volume you will see that they cover a wide variety of thought and interest. In our future publications we plan to incorporate the discussions, questions, and answers which follow the presentation of each paper.

In closing, it is my privilege to pay a special tribute to the work of the Past Masters of the Lyceum Lodge of Research who have helped to establish and build up this Lodge to a point where it can be of service to Freemasonry wherever it is practiced.



WORSHIPFUL MASTER



1 WBro Colin FW Dyer, WM Quatuor Coronati Lodge 1975 - 1976. (photo AQC v.89)

Where did we come from?

Colin FW Dyer, PM Quatuor Coronati Lodge

Some Masons, particularly in the USA - for example Joseph Fort Newton in “The Builders” - have attempted to show a direct link between the well-known ancient organizations and the Masonry of today. It is, I believe, generally accepted by the more sober-minded that there is no direct descent. There was undoubtedly inspiration from what is known of them and there has been copying from them. For example, from a semi-official pamphlet published in 1731 we find it suggested that our three-degree practice is copied from the system of the Essenes.

Masonry today is very widely spread over a number of countries, and under quite separate sovereign Constitutions. Although certain basic points are accepted among the Constitutions which remain in communication and amity with each other, each Constitution remains sovereign, and in detail and even in principle, has developed quite independently to suit the needs of the

community it serves. But there is no doubt that the Masonry which is practiced everywhere today stems from that first Grand Lodge, formed in London, England, in 1717.

It may well have been an accident of history that this particular society, in that particular country, developed and spread, but it does mean that if we are looking at what caused our present-day Masonry to start - and everything must start somewhere - then it is in England, prior to 1717, that we must look. If, therefore, I consider earlier English history and institutions, it is not from mere chauvinistic pride that I do so, but because that is where the early history of Masonry is likely to be found.

Masonry is based on religion. In what, these days, we call regular Masonry, it is an absolute condition of admission that the candidate has a genuine belief in God. Over the last 150 to 200 years the interpretation of that belief has in some ways widened, but strictly it is meant to imply that those who enter Masonry believe that God, by whatever name called in their separate beliefs, existed to create the world, still exists, and will exist in a manner which means that 1ife here is not the end. All Masonic practice is based on this belief.

Again, we can show that such a belief has been required of candidates since the 1720s and that Masonry was undoubtedly seriously religiously orientated before then. We must consider religious thought in England over a period of years.

In 1723 the Grand Lodge of England published a Book of Constitutions, the first ever in Masonry. Many Constitutions outside England still regard its precepts as sacrosanct. It contains a number of rules, usually reckoned to have been compiled in 1721 by George Payne who had been Grand Master in 1718 and again in 1720. It also contains a history of Masonry tracing back to Enoch, Cain and to Adam himself. Although we find the same sort of history in Masonic documents much earlier than this, and also find it repeated towards the end of the 1700s in the works of William Preston, it is highly probable that the thinking Mason even in those days regarded it as part of the allegory of Masonry. However, a large number of Masons of former times probably took it for granted as completely true. A hundred years ago, thinking Masons decided that such stories must be put into proper perspective, and this was the reason for the formation of Quatuor Coronati Lodge. Direct descent from Adam - or even from Moses - is not true.

There is no doubt that we all regard it as a privilege to belong to any institution which has a long history. It is probable that this curious and spurious history was inserted by James Anderson in writing the 1723 Constitutions for just this reason. Even today, the older the Lodge, the more prestigious; the various Constitutions here process in strict order of their age. Even if we have abandoned any idea of descent from Adam, from the ancient mysteries, or even from King Athelstan a thousand years ago, I wonder if we still have.to be cautious in trying to regard ourselves as older than we really are. It is apparent that Masonry existed for some time before 1717, but we don't know how long. And what is more, we don't know why it existed.

In 1967 Grand Lodge published a book in connection with the 250th anniversary of the formation of the original Grand Lodge. This was in no sense a history book although it did contain some matters of an historical character, in particular a section entitled “Freemasonry

before Grand Lodge" which did discuss the historical origins of Masonry, without, however, consideration of "Why". This particular section of the book implicitly accepts that Masonry had its origins in the operative building masons of the middle ages and developed by a process which is termed "transition" into a wholly speculative Craft by sometime in the 1600s. The basis for making this implicit assumption is:

1. The similarity of name, for mason and "Freemason" can be found in reference to the operative craft of building in stone in the 1300s;

2. That the word "Lodge", which describes us meeting here, is also found in the middle ages in connection with stonemasons and could be interpreted as a collection of such masons, or the place where they lived;

3. That the London Company of Masons, the body responsible for control of the industry or craft in that city, can be shown to have connections with what later became a speculative side in some of its earliest extant records in the early 1600s, while the Company itself can be traced back to the 1300s;

4. That a number of documents of, mainly, a manuscript nature, can be linked up with speculative Masonry while two, much older than the others but which have certain similarities with the later ones, have been dated either side of 1400.

While all this may seem extremely plausible, and any alternative not look any more plausible, there are very definite difficulties in accepting this statement of origin without question. The mere fact of publishing it in the official Grand Lodge book tends to guarantee its authenticity in much the same way as Anderson's interestingly contrived, but quite spurious, history of the Craft was accepted by the gullible simply because it was part of his Book of Constitutions. The big difficulty is the complete - and I really do mean complete - lack of evidence as to any "transition" so far as England is concerned. The book, although acknowledging that Scotland and England are not the same as regards the organization of the stone-building trade, does produce indiscriminately a lot of Scottish acceptance of non-operatives into operative lodges as evidence of that transition - but not till after speculative Masonry in England has appeared. The next difficulty is over dates.

There is a gap of over 150 years in England from about 1420 to the 1580s in which there is virtually nothing which has any real connection with any development of building masonry into speculative Masonry. This also applies to the Old Charges - those manuscripts to which I referred. The first two are dated by experts at around 1400, give or take 20 years. The next we find in date is in 1583. This is the first in date of a long succession of such documents going right through the 1600s and into the 1700s, when they tended to cease once the 1723 Constitutions were published. Furthermore, although they have similarities, there is no real connection between the two early ones and the flood of later manuscripts.

It is generally believed and accepted that these later documents were used in lodges before Grand Lodge as a sort of Constitution or authority to meet. Masons in the 1600s were not necessarily

organized into fixed, permanent lodges like ours today. A collection of Masons meeting together for Masonic purposes appears to have constituted a proper meeting if a copy of the Old Charges was available to be read. The idea of Lodges meeting regularly with an identified membership came later. Until the 1800s, being a Mason was a personal thing; membership of a lodge was not important.

These big difficulties make it at least possible that there is some other explanation for the rise of modern speculative Masonry. One must however consider why the word “Mason” is used to describe us and why the term “lodge” has come to be employed for a collection of Masons and their meeting place. The explanation I offer is, that if I were looking for some form of allegory or symbol on which to base the living of a moral 1ife, starting from scratch and hoping to reach some state of complete perfection before dying (which is what the moral code of Masonry .is actually about), what better analogy could I find than that of building a structure. If I am going to find a religious base for this, then I shall look at my Holy Book, which in England was the Bible, and attempt to find a suitable building allegory there. This I can readily find in the Books of Kings and Chronicles, dealing with one of the best-known structures in history.

The rise of speculative Masonry in England must relate to the dates we have for the Old Charges - from somewhere about 1580 onwards - the first we have is dated 1583 but that doesn't mean it marks the exact start. It must also relate to religion in England at the time if we accept that Masonry was based on religious practice.

In England in the 1300s and 1400s there was only one religion - officially. That was the Christian religion of the orthodox western type under the Pope of Rome. Islam meant infidel and King Edward had expelled all Jews and they did not return until the resettlement in 1658. Everybody had to be orthodox or be accused of heresy and burnt. By 1550 the Reformation had taken place in England, but the precise doctrine regarded as official could well change with each succeeding monarch until the revolution of 1688 and the later securing of the Protestant succession. If you were of the wrong religion through all of that 130 odd years, your life was in peril. Would you wonder that some means of recognizing those friendly to you might be necessary? This could well be the origin of our secrets based on being able to recognize one another - and the considerable play on this aspect of Masonry in public comments and exposures from the late 1600 onwards. It is strange that, although we do find mention of signs and words before the middle of the 1600s in England, there is no mention of the use of such things in any of the documents which relate to building masonry of the 1300s and 1400s - and this in spite of the generally held belief that such things were common among travelling masons to prove they were not cowans. This particular fact is mentioned in the Grand Lodge book.

I have said that societies with high moral objects have always tended to grow up in times of stress, usually in periods either of great social laxity or in times of war. Although both these conditions existed during the 1300s and 1400s - and the Church itself was almost the worst offender - the earliest reactions, such as Wyclif and his Lollards, were brutally put down, even if their ideas remained and had influence later. The longing for something better began to show itself in the late 1400s. One of the very first books ever printed was the story of King Arthur and his Round Table Knights - a tale of unselfishness and true chivalry and of finding something

morally worthy. Thomas More in the early 1500s produced at least two more of such works, looking for a perfect system. The climate for such a society as Freemasonry certainly existed then.

One of the important features of the series of Old Charges starting with that in 1583 is its structure. They all start with an invocation to the Trinity - this is one of the features where they differ from the two earliest ones. Remember in this period there was absolute belief in Hell and Damnation and the need to earn an afterlife by redemption here. The invocation reflects this, as in the following early 17th century example:

> "The mighte of the father in heaven, with the wisdom of the glorious sonne, through the grace of the holie ghoste three persons and one god be with us at our beginninge, and give us grace to governe us here in this life, that we may come to his blisse, that never shall have end."

This surely reflects the present-day pattern of degree progress towards perfection. The Old Charges then include a fanciful history of Masonry somewhat on the lines of the two earliest, but in this, they often differ in some matters. There is then a reference to an oath on the Book and then a list of moral tenets, practically all of which are of a general nature not necessarily related to trade but are put in the idiom of building. Hitherto it has been regarded as not particularly significant to have as a heading an invocation to the Trinity.

This would be so up to the 1540s in England for under the Roman faith, belief in the Trinitarian nature of God was a standard belief and continued up until the end of the reign of Henry VIII. Henry VIII produced a fairly middle way sort of Church, pretty close, doctrinally to the older Roman forms. But before the end of that century, we had an extreme Calvinistic period under Edward VI, return to Rome under Mary, and back to the middle way with the Church of England under Elizabeth I, although in her reign, sects of Protestants began to appear. The Independents, now called Baptists, split off in the 1570s; particularly after 1550, the next-door Scots were strongly Calvinistic and there were some of these remaining over from Edward VI, her brother's reign; there still remained many who quietly remained faithful to Rome; and there was an influx from the Continent, particularly France, with their quite different brand of extreme Calvinism. Yet the Church of England was the only official Church.

All of the sects which existed in the reign of Elizabeth did not feel equally strongly about Trinitarianism and indeed a very strong Unitarian movement started soon after. Therefore, if the Trinitarian invocation had any significance at the head of the manuscript Old Charges, it must surely have been deliberately related to those with Trinitarian beliefs. This would exclude many of the more radical reformed sects of the time. At the other extreme one must consider the under-cover Roman adherents, who remained a force right through until complete religious toleration came in the nineteenth century.

It is a curious feature of English religious history that, although various Acts of Uniformity passed through Parliament compelling everyone to conform to the Established Church, although Dissenters from that Established Church were deprived of all civil rights, different sects continued to exist, pretty openly, and even to multiply. There was undoubted persecution at

various times but this was usually only directed against militants or against an important group when a change of government took place. Those who kept a low profile were virtually undisturbed, but it may have been necessary to provide some means of recognition of friends. I have already referred to the violent change of government opinion before Elizabeth and the gradual breakup into sects under her somewhat tolerant reign.

Following, we had James, who wanted to please all and finished by pleasing none; Charles, who wanted a near-to-Rome doctrinal position without actually accepting the Pope - and the religious conflict here was at least a strong supporting reason for the civil war in the 1640s. We then had 15 years of extreme Protestant rule, with occasional moderate spells but with the growth of many sects who sought to influence government; Charles, on restoration, gave us first a very tolerant attitude to all, but in his later years, a move towards Rome; followed by his brother James, an open Roman Catholic who filled all important state offices with his co-religionists. This caused the bloodless revolution of 1688 and brought in a Dutch Calvinist, but as a constitutional monarch.

What I seek to do in pointing out this religious history is firstly, to stress the fact that Masonry is not only still religiously based but must have had origins in which religion played a very important part; secondly to try to bring home to you the great difference in religious attitudes in all the days I have been talking about from those of today.

This was before the work of Charles Darwin on the origin of species, so that to all who believed, the Bible represented absolute truth - both as regards the past and the future. Undoubtedly one of the beliefs that has influenced Masonic procedures in their development - and probably in the time we are considering - is the orthodox or regular Christian attitude which arises from acceptance of the complete truth and infallibility of the Bible: that the Christian revelation arises out of and is part of Jewish history as set out in the Scriptures, so that Christianity is a development of the Old Religion. In the days we are considering, attendance at worship was compulsory under the law; religion was official, not just established; most people believed in immortality and were prepared to consider how to earn a future existence.

I want to consider certain facts which appear during the days of development to see if they give us any clues. negative as well as positive, as to what may have caused Masonry to rise - although I am conscious of the fact that it may have, at some time in its pre-Grand Lodge history suffered something of the nature of a take-over. By this I mean that an existing organization may have been given a fresh orientation at some time during its 1ife. This is certainly true of the position soon after the formation of the first Grand Lodge.

During the second half of the 1600s England had suffered an influx on two occasions which had effect on the religious balance of the country. The first was in 1658 when Cromwell decreed the resettlement of Jews in England and by the end of that century there was a significant Jewish population in London. The second was the revocation of the Edict of Nantes in France in 1685 which brought a flood of Huguenot refugees to England, again particularly to London. The Huguenots were an extreme Calvinistic creed, non-Trinitarian and with a bias in those days towards the Jewish Scriptures. I have already mentioned Unitarianism and in the early l700s in

England it reached a peak of popularity. It seems likely that the release from the Roman principle of intervention with God through an intermediary, the abuse of which had been one of the causes of religious reform, and the growing Unitarian interest from the days of Elizabeth, may have caused an undue feeling for the Trinitarian beliefs of the orthodox and established English Church.

However this may be, we do find a very strong movement, cult almost, of Trinitarian belief throughout the 1600s which could well have had its birth in the late 1500s. The expression of this is often symbolic, in triangles and threes, and there is no doubt that the origin of those parts of our ritual practices which have reference to threes derives from this. It reached such a pitch in the late 1600s that there are examples of people building triangular houses in honour of the Trinity.

When the Grand Lodge of 1717 was formed it was essentially for London. This may give the impression that Masonry was a London product and as it almost certainly can be shown to have been associated with the London Company of Masons through what was called "the Acception", that it was still associated with the stone-building trade in London. Yet if we look elsewhere in the 1600s, we find that two particular references, the making of Elias Ashmore at Warrington in 1646 and Doctor Plot's reference to Masonry in Staffordshire in the 1670s, as well as others, are not only outside London but unconnected with building. We also find, so far as we can trace, that the copies of Old Charges often stem from areas away from London.

I have already said that one must not completely dismiss the point that the circumstances for formation of Masonry as a moral society based on religion existed at the time of the very Old Charges around 1400. All I am saying is:

1. It was, if formed then, moral, copying stonemasons' symbolism and not associated with operative masons; and

2. That the evidence of continuity is non-existent. That is why I look for possible alternatives in a later period.

So we are looking, in the reign of the first Elizabeth, for reasons. If we consider it possible that a society of some sort might have formed then and later taken a slightly different line of thought, then we must also look at the 1600s in which we can identify a loose movement, operating over a wide area concerned originally with individuals and only later with formal lodges - more permanent associations; and based on religion of a Trinitarian nature and concerned with moral principles.

I have looked for possibilities so as not to be completely negative and some that occur to me are these:

1. A continuing association of those who followed a religious monastic life and who were dispersed over England by the Dissolution of the Monasteries just before 1540.

2. The rise of a mystical cult concerned with a mixture of religion with magic and alchemy.

3. In the turbulent times, from a religious point of view, the rise of a “Middle Way” group at that time.

4. A secular movement of a moral nature concerned also with religious truth.

I would like to expand generally on these possibilities:

1. It could be a society arising out of the dissolution of the monasteries by Henry VIII in the late 1530s. These men would probably have some education and come from a background where an association, and communication, existed. That background was of a religious and Trinitarian nature. They would probably have some experience among them both of building, as monasteries were often self-sufficient over small work and employers for large works, and also of manuscripts, of which the 1400 Old Charges, or a copy of one, might be an example. If they wished to have some loose association of their former colleagues, with some stress on moral principles which may have caused some of them to seek the religious life originally, here was an example. They might need recognition methods and a cover by reference to building terms.

2. There was, stemming from the Continent, in the 1610s, a curious movement known nowadays as the Rosicrucian enlightenment. It was undoubtedly quasi-Masonic, when looked at from a modern viewpoint, but it was wrapped up in mystery, and even in alchemy. Alchemy sought the philosopher's stone, capable of transmuting base metal into gold. There are some today who regard Christian Rosencreutz, the mythical founder of the movement, as the founder of Masonry. Most people would look on him as a myth, but many more might consider that the movement was part of the origins of Masonry. I have an open mind, but one of those whose principles were incorporated, was John Dee, a Church of England priest, who was undoubtedly a mystic of this sort which the Rosicrucian enlightenment envisaged and who was holding an important meeting in England in 1583, the date of the first of the modern day Old Charges. There is also some evidence that, although the publications of the Rosicrucian Enlightenment may have been some sort of hoax, there was some substance in the movement and it has been associated later with Elias Ashmole who went into Masonry in 1646. This was a period when change was coming, - with religious reform, to the magical or miraculous or supernatural happening aspect of religion which had persisted for hundreds of years and an association of persons to keep this alive would not be unreasonable.

