

LYCEUM LODGE
OF RESEARCH
No. 8682 EC





**Transactions of the Lyceum Lodge of Research
Volume 3**

Transcriptions of papers presented during 1982

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W. Bro. George Kendall

Master of Lyceum Lodge of Research 1983

Foreword

With the advent of micro-computers and the growing use of word-processors this issue may well be one of the last in its present form. It is quite obvious that these Transactions of Lyceum Lodge published in 1983 do not have left and right justification of its pages. It contains many spelling errors because the lectures are, for the most part, those actually used by the speaker when delivering the papers within the Lodge. In most cases they have typed the script themselves or had it typed by their secretary who may know nothing whatsoever about Freemasonry or the subject of the lecture.

They are printed “warts and all” with only the more obvious mistakes sometimes altered and therefore come across with probably more of the lecturer’s true style than they would if edited. As such, they may prove in future years to become collectors’ items. Maybe there will be photocopy special editions printed for the edification of our successors long after we have departed to the Grand Lodge Above. For the record, only fifty copies of Volume I were printed and 100 of Volume 2. The first printing of this Volume 3 is again 100 but future editions will have to be increased especially in view of our rapidly increasing Correspondence Circle.

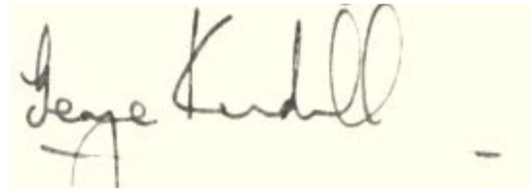
So far, all copies have been made on members’ office copying machines - hence the rather varying quality. We have been very fortunate in having copies bound by WBro Neil Mankowitz in a real professional manner and on behalf of the Lodge I would like to express our grateful thanks to him.

Perhaps we have got a bit “out of kilter” in that the Foreword has always been written by the reigning Master of the Lodge even though the contents are those which were delivered by his predecessor. It has also been his photograph which has appeared rather than the Master ruling at the time the Transactions actually occurred. He has therefore given a resumé of the events of the previous year. This time, however, the catalogue of events is not necessary because we have included the Master's Valedictory Report which does just that. We have also included the Officers and Members of the Lodge and, in future issues, hope to include the names of Correspondence Circle members as well.

So we are growing up and making progress. The main point however is that subscribers receive copies of the lectures given within the Lodge. There is always a delay in bringing out an issue. Unhappily we all have our usual avocations to consider and have to work on the Transactions in our spare time. Nevertheless, this issue will appear a little earlier than the last and probably future

issues will appear even earlier.

To those Correspondence Members who are within distance and who do not have other Masonic meetings to attend, I make a special appeal, to physically come to our meetings. As you probably know, we have a very special Festive Board and there is a very distinct style to our meetings which cannot be conveyed in any other way than actually being there and partaking of the fraternal and joyous atmosphere of these meetings. We do therefore look forward to seeing you if at all possible in the coming years. There are lots of good things in store for you. . .

A handwritten signature in cursive script, reading "George Kendall", written in black ink on a light yellow background. The signature is fluid and somewhat stylized, with a large initial 'G' and 'K'. There is a small horizontal dash to the right of the signature.

Worshipful Master
October 1983

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OFFICERS OF LYCEUM LODGE OF RESEARCH

<i>W. Master</i>	WBro G. Kendall
<i>I.P. Master</i>	WBro T.D. Cloete
<i>S. Warden</i>	WBro F.J. Stock PDAGDC
<i>J. Warden</i>	WBro D.E.G. Vieler PSGD (Eng) ADGM
<i>Chaplain</i>	WBro H.W. Cohen PAPGM (Tvl) GLSA, PDJGD
<i>Treasurer</i>	WBro A. Goldberg PDAGDC
<i>Secretary</i>	WBro C.M. de Beer PDJGW
<i>Dir. of Ceremonies</i>	WBro M.S.C. Nelemans P.Dep.G.Del. (GEN)
<i>Senior Deacon</i>	WBro M. Sarosi
<i>Junior Deacon</i>	WBro A. Lindeman PDG Marshal (SC)
<i>Charity Steward</i>	WBro A. Lindeman PDG Marshal (SC)
<i>Almoner</i>	WBro A.W.L. de Roos PDSGW
<i>Asst. Dir. of Cer.</i>	WBro N. Mankowitz PDJGD
<i>Organist</i>	WBro M. Hermer PJGD (Eng) ADGM
<i>Asst. Secretary</i>	WBro R.E. Grosskopff
<i>Inner Guard</i>	WBro D.H. Lewis GDSteward
<i>Stewards</i>	WBro T.H. Sachs PAGReg. (Eng) DGReg. WBro M. Kretschmer Bro. E. Beder Bro. P. Halgreen WBro C.J. Hagen DGTyler
<i>Tyler</i>	

