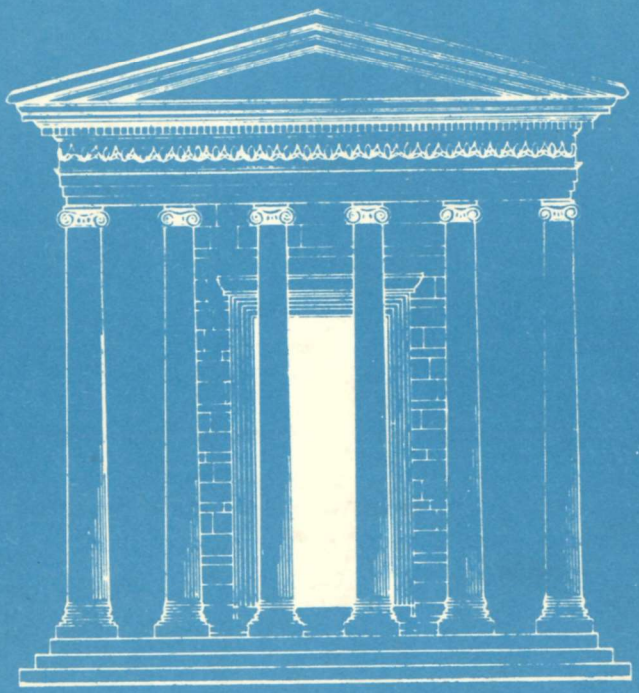


LYCEUM LODGE OF RESEARCH

Nº 8682 EC

VOLUME 2

Transactions of the Lodge during 1981

Published 1982

Johannesburg, South Africa

Transactions of the Lyceum Lodge of Research

Volume 2

Transcriptions of papers presented during 1981

1: WBro Tom Cloete
Master of Lyceum Lodge of Research 1982

Foreword

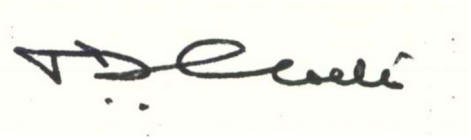
The Lyceum Lodge of Research, under the always cheerful and popular leadership of WBro Rodney Grosskopf, enjoyed another successful year during 1981. We were honoured to have two overseas lecturers, RWBro Sir James Stubbs, PSGW during the South African part of his world tour, and WBro the Revd. Canon Richard Tydeman. Their lectures are bound into this volume of transactions.

Mention should also be made of two other meetings which, because of their nature, cannot be reproduced in this volume: during the course of the year, the Lodge enjoyed an evening of Masonic Music produced by WBro's Frank Stock, Rodney Grosskopff and Michael Sarosi; and WBro Rodney Grosskopff produced his "Hiram File" which has subsequently proved popular and consists of a series of letters between King Solomon, Hiram King of Tyre, Hiram Abiff and other persons responsible for the building of King Solomon's Temple.

We now have amongst the members of the Lodge at least one Brother from each of the five Constitutions active in South Africa (which has the effect of broadening the base of knowledge on which the Lodge can draw during the discussions which follow the lectures presented, rather than improving the standard of the small section of the Ritual necessary for conducting the proceedings of the Lodge). Our Correspondence Circle continues to grow steadily and we look forward to welcoming especially those Brethren who are members at our regular meetings on the third Wednesday in February, April, June, August and October, and at our installation in November.

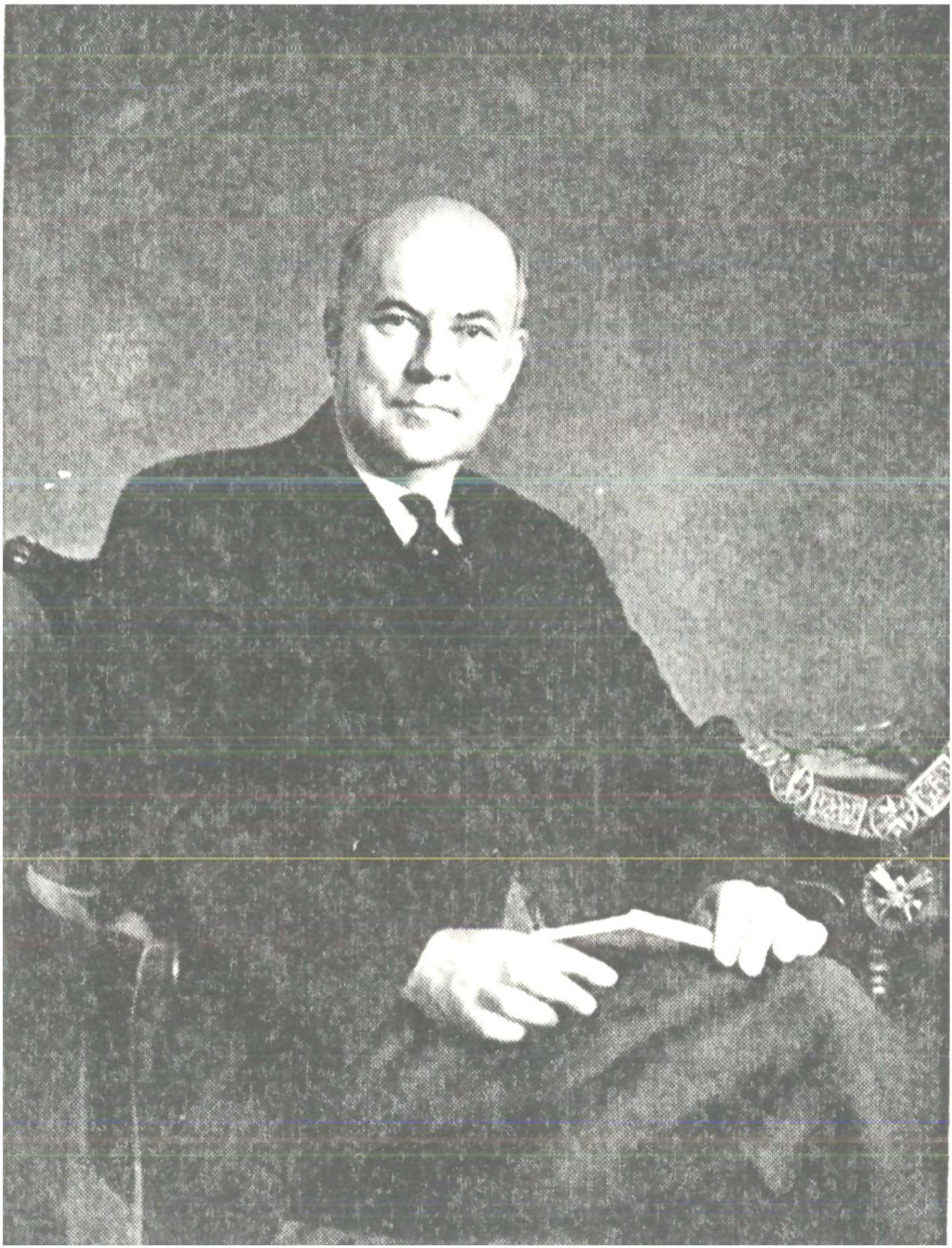
The Brethren of Lyceum Lodge of research have, during the course of the year, been requested to present lectures at other Lodges and we all look forward to performing this service whenever requested to do so.

We trust that this volume will prove interesting and we hope that those readers who are not already members of the Correspondence Circle will join us and assist us to make that daily advancement in a Masonic knowledge.



Worshipful Master
Lyceum Lodge of Research

Contents



2: RWBro Sir James W. Stubbs KCVO, Past Grand Secretary, from a photo taken at the time he was Master of Quatuor Coronati Lodge, 1968/9

[Correction: since going to print we understand that the above which appeared in Vol. 82, is not a photograph, but a copy of a portrait.]

The formation and operation of Grand Lodges

Lecture by RWBro Sir James Stubbs KCVO, PSGW, Past Grand Secretary, given in the Lodge on 28 January 1981

Before I start this talk which is dedicated to the formation and operation of Grand Lodges, I think it only right that I should explain that a Grand Secretary is not expected to be an authority, still less the last authority on ritual; he is always of course expected to know every member of the Craft by sight and Christian name, and to be able at a moment's notice to produce up to date information about every subject of any vague Masonic content!

But seriously, working in the same office for well over 30 years does mean that a good deal of information is absorbed and can sometimes, by good luck, be produced at the right moment. I can sometimes tell for example is wrong but would be hard put to it to do it properly or better myself. I have my own views of ritual which do not, I fear, conform in any marked degree with those of the generally accepted ritual practices; and in matters of general information I can quite often put my finger on evidence in old files in the office which would otherwise more or less be lost to posterity.

Therefore, this talk is largely the fruit of those 33 years, and I hope that what I am going to say will be taken, I won't say as unprejudiced information – because I rejoice to think that I have a great many prejudices still – but as being said without malice. If you wish to use it yourselves you do so entirely at your own risk.

Having said that I am afraid that there is still going to be a great deal of "I" about what you will be hearing in the next 40 minutes. In that connection I am reminded that my own great headmaster at school whose initials were F.F. (Frank Fletcher) wrote an autobiography which he called "After many days" and the headmaster's wife of a neighbouring school cattily described it as "I.I. by F.F.". An awful lot of this will be "I.I. by J.W.S.".

As you probably all know, my wife and I have been touring around the world, more particularly the Masonic World, for the last 6 months and in order to give some kind of articulation to the skeleton of information I am going to produce, I shall probably take thins rather in the order in which we found them in our travels. It won't be exclusively that but if I seem to jump from subject to subject it is more likely than not because I am jumping from continent, as in those travels.

Having said all that, I can now start.

Fortunately in Freemasonry that perpetual argument that has perplexed Mediaeval philosophers and modern scientists (Which comes first – the hen or the egg – the Lodge or the Grand Lodge?) hardly applies. There is no doubt at all that the Lodge is the earlier being in existence and I think that it is at all times very important to make sure that Lodges continue to be as far as is possible self-governing institutions on which the Masonic authorities lay their hands as little as possible, except in blessing, and do not interfere with their conduct as long as it is not notoriously reprehensible. There are few cases where Grand Lodges have been formed except by the gathering together of

three or more private lodges, and that is really one of the prime considerations that are taken into account when Grand Lodges come into being and seek to be recognised.

This little book[1] which should be in the possession of all of you contains the "Aims and relationships of the Craft" and more important for our present discussion "The basic principles for Grand Lodge recognition". These principles were accepted by Grand Lodge in September 1929 (and I should perhaps interpose here that when I say 'Grand Lodge' I mean the United Grand Lodge of England unless for any reason I state definitely that I am referring to some other body). They were not in fact our English Grand Lodge's own invention, as something like them had been current in the more venerable and respectable United States Grand lodges for getting on for a generation before that time but the first basic principle is: "Regularity of origin; each Grand lodge shall have been established lawfully by a duly recognised Grand Lodge or by three or more regularly constituted Lodges", and the second of those alternatives is by far the more common.

We ourselves were formed as you doubtless know by four lodges getting together in 1717, three of which are still in existence and have the privilege and undoubted right of working without a warrant because they were anterior to the Grand Lodge and the succession of Grand Masters under whose authority warrants are issued. England was followed in 1725 by Ireland and about 10 years later by Scotland but there is no doubt that in both cases and in particular the Scottish case, there were lodges in existence for generations prior to the formation of Grand Lodge.

In the English case we know virtually nothing about the state of Masonry before the formation of Grand Lodge. Indeed we don't know much about it for some years afterwards; but before 1717 there were undoubtedly a number of lodges working independently in various places, and it is very difficult to say exactly which lodges of an independent nature climbed into the bandwagon of Grand Lodge in the early 1720's. I won't at this point attempt to go into the matter of expansion of Freemasonry into Europe: that may come later on if time permits.

So I am going to take you forward now into the 1780's and 1790's after the American War of Independence.

Before that time there was an added complication in that there came a schism into English Masonry better known, though inaccurately, as that between the Moderns and the Ancients. This is not the occasion to compare their aims or their merits but it will be sufficient to say that in the spread of Masonry overseas, the Ancients were far the more active. This had the rather curious result that by the time the American War of Independence had been fought out, there were sometimes in a single one of the 13 revolting colonies (please don't misunderstand my use of the word revolting!) two English Provinces and quite possibly a Scottish and an Irish as well.

Be that as it may, it was pretty obvious that having just given a sound beating to the mother country, it was unlikely that the Masons, many of whom were influential members of the State Governments, would be willing to continue to act under British Masonic auspices. Hence, between 1783, say, and 1798 every American colony had managed to establish its own Grand Lodge and set up a pattern which has been followed ever since. The pattern evolved around WBro George Washington who was a very keen and studious Mason himself and of course well known already as

[1] Information for the guidance of Members of the Craft

the Father of his country. Apparently an offer was made to him, round about the time that he became President, of the Grand Mastership of the totality of existing lodges, which he declined. And from that moment onwards in each of the States there was established its own Grand Lodge, and as States developed across the country so, very soon after the grant of Statehood by the government one finds that a Grand lodge has been formed.

Generally speaking the pioneering spirit brought people into a new territory, say South Dakota or Oklahoma or whatever, from various parts of the already established United States. They formed their own lodges stemming from their home jurisdictions and sooner or later – but generally sooner – there was a gathering together of these individual lodges hailing from different parts of the States, which proceeded to form themselves into a Grand Lodge.

We can leave that for the moment at that stage.

Canada was forming itself rather later and after the Durham report – Lord Durham in addition to being the founder of Canada as such was also Deputy Grand Master of England, and, for a short time, what can now be called Pro Grand Master. He was also reputed to have said that he thought that a man in those days could jog along quietly on £60 000 a year. So he was known by his friends as "Jog along Jack", but by his enemies as "Socialist Jack". Canada took its pattern very closely from the USA. It was the first Grand Lodge to break away from England in peaceful circumstances. By that I mean not as a result of peace, as circumstances actually were far from peaceful, but the Grand Lodge of Canada was formed in what is now called Ontario and the Grand Lodge of Ontario's full title, not altogether approved by the rest of Canada, is the "Grand Lodge of Canada in the Province of Ontario".

Quebec, despite its largely French and Roman Catholic population followed fairly soon and the maritime provinces in their small way followed Quebec. After that as the rush towards the west went on, the other Provinces came into existence in very much the same way as those in the States and we now have a situation where apart from Newfoundland which has always been an exception to every Canadian rule there is a Grand lodge in each of those Canadian provinces. (Newfoundland still supports an English and a Scottish District Grand Lodge.)

Australia did exactly the same. Even Tasmania, a small and comparatively lightly populated area has its own Grand Lodge and indeed quite a flourishing one.

Now, in all these cases Grand Lodge formed itself but there was never really any idea of having a provincial organisation. I use the words "Provincial" and "District" as alternatives; so far as this paper is concerned Province and district mean exactly the same thing unless I am comparing one with another. There were no Provinces and lodges were answerable directly to their Grand Lodges. In many cases they have hardly even a Board of General Purposes. The result is, among others, that the general run of Canadian and American Grand Lodges have an annual meeting which takes about three days. In California, where they do things in a big way always,, it takes a whole week but that is because everything that happens in the lodges, however insignificant, liable to be discussed on the floor of Grand Lodge; moreover, in the absence of anything responsible in the way of a Board of General Purposes it has to be discussed absolutely from the start, there being no way in which the question at issue can be pre-digested and presented to Grand Lodge. In a few cases there are standing committees which deal with matters such as Masonic crime and discipline but it seems to

be the general practice not quietly to accept their recommendations but to debate it all out on the floor of Grand Lodges.

So you see that the formation of these Grand Lodges has taken a different course to that of the home jurisdictions, all of which have a middle tier of Masonic management with greater or less powers. Furthermore, the tradition in the Eastern coastline of the States, the old colonies, was very largely the Antient tradition where matters were decided by Grand Lodge rather than on the authority of the Grand Master. Hence we find that warrants are issued by Grand Lodge not by Grand Masters, and the Grand Lodge itself goes through admittedly a rather sketchy type of election of every officer in its roster. The only concession that was made to middle management is that in most Canadian Grand Lodges and in quite a number of those I have come across in the United States that they have an officer called a District Deputy Grand Master. His own little empire consists of perhaps six or seven or it might be as many as twenty Lodges and he generally holds office for a year; so you can imagine that there are a great number of these District Deputy Grand Masters all of whom are fiercely imbued with the pride of office, present or past, and think the world of themselves and expect the world to think they are nearly as important as the Grand Masters themselves. You will probably come across them from time to time but the best thing to do is salute them quickly, which is what they want, and forget about them!

A slightly different emergence of Grand Lodges happened in other parts of the British Commonwealth. Thus in New Zealand it took place at a rather earlier stage of the country's development and in a much smaller population. I think the whole population of New Zealand still fits into Greater Birmingham and certainly would be lost in Greater London. There was no opportunity of forming more than one Grand Lodge. There were already a number of English provinces, certainly two Irish provinces and two Scottish, one for each island, and these were largely absorbed by the new Grand lodge when it came into existence in the time just before Edward VII succeeded his mother, Queen Victoria. But the operation was still less universally popular and some ninety years later there are still many lodges which have remained steadfastly loyal to their three mother Grand Lodges. New Zealand too has something like District Deputies. They have a Provincial Grand Master and a Director of Ceremonies who takes him around but he has not got – with one exception in Christchurch – any kind of office organisation and he is very much answerable for what he does to Grand Lodge and the Grand Secretary's office.

The Grand Secretary is reported to have said that he must himself be past Deputy Grand Master as otherwise he could not control the Provincial Grand Masters.

In India which only formed itself into a Grand Lodge in 1961, England had four Provinces or Districts, Ireland I think had two and there was a kind of overall Scottish body which even by modern acronymic descriptions was pretty complicated. The United Grand Lodge of all Scottish Freemasonry in India and Ceylon was its name and it purported to control Masonry in India and Ceylon and I think Pakistan to a great extent also. Thus it was a rather complicated issue when the Grand Lodge of India was formed. I am probably the last survivor of those who had anything much to do with its formation: Lord Scarborough, our then Grand Master, who had been a colonial governor in India and who knew the country well, and some of the other people he brought into consultation were much divided in mind whether they should have four Grand Lodges in India or

one. The four presumably would have been on the lines of the four English Districts, roughly north, south, east and west.

Well, it took about 18 months to find one potential Grand Master and I think probably at that point it was decided that it would take too long, if ever it was accomplished, to find four. So the authorities came down on the side of a single Grand Lodge. It was established in November 1961 with great enthusiasm and éclat by a magnificent ceremony performed by the Grand Master Mason of Scotland, the Deputy Grand Master of Ireland and the Deputy Grand Master of England, and I say in all humility, written by the Grand Secretary of England: but unfortunately it did not last. Ten days later the Grand Master resigned having had a row with his newly appointed Grand Secretary (one was a Moslem, the other, a Hindu) and since that time there has been rather a succession of Grand Masters, admirable individuals in themselves but each one really representative only of that part of India from which he came.

There has not been a single one who really could answer for the whole country, the whole Indian sub-continent. At this precise moment it seems likely that the fissile tendency will prevail so that there is quite a chance that in spite of the decision reached in 1961 we shall very soon see no less than four Grand Lodges, four Grand Masters, four sets of Grand Officers in the country. Very likely it will be to the ultimate good of Freemasonry in India, after having given the other system twenty years' trial.

So far as South Africa is concerned many of you probably know in rough outline what happened, what caused the formation of the Grand Lodge, but I shall now dive boldly into European Masonic politics, which were at the back of it.