3. The “Middle Way” was greatly talked of in the times at the end of Elizabeth’s reign and great hopes were placed on James I as an exponent. He disappointed everyone.

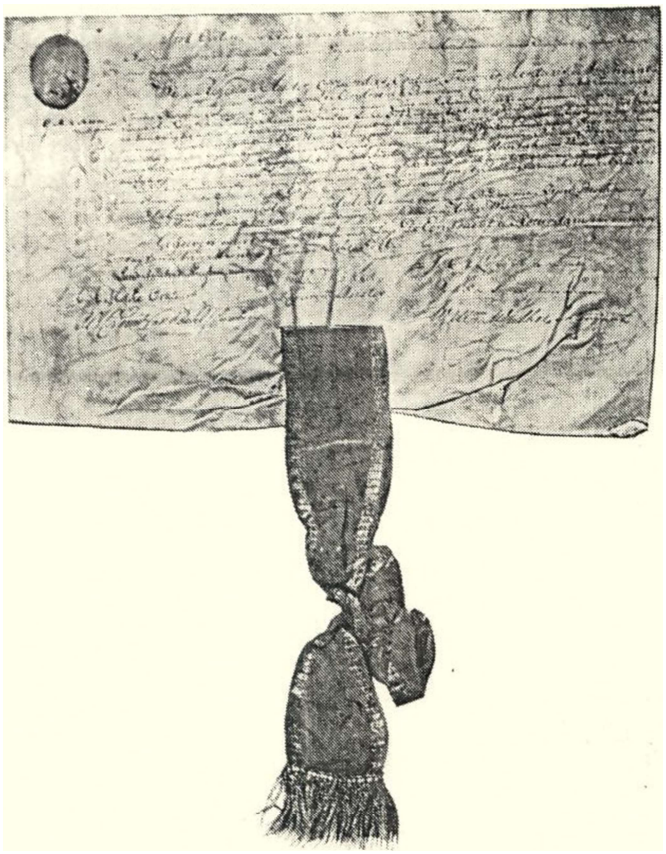
4. There is, of course, a strong possibility that this was a middle-class movement of a moral and informal religious character - so far as religion could be said to be informal in those troublous days. It may well have been associated with the merchant or master tradesmen class in towns and have been spread merely in the course of social gatherings in the course of trade. Fairs for trade held in various parts of the country could well have been the means of spreading and of communication. This could account for the mentions we find in the records of the London Company of Masons from 1620 onwards which seem to point to an association other than in connection with the control of the building trade in the City. I could also account for the name. Certainly the separate association became known as the "Acception", because people, although not builders, were accepted into it, while we regard ourselves as Free and Accepted.

As a final note I would say that the movement multiplied in the years in the end of Charles II's reign when a return to Rome religiously seemed likely. It may therefore have been moral but anti-Roman. While still Trinitarian until 1723, Anderson's Constitutions had its famous charge of " 'tis now thought expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves".

This may have caused another Masonic uprising but that is a different story.

St. John the Baptist: Patron Saint of Freemasonry

M.S.C. Nelemans



2 Ms Certificate from Lodge "De Eendracht" Rotterdam 1786

3 Engraved certificate with ribbons and seal of the same Lodge. Seal in ivory box, of which is a triangle. 1808

Tonight, we are working the Dutch Baptist ritual, also known as the Summer - St. John.

It serves to commemorate St. John the Baptist, one of the two traditional Patron Saints of Freemasonry; the other being St. John the Evangelist. Celebrating on St. John's Day is an old Masonic tradition, to a degree, because it is an old guild tradition. The first Grand Lodge was established on the 21th June 1717, the name day of St. John the Baptist.

The Union of the two English Grand Lodges took place on June the 24th 1813. Since then Grand Lodge meets on the 23rd April, the nameday of St. George, Patron Saint of England.

The connection between English Masonry and St. John the Baptist is not very strong. On the Continent, however, it is much more substantial. According to Gould, there was an operative Masons' Guild in Cologne in 1430, which had the Baptist as Patron.

In most European countries, we tend to refer to the Craft as St. John's Lodges, as opposed to the higher and side degrees.

I will not delve into the historical connection between Masonry and the two Saints John, as this was admirably done by Bro. Alex Horne, in his paper for the QC Lodge of Research in 1962[1].

I will try to show why both Saints John, and particularly the Baptist, are so well chosen as Patrons of the Craft, and I will then end off by showing how I personally see the symbolism of these Patrons in our approach of Masonry today.

4 Oannes

Let me trace the figure of St. John the Baptist through the mythological and mystical history. It will be noted that the counter figure of the Evangelist keeps creeping into this chronicle. I will come back to this connection later.

Let us go back some four thousand years, and start with Oannes. Oannes was a Babylonian Deity, mentioned by the third century B.C. Babylonian Priest, Bel Merodach, as being the same as the god Ea, the Sumerian God of Wisdom and Water. He was most probably only a messenger of Ea and a divinity of a secondary level.

In the second millenium, Ea or Enki, was the Third God of the Sumerian Trinity and also the Creator of Man. Ea subsequently gave man wisdom, either in the incarnation of, or via the services of Oannes, who was half-man and half-fish.

[1] Horne, Alex (1897-1988), The Saints John in the Masonic tradition, 75:76-102.

It is interesting to note that according to Wedeck[2], Oannes had two heads, which may relate to the ability to look both forward and back, which is a crucial factor in this paper. MacKenzie compares the Oannes story with the Sanskrit myth of Manu, an Adam figure, who was also instructed by a fish.

The fact that animal life originated in the sea may well be connected with these fish stories. In Hinduism, Brahma and Vishnu also have fish forms. (It is interesting to consider the fish symbol of the early Christians.

In Sumeria the lifegiving and sustaining faculty were the rivers, Euphrates and Tigris. Enki was the Lord of those waters, and it makes sense to make him the creator figure of the trinity, especially with reference to the agricultural man. Not only did Ea give general wisdom to man, but it is Ea / Enki who, in the Gilgamesh Epic, gives - via Utanapishtim (the Mesopotamian equivalent of Noah) - the wisdom to the Seeker Gilgamesh. To us Masons, who also seek, this is very important.

The basis of Mesopotamian religion was the triad of gods, Anu, Enlil and Enki: of those two, Enlil and Enki, respectively gods of storms and water, were the two active aspects, whilst Anu, the Heaven-god, was above them and in the background. This triangle of two and one will be repeated throughout this paper.

From the Babylonians, civilization was taken over by nomadic Semites, who ended up settling in the lands to the west. The light from the East spread to the West. We take up our story about 850 B.C. with the Hebrew Prophet, Elijah.

At that stage the Hebrews were in close contact with the Phoenicians, and at the Court of King Ahab, different gods were accepted in the contemporary style. Elijah ensured the supremacy of one God only, by making the Hebrew tribal god, Jahweh, overcome the Phoenicians' local divinity Ba'al. The concept of one supreme godhead is back, and Elijah's statement that there is no reality except for the one God, is one of the bases of our Masonic philosophy.

Elijah is carried away from this Earth and tradition has it that he later re-emerges as the Prophet, John the Baptist. He also comes back briefly together with Moses, when they meet with Christ (Mark 9: 2-4). Here Jesus is the top of the triangle, where prophet and lawgiver come together to be Light.

Before we come to John the Baptist, we would like to look at another part of the world.

May I introduce the god Janus, a very old Italian deity, who - in pre-Etruscan days - must have been a rather important god. He was still in Roman days, invoked before all other gods, and in the days of the Roman kings, the King was the priest of the Janus-cult.

Janus was the deity of the beginning of knowledge. He had two faces, and later became the god of doorways and city gates.

[2] Wedeck, H.E., Dictionary of religions. Wade Baskin, 1971.

Considering that the name Ianus and Ioannes are very similar, and in turn look very much like Iohannus (Latin for John), we have here a most interesting connection.

Let us, after this introduction, look at our Patron Saint himself.

Historically, St. John the Baptist is a very vague figure. Apart from the Gospels, we find references to him only in Josephus's Antiquities. He lived from 4 B.C. to +/- 29 A.D.

He was most probably a member of the mystery sect of the Essenes, and most certainly one of the Judaist Prophets of Doom. In the latter function, he got involved in politics, when he castigated King Herod for taking his Sister-in-law, Herodias, as wife. This meant his end, as Herodias arranged for his beheading.

His membership of the Essenes, where Jesus almost certainly belonged, is interesting to us, as the Essenes were a mystery service, and had initiation rites. It would not surprise me, if the cleansing baptism with water was used by the Essenes as part of their initiations.

We are not so much interested here in the historical personage, but rather in the mystical figure - the Forerunner of the Deliverer. The Baptist had a tremendous influence on European religious thinking.

The whole medieval concept of asceticism, the hermits, and to a degree the monastic orders, far more than anything, else, were based on the example of the Baptist.

It was Martin Luther who disliked asceticism and did not believe in mortification of the flesh, who took away the Baptist Cult from Christianity, when he formed Protestantism. In the Gospel of St. Luke, we have the story of the unborn John, recognizing the unborn Christ (Luke l: 39-44).

Here we land straightaway in the mystery that surrounds the Baptist. It actually starts with the angel who visits John's father (Luke 1: 17). This angel refers to Elijah, a reference later quoted by Jesus, according to Matthew (Matt. 11: 15). John himself never claimed to be the incarnation of that Prophet; he actually denied this (John 1: 21).

He was the preparator, the trail-blazer for the Sungod. We find, here, the Baptist preparing us for the coming of Christ, and the Evangelist giving us witness, afterwards, of this coming of Christ. The two are clearly combined around the figure of the Christ, the Saviour.

The Baptist expects only decency from his people, nothing especially trying, as he tells them in Luke 3: 11 - 14: "He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

"There came also Publicans to be baptised, and said unto him, Master, what shall we do?

"And he said unto them, exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them do violence to no man, neither accuse any falsely; and be content with your wages."

It was up to Christ to ask people to forsake the things material around them.

In the three synoptic Gospels, we get a picture of St. John the Baptist, as a preacher and a forerunner, the man who prepared by speech and baptism the way for Jesus.

In the Gospel according to St. John, we get the divine connection far better. “There was a man sent from God, whose name was John.” (John 1 - 6).

It is not surprising that St. John the Evangelist, begins his Gospel with a definition of Divinity, nor that he dwells so extensively on the Baptist, and the relation between the latter and the Christ.

To us Masons, the words, “That was the true Light, which lighteth every man that cometh into the world” (John 1: 9), are not only fully acceptable, but also very close to a “creed”.

We could perhaps state that the Baptism of St. John brings us Wisdom and Strength, and the subsequent Baptism by Christ brings us Beauty. Bro. Prof. de Jong likes to read such in St. Paul’s actions in Ephesus where the people had hitherto been baptized according to John’s method, (Acts 19: 1-6); when he baptizes in the name of the Lord Jesus, the Holy Ghost descends upon the congregation, which members are seized with rapture.

In the Dutch 1st Degree Ritual, the Candidate's hand is washed. This cleansing is symbolic for Baptism by Submersion. It is also allegoric for the role of Masonry. As an Order, we can, like the Baptist, show the way to the Light; we can help prepare the Candidate for that Light - we cannot give it to him, that he must achieve himself.

The hands pointing at the heart of the Candidate in so many first-degree rituals speak their own language: ultimately, you must do it yourself!

Freemasonry is foremost a European cultural historical development, and that implies a close connection with Christianity. But Masonry is not Christian, and that is why St. John the Baptist, who can be seen loose from the Christ, as well as closely tied up with Jesus, is an extremely appropriate figure as Patron Saint.

Masonry is a guiding, preparatory philosophy. Its aims are to help free, thinking men to achieve the Light.

For this achievement, we need to obtain wisdom, find the Strength to apply this Wisdom and, ultimately, blend the two to reach Beauty, the apex of our triangle.

When we see the first John, the Sumerian deity, Oannes, we are confronted with two facts: the giving of knowledge and the two faces; two aspects of the same divine message!

In Elijah, we again find this meting out of wisdom. And in Janus, finally, we once more have the initiation into knowledge and the two aspects.

We must look at these two facts in combination - at the knowledge, wisdom and the aspects of the looking forward and looking back - future, preparation and history, witnessing. These are the two ways to apply any wisdom.

In the northern hemisphere where all great religions started, the longest day, the Summer Equinox is given to the Baptist to look after. When nature starts to die and the nights get longer, the Baptist tells us about the Light to come; we can face the impending darkness with the knowledge that Light is to come back again.

The shortest day, the Winter Equinox, is for the Evangelist. He bears witness of the Light which has come again.

I feel that as Masons, as responsible people, we should use these two occasions well.

We should use the Summer Equinox to prepare for the future, to look ahead and anticipate, and we should use the Winter Equinox to look back, to pause a while, and to contemplate. The combination of these two should give us a balanced outlook and approach to life. But we must go further - we must look beyond the past and the future.

Behind the two faces of Oannes, is the hardly discernible face of Ea, the deity who held the Light.

Above the two Johns, in between the Baptist and Evangelist aspects, is the Christ, who is the Light.

On the name-day of St. John the Baptist, we deck ourselves with white roses, symbols of the everlasting Light.

White is of course also the colour of purity, symbolizing our pure and honest approach to our labours and the sincerity of our quest.

The rose is the symbol of beauty, another aspect of our final aim. When we adorn ourselves with the white rose, let us dwell on the Great Architect, who is the Light and the Beauty, and for whom we search in our quest for Truth.

Whether we accept the Christ as the Living God, or as a Symbol of Light, we are all confronted with the two faces of Janus, the two Patron Saints, and with the fact that they form the base of the triangle of which we seek the Apex, the Light.

Even if we do not want to bring Christianity into our Masonic philosophy at all, we must accept the fact that wisdom is divided into a past and future element. Whilst using the historical *contemplative* dimension to build on, and the future *anticipating and preparing* dimension to, build with, it is the third dimension, the combining of these two aspects, which really counts, and which, methinks, brings us ultimate, complete wisdom.

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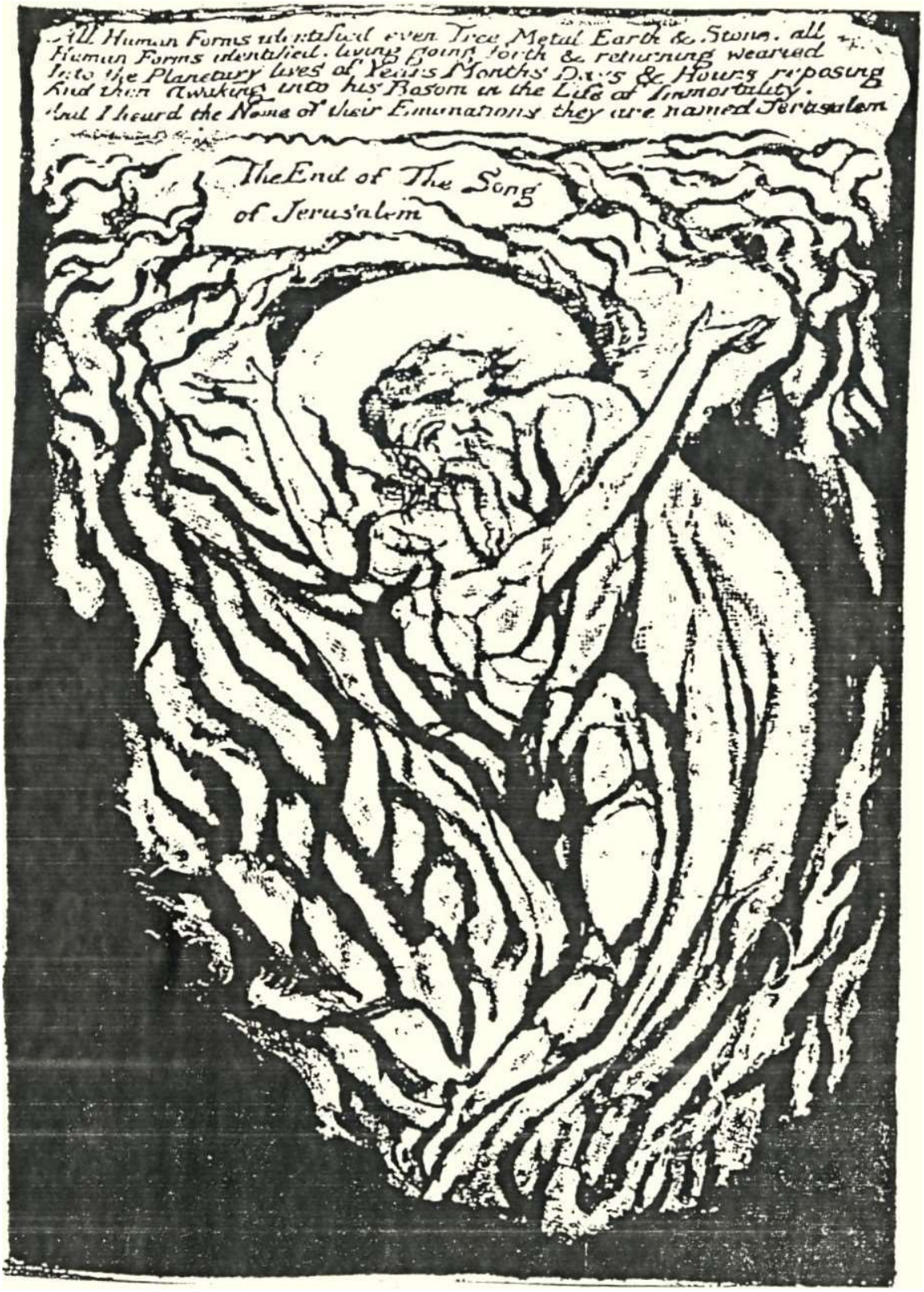

The power of vision is man's strongest motivating and guiding force, the realization of which entails the death of the personal and the birth of the eternal man. The experience of surrender and union is promoted by catharsis or purgation, the redemption of man constituting the release of divine substance in matter. This merging of human and divine love is the essence of every religion. (Union of the soul with God, from Jerusalem by William Blake. Mezzotint, 1804-20.)