HONORARY MEMBERS

RWBro. E.T. Ablett District Grand Master

RWBro. L.G.D. Hinett Past District Grand Master

VWBro. S.R. Whiting PGSwdB (Eng), PDDGM

WBro. M.S. Freeman PSGD (Eng), DDGM

WBro. J. Chapman PAGDC (Eng) PADGM

WBro. H.G. Summerley PJGD (Eng), PADGM

WBro. G.W. Hookham PAGDC (Eng), PDGChap

WBro. C. Dyer APM (Kent)

WBro. F. Turner PJGD (Eng), ADGM

OFFICERS OF LYCEUM LODGE OF RESEARCH 1981-1982

<i>W. Master•</i>	WBro. T.D. Cloete
<i>I.P. Master</i>	WBro. R. Grosskopff
<i>S. Warden</i>	Bro. G. Kendall
<i>J. Warden</i>	WBro. F.J. Stock DGSteward
<i>Chaplain</i>	WBro. D.E.G. Vieler ADGM
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<i>Inner Guard</i>	WBro. A.W.L. de Roos PDSGW
<i>Stewards</i>	WBro. M. Kretschmer Bro. E. Beder Bro. P. Halgreen
<i>Tyler</i>	WBro. C.J. Hagen DG Tyler

PAST MASTERS OF THE LODGE

<i>1975/76</i>	WBro. M. Hermer PJGD (Eng), ADGM
<i>1976/77</i>	WBro. N. Mankowitz PDJGD
<i>1977/78</i>	WBro. G. Alexander
<i>1978/79</i>	WBro. D.H. Lewis DGSteward
<i>1979/80</i>	WBro. M. Kretschmer
<i>1980/81</i>	WBro. R.E. Grosskopff
<i>1981/82</i>	WBro. T.D. Cloete



Figure 1: WBro T.D. Cloete, Worshipful Master 1981-2

Valedictory report of the Worshipful Master of the Lyceum Lodge of Research no. 8682 E.C. for the year 1981/2

INTRODUCTION

WBro. Grobler, Distinguished Brethren and Brethren all, I have much pleasure in presenting my valedictory report as W.M. of the Lyceum Lodge of Research No. 8682 for the year 1981/2.

MEETINGS

Since the last installation, the Lodge met on five occasions and I have been privileged to preside at four of them.

On 17 February 1982 a paper entitled “Anton Anreith - South Africa’s first Masonic Sculptor” was presented by our M.E., Bro. George Kendall, in his usual fluent historical style and illustrated with

slides.

On 21 April 1982 WBro. Edgar Leo PDSGW delivered a lecture entitled "Symbols and Allegory of Freemasonry" in which, after having traced some of the origins of our present ceremonies, he took the Brethren through the First Degree Ceremony and gave a fascinating explanation of the allegory and symbolism underlying the initiation of an E.A.

On 16 June 1982 WBro. Douglas Vieler PSGD (Eng), Asst.DGM, Dep. Grand Superintendent (Tvl) gave an authoritative and scholarly exposition on the HRA in a paper entitled "The Development of the Royal Arch from its Legendary and Biblical Sources".

On 18 August 1982 the Lodge presented a Masonic period play entitled "A Fellowcraft Working in the Union Lodge, Channel Islands, 1765" in full period costume under the direction of WBro Frank Stock, PDAGDC. Despite the firm ruling from the District that the beer, wine and pipe-smoking was to be symbolical, the cast appeared to enjoy themselves as much as the audience.

On 28 October 1982 (the regular day of meeting having been altered by special dispensation) the Lodge was treated to a lecture, as enthusiastic in its presentation as it was fascinating to listen to, by WBro. the Rev. Neville Barker Cryer, present W.M. of Quatuor Coronati Lodge, Asst. PGM (Surrey) and Dep. Grand Chap. (Eng). His paper was entitled "Some Neglected Aspects of the Three Degrees" and was followed in the Lodge by a witty and scholarly half-hour of answers to questions from the floor and thereafter by a most enjoyable festive board.

MEMBERSHIP

WBro. Frank Turner PJGD. (Eng), AsstDGM. accepted the Lodge's invitation to become an Honorary Member and it was my privilege to welcome him in this capacity at the regular meeting on 16 June 1982.

We were pleased to note the promotions of the following Brethren during the year:

- WBro. Douglas Vieler to PSGD
- WBro. Manfred Hermer to PJGD
- WBro. Charles de Beer to PDJGW
- WBro. Frank Stock to PDAGDC.

The number of members of the Correspondence Circle has doubled during the year and those present will be pleased to hear that the second volume of Transactions is now ready.