There was a man called Davidson, who was Grand Master of the Netherlands. He was extremely able, a patent agent by profession and he seems to have been anxious, under cover of the "Luxembourg Convention", to establish a super Grand Lodge which would in fact have been a Grand Lodge of Europe, with himself as Grand Master. His method of going about it was tortuous and it came unstuck. He tried, in order to bolster up his cause to bring in under this rather tatty umbrella Grand Lodges in Europe which nobody of the better type of Grand Lodge would have dreamed of recognising.

He was eventually detected in a mild piece of Masonic fraud telling one story to one party and quite a different one to another, by the astuteness of Raymond Brooke, Grand Master of Ireland before the present Lord Donoughmore, and, as a result Davidson resigned with some dignity saying that Grand Masters should not be caught out lying. But before this happened the Netherlandic Lodges in this country, which formed about half of the Grand East of the Netherlands, saw a green light rapidly turning to amber and felt that if respectable European Masonry - and by that I think really they meant the three home Grand Lodges - broke off relations with the Netherlands they would indeed be at very serious disadvantage. So Graham Botha in particular, in a great hurry, established the present Grand Lodge as we know it and recognise it in this country. In fact none of this need ever have happened because when Davidson resigned the likelihood of relations with the Netherlands being broken off evaporated, and if Botha had held his hand for only a few months the situation would probably just still have been exactly where it had been quite happily for a 100 years or so.

In this particular instance the new Grand Lodge formed itself very much on the pattern of the three home jurisdictions with provinces etc. within South Africa, and I don't think with this audience I need go into any further details; but it is an example of exactly the opposite happening from that of the USA and Canada.

In other parts of the world Grand Lodges have formed themselves but I will only instance two, both of which are quite interesting.

Belgium was about the first Grand Lodge in Europe in the 1870s to become avowedly agnostic and relations with it were broken off almost exactly the same time as with the Grand Orient of France for similar reasons.

But there had always been Masons of goodwill and integrity working as best they could in Belgium and in the middle 50s these formed themselves into a rival body, and created the new Grand Lodge of Belgium. It has had certain vicissitudes since that time but is now again sailing on clear seas under the title of the Regular Grand Lodge of Belgium, having shed further undesirable elements which seemed 1ikely to drag it back to the old level.

The Grand Lodge of Israel is again a different story. Before the end of the first war it is unlikely that there was really very much of a regular Masonic nature going on in the country that we now describe as Israel. It was under Turkish domination and while the Sultanate probably did not bother very much it certainly would not have been favourable to Freemasonry. During the mandate and the quick migration to Israel from all directions Lodges were formed from different parts of the world. A number came from Germany, principally at the instigation of the very ancient and distinguished Grand Lodge of Hamburg. Lodges were formed under the Grand Lodge of Scotland and there were two in Jerusalem under the Grand Lodge of England and one at Haifa also under England.

The two in Jerusalem were strictly speaking expatriate (an ugly but useful word) and they were composed of officers of the mandate and of the Palestine gendarmerie, and others who were brought in in the praiseworthy attempt to get the country settled after hundreds of years of Turkish mismanagement. After the State of Israel was established and the mandate came to an end, the English lodges faded out but the Scottish – not very many of them – remained.

They went on and so also did the much larger number of lodges that had been formed during the mandate and immediately afterwards from various Grand Lodges, most of which were in fact not recognised by the home jurisdictions. The Scottish lodges told Scotland that they wanted to form a Grand Lodge and the elder Lord Elgin and a number of his officers went out and established the Grand Lodge in a perfectly regular manner from the regular Scottish lodges, and to outward appearances that should have been that.

But a few days later this new Grand Lodge incorporated all the irregular lodges, and made them regular by some mysterious Masonic process: immediately after that the majority took over and we had the rather curious situation that England and Ireland were being called upon to recognise a regularly formed Grand Lodge which had been taken over by a very much larger number of irregular lodges. However, after a bit things settled down and we are now I think quite satisfied that the Grand Lodge of Israel, having got over this rather curious birth, is working as regularly as anybody else. They do, however, like their publicity rather more than we do, and we have protested

from time to time about their journalistic excursions into what we consider to be the forbidden territory of politics.

You have seen now, I hope, how Grand Lodges come to be formed, often on a rather different pattern from what we ourselves are accustomed to, and how they operate, equally differently. That is really what this lecture seta out to do but there are a few other points which I would like to make if the WM thinks there is time.

The Indian Grand Lodge has an enormous number of Grand Officers for its nominal strength. So has the Grand Lodge of New Zealand and so have one or two others, which simply means that the currency is depreciated. Grand Officers lose their scarcity value when, practically speaking, anyone can become one at very short notice. Ireland and England in particular and indeed Scotland at home but not so much overseas, have been very sparing through their Grand Masters in the making of appointments to Grand rank which sometimes causes a certain amount of discontent. But generally speaking it has been explained and made clear that if everybody is a Grand Officer you get the same sort of state of affairs that you have – I think it is in Gilbert and Sullivan's Gondoliers – "if everybody is somebody, nobody is anybody".

I think one should mention that while the creation of the Grand Lodge may be regular in itself under that paragraph I read to you earlier that is not the end of the matter. Some Grand Lodges will recognise anyone with very little consideration provided they claim to have that basic qualification. We ourselves, and again Ireland very much in line with ourselves, pursue a very much more conservative policy and we try to make absolutely sure before we recognise a new Grand Lodge that it is likely to be able to exist and go on for what may be considered an indefinite period: that it has got control over the whole of the territory that it professes to be Grand Lodge of; and that there are as few fragments of Masonry left over unwilling to join the new body as possible.

You will always have a few. For example, when the Grand Lodge of New Zealand was formed, 40 or more English Lodges remained outside it and a considerable number of Irish and Scottish as well. When the Grand Lodge of India was formed it was formed of more or less half the existing lodges in the sub-continent but in both those cases there were very good reasons for those minorities remaining loyal to the home Grand Lodges and the point was accepted. We obviously make close enquiries into the way in which this new Grand Lodge has formed itself. The Board of General purposes has an external relations committee whose major function really is to investigate new Grand lodges as they form and ascertain whether they measure up to the standards which we demand – and I would like to point out to you Brethren, that it is the Grand Lodge of England that sets the standard. It is not for the new Grand Lodge to say: "We are a new Grand Lodge, we demand recognition as a right." It will have to prove its case. If it does not, we shan't recognise it, and probably a good many other Grand Lodges that share our conservative views and have confidence in England will hold back in the same way. Others will dash in, having made practically no investigation at all because they like to consider that they are liberal in mind and want their lists of recognitions to be longer than anybody else's. Hence there are considerable variations between the list of recognitions of new and old Grand Lodges. I will do no more than state my own opinion – the shorter the better.

I hoped for years to see a state of affairs where each Grand lodge in Europe recognises the same people in Europe. It very nearly occurred when we managed to regularise a curious little body

called the Grand Lodge of Luxembourg. Luxembourg, as you probably know, lies between France, Germany and Belgium and is quite minute: a most attractive part of the world and now very much in the public eye as one of the headquarters of the EEC. There was a grand Lodge of Luxembourg but it only consisted of two lodges and there was a good deal of ground for belief that the two lodges consisted almost entirely of each other.

We could not recognise it on those terms, but they seemed to be good people, and the kind who really did want to practice regular Freemasonry. In the end, Holland and Belgium took the matter in hand, each of them formed a lodge in the country and then the four lodges got together and formed the Grand Lodge of Luxembourg, which was then up to specification. I still would not like to say how many or how great a proportion of the Masons belong to all four lodges but I think it is probably quite a lot.

Apart from that we still have problems in Europe which do require pretty constant sorting out. The Grand Lodge of Italy is a case in point. The Northern Italians don't get on with the Southern Italians, Romans don't get on with Florentines, Florentines don't get on with Genoa and the motor industry up in the north doesn't get on with Venice and so on. It is a distracted country from that point of view and it is very rare that there are not a whole lot of splinter groups all calling themselves Grand Lodges.

About 12 years ago, however, Bro. Salvini managed by hook or by crook to weld practically the whole of Italian Freemasonry into one body whose principles seemed to be entirely suitable, and as England's main objection to recognising Italy had in the past been that there were so many rival bodies all claiming to be the only genuine one, we recognised Italy.

I think we were rather over-persuaded by Bro Salvini because his Grand Mastership came to a premature end and the old story has started again, with major and minor splinter groups. At the moment they have at least one major body in opposition to the Grand Orient of Italy which is now presided over by Salvini's successor. However, recognising them even on those slightly shaky terms was I think to the good, as it did undoubtedly for some little time give a kind of coherence to Italian Masonry which it had not had before; as that coherence has once started I think there is a reasonable chance that when personality problems have subsided they will once more get together.

If I round off Europe by telling you about the vicissitudes of Freemasonry in France and even more so in Germany we should be going on practically all night and I will therefore conclude by saying that this has been necessarily an extremely sketchy outline of how Grand Lodges are formed and what happens to them when they are formed. If I have taken you around the world rather like Puck in 40 minutes it has been a very hurried 40 minutes and if I have left any other Grand Lodge out and anybody wants to know why I have left it out I will endeavour to explain. But I would like you to know that I am grateful for the way in which you have listened to me. If any of the questions that I found awaiting me on my arrival in Johannesburg has not been dealt with already I will endeavour to deal very briefly with them now.

I think there is in fact only one, W. Master, which I have not touched upon.

Worshipful Master:

We set RWBro. Sir James Stubbs a number of questions and let him have sight of them but he has covered three of them in his lecture and we are left with one which reads as follows:

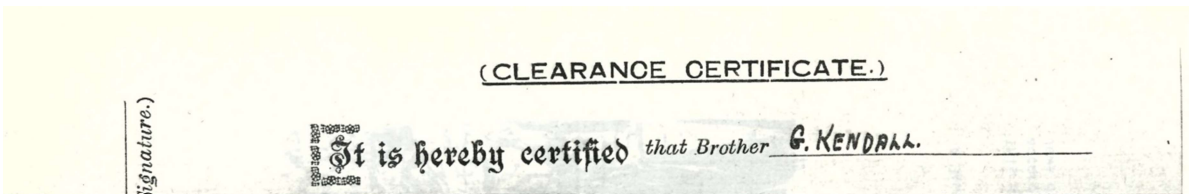
"United Grand Lodge stands away from exercising authority in regard to ritual matters providing the landmarks are observed. Is this the result of any specific decision in the past or is it a matter of tradition?

"Would you care to express an opinion as to whether a firmer exercising of authority is desirable? The questioner has particularly in mind that had it been given or had it exercised greater authority Grand Lodge might have cleared up the question of the penalties in the obligations once and for all, whereas we are left with inconsistent practice and with many Lodges ignoring the clearly expressed wish of the Grand Master".

Reply:

Well, that really is a poser: first of all I must state that neither the Board of General Purposes nor Grand Lodge will willingly intervene in matters where one ritual turns up against another. They are not prepared to referee a contest between Taylors and West End or Stability and Emulation or any of the others on matters that cannot be universally approved. We all of us, at least I expect that all of us here, know that certain other degrees have established a definitive official ritual, which is not to say in my experience that it is followed 100% by anyone, either intentionally or unintentionally. Grand Lodge being an infinitely larger organisation and one in which there is probably a slightly greater proportion of independent thought, there will be little chance that the rules laid down by it would be followed by anything like the totality of the Craft; so I suppose you may say that by a typically English compromise, the rules about ritual are left as far as possible to the individual exponents of those rituals; whereas in the case of the traditional penalties Grand Lodge came to a decision, it was one that left it ultimately in the hands of the lodges to produce their own specific wording. So I come back to where I started nearly an hour ago and remind you that the lodges came before Grand Lodge and are in essence self-governing institutions; they do not take in my experience at all kindly to interference or intervention by Grand Lodge however much that interference tends to the betterment of the Craft. It is reasonably true to say that in the matter of independence there is always some old boy in the Lodge who says: "Well it was good enough for me 45 years ago it will be good enough for you young whipper snappers now." Besides them, there are the people who have learnt the ritual the hard way, teach it to their younger members and are not going to change their style just because the Grand Lodge, a body some thousands of miles away, or even the other side of London, has issued a new instruction. There are many, many other things which I noticed going round the world where clearly defined instructions of Grand Lodge are not paid a great deal (if any) attention to, but curiously enough despite that Freemasonry does seem to go on in its own peculiar, its illogical and its own, generally speaking, very happy and successful way. I cannot produce a watertight answer to the question - I do not think there is one. What I have said simply reflects my own views on the matter.

WBro Kendall: Clearance Certificate


(CLEARANCE CERTIFICATE.)

It is hereby certified that Brother G. KENDALL.

3: Clearance certificate issued to Lyceum Lodge's SW during the formation period of the Grand Lodge of United Scottish Freemasonry of India.
4: Clearance certificate issued to Lyceum Lodge's SW during the formation period of the Grand Lodge of United Scottish Freemasonry of India.

5: Jewish funeral procession at the time of King David

[This dramatic modern illustration is not strictly accurate according to WBro Hermer who says in his lecture that the Jews did not use coffins until much later than this period.]

Freemasonry and the Jewish concept of Death and Afterlife

By WBro Manfred Hermer PJGD (Eng) ADGM

No one would claim that the ritual of Craft Freemasonry pretends to be historically and factually accurate and that Freemasonry has, for that reason, suffered in its objective of pointing a moral, spiritual and behavioural lesson to its adherents. The incidents and details in the Craft legends and narratives do not have to be regarded as gospel. The very tyro will have quickly grasped this fact on being advised at an early stage of his career that the columns or King Solomon's temple entrance

were adorned with two spherical balls on which were delineated maps of the celestial and terrestrial globes. To our ancient brethren the world was flat.

Probably lesser known, as another example, is the fact that the use of the coffin came much later than the reign of King Solomon, the custom at that time being to use a winding sheet or, in many cases, nothing at all.

What is significant in the ritua1 is the use of allegories and legends to point a lesson in somewhat dramatic form as a means of underlining it. And whilst the details of these legends might include a number of inaccuracies, they broadly adhere sufficiently closely to practices current amongst the Jews at the time of King Solomon to warrant acceptance in the broadest sense.

Since Freemasons have long accepted that the ritual is founded on these allegories and legends and that any corrections to bring them. into line with historical fact would contribute nothing to their effectiveness, it is reasonable to fashion any speculation on the narrative as it exists.

The ritual is based on a legend of King Solomon and his times and hence from an Old Testament source. The Old Testament in Hebrew is called the Tanach, and is a word composed of the first letters of the three portions making up the Old Testament being Torah, Neviim, and Chetubim. Torah was the Pentateuch, the five books of Moses, known also in Jewish tradition as “The Written Law”; Neviim were the prophets, and Ketubim were the “writings” which include the Psalms, the Book of Job and finish with the two Books of Chronicles.

From early times in Israel there existed a tradition of interpretation and analysis of the Written Law and this was handed down orally from generation to generation. The importance of the Oral Law was emphasised by the tradition that it was given to Moses on Mount Sinai together with the Written Law.

These laws were studied and interpreted in various academies established by various sects such as the Pharisees, the Sadducees and the Essenes, each of whom possessed their own traditions regarding the interpretation of the Written Law, that is, the Law as written and recorded by Moses in the Pentateuch. Conflicting opinions arose which were often referred to the Sanhedrin for decision. In time individuals recorded privately parts of the Oral Law which they feared might be forgotten and a complete outline known as the Mishnah currently incorporating earlier versions was compiled by Rabbi Judah Ha’Nasi in 200 CE in the form of six tractates or orders. They dealt with religious laws pertaining to agriculture; to those dealing with the laws of Sabbath and festivals; to those dealing with marriage and divorce and vows; to those dealing with civil and criminal legislation; to those dealing with holy matters such as the laws regulating ritual slaughter, sacrifices and consecrated objects and to those dealing with the laws of ceremonial purity. The discussion of these laws however, remained oral and was only recorded several centuries later as the Talmud.

The Talmud had not always been known by that name. Though its seeds had been sown in the 5th Century B.C. the name Talmud was not applied to this growing body of knowledge until the 6th Century CE. The Talmud is the name applied to each of the two great compilations distinguished respectively as the Babylonian Talmud and the Palestinian Talmud in which are collected the records of academic discussion and of judicial administration of Jewish Law by generations of scholars and jurists in many academies and in more than one country during several centuries after 200 CE. In

addition to material by named authors each Talmud, but more especially the Babylonian, contains material of unknown authorship which appears to be later in date. It has been estimated that a third of the Babylonian Talmud consists of non-legal digressions not strictly relevant to the common Mishnah (the Legal codification of the Oral Law) which covered the period up to 200 CE. These digressions are replete with historical, scientific and medical information, anecdotes, proverbs, religious and oral sermons, essays and Biblical interpretation, and folklore.

When the two Persian Jews Ezra and Nehemiah canonised the five books of Moses in 440 BCE they closed the door to further revelation, implying that God and Moses had said all there was to say and that no new "divine" laws could be added. Interpretations, however, continued unabated.

Ezra and Nehemiah had decreed that the Torah should be read aloud in the Synagogues on certain occasions and had ordered that interpreters were to be on hand to explain difficult passages but the questions which were asked were not of the nature this Persian-Jewish team of reformers had hoped for. Instead of enquiring what an obscure Hebrew word or phrase meant the listeners were more interested in how an injunction in the five books of Moses could be reconciled with the current contrary fact of life. The interpreters then sought to show how the Mosaic law could apply to every aspect of daily life. An example of this is given later with respect to laws relating to the mixing of milk and meat at the same meal.

The Mishnah, which had originated independently in Babylonia and Palestine and began seeping into Jewish life about 200 BCE, was not accepted with equanimity by all Jews. The Sadducees fought it vehemently and the Pharisees defended it with equal vehemence.

The Sadducees' argument was that God's word was plainly revealed in Scripture and no man could set himself above it or interpret away the plain meaning of the text. The Pharisees held the contrary view. They contended that the Torah had not been given to the priests exclusively but had been given to everybody. The priests had been elected by man to perform temple ritual, not appointed by God to be the exclusive distributors of His word. The arguments of the Pharisees triumphed over the Sadducees. Judaism became the property of the layman, and anybody who studied the Torah could become its spokesman.

The popularity of the Mishnah worried the Rabbis who were afraid that the Mishnah would eventually rival the Torah in authority and that the people might forget the source and venerate the deduction. To prevent this from happening it was forbidden to write down any Mishnah. It had to be memorised and hence became known as the Oral Law.

For 300 hundred years, from 300 to 600 CE these Babylonian academies unhindered dominated Jewish thought and learning. In a swift chain of events brought about by drastic changes in the political fortunes of the Jews, the Rabbis had been forced to reverse their edict against writing down the Oral Law. Under the Saracens, the Vandals and others, Jews and Christians alike suffered torture and death, and with the loss of the giants of Jewish learning the Rabbis feared that Jewish learning was in danger of being wiped out. It was thus that the Talmud became the instrument for Jewish survival and was to exercise the decisive influence in directing the course of Jewish history for the next 1500 years.

The Rabbinical period, during which much of codification of the law was undertaken and doctrines of various natures rationalised, is therefore generally regarded as being from 200 BCE to 300 CE.

The Canon of the Bible was closed in the period of the Council of Jamnia in approximately 100 CE. No new scripture was ever admitted to the official Canon after the Book of Daniel which was always regarded in itself as part of the Apocalyptic writings. The Apocalyptic writings (which include the Book of Daniel) reflected the classical period of Jewish literature from the Second Century BCE to the Second Century CE. They dealt with revelations and secrets beyond the bounds of normal human knowledge such as the mysteries of the heavens, functions of Angels and evil spirits, details of the end of the world and the soul's existence in heaven and hell. The authors of the Apocalypses generally felt that they were living in the last days of the world and eschatology occupied a central place in their thinking.