An interpretation of what may be meant by the Ancient Landmarks of the Order of Freemasonry

Prepared by WBro. C.M. de Beer, for Lyceum Lodge of Research No. 8682EC

In an interesting study, entitled: "A Masonic built city", which deals with the construction of Rome by Romulus, in 753·BC, Bro. S. Russel-Forbes, in the 1891 volume of Ars Quatuor Coronatorum, mentioned that - according to Plutarch - Romulus sent to Etruria for the Etruscan priests to come and dedicate his City and for the Etruscan masons to build the walls.

According to the writer, the Etruscans were originally colonists from Tyre settled in the Delta of the Nile, and that they were driven out of Egypt with the Semitic race of the Hyksos, 1604 BC. Crossing the sea in their galleys, they founded the great Tyrrhenian kingdom in Italy, and brought to Europe the secret of the keystone which they developed in their wonderful buildings which to this day are the admiration of the world. Thus, they were our Masonic ancestors.

Quoting Dionysius and Pliny, Bro. Russel-Forbes then wrote:

> "When everything was performed which he conceived to be acceptable to the Gods, he [i.e. Romulus] called all the people to a place appointed, and described a quadrangular figure about the hill, tracing with a plough drawn by a bull and a cow yoked together, one continuous furrow, designed to mark the boundary of the city. Whence this custom remains among the Romans, of tracing a furrow with a plough, around the place where they design to build a city.
>
> "Where they designed to have a gate, they took the plough-share out of the ground and lifted up the plough over the space. Hence, they looked upon the whole as sacred except the gateways. If they had considered the gates in the same light as the rest it would be deemed unlawful either to receive the necessaries of life by them, or to carry aught through them which is unclean. The ploughing marked a sacred line which to step over was punishable with death."

It seemed apposite, in this paper, to start off by quoting this system of delineating ground which, via the Hyksos, may well have originated from the ancient Israeli tribes, and thus have contributed to the mention of "Ancient Landmarks" in the Bible.

This paper does not claim to be a definitive study, nor even an impartial analysis of all evidence available on the subject of Masonic Landmarks. It is, if anything, slanted by the preconceived idea of its author that the Masonic Landmark is, in philosophical terms a no-thing and is a concept as undefinable as faith or wisdom.

In Deuteronomy 19 v.14, we read: “Thou shalt not remove thy neighbour’s Landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.”

When one ponders this injunction which is by no means as plain and straightforward as might seem at first glance, one wonders how much allegory and symbolism is hidden therein and whether, in fact, there is any question at all here of a physical Landmark.

In Deuteronomy 27 v.17 we again read of the Landmark: “Cursed be he that removeth his neighbour’s Landmark”, but it should be noted that this is proclaimed by Moses in the desert, prior to the people of Israel crossing the river Jordan “unto the land that the Lord thy God giveth thee” and hence there can be no reference here to land demarcations already established “of old time”. Again, in the context of the whole chapter it seems reasonable to look for a symbolic rather than a physical Landmark.

In Proverbs 22 v.20 we read: “Remove not the ancient Landmark which thy fathers have set”. This verse embodies the 1ast counsel of this chapter, which starts as follows: (verse 1) “A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.”

Only one Landmark is mentioned here as having been set by the fathers and, in the light of the whole chapter concerned, might be indicated by the single idea: “morality”.

The heirloom edition of the Holy Bible, a Masonic publication, replies to the question: “What is Iconology?”, by stating: “The science which teaches the doctrine of images and symbolic representations. It is of great importance to Masons, since Masonry is a system of morals taught largely through symbols.” In the-Biblical index to Freemasonry, in the same Heirloom Bible, we find the question: “What is a Landmark, and how is this term used in Masonry?”, and the answer:

> “In ancient times it was the custom to mark the boundaries of lands by stone pillars or heaps of stones, designated Landmarks. The removal of such Landmarks would cause great confusion and violate the sacredness of personal ownership of property. Hence such removals were forbidden by law; to remove a Landmark was a heinous crime. In Masonry the peculiar marks of distinction which separate Masons from the profane world, which distinguish them from all other men, and those signs and symbols by which a Mason is designated, or may make himself known as a ‘son of Light’ are symbolized in the term ‘Landmarks’. There are twenty- five universally recognised Landmarks in Masonry; these are elsewhere listed in these Masonic Features.

The rather cryptic ending, “these are elsewhere listed in these Masonic Features” leaves the seeker·non-plussed, because nowhere else could I find a reference to the Landmarks in this Heirloom edition. I think it is logical to deduce therefore that what is meant is in fact the study of the whole Bible, the whole of the Bible, a study that the Masonic ritual also urges on the Candidate, right through the Masonic ceremonies.

In Milton's Paradise Lost, book 11, where Adam is shown the effects of his original crime, one comes across the following verses:

> "His eyes he opened, and beheld a field,
> Part arable and tilth, whereon were sheaves
> New-reaped, the other part sheep-walks and folds;
> I' the midst an altar as a Landmark stood,
> Rustic, of grassy sord . . ."

Again, one is left to wonder whether the story of the slaying of the shepherd by the tiller of the soil is factual, or symbolical in intent.

The poet, in visualising the biblical story, puts an altar in the midst of the field, a. field partly used for the grazing of sheep, partly for the growing of food. These two activities, at that time represented the sum total of man's labour, all centered on the adoration of the Deity. It is this fact: the honouring of their God, in all they did, that is the Landmark the poet points out to us. The Landmark, then, is the manner of their living. The Landmark, in that story, in that poem, is the whole of man in his communion with God.

This ties in with the view, expressed earlier on, that the Masonic Landmarks are to be discovered by studying the whole of the Bible, and finds concurrence in the Prestonian lecture for 1937, delivered to Quatuor Coronati Lodge by the Rev. Joseph Johnson PAG Chaplain, who ends his lecture as follows:

> "The antient Landmarks of the Order, which a wise judgement has declined to define, stand firm and unchallenged, not derived from written documents, but based on their perception throughout the whole teaching ofthe Craft. Consistent with these, and indeed beautifying them in themselves and in their surroundings, there is room for the idea of development in the lessons to be drawn from our ritual as the mind of man becomes more and more capable of perceiving them. The outward forms remain universal, save for the differences which time and association have hallowed with a spiritual content of their own, and form for us 'a temple not made with hands'; within it we practise our ceremonies and receive their teachings, and while we continue to do so with an increasing spiritual sensitivity, it will remain, we hope, 'eternal as the heavens'."

Thus, in trying to research what the ancient Landmarks of the Order were meant to be, one is constantly faced with the question: "physical? or spiritual?". Guided by the fact that Freemasonry is, as taught to us by our ritual, a peculiar system of morality, veiled in allegory and illustrated by symbol s, it seems logical to discard the idea that the Landmarks were, or are, physical objects, and rather to pursue our researches in the symbolical and allegorical fields instead.

In the Encyclopedia Britannica we find that the name "Landmarkers" designates the American Baptist Association, a fellowship of autonomous Baptist Churches whose members had withdrawn from the Southern Baptist Convention as a development of teachings by some

Southern Baptists in the mid-19th century, named Landmarkers or Landmarkists, who wished to retain what they considered the "old Landmarks" of early Christianity. Their Church doctrine is fundamentalist, the literal interpretation of the Bible is accepted, and the Second Coming of Christ is expected. In this case, too, surely these -Baptist fathers were not referring to physical articles but rather to articles of faith.

The Shorter Oxford Dictionary gives the following interpretations:

1. The boundary of a country, estate; an object set up to mark a boundary line. Also figuratively.
2. Any conspicuous object in the landscape which serves as a guide, more especially in navigation.
3. An object which is associated with some event or stage in a process, especially an event which marks a period or turning point in history.

Here, too, the figurative (symbolic) possibility is alluded to, nor can one readily assimilate any physical object in Lodge, or alluded to in the ritual to which Masons are exhorted to adhere.

However, if one applies this sentence "adhere to the ancient Landmarks of the order" to "the pursuit of moral truth and virtue", and to "the research of the hidden mysteries of Nature and Science" or again to "an adherence to the principles of the S. and C.", in other words, to the moral and spiritual boundaries as propagated by the Holy Book, then this counsel of adhering to the Landmarks makes eminent sense.

That the word "Landmark" has Biblical connotations has already been established.

In giving thought to the preparation of this paper on the Landmarks of the Order, I checked on what might have appeared on this subject in the volumes of Ars Quatuor Coronatorum. Hence, I was led to take out two volumes of the AQC from the Vernon Fairbrass Library, being the·1891 and 1962 volumes.

In the 1891 edition there was an article entitled: "Masonic Landmarks among the Hindus" by the Rev. J.P. Oliver Minos. Though a very good article indeed, it did not assist me in the preparation of this paper. Browsing through this most interesting volume, however, I came across an article on Albert Pike, American teacher, lawyer, philosopher, and a great Mason. A great man.

In the article, mention was made of another lawyer-Mason, Rufus Choate, who entertained the remarkable theory that the rudiments of the liberal arts and sciences laid down among us, might be expanded and extended by courses of lectures and recitations into a regular series of instruction, and that Freemasonry might in that way, without going outside of its own borders, furnish all the material for a liberal education, as it did in the middle ages. An exciting thought indeed.

Nothing seems to have come of this suggestion and Albert Pike, in his correspondence with Bro. R.F. Gould, deplored the lack of intellectual and philosophical interest in American Freemasons. He wrote:

> "It is not strange that so low an estimate should be set upon Masonic authorship, for most Masonic works·are irredeemably worthless. Even among Masons, only here and there one of them is ever opened by one Mason in a thousand, in this country.
>
> "I believe that in England it is very much the same, and that Masonic book writers are regarded as ill-weeds that ought to be pulled up and cast into the fire."

That must have been written around 1850, and it is to be much regretted that the situation, in 1978, here in South Africa, does not show any improvement in this regard. Having recently put my name down for duty at the Vernon Fairbrass Library, I received a copy of the minutes of a recent meeting held by the Brethren who have been staffing this library voluntarily, some for many years now.

It is clear from these minutes that the library is hardly used at all and that very few brethren indeed take advantage of the treasures of knowledge and wisdom in Masonic writings available there. Yet, are we not all committed to make a daily advancement in Masonic knowledge?

This then is the avowed purpose of the Lyceum Lodge of Research, and it is hoped that increasing numbers of Brethren will study - and ponder - the papers the Lyceum Lodge will be issuing.

To revert to the Landmarks of the Order, the 1962 volume of the AQC contains an article entitled: "The use of the word Landmarks: deductions" By Bro. F.R. Worts which, with the subsequent comments by his Brethren on his paper, takes up 24 pages of that volume.

Noting that no one that he knew seemed to have an answer to the question of how their forefathers regarded the Landmarks, Bro. Worts formulated certain questions on which seemed to depend an answer to the main query. These questions were:

1. What is the first recorded use of the word.in its Masonic connotation?
2. How often was it used by Masonic writers in the 18th century? Noting that in the 19th century the word was often used in Masonic writings.
3. What did the word mean in the judgement of those who used it?
4. How (if at all) did its use and acceptance influence Masonic thought and development?

I shall follow Bro. Worts in his research and comments, without necessarily quoting him verbatim.

With regard to the first time the word Landmark was used in its Masonic connotation, this appeared to have been in the General Regulations, compiled by WBro George Payne, Anno 1720, when he was Grandmaster, which regulations were printed by Anderson in his first book of constitutions in 1723. Regulation No. 39 of this code runs: "Every Annual Grand Lodge has

an inherent Power and Authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity: "provided always that the old Land-Marks be careful1y preserved."

This is the sole reference in the Constitutions of 1723. No earlier use, Masonically speaking, could be found of this word.

In the regulations listed by Anderson in his new Book of Constitutions of 1738, the words Land Marks are used twice. The new regulation No. 39 now runs:

> "All the alterations or new regulations above written are only for amending or explaining the old regulations for the good of Masonry, without breaking in on the antient rules of the Fraternity, still preserving the Old Land Marks; . . ."

The curious phrase "break not in upon", which is twice used in regulation No. 39, is also probably Anderson's own. No satisfactory answer can be found as to what our ancient brethren understood by the words "Ancient Land Marks". Payne seems to have regarded Regulations and Landmarks as different conceptions. Regulations could be amended; but Landmarks must always be carefully preserved.

In Entick's edition of the Constitutions he quotes Anderson's 1738 text concerning the old Land Marks. But in the editions of 1767 and 1784 the words Land Marks are ignored.

Only in the Constitutions of 1815 does the term Landmarks re-appear. The exception appears to be the Register of the Royal Arch (Ancients). At the end of the volume, among the regulations listed one finds:

> "6th. - Resolved that the Excellent Masters Chosen, and Appointed as aforesaid shall (in conjunction with the Grand Officers for the time being) use their utmost endeavours to study, learn, rehearse, and practice, the several ancient ceremonies etc., as performed in the Craft; particularly the mysteries of the Holy Royal Arch, the installation of Grand Officers, in General, and Processions etc., in order that the Ancient Landmarks may be fully preserved, and handed down pure and undefiled to our posterity forever."

Only a few Masonic writers of the 18th Century use the term. Among these D'Assigny, in a "Serious and Impartial Enquiry" (1744) writes: "Now, as the Land Marks of the constitution of Free-Masonry are universally the same throughout all kingdoms, and are so well fixt that they will not admit of removal, how comes it to pass …"

Dermott, in Ahiman Rezon, 1756 edition, writes:

> "I undertook to publish the following sheets, wherein I have endeavoured to let the young Brethren know how they ought to conduct their actions, with uprightness, integrity, morality and brotherly love, still keeping the ancient Land-Marks in view."

Bro. Worts then quotes the 18th Century Marion William Preston, in the 1atter's "Introduction" of 1772 and his "Preface" of 1775, both texts identical as concerns the following extract:

> "This unexpected success . . . induces me to inquire, with a more minute attention into the contents of our various lectures. The rude and imperfect state in which I found some of them . . . and the variety of modes established in our assemblies, rather discouraged me . . . persevering, however, in my design, I continued my pursuit; I diligently sought for the ancient and venerable Landmarks of the Society. "In the prosecution of my endeavours to revive the wise charges and useful regulations of Masonry, which inattention had suffered to sink into oblivion, . . . I, in part, happily accomplished the design I had formed. Directed by an assiduous study and careful perusal of our ancient charges, which we established as the basis of our work, our first step was attentively to consider the nature of the Institution. To imprint on the memory their excellence and utility in the faithful discharge of our duty, we reduced the more material parts of them into practice …"

Bro. Worts then comments:

> "This text suggests that the 'diligently sought' Landmarks were connected with the contents of our various lectures, the variety of modes established in our various assemblies, the wise charges and useful regulations of Masonry, the Ancient Charges, to quote but a few of Preston's words.
>
> "If Preston found Landmarks in these Masonic interests, he shared the view that Landmarks were modes of working, usages, customs, ceremonies, etc., as the 'Ancients' stated in 1783. But it cannot be safely argued that this was Preston's conviction; the light shed by his text is too dim to see clearly. In any case Preston never defined a Landmark."
>
> "Moreover, it merits note that many of the items which Preston listed, and in which he may have seen Landmarks, could not possibly have existed in 1720-23, when the word Landmark was first used."

Bro. Worts then reviews the 19th and 20th Century uses of the word Landmark in Masonic context, during which period its use became more and more entrenched. I shall content myself by quoting just two more facets of this matter as mentioned by Bro. Worts.

Just before Union, in 1813/14, the two rival Grand Lodges held their separate meetings, and the Duke of Sussex, in the Lodge of Promulgation (Moderns), was thanked for: "firmly and with brotherly love upholding and maintaining the ancient Landmarks . . ."; whereas in the Grand Lodge of the "Ancients" the Duke of Kent was thanked for: "firm and brotherly determination with which he asserted, maintained and secured the ancient Landmarks . . ."

Forty years later, Dr. George Oliver, acknowledged the "sage of Masonry", in his Dictionary of Symbolic Masonry wrote under "Landmarks": "What is a Landmark? The question has never been determinately answered."

And five years after Mackey's list of 25 Landmarks was published, Oliver wrote: "We are groveling in darkness. We have no actual criterion by which we may determine what is a Landmark and what is not."

Still, according to Bro. Worts's exhaustive study, Mackey's list of 25 Landmarks was published in the United States in 1858 (American Quarterly Review of Freemasonry). Bro. Worts does not quote these 25·Landmarks, and I have not specially researched them, as I feel the listing of them would be tedious[3]. I will quote Mackey's opinion (as mentioned by Bro. Worts) that: "The first requisite . . . of a custom or rule of action to constitute it a Landmark is, that it must have existed from 'time whereof the memory of man runneth not to the contrary', its antiquity is its essential element . . ."

He also declared that a Landmark was "unrepealable".