Since the presentation during the year of a MM certificate in the English Constitution to WBro. Steven Nelemans, PDep. G. Del. (GEN) the Lodge has a representative of each Constitution of Freemasonry existing in South Africa. This mixture provides variety as much in ritual as in debate.

OUTSIDE LECTURES

The members of Lyceum have lectured on numerous occasions to other Lodges in the District during the course of the year. This is a service which the Lodge provides willingly and all we ask is a small donation of R10,00 to our Research Fund and sufficient advance notice to enable the Secretary of the Lodge whom we are requested to visit to print something more evocative than "Lecture of Masonic Interest" in the summons convening the meeting

The text of the pamphlet “What you can tell your wife about Freemasonry” has been approved by the RWDGM and the pamphlet is now being printed by the District of the Transvaal, with an acknowledgement to the Lodge.

During the year, the Lodge was honoured by being requested to present Working Tools to Ex Sequi Lodge (done by our IPM, WBro Rodney Grosskopff) and Coronation Lodge, which I was pleased to be able to do myself.

CONTRIBUTIONS TO DGL

I am very pleased to record that the Lodge has now met its Heritage Appeal Commitment and a cheque for the outstanding amount will be handed to WBro. Grobler this evening together with the Lodge’s contribution to charity.

LADIES NIGHT

A most successful ladies’night, characterized by the usual good fellowship of this Lodge, was held at the Bryanston Country Club on 30 October 1982. Nearly all of the active members of the Lodge were present to enjoy the evening – again so ably organized by the Junior Warden, WBro. Frank Stock, that our M.E. has decided to reward him again by requesting him to do it again next year.

CONCLUSION

In a Lodge so small as this, when all the Brethren have contributed so much during the year, it might be considered inappropriate to mention any particular Brother by name. Yet the record of the Lodge’s activities for this year would be incomplete were I not to place on record the gratitude the Lodge owes to WBro Charles de Beer, our conscientious secretary, whose hard work has in great measure again contributed to the smooth running of the Lodge.

Brethren of Lyceum all, I thank you for the privilege of this year. I need hardly say that it has been an unforgettable experience. As a result of your efforts, and as I leave the Chair of King Solomon, with humility, I trust that the chapter that closes is one which each of us can look back upon with pleasure.

Finally, I commend to you your M.E. Please give him the same support and encouragement which you so freely gave to me, so that this Lodge can go from strength to strength in honour of our Craft, in service of our District and in the fellowship of our Brethren.