Eschatology, which can be defined as the doctrine of the end of days, refers to the fundamental changing of the present world by divine plan at a period determined by God. Popular conception of the eschatological era was of a period when the renewed people of Israel would wreak vengeance on their foes and set up a great and powerful kingdom; this victorious period was called "the Day of the Lord". The prophets however added moral content and threatened catastrophe in the absence of genuine repentance; thus the Day of the Lord became a day of doom.

The prophets in their time, however, recognised no distinction between the present world and the world to come; they recognised only this world. The resuscitation of the Jewish people and the appearance of the King-Messiah are described as events which will occur in the real world, but as reality became even more remote from the expected glory, so the accounts of the Day of the Lord became more glowing and imaginative.

The eschatological thinking comprehended the entire world, knowing the period of its duration in the events of its latter days; "the end" would be an era of suffering and catastrophes. The apocalyptic sources from the book of Daniel onwards regarded "the end" as a sign of the advent of the Messiah.

But the forces of evil would be defeated, whereupon Elijah would appear and announce the advent of the Messiah. According to the Biblical account Elijah did not die but descended to heaven in a fiery chariot and this was a notion which excited the minds of the apocalyptic writers. The other reference which they could find in the Bible about an unnatural death was that of Enoch, the father of Methuselah. The Biblical account stated that Enoch walked with God and was not; for God took him. This was traditionally interpreted to mean that he did not die naturally but was transported to Heaven in his lifetime on account of his righteousness.

The books which comprise the Apocrypha are composed of non-canonical Jewish literature written during the period of the second Temple. They were not admitted to the Scriptures because they were either not included in the Canon, were composed after the closing of the Bible or were written in Greek. The Pseudepigrapha was so named because the authorship of the books was falsely attributed to famous names and were regarded as profane literature because they never had a place, even temporarily, in the Canon of sacred writings.

On the subject of death and afterlife the Bible itself had no views but, as in the examples already cited, the various concepts about the subject were mulled over and developed over many hundreds of

years and it is in relation to these concepts, and to the reference to the subject in the ritual, that this essay is concerned. Since this essay will be concerned with various and diverse views set forth by the Rabbis.in the Talmudic and Kabbalistic periods some examples of their style of reasoning will assist in understanding the lines of argument which characterised their opinions.

In considering the law that candles are to be lit on Friday night, being the eve of the Sabbath, one can look at the various Rabbinical discussions recorded in one of the Talmudic tracts which deal with this subject. “No part of a tree may be used as a wick for lighting with the exception of flax. If a strip of flax has been folded but not singed, Rabbi Eliezer says it may become unclean and may not be used as a wick for lighting. Rabbi Akibah, however, says it remains clean and may be used”. This type of discussion, so characteristic of Talmudic philosophy, in no way affected the principle or the practice of lighting candles on Friday night the origin of which is variously ascribed to being a joyous reminder to the household that the Sabbath had arrived, a covenant with the Lord, or an indication to passers-by that here was a Jewish home in which a stranger could spend the Sabbath.

Another example. The well-known prohibition on Jews not to eat milk and meat at the same time is not contained in any part of the Bible. It is a regulation which was developed by the Rabbis many years after the Bible was written arising out of a simple injunction that a kid shouldn’t be seethed in its mother’s milk. This had its origin in prehistoric ritual and was common among many primitive tribes. The Jews in Talmudic times commanded that, for humane reasons, the meat of a slaughtered animal should not be cooked in one of its own products like milk or butter, or served together at one sitting. There were many arguments and counter arguments which were recorded until the details of this law were hammered out, but they all derived from one simple statement in the Bible, and illustrate how so many of the laws which govern the life of the Orthodox Jew today were in fact developed by the Rabbis, and were not a divine injunction or Commandment laid down as a direct Commandment in the Old Testament.

So numerous in fact were the various laws which were developed, and so diverse the various interpretations placed on them by the Rabbis, that eventually around the year 1500 Joseph Caro drew up what he called an “Organised Table” of Laws which gathered together the various interpretations of Biblical passages by the Rabbis, filtered out the impractical ones, and laid down an organised set of rules for the conduct of the religion, a set of rules which still prescribes the pattern of Orthodox life today.

The festival of Hanukkah, which commemorates the victory of Judas Maccabeus over Antiochus Epiphanes and the subsequent rededication of the Temple and altar, incorporates the miracle of the small cruse of oil which was found in the Temple and which when lit, burned for eight days. The Pharisees ruled that one candle is lit on the first night and the next one added each succeeding night. The Sadducees, on the other hand, ruled that eight candles are lit on the first night and one less on each succeeding night. Current practice is to follow the teaching of the Pharisees but differences of interpretation cannot better be illustrated than in this instance.

The Masonic philosophy on death is contained almost entirely in. the one Charge which immediately follows the ritual of raising and contains a number of interesting contradictions. The Hiramic legend refers in practical terms to the fate of the slain Master and points to the punishment which befalls the evil and to the tribulations so often suffered by those who, by their unshaken fidelity to the trust

reposed in them, often lose their own lives. The ritual adheres strictly to the Jewish concept of death as it existed at the time of the Solomonic narrative. There is, however, one interesting departure from this adherence to current belief in the passage which refers to the manner in which all Master Masons are raised from a figurative death to a reunion with the former companions of their toil. This, in the ritual, curiously enough, comes shortly before a Charge in which a reminder is given that "once this transitory life shall have passed away the earth will again receive you into its cold bosom" but does not make any suggestion as to what is to happen to the individual concerned thereafter and certainly does not suggest being raised from the grave. There is here a dichotomy which suggests that, having touched on the notion of a raising, the writer of the ritual hastily withdrew and sheltered behind the accepted thinking of the time.

The earliest Jewish thinking that there was nothing after death and that life had therefore to be lived to the full on this earth is reflected in the passage in the Charge which states "be careful to perform your allotted task while it is yet day". It is again .in conflict with the raising of the Mason "to a reunion with the former companions of his toil" but not in conflict with that passage in the book of Ecclesiastes (12:7) which is quoted immediately before the raising in some Masonic constitutions and which concludes with the words "then shall the dust return to the earth as it was and the spirit shall return unto God who gave it". There is recognition here of the existence of a spirit but no suggestion of a return of either the body or the spirit to a reunion with former companions or to a prospect of futurity. This passage parallels that in the Charge which draws attention to the fact that "in this perishable frame resides a vital and immortal principle" but does not follow up with any suggestion of an afterlife.

The whole notion of death and transfiguration, as reflected in Jewish thought, was, as on every other subject, the object of analysis and discussion by the Rabbis and of development into a series of conclusions which never became commandments because there was always a scholar to take that conclusion one stage further. But in every instance, it must be stressed, such proclamations by the various Rabbis in no way influenced or ever destroyed the basic flow of religious practice or its influence on the nationalism of the Jewish people.

Broadly speaking the Old Testament adopts the concept that after death there is merely a shadowy existence in the underworld (Sheol). It was only in the last century BC that the soul-body Judaism, and the concept that the soul was an independent substance joined to the body, gained general credence. In terms of this concept, the soul originates in heaven and descends to earth joining a material body at the time of conception or birth and losing in the process its original perfection. This dichotomy, fully developed by Philo and other writers, is also accepted by the Talmud where it is said that all souls exist from the creation of the world and are stored in Heaven until their time comes to join the bodies destined for them.

The rabbis do not merely equate soul and body with good and evil. It is always the soul which sins and not the body. Even in this context there are differences of interpretation. The great Jewish writer, Maimonides, assumed that only that part of the soul which man developed by his intellectual efforts was immortal. Kabbalists generally accepted the belief in the transmigration of souls, the belief that the soul after death might reappear in another person or (in some forms of the belief) in an animal, in order to make restitution and be cleansed. In Kabbalah this concept was commonly accepted by mystics, playing an important part in the belief and literature of the people.

The Kabbalah was the mystical religious stream in Judaism. Directly translated the word means "tradition" and in the 12th Century AD was adopted by mystics to denote the alleged continuity of their mystical tradition from early times. It expressed the desire for immediate awareness of and communion with God and, on the philosophical level, sought to explain the connection between God and creation, the existence of good and evil, and to show the road to spiritual perfection. They abandoned the ordinary meaning of words, gave numerical value to letters and attributed mystical properties to both letters and numbers. This involved the use of the Divine or Holy Names, the permutation and combination of Hebrew letters, magical formulae for healing the sick and for other practical purposes and also for genuine mystical ends such as hastening the advent of the Messiah and inducing states of mystical or ecstatic experience.

The climax of Kabbalism is the book of the Zohar from which all later Kabbalistic systems derive. The Zohar traces all Kabbalah to the Pentateuch, that is, the five books of Moses, interpreting every word or letter mystically.

It would be of interest to compare some of the ideas in connection with the soul and the hereafter in the ancient religions with which the people of Israel came into contact. He Egyptians thought that an entity, invisible during life, had its residence in the human body, that the soul wandered abroad during the day through the underworld or through the desert to the borders of cemeteries. It needed to return to the body at night or in moments of danger, as when attacked by hostile spirits. It was probably for this reason that such pains were taken to mummify and preserve the body. Departed souls were supposed to need the same kind of sustenance as in life, hence quantities of food were placed in the tomb. Pharaohs, the princes and the nobility not only possessed this world, but by costly burial arrangements they could ensure their return from death itself.

The Babylonian belief in a future life rested evidently in the first place on the conception of the soul as an individual entity which forsook the body at death. The body was regarded as done with when the last breath the soul had forsaken it.

Among many people the conceptions of the world of the dead had been shaped according to the wished and hopes raised in the minds of men as the reflected on their own death and looked to life in an imaginary world full of the pleasures denied them by the rigidness of their life on earth. But among the Babylonians, as also among the Hebrews and the Greeks, representations of Hades reflected the melancholy thoughts aroused in human souls by mourning for their dead. The soul of the dead sank into a joyless existence, the mystery of which had been foreshadowed by mortal sickness.

The Books of Ezra and Nehemiah attest to the excellent terms on which the Jewish subjects were with the Persian authorities and it is believed that the Persians taught the Jews to believe in three matters – the immortality of the soul, the resurrection of the body, and the connection of both with the universal cataclysm at the end of the age, culminating in the Last Judgement.

The influence of Zoroastrianism upon Judaism is moreover perfectly understandable because there is a certain affinity between them, especially in their moral emphasis. Zarathustra has more than once been likened to a prophet of Israel. There is also a view that thoughts allegedly borrowed from Zoroastrians by the Jews are, in fact, the natural development of a doctrine seeded in the Old

Testament itself. However, it should be remembered that in the Persian belief the soul left the body entirely and migrated to another world, while the body was left to be devoured by wild beasts.

In the Persian religion, from the start, we have the idea of universal judgement. In Judaism the notion of judgement only gradually developed. In Judaism, anyway to begin with, resurrection was for a few only. In Zoroastrianism it was universal. The consensus amongst scholars therefore is that the idea of immortality of the individual soul is not to be found in the Bible, despite the fact that there are a few verses whose apparent intention might, at first sight, be strained to present an indication of a Biblical belief of life after death.

At most, there can be found in the Old Testament traces of a reaching out for a further meaningful life in the thought of a greater closeness to God. Until close to the Biblical age, no clear concept of immortality and resurrection is to be found. There are hints of a possibility of such a concept in the Book of Daniel which is roughly dated at 168 B.C., but commentators consider that the Biblical age had not yet succeeded in forming an organised conception of a judgement of the soul and its deliverance from death. Nevertheless there are many modern scholars who still try to discover a clear picture of immortality in the Old Testament. For example, the promise of the land to Abraham and his seed, they say, implies the belief that he would be raised to share in the inheritance. However, the belief that God's pledge of the promised land to Abraham and his seed as being anything else than the pledge of ultimate and everlasting possession to each and .all of them is to rob it of all substance, and make sheer nonsense of the patriarchal faith.

There is no evidence that the Old Testament contains the idea of immortality of the soul in the conceptual sense. By this is meant the continued life of the soul after death in the sense of its separate immortal existence, with the corollary notions of reward and punishment. But it is also true that the Old Testament does contain a number of notions of immortality, continued life, and certain forms of existence after death. The examples of Enoch and Elijah have already been cited in this regard. It is from these notions that eventually, in post-Biblical Judaism, ideas of the immortality of the soul in its accepted sense developed.

As previously observed, the ancient Hebrews believed that the dead-went down to a region which is called Sheol. In this concept of Sheol, the Bible did not postulate a soul with a character of its own as distinct from the body. Indeed, it almost seems to have looked upon the soul as a tangible and concrete thing. Sheol was a kind of gloomy cavern much like the Hades of Homer. It was peopled by ineffectual shades, Refaim. They had lost all the physical strength they had and were imprisoned. Sheol had an insatiable appetite. It was a place of deep darkness, a place from which there was no return. The Israelites were believed to have had a special place in Sheol and were not indiscriminately mingled with the heathen.

There is a strong belief that the original religion of Israel before Yahwism was ancestor-worship. It is believed that it was for this reason that Moses directed much of his priestly legislation against the rites connected with ancestor-worship. The mourning customs which still persist today are thought to descend from an earlier cult of ancestor-worship, examples being the tearing of clothes, putting ashes on the head, cutting or shaving the hair, and going barefoot.

Many have said on the other hand, that the original meaning of these mourning customs had been forgotten and that they became no more than expressions of sorrow and grief. This is the reason why

the Bible did not ban them as pagan and why the Old Testament was bound to preserve echoes of ancient Semitic, Canaanite and Egyptian ideas of the afterlife. It was simple because it was impossible for the Hebrews to cut themselves off completely from their notional and physical environment, from ideas which were handed down in popular belief and superstition.

Emphasis was placed on the preservation of the name and the continuation of the family. It can well be regarded as a rationalised and pure form of establishing contact with the dead. The anxiety of Biblical man to produce offspring, to have a name and a remainder on the face of the Earth, was based on this belief. To ancient man a name was a substantial matter: keeping up its memory after death gave vitality to the soul in another realm. There seems to be a dichotomy in the Bible in the references between a reverent regard for the dead and a belief in the immortality of the soul. In the Hebrew religion there was no implication of worship of the dead.

An afterlife of the soul was outside the sphere of the religion of JHVH. Whilst YHVH ruled Sheol, there was no relation between Him and the dead. The dead did not praise Him; those who went down to the pit did not call upon Him or wait for His kindness, Biblical religion knew nothing of a judgement of souls in an afterlife, although, as we have seen, this was a basis of Egyptian faith and one that was found in Babylonians as well. The realm of the dead in the Israelite religion was godless, and such a-conception emptied the rites of the dead of all religious significance.

Burying the deceased in a family grave, raising a monument for him and the like, were deeds of devotion towards the dead through which the living maintained a connection with them. Such acts of familial piety were devoid even of the magical element. Their purpose was not to fortify the soul for its new existence or to provide it with apotropaic devices. The Biblical religion regarded these rites in terms of ethical behaviour rather than of religious rites.

The notion of impurity was associated with all contact with death. “He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there” says the ritual. Because it was impossible to do away with the activity performed upon the body of the deceased, such impurity was considered the most virulent of all; thus the corpse and the ghost became farthest removed from the realm of God. The soul could not become a god but only a shade. Since the activity performed upon the deceased was defiling, no religious content or value could be ascribed to it. In consequence the soul was deprived of all means of deliverance from death, since such deliverance could then be conceived of only in terms of identification with a dying God, both of which were rejected by the Israelites’ religion.

The Bible drew a clear distinction between the fate of the individual and that of the nation. The individual died, and there was no thought of any survival of the soul or resurrection, apart from the traces of early Semitic and Canaanite beliefs which occur at times. The Bible rejected the doctrine of retribution and compensation for the soul in an afterlife. It insisted on the dogma of individual retribution in this life which is explained in meticulous detail in Ezekiel Chapter 18. Yet whatever the fate of the individual, the Chosen people would continue to live. This was God’s covenant to Israel and it would be fulfilled.

The portion of the Book of Job which is often quoted in a related context, in attempts to determine whether the Old Testament clearly holds belief in immortality and resurrection, occurs

in the following verses (19:25) : “For I know that my redeemer liveth and that he shall stand at the latter day upon the Earth; and though after my skin worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself and mine eyes shall behold, And not another; though my veins be consumed within me.”

Job does not think of God as appearing in the midst of the world’s force nor at the grave of Job, nor even his body, now become dust. Job is confident that, after his flesh, ragged and torn with leprosy, has been discarded and he is dead, God will vindicate him, and his discarnate spirit will know it. The view prevails that in the rest of the book of Job, the dead do not return from the underworld. The hero of the poem, wrestling with his problem, grows in spiritual insight and in his travail of soul becomes convinced that death will not break his communion with God.

There is considerable disagreement amongst scholars over the interpretation of this verse. One commentator considers that Job’s statement refers to a future, but not, as commonly thought, one beyond the grave. It is not disembodied that he will see God, but in this life, at that future hour when God will come near to him again. It is precisely this which happens to Job at the end of the poem. The phrase “without my flesh” can simply refer to the peeling off of Job’s skin as a result of his illness.

Another problematic reference is in Isaiah 26 v19: “Thy dead shall live; my dead body shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of light, and the earth shall bring to light the shades.”

One commentator says “this verse, which is dated at about 334 B.C., glories in the confidence of the physical resurrection and the individual immortality of the Israelites.” Others are inclined to the view that this refers only to national restoration and that there is no reference to individual external life or resurrection in that sense. There are, nevertheless, a number of Biblical scholars who still put forward these verses which, they claim bear the interpretation of the concept of individual immortality. All of these, however, can be disputed.

It is perhaps more rewarding to seek in the Old Testament the development of a profound belief “in the hope of bliss in the presence of God in another world.” It should be observed at the outset that it is not primarily a, belief in the immortality of the soul, as in Greek thought. The thought seems rather to be that the soul is the enduring element in man’s being and that he can cast aside the body and mount on the wings of the spirit.

The book of Daniel, which has been variously dated from 168 B.C. to the period of Antiochus Epiphanes’s persecutions and to his desecration of the Temple and his attempt to suppress the Jewish religion (176 B.C.), contains references to immortality and resurrection. Daniel, as has previously been noted, properly belongs to the Apocalyptical literature of the two and-a-half centuries B.C. The notion of a future world in which the righteous lived on to obtain their reward, and were compensated for the ills they suffered in this world, began with Daniel. This notion was prompted by failure to justify the way of God to Man by any other means. The notion of reward and punishment at first only envisaged compensation for the righteous. However, sin could not go unpunished, and the negative denial of eternal life, or even the evils some wicked may have endured on earth, were not considered sufficient retribution. The view therefore developed that the wicked too would be resurrected and punished.

At this time too, the notion of martyrdom as a qualification for the world to come developed. The connection between martyrdom and resurrection is reflected in the book of Revelations: “And I saw thrones and they sat upon them and judgement was given them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God . . . But the rest of the dead lived not again until the thousand years were finished.”

The book of Jubilees, a Pseudepigraphical work, belongs to the immediate pre-Maccabean period and consists of a history of mankind, related by an angel to Moses. In this book retribution came at once after death. The wicked descended to Sheol and the bones of the righteous rested in peace and their souls had much joy, presumably in heaven. This was one of the earliest and clearest references to the immortality of the soul as divorced from the notion of the revival of the body.