I will conclude my quotations from Bro. Worts's excellent study in the Ars Quatuor Coronatorum of 1962 with the following excerpts:

> "After Mackey's list controversy raged and other thinkers, especially during the last three decades of the 19th century, added their ideas to Mackey's. The result was that a number of ideas were brought into focus, and these - after being examined and 'winnowed' were finally united or coalesced into the modern definition. The ideas or essential characteristics or elements of the Landmark are all abstract; they may possibly be listed as follows, each idea being expressed in an adjectival form:
> Immemorial
> Immutable
> Unchallengeable
> Axiomatic
> Sui generis
> Universal.
>
> "If a combination of these qualities can be made, then the Masonic Landmark, whatever it is, can be formally defined. It would also seem a wise counsel to limit their number, when found, to as few as possible." Apart from the above-mentioned definition of a Landmark by Mackey, Bro. Worts, in conclusion, quotes a dozen or so other writers on the subject, as follows:

Lewis Edwards	Accepts Mackey's definition as as good an attempt as any;
Woodford	Defines Landmarks to be properly those leading and essential characteristics which are generally received amongst us and so bound up with the very existence and condition of Freemasonry;
Poignant	Something which is a fundamental part of Freemasonry, and which cannot be altered without destroying the identity of Freemasonry.;

[3] Nonetheless, a resumé of the 25 Landmarks, as . . . 1929 ed., is attached.

Hawkins	Anderson's charges were the Landmarks or unwritten usages of the Craft, while the general regulations were the written laws of the Craft.
Songhurst	I feel sure that we shall never find complete agreement as to what the Landmarks are or were intended to be;
Hextall	The old Landmarks were, in fact, the secrets which existed among the Operatives in the days when they alone supplied the membership of the Craft;
Lawrence	These Landmarks are certain immovable and unchallengeable principles and doctrines which go right behind law and regulations, and which no law nor regulation can alter or modify;
Chetwode Crawley	An ancient Landmark is such that its removal would entail that Freemasonry would no longer be Freemasonry;
Eric Ward	Landmarks are those distinguishing features which at any time make the Masonic landscape unique.

And this completes my borrowing from Bro. Worts's exhaustive study.

In transaction No. 113 of the Dormer Masonic Study Circle, in London, the late WBro R.A. Harland, writes under the title: "The Spirit of Freemasonry": "The designation 'Ancient Landmarks', then, can only be considered as an abstract statement, and not as relating to a specific set of rules. It may be paraphrased to mean: Do not alter the basic principles on which the Order is founded, as these are the fundamentals governing Masonic procedure, and which should determine conduct.

In other words, the Landmarks are by analogy the "Pattern in the Mound", the archetypes that conceal the "plans and designs hitherto regularly supplied to the various c1asses of workmen", and which are now withdrawn into the hiddenness awaiting "time and circumstance" of their restauration."

The "mysterious forms and prototypes" referred to in one of the lectures of the RA. are what W.B. Harland here has in mind. One could refer the Brethren who are Companions of the RA. to the whole of the RA ritual, which abounds in symbolic and allegorical matter which may well be taken as part of those Landmarks we are to look for and to uphold.

Would the Ten Commandments, engraved by the finger of the Most High in the Tables of the Sacred Law, not be part of this?

May the Brethren search diligently, faithfully and zealously to find them all, and to apply them in wisdom. Perhaps they can only be found by applying them? Maybe we have to integrate them in our own being, and make them part of the materials wherewith we are to build that temple not made by the hands of man.

In his book entitled "Kabbalah", Charles Pane sets out clearly why the Antient Landmarks should not be tampered with, but rather delved into and understood:

> "The genuine seeker should try to interpret and reveal that which already exists but is concealed. This it is that gives scriptural language a luminosity or spiritual dimension beyond the scope of everyday language. The scriptural wards remain the same, but their meaning becomes altered and enhanced. In practically every religion, the thought of altering Scripture in any way is unheard of. The inexpressible unity of the moment of revelation must somehow be linked with the unity of the original words of God, the untouchable and definitive writings of religion."

The ward "Koran" in Arabic means "The Reading". In Surah 30, v. 30 we can read: "There is no altering the laws of Allah's creation. In Surah 7 (The Heights) we read: "And on the Heights, are men who know them all by their marks."

In this text "them all" refers to those who are in "the garden", i.e. followers of the teachings of Allah, as also to those who are "dwellers of the Fire", i.e. those who deny Allah's revelations.

According to this text, every man has his mark - as the Mark degree in Freemasonry also teaches us.

So too, the whole of Creation can be understood as being imprinted with and by the unerring wisdom of the Most High, and could be alluded to as the Landmark of the Divine, of which not one iota can be changed or altered in any way or form.

To be attuned to this Landmark will bring everlasting peace and indeed, a reunion with the companions of our former toil: the angelic Host around the Throne of God.

In her book "Isis unveiled", Mrs. H.P. Blavatsky quotes the 18th Century author Bulwer as follows: "But why should the operations of Nature be changed? There may be a deeper philosophy than we dream of - a philosophy that discovers the secrets of nature, but does not alter, by penetrating them, its course."

Again, in the 1976 volume of AQC, on page 188, Bro. Alec Mellor, in reviewing a book by Daniel Ligou, called La Franc-Maçonnerie, writes of the author:

"He forgets, in particular, that the Grand Orient, in deleting all reference to the GAOTU from its Constitutions, which is the most important of all the Landmarks, has ceased to be a true Masonic body."

Bro. Mellor is saying here that the GAOTU is the most important of all Landmarks; not a belief in the Deity, but the Deity itself is the Landmark, which in fact rejoins the thoughts above expressed of Charles Poncé and Bulwer.

Elsewhere in that same volume for 1976 of the AQC a question as regards the rights and or power of a Grand Master to "make a Mason on sight", is in part answered as follows by Bro. C.N. Batham: "Some so-called lists of ancient Landmarks include the prerogative of a Grand Master to make a Mason on sight, but such lists have no authority other than the opinions of their compilers."

So for the author of this paper, he has no inclination to list any Landmarks of his own choosing; he firmly believes that no Landmarks can be named other than the whole of the grandiose scheme of creation of which we are all part, and which we should aim to be fully attuned to, in harmony, concord and love.

Joh'burg, 7/1/1979

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Addendum

To “an interpretation of what may be meant by The Ancient Landmarks of the Order of Free Masonry”, being a concise list of the 25 Landmarks listed in Mackey’s Revised Encyclopedia,

Vol. 1, 1929 edition.

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1. The modes of recognition
2. Divided in three degrees
3. Legend of the 3rd degree
4. Presided over by a Grand Master
5. The right of the G.M. to preside over meetings
6. The right of the G.M. to grant dispensation for the conferring of Degrees
7. The right of the G.M. to grant dispensation for changing dates of meetings
8. The right of the G. M. to make Free Masons at sight
9. Freemasons to congregate in Lodges
10. A lodge to have a WM. and two Wardens
11. A lodge to be duly tyled
12. The right of every F.M. to attend General Meetings
13. The right of every F.M. to appeal a decision
14. The right of every F.M. to visit Lodges
15. Visitors to be tested, if unknown
16. Every Lodge is an independent unit
17. Every F.M. subject to local Masonic Jurisdiction
18. Certain qualification required for initiation
19. A belief in God
20. A belief in resurrection
21. The Book of Law an indispensable part of the Lodge
22. All Freemasons are equal
23. Secrecy
24. Foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teachings
25. None of the above listed Landmarks can be changed

5 Mahogany Master's Chair, in the rococo style c.1760

(photo: AQC v.80)

The Lodge Furniture

Prepared by WBro. T.D. Cloete, for Lyceum Lodge of Research No. 8682EC

Introduction

We take our surroundings in the Temple so for granted that we seldom reflect upon them - or what is a sad omission - their significance. As Freemasonry has developed, the furniture that surrounds us has become increasingly standardized. I venture to suggest that this is, in many ways, a pity. In more ancient times, Lodges owned their own furniture; and meagre though it might have been, it was distinctively theirs. Few Lodges can afford such a luxury today; but perhaps some reflections on the standardized furniture that surrounds us is a fitting subject for the first paper in our new Lodge.

Columns

Pillars, or columns, are placed on the pedestals of the Senior and Junior Wardens and in the East. Pillars have always held a peculiar and important place in Freemasonry. This may arise, apart from any symbolic interest they may have, from the fact that they have always been connected with building or architecture in one form or another.

There is an essential difference between a pillar and a column, the difference in simple terms being that a pillar is usually functional and principally designed to give support, whereas a column is an architectural feature and has the additional function of ornamentation. The distinction is not made in speculative Freemasonry and ritual references are usually to pillars.

The three pillars, or supports, of a Freemasons' lodge are found in every lodge room. The Ionic column, denoting Wisdom, is placed in the East. At one time this column stood before, or behind the chair of the Worshipful Master of the Lodge, but is now usually found carved in the chair itself or in the candlestick. It is the Worshipful Master's duty to instruct and improve the Brethren in the Craft and to stimulate them to industry in the pursuit of knowledge. This requires wisdom, and is therefore fitting that this column should emblematically support the Master in the East.

Wisdom without strength is useless, (or it requires great strength of character to listen to, and act according to the voice of Wisdom. When the Lodge is at labour, the Senior Warden is the principal support of the Master and is next in charge, so the Doric pillar, denoting Strength, is placed by Senior Warden in the West.

The Junior Warden takes charge when the Lodge ceases labour, and is called to refreshment. His column is therefore raised when the Senior Warden's column is lowered to mark the change in authority. It is the Junior Warden's duty to see that peace and

tranquility reign when labour ceases and the brethren partake of well-earned refreshment and general relaxation of mind. The Corinthian column denoting Beauty therefore symbolically supports him in the South. At one time the column of the Junior Warden was placed erect before him upon the dinner table denoting that Beauty and Peace adorned the proceedings.

Gavels

The Master's gavel and the Wardens' gavels are as traditional as the pillars. The gavel is actually an iron axe, or pick, having a steel edge or point with which the quarryman roughly trims the stone. The form of gavel adopted for the speculative Masons' convenience is a wooden mallet the outline of which suggests that of the operative mason's axe. The uses of the gavel and maul are frequently confused: the gavel of the Master and Wardens is an implement by which they preserve order in the lodge but, as we learn in our ritual, the maul is an implement of violent death and assassination.

Wands

The gavels are signs of office of the Principal Officers. In modern times the DC and Deacons' symbols of authority are their wands.

There are numerous references to the wand in the VSL, where it is represented by the old English words "stave" or "rod". We read in Exodus, for example, of the Lord directing Moses to make staves of acacia and to overlay them with gold; while the Revelation of St. John tells us of a "man child", who was to rule all the nations with a "rod of iron". "Rod" is also associated with measuring - a connotation possibly not unconnected with operative masonry, and the fact that if one of the sceptres of the Principals in the RA is lost, the geometric truth which they illustrate cannot be demonstrated.

The wand had its place in all ceremonial rites throughout the ages .and has been carried by those in authority as the sign and token of office, of power, and of government. The wand in the form of a sceptre has always been the insignia of Kings, and history shows us that the person's power or right to act is by virtue of his holding or carrying the wand. Similarly the lodge officer - be he DC or Deacon - derives his authority from the actual carrying of the wand which was placed in his hands by the Master of a Lodge when he was invested. His wand is an emblem of power and dignity - a significance deriving from ancient days.

In Misc. Lat. Vol. XXIX no. 7 (April 1945) there is a query: "It has been stated that originally the wand of the DC of a Lodge bore at the tip a whip and lash of his authority and that this whip has since been bowdlerized into crossed wands and ribbons familiar to us. Is there any support for this statement?" There must be many who would give an unequivocal assent, having experienced figuratively, at least, the lash of the DC's tongue.

An early Masonic reference is that of Grand Stewards in March 1730/1, being allowed to bear white rods. But the custom of bearing a wand is certainly an unbroken link with the ceremonies and observances of thousands of years ago. It has been suggested that

Freemasons inherited it from the London Company of Masons, and it is also possible that it came into lodges from Church practice where the abbots carried staves. In any case, the wand naturally lends itself to use in stately ceremony. Whether the custom of crossing the deacons' wands at a certain point in the ceremony of initiation is an ancient practice or not is not known, but it is be1ieved to have been in use in the 18th century. It may have arisen from nothing more than a wish to compose an effective setting, and to obviate the ragged appearance of wands held at awkward angles; but certainly it has now acquired a symbolism of its own – as many brethren see in the crossed wands a suggestion of a triangle, which has always been thought to be imbued with sacred qualities.

It is not a far cry from wands to truncheons. In the installation procession of the GM on the 29th January, 1929/30 appears Marshall Pine with his truncheon, blue-tipped with gold, and carried as a symbol, not only of authority, but probably of use, for it was customary for public processions of Freemasons to be held under the patronage of the Grand Master, Lord Kingston. A ballad-master of the period, with coarse humour, wrote a ballad of eight triplets, three of which may be quoted:

I Pray vat be dis vine Show ve gaze on
O 'tis the Flower of all the Nation
De Cavalcade of de Freemason.
Doodle, doodle, do.

V Vats he with Truncheon leads the Van-a
By gar one partly proper Man-a,
Dats Jones who marshals all de Train- a
Doodle, doodle, do.

VI Who Dose who ride in cart and sixa,
With such brave nick nacks round der necks-a,
Dey be de Stewards de Feast who fix-a.
Doodle, Doodle, do.

There is a reference to truncheons being carried by officers of a lodge in early Irish Lodge records (AQC Vol. 63 p.182). Truncheons were, in Ireland, used by Wardens instead of the gavel as an emblem of authority, whether from necessity or the desire of the Irish to be different is a matter for speculation. The truncheon was a short rod, often decorated with the Lodge number. A rule passed by Tandragee Lodge No. 315, in 1785, is not without significance and could, to advantage be adopted by many Lodges. It reads: "That there is to be silence at the first clap of the M's hammer, and likewise at the first stroke of each Truncheon struck by the S and JW, no Laughing or mocking; at the Time there is a Lecture agiveing, under a ſign of 1/1 to be paid Down Immediately or to turn out of L Room. A decision was immediately taken to purchase rods and truncheons (AQC Vol. 63 p. 182).

Pedestals

Pedestals are placed before the Master and Wardens. None of the principal officers had a pedestal in the very early days, but there was a central altar, as there still is in systems that learned their Freemasonry from the English Craft in the 18th Century. Pedestals did not become wholly general until the English Masonic Ritual began to conform to a given model after the Union in 1813. The Master's pedestal, as we see it in almost any English Lodge today is, in a sense, a combination of altar and desk, but in some Lodges there is a separate altar immediately in front of the Master's pedestal, to which the Master steps down when giving the Obligation.

Candles

On or near the pedestals candles are kept burning during Lodge proceedings.

Nowadays, lodge proceedings are for the most part illuminated by electric light; but speculative Masonry has retained the use of candles. Their use is therefore not primarily for illumination: they are important symbols, with a long and attractive history. The candle came into the speculative Lodge not only from the hall of the Guild, it came from the burning offering before a shrine centuries ago. The burning candle at the mediaeval shrine and altar carried with it the idea of consecration, of making and keeping of vows and of gratitude for mercies vouchsafed.

It is easy to see that the lodge custom of burning three candles, particularly three, is originally of religious significance and has come from Church and Guild.

In the early Christian church, when the gospel was read, candles were lighted, even though the sun was shining not for the purpose of driving away darkness, but as an outward sign of gladness; and candles are still lit in Roman Catholic and Anglican churches during services. The candles that were used in the 18th Century lodges were thick and heavy (as were the brethren according to some unkind comments of the time). If the Lodge did not provide candles then the innkeeper did so, and he charged so many pence per candle per hour for those kept burning.

An early reference to candles is in the records of Felicity Lodge which in 1737 ordered:

> Three Candlesticks at a cost of £4. 4. 0 viz.,Dorick, lonick and Corinthean. Six weeks were allowed for making and if not then completed a fine was to be imposed of 2 bottles of wine (AQC, Vol. 2, p. 228).

In these old Lodges three candlesticks were arranged to form a triangle on the floor of the Lodge, an allusion to the Triune God, for at that time there was a strong Christian element in the Ritual.

Even now in a few of the older Lodges and, indeed, in the GLSA in the first degree, they still do, though mostly nowadays in the EC they are placed at the side of the principal officers. There does not appear to be any reason why the candlesticks should be on the left or right of a pedestal, and although the right side is more general, the 1eft is the more convenient so far as the work with the candidate is concerned. In the 18th Century the Moderns had first regarded their three big candles, carried in high candlestick s, as the three Great Lights.

The Antients, however, said that the Great Lights were the VSL, the S; and the Cs. At the Union in 1813 the Moderns took a different view and agreed with the Antients that the candles were emblematic of the three Lesser Lights, in the East, South and West.

Floor and Tracing Boards

The tracing boards and the tessellated carpet have had an interesting evolution.

The design of the early Lodges was marked out on the floor by the Tyler, who used sand or chalk to trace the design of the Lodge. It was the task of the newly initiated brother, “though ever so great a gentleman” in the words of one of the authors of an exposé of Freemasonry (AQC Vol. 2, p. 215) to wash out these markings with mop and pail, emblematically or so it is said to impress on his mind certain truths that had been imparted during the ceremony. This system was inconvenient and might have led, one might imagine, to some differences of opinion between the lodge and its landlord.

Later, tapes were fastened on to cloths and placed on the floor of the lodge prior to the assembly of the brethren. These floor cloths developed into elaborate designs and were used by Freemasons for imparting Masonic knowledge; some were for explaining several degrees, the Master unrolling the cloth according to the degree. But in English Masonry the floor cloth gradually gave way to the painted tracing board, and with the Act of Union (1813) the rigid tracing board became a definite part of our Lodge furniture and began to appear in the inventories and accounts of the several Lodges (AQC Vol. 62. p.217). It is interesting that floor cloths are still in general use in Ireland (AQC Vol. 63, p.177).

Grand Lodge has never authorised any particular design of tracing board.

With the passing of floor cloths, the need arose for a carpet and this was ultimately met by a chequered or mosaic pattern, woven with its own tessellated border, with which we are all familiar, and which traditionally, but hardly historically, represents the pavement of King Solomon's Temple. Various symbolisms have been attached to the design of the carpet, for example, that it represents good and evil, 1ight and darkness, prosperity or adversity - in short, the chequered life of man.