S. M. I. B.



THOMAS DANTE CLOETE
WM Lyceum Lodge of Research
8682 E.C.
17 November 1982

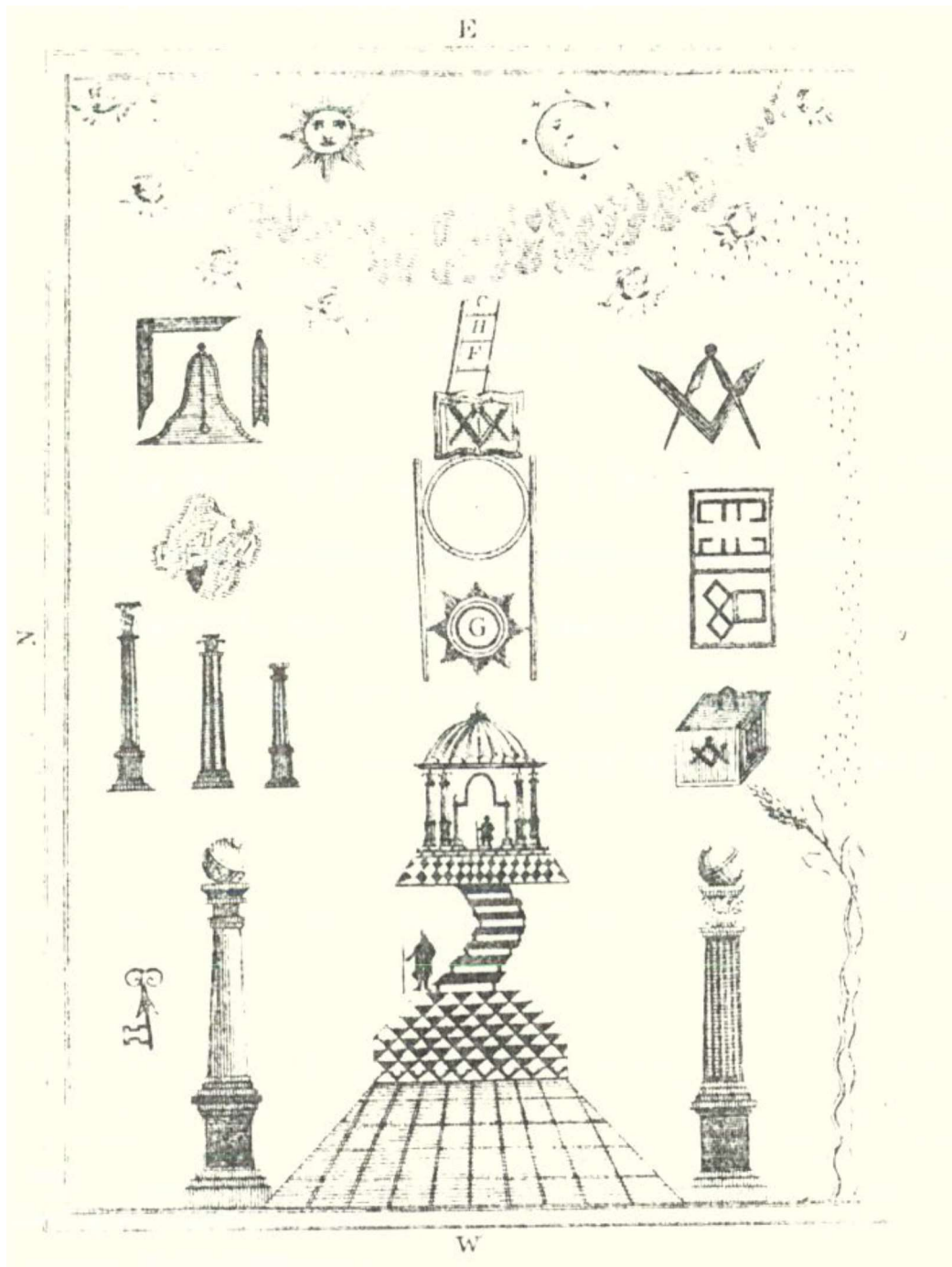


Figure 2: A late 18th Century illustration showing some of the items mentioned by VWBro Cryer in his lecture - e.g. Jacob's Ladder and the Winding Staircase

SOME NEGLECTED ASPECTS OF CRAFT MASONRY

by VWBro The Rev. Neville Barker Cryer
PDep G Chaplain, APM (Surrey)
Master of Quatuor Coronati Lodge No.2706 1981/2

Presented in Lyceum Lodge of Research no. 8682 on 28 October, 1982.

The title of my address this evening normally occasions some surprise. At a stage of our Masonic development when it has become more normal than ever before for the ceremonies of the Craft to be practised to the exclusion, it would seem, of all else amongst us it may indeed cause some puzzlement when a visitor suggests that any part of Craft Masonry is actually neglected. How is that possible? I appreciate the query, not least because it only further serves to underline the point I want to make and the assistance which I trust that I can render. What I want to show may be divided into two parts. The first, that some of the things which we still do or display in our lodges are becoming so attenuated and undervalued that we are no longer fully appreciating what it is that Freemasonry has to offer us; and secondly, that some features of Craft Masonry in the past have now been so excluded or forgotten that we are being deprived of a fully adequate sense of where Craft Masonry is meant to point us.

Let me say at once that this is a topic which well deserves a much longer treatment than we can give it in this meeting. I could easily treble the number of subjects with which I will deal tonight. I can only hope that what I say will provoke some to do their own special thinking and researching, and will provide others in this Lodge with the desire to continue the discussion “on this or any other Lodge evening”. I would like to thank you, WM, and your members, for the opportunity of sharing with you my convictions and my concerns.

How did this neglect creep in? In a recent biography of Thomas Dunckerley, the author (Ron Chudley) writes that while Dunckerley was Provincial Grand Master of Somerset, he suggested that two Lodges meeting in Bath should amalgamate – an old Lodge, the Bear Lodge, which was struggling and a new Lodge, the Royal Cumberland Lodge. This took place in 1785 and the United Lodge adopted a particular code of working the “Royal Cumberland”. But in 1805 it was “resolved to work the lecture used in other Bath Lodges, which is an abridgment of that now used”. Chudley adds: “Such is the manner in which tradition is lost”.

Let me begin by taking something that everyone in this Lodge has seen everytime they have come into the temple, here or elsewhere, and yet which most Craft Masons today hold in singularly little esteem and about which I suspect that many know nothing at all. Before I mention what that is I want to add that it is also a prominent feature of the ceiling decoration in the Great Temple at Great Queen Street in London, and that anyone who looks at it when they are there may well be struck by what must seem to be the incongruity of what is portrayed. What then is this first neglected feature of Craft Masonry? It is none other than Jacob’s Ladder. There it is, clearly revealed at the very centre of the First Degree Tracing Board, ascending either horizontally or diagonally according to different traditions of drawing, and in each case linking an earthly pedestal or altar with a heavenly



Figure 3: Eastern side of the Grand Masonic Temple, with the Ark of the Covenant, Jacob's Ladder and Kings Solomon and Hiram.

cloud, a “shekinah” or “glory”. Though there will be those amongst us who know that the feature of a ladder set up between heaven and earth is not just restricted to the Craft Degrees and that it was not only in Hebrew tradition that such an idea emerged, that is beside the present point. What we do need to recognize is that almost every Craft jewel of the 1750s that we possess incorporates Jacob’s Ladder as part of its symbolism.