Approximately contemporary with Daniel is the Ethiopic version of Enoch, an apocryphal work attributed to Enoch, son of Javed but probably composed between 200 and 100 B.C. In this work a supernaturally endowed Messiah appeared in order to execute universal judgement. All Israel would be raised from the dead; there would be a judgement of the Kings and the mighty, and the righteous and sinners among men. There is reference to torture and retribution in Gehinnom for the kings and the mighty. Fallen angels would be cast into a fiery furnace and the remaining sinners and godless would be driven from the presence of the righteous on the face of the earth.

Another important idea developed in the Ethiopian Enoch was the disposition of the souls pending judgement. According to Enoch, retribution followed inevitably upon sin. There would be a first world judgement. In this judgement punishment overtook the sinful angels and men. There was, however, to be a final judgement, and until this happened the souls of all those who died descended into Sheol. This was no longer the biblical Sheol but a new place containing four divisions where the souls had a foretaste of their ultimate happiness or misery.

By the end of the first century B.C., the adoption of resurrection was still not clarified. It seems to have become confused with the expectation of the Messianic era. The resurrection can only be understood in its first manifestation as being a revival of the righteous for a second existence upon earth, together with those righteous who had survived the final catastrophe which preceded the inauguration of the Messianic era. It would have been most unfair for the saints who perished, not to have been thus recompensed through a special provision by a second chance of life in the bliss of this Earth, which now was inherited by the righteous who did survive.

Outside Palestine under the influence of Hellenism, a clearer concept grew up. A separate soul was postulated which was not part of the body (such as characterised Hebraic thinking); immediately after death the soul would go to its destiny. That of the righteous would go to heaven and that of the wicked would go to hell. There would thus be no need for a limbo in which both the righteous and wicked would have to wait for resurrection and final judgement.

By the first century A.D. then, we find that the idea of the future life and resurrection found in the Palestinian Apocalyptic writings were being reflected in ideas which now appeared in Talmudic literature. Certain notions had now become axiomatic. In the Bible, Sheol might be considered a realm over which God had no final control or at least was not concerned. Now God was the Lord of Death as well as of Life. a notion which had begun to emerge in the Bible itself.

Now we find the belief in resurrection and therefore the immortality of the soul. This notion was fully established at the time that Christianity began to originate. It was already one of the main doctrines of Judaism and was clearly enunciated in the Mishnah.

The concept of resurrection was thus developed perforce by the Hebrews to justify the ways of God to man. By the middle of the second century B.C., the devastating injustices done to the righteous in this world demanded a remedy. Equally, the unexpiated crimes of the wicked demanded retribution which did not seem to be forthcoming in this world - hence the idea of the resurrection. However, the idea could never have come to fruition had not the germs of a personalised notion of the life of the soul not already been adumbrated in the Old Testament. The Rabbis had a problem - if the soul, which came direct from God was good, how could it sin? If the body, which was completely suffused by the soul, was equally responsible for the soul, how could it sin? Another element was therefore imported into the situation-to explain the tendency to sin. This was the evil impulse, the impulse to sin at the moment when it was an impulse which would either be rejected or to which he could succumb. Later it became personified to the extent of being equated with, Satan or the angel of death.

The fact of Jesus's resurrection gave a new turn and impetus to the desire of the Rabbis to prove resurrection from the Bible. It was thus in the postBiblical period, in what may be loosely called the Talmudic period, that rabbinical efforts to prove that the Bible contained references to the dogma of resurrection were directed. They tried to show that Jesus was not the only one who had achieved resurrection, and they also tried to defeat the view of agnostics who denied the possibility of resurrection altogether. Indeed, we find that the Rabbis in the Talmudic period went so far as to claim that the saintly and righteous could at times exercise the power of reviving the dead. In this connection they cited the incident when. Elishah laid his staff upon the face of the child in order to bring it back from the dead.

Various examples could be cited of the arguments put forward by the Rabbis to support their claims. These were all couched in the typical Talmudic form of argument and counter-argument which has already been illustrated, and the fine analysis of every word which was broken down and studied to the last syllable. A typical example is the following: R Joshua b Levi said: "whence is resurrection derived from the Torah? From the verse 'Blessed art they that dwell in thy house, they shall ever praise thee.' The text does not say 'praise thee' but 'shall praise thee'. Thus we 1earn resurrection from the Torah." Another example of the same writer: "Whoever uttereth songs of praise to God in this world shall be privileged to do so in the next world too, as it is written Blessed are they that dwell in thy house; they shall still praise thee, Selah."

At this stage one can begin to comprehend the concept of the soul in both the Biblical and the Rabbinic Judaism Talmudical periods. In the story of the creation; God created man. He then breathed the spirit of God into Adam. There were thus men, as we know them, on this Earth. Adam was a special case, having the spirit of God and thus having a soul as against merely having instincts. Thus Zachariah wrote that God formed the spirit of man within him; in the vision of the valley of the dry bones Ezekiel was commanded to call back the spirit of the dead to dry bones in the valley.

This interconnection of the soul and the body did not apply to man alone. It also applied to the lower animals. However, Man nevertheless was of a higher character because he was made in the image. of God and given dominion over the whole of Creation. If one looks closely at the second account of Creation in Genesis 1:2, we find that man is given a superiority over brute creations. In this account he was created first and while the anima1s were created soul and body together, Man was formed out of dust, and the soul was then breathed in by God. One can suggest that this special favourable creation gave Man powers beyond those of pure instincts, as has been previously pointed out.

We do not find in the Bible any trace of personalisation of the body by virtue of the soul. It was essentially completely integrated with the body. When Man died, the body was laid in the Earth and the soul did not seem to have a separate existence in Sheol but it was a shadowy reflection of the life of the body. Descriptions of souls in Sheo1 are described strictly in terms of the previous bodily existence. The Bible seems to preserve a prevalent view that between the grave and life on earth no unbridgeable gulf existed. When Samuel rose up from the grave at the behest of the witch of Endor he wore the clothes he had while in life. Ecclesiastes makes the point repeatedly that nothing remains of Man but dust, which goes back to dust. The Psalmists maintain that the dead no longer praise God. However, in later passages in Isaiah and in the Psalms, there is the beginning of belief in God visiting the dead in Sheol and offering them hope.

By the latter end of that period, the Sadducees, who were the original opponents of the doctrine of the resurrection of the dead, were no longer in the picture; not only had they been refuted by the Jews, but Jesus too had effective1y dealt with them by quoting the passage: “I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob.” He urged that this God could not be a God of the dead, but of the living. It was the doctrine of the resurrection proposed by Jesus, which had mainly brought him into conflict with the Sanhedrin which was largely constituted of Sadducees who fiercely rejected the doctrine.

As Christianity began to spread, it was no longer the problem of Pharisees to prove that there was resurrection in order to confute the Sadducees. What was now necessary was for the Rabbis to show that the doctrine did not derive from Jesus’s teaching, nor that it was proved by his resurrection. The onus was to show that it was an old permanent Jewish teaching, long established and entrenched in the Bible from the very beginning.

It is important to distinguish here between the Rabbinic doctrine of the pre-existence of the soul and the theory of Philo that the soul is an emanation from a part of God. The Rabbis could never have held this theory since God was one and indivisible, and nowhere do we find this doctrine watered down in any way. The Rabbis also rejected the dichotomy between the soul and body made by the Greeks, who held that the body was pure because it was the abode of the pure soul. The only qualification was that God through loving kindness made the soul-part of man’s body enjoy the possibility of a certain immortality. As the physical part of the body eventually became dust, even this dust was not entirely lost since at the resurrection it would be reconstituted to receive the soul back from God once again. This explains the rejection by Orthodox Jewry of the practice of cremation.

It is thus after the Babylonian, exile that one can begin to trace a change in the Biblical notion of the relationship between God and Man as expressed in the fate of the individual in the nation. The idea that the suffering of the group or individual would be compensated by resurrection or immortality did not yet emerge, but the thought that here must be some balance was already in the process of being born. In the book of Job nothing which happened to the individual could be reconciled with the justice of God as Biblical thought conceived it at the time. All man could do was to accept the divine decree and reaffirm a faith in God. When the tribulations of the individual coincided with the tribulations of the nation, the idea was eventually formulated that God justified the nation. and the individual alike by an act of resurrection. At the same time this notion grew up in Judaism in the 2nd Century B.C., the notion of an independent immortal soul with an existence of its own was also assailing Jewish minds, mainly from Greek sources. The only thing that was changed was that death would no longer destroy the bliss of the soul to the experience by Man in a new life which still had some connection with this Earth. Because of the special nature of traditional and ancient Jewish beliefs which were never abandoned, this was the utmost to which Rabbinic thought could penetrate.

Solomon lived in the latter half of the 9th Century B.C. the concept of an afterlife began to take hold in Jewish thought from the 2nd Century B.C. The composers of the Ritual, particularly in the deeply significant Charge in the Third Degree, were therefore half right and half wrong in their view on the Jewish concept of death and afterlife as reflected in the Ritual, but nothing which they wrote so materially departed from acceptable fact as to affect or disturb the students of the moving and human narrative of the Third Degree, or those to whom the moral and ethical lessons of Freemasonry were pointed or intended.

Bibliography

1. Carr, Harry (1976) The Freemason at Work: the definitive guide to Craft Freemasonry. – Hersham: Lewis Masonic.
2. Dimont, Max I. (1962) Jews God and History. – New York: New American Library.
3. Encyclopaedia Judaica (1971). – Macmillan USA.
4. Halevi, Z'ev ben Shimon (1974) Adam and the Kabbalistic Tree. – Gateway Books.
5. Haywood, H.L. (1951) Freemasonry and the Bible. – Masonic History Company.
6. The Holy Bible
7. Josephus, Flavius (1975) The Jewish War. – London: Penguin.
8. Keller, Werner (1955) The Bible as History. – London: Hodder & Stoughton.
9. Schaya, Leo (1973) The Universal Meaning of the Kabbalah. – London: Penguin.
10. Scholem, Gershom G (1974) Major Trends in Jewish Mysticism. – New York: Macmillan.
11. The Standard Jewish Encyclopaedia (1958). – New York: Doubleday.
12. Super, Rabbi Dr. Arthur Saul (n.d.) thesis.
13. Wegener, G.S. (1963) 6000 Years of the Bibl. – New York: Harper & Row.
14. Weiser, Artur (1961) An Introduction to the Old Testament. – London: Darton Longman & Todd.

Et al.


CIVI OPTIMO
Quid verum atque decens curo et rogo,
et omnis in hoc sum.
J.I. GUILLOTIN
Docteur-Regent, ancien Professeur de
la Faculté de Médecine de Paris.

Brother Guillotin and the French Revolution

An original paper by Bro George Kendall, read at the Lyceum Lodge of Research, no. 8682 EC, on Wednesday 18th February, 1981, in Johannesburg South Africa.

"You must show my head to the people. It is worth showing." (People: 1954: 106). With these proud words, Georges Jacques Danton went to his death by the guillotine in the month of April and the year of terror 1794 - Danton the magnificent, the revolutionary, the patriot and saviour of his country. There is something Churchillian about Danton.

At revolutionary France's darkest hour, with the enemy invading his country, Danton roused his compatriots with the words: "We must dare and dare and dare again - and France will be saved!" (ibid). In his monumental history of the French Revolution, Carlyle comments: "So passes like a gigantic mass, of valour, ostentation, fury, affection and wild revolutionary force and manhood, this Danton . . . . a very Man . . . He may live for some generations in the memory of men." (Carlyle: 1837: 678).

Like Churchill, Danton was a Freemason; and, again like Churchill, not a very active one. Possibly, Danton could have entered Freemasonry merely with a view to further his career as an attorney; though he must have enjoyed the atmosphere of brotherhood and equality in the Lodge - feelings so very dear to his revolutionary heart.

In the few short hours between sentence and death, maybe Danton's thoughts dwelt on another Freemason a gentle, kind and good doctor, a prominent and active Brother in the Order; yet one whose machine would soon bring an end to Danton's life and that of many other brethren. That man was the Very Illustrious Brother, doctor Joseph Ignace Guillotin.

Bro Guillotin was born at Saintes on the 28th May 1738, the ninth of twelve children (Soubiran: 1964: 13).) His father, a lawyer, intended him for the Church and he duly entered as a novice of the Jesuit College at Bordeaux; however, his aptitude for medicine soon became evident and, after obtaining the diploma: of Master of Arts at Rheims, he went to Paris to take his doctorate in medicine. It could be said that he worked his way through college because, whilst studying at the School of Medicine, he earned his keep by accepting tutorship at the Irish College (op.cit.: 13-14). Guillotin excelled in his studies, winning the Jean de Diest prize and eventually graduated on the 27th August 1770 with a widely acclaimed thesis: How to prevent the effects of rabies (op. cit.: 14).

Opening a practice in Paris, the good Dr. GuiIlotin's charm and expertise soon made him one of the most successful wealthy and most sought-after practitioners in town; however, he did not neglect the poor and unfortunate who flocked to his door and among whom his humanity and generosity soon became a byword.

Bro Guillotin's active mind showed its diversity and interest in many ways. Not only was he appointed Doctor-Governor of the Paris Faculty, but, among many other publications, he wrote

on a variety of topics such as: “A protest against the vinegar tax” and a “Plan for draining the marshes of Poitou and Saintonge” (ibid). And he was a very active Freemason.

Whilst still a very young man in his early twenties, Brother Guillotin was initiated in the Lodge Parfaite Union (op. cit.: 15). Elected Master of the Lodge la Concorde Fraternelle in Paris in 1776 (op. cit.: 31), he became very much interested in the Lodge Amis Réunis, the members of which called themselves the “Philalethes” or “Friends of the Truth”. This was a kind of research lodge which carried out many scientific experiments in the search for knowledge. Some of the experiments were a little bizarre. For instance, one member named Duchanteau claimed that the Philosopher’s Stone could be obtained by any healthy person from within himself by living entirely on his own urine. He actually performed the experiment, under strict observation and control, and, after twenty-six days, his urine had been reduced to half a cup, extremely dark red in colour, thick and sticky. At this point, Dr. Guillotin intervened, fearing for Duchanteau’s life, and forced him to abandon the experiment (op. cit.: 34).

Such experiments may seem strange to us but they were not 200 years or so ago. The 18th Century was an age of ceaseless search after knowledge and the days of alchemy were still very much alive. However, Bro Guillotin’s common-sense, medical knowledge and a desire to see that his own reputation and that of Freemasonry’s could not be held up to ridicule was enough to put a brake on any experiment which might get out of hand.

Bro Guillotin’s reputation was certainly very high indeed. On 12th March, 1784, when the controversy about Dr. Anton Mesmer’s “Animal Magnetism” was at its height, Louis XVI convened a body of thirteen commissioners to investigate and report on this phenomenon, which had taken Paris by storm and which had convinced many influential people, including Queen Marie-Antoinette.

The Commission included some of the leading scientists and doctors of the day, among them Benjamin Franklin, accredited ambassador of the United States of America, Jean-Sylvain Bailly, the distinguished astronomer, Lavoisier, the great scientist and Doctor Guillotin - all well-known Freemasons (Mesmer: 1948: 18).

Bro.Guillotin was secretary to the commission and penned the final report, hailed as a “model of objective clarity (op. Cit.: 18) and which dealt a swift death-blow to “animal magnetism”. Not only did the commission “deny the existence of a magnetico-animal fluid” but it also pointed out the danger of the treatment employed by its practitioners (Soubiran: 61)

In Masonic circles, Bro Guillotin’s reputation was equally high. On 24th March 1776, he was one of a committee convened by the Grand Orient to enquire into the so-called “Hautes Grades or “High Degrees” (Gould: 1885: 156). Bro Guillotin was himself very much involved in these degrees; but perhaps at this point, we should examine the state of Freemasonry in France at the time to get a clearer picture of what was happening to the Craft in this last quarter of the Century.

Speculative Freemasonry was introduced into France from England in the early 1720’s. However, it was extremely disorganised. Thory, the French Masonic historian, says “Masonry was then in such a disordered condition that we have no register or official report of its

assemblies . . . Each lodge in Paris or in the kingdom was the property of an individual who was called the Master of the Lodge. He governed the body over which he presided according to his own will and pleasure . . . and recognised no other authority . . . In fact, it may be said that up to 1743 Masonry presented in France . . . the spectacle of the most revolting anarchy (Mackey: 1898: vol. 5, 1186). Despite Pope Clement XII's Papal Bull of 27th April 1738, and subsequent sporadic raids by the police on lodges, Masonry grew apace and, on 11th December 1743, the Paris masters gathered together to form the Grand Lodge of France under the Count of Clermont - a member of the royal family of Orleans and father of Louis Philippe, a subsequent and popular King of France. Clermont however, like many of his successors, took very little interest in Masonry, so, despite having a nominal Grand Lodge, matters did not improve very much.

The biggest obstacle to progress was undoubtedly the "Maitres Inamovibles" - the masters of lodges (mainly Parisian) who were masters for life and, as previously stated, operated according to their own whims or fancies. The Grand Lodge made matters even worse by adding to their number and antagonised provincial lodges by trying to keep control of Grand Lodge almost exclusively under the Paris masters. This state of affairs continued until the early 1770's when provincial lodges gradually attained more influence and then, in 1773, for the first time outnumbered the Parisian lodges (Gould: vol. 3 150).

In that year, a special committee was formed to attempt to reform Masonry in France and bring some form of order to it. Bro Guillotin was a member of this committee (op. cit.: 151) which met seventeen times and ended with the formation of the National Grand Lodge of France on 26th June 1773.

The National Grand Lodge of France soon changed its name to The Grand Orient of France and abolished the title of "Maitres Inamovibles". Some "irremovable masters" however would not give up their authority, refused to join the Grand Orient and continued to operate under the old Grand Lodge of France. So now there were two Grand Lodges in existence but, undoubtedly the Grand Orient was the most powerful of the two. Brother Guillotin's high standing in Freemasonry can be judged by his membership of the investigating committee leading to the formation of the Grand Orient and it is interesting that, although he lived in Paris, he represented the Provincial Lodges on the committee so was much more than just a local figure.

A further complication in French 18th Century Freemasonry was the proliferation of High Degrees as previously mentioned. When first introduced into France, speculative Craft Masonry was almost exclusively confined to the nobility and upper classes. As lodges increased in numbers, and particularly with the advent of irremovable masters, members of the lower classes were accepted into the order and, as many Parisian masters were tavern-owners who stood to gain thereby, some lodges degenerated into "Lodges of the Belly". Consequently, a whole rash of so-called High Degrees came into being, giving some form of exclusivity to their members who were originally from the upper classes.

Such degrees conferred the titles of Knight, Prince or Emperor on their members and, as one recent Masonic author has said "appealed not only to the upper classes, but also to those just below this stratum of society who could now use Masonic titles and wear costumes of Masonic

knighthood, and so feel equality if only in lodge, with their social superiors." (Jackson: 1980: 13).

However, with many persons inventing new rites, the position was getting out of hand with the existence of more than a score of Rites and over 1,000 degrees (op. cit.: 21). All such degrees considered themselves superior to normal Craft Masonry and one in particular - the "Scots Master" - claimed the right to remain seated, with their hats on, in ordinary lodges, to come and go at pleasure and to have seven votes at all ballots. (op. cit.:245). Even as a visitor, a Scots Master claimed to rank above the Worshipful Master himself (Gould: vol. 3, 92) and also claimed many other privileges.