Ashlars

At one time there were placed on the tessellated carpet, at the north and south-east corners two ashlars of a fairly large size. It is said that in this position the ashlars were used by

Apprentices and Fellow-Crafts for testing the accuracy of their working tools. They still occupy this position in my Mother Lodge, St. John's No. 828 (EC). But the rough and perfect ashlars are now usually placed on the Wardens' pedestals, although as a matter of custom and convenience only. The rough stone represents the stone as it was quarried, symbolising the natural man, uneducated and unaware of any duty to society. The perfect ashlar of the senior warden has been smoothed and prepared by the chisel, symbolically pointing out the refinement of man by education, the stone being ready to form part of a sound wall.

The perfect ashlar is suspended on a derrick, indicating that the stone is a finished product, about to be built into the place for which it was prepared. The derrick also affords an opportunity for demonstrating an emblem of strength - the lewis - a form of grapnel, the precise purpose of which is to allow the hoisting chain of the derrick to raise the stone, and then lower it into the exact final position in the wall. This manouevre could not be carried out if chains or ropes passed underneath the stone. The name "lewis" has been given to the son of a Mason, his duty being to bear the burden of his parents, and by his strength and support, render their later days peaceful and happy.

VSL

Finally, and perhaps most importantly, the VSL should be dealt with, and in so doing, some mention must be made of the agreed statement in "Aims and Relationships of the Craft" issued in August 1938, by the Grand Lodges of England, Ireland and Scotland, and again in 1949. Paragraph 4 reads:

> "The Bible, referred to by Freemasons as the VSL, is always open at Lodges. Every candidate is required to take his obligations on that book or on the Volume which is held by his particular creed to impart sanctity to an Oath or promise taken upon it."

In a lighter vein, there is an interesting record of the purchase of a Bible to be found in "the History of Stonehaven Lodge (AA Murray), which in 1771 was "bought for 2/ - and for which the officer accounted for 2 pence which he got as a discount." The Lodge was in the Scottish Constitution.

The place of the VSL is well known to all of us. The patron Saints of Freemasonry are St. John the Baptist and St. John the Evangelist. That is the reason why in the early days of Speculative Masonry the Bible was always opened at the beginning of the Gospel according to St. John. The first words that the candidate reads on being restored to material light would be: "In the beginning was the Word, and the Word was with God, and the Word was God." This is the true Word of Speculative Masons. It has come down from the distant ages and has always retained its original meaning - the Law of God - and to find this Word is to find the key to Masonic teaching.

Conclusion

But a brother who has found this key is not expected to be always of a serious demeanour. Freemasonry recognises that man cannot live continuously on the spiritual plane, and so it has provided sociability and innocent enjoyment at the after proceedings. Reverence and enjoyment must go together so that all may go well and thus complete the grand design of being happy and communicating spiritual happiness. But in earlier times, as is well known, happiness was frequently spirituous rather than spiritual and, all too often, communicated through a bottle. In conclusion and in this connection, bearing in mind the subject matter of this lecture paper, the furniture of the Lodge, it would be appropriate to mention a by-law of the Old Dundee Lodge No. 18 EC, enacted in 1760 (Ancient Freemasonry at the Old Dundee Lodge, No. 18, 1722, 1920, by Arthur Heiron, Kenning and Son, 1921, p.197).

> "For entering the Lodge disguised in Liquor or using Light or Indescent Language or Behaviour; For behaving any ways irregular on a Lodge Night, fine of 2s and making good all damage they may do or cause to the furniture"

T.D.CLOETE

FREEMASONRY DURING THE ANGLO - BOER WAR 1899 - 1902

An original paper by Bro. George Kendall read at the Lyceum Lodge of Research, No. 8682 EC, Johannesburg, on Wednesday, 20th.June, 1979.

Figure 6: Boer Freemason Prisoners of War on St. Helena, 1901(Photo: The Masonic Illustrated, Vol. 1)

War is always terrible and civil war is even worse when men are fighting their own kith and kin. Although not strictly a civil war, because two small independent Republics faced the most powerful military machine of its day, the Anglo-Boer War of 1899 - 1902 was the crucible in which our present Republic of South Africa was forged, when men of the same race fought their fellow-countrymen and Freemasons fought other Freemasons - with some Lodges divided in their loyalty to one side or the other.

This became known as the "Last of the Gentlemen's Wars", where honour, respect for the enemy and human values still meant something despite the bloody battles during which some 10 000 men were killed, 35,000 wounded (Bulpin: 391) and even more died through enteric fever and other diseases. Largely because this was a "Gentlemen's War", Freemasonry as such was able to make many humane gestures on the battlefield, in prisoner of war camps and elsewhere.

When reading the histories of Freemason Lodges during this period, it is all too easy to believe that Freemasonry virtually ceased to exist in South Africa. Indeed, most Lodges did close for the duration, or a large part of it, even though far from actual battlefields, and this is understandable with so many Masons enrolling for military and other duties.

East London's Buffalo Lodge, for instance, states in its history "The two years 1899. . . and 1900 were uneventful as for as Masonic work went, but the dark cloud of war had settled on the land, and, while not affecting this part of the Colony, it completely annihilated Masonry in a good many of the Frontier Towns." (Buffalo Lodge: 32)

Lodges in areas where battles were fought or which were likely to become battlefields, naturally had to close down and take precautions to preserve furniture and regalia. Lodge books were buried, and it must have been a heart-breaking task to do as "El Dorado" Lodge No. 2314 E.C. did in Zeerust. Let the Lodge History, published in 1908, speak for itself: "It may be of interest to note," it states, "that on the outbreak of the Anglo-Boer war in October, 1899, when the President, the late Mr. Paul Kruger, startled the country with his memorable telegram 'oorlog' (war) to the heads of official departments in the Transvaal, that WBro P.J. Frost, WBro E Whiley and Bro J. Markson jnr., at once visited the lodge room and with a small hatchet destroyed such of the furniture as they thought necessary, and packed up the charter, regalia, books, etc. The charter and other documents were placed in the national Bank at Zeerust for safe keeping. The emblems were buried by Bro. J. Markson jnr. in his garden, and again exhumed when the lodge was resuscitated after the war was over. Bro. de Beer (landdrost) took charge of the parcel containing the regalia. The lodge room, having been cleared, became a hospital for the sick and wounded". (Eldorado Lodge: 5-6)

The District Grand lodge of the Transvaal, E.C. had already issued a Circular to Lodges under its jurisdiction to close down when war seemed inevitable. "Owing to the lamentable circumstances under which this State is at present," states the Circular of September, 1899, "all Lodges in the District are placed in recess". (Transvaal Lodge: 9)

I do not propose to give more than a very brief mention of the military actions of this war because this is the story of Freemasons and the part they played during those historic years. However, some outline of events is necessary to place these actions in perspective.

The war started with two simultaneous Boer offensives - one from the west, where, after surrounding Mafeking and Kimberley, they invaded the Cape Colony; and the other from the east, crossing the Natal frontier where, after a successful rearguard action by the British at Dundee, who retreated in good order, they laid siege to Ladysmith. (Chambers, vol. 2: 391ff.)

Even at this early stage, Freemasons were able to illustrate their fraternal interest by rescuing items of Masonic interest from some of the worst depredations of war - looting and destruction. "Throughout the occupation of Dundee," reports Biggarsberg Unity Lodge, no. 2084, (EC), "the Temple was respected, due to the good efforts of certain Burgher Brethren. A memorandum was found in the Benevolent Fund Box, reading as follows: 'Saved by

Bros. J. Bell and K.O. Lange, St. Andrew's Lodge, Vrijheid, Z.A.R.' (Biggarsberg Lodge)" However, even these Brethren were not able to prevent the Masonic Hall being used to store loot as may be seen in a photograph in "The Masonic Illustrated" showing the Temple stacked full with pianos, organs, chairs and other items of furniture. (Masonic Illustrated Jan, 1901:84)

The Siege of Ladysmith was most memorable from a Masonic point of view and illustrates how Masonry can continue under the most trying circumstances. A few days before war was declared, the District Grand Lodge of Natal had held its usual half-yearly meeting in Ladysmith and the District Grand Master, R.W. Bro. Wesley Francis, had even laid the foundation-stone of a new Masonic Hall in proper form. "Looking back," wrote one Masonic correspondent," . . . it is really extraordinary that those of us in South Africa did not foresee that war was inevitable." (Masonic Illustrated Jan. 1901: 84) In graphic detail, the correspondent, Bro. Capt. Hearn, describes the sudden order that no man or officer was to leave camp, the despatch of troops to Dundee, where their arrival was "a great surprise to the Boers, and no doubt hastened on the war . . .", and remarks by the Boers that they did not appreciate the new khaki uniforms and "thought we were not playing the game fair" - an allusion, of course, to the first Anglo-Boer War, when red coats and white helmets had proved easy targets. He then describes a Sunday service at which the Bishop of Natal preached, where, "at intervals during the service could be heard the grindstones of the Hussars as their swords were being sharpened". Not surprisingly, he reports that the regular meeting of Biggarsberg Lodge of Unity was not held on October 19th, "owing to the proximity of the enemy". Back in Ladysmith, after the action at Dundee, the sick and wounded started to arrive, among them the Junior Warden of the Klip River County Lodge, Bro Lieut. A.C. McLachlan. The question soon arose as to what should be done with Masonic Records and so forth. Most of these were buried and the Warrant entrusted to Bro McLachlan for safe custody.

The siege continued amid the crash of "Long Tom's" shells, a twenty-one-gun salute was given in honour of the Grand Master, H.R.H. Prince Edward, and then some enthusiastic Masons suggested they should hold a meeting. The books, etc. were dug up, the warrant obtained from Bro. McLachlan and on Monday, 20th November, 1899, the first Lodge meeting of the siege was held. Five days later, a meeting of the Ladysmith Lodge of Mark Master Masons was held, and, on 29th November, an emergency Craft meeting was held at the Royal Hotel, because the lodge premises had been commandeered by the military.

The former occupants of the hotel had deserted the premises owing to the continuous shelling, the Boers having concentrated their fire on this area. Nevertheless, on this, the 31st day of the siege, a townsman of Ladysmith, aged fifty-five was initiated in the presence of between 60 and 70 brethren, all of whom were either wearing the Queen's uniform or the badge of the Town Guard.

Four Craft meetings and three Mark meetings were held during the siege at regular intervals except that no meeting could be held in January, 1900, because the Royal Hotel had to be commandeered for a night hospital due to the increase in sickness in the town. The last Craft

meeting took place on the 19th February at the Wesleyan Chapel and, in the words of Bro. Capt. Hearn, “here, amongst what was left of the medical stores, Bro. the Rev. Duncan McVarish, Chaplain of the Forces, and Bro. Reid were passed to the Second Degree and Bro. Lieut. Lang Sims was raised to the Sublime Degree of a Master Mason.”

On Monday, the 5th March, Bro. Lieut. Lang Sims was advanced at an emergency Mark meeting, the very first Masonic meeting held after the Relief of Ladysmith.

Until the Battle of Colenso, General Sir Redvers Henry Buller was revered by the British public and very popular with his troops. Indeed, his own personal bravery had been rewarded with the Victoria Cross in the Zulu War of 1878 - 79. However, the disaster at Colenso exposed his incompetence and he was replaced as Commander-in-Chief of the British Army in South Africa by Lord Roberts. Buller was then given command in Natal, and continued to demonstrate his incompetence, though he did, eventually raise the Siege of Ladysmith. (Chambers vol. 2: 663)

Sir Charles Warren, a very distinguished Freemason and first Worshipful Master of the Quatuor Coronati Lodge·of Research (the premier Lodge of Research in the world) had the misfortune to serve under Buller. Sir Charles Warren was almost sixty years of age and living in retirement in Ramsgate, England, when he was appointed Deputy Commander-in-Chief of the British forces in South Africa, and given command of the Fifth Division under General Buller. It seems as though Sir Charles had been given a latent commission to succeed Buller if for any reason Buller should not be able to exercise his command. Buller must have sensed this, especially as Warren was allowed to send confidential reports to Buller's superiors behind his back. Warren was himself an impulsive and self-willed man, so the two Generals did not get on at all well. In particular, they disagreed about tactics. To make Warren co-responsible for British strategy at the Tugela. Buller appointed him to the command of the First Army Corps, charging him to penetrate the Boer lines on the upper Tugela. (Dictionary of South African Biography vol. 1: 865-866)

Against Buller’s advice, Warren decided to attack Spioenkop and suffered a disastrous defeat. Without assuming command, Buller had made many suggestions, most of which Warren applied. The two men, therefore, accused and counter-accused one another of responsibility for the defeat but Sir Charles’s reputation as a soldier was gravely damaged and, after being kept in the background for a while, only retrieved his reputation by making a valuable contribution to the decisive British break-through on the Tugela on the 27th February, 1900, and the subsequent Relief of Ladysmith. (op. cit.: 866)

Ladysmith was not the only town where Masonic meetings were held under siege. The Bishop of Mashonaland, in an address at Bulawayo said: “. . . it should be a subject of loyal and Masonic congratulation that during the whole siege of Mafeking our brethren did not fail to hold Lodge under the presidency of its Worshipful Master. The Temple, riddled with the shells of the enemy resounded with the eternal principles of the brotherhood of man and the fatherhood of God . . .” (Masonic Illustrated March 1901: 128). The Lodge concerned was the Austral Lodge, which, on the Relief of Mafeking received many congratulations from near and far, including a telegram from the Bulawayo Lodge. (Bulawayo Lodge: 39).

The Siege of Kimberley seems to have been conducted in almost a gentlemanly fashion, despite the bloody battles fought at Magersfontein and elsewhere by Methuen's troops and the final relief led by General French. Cosmopolitan Lodge and the Richard Giddy Lodge did not meet from 2nd October 1899 until the 6th August, 1900 (Rauff). However, the local AQC Secretary, WBro A.W. Adams, did report some meetings though his account of the siege was not particularly exciting. He wrote: "I have been very happy. I did duty throughout the siege, but never saw a Boer. I kept my office open right through the siege, unless the 100-lb. shell was about. I then thought it good enough to shut up and go to shelter. I used sometimes to think it was all bunkum, that there could be an investing force around us. Our great danger was the large area we had to guard. However, that is all over. I am glad to have had the experience: short commons did me no harm, nor sleeping in the open air, although I am 60 years of age. But I am anxious not to repeat the dose. During the siege we practically closed up Masonry. The last meeting held was the Installation in my own lodge on the 8th October, 1899. We then adjourned *sine die*. One lodge did go to Beaconsfield under dispensation and hold one or two meetings. We gave up our Temple for a hospital for fever cases, and it was occupied until July. We are now once more in our usual routine, and I wish the country was the same . . . Kimberley, 9th November, 1900." (AQC vol. 14: 96)

General French relieved Kimberley after a remarkable ride by his cavalry - 120 miles in four days (Wilkinson-Latham: 12). The inhabitants of Kimberley were most grateful and a prominent Mason - W.Bro. W.E. Chapman, PAGDC, who had served in the defence of the town, quickly promoted the idea of presenting a sword of honour to the distinguished General and was soon busy collecting funds for this purpose. The sword is described as "a very handsome weapon; the scabbard will be elaborately decorated with various emblems in 18 carat gold in bold relief, and the cost will be £250. Added to this; the De Beers Company have presented twenty selected diamonds of the value of £110 for the crossbar of the sword, a decoration appropriately identifying the gift with the Diamond City. Bro. Chapman's list headed the subscriptions with £75.18s.6d, and the remainder was made up of various contributions from public bodies and individual subscribers to the value of £361." (Masonic Illustrated June 1901:188). No doubt, another famous Brother - Cecil Rhodes - was directly responsible for the diamonds because he had been present throughout the siege and had played a prominent part in the city's defence.

Masonic charity has always played a large part in Masonic life and the need was great during the Anglo-Boer War. Many Masons - especially those from the Transvaal - had to leave all their possessions behind when fleeing to Natal or the Cape with their families. The District Grand Master of the Transvaal, RWBro. George Richards, was in England at the outbreak of war and it was largely through his efforts that the South African Masonic Relief Fund was instituted. By November, 1900, £10,000 had been collected. The stated purpose of the Fund was "to assist those loyal brethren who have lost their all during the progress of the war, and to lend a helping hand in reinstating them, as far as is possible in their respective trades and avocations. No portion of the fund will be frittered away in casual relief - other funds existing for this purpose - the object being to help the unfortunate amongst our brethren to help themselves. (Masonic Illustrated Nov 1900:34)

RWBro. George Richards returned to South Africa as soon as possible but had to wait in the Cape until the war had progressed and he could obtain the necessary permits to return to the Transvaal. However, whilst in Cape Town, he played a prominent part, together with the Dean of Cape Town and the other District Grand Masters, investigating claims and generally organising the distribution of the fund. (ibid.)

After the war, there was still some money left in the fund. This was capitalised and the interest used for the purpose of providing higher education for the sons and daughters of deceased or needy Masons. (Buffalo Lodge: 32)

Soon after the Battle of Colenso, General Buller was replaced as Commander-in-Chief by Lord Roberts, who was joined by Lord Kitchener, Chief of Staff, who joined him during the outward-bound journey at Gibraltar, having come from the Sudan. The two men were very different in many ways, but, as one historian has written, "The short, kindly Roberts and the tall, cold Kitchener seemed to take a liking to each other, though it is hard to see how or why." (Farwell:153) Obviously, that historian was not a Mason or he would have known the reason why. Of course, both Generals were not only Freemasons, but very distinguished and active Masons as well. Field-Marshall Lord Roberts was a Past Grand Warden and so was General Lord Kitchener, who was also District Grand Master of Egypt and the Sudan.