Craft jewels were not simply a square and compasses, with possibly a “glory” or “all-seeing eye” between them, and perhaps a sun, moon and stars around. The persistent feature was this very ladder about which we hear and know so little today in English rituals. Even the Scottish reference is very brief.

Why? In one of the very handy modern catechisms of Craft Masonry to which I was early introduced in the south of England (W.R.C. Ashby’s “The modern Craftsman” 1960) there is also no mention of this Craft symbol.

Yet listen to the relevant portion of the Fourth Section of the first of the Emulation lectures which are still available though sadly little used. The questioner asks: “Name the covering of a Freemason’s Lodge.”

A: A celestial canopy of divers colours, even the Heavens.

Q: As Masons, how do we hope to arrive there?

A: By the assistance of a Ladder, in Scripture called Jacon’s Ladder.



Figure 4: Example of 1750s Masonic jewel.

Q: Why was it called Jacob's Ladder?

A: ... being weary and benighted on a desert plain. [Jacob] lay down to rest, taking the earth for his bed, a stone for his pillow, and the Canopy of Heaven for a covering. He there, in a vision, saw a ladder the top of which reached to the Heavens, and the Angels of the Lord ascending and descending thereon. It was then the Almighty entered into a solemn covenant with Jacob ...”

This particular lecture then goes on to ask how many staves or steps made up this ladder, and chooses three – of Faith, Hope and Charity. These are sometimes represented by a scroll or open book, an anchor and a heart, though in Grand Lodge and elsewhere there are significant variations. (In Grand Lodge it has a cross, an anchor and a chalice). Another of these variations is to have a ladder of seven rungs, in Ireland they have eleven in a ritual of 1796, and some pictures on boards even have 15 or more, which takes you nicely into the Tracing Board of the next Degree.

What matters most, however, is that by this feature of the Craft the Mason was more vividly and dramatically taught than is usual today, that from the Volume of the Sacred Law there arises that firm belief: “in the dispensations of Divine Providence, which ... strengthens our Faith ... creates in us a Hope of becoming partakers of the blessed promises therein recorded ... and enables us to ascend [to] Charity [which] comprehends the whole; and the Mason who is possessed of this virtue in its most ample sense may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion, veiled from mortal eyes ...”.

Those are more than fine words or touching sentiments. They are pointers to the fulness of living and start to show us the proper context within which the newest initiate is to be placed – his feet on the floor of Moses's pavement but his eyes and his spirit raised already to a heavenly resting-place which is his canopy and his goal. I for one, believe that the solemn and impressive words of the First Degree charge could only be enhanced if the candidates were more often and more fully introduced to this neglected aspect of the Tracing Board in their midst. Would Masons not the more certainly “look up to God in every emergency for comfort and support” if they knew, like Jacob, that God's messengers were there to help?

Let us pass to the Second Degree and consider a similar piece of Masonic symbolism – the winding staircase. “How is that neglected?” I can almost hear you asking, especially Scottish Masons. Surely we mention it and explain the 3, 5, 7 or more steps with very great care in the presentation of the Second Degree Tracing Board, and there can be few, if any, Brethren who are not aware of what you are referring to? I agree. There will be hardly anyone in this temple who doesn't know what I am talking about when I mention this piece of symbolism. Yet you will remember that I said at the outset that there were some features which we still retained and used but did not fully understand. That is how it is with the “Winding Staircase”. Do you know why it is winding? Why not a straight-forward flight of steps? Why was it on the South side of the building and why did it lead to a “Middle Chamber”? Does it matter whether it winds from the South side of the building to the West, or from North to East, clockwise or anticlockwise? And why, pray, if the whole staircase is in the precincts of the Inner Temple is it only in the chamber that is reached by the winding staircase, that the Mason meets that sacred emblem to which he is properly expected to give reverence? It is when we begin to ask these sorts of questions that we may perhaps realise how inadequate is our understanding of this apparently obvious Craft feature. I cannot hope in the time available to answer