Against this background, the Grand Orient had, as previously mentioned, appointed a committee to investigate the High Degrees - not necessarily in an attempt to abolish them (they could not do this because each Rite had its own independent governing body) but with a view to bringing some measure of control to the then chaotic situation. This committee had accomplished very little since its inception in the early 1770's. However, in March 1776, it was replaced by Brother Guillotin and four other prominent Masons. This committee sat for many years - until replaced in 1782 - and did accomplish a great deal by establishing pacts between the Grand Orient and the other governing bodies, the crowning success being one with the Scots Masters in 1781.

Thereafter, Freemasonry in France continued to prosper on a better-regulated basis (though still with two Grand Lodges) until it reached its greatest prosperity in 1789 with 767 Craft Lodges plus the other recognised higher systems - probably over 900 lodges and chapters in all (op. cit. 161). But then came the Revolution and, one by one, the lodges began to close.

Most historians consider, the year 1789 to be the start of the French Revolution, because that year saw the summoning of the States-General - the calling together of the Three Estates (Nobles, Clergy and Commons) - for the first time since 1614 (Cooper: 1971: 30);, its purpose to discuss the current state of affairs in France. From this meeting the third Estate (the Commons) emerged for the first time as the dominant party.

However, even among some of the nobility, amid their luxury and frivolity, there was a feeling that something ought to be done to improve the lot of the masses. Count Ségur, in his memoirs, says: " . . . our minds were, at this period, almost intoxicated with a compassionate philanthropy, which led us ardently to seek the means of being useful to humanity, and of rendering the fate of mankind more happy." (Ségur: 1960: 187). Many nobles were Freemasons and no doubt learned these sentiments through the Craft. Others were doubtless influenced by the Philosophers and other pamphleteers who, despite threats and imprisonment, continued to publish books and papers condemning injustice, intolerance and religious fanaticism.

The best known of these were Montesqieu, Jean-Jacques Rousseau, Voltaire and Diderot. Montesquieu's admiration for the English constitution influenced many of the early revolutionaries towards a similar constitution for France. Rousseau's "Contrat Social" probably had more impact on the Revolution than any other publication, wherein he contended that the People could do no wrong, and were justified even in using force to "compel their fellows to be free" (Nicolson: 1960: 405).

Diderot's long struggle against censorship and the privileged classes in order: to publish his gigantic Encyclopaedia, showed that it was not impossible to overcome prejudice and self-interest. And Voltaire's caustic pen and absolute detestation of injustice earned him not only periods of imprisonment, exile and other persecutions, but the adoration of the people and an eventual resting-place in the Pantheon with the epitaph: "He taught us to be free." (ibid.: 92)

Voltaire spent two periods of captivity in the Bastille. However, tempting though it may be to think of the philosopher languishing in a dungeon for his beliefs, that was hardly so in his case. Although the Bastille could be very unpleasant for lesser mortals, Voltaire was an aristocrat and a wealthy one at that. For such persons, special treatment was given in a special part of the prison. The rooms contained the necessities of life though prisoners were expected to provide luxuries such as cushions, silver, books, etc. Servants were allowed to accompany their masters, food and wine in vast quantities and of excellent quality, heating, light and laundry were provided by the King. The prisoners were only shut in their rooms at night; during the day they were at liberty within the walls. They paid each other visits and received their friends from outside (Mitford: 1960: 26) Such imprisonment could not really be considered rigorous, however deprivation of liberty for months or even years at a time was not very pleasant even if spent in comparative luxury.

Voltaire's acid pen had once been employed against Freemasonry but, towards the end of his life, he joined Les Neuf Soeurs - the Lodge of the Nine Sisters [i.e. Muses] - a Lodge restricted to Freemasons of literary, artistic, musical or scientific achievements.

Voltaire's initiation on 7th April, 1778, in his 84th year, was a truly glittering occasion. There was a full attendance of members of the Lodge that night, together with over 250 visitors, many of them Officers of the Grand Orient (Batham: 1973: 314). Benjamin Franklin who later became a joining member of the Lodge and its second Master, escorted Voltaire into the Lodge where he was entrusted with the secrets of the First Degree, had an eulogy read to him in his honour, and was invested with the apron of Helvetius, which had been presented by his widow for that purpose (ibid.: 315).

According to one biographer Bro Guillotin, who was now Orator to the Provincial Chamber, was present at its meeting and was also a member of the Lodge, together with famous painters such as Greuze, Vernet and Hubert Robert, plus other well-known·names of the Revolution such as Bailley and Pétion (both Mayors of Paris), Condorcet, Danton, Brissot and the Abbé Sieyès (Soubiran: 39-40) who made the oft-quoted statement: "What is the Third Estate? Everything. What has it been so far in the political order? Nothing. What does it want? To become something." Voltaire's initiation meeting continued with musical selections, poems and songs, and then the banquet followed with its customary toasts. Voltaire was tired and did not stay long; in fact, he was not only old but also ill. He met the Grand Master four days later but died soon after on 30th May 1778. The Lodge staged a very elaborate Lodge of Sorrow six months after his death, which brought them into trouble with the Grand Orient because they had admitted two ladies to the ceremony - Voltaire's niece and his adopted daughter (ibid.: 315).

On 14th July, 1787, Guillotin married Marie-Louise Saugrain, daughter of the owner of one of the best bookshops in Paris, Claude Marie Saugrain (Soubiran: 72) and a member of the Nine

Sisters Lodge. That is where Guillotin is said to have met him and then become friendly with his daughter. Marie-Louise was tall and statuesque, was a talented engraver engraver and a passable singer. Moreover, she had an amiable disposition. She was in her early 30's, nearly 20·years younger than Guillotin, and although their marriage was childless, it proved a very happy marriage indeed.

On the eve of the Revolution, Bro Guillotin became involved in politics. On behalf of the Six-Corps, the 18th Century equivalent. of the modern Paris Chamber of Commerce, he wrote and published a pamphlet entitled "Petition des Six-Corps des Marchands de Paris" on 8th December, 1788. This petition, addressed to the King, demanded that, in the forthcoming States-General the Third Estate should be at least equal to the total number of the representatives of the Nobility and Clergy, and that votes be by head rather than Estate, and that representatives of the Third Estate be in proportion to the franchise. This was a daring petition to make because it was the first time in the history of France that ordinary subjects had addressed such a petition direct to the King (op. cit.: 77). Also, it would upset protocol because previously the three Estates had voted by Estate, thereby enabling the Nobility and Clergy to outvote the Common two to one on any specific issue. Guillotin's petition would, if accepted, place the Third Estate on at least equal terms with the opposition and as voting would be by head, could put them in the majority if any members of the Nobility or Clergy joined them.

Reaction was swift. On December 10th, the Six-Corps formally adopted the Petition and decided to lodge copies in all lawyers' offices so that its members could append their signatures, duly certified. One week later, the pamphlet and its author were brought before Parliament. The trial lasted three days ending in an order forbidding the Six- Corps to take any similar action in future, but without reference to the pamphlet's contents. Such a verdict gave tacit though not official approval to the petition and, on Bro Guillotin's emergence from the proceedings, the waiting crowds carried him triumphantly to a flower-laden coach, drove him home and made him appear on a balcony while they added their signatures to the petition as individuals (op. cit.: 79-80).

Guillotin was now well and truly into politics. He joined one of the many political clubs which sprang up all over France, the most notable being that of the Jacobins. Guillotin's club was the Club de Valois, presided over by Philippe d'Orleans, the future Philippe-Egalité and, for a while, Grand Master of the Grand Orient (op. cit.: 80). Like many revolutionaries of the early days, the Club de Valois, and Guillotin, wanted a constitutional monarchy, like England. Not for them, wild revolution - that came later, swept along on the tide of mob rule and the continual struggle for power by various political factions.

In 1789, when the States-General was summoned to meet, the Three Estates elected deputies to represent them at that momentous meeting. Guillotin, a poor orator but a good administrator, was intimately involved in the organisation of the election and the drawing up of the cahier de doléances (list of grievances) which the Paris deputies were to take to Versailles.

On 15th May, he was elected one of the deputies. The Third Estate deputies were to wear a smart but severe uniform, "plain black mantle and white cravat" (Carlyle: 107) as opposed to the resplendent costumes of the nobles and the ecclesiastic dress of the Church. The Paris deputies

were late for the opening ceremonies but, when they arrived, became the moving force in the ascendency of the Third Estate.

On 13th June, Guillotin addressed the Assembly for the first time - an indifferent and unnoteworthy speech. On 17th June, he seconded a motion "That representatives of the Communes, rejecting the name of States-General . . . adopt the name of National Assembly."

When the meeting hall proved too stuffy and the acoustics poor, Guillotin was appointed to reorganise the arrangements - the type of work he loved doing and did so well.

When Louis, the King, began to see the growing strength and determination of the Commons to have more say in the running of the country, he suspended their sessions and closed their hall. Undaunted, the Commons looked for another meeting-place. It was Guillotin who suggested the Jeu de Paume, fetched the keys and gave them to the leader of the Commons - Bailly, the famous astronomer, later Mayor of Paris and a prominent Freemason, whom we have already met as a colleague of Guillotin on various Masonic and non-Masonic committees. The resultant meeting in the tennis court is one of-the important milestones in the history of the French Revolution. David's powerful painting of Bailly, standing on a table, one hand upraised, leading the deputies in an oath that they would continue to meet until France had a new constitution is one of the best-known pictures in the Louvre. Bro Guillotin's crucial role in suggesting the location is perhaps not so well known.

With the Commons defying the King, and many members of the other Estates joining them, the pace of insurrection quickened. The Bastille fell on 14th July, watched by Bro Guillotin, who was appalled and scared by the violence of mob rule. "Why, that is a revolt!" exclaimed poor Louis XVI on hearing the news. "Sire," answered the Duke de Liancourt, "it is not a revolt - it is a revolution." (Carlyle: 159).) And mob rule became more and more a force to be reckoned with. When the tocsins sounded in the Departments of Paris, thousands of disenfranchised rushed to arms. Perhaps the rabble had no other way of expressing their views. Even voters for the Commons deputies had to have paid six livres in tax before being allowed to vote.

The majority of the unwashed, the sans-culottes, had no say at all other than the force of mob rule. A bourgeois National Guard, under the command of Lafayette, who had been initiated into Freemasonry whilst serving with Washington during the American War of Independence, kept some semblance of order, but often they too sympathised and sided with the mob.

The biggest pressing need in those days of the summer of 1789 was for bread. Crops had failed and famine was rife throughout France - especially in Paris. A few days after the fall of the Bastille, Bro Guillotin was one member of a delegation which presented to the Constituent Assembly "a most moving picture of the poverty of the workers in the capital" (Soubiran: 112) and called for practical measures to be taken immediately.

As the year came to a close, ushering in the 1790's, Bro Guillotin was active in creating Lodges of Charity for the subsistence of the poor, and, on 17th March 1790, he was appointed Deputy Commissioner to the Committee for Mendicity. On 5th October, he was one of a delegation to the King, demanding a declaration of the Rights of Man and insisting that corn and flour be sent to starving Paris. When the women of Paris marched on Versailles demanding bread from the

King, Guillotin was one of the few Paris deputies brave enough to talk to the women, march with them and introduce some semblance of order to what could have been a serious riot (Carlyle: 207).

Guillotin was not at all happy about the violence which now pervaded Paris, though he did sympathise with the misery of the lower orders and certainly did his best for them whenever he could. He was probably happiest of all when engaged in the organisation of meetings and places of assembly. In the last months of 1790, Brother Guillotin was one of a commission of six members given the task of converting the Tuileries riding school, a vast bare hall, into a meeting place for thousands of deputies. Under Guillotin's guidance, windows were widened, upholstered benches with supporting backs were installed, excellent acoustics ensured and, in deference to Bro Franklin who had died earlier that year, lightning conductors erected. No detail was omitted by Bro Guillotin, no matter how small. For instance, in the Bibliothèque Nationale, there is a collective letter of thanks to him, personally, from the lavatory ladies (Soubiran: 102).

Guillotin was absolutely indefatigable in many spheres at this time. Possibly one of his greatest achievements was his scheme for introducing radical reforms into the medical curriculum by the foundation of a Committee of Health. These form the basis of French medical training even today and illustrate how far-seeing and progressive were Bro Guillotin's ideas of nearly 200 years ago. It is therefore a tragedy that Guillotin is best remembered today by the instrument of execution named after him, the guillotine - the extra e added to his name implying "Guillotin's little daughter."

Bro. Guillotin had long been appalled at the methods of execution then in existence. At the time of his birth, Guillotin's parents lived in a house at the corner of a square where men were executed by being broken on the wheel. It is unnecessary to describe this barbaric method here other than to say it is amazing how long this revolting form of execution remained in existence (Voltaire: 1954: 17-20). Guillotin's birth was premature and it is said that this was because the screams of a man being executed so upset his mother that she had a miscarriage and this haunted her nights for years, ultimately resulting in Joseph's premature birth. His father often used to joke that the executioner was Joseph's midwife (Soubiran: 23).

Be that as it may, Bro Guillotin knew that the methods of execution needed drastic reform. Some year earlier, Louis XVI had already abolished torture as a form of interrogation, and on 10th October 1789, Guillotin had addressed the Assembly submitting a proposal which seems self - evident to us but which was extremely radical in its day. "Crimes of the same nature will be punished by the same type of punishment whatever the rank or status of the culprit." he said (op. cit. 112). Then he went on to demand that no confiscation of the condemned man's property take place or that his family should be made to suffer and, finally, recommended execution for all by decapitation, which would be carried out "by means of a simple device." (op. cit. 116).)

Although these proposals created quite a stir, the Assembly was too busy with other matters and nothing was done about the matter. Guillotin repeated his proposals two months later but again nothing transpired, so he propounded his theories at the political clubs in an endeavour to obtain some kind of support for penal reform.

in May 1791, it was decided that no member of the Constituent Assembly could be re-elected at the next election so Guillotin, together with the rest of the Assembly, was duly relieved of his duties as deputy though he continued his campaign for decapitation by means of a "simple device" in the clubs and elsewhere. It was not until the spring of 1792, however, that the guillotine was finally constructed and Guillotin was one of three doctors who were present at its final testing on three corpses. On 25th April, 1792, the first execution took place on a bandit and on 21st August in the same year the first politician faced the guillotine - the predecessor of many to come.

Guillotin never attended an actual execution. He was horrified that his name should be used, slightly modified, for this instrument of death. And, contrary to popular opinion, he was not himself executed by his own "simple device." As we shall see, he survived the Revolution, unhappy to the end at the use of his name for this machine (Gould: vol. 3, 169).

Actually, it is ironic that Guillotin's name should have been given to this instrument because he certainly did not invent it. A similar machine can be seen in many renaissance paintings, another called "the Maiden" was used in Scotland centuries before Guillotin, and other similar devices were used in many parts of the world, including, strange as it may seem, at least one in France. Yet, for many years, Guillotin was plagued by many people making chopping motions with their hands and even by some who insisted death by guillotine was not instantaneous. But we are running a little ahead in our narrative.

It was comparatively peaceful in the early years of the Revolution apart, of course from occasional violent outbursts such as the attack on the Bastille and some sporadic soundings of the tocsin during times of food shortages. The death of Mirabeau, the great orator, a Freemason, a protagonist of the constitutional monarchy, and one of the most powerful figures during the early years of the Revolution, meant the end of any hope of Louis remaining King. Louis's attempted flight from the country, his detection and capture at Vorennes, and subsequent return to Paris, confirmed in the people's minds that he was a traitor to France. Paris was once more aflame. An attack on the Tuileries forced the King and his family to flee for protection to the Assembly. The monarchy as· such had now collapsed. The King was replaced by a provisional council of six ministers, including Danton (Chambers: vol. 6, 62).

On 20th April 1792, the French National Assembly declared war on Austria. In August the Royal Family were imprisoned in the Temple. Austria's allies, under the Duke of Brunswick, invaded France issuing fierce threats against Paris if any harm should come to King Louis or his family. Frenchmen heeded Danton's dramatic pleas and hastened to join the colours. The prisons were bursting with political dissidents, including many members of the clergy who would not denounce the Pope and swear allegiance to the new Constitution. The rabble were in a panic, fearing the prisoners would break loose and overwhelm them while the troops were away fighting. And so began the frightful September massacres when the prisons were emptied by the mob and the hapless prisoners, after a brief mockery of a trial, were mostly butchered in cold blood by sword and bayonet.

Among those who died during these days was the beautiful Princess de Lamballe, the Queen's best friend and Grand Mistress of the Adoptive Lodges of Freemasonry in France. Her head was

put on a pike and raised to the window where the queen usually dined. The scream which resulted delighted the mob; they did not know that the queen was not in the room and that the screm came from the gaoler's wife – a horrible creature who later told disgusting and untrue stories against the queen at her trial (Cléry: 1955: 20-21).

When Louis XVI was executed on 21st January 1793, war with Britain and Spain became inevitable. Later that year, Queen Marie Antoinette followed her husband to the guillotine. In the following month, Philippe Egalité, formerly the Duc d'Orleans and, for a period, Grand Master of the Grand Orient, also went to his death by guillotine. Egalité has been branded by history as a monster who voted death for his royal cousin, Louis XVI, a traitor to his own royal class and an intriguer who sought power for himself. Possibly he was all these things and his attitude towards Freemasonry was certainly not very honourable. Although he did not do much to further Freemasonry, he was elected Grand Master of the Grand Orient in March 1773. He was only 26 years old at the time and, as one Masonic writer says: "morally considered, no man in France was more unfit to be called to the head of the Masonic institution . . . From his early youth he had exhibited a depraved disposition, and passed amid companions almost as wicked as himself, a life of vice and in the indulgence of the most licentious practices." (Mackey: vol. 5, 1213).

This censorious statement is probably too severe. The mid-eighteenth century was certainly a licentious period for the aristocracy and the young Philippe was probably no worse, nor any better, than his peers. True to his republican principles, however, he renounced his title and, as plain Citizen Egalité, was elected a deputy for the Third Estate. Probably he hoped to be made Regent to the Dauphin and thus gain effective power; and this may have been his motive for voting for the King's death, though there was no love lost between the two royal cousins who hated one another. However, Philippe's repudiation of Freemasonry will always be a black mark against him. On 24th February 1793, he published a manifesto in the Journal de Paris:

"From Citizen Egalité to Citizen Milscent:
. . . Notwithstanding my quality of Grand Master, I am unable to give you any information concerning these matters . . . the following is my Masonic history: At a time when truly no one foresaw our Revolution, I joined Freemasonry, which presents a sort of picture of equality, just as I entered Parliament, which presented also a sort of picture of freedom. Meanwhile I have exchanged the shadow for the substance. Last December the Secretary of the Grand Orient applied to the person who in my household filled the post of Secretary of the Grand Master, in order to hand me a question relating to the affairs of this Society. I replied to him under the date of January 5, as follows: 'As I know nothing of the composition of Grand Lodge, and moreover do not believe that there should exist any mystery, nor any secret assembly in a republic, more especially at the commencement of its rule, I desire in no way to be mixed up with the Grand Orient, nor with the assemblies of Freemasons.' L.P.J. Egalité." (Gould: vol. 3, 162).

A subsequent circular from the Grand Orient tersely announced that the office of Grand Master had been declared vacant on May 13th (ibid).