Kitchener was present at what was possibly the most remarkable, most talked about, and probably the most well-documented Lodge meeting held during the war. It has been referred to as a "scratch" Lodge, but it was, in fact, a regular Lodge meeting of the Rising Star Lodge No.1022 (EC) of Bloemfontein held on 23rd April 1900, under its Worshipful Master, WBro Ivan Haarburger.

Bro Haarburger was a remarkable man and an outstanding Mason who carried out his Masonic duties to the utmost during this most trying time. He was installed as WM just prior to the outbreak of war and continued for three consecutive terms of office. At the outbreak of war, many members wished to suspend all meetings and others joined the Boer forces. However, Bro Haarburger insisted that Masonic lodge meetings be held regularly and his diligence and dedication was rewarded by on average attendance of 28 - well up to pre-war standards. (Wienand: 39)

Immediately the war began, the Lodge passed a resolution "That all available funds of the Lodge be placed at the disposal of a committee . . . to be utilised at their discretion to meet extraordinary cases of distress . . ." (ibid: 38). Lectures were held, such as "Freemasonry and Patriotism", "The term Freemason, and its significance", and so on; and, of course, degrees were conferred as though times were normal. In addition, Bro. Haarburger worked diligently among the sick, the wounded, and the prisoners of war, but I will deal with these aspects of his work later in this lecture.

But back to that remarkable meeting of 23rd April, 1900. This was the only Masonic meeting attended by WBro Lord Kitchener during the campaign. Bloemfontein had been occupied by the British only the previous month and now this famous British General was sitting in Lodge at the right hand of WBro Haarburger - a German by birth - WM of a Lodge from

which not one member had fought for the British but, to the contrary, three had taken an active part against them. One of them was killed, another had to leave the field owing to ill-health and the third served in the Ambulance Corps (AQC: vol.14: 189). Also present at that meeting were Lord Castletown, Grand Secretary of Ireland and many other prominent members of the Craft. In fact, every continent was represented - Europe, North·and South America, Asia, Australia and Africa. (Cape Times 3rd May 1900).

The meeting was primari1y concerned with rejoicing at the escape of the RW the Grand Master of England, HRH Prince Edward and the Princess of Wales from an assassination attempt. Bro Lord Kitchener proposed a resolution of thanksgiving, on behalf of Bro Lord Roberts, who had sent his apologies because he was indisposed. The resolution was seconded by WBro Haarburger and signed by all 29 members and 47 visitors (mostly military) present. Bro J.E. Houghton, from St. John's Lodge no. 348, Bolton England, sang "God Bless the Prince of Wales" which was received with acclamation (Wienand: 40). Bro Houghton died a few months later and was accorded a Masonic funeral, special dispensation having been granted by the District Grand Master to wear regalia on that occasion. (ibid.)

This April meeting must have been an unforgettable highlight in the Masonic life of a Canadian war correspondent, Mr C.F. Hamilton from Toronto, who was initiated that evening. Brother Hamilton was later passed and raised, at the request of the Rising Star Lodge in the Ionic Lodge, Toronto (op. cit.: 39).

In addressing the visitors, WBro Haarburger said: "It seems evident, judging from the spectacle which presents itself to us at the present moment, that Freemasonry offers a common ground for those who, in other respects, are in opposite camps, and that the grand principle of extending the right hand of fellowship, is no idle dream. Freemasonry, like St. George, is symbolical of the strife against the power of evil; yet we must not forget that the power of our Order is merely conciliatory, striving, as it does, towards peace and harmony. Therefore, you, my visiting brethren, will gladly join us this evening in renewing our pledge of fidelity to the cause of Freemasonry, which will ever remain dear to us all." (Cape Times 3rd May 1900).

This Bloemfontein meeting became renowned throughout the world. However, it did create some misunderstandings. At various times, it was claimed that Bro Arthur Conan Doyle and Bro Rudyard Kipling had attended the meeting. It was reported in The Masonic Illustrated as a "scratch" lodge and this called forth firm refutations from members of the Rising Star Lodge who were indignant at being called a "scratch" lodge, and furthermore denied that either of the two famous authors had ever attended their Lodge (Wienand: 52).

There may have been some confusion with the April1900 meeting which Kitchener attended and another genuine Emergency Meeting held by Rising Star on the death of Queen Victoria. This was a Lodge of Mourning, held on the 31st January 1901, attended by 39 members of the Lodge and 61 visitors. (op. cit.: 44). Among those present were not only many Boer Brethren but even several Boer prisoners on parole (AQC: vol. 14: 95-96). Almost all the chief Generals who were Masons and serving .in South Africa at the time were reported as being present (ibid). As the Local Secretary for AQC, Bloemfontein, Bro

John Reid reported: “On this occasion . . . the gathering was unprecedentedly large . . . visitors from Irish, Scottish, Netherlands and neighbouring English Lodges participating . . . (ibid) Referring to the presence of many Boer brethren, he continued: “It is quite evident that no greater factor in the reconciliation of races, which we all hope for, exists in South Africa than Lodge Rising Star. This is testified not only by the presence of our Brothers on parole, but also by the fact that . . . a Past Master under the Netherlands Constitution, a former Minister of the Orange Free State, and a Brother-in-law of ex-President Steyn, is a member of the Lodge and was present on this occasion.” (ibid).

This was probably the meeting attended by Sir Arthur Conan Doyle, and, probably, Rudyard Kipling. It may not be generally. known that the author of the Sherlock Holmes novels was originally a medical doctor. He studied medicine at Edinburgh and practised at Southsea. (Chambers: vol. 4: 619-620), prior to coming to South Africa as Secretary and Medical Registrar of the Langman Field Hospital during the war. On his return to the United Kingdom, the St. Mary's Chapel Lodge, no. 1 Edinburgh, conferred on him the honorary membership of the lodge. (Masonic Illustrated Jul 1901: 20) In the speech which he made on that occasion, he mentioned his experiences in South Africa and the valuable work done by Freemasonry during the war (ibid). His book “The Great Boer War” (1900) incorporated his experiences as a doctor in the field and is a work of serious history (Chambers encyclopedia: vol. 4: 620).

Bro. Rudyard Kipling was in Bloemfontein at the time of the April 1900 meeting of the Rising Star, resurrecting the Friend – Bloemfontein’s English newspaper - so he may have been at either meeting. Freemasons are sometimes notorious at not signing the Lodge attendance book, and Tylers have been known to let them escape their eagle eye. Most probably, our Brother - the “Soldier-Laureate” as he was then known - really was present at the Emergency Meeting, as reported by The Masonic Illustrated (Masonic Illustrated July 1901: 214), because it is extremely unlikely that such a staunch supporter of Queen and Empire would have missed such an historic occasion.

As the war now pressed on to Johannesburg, a very interesting series of events, involving Freemasons on both sides took place. On the morning of the 30th May 1900, a British officer, accompanied by two civilians, rode into Johannesburg under a Flag of Truce to demand the surrender of the town. The Special Commandant, Dr. Frederick Krause, refused but agreed to meet the Commander-in-Chief of the British forces, Lord Roberts, that afternoon at Victoria Lake, Germiston (GLSA Yearbook: 32-33). Krause was Special Commandant and Civil Governor of the entire Witwatersrand and became known as the “man who saved the gold mines” because, only one week previous to his meeting with Lord Roberts, he had been involved in an argument with the Boer Generals who wanted to blow up the mines in the face of the advancing British forces. President Kruger had ruled against this action and instructed Dr. Krause to see that his instructions were carried out.

On 23rd May 1900, one of the Boer generals drew a revolver and threatened Dr. Krause with instant death if he did not agree to destroy the mines; however, after a scuffle, Dr. Krause overpowered and personally arrested the general (ibid).

Under these circumstances, it is perhaps not surprising to learn that Dr. the Hon. Frederick Edward Traugott Krause was a Freemason. He had been initiated in Doornfontein Lodge no. 2585 (EC) on the 10th December 1895, and became a Founder Member of the Kaiser Friedrich Lodge no. 86, Netherlandic Constitution (and now no. 20 on the roll of the Grand Lodge of South Africa). In 1907, after the war, he became Master of the Lodge.

At the meeting with Lord Roberts in Germiston, terms of surrender were negotiated and an armistice of 24 hours was included, enabling all the retreating Burghers to clear the town and thus avoid the inevitable street fighting which would have reduced Johannesburg to ruins and caused many deaths to innocent women and children.

The following morning, 31st May 1900, Dr. Krause met Lord Roberts and his staff and conducted them to the centre of town where the formal surrender took place.

Now the interesting question arises - did the two men, Dr. Krause and Lord Roberts, know that they were both Freemasons? And did this have anything to do with the relatively bloodless entry into Johannesburg?

To my mind, I think that the answer to both questions must be "yes". Certainly, Dr. Krause must have known that Lord Roberts was a Mason because this was common knowledge. And, I am quite sure that, at their first meeting, Roberts must have been made aware that Bro Krause was one too. The courteous Roberts must have carried out the normal greetings and instantly recognised a Brother Mason. From then onwards, the negotiations would have proceeded with candour on both sides, without, of course, detriment to their own respective loyalties.

In my opinion, this is confirmed by Roberts's letter to Dr. Krause, dated 2nd June 1900, from Army Headquarters in Johannesburg. I will quote it in full:

> Dear Dr. Krause, I desire to express to you how fully I appreciate the valuable assistance you have afforded me in connexion with the entry into this town of the force under my command. I recognise that you have had difficulties of no ordinary nature to contend with of late, and any weakness in the administration of the town and suburbs at such a juncture would doubtless have been taken full advantage of by the disorderly element which necessarily exists in an important mining community. Thanks to your energy and vigilance, order and tranquility have been preserved, and I congratulate you heartily on the result of your labours.
>
> Permit me also to tender to you my personal thanks for the great courtesy you have shown me since I first had the pleasure of meeting you. Believe me to be,
>
> Yours very truly, Roberts. (op cit: 33)

Is this not the type of letter one might expect from one Mason to another? I have no doubt that these two Masons recognised one another and probably saved many lives as a result.

During the war, four British Generals who were engaged in front-line operations were Freemasons: Field-Marshall Lord Roberts V.C., G.C.B., Past Grand Warden; General Lord Kitchener of Khartoum G.C.B., District Grand Master of Egypt and the Sudan, and also a Past Grand Warden; Major-General Rundle, another Past Grand Warden, and Lieutenant-General Sir Charles Warren, Past District Grand Master of the Eastern Archipelago and first WM of the Quatuor Coronati Lodge of Research.

Bro Roberts was initiated into Masonry on 24th December 1853, in India, and was Master of his mother Lodge, Khyber Lodge no.852 (EC) in 1857. He was appointed Senior Grand Warden of the United Grand Lodge of England in 1895 (op cit.: 32). He won his Victoria Cross during the Indian Mutiny, was a courteous and kindly man, a competent and efficient general and loved by his troops who affectionately called him "Bobs".

The Anglo-Boer War brought him personal tragedy for he lost his only son, Lieut. the Hon. Frederick S. Roberts, in the early days of the war, at Colenso. Lieut. Roberts died of wounds sustained whilst gallantly attempting to save some guns under withering fire (Farwell: 135) like his father, Lieut. Roberts was awarded the Victoria Cross. The telegram, announcing Freddy's death, reached his father on the same day as Lord Roberts accepted the post of Commander-in-Chief in South Africa. Lord Lansdowne, Secretary for War, broke the news to him. "The blow was almost more than he could bear", he wrote, "and for a moment I thought he would break down, but he pulled himself together. I shall never forget the courage he showed, or the way in which he refused to allow this disaster to turn him aside from his duty." (Chambers: vol. 8: 241). It is a tribute to this great man that he never allowed his own personal tragedy to colour his dealings with the enemy whom he always treated with courtesy and respect. Such can be written of very few men, be they Freemasons or not.

Kitchener is somewhat of an enigma. He never married and had a complex character so that to some he appeared a selfless, dedicated patriot, shy, modest and often charming, while others saw him as a ruthless and self-interested schemer. He took over as Commander-in-Chief after the major battles had been fought and the country settled down to weary months of guerilla warfare. His policy of block-houses strung across the country, farm-burning and internment camps for women and children can be criticized: however, it may have been the only way in which to deal with such an elusive enemy and it did bring the war to a conclusion with honourable terms for General Louis Botha and his fellow-countrymen. Moreover, he was a dedicated Freemason, served as District Grand Master of Egypt and the Sudan, and was a Past Grand Warden of the United Grand Lodge of England.

Perhaps Major-General Sir Henry M. Leslie Rundle has been overshadowed by his two famous colleagues - Roberts and Kitchener - yet his Masonic links with South Africa were far greater than both of them, if only because his Mother-Lodge was South African. A Devonshire man, like Buller, he came to South Africa on military service in 1879, and was initiated in 1880, at the age of 24, in the Transvaal Lodge No. 1747, at Pretoria. As this Lodge was only founded in 1878 and

was the first English Constitution Lodge in the Transvaal, Rundle can therefore claim to be one of the earliest initiates in this Province. The following year, 1881, Bro. Lieut. Rundle saw service in the first Anglo-Boer War. This young Mason must have been intrigued to learn that the Temple of his Mother Lodge was then used as a fort by the Military and loop-holed on all four sides so that, at a Lodge Meeting on 27th January 1881, held most unusually in the middle of the day, there needed to be four Tylers on duty. That meeting was probably unique, for all 60 brethren present were fully armed and each had 70 rounds of ammunition (Transvaal Lodge: 9). Bro. Rundle served in many campaigns, including the Zulu War of 1879, the First Anglo-Boer War of 1881, the Egyptian War of 1882, the Nile Expedition of 1884-5 the Sudan Frontier Field Force of 1885-7 and 1889, the Dongola Expeditionary Force of 1896 and the Khartoum Expedition of 1898. However, despite all this almost continuous military activity, he still conscientiously practised Freemasonry. In fact, the same year he was promoted Major-General in the Sudan, he was Senior Warden in the Grecia Lodge, no. 1105, and, in the following year Worshipful Master in the Bulwer Lodge of Cairo, no. 1068. (Masonic Illustrated April 1902: 131-2)

At the same time as Bro Rundle took up his command of the Eighth Division, which served mainly in the Orange Free State, he was appointed Past Grand Warden in the United Grand Lodge of England. He took this appointment very seriously, and although engaged in very long treks during the military operations in the Orange Free State, he attended the Southern Cross Lodge no. 1778, in Harrismith, whenever possible. (op cit.: 131)

I need not say much about the fourth British general - Lieut-General Sir Charles Warren, because, as first WM of the Quatuor Coronati Lodge of Research, he has already been given quite a lot of attention in my previous paper: “South Africa and the Quatuor Coronati Lodge - 1884-1899”. Sir Charles was excellent as an administrator, and his personal bravery had already been demonstrated in military actions prior to the Anglo-Boer War. However, his reputation as a military general suffered very much as a result of the totally unnecessary massacre at Spioenkop and was only somewhat retrieved by subsequent operations on the Tugela River. Roberts covered up for him, as he did on one occasion for Kitchener, by placing the ultimate responsibility for Spioenkop where it really belonged - on Buller. In his confidential dispatch to Lansdowne, Lord Roberts wrote: “But whatever faults Sir Charles Warren may have committed, the failure must also be ascribed to the disinclination of the officer in Supreme Command [Buller] to assert his authority, and to see that what he thought best was best done, and also to the unwarrantable and needless assumption of responsibility by a subordinate officer” (Farwell: 188). (Thorneycroft, who was brave but had ordered the withdrawal without reference to Warren.).

Perhaps the words of Bro. Winston Churchill, who was then a young War Correspondent in South Africa, .and had already gained fame by his capture and subsequent escape from the Boers, should draw a veil over the Spioenkop affair. “But when all that will be written has been written,” he reported, “and all the bitter words have been said by the people who will never do anything themselves, the wise and just citizen will remember that these same generals are, after all, brave, capable, noble English gentlemen, trying their best to carry through a task which may prove impossible.” (ibid)

A deep sense of honour and duty seems to be instilled in most Freemasons, so it is not surprising that many proved themselves braver than most in battle. Two brethren received the ultimate military accolade during this war by winning the Victoria Cross.

Bro. Lieut. John Norwood of the 5th Dragoon Guards, received his V.C. for his conspicuous bravery at Ladysmith. He was then only 24 years of age and had been initiated in Apollo University Lodge, No.357, at Oxford on April 28th 1896. He had then joined Anchor Lodge, no.1704, Beckenham Lodge, no.2047, and was a member of Oxford University Rose Croix Chapter (Masonic Illustrated Oct 1900: 16).

No doubt such a conscientious Mason attended the meetings during the Siege of Ladysmith for he was there at that time. (Masonic Illustrated Jan 1901: 85)

The official extract from the Gazette describes the action: "On October 30th 1899, Second-Lieutenant Norwood went out from Ladysmith in charge of a small patrol of the 5th Dragoon Guards. They came under a heavy fire from the enemy, who were posted on a ridge in great force. The patrol, which had arrived within about 600 yards of the ridge; then retired at full speed. One man dropped, and Second-Lieutenant Norwood galloped back about 300 yards through heavy fire, dismounted, and, picking up the fallen trooper, carried him out of fire on his back, at the same time leading his horse with one hand. The enemy kept up an incessant fire during the whole time that Second-Lieutenant Norwood was carrying the man until he was quite out of range." (Masonic Illustrated Oct 1900: 16)

Bro Norwood remained unwounded but, unfortunately, this was not the case with Bro Captain Towse, who was a member of St. Mary's Chapel Lodge, Edinburgh, no. l - the same Lodge as Sir Arthur Conan Doyle. Bro. Towse had first distinguished himself at Magersfontein when, on December 11th 1899, he had tried to rescue on his back Colonel Downman, who was mortally wounded, and, finding it impossible to carry him, remained with him in the firing line until assistance arrived. For this, he was awarded the V.C.