all of even these few questions but let me say something. By the last quarter of the 18th Century a Craft mason would have been aware that in answer to the question: “Where did our ancient Brethren go to receive their wages?” he would be told: “The E.A. in the Outer Chamber, the F.C. in the Middle Chamber, the Master in the Inner Chamber of the Temple.” Such indeed, is the wording in one of Preston’s original lectures. To those who are familiar with the payment of wages in another part of Masonry the idea of different locations for such a practice will not seem too odd. It was, of course, a natural deduction from the more operative type of Craft. It was also more appropriate in the light of Holy Writ for in I Kings chap. 6, v. 8., we read: “The door for the middle side chambers was in the right side of the house, and they went up by winding stairs into the middle chambers, and out of the middle into the third.” The reduction of our symbolism by Bro. Browne in his “Master Key” (1802), to just a middle chamber may show how we get our Ritual today but it has cast a veil over part of the reason for our choosing this goal. Moreover, it may well have been the intention of the ritual makers to suggest not a brief, ceremonial sweeping stair as we have in our Tracing Boards, but the real winding staircase such as we know in any clocktower, castle keep or lighthouse. It is when you have this, certainly much more likely, original winding staircase in your mind that you will appreciate the words of Carl H. Claudy (who wrote in 1932): “It requires more courage to face the unknown than the known. A straight stair, a normal ladder, hides neither secret nor mystery at its top. But the stairs which wind sharply hide each step from the climber; what is just around the corner is unknown. The winding stairs of life lead us to we know not what ...”.

Is that not exactly the right kind of stair for someone who is going to be reminded in the Charge at the S.E. Corner: “... to extend your researches into the hidden mysteries of nature and science”? Is it any wonder, either, that as one mounts to the head of the stair and enters into the midway of whatever Craft Masonry can reveal that, instead of the cloudy canopy of the First Degree there is not a new revelation of the Divine – that sacred symbol in the centre of the building (though actually it is not quite the centre yet) which provides still firmer ground for faith and for hope?

As we have reached the Second Degree it may be permitted to mention the matter of the rough and smooth ashlar. Whilst it is again true, as with the winding staircase, that we have not “lost” or “forgotten” them it is, I believe, legitimate to ask why we do not draw more attention to them in the course of our actual ceremonies. Harry Carr in his fascinating book, “The Freemason at Work”, has indicated that: “in the 18th Century and in many of the old English lodges today, we find the rough and smooth ashlar placed respectively at the NE and SE corners of the lodge floor and, from the nature of the exhortations which the candidates receive when placed in those positions, I am convinced that these are their proper positions”.

To pursue that idea is certainly to understand rather more easily and logically why the present English practice is still to say: “Left foot across the Lodge, right foot down the Lodge” or vice versa for F.C.s, for these were the natural stances if the candidate was actually having to stand erect with a stone at his feet. What is certain is that in the very early days of speculative Freemasonry these objects would be drawn or placed on the floor of the lodge and no candidate would simply hear about them as the ceremony proceeded.

In these days of visual aids I humbly submit that to draw the candidate’s attention to these symbols of labour, progress and goal is to do more than enhance the moral attainments which they are intended to convey. I cannot forbear to remark that when you visit a Bristol lodge and see the

candidate being shown how the tools are used in practice on the ashlar, before the words: “Yet we are not now operative but speculative Masons”, the message does come over very effectively indeed apart from the sense that here is a “neglected part of the Craft” and one that we might usefully rescue. How many young Masons must wonder what the objects are that lie so inert and unused on many a Warden’s pedestal. Do they, I wonder, ever enquire as to their purpose and could we as Senior Masons satisfactorily explain them if they did? What, I leave you asking yourself, is the meaning and purpose of the suspended ashlar where this appears in some lodges on the SW’s desk?

It is next appropriate to address myself to one other neglected aspect of Craft Masonry. This time it is to something which almost completely disappeared from our practices and might well have gone forever had not the “traditional memory” of the English Grand Lodge been caused to function and – so came back the Trowel. There it is again, displayed on the collar of a lodge officer, and yet unexplained: chosen, some seem to think, haphazardly and without any real significance for them. That is a pity – for though the Trowel was the tool of a laying-mason, and not of a cutting or carving one, it is clearly one of the most important implements of operative masonry, and Solomon’s Temple, both material and spiritual, cannot be well and truly laid without this tool.

Do we, for instance, realise that in the 18th Century the request for charity from an initiate standing in the NE corner, was made by a trowel being extended towards him, flat-side downwards? That, as you can see, is the most obvious reason for associating it with the new Charity Steward in our lodges. What we then need to go on to realise is that the Trowel was presented to the Candidate by the Junior E.A. because that was the tool with which he was armed to keep the door of the lodge in the post of what we today call Inner Guard. It was this tool of which the sharp pointed end was presented to the initiate’s naked left breast on his entry and symbolically it was this tool which once more sealed up the lodge and tiled it from within once those who were entitled to entrance had been admitted.