Whatever may be said against him, however, he was greatly loved by his children. During his months of captivity in Marseilles previous to his trial, he shared with them the filth and privations of prison life in that provincial city, playing games with them and doing all he could

to raise their spirits. On learning that he was to go to Paris for his trial, “Courage, boys," he said, “Don’t be depressed by something which I regard as good· news, and let us go on with our game.” (Hay: 1960: 72). “Most unhappy and best of fathers,” writes his son Antoine Philippe, “anyone who was close to you and who knew you well, could not help admitting . . . that you were endowed with qualities both lovable and trustworthy; that you lacked perhaps that strength of character which acts only in accordance with its own judgement; that, moreover, you put your trust in others too readily, and that wicked men took advantage of this . . . to further their own hateful ends.” (op. cit.: 73)

Neither can his fortitude and courage be doubted. On 6th November 1793, on the morning of his execution, he consumed a breakfast of oysters, two cutlets, and the best part of an excellent bottle of claret, which he ate with apparent relish (Carlyle: 637). Elegantly dressed in a green frockcoat, white piqué waistcoat, yellow buckskins and highly polished boots, he went to his death like a dandy. “Tush,” he said, when Samson, the executioner wanted to draw off his boots, “they will come off better after; let us have done.” (op. cit.: 638).

The Terror was now in full swing. Robespierre was in control and his enemies followed one another to the guillotine in swift succession. He had earlier sent twenty-two of his greatest rivals to the guillotine in one fell swoop. Twenty-two Girondins, including Freemasons such as Brissot, were executed in little more than half an hour, their chorus of the Marseillaise getting weaker and weaker as, one by one, they ascended the scaffold until they were all gone.

“There is hell in his face, in his temperament and in his future.” (Soubiran: 145). This strangely oratorical expression from one who was generally a very poor speaker was reported to Robespierre and, several times, Guillotin had felt Robespierre’s cold green eyes fixed on him. When warned by a friend that a warrant was to be issued for his arrest, Guillotin thought it prudent to get out of the way, so quickly obtained an army doctor’s commission in the Northern Army and was soon on his way, together with his wife, to tl1e Saint-Vaast Hospital at Arras. (op. cit.: 150).

With characteristic energy, Bro Guillotin threw himself into the duties of organising the hospital. He improved the rations, commandeered beds and blankets, and sent out appeals to benevolent Christians for lint and other necessities. When wounded soldiers arrived in their hundreds from the front, Guillotin and his colleagues worked day and night bandaging and amputating, amid all the horrors of working without anaesthetics and surrounded by the groans and screams of men dying from shock and gangrene.

There is some confusion among historians as to when Guillotin returned to Paris. Some say that he stayed at Arras until after the fall and execution of Robespierre ended the Reign of Terror, the celebrated 9th Thermidor or 27th July 1794. Others say that he returned to Paris earlier, was imprisoned and was only saved, like so many hundreds of others, by the fall of Robespierre. Certainly, there was a warrant issued for his arrest and both he and his wife would probably have been executed had they not gone to Arras. We can only surmise as to what really did happen.

In the memoirs of Count Beugnot, one of those who were imprisoned in the Paris Conciergerie and only escaped execution by the 9th Thermidor, he says “every inmate of a philosophical turn of mind was provided with laudanum tablets . . . I had my supply in my pocket . . . These tablets

had been furnished us by a doctor, Doctor Guillotin, who, in serving us, displayed no reluctance at cheating his machine of its clientele." (Mossiker: 1961: 576-7). This implies that Bro Guillotin was working in the prisons in July 1794, or was a prisoner himself. As a prisoner it is unlikely that he could have obtained supplies of laudanum so most probably he was working among the condemned in the prisons out of pure humanitarian compassion. This would be in keeping with his character though highly dangerous with a warrant already in existence for his arrest.

Laudanum is an opium derivative and requires large doses to bring about death. Its main use is as a sedative and Bro Guillotin's motives in distributing supplies probably had this purpose. Maybe this accounts for the brave bearing of many condemned at their execution. "By God!" exclaimed one bystander at an execution, "these dogs died very bravely. It's unfortunate that the aristocrats die like that." (Paris in the Revolution: 1966: 103). But perhaps this is unfair to the memory of those who met their fate so calmly and bravely. No doubt some took wine or spirits and some laudanum, but most must have just shown courage.

In any case, Bro Guillotin was known to have interceded on behalf of Masonic brethren whenever he could by means of his contacts among the revolutionary leaders, sometimes with success and where this was not possible, by supplying opiates such as laudanum.

With the end of the Terror, Bro Guillotin was able to resume and build up his practice again. As Freemasonry recovered itself, he still remained a member of several lodges, though was not nearly as active as in former years. He was, however, still active in political affairs and was surprisingly imprisoned for just over a month in October/November 1795. The charge is not known other than stating that he was "the editor and signatory of several illegal pamphlets." (Soubiran: 156).

With the end of the Terror, Bro Guillotin was able to resume and build up his practice again. As Freemasonry recovered itself, he still remained a member of several lodges, though was not nearly as active as in former years. He was, however, still active in political affairs and was surprisingly imprisoned for just over a month in October/November 1795. The charge is not known other than stating that he was "the editor and signatory of several illegal pamphlets." (Soubiran: 156).

Medicine, of course, was his first love. Towards the end of his life he was President of the Medical Circle and also the Vaccine Committee. Even though in his 70's, Guillotin threw himself into the campaign to introduce smallpox vaccination with his usual enthusiasm and sheer hard work. And, still involved in so many kinds of activity, he died on 28th March 1814 in a Paris buzzing with military activity as Napoleon approached final defeat.

The tapestry of the French Revolution is interwoven with the names of many famous Freemasons. Chameleons such as Talleyrand and Lafayette survived the Revolution and lived on to take high office under Napoleon and the restored Monarchy. Talleyrand's Masonic career was not very distinguished but Lafayette's deserves a study on its own. His life was full of Masonic incidents. For instance, when Washington laid the cornerstone of the Capitol building in Washington, D.C., he wore "a splendid apron made by the Marquise de Lafayette and presented by the Marquis." (Smyth: 1975: AQC, vol. 88, 183). Just one small incident in a long and useful Masonic career. Others such as Bailly and Pétion, ex-Mayors of Paris, Brissot the Girondin,

Danton, Lavoisier, who unsuccessfully pleaded for a short respite to finish some experiments, and many other less distinguished brethren were guil1otined.

The question remains to be answered "What part, if any, did Freemasonry p1ay in the French Revolution?" Certainly, according to some press reports at the time, there was an opinion "very prevalent on the Continent" (Extracts from the Kentish register: 1943: AQC vol. 56, 304-7) that Freemasonry was largely responsible for the upheaval. But the short answer must be that it played an active part as a body because, apart from a few lodges which held meetings during the worst part of the Terror, organised Freemasonry as such ceased to exist during these years. One of the first rites to close its doors was the Philosophic Rite which sent a circular to its lodges on 16th July 1791 advising them to "cease from working, if required to do so by the magistrates, and not to forget their duty towards their sovereign Louis XVI." As Gould drily remarks: "It is not at all surprising to find that many of its members fell victims to the guillotine." (Gould: vol. 3, 161). It was only in 1796 that the Grand Lodges were able to meet again and eventually formally joined together on 22nd June 1799 (op. cit.: 163).

But, informally, through individual Freemasons, Freemasonry did play a very important part indeed. Its principles of brotherly love, relief and truth appealed to many of the men who guided the original course of the Revolution. Astute politicians such as Mirabeau saw in Freemasonry an ideal launching pad for their plans. Whilst in exile in Holland in 1776, Mirabeau, a Freemason himself, drew up a scheme for the political penetration of Freemasonry (Bruce Wilson: 1944: AQCvol. 57, 138-151) He planned to graft onto Freemasonry an Inner Circle which would work towards a just political society. All members would be experienced Freemasons 30 years or older. A member must have. been a Freemason for at least three years "during which he has constantly participated in the work of one or more Lodges," and "he must have given proof of his prudence and zeal for the common cause." (op. cit.: 145).

Nothing came of this. but it was only to be expected that the same men with like aims who were lodge members, would reappear in the revolutionary clubs which sprang up in the 1780's and which played such a crucial role in the Revolution itself. And, as we have seen, many of them paid with their lives.

Some, like Bro Guillotin, played a not inconsiderable part and survived. Bro Guillotin was a truly good man, who spent his life, his abilities and his wealth in trying to help his fellows towards a more just society. It is one of the tragedies of history that posterity appears to have forgotten his other achievements and concentrate on one only·- that of the "simple device" which bears his name, which is remembered with horror, and yet was his answer to prevent unnecessary suffering to the unfortunate condemned. Perhaps this study will help to restore some of the honour he so justly deserves.

References

1. Batham, C.N. (1973) A famous French lodge. Ars Quatuor Coronatorum (vol. 86, p. 314ff).

2. Bruce Wilson, H.C. (1944) Mirabeau's scheme for the political penetration of Freemasonry. Ars Quatuor Coronatorum (vol. 57, p. 138-151)

3. Carlyle, T. (n.d.) The French Revolution: a history. – New York: Random House.

4. Chambers Encyclopaedia (1967). – London: Pergamon.

5. Cléry, M. (1955) A journal of the Terror. – London: Folio Society.

6. Cooper, D. (1932, repr. 1971) Talleyrand. – London: Cape.

7. Crocker, L.G. (1955) The embattled philosopher. – London: Spearman.

8. De Ségur, L.P. (1960) Memoirs. – London: Folio Society.

9. Extracts from the Kentish register, 1794. (1943). Ars Quatuor Coronatorum (vol. 56, pp. 304-307).

10. Gibson, G. & C.H. Gibbs-Smith (eds.) (1954) People. – London: Waverley.

11. Goldsmith, O. & V. Hugo (1954) Voltaire: studies by Oliver Goldsmith and Victor Higo. – London: Rodale.

12. Gould, R.F. (1885) The history of Freemasonry. – London: Caxton.

13. Hay, M. (1960) Prince in captivity. – London: Eyre & Spottiswoode.

14. Jackson, A.C.F. (1980) Rose Croix. – London: Lewis Masonic.

15. Mitford, N. (1960) Voltaire in love. – London: Penguin.

16. Mackey, A.G., and W.M.R. Singleton (n.d.) History of Freemasonry. – New York: Masonic History Co.

17. Mesmer, F.A. (1948) Mesmerism. – 1st English translation. – London: Macdonald.

18. Mossiker, F. (1961) The Queen's necklace. – London: Gollancz.

19. Nicolson, H. (1960) The Age of Reason. – London: Constable.

20. Smyth, F. (1975) Worshipful Brother George Washington of Virginia. Ars Quatuor Coronatorum (vol. 88, p. 183ff).

21. Soubiran, A. (1964) The good doctor Guillotin and his strange device. – London: Souvenir Press.

22. Tannahil, R. (ed.) (1966) Paris in the Revolution. – London: Folio Society.

Other sources consulted

1. Anderson, M.S. (1961) Europe in the Eighteenth Century: 1713 – 1783. – London: Longmans, Green.
2. Coil, H.W. (1967) Freemasonry through six centuries. – Richmond, Va.: Macoy.
3. Elliott, G.D. (n.d.) Journal of my life during the French Revolution. – London: Rodale.
4. Gerson, N.B. (1976) Statue in search of a pedestal: a life of Lafayette. – New York: Dodd, Mead.
5. Harcourt, F. (ed.) (1979) Escape from the Terror: memoirs of Madame de la Tour du Pin. – London: Folio Society.
6. Loomis, S. (1965) Paris in the Terror. – London: Cape.
7. Lough, J. (1960) An introduction to Eighteenth Century France. – Longmans, Green.
8. Newton, J.F. (1914, rev. 1951) The builders. – Richmond, Va.: Macoy

---

Author's note

I have tried to keep all references to those easily obtained in English so that the non-French speaking reader will not be frustrated by purely French references which may not be readily available. The serious student, however, will find that many of the above references in turn quote French sources and, if he wishes, these can be followed through.

Figure 6: Illustrating that the Opening of the Lodge is a search for Inner Discovery

The Opening of the Lodge

WBro Charles de Beer

Introduction:

In the Russian Initiation Ceremony Play, recently performed by our Lodge, The DC addresses the candidate as follows:

> "The chief aim of our Order, the foundation on which it rests, . . . is the preservation and handing on to posterity, of a certain important mystery, which has come down to us from the remotest ages . . . a mystery on which, perhaps, the fate of mankind depends."

Well, WM and Brethren all, this is not just a play-fantasy, it is a fact. The rituals of the three degrees, the Mark degree, the Royal Arch especially, and no doubt those of the higher degrees, hide - in their symbology and allegory - deep mysteries, great truths, on which - indeed - the fate of mankind may well depend.

And indeed, to reach this region of mystery, to come to understand what the Truth is about, one has to discipline oneself to a mode of life much more ascetic than the common mortal is prepared to accept, and one has to pursue the study of religion, of philosophy, of the ancient traditions with all one's heart and with all one's mind.

Only if we so dedicate our life can we hope to understand the real brotherhood of Man by adopting as our guide and ideal the Fatherhood of God.

Now, in Masonry, we are not to discuss religion, because the various religions, though one in purpose, are divided by their dogma, and it is by its dogmata that men understand religion, instead of by its essence. The essence is one, because there is but one God. What is that one God? Modern Science, the offshoot of scientific research which, for many centuries, has held in contempt the views and ideas of the philosophers of old, modern Science now is very close to many of those concepts that the Sages of many lands have held since time immemorial.

In Physics, for instance, it is now accepted that in the infinitesimally small, in the break-down of the atoms into neutrons and protons and smaller still, one arrives at a point where matter gives way to energy. A much-respected physicist in the United States of America, Fritjof Capra, has written an interesting article in the American Theosophist, on the basis of his own book "The Tao of Physics", from which I quote:

> "At the beginning or our century, the experimental investigations of atoms gave sensational and totally unexpected results. Far from being the hard and solid articles they were believed to be since antiquity, atoms turned out to consist of vast regions of empty space in which extremely small particles - the electrons - moved around the nucleus.

> "When quantum theory, the theoretical foundation of atomic physics, was worked out in the 1920's, it became clear that even subatomic particles, i.e. the electrons and the protons and neutrons in the nucleus, were nothing like the solid objects of classical physics. The subatomic units of matter are very abstract entities. Depending on how we look at them, they appear sometimes as particles, sometimes as waves. This dual aspect of matter was extremely puzzling. The picture of a wave, which is always spread out in space is fundamentally different from the particle picture which implies a sharp location."

And so, Brethren, we come to the atom bomb, which is the release of the energy concealed in the atom and which motivates the speeding and revolving sub atomic particles of which the atom is made up. This has been compared, in size, to a bee flying around in a cathedral. Thus, matter is found to be energy in an apparently congealed state, though in reality in a constant state of vibratory balance. Though in the above extract Fritjof Capra states that matter, from antiquity, was believed to consist of hard and solid particles, in his book, The Tao of Physics, he admits that the ancient philosophies, eastern as well as Egyptians, did teach that matter is energy in motion and that that energy in motion, on its various levels of expression, is but ONE Divine Creative Force, motivated by love and harmony in its expression.

In another development, Neuroscientist Karl Pribram of Stanford in the USA and physicist David Bohm of the University of London have proposed theories that, in tandem, appear to account for all transcendental experience, paranormal events, the implications of which, for every aspect of human life, as well as for science, are profound. I quote from "Brain/Mind Bulletin" issued in USA:

> "This breakthrough fulfills predictions that the long-awaited theory would (1) draw on theoretical mathematics; (2) establish the 'supernatural' as part of nature. The theory, in a nutshell:
>
> > Our brains mathematically construct 'concrete' reality by interpreting frequencies from another dimension, a realm of meaningful patterned primary reality that transcends time and space. The brain is a hologram, interpreting a holographic universe."

This therefore corresponds to the primary force found at work in the atom.

And just as Fritjof Capra admits that the findings of modern physics seemed to be known by the ancient sages, so, too, Karl Pribram writes: "I should point out the extraordinary insights of mystics and early philosophers that preceded scientific verification by centuries."

I am prefacing the reading of my actual paper by these reflections on modern science coming full circle with ancient philosophy, because I believe it will give a better understanding of the paper itself.

As we find that matter is made up of, and contains energy, and that this energy is the creative force governing our universe, we come to the conclusion that the form is there to contain the energy or spirit, the form itself but being energy in lower form of expression.

The form of the spoon enables the liquid to be contained therein, the form of the glass likewise contains the liquid that can be poured in to. If not used to contain and dispense liquid, the spoon and the glass are functionless. So too, a house is but a construction the use of which consists in the empty space it contains and in which we move and live.

Hence, I now suggest that our body, likewise, is but the house, the temple to contain the spirit, the divine spark, the higher self, the Great Architect, who cannot be contained, but the presence of which flows through all creation. Our body is but the equal of the switch on our TV set, or transistor radio. Switch it on and we materialise the picture and/or sound vibrations that were there, around us, all the time. So, too, can we "switch on" to the Divine that is around and IN us.

Likewise, in our Masonic ceremonies, the form hides, but truly contains, the spirit. By symbol, by allegory, we hide what can only be revealed by inner understanding, because wisdom cannot be offered on a tray, like a cup of tea. Do not throw pearls to swine, says the Bible. The true secrets of Masonry are to be found by piercing the veil of symbology and allegory in which our rituals are shrouded. The Brotherhood of Man can only give a superficial understanding of what the Truth reveals unless the Fatherhood of God illuminates it.

I now start on the actual paper which was written by me in 1956,·and which - in a way - was the result of studies on Masonic subjects by a little group of Masons who met privately, every fortnight, for that purpose. This. group of about seven or eight men included WBro Missak and WBro Sir Colin Garbett, both - at the time - older, wiser and mor experienced men and Masons than myself, and from whom I learned a lot. I revere their memory.

I have, however, had to rewrite parts of the paper, so that it can be given in the First Degree. For some of you it may not be an easy paper to follow, so may I suggest that any obscure. point be asked to be clarified as we go along? I shall not mind interruptions for this purpose.

The Opening of The Lodge

"You will seek [i.e. know] the truth and the truth will make you free" (John 8^{32})

> "Wisdom is the principle thing: therefore get wisdom, and
> with all thy getting get understanding" (Proverbs 4^{7})

To start on the mystical quest, that is "to enter the Lodge," presupposes perfect equilibrium and harmonious balance of all faculties; as well as attunement to the higher principles.

This it is that is taken stock of at the opening of the Lodge in the First Degree. It is also an occasion, as are the ceremonies of opening for Passing and Raising, to attune to higher vibrations by prayers; knocks and appropriate symbols.

> "But when you pray, go into your room, close the door and pray to your Father, Who is unseen. Then your Father, who sees what is done in secret, will reward you [openly]." (Matthew 6^{6}).

The tyling of the Lodge “to ensure that none but Masons are present” is emblematic of the entering into the closet and of the shutting of the door thereof, shutting out all worldly, that is, non-spiritual, influences: “Knock - and it shall be opened unto you.” (Matthew 7^{7}).

The knocks of the degrees ensure, or are emblematic of the correct level of vibration according to the state of communion that is sought. They might be interpreted on the basis that three worlds, or three aspects of the one and only World, are active:

1. The physical world.
2. The desire wor1d.
3. The thought world.

Depending on whether all three, or only two or one have prominence in the Working in progress, the knocks will vary in rhythm.

The Masonic ceremony is a religious service of the highest order - hence the whole being of the Candidate must be attuned to the service; therefore, the first care of tyling having been performed (to see that none but Masons are present), the next care is to see that Brethren appear to order as Masons.

The physical body (Tyler), aware that the door to the closet is shut, will ward off all intruders, helped therein by the brain (Inner Guard), who will reject all irrelevant forms of thought and only allow constructive images, whilst the emotive self (Junior Deacon), at the right of (under control of) the spiritual self (Soul - Senior Warden), will await the mental impulses (Senior Deacon) to filter through from the fount of Wisdom, (Worshipful Master) and then transmit these to the intellectual faculty (Sun - Junior Warden) which, in turn, and when required, will transmit the now consciously perceived rays of Truth to the brain (Inner Guard) and, hence, to the consciousness of the Candidate.