His second heroic deed was on April 30th 1900, when, with 22 men of Kitchener's Horse and the Gordons, he charged 150 Boers, driving them back in utter confusion. Unfortunately, Capt. Towse lost his sight during this engagement and was invalided back to England where, it is said, that Queen Victoria shed tears when pinning on his decoration (Masonic Illustrated 1900).

Bravery is not always rewarded with decorations. A classic example of this is WBro D.E. Doveton. He was a middle-aged manager of the New Rietfontein Gold Mine and a member of Corona Lodge, no.2731 (EC). On the outbreak of war, he was one of the first to enlist in the Imperial Light Horse, rapidly attaining the rank of Major. He was wounded on the 6th January, 1900 at Wagon Hill, near Ladysmith, two bullets shattering his forearm and shoulder. Yet he still cheered his men onwards. This battle, was one of the earliest and bitterest engagements of the war, and the Imperial Light Horse seemed to show no fear. When one was hit, another took his place, refusing to retreat though hopelessly outnumbered.

Major Doveton was captured but died of his wounds on 14th February 1900. A curious incident took place when Mrs Doveton applied to General Joubert for permission to cross the lines with

medical supplies and food for her husband. This was agreed to and she visited him. Unfortunately, his arm had to be amputated and he died of subsequent shock (Sander: 23).

This brings up the question: "Was Joubert a Mason?" One brother Boer who was captured, averred that both Joubert and Kruger were Masons. There seems little evidence to support this claim in the case of Kruger, but several incidents relating to Joubert may indicate that he was a brother, the incident above being one of them. There is not much time to go into this question here, but I would appreciate any evidence either confirming or contradicting this point of Masonic interest.

Incidentally, Doveton Road in Parktown, Johannesburg, is named after the brave and tragic Major Doveton of Corona Lodge. He was twice mentioned in dispatches and left a widow and six children, one of whom was studying for a degree in engineering. The brethren of Corona Lodge were not found wanting in raising funds to assist their brother's family.

Unfortunately, the best recordings of deeds of valour come from the British side, because dispatches and decorations were well documented. No doubt there were many similar acts of heroism on the side of the Boers and these need to be collected and recorded for the sake of posterity.

One such Brother was William Anderson Bloomfield. Although he did not become a Mason until after the war, he was a Scot who joined the Ermelo Commando at the outbreak of war. Early in the Natal campaigns he was given command of the ambulance section and served in many important engagements, notably Nicholson's Nek, Colenso, Spioenkop, Vaalkrantz, Pieters Hill, Karrie Siding, Kroonstad, Viljoensdrift, Donkerhoek and Bergendal. He was well remembered for his daring during the Battle of Spioenkop. When ordered to retreat, he carried on his humanitarian work throughout the battle (Uys: 217). Eventually, towards the end of 1900, he was captured at the Ermelo Hospital together with the wounded in his charge. As a Mason, Bro Bloomfield was initiated in Concordia Lodge no. 2685 Ermelo, and became WM in 1910 (Butterfield). Interestingly enough, no banquet was held at his installation meeting, because Bro King Edward VII had just passed away. Bloomfield subsequently became PDDepGDC. for the Transvaal in 1917 and lived on to a ripe old age, dying in 1954 at the age of 81. However, Bro Bloomfield's bravery was dramatically underlined when he rose to the rank of Major in the First World War and earned the Victoria Cross as a Captain in East Africa by rescuing a wounded Corporal under fire (Uys: 217).

Other brethren showed great courage and initiative though maybe under less dramatic circumstances. A member of the Rising Star Lodge, Bro R.E. Garbutt, was mentioned in Roberts's Order of the Day, as an engine-driver who narrowly averted disaster during a Boer attempt to destroy the railway line: "Approaching Heuningspruit, Bro Garbutt noticed two fuses burning under the track. To stop would have meant the destruction of his train, carrying over 200 troops and horses, so he put on steam, dislodged several large stones with which the line had been blocked, and carried his freight to safety just before everything blew up." (Wienand: 43).

To anyone who has seen active service or been trained in modern warfare, it seems incomprehensible that a sudden Masonic movement or cry of distress can halt the enemy's finger on the trigger and save a fellow Mason from sudden death. And yet there is ample evidence that in previous wars this has actually happened. Perhaps the last of the Gentlemen's Wars was really the last occasion where circumstances allowed such acts of mercy to happen.

It would, for example, have been completely hopeless to give Masonic signs to a Nazi or a Japanese - both of whom would not have understood and would, in any case, be violently anti-Masonic. During the Anglo-Boer War, however, with horses the normal means of transport, arid countryside rolling on for endless miles, the stage was set and such acts of compassion did take place.

Perhaps the most widely-known instance is that of a brother Mason, a Colonel in a Canadian Regiment, who was out for a stroll one Sunday morning at Modder River, and unfortunately got too far away from his camp. Suddenly, he found himself confronted by a Boer, who aimed his rifle at him. As though by inspiration, he made a Masonic sign, exclaiming "Don't shoot!"·One report says that he also used an expression only learnt in the third degree. The Boer immediately threw his weapon on the ground and hurried across to his brother, informing him that he was a member of Losje Die Broederband in Pretoria, and belonged to General Cronje's staff. As a souvenir, he gave the Canadian a valuable coin, implored him to speedily return to his camp, and, as a parting greeting shook hands with the Canadian, who could scarcely find words to express his gratitude to the man who had saved his life (AQC: vol. 14:189; Masonic Illustrated 1901: 169).

Bro Sergeant Mowbray, of the New South Wales Mounted Rifles, and a well-known Sydney merchant relates how, one evening, after a sixteen-mile march, he found himself outside a Boer farm. The owner and his womenfolk were outside, and he asked them to give or sell him something to eat. They said they could or would not, he couldn't say which. Then he caught sight of a Masonic trinket on the old Boer's watch chain, and, determined to "try" him, he gave some proper Masonic signs, which the farmer returned in regular order. He then invited him inside and gave him what he describes as "the best square meal he had since he left Sydney" (Masonic Illustrated Oct 1900: 16).

A further story of a Mason assisting somebody in distress is given by Bro. Haarburger. One of his Lodge members, serving in the Boer Ambulance Corps, was present at a skirmish in the vicinity of Spytfontein, near Kimberley. He there saw a small band of Boers looting the house of a railway official, and could see the railway employee, his wife and child, fleeing towards a distant armoured train. He hastened to the scene of plundering, stopped the looting, and himself saved the man's marriage certificate and valuable gold articles. He brought the parcel to Bro Haarburger for safe-keeping and it was eventually returned, through the military authorities, to its rightful owner, who incidentally was not a Mason (AQC: vol. 14: 189). A true example of treating ones neighbours "on the square".

However, perhaps the best example of fraternal feelings on the battlefield is that of a British soldier who was on horseback patrol. It was probably a glorious day and there must

have been a lull in the fighting, because our Brother had his ritual propped up on his saddle and was learning one of the degrees. Suddenly, he was jolted back to reality by a Boer, covering him with a rifle, and ordering him to dismount. On noticing the ritual, the Boer said that he, too, was a Mason and offered to test whether he knew the ritual. They sat down together and rehearsed the ceremony; and; if ever there was a perfect example of fraternal amity between Boer and Briton, this must certainly have been it (***).

Such stories must, by their very nature be few and far between. Bro John H. Parker, Deputy District Grand Secretary of the Transvaal (SC) reported that "it was a singular thing with regard to Scottish Freemasonry that they had brethren of the same Lodge doing their duty, as they thought, on different sides. Some of them were born in the country and were fighting against men from England belonging to the same Lodge. . . They had met as opponents, and when the battle was over, they had come down and performed the last sad rites to brother Masons whom they had known, and had aided wounded Freemasons." "This would show", he added, "that Masons had tried to act as Masons in the Transvaal, and to work together whether they were at war or not, and that this good feeling would assist very materially when the time came that peace was proclaimed in restoring that harmony in that unhappy country which was so much needed" (Masonic Illustrated Sept 1901: 259).

It was, however, among the sick, the wounded and the prisoners of war that Masonic charity and benevolence could best be practised. Many temples were used as hospitals and we must remember that just as many men died in the war from enteric fever and other diseases - in fact even more than were actually killed in action.

Perhaps we should turn again to WBro Haarburger to see how he, and other Masons, were able to give some relief to the suffering from both sides. In a letter to the editor of AQC, he wrote: "The wounded British prisoners were well cared for at the Volkshospitaal here. The Orange Free State Government has ever been most kind to me in my capacity as WM of the Lodge, and even permitted me, after the Stormberg engagement, to accompany the Chief Medical Officer to Bethulie per ambulance train, where we picked up 44 wounded British soldiers. The Matron of the Volkshospitaal, Miss Young, acted like a true guardian-angel to those who were entrusted to her keeping, and whenever she was in want of comforts or luxuries for the unfortunate prisoners, she never failed to promptly request my assistance. At the present time our Masonic labours are chiefly devoted to convalescents from enteric fever, which is still waging in these parts . . . (AQC: vol. 14 :190).

Bro. Haarburger, like many who had already done so much, felt that even more could have been done. In a subsequent letter he wrote: "There is one phase in the treatment of the fever-stricken in particular, which has not been sufficiently considered. I here refer to the sentimental portion of the attention bestowed upon the sick men, which part could not possibly be undertaken by the medical and nursing staffs with any measure of success, owing to the exceptionally heavy work entrusted to them. But my experience teaches me that a great many cases might have been ameliorated and a number of patients might have been saved if sympathetic friends had found their way to the bedside of the suffering and

the dying. A pressure of the hand, an enquiry whether anything to soften the pang of pain could be done or whether one might write a letter of hope or sympathy to an anxious mother or a sorrowing wife - all these comforts tend to relieve the terrible agony to which the unfortunates are exposed. Some men who were being cared for in local hospitals have rightly taken advantage of their claim to the Craft and have frequently expressed the wish to see me. Many have succumbed, and many have recovered - yet, everyday it is a fresh source of happiness to me to be able to somewhat lighten the burdens of the sufferers...Freemasonry in this sub-continent has revealed itself in many a new light to various brethren. A well-known Past Master who was recently laid to rest, assured one of us that, although he had imagined himself an earnest student of the Craft for more than twenty years, he only now had been permitted to see the light. 'Never,' said the dying brother, 'have I realised the blessing of Masonry until at the present time, so far away from wife and children'. Another brother, a Past Master in England, wrote to us informing us that a son of his had died here of enteric fever. The sorrowing father wished to ascertain the circumstances of his death and the locality of the grave. Both having been duly obtained, the grave has been marked and photographed for his bereaved parents. At the same time, the Brother has been made fully acquainted with the particulars. (op. cit.: 190-191).

WBro.Haarburger seems to have helped others in so many ways. "Many soldiers who are Masons have left me their home-addresses," he reports "with touching messages for their families should they be killed in their duty towards their country, and some have entrusted me with the safe-keeping of articles they particularly prize."

"At another time," he writes, ". . . it is worthy of stating that recently there have .been cases where maligned brethren were rehabilitated through the unostentatious efforts of true Masons . . . Men in high offices who are Masons have been interviewed and enlightened on matters which have not been properly represented to them. It has been our good fortune to be instrumental in seeing men reinstated in positions from which they had been dismissed without a fair trial being given them. There were three cases that were brought to my immediate notice. Two men are brothers, and one man is the son of a widow whose husband had the reputation of having been an exemplary Mason. All three bear sterling characters." (op. cit.: 190).

Surely, WBro Haarburger must rank as one of the great South African Freemasons during the war. On his retirement from the chair, after three eventful years, Rising Star lodge presented him with an address. "The period during which you have directed the destinies of the Rising Star Lodge, and we may even go so far as to say Masonry in this important division of the Eastern District of South Africa, has been a most eventful one," it stated, "The first year of your office everyone felt himself over-shadowed by the dark clouds which hung over the land in consequence of the dread of a rupture between the Republics of South Africa and the Paramount Power in this part of the world, which, unfortunately, a few short months after your election to the chair of King Solomon for the second time, culminated in a most bloody and desolating war which, unhappily, is not yet at an end. During the whole of this anxious period, Worshipful Master, you were permitted by the

GAOTU to carry on the work of the Lodge as if peace reigned supreme in this country. You not only acted the part of good Samaritan by tending and ministering to the sick and wounded men who fought under the British and Republican flags, but you did your utmost to make the visiting brethren, who had by the exigencies of war been thrown into our midst, feel that they would not only receive a hearty welcome within the four walls of our Lodge, but that they could realise that they had found a home there, while your kindness and ever-thoughtfulness have enabled. you never to forget those great and solemn obligations which are imposed upon every Brother when he first sees the light of Masonry, and which every true and faithful Mason must always realise as a sacred duty: that of succouring poor and distressed Masons who may be cast upon his Charity . . .” (Masonic Illustrated Sept 1901: 251). The Grand Lodge of England also honoured Bro Haarburger by appointing him PAGDC. (Wienand: 51).

Although he was not a member of Rising Star Lodge, Bro John Mulligan, Chief Gaoler of Bloemfontein, was given an illuminated address at a Lodge meeting on 7th June, 1900, as a token of appreciation for his generous kindness towards imprisoned Freemasons of both the Republican and British Forces. (op. cit.: 41).

As the front-line receded northwards and the Boers resorted to guerilla tactics, the war assumed a different aspect. General De Wet became a hero among the Boers, always keeping just one step ahead of the British, yet still worrying them like a terrier whenever the opportunity presented itself. One brother wrote to AQC: “There is a humorous feature of Masonry in times of war. Tommy is getting more convinced every day that De Wet is a Freemason. The general opinion of Mr Atkins is that he will never be caught, as both Lords Roberts and Kitchener are Freemasons, and for this reason have decided to let him alone.” “As a matter of fact,” he continues, “Freemasonry does not flourish among the Boers as a class. The Dutch Reformed Church is opposed to the Craft, and there are only very few Dutch farmers who belong to our Society, and, of course, De Wet is not one of them.” (AQC: vol. 14: 96).

Slowly, the light of Freemasonry started to grow as battle-lines continued northward. Military rule was still the order of the day and special passes had to be obtained for lodge meetings. Transvaal lodge, in Pretoria, reported that the District Grand Lodge’s circular, placing Transvaal lodges in recess was cancelled, in the case of their Lodge, by a letter dated 11th March, 1901, from the Deputy District Grand Master. Each Brother who attended Lodge had to be provided with a permit from the Military, available until midnight, to enable him to proceed from the Temple to his home (Transvaal Lodge: 9).

One Scottish lodge in Johannesburg - the youngest lodge in the Transvaal - called Zion Lodge, had kept its light burning throughout the war. “In Johannesburg,” reported Bro John H. Parker to the Grand Lodge of Scotland, “there is a population of 20,000, many of them being refugees, and this little Lodge has done excellent work in the way of charity.” He added that he was certain that Scottish Masonry would be proud of what their youngest daughter had done in responding to the calls made upon her (Masonic Illustrated Sept1901: 259).

Abercorn Lodge, no. 159 (IC), another Johannesburg lodge, “eventually emerged, sadly reduced in strength, to resume labour on 20th December, 1901 when it was resolved to observe a six months period of mourning in memory of its brethren who had laid down their lives in the conflict.” (Abercorn Lodge: 8).

By January, 1902, The Masonic Illustrated was reporting: “We are pleased to learn that, notwithstanding the disturbing elements of the War, the Craft is steadily forging ahead in the Masonic district of Natal. The lodges - whose working was perforce suspended owing to the Boer occupation during the earlier stages of the War, of the country in which they were situated - are now again in full swing, and it is satisfactory to hear that they manifest signs of healthy vitality and progress. Recently charters have been granted for two new lodges in the district, viz. the Basutoland Lodge, no.2835, and the Stamford Hill Lodge no. 2864, owing to the enemy being still in evidence in the northern part of the country, the Basutoland Lodge, although the charter was granted some time ago has not been able to commence operations.” (Masonic Illustrated Jan. 1901:76).

Neither had Lodge Eendracht Maakt Macht Lodge, no.88 (GEN). When their warrant finally arrived, there was an inscription on the back stating that, due to the war between Great Britain and the former Republics of the Transvaal and Orange Free State, the warrant could not be delivered before, or the Lodge consecrated. This was finally done in December, 1904. (Nelemans).

Many Lodges returned to find their furniture and regalia lost or destroyed. The Ermelo Lodge was razed to the ground and it was reported that every member of the Lodge had been killed in one action (AQC: vol. 14: 189). Although this is unlikely, it is certain that a very large proportion of Lodge members were killed on commando and the Lodge had to be erased.

The Golden Thistle Lodge no. 744 (SC) now has two charters. “The provisional charter, which is placed in front of the Senior Warden’s Pedestal on the night of Installation was lost during the Boer war. It was found by a Mason on the battlefield at Elandslaagte and returned to the Master, Bro Hammond and his wardens when they were summoned in 1908 to a Pretoria Lodge (believed to be either Transvaal Lodge or United Services Lodge)” (Golden Thistle).

In February 1902, The Masonic Illustrated was able to report: “The departure for South Africa of RWBro George Richards, District Grand Master for the Transvaal, on the 1st February, cannot but be regarded as a happy omen in connection with the resuscitation of Freemasonry in the affected districts in that country. . . We learn that he will be the bearer of warrants for two new Lodges in the Transvaal.” (Masonic Illustrated Feb 1902: 93).