It was the bond of friendship, the seal of secrecy and fidelity, the creator of all harmony and concord. The Trowel, says the ritual of the Third Degree in the Royal Cumberland Lodge no. 33 of Bath: “is used for the noble and glorious purpose of spreading the cement of Brotherhood and affection which unites us in a sacred bond as a Society of Brethren amongst whom no contention should ever exist.” Is it any wonder then, that when in the Charge to an initiate he is told about the illustrious persons who have from time to time joined the fraternity he should hear the words: “Monarchs themselves have been promoters of the Art, and have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel.” The Social Lodge of Norwich, would you believe, still invests each Initiate with a silver trowel, exhorting him to “stop up all instrstices in the Lodge so that not a sound shall escape from within . . .”. It is with such an idea in mind that I believe the fire at many an English social board most naturally represents the final laying-on of the trowel and the binding up of our secrets and our friendships in one grand design. Certainly that appeared even more appropriate in the old Royal Sussex Lodge where, even in 1827, a Trowel was still the symbol of the Tyler’s office, and not a sword. I cannot but confess to full accord with Bernard E. Jones in this that the small pointed trowel, rather than a poignard, in the hands of the Inner Guard would appear to be more in keeping with real Craft tradition.

There is yet another neglected feature of our original workings to which I must refer. It appears on a very old 3rd Degree tracing board – (8’x 3’) which is still displayed and explained in the Royal

Cumberland No. 41 Lodge in Bath. On this board the beehive appears with other features now happily taken up in other Degrees and Orders of Freemasonry – Noah’s Ark, the pot of Manna, Moses’s staff and Aaron’s rod.

Why do we never hear of the beehive today? It is a model of fraternal labour, service in a common cause, diligence, devotion to a monarch, producing sweetness in craftsmanship and happiness with sweetness – and much else. Was its removal in the days of the Union due to Napoleon having made bees his emblem and English Masons or French ones not wanting such a reminder? Did it savour of slave labour? Was it a symbol inappropriate for gentlemen-Masons?

Of one thing I am certain. Dunckerley would have known and used it. I have spoken long enough, WM, and I must close. Let me simply hope that, aware as I am of the many things left unsaid tonight there will be some here who will pursue this theme for their own daily advancement and for the future encouragement of another generation of Freemasons. I can only close with this assertion – there are more things in this Craft of ours than we yet know of.