All this takes place inside the Lodge which the Tyler is guarding. In other words, on the higher and invisible planes of the Candidate’s physical body. Hence the Tyler himself is the convenient room adjoining the Lodge, where the first preparation to the quest takes place - (Our Earthly Body).

Thus, once entered on the quest, the Candidate, guided by Wisdom as yet unmanifest but intuitively perceived as emanating from the Fount (WM) attunes his soul (SW - spiritual self) and seeks Light with all the might of his intellectual faculties (JW), first curbing his emotional life (bridle your senses, says the Russian Initiation Ceremony), symbolised by his going round with the Junior Deacon. The goal, the ultimate goal, is to die to all things earthly and to rise, transmuted, to a higher plane of consciousness, in the Centre, between the spiritual and the intellectual, to embrace Wisdom in direct union.

Wisdom, however, cannot affirm itself. King Solomon (WM) could not become active instead of latent without the combination of Spiritual Love (Hiram, King of Tyre, - SW) and Intellectual Power (Hiram Abiff - J.W.). Hence those three form the Lodge and “bore sway at the building of the Temple at Jerusalem” - the divine city, the body of man inhabited by the Divine

Consciousness in full self-realisation, all dross and impurities cleansed away (devoid of metals as the ritual states it.).

This trinity is akin to the Divine Consciousness manifesting life by the Will (Energy) imprinting itself on the plasticity of Matter, as Science now also views the processes in our universe.

But to realise this manifestation in our life on earth, we need the lower faculties of emotion (J.D.) and mental life (S.D.) active through our brain (I.G.) in our body (Tyler). As Dante states in the Divine Comedy: "The proper operation (working or function) is not in existence for the sake of the being, but the being for the sake of the operation."

In other words, Man is on earth to manifest his Divine Origin, which however he can only achieve, by purifying his body, his mind, his whole being to render it fit for use by the supreme artist. The great poets, like the mystics of old, have always intuitively understood this inner act of purification that is required of each man, and the joy it will bring in its wake.

The interdependence of the S.W. (Spiritual Love, Light, Eyes) and the J.W. (Will, Word and Mouth) is admirably set out by Wordsworth in his Prelude:

> "The Spiritual Love acts not nor can exist without
> Imagination which in truth,
> Is but another name for absolute Power,
> And keenest insight, amplitude of mind,
> And reason in her most exalted mood.
> Imagination having been our theme
> So also has this spiritual love
> For they are each in each, and cannot stand
> Dividually. Here must thou be, O man,
> Power to thyself; no helper hast thou here!
> Here keepest thou in singleness thy state.
> No other can divide with thee this work.
> No secondary hand can intervene
> To fashion this ability: 'tis thine,
> The prime and vital principle is thine,
> In the recesses of thy nature, far
> From any reach of outward fellowship,
> Else is not thine at all. But Joy to him,
> Oh, joy to him who here has sown, hath laid
> Here, the foundation of his future years.
> For all that friendship, all that love can do,
> All that a darling countenance can look,
> Or dear voice utter, to complete the man,
> Perfect him, made imperfect in himself,
> All shall be his; and he whose soul has risen
> Up to the height of feeling intellect,
> Shall want no humbler tenderness."

As the Russian Initiation Ceremony expresses it: “Blessedness is not without, but within.” Imagination power, In similar vein, Dante, in speaking of Soul and Intellect, follows a like trend of thought, as quoted by Charles Williams in his book The figure of Beatrice:

> “The two points to which Dante chooses to direct attention are the eyes and the mouth. These the soul mostly adorns: there she bestows most of her subtlety, there she shows herself ‘as on a balcony’. From the first balcony, that of the eyes, her passions show - goodwill, jealousy, compassion, envy, love and shame. She can, it is true, keep them from showing, but only by the exertion of great power. We may conclude that: some part of that ‘becoming other’ which is a duty for Dante and for all is precisely the exercise of that power when it is desirable; and this adds another relevance to the sewing up of the eyes of the envious spirits in Purgatorio: until they can control the appearances in those balconies, the balconies themselves are not to be opened.”

On the mouth, Dante himself had better be quoted:

> “The soul demonstrates herself in the mouth, as colour does under glass. And what is laughter but a coruscation of that delight of the soul, as a light appearing without as it exists within. And therefore it becomes a man to let his soul show in a tempered joy, laughing in moderation, and with frank restraint and only with slight movement of the face; so that the lady (soul) who there shows herself should seem modest and not uncontrolled . . . O marvelous smile of my lady, of whom I speak, which is only communicated through the eyes.”

And C. Williams then comments:

> “It is a description of that kind of joy which accompanies the intellectual formulation of philosophy:
>
> ‘Dimostrare’ - almost demonstrates herself in figures of geometry. This demonstration is the half-concealed smile of the divine science, Theology, which like the empyrean holds all peace of knowledge, and only shows herself to us in such satisfying scintillations of mouth and eyes as gleam in the syllogisms of the great Scholastics, or what other method other philosophers use.”

Sorry, Brethren if this is heavy going, but what is said here is that there is no joy to equal the finding of inner happiness by balancing heart and intellect, by overcoming the duality of passions and the lower mind, to emerge from the valley of the shadow of death into the light of eternal Truth.

The same scheme, again, is expressed in a most interesting way in the book, the Tarot of the Bohemians: absolute key to the occu1t science by Papus, in which the 17th chapter is an extract

from a work by F.Ch. Bar1et. The chapter is titled Le Tarot Initiatique and in quoting parts thereof I shall be translating from French:

The chapter starts by comparing the Ancient Positivist Scientists who were also Sages, and whose fundamental aphorism was that nothing was accessible to Man beyond the world of phenomena (though they were always tempted to try and cross those limits), with the spiritualists of the present day, who do live in a world beyond those limits, but who have no know-how, no guide and no compass to. direct their flight.

The writer then says that the ancient school of Theosophy could guide the Spiritualists and deliver the Scientists and bring them both to Truth. Theosophy or Positive Spiritualism - transmitted by the Cabbalists, the Mystics, the Templars, the Rosicrucians and the Freemasons, often degenerated, yet always tended and preserved by some hidden few in closed sanctuaries. "The secret of Theosophy lies in a certain practical development of the human faculties so as to extend the limits of certainty (la certitude)."

It thus taught Man to train himself in order to work and develop in the regions of extra-sensory perceptions. This teaching constitutes the Initiation, which consists of two distinct but complementary parts: Theory and Practice. The Theory Man can study, accept or reject, but the Practice will eventually lead him to become an Initiate. (Compare our word "Entered Apprentice").

The chapter then proclaims the ultimate formula. which positive science gives of the manifest world:

NO MATTER WITHOUT POWER;
NO POWER WITHOUT MATTER

But the combination of those two is extremely fluid, as power draws matter along according to its (power's) own infinite fluid, as power draws matter variety of mobility. Power thus draws matter as if by a current from one pole to the other, and matter manifests therein by a return countercurrent, due to its (matter's) own essential inertia. As an example (still quoting this chapter):

> "An atom of phosphorus drawn by the vegetable from mineral phosphates will become the element of the human brain but will eventually again disintegrate into the realm of mineral inertia."

But the movement of this fluid or unstable state of equilibrium is not unco-ordinated. It forms a series of harmonious links which we call laws and the synthesis of which we formulate as Evolution.

Here one reaches the conclusion that there is a WILL guiding this evolution. Thus it is the WILL which manifests in the unstable but progressive equilibrium of Power and Matter. This therefore, brings me back to the main theme of this piece of architecture.

The chapter then proceeds to subdivide the Universe in the four sub-divisions as follows:

	Positive	Negative
1.	Conscious	Unconscious
2.	Affirmation	Negation
3.	Power	Matter

Here end my quotations from the chapter by Barlet.

I have tried to apply his divisions and sub-divisions to the Officers in the Lodge, and the rest of this piece of architecture is this based on my own deductions which flow therefrom:

	Positive (right)	Negative (left)
The Absolute	Conscious (WM)	Unconscious (IPM)
The Idea	Affirmation (JW)	Negation (SW)
The Will	Power (SD)	Matter (JD)
The Cosmos	Brain (IG)	Physical Body (Tyler)

In humbly submitting this arrangement of the Officers, I would state that it would appear to explain quite a lot in the ritual in a most satisfactory way.

If we examine the positions of the Officers, we find that those on the right hand side (Positive) of the chart are all at the right of those officers quoted in the left hand column (negative).

The W.M. at the right of the I.P.M.
The J.W. at the right of the S.W.
The I.G. at the right of the Tyler
The S.D. at the right of the W.M.

The SD at the extreme right hand side of his pole acts as the empowered ambassador in the Manifest of the Logic flowing from the Absolute: “To bear all messages and commands from the WM and await the return of the J D.”

The reverse proves true as well, of course:

The IPM at the left of the WM
The SW towards the left of the JW
The Tyler at the left of the IG

But the JD is found at the right of the S.W. whereas we might have expected him at the SW’s left hand side. One could conclude therefrom that, on balance, the odds are loaded in favour of composite man and that, in reality, he has no excuse to let his emotional self run riot to wallow in earthly mud. I confess, however, that in this exposition the position of the JD is not yet quite clear to me.

Much else, though, both inside and outside of the Lodge, now stands in a new light, as far as I am concerned.

Eve (Matter)(soul), was created from Adam (Power, Will) and this fact illustrates that the story of the Old Testament is a graphic depiction of the involution of Spirit into Matter. The New Testament teaches the way by which the redemption can be achieved, and this evolution (by initiation) is the subject matter of the Freemason's ritual.

Our life on earth is (or should be) in the first place a preparation for initiation, and Lord Baden Powell, in founding the Scout Movement, must have known of this goal. It is highly significant that the Scout greetings are given with the left hand, the hand of matter. Only when we have achieved a pure heart and an attitude of devotion and service, can we Proceed to become an apprentice for, initiation, and learn signs with the Right hand. In the First Degree the candidate is taught about the left-hand pillar only.

The oath the candidate takes at the WM's chair, he takes with his right hand on the Volume of the Sacred Law, but with his left hand he is subduing his passionate nature. The brethren can pursue this trend of thought as regards the position of the hands in the superior degrees, including the R.A.

Whatever the Candidate has to achieve, it is the right hand that sets the necessary vibrations in motion: first. by the knocks on the door (which he is supposed to give), then by knocking on the right shoulder of the JW and the SW. Hence three times three knocks reverberate through the threefold nature of the Man, and the echo thereof trembles in the great Absolute. Woe to him who having set off these vibrations, lets them die or tries to use them to wrong purpose!

The first step taken, the candidate is restored to Light, in that he now has an inkling of the Path, but Wisdom is still far from sight, and therefore the new initiate at that stage is only meant to see the V of the SL (the Path) (the Way) and not the WM (the Fount).

Yet, from that Fount knowledge now flows to the faithful Candidate. (communicated to him at the left side of the Altar and from the right side of the WM) and in the ensuing perambulations the teachings are impressed more forcibly on his mind at the SW's chair, where a longer time is spent in communicating them. Is it not matter that must be overcome at this stage?

It is to the JD (his lower passionate self) that the candidate declares himself devoid of any metallic substances, and states that had he still such substances on him (in him) he. would give (relinquish) them gladly for the sake of the quest. Thus the JD is permitted (on behalf of the candidate) to make obeisance to the WM and Lower Self submits to God.

Thus submitting and purifying himself, the Candidate is rewarded by raiment of increasing splendour at the SW's chair, for is it not his earthly vesture that becomes increasingly purer, holier and full of spiritual Light?

His advancement to the various officers' chairs in the Lodge, however, is again conferred to him from the left of the altar and from the right hand side of the WM as, by performing his allotted task, he opens up new channels for the reception of further teachings, and it is his earthly self that so advances.

Yet, once admitted to full initiation and accepted as a WM, he obtains his further investitures at the right of the altar and from the left of the Chair of King Solomon. It is now his spiritual attire that achieves great and yet greater splendour, and from colours of blue he is promoted to colours of purple.

Before he gets thus far, however, his advancement is achieved by the correct application and interpretation of symbols which his spiritual self discovers at the Right of the Altar: the Tools.

This indicates that the universal symbolism of the tools is drawn from the unconscious or unmanifest Absolute. What Jung would call the Archetypes. Somewhere else these are called “the mysterious forms and prototypes”.

Indeed, indeed, as the WM elect is told from the Secretary’s table the day he is installed as WM: Masonry is a **Mystic** art. May the Brethren be encouraged to make a daily advancement therein.

Figure 7: The Closing

Freemasonry Amongst Prisoners-Of-War in The 18th And Early 19th Centuries

By Bro D.H. Lewis, JW

Paper delivered at Lyceum Lodge of Research no. 8682 on 19th October 1977

[Editor's note: WBro Lewis tends to commit the old jingoist error of using "England" when "United Kingdom", or "Britiain/British" is meant.]

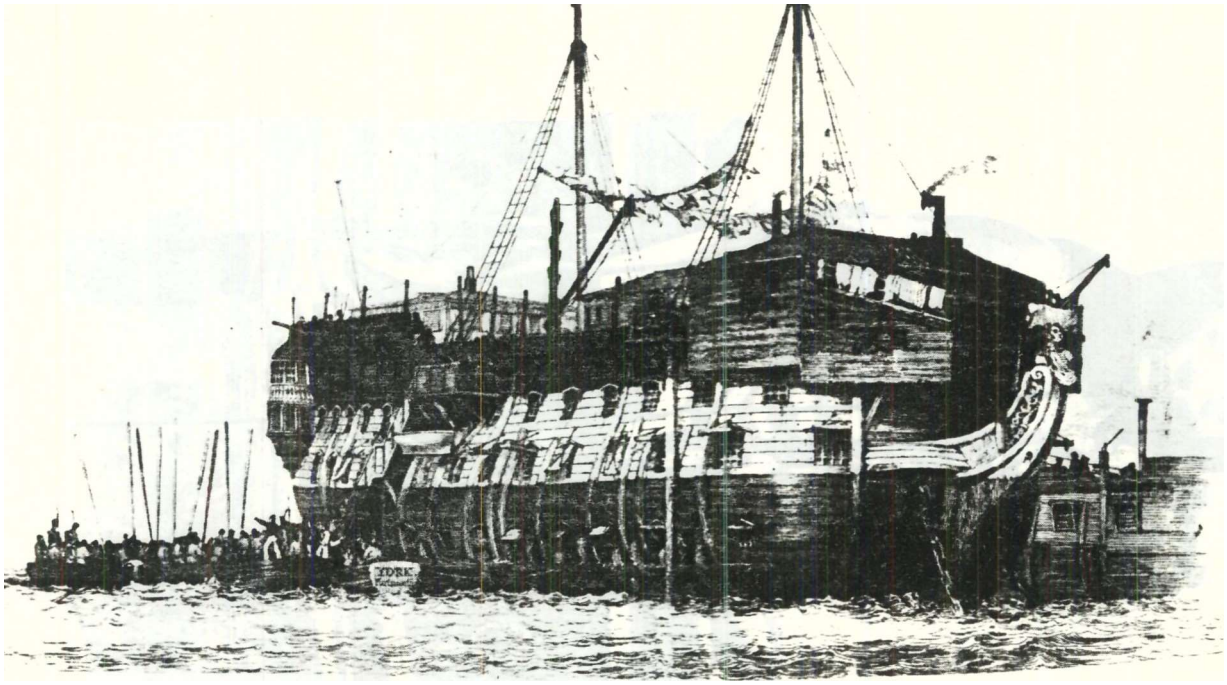


Figure 8: Prisoners arriving at the type of hulk often used for prisoners of war during the Napoleonic Wars.

Introduction

About four years ago, I visited an antique dealer in Surrey, whom I know quite well. In the course of the conversation he told me that he possessed one of the most comprehensive collections in England of artefacts made by French Prisoners-of-War in the 18th Century. and the Napoleonic era. Amongst these, I found a hand-painted Masonic apron of very good quality and in good condition. Although he was not a Mason, he would not sell it as it was an integral part of the catholic nature of his collection.

Exposure to these fascinating relics aroused my interest in Prisoner-of-War Freemasonry. However, I shall confine my remarks to the period 1740-1815, during which period England and France were almost constantly at war, and, inter-alia, Holland, Denmark, Spain, Portugal and the USA were also involved in a number of martial engagements of various kinds.

Despite all this military activity, the 18th Century has been called, I think justifiably, the Age of Reason. Artistic, intellectual religious and political reform were the order of the day, the American and French Revolutions and the first stirrings of the Industrial Revolution bear witness

to the new thinking that was abroad in all European-oriented countries. It can be argued that the prime movers in this *risorgimento* were to be found in the British Isles, resulting in the political, industrial, commercial and technical pre-eminence of the British Empire in the 19th Century.

Significant contributions were made by France and Italy and to some extent, Germany and Spain, but the European countries were falling behind the "Nation of Shopkeepers". This led to inevitable political power struggles aimed mainly at reducing the power and influence of England [i.e. United Kingdom]. The result was war on a·1arge scale - in 18th century terms - with its concomitant escalation in human misery.

Numbers in Captivity:

It follows, therefore, that large numbers of prisoners were taken on both sides, and although fairly accurate figures are available concerning French Prisoners-of-War in England, I have not been able to obtain comparable statistics regarding the English prisoners in France. J.T. Thorp, the authoritative writer on this subject, whose works have proved invaluable in the preparation of this paper, states that the cost to France of maintaining their prisoners in England during the Napoleonic Wars, was £255,000,000. *Per contra* the contribution for English prisoners in France was said to be of the order of £831,000,000. which either proves that there were many more prisoners in France than in England, or to quote Sir Archibald Alison: "The French authorities never remitted one farthing" for the maintenance of their compatriots, leaving them to "starve or be a burden on the. British Government which, on the contrary, regularly remitted the whole cost of the support of English captives in France to the Imperial authorities."

Whichever is correct, the contemporary records, which can be regarded as only approximate, show that during the Seven Years' War (1756-1763) the annual average number of French prisoners in England was 18,800 - although in 1763 this rose to 40,000. In 1795 there were 13,666, of whom 1357 were officers on parole. In 1799 the figure stood at 25,646 and between 1803 and the signing of the Treaty of Paris in 1814, 122,000 prisoners arrived in England. In 1814, the largest number ·recorded, 72,000 were in England, of whom 10,000 died, 17,000 were exchanged or invalided to France and hundreds of officers broke their parole and escaped.

Composition of Prisoners

Initially, most of the prisoners were of French nationality, but during the period when Napoleon commenced his victorious march through Europe, mercenaries of almost every European nationality were to be found in his armies. As a result, the prisoners in England included Poles, Germans, Spaniards, Italians, Swedes and many others. In the earlier years the French armed forces were professional and disciplined but as Napoleon's fortunes ebbed, he was compelled to recruit what Abell called the "lowest classes of society, desperate, lawless, religionless, unprincipled men". In fact, in the Spanish Campaign of 1812, less than half of the. French Army were Frenchmen and in the Russian expedition of the same year, only 200,000 Frenchmen were included in the total of 500,000.

The prevalence of this lawless element made it increasingly difficult for the authorities to maintain discipline and resulted in stricter and more rigorous treatment of all prisoners. Regrettable as it may have been, it could not have been avoided.