Boer prisoners of war were interned on St. Helena, Bermuda, Ceylon and elsewhere. They seem to have been treated well, though many refused to return to a South Africa ruled by the British after the war. There is an interesting story concerning the prisoners on St. Helena. From photographs taken around Napoleon's grave and elsewhere on the island,

there appear to have been about 30 Freemasons among them. During 1901, they were sent a copy of The Masonic Illustrated of March, 1901. This contained the following article:

> An interesting relic of the South African campaign . . . has just come into the possession of the WM of a Mark Master Mason's lodge whose meetings are held in Liverpool. It is a beautifully designed and very heavy sterling silver snuff-box, whose hallmark shows it to have been manufactured in England when William IV was King. In the four corners of the lid, whose elaborate chasing are in parts worn smooth by long use, are engraved emblems of the sun, the crescent moon encircled by stars, the square and compasses and the level. Then there is an inscription in the quaint right-angled characters of the Mark Masons' alphabet, and which, when deciphered, reads "Presented to J. Calf as a token of affection by his wife." An inscription on the bottom reads "J.A. Elton to J.J. Raaff. Friendship, 1-1-95." Raaff was a Boer who, it is believed, fell at Paardeberg, where the box was picked up by a British soldier." (Masonic Illustrated Mar 1901: 136)

In the July 1901 issue of The Masonic Illustrated, two photographs were printed showing some of the Freemasons on St. Helena, and with the following very interesting article:

> We have received an interesting communication from a Freemason, who, in common with many members of the Order, mostly hailing from lodges under the Grand Lodge of the Netherlands, is a prisoner of war at St. Helena. He expresses his thanks for a copy of The Masonic Illustrated, which had been forwarded to him, and which he is good enough to say is the most interesting periodical that has reached him in his exile. The contents, he says, are read with the greatest avidity, both by himself and many other Craftsmen who are unhappily in a like position, especially the items having reference to South Africa, which are, of course, subjects of special comment. We quote the following from his letter: "You notice a relic picked up on the battlefield at Paardeberg, viz. a beautifully-designed and very heavy sterling silver snuff-box. The Mr J.J. Raaff referred to is at present a refugee at Port Elizabeth, and two of his sons are prisoners here. They gave me a history of the box, and as Mr Raaff is a PM of the Harrismith Lodge, Orange Free State, and a prominent member of my mother Lodge, the Star of the Rand (GEN), Johannesburg.
>
> He may feel disposed to ask you to put him in communication with the present holder of it. Existence here is exceedingly dull, and a few of us are indebted to the local lodges for being enabled to spend a few pleasant evenings in town at the lodge meetings. There are two lodges in St. Helena, viz., the St. Helena Lodge, no. 488 and the Old Rock Lodge, no.912 (both working under the EC) of which Bro G.·Finch and

> WBro W. Harrison are the WMs for the present year, and whatever our political differences are, we have no reason to complain of our fellow Craftsmen in St. Helena, who have in a most generous way extended to many of us the right hand of fellowship and welcome. A few of us have been allowed parole, through the courtesy of Bro Lieut-Col A.L. Paget, our esteemed Camp-commandant, to accept invitations to attend the lodge meetings, and there our welcome has been all that could be desired. We meet on a common base - English officers, rank and file soldiers, St. Helena merchants, and prisoners of war fraternising in such a fashion as to make it difficult to realise that we have been, and are still, to some extent, so far apart in our secular relationship the world beyond the lodge room: and when release does come, our recollections of Masonic ties in St. Helena will be carried from this island, and will have a better influence in healing the sore places than all the sophistry of statesmen and legislators.'"(Masonic Illustrated July 1901)

On that note, this would perhaps be the best place to conclude, but it is not yet the end of the story. In the April 1902 edition of The Masonic Illustrated, a further letter is printed from Deadwood Camp, St. Helena:

> A paragraph in my communication which appears in your July issue has been causing some feeling of annoyance to the family and friends of Mr J.J. Raaff. The writer inadvertently, and without the slightest intention of suggesting anything unworthy in the actions of Mr Raaff, said that he was a 'refugee' at Port Elizabeth. The facts are that Mr Raaff was in Port Elizabeth on parole, sent there after the occupation of Johannesburg by Lord Roberts, and has since been transported to Bermuda as a prisoner of war. The writer will feel obliged by your publishing this correction, as the article has been, and still is, a matter of interest to the Fraternity here as also to others, such as Mr. Raaff's sons. The term has evidently, then, not acquired the same significance as it now possesses." (Masonic Illustrated Apr 1902:132).

When I started to research this paper about a year ago, I began to feel quite frustrated because time after time reports led back to the same few stories and sources. Yet I knew there had to be many interesting stories somewhere, so persisted. And, gradually, they come until I had far more than can be packed into a lecture such as this. Strangely enough, there is, so far as I am aware, no definitive book on the subject of Freemasonry during the Anglo-Boer War. This is a pity and I hope to find time to remedy this. There is already much more to tell - the Military Lodges, mostly Irish Constitution, one of which held a meeting just before the battle of Paardeberg, individual stories of both civilians and soldiers on both sides and, undoubtedly, many more stories of gallantry and Masonic kindness from both Boer and Briton. So, if any Brother has anything that is well authenticated to add to the collection, I will be only too happy to receive it.

But, for tonight, permit me to close with an article on Masonic chivalry from AQC volume 16 for the year 1903:

> Many examples of fraternal chivalry have been noted as taking place between combatants in warfare, from the earliest ages down to the present day, and notably so during the recent campaign in South Africa.
>
> These exemplifications of the immortal principles of Brotherly Love, Relief and Truth should ever be emblazoned on the scroll of fame as redounding to the merit and sterling worth of the men who performed them.
>
> To practise these great principles upon which our Order is founded, amid the excitement and madness of the battle's din, banishing at once all feeling of enmity, and, without regard to nationality or creed, seeing only the Brother in distress invoking the tie of Brotherhood as a last chance in his extremity, is Masonry indeed. (AQC: vol. 16: 171)

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23. *** This story comes from an English periodical, for which the reference has been mislaid. I believe it is the magazine *The Masonic illustrated.* It is such a good story that it had to be included.

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Boer War stories concerning Freemasonry are still most welcome, notwithstanding the author's passing, and should be addressed to Lodge Secretary, Lyceum Lodge of Research P.O. Box 91728 Auckland Park, South Africa 2006.

Please quote the original source, if at all possible.

Masonic fire and firing glasses

A paper prepared and presented by Bro G.A. Alexander on 21st April, 1976

Figure 7: Old firing glasses in Freemasons' Hall, London

Among the many rituals observed by the practising Freemason there are probably none accorded more enthusiasm than that of firing. It may also be remarked that whereas most rituals are simply observed without question (possibly for the sober reason that "Theirs is not to reason why. . .") the frenetic activity shown during firing invariably inspires spirited (if not spirituous) speculation as to what it is all about.

A number of questions are frequently asked. Why is it called firing in the first place? What is the symbolism behind the practice? Is there a military or naval origin that underlies the ritual? And, if so, what has that to do with Freemasonry? Why do we do it anyway?

This paper is designed to answer some of these questions but before doing so, I must reflect my indebtedness to a monograph prepared by WBro Harry Carr appearing in Volume 79 of AQC and a lecture presented by WBro George Hookham. I have also had recourse to standard works of Masonic reference.

Let me commence by stating that the Masonic Fire we are discussing has nothing whatever to do with that "Fire" which Macey in his General History of Freemasonry defines as "the uniform token of the appearance of the Deity". It means "to fire" in the sense of discharging a firearm. What is perhaps not so clear is why, during the late 17th and early 18th Centuries, the discharge of firearms should ever have become associated with drinking someone's health.

This is not to say that this was an invariable practice, but there are clear indications that given the proper occasion the drinking of a toast was followed by a volley or salvo. The earliest recorded reference to the practice was an occasion in the 1680's when a celebration of the Preston Guild Merchant took place in the presence of the Mayor attended by his guard of soldiers. It is noted "that a barrel of hogshead of nappy ale was broached, a glass was offered to the Mayor, followed by his proposing various healths to the King, the Queen, the nobility and gentry." Upon each health being so proposed it was "attended by a volley of shott from the muskatiers attending … the country people there present drinking the remainder".

Although this took place on land there is record of a similar practice on board ship. In 1694 the naval ship "Hannibal" while at the Cape Coast Castle on the west coast of Africa entertained the officers of the Castle and other notabilities The Captain writes: "Having each of us six of our quarterdeck guns brought ashore with powder etc., and our gunners to ply them; which they did … and made them roar merrily, firing all at every health".

It is fair to assume that the practice of discharging firearms on such occasions was reasonably widespread and if a reason is to be found it may have been to lend particular emphasis to the health being toasted. Nevertheless, it could hardly have been the practice where the military or navy were not present, which poses the next question of why from early times Freemasons' lodges came to adopt "firing" as part of their toasting ritual.

The suggestion has been made that at about the time that Masons' lodges were ceasing to be operative and becoming speculative, it was but an extension of the prevailing custom of drinking the health of notabilities that such toasting should be introduced into Masonic Lodges on their convivial occasions. As early as 1719 it is noted by Anderson in the second edition of the Book

of Constitutions that Dr.·Desaguliers, then Grand Master, revised the old regular and peculiar toasts or healths of the Freemasons. This is, conceivably, the first reference to formal toasting in early Masonic Lodges.

We must next look to 174l when the Dublin Newsletter of the 6th June reported an open-air meeting of the Master and Brethren of the Vernon Lodge no. 123 which the Mayor and officers of the army attended. Toasts were drunk to the King, the Royal Family, Admiral Vernon and others and "at each toast there was a volley from the army". That some such practice was becoming part of the Masonic ritual is again evidenced by a record of the Lodge of Edinburgh, Queen's Chapel no. l a year before in 1740. The news of a victory at Portobello was brought by a brother who then had "his health drunk with three claps and three hussas [i.e. huzzahs]".

In order, however, to learn more of what went on in the body of the Lodge itself, we must perforce turn to those exposures which were published at the time. In one of 1737 it was stated that the Grand Master enjoined Brethren to lift their hands to their firelocks when they drink. In 1772 a French exposure entitled "Solomon in all his Glory" explained firing in greater detail. The glass or tumbler is described as a cannon, a bottle as a barrel, wine as red powder and water as white powder.

The author says: "Every Brother has a barrel of powder before him and charges his own cannon". After drinking a health, the cannon is brought at one stroke smartly down onto the table. These exposures do not, however, explain the reason for the ritual beyond revealing a clearly military connotation. It occurs to me that a possible explanation why the military symbolism of firing found particular favour in Masonic Lodges is because so many regiments of the time had Lodges while others carried travelling warrants to form lodges on being posted abroad. There is no reason to gainsay that lodges played an important part in regimental life and I have seen at least one extant example of how profound this was on a recent visit to Antigua.

The foundation stone of the principal fort, that of St. John's, bears the inscription that it was consecrated in 1739 by the WMs and Wardens of the three Lodges on the island - clearly military lodges. To this day West Indian lodges call their form of firing "a battery".

Whether or not this assumption is well founded we can at least accept that by the middle of the 18th Century the military influence still persisted, albeit in modified form. The discharge of the firearm was replaced by the more socially acceptable and less hazardous device of obtaining much the same – effect by bringing the drinking glass onto the table with a resounding crash. That even this innocuous past- time still carried its risks is shown by a minute of 1767 from the Old Lodge at Wakefield that one brother was fined a shilling "for a glass burst in a fire".

Having arrived at a conclusion as to why firing is practised, the more vexed question remains as to why it takes the particular form it does. Here, the authorities are far from clear, particularly as to why the firing is normally rendered in threes.

According to Fort in his History and Antiquities of Freemasonry, the medieval craftsman on initiation would be asked to drink from a Willkommen or welcome cup where ancient usage prescribed three cadences or motions. The initiate was required to cover his hand by cloth or handkerchief, to raise the lid of the vessel and to drink three regular draughts after which he replaced the vessel on the banqueting table with similar movements. There are some authorities who would explain these three distinct movements as a reference to the Trinity, but this seems purely speculative.

Another theory of doubtful value is that the three movements derive from the "Hammer of Thor" sign used in Scandinavian countries to placate the great God. Yet another would have it that it descends from operative Masonry where the Mason performs three movements in lifting cement onto his trowel and then laying it first to his left and smoothing it across to the right. The list of suggestions is seemingly endless. Numerologists point out that three P.L.R.'s followed by an intermediate triad and three times three add up to a set of seven triads - and if their conclusion is not immediately apparent you will gather that they have arrived at 21 and then it is only one step further for them to say: "Well, there you are. The same number of guns fired off for a royal salute."

Perhaps a more attractive idea is that appearing in the famous English exposure of the mid-18th Century entitled *Three Distinct Knocks*: "The reason of their drinking Three Times Three is, because there were antiently but Three Words, Three Signs and Three Gripes."

Whatever the origin of the threefold custom may be, it undoubtedly became the practice in Masonic Lodges from early times. In 1737 a French Exposure *Reception d'un Frey-maçon* gives the fire routine in the following form:

Toast:	Carry glass in three movements to the mouth.
Drinks:	Carry glass to L.R. and forwards. Set glass on table in three movements. Three handclaps and three cries of "Vivat"A variation appears in yet another exposure of 1747 entitled *Downfall of the Modern Builders of the Temple of Jerusalem*. Here, having drunk, the Brethren hold the glass out in front of them, carry the cannon to the left shoulder, then to the right and resume the present arms. They repeat this three times and strike the cannon on the table with three unequal beats, the last being a great blow. In all cases, the cannon is lowered vertically. They then clap their hands three times five claps, the first four extremely fast and the fifth a little slower, after which they shout "Vivat" three times raising their right hands and snapping their fingers like the sound of castanets.

In 1751 the exposure *Solomon in all his Glory* already mentioned describes the routine thus: "The hand holding the glass travels to a point corresponding to the middle of the stomach and then to the shoulders. The Worshipful Master counts 3, the glasses are lowered with a crash and the Brethren clap their hands nine times by three and three, impressing the middle finger against

the thumb huzzaed three times pretty vociferously."If any credence is to be lent to these exposures, it would seem that even then there was as much variation - in firing as found in modern times.

Before we leave these early examples of firing you may recall what I said a moment ago about Three Times Three allegedly deriving from the three words, signs and grips. Consider this in the light of another famous exposure of 1762 entitled *J & B*. This extract appears when describing the fire of the time. On the Master proposing the health with three times three claps they throw the glasses with the. right hand at full length, bringing them across their Throats three times, and making three Motions to put them down on the Table." The significance of what is described will not escape you. Exposure by a renegade it may well be, but compare this narrative with what Everden in *Freemasonry and its Etiquette* claims to be the "absolutely correct method" of firing:

PLR PLR PLR 1 2 3 (Sn. of E.A.)
1 2 3 (Sn. of E.A.)
1 2 3 (Sn. of E.A.)
1 2 3

Enough has been said, I believe, to illustrate that no conclusive answer can be given as to why modern-day Masonry performs its variations on a theme of three with such assiduity. Conceivably this very lack of certainty which encourages originality and in turn a multiplicity of practices which range from the bizarre to the banal. W.B. Carr notes an Australian variation which involves clapping the hands on different parts of the body requiring, as he says "a degree of agility by no means conducive to good digestion."

The Pilgrim Lodge of London no. 238 (of which W.B. Hookham is a member) ..works the Schroeder ritual in German. Its fire goes thus:

The Master calls :

Scharfes Pilger Feuer, meine Bruder.

Then says:

Ab, Links, Rechts,
Ab, Links, Rechts
Ab, Links, Rechts

} The Brethren holding their glasses by the stem, make the three E.A. movements.

The Master continues:

Eins, Zwei, (and the the Brethren crash their glasses down on the table with) Drei.

The fire is completed with three time three knocks with the base of the glasses.

Perhaps no account of unusual firing practices would be complete without mention of the extraordinary Secretary's Toast as still performed in England by The Lodge of Harmony no. 255. The Brethren sit around the festive board in immediate whispering contact with each other. The Secretary commences by whispering tohis left-hand neighbour thewords: "The

Secretary's Toast." and each Brother in turn whispers the same words to his left-hand neighbour, until in due course the Secretary is reached. He then starts the whisper similarly: "What is it?" and that question is passed round the table. In exactly the same whispered way the following phrases are circulated:

"There's no harm in it!"
"The Mother of Masons."
"Who is she?"
"No. (the no. of the Lodge).

Then in an audible voice, this message is sent around:

"Glass lip high."

Then the order is similarly circulated:

"Drink."

(And, as each Brother passes on the command, he drinks.)

Then the Secretary, in a loud tone, says: "Drink all, and all drink." (And simultaneously all the Brethren drink, and (theoretically) drink all - i.e., to the last drop.)

The "fire" is correspondingly unique. The Secretary commences with a single knock, and that single knock is passed round the table one after the other until it has made three complete circuits. Then, led by the Secretary, all the Brethren "fire" three times rapidly, and raising the firing glass high in the air, finish with one tremendous clap.

It will of course have been obvious by now that firing has usually been conducted with the aid of firing glasses, and it is perhaps to be regretted that so many modern Lodges simply make do with their hands. If this is due to inevitable wear and tear, I nevertheless think that the modest economy is a small price to pay for the immense satisfaction of giving the table a resounding thump. And after all, is it not part of the great tradition? Not surprisingly few of the old firing glasses have survived.

Masonic museums still house specimens and visitors will note how enriched with device and ornamentation so many are. Whether rich or plain they all share the common feature of a substantial base. Some have even been double-ended which tends to support the view that firing glasses are not for drinking. It is interesting to read that these peculiar glasses were known as "Masons" as long ago as 1792 when they were described as such in the Cork New Evening Post.

Today one often sees advertisements, particularly in America, from Mason Jars usually made of thick glass and used for pickling and the like. Is this possibly a derivation from the old solid glass of the Freemason?

Although toasts are more properly the subject of a separate paper, I should in conclusion remind you that when there is a cal1 to "charge" your glasses this is yet another indication of how closely formal drinking is linked to the firearm. Mackey in Encyclopaedia of Freemasonry provides a quaint illustration of the practice. A doggerel sung in early Lodges went thus:

Are you charged in the West
Are you charged in the South
We are charged in the West
We are charged in the South
Each Warden prompt replies