Location of Prisoners

Initially, all prisoners were held in civil prisons throughout England, but as the numbers increased it became necessary to re-fit old and obsolete battleships as floating prisons and hospital ships. These hulks (or pontons) were situated mainly at Chatham (22), Plymouth (11) and Portsmouth (19), which were, and still are, the main British naval dockyards. The hulks were refitted and adapted to hold 600 - 800 prisoners, but conditions aboard them could not have been good. By the standards of the day, they were regarded in some quarters as a disgrace to the English authorities. Anyone who has visited Nelson's flagship in Portsmouth and has been in the 'tweendecks where the crew was quartered, can imagine what it was like living in a derelict hulk when the Victory, one of England's most up-to-date warships, provided such cramped and unsanitary quarters for the crew. It has been summed up by Lieutenant Doisy who was a prisoner in Scotland, who said: "Without doubt theirs was a hard existence: indifferent food, little exercise, extremely strict discipline - such was their lot". But he went on to say that "None were sent to those vessels, except those who proved refractory and incorrigible ashore, and also privateersmen as the British Government deemed all those to be in an illegal form of warfare." These were the smugglers, corsairs and pirates who preyed on the English Coastal trade for private gain, acknowledging no authority - equivalent to the Barbary Coast pirates and others.

Conditions in the prisons

The prisons used were originally the civil prisons found in every sizeable town, such as Bristol, Plymouth, Portchester, Forton, Norman Cross, Dartmoor, Valleyfield and Perth. It is interesting to note that Dartmoor was originally built in 1806 for the specific purpose of the confinement of French prisoners, and designed to hold 6 000 - 8 000 men. In addition, many smaller prisons were used such as Edinburgh Castle and Pendennis Castle.

Most of the men in those prisons were of non-commissioned rank and officers - some of high rank - who had broken their parole or would not give it and so were subject to ordinary prison treatment. The prisons were undoubtedly very over-crowded, but Thorp comments that provided their conduct was orderly, their treatment was "just, although not generous".

The life of the prisoners varied from complete indolence to the utmost depravity. Crowe outlines six distinct social groups which emerged:

1. The Lords who received remittances from France or engaged in trade in the prison. Obviously, the prison aristocrats.
2. The "Laborieux" – workers who made small articles for sale.
3. "Les Indifférents" Indifferent, idle men who did nothing and resigned themselves to their fate and the basic rations, which comprised 21 ounces of bread daily which was described as "detestable," two ounces of tough meat, and "water in abundance" Wine was not provided.
4. The "Minables" the gamblers who sold the shirts off their backs and their rations in order to gamble.
5. The "Kaiserlics" also gamblers, but distinguished from the "Minables" due, additionally, to their willingness to sell their annual clothing issue. This consisted of yellow trousers and vest, a striped shirt and a pair of shoes.

6. A curious class called “Romaines” - so called because they lived at the highest point of each building. They lived as a commune, naked, pooling everything and complying with strange conditions. They agreed to:

   a. Possess no clothing.
   b. Consent to the sale of their hammocks, the proceeds from which were to be spent in tobacco for the benefit of all members.
   c. Retain only the cover lid of their hammock with a hole in the middle to put their head through - this also being common property and was used when they ventured out of their quarters.

Some of them were men of good families and can be compared with latter-day hippies or drop-outs.

In the prisons there were those who made some extraordinarily beautiful *objets d’art* - some of which were sold at high prices. Many of which can be seen in the Museum of Grand Lodge and private houses in England, in the west country in particular. However, others were not so industrious and gambled, duelled and fought with makeshift weapons, such as halves of scissors, razors or compasses tied to sticks, batons and fists.

Apart from fatalities arising from these activities, the mortality rate, was generally high, mainly due to the lack of hygiene and generally unsanitary conditions, which were not unusual in those days. After all, the streets of London were then littered with night-soil dumped in the street or thrown out of the window, lying there until the rain washed it away, so what better conditions could one expect in an over-crowded prison? Also, the medical treatment available was of the most primitive, even by 18th century standards.

The work of Jenner, Pringle, Lind and the Hunter brothers had not yet been tranlsated into common usage. Attempts to escape were not infrequent, and often successful, especially by those with the means to bribe their gaolers.

Prisoners on parole

By far the most fortunate amongst the prisoners were those on parole - mostly officers who were allowed to reside with minimal restriction in specified towns in England, Scotland, Ireland and Wales (maximum 200 / .300. per town). These towns were spread far and wide from Abergavenny to Selkirk, Wincanton to Wantage and Jedburgh to Reading. Abell lists 50 towns which in 1803 were specified for this purpose.

The men on parole were given an allowance of half-a-guinea per week, which apparently was barely adequate, but certainly not parsimonious, and were restricted to the “great turn- pike road within one mile from the extreme parts of the town”. A reward of ten shillings was offered to anyone who apprehended a prisoner outside these limits. They were required to be in their lodgings by five o’clock in the winter and eight o’clock in the summer, but. exceptional privileges were granted to those whose good conduct was observed, and as many were men of rank and education, they were often made welcome in social activities in the town. Many married local girls and settled there after peace was declared and contributed to the social and

cultural life of the neighbourhood. Some well-known names of French origin are still to be found in England and originated with these prisoners-of-war.

Some occupied themselves with arranging concerts, plays, balls and teaching languages, fencing, dancing and drawing to the townsfolk.

Some of them were men of means who received regular remittances from France, paid through the Government agents, and apparently enjoyed a full life, subject only to the restriction of movement from town. to town, which could not have been excessively irksome. Those without means made various articles, such as straw-plait for hats, lace, models of ships and houses, boxes, figures and woolen gloves in exchange for soap, tobacco, vegetables etc.

In one town they were so successful at lace-making that the local lace makers asked for this to be prohibited, as they were losing trade to the French prisoners. Perhaps an early example of trades union. There were even those who had a thriving business forging bank notes!

A number broke their parole which was usually signed in the following form:

> "Whereas the Commissioners for conducting HM's Transport Service and for the care and custody of French Officers and Sailors detained in England have been pleased to grant . . . leave to reside in . . . upon condition that he gives his parole of honour not to withdraw one mile from the boundaries prescribed. there without leave from the said Commissioner, that he will behave himself decently and with due regard to the laws of the Kingdom, and also that he will not directly or indirectly hold any correspondence with France during his continuance in England, but by such letter or letters as shall be shown to the Agent of the said Commissioners under whose care he is or may be in order to their being read and approved by the Superiors, he does hereby declare that having given his parole he will keep it inviolably."

It was to be expected that some prisoners with means would break parole, especially as there were always depraved and unprincipled Englishmen, many who had been smugglers, who were prepared to assist escapees. The standard fee was apparently one hundred guineas.

You will no doubt ask what all this has to do with Freemasonry. Obviously, the answer is nothing at all except that I felt that it was desirable to outline the background of the life and times of the French prisoners which would explain their motivation for assembling together in Fraternal Harmony under, what were. in many instances undoubtedly difficult conditions. However, despite all restraints and adverse circumstances, the Brethren, of whom there were many, did contrive to form themselves into lodges, even in the hulks and prisons where privacy and secrecy must have been at a premium.

Naturally those on parole were better placed to conduct their proceedings without let or hindrance Nevertheless lodges were established in five out of eight prisons and six out of fifty-one hulks apart from 32 of 50 parole towns. It was said, but this has not been corroborated, that there were French lodges in every parole town. Notwithstanding it must be agreed that the establishment of lodges in the hulks and prisons illustrates the great devotion of those brethren to

the Craft, as their opportunities must, of necessity, have been very limited. Fifty-one French Lodges are known to have existed in Britain and Thorp details 44 certificates which were extant in the 1930's and seven whose whereabouts are unknown. Some of the lodges are known only through those certificates but others are well documented through Minutes and various documents. A number of these lodges were assisted by their British Brethren and many Minute Books of the period record sums of money subscribed for their relief. The Grand Lodge of England voted a substantial sum for the relief of a French naval commander who was on parole in Launceston. Many French brethren were received as visitors and some joined and were initiated into lodges all over the country.

Thorp states between 1803 and 1811, 860 French officers attempted to escape - 270 were recaptured and 590 were successful. He says that not a single British officer had broken his parole, but inferences in other works of reference I have read do not corroborate this statement.

He makes a rather chauvinistic comment on the conduct of French officers, mentioning that, whilst they would not suffer to accept a stain on their character, they did not hesitate to break their parole. He said: "so much for the vaunted French honour".

Organisation and conduct of French Lodges

The French lodges acknowledged the authority of the Grand Orient of France, even though most of them worked without official authority from that body. Under the French constitution seven Master Masons were empowered to hold a meeting and elect officers (21 in a town where there was no lodge) and could apply for a charter later. However, in four cases, Ashby de la Zouch (still extant), Chesterfield, Leek and Northampton, permits were obtained from the Acting Grand Master of the Grand Lodge of England, the Earl of Moira, to work in French in association with the Grand Orient of France.

Some lodges produced or acquired regalia, jewels and furniture of high quality and the Ashby de la Zouch Lodge furniture is still in use by the Royal Sussex Lodge No. 353 of Burton-on-Trent. Other specimens are to be seen in the Grand Lodge Museum and elsewhere. Many fine examples of certificates and demits are extant, mostly in manuscript but some were printed from engraved plates. They are usually on parchment. with a wax seal in a tin box attached by coloured ribbons.

Demits are not strictly certificates but clearance or travelling permits, stating the Lodge and Rank of the Brother and giving details of his conduct and activities while a member of the Lodge. They were often signed by all the members of the Lodge, thereby endorsing the sentiments expressed. This type of document was never used by British Masons.

Most lodges we.re either named after French lodges to which one or more of the founders had belonged or reflected the unfortunate circumstances in which the brethren found themselves. In the first category were names such as De la Bienfaisance (Benevolence) Des Coeurs Unis (United Hearts) or Des Vrais Amis de L'Ordre (True Friends of the Order); and among the second category were Des Amis Reunis dans l'Adversité (Friends·reunited in adversity), De la Paix Desirée (Desired Peace) and Des Maçons Captifs à Babylon (Masons Captive in, Babylon).

The Degrees worked were in accordance with the Rite Française ou Moderne - in seven degrees, namely:

1. Apprenti – EA
2. Compagnon – FC
3. Maitre – MM
4. Elu – Elect
5. Maitre Ecossais - Scottish Master
6. Chevalier d'Orient - Knight of the East
7. Souverain Prince Rose Croix.

It is interesting to note that a Chevalier d'Orient was empowered to found a lodge and to apply later to an established Masonic body for a charter. These lodges were founded *En Instance* or provisionally, and could Initiate Pass and Raise, and conduct all the usual Masonic business even before Warrants were applied for and granted.

Their Masonic Year commenced on 1st March and l'an de la Vraie Lumiere (Year of the True Light) was the actual year Anno Domini plus 4000. Therefore, the year 1810 was denominated 5810.

The earliest account of Freemasonry amongst French prisoners in England was in 1746 and 1747 when nine officers joined Lodge 84 Bandon, but the earliest account of the formation of a Lodge by the prisoners themselves was in 1761 in Leeds. Originally formed in Basingstoke in 1756 they were moved to Petersfield and thereafter various members were transferred to Derby, Pontefract and Leeds. During this time, they made Masons and worked until 1761, when the Master and his Wardens fell out and parted. Thereupon the Wardens and the Secretary formed another Lodge. Their differences were not settled immediately, but in 1763, when the Treaty of Paris was signed, they were united and left for France. Before so doing they signed a memorandum thanking the brethren of the Talbot Lodge of Leeds for their fraternal support.

Lodges were established all over Britain and also in Berlin and Magdeburg. Amongst the most active were in Abergavenny, Asburton (Devon), Ashby de la Zouch, Chatham, Chesterfield, Dartmoor, Gibraltar, Plymouth (of which a complete Minute Book is in the Quatuor Coronatorum Library), Portsmouth, and Wincanton.

A Lodge was also held in Vittoria (in Spain), which was then occupied by the British Army. The Chesterfield Lodge de St Jérôme et L' Esperance met in 1810 and 1811, and a folio Minute Book was discovered in 1925 by the Librarian of the Grand Lodge of England, which is very interesting. In 1811 officers were elected and the following offices were filled in order of votes cast:

Vénérable WM
Senior Warden
Junior Warden
Orator
Secretary
Treasurer

First Expert
DC
Architect
Hospitalier
Correspondent General
Verifactor of Accounts
Ordeur des Banquets
Second Expert
Vice-Orator
Secretaire adjoint
Couvreur

Another Minute mentions a list of toasts at the Banquet. After the Master had been informed that it was ready. “The work of instruction at the table was opened in the accustomed manner and the WM declared: ‘La Mastication a été permise’ (Eating was now. permitted).” The toasts were:

1. HM Napoleon, First Emperor of the French, King of Italy etc.
2. Grand Orient of France and all the Masters of regular Lodges working under its auspices.
3. The RWGM of the Grand Lodge of England.
4. HM The King of Rome (Son of the Emperor)
5. The Venerable (WM)
6. Wardens and the Lodge
7. Lodge de St Jerome et l’Esperance of Chesterfield.
8. Visitors
9. Ordonnateurs du Banquet (Presumably the JW)
10. All regular M M’s wherever dispersed over the surface of the globe, whether in prosperity or adversity.

Masonic Chivalry

In the AQC volumes for 1903 and 1904, Bros St Maur and Thorp related a fascinating story under the title “Masonic Chivalry”. Apparently in November 1812, an English merchantman, the United Sisters of Poole, bound for Bristol with a cargo of pipe-clay, was captured by a French frigate Le Furet (18 guns and 140 men).

Very soon after, the French vessel captured another merchantman the Three Friends, carrying a cargo of bricks and hoops. The French captain, Louis Marencourt, then examined the documents of the two vessels, and to his surprise, found a Masonic Certificate, the property of the captain of the Three Friends, Captain Campbell. As he was a Mason himself he signed a compact with the two captains, even though one of them was not a member of the Craft: instead of scuttling the captive vessels and taking the crews prisoner, they undertook, in terms of this agreement, to repair home immediately and endeavour to obtain the release of a French Mason, Brother J. Gautier, who was imprisoned in Chatham. Should they be unsuccessful in achieving this, within

two months of their release, they agreed to travel to France to surrender themselves as prisoners-of-war. Unfortunately, it is not known whether they obtained Brother Gautier's release or surrendered themselves in default, but other consequences are known.

The French vessel was subsequently captured three months later by the sloop Modeste, off the Scilly Isles. and Marencourt taken prisoner and taken to Ireland. He was commended by the Lodges Union no. 13 and Rising Sun no. 952 of Limerick and a presentation of a silver vase was voted in his honour.

It is interesting to note that this honour was recorded in both the *loca* and also in. the Dublin newspapers. The vase was subsequently sent to the Grand Orient of France for presentation to Captain Marencourt, but in the meantime the gallant brother had lost his life in Africa. The vase was returned to Lodge 13, where it is still in use as the St John's Box. The inscription reads "To Captain Louis Marencourt of the French privateer, Le Furet, to commemorate the illustrious example of Masonic Virtue his conduct to Captain Campbell displays, the brethren of Lodge 13 in the Registry of Ireland dedicate this cup. Limerick 1st May 1813."

It would appear that the Irish brethren were responsible for the early release or exchange of Captain Marencourt, as it is known that they made representations to Grand Lodge to intervene on his behalf to the authorities. These representations must have been successful and it can be presumed that he was returned to France without much delay, as it was not possible to present the vase to him personally.

St Maur comments that "To practice 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."

In 1901 R.F. Gould, the famous Masonic writer, related the story of Robert Guillemard, who was initiated in 1807 in the Lodge of his regiment after the siege of Stralsund. Guillemard was responsible for the shooting of the most illustrious of all British Admirals who were members of the Fraternity, Admiral Lord Nelson. His account of Nelson's death from the tops of Admiral Villeneuve's flagship was recorded in his memoirs: and would appear to be authoritative.

It is a strange quirk of fate that such a famous brother was fatally wounded by a future member of the Order. Guillemard went on to serve under another famous Freemason, Joachim Murat, King of Naples and Marshal of France, whom he assisted to escape from Toulon to Corsica in 1815. He accompanied him on his expedition to Calabria where Murat lost his life.

His uncle was a prisoner-of-war in Malta where he was Grand Master of a Lodge of French Masons. In Malta, the priests and monks continually preached inflammatory sermons against Freemasons, to whom they ascribed a long drought which had afflicted the country. They incited the local peasantry to set fire to the hall where the Lodge was meeting, whilst the brethren were at dinner. Fortunately, the English Governor heard of this and warned the brethren in good time. He forbade them to hold •the meeting, which instruction they obeyed. Nevertheless, with the collusion of the clergy, they broke into the hall and burnt the furniture and ornaments of the Lodge.

English prisoners

It might be expected that, as there was a considerable number of English prisoners in France, there would be records of many lodges formed by them whilst in captivity. Strangely enough, there is only one instance on record: Lodge 183 "Antients" in Valenciennes 1803-1814, the Minutes of which are still extant. It is known that many prominent Masons of high rank, were at one time or another, prisoners of the French, so it is surprising that so little record of English Freemasonry in French prisons has come down to us. Amongst these were Admiral Sir W.M. Sidney Smith, The Earl of Moira (mentioned earlier) and Lt. Gen Sir Charles Napier.

The English prisoners were held in the northern fortresses of Verdun, Arras, Givet, Sarre Libre and Bitche, apart from Valenciennes. It is recorded that the Freemasons of England collected considerable sums. of money for their relief, and, additionally, the French brethren were known to assist English Masons by influencing the amelioration of their lot through representations to the French authorities. The conduct of both the French and English brethren towards their captive opponents who were members of the Craft, appears to have been truly Masonic in every way and a credit to the Order.

Another example of the humanising influence of the mystic tie occurred in New York during the War of Independence. An American soldier, Bro Joseph Burnham, who escaped from custody, hid himself in an attic that, unbeknown to him, formed the ceiling of a closet that opened directly on to the centre of St John's Lodge (New York). The floorboards gave way and the Lodge received an unexpected visitor. The brethren, who were mostly British officers, on discovering his identity, arranged for him to be transported with secrecy and expedition to the Jersey shore and he thereby regained his liberty.

There is another interesting account of a Mohawk Red Indian Chief who was befriended by the British Superintendent of Indian Affairs in the then-American colony, Sir William Johnson. Sir William, himself a Freemason educated Joseph Brant at his own expense and on account of his Masonic connections arranged for his initiation in London on April 26th 1776.

The Lodge in which the ceremony took place is not certain but is thought to be one of two Moderns Lodges, either Falcon Lodge or Hirams Cliftonian Lodge No 417. The story recounts the capture of a Captain McKristy by the Indians and when they were preparing to torture and execute him, he gave a sign of distress which was recognised by Brant, who rescued him and restored him uninjured to his compatriots.

There are a number of accounts of similar incidents during the period (and also thereafter) which illustrate the strength of the Masonic tie.

I hope that this modest attempt to sketch the masonic activities of prisoners-of-war in this period will have aroused the interest of the Brethren present tonight, and will, hopefully. lead to deeper and more authoritative research.

In conclusion, I can only quote Brother Burns, who said, "Man to man, the world o'er, shall Brithers be. . .", which illustrates the universality of the Craft, whether in prosperity or adversity.

References

1. Abel. Various publicatons.
2. Ars Quatuor Coronatorum. 1901, 1903, 1904, 1905, 1945, 1947, 1964.
3. Fisher. History of Europe.
4. Trevelyan. Social history of Europe.
5. Wartski, L.D. (n.d.) Address by PM of Kilwinning Lodge of Research, no. 1649 SC.