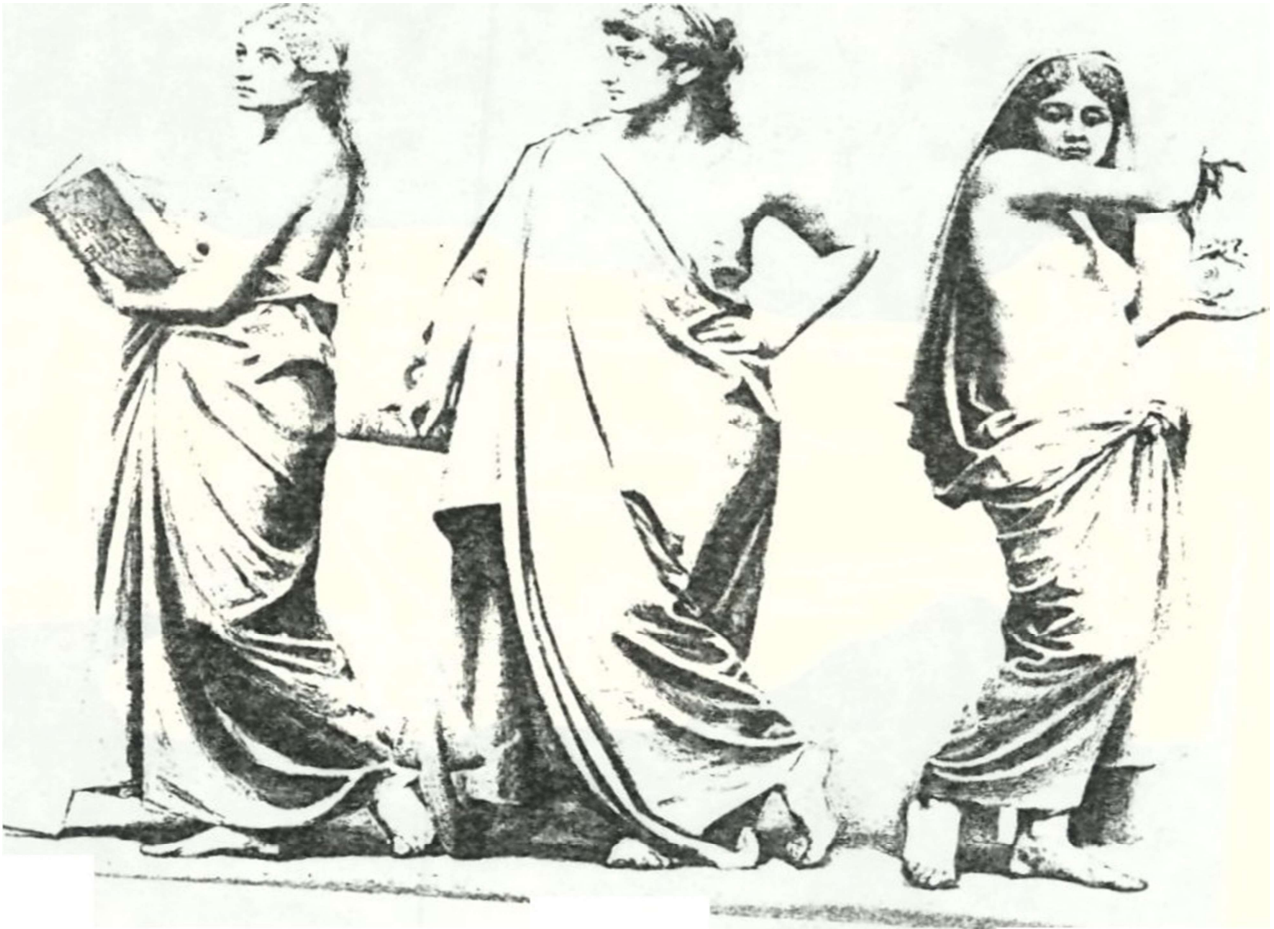


Figure 5: Faith, Hope and Charity



Figure 6: Silence. Lodge De Goede Hoop, Cape Town

Brother Anton Anreith - South Africa's first Masonic sculptor

An original paper by Bro. George Kendall read at the Lyceum Lodge of Research, No. 8682 EC, Johannesburg, on Wednesday, 17th February, 1982.

The first time I witnessed a Grand Lodge of South Africa initiation ceremony in the Lodge de Goede Hoop in Cape Town, I was impressed, not only by the ceremony itself, but by the beauty of the temple itself. It must be one of the loveliest in the world - designed by Thibault at the beginning of the 19th Century and containing a matchless collection of symbolic sculpture.

At the festive board, I asked the initiate what he considered the most impressive part of the ceremony. He replied: the point where, in the Chamber of Reflection, a curtain is drawn aside revealing a huge Statue of Silence, finger to lip, an owl at his side.

This statue is surely unique in universal Freemasonry, is dignified, impressive, and, especially to an initiate, must be awesome in its splendour. It was sculpted, as a labour of love, by Brother Anton Anreith - not only South Africa's first Masonic sculptor, but also the first western-type sculptor of any kind in Southern Africa.

Although his craftsmanship has left its mark on Cape Town, very little is known of his personal life. Even with regard to his artistic life, he seems to have been very self-effacing and many works of art can only be attributed to him because of style and because he was then the only sculptor at the Cape capable of such craftsmanship.

Anton Anreith used to tell people at the Cape that he came from Freiburg, Germany, most probably because he assumed they would never have heard of the village of Reigel, 20 miles north of Freiburg, where he was born on June 11th 1754, the youngest of four children (Bosdori, 1954: 14).

His ancestors had lived in the village since the mid-17th Century (Dictionary of South African biography (henceforth DNB) vol. 3, 1977: 25) and were probably lower-middle-class people of an artistic bent for Anton was not the only artist in the family. His older brother Georg (named after his father) eventually became an architect of note in Hungary (Bosdori: 14).

Anton's artistic leanings were probably much influenced by visits to his local parish church, then only recently completed in 1748, because much of the baroque sculpture and moulded plaster decoration of this church is of similar style to that constantly recurring in his own works at the Cape (DNB, vol. 3: 25). As he was exceptionally talented in mathematics, and as we know from his Lutheran Church and Groote Kerk works in Cape Town, he was an outstanding wood-carver and sculptor, he must have had early formal training - probably in the studio of the famous artist Wenzinger or one of his pupils in Freiburg.

At the age of 22, Anton became involved in an incident with the city authorities. Tradition has it that it was because he had smashed one of his own busts of a local dignitary because a fellow-student had cut off its nose (Bosdori:17). Whatever the cause, he fled to Amsterdam, enlisted as a soldier with the Dutch East India Company and arrived at Cape Town in the *Woestduijn* on 12th November 1777 (DNB, vol. 3: 25)

The Cape Town of 1777 had grown and prospered much since it was established as a refreshment station on the route to the East Indies 125 years earlier. There were now some 20 wide tree-lined streets (Chambers Encyclopædia, 1967: 72; Pearse, 1956: 74; Burchell, 1953: 53) nestling under the shelter of Table Mountain, featuring a parade ground, the Company Gardens and, of course, dominated by the Castle, at last nearing its completion (Chambers: 72). A huge New Hospital was under construction - designed to house 2 000 patients (Pearse: 77). As the Colony's European population was then only 5000 (Pearse 73) out of a total population of some 12 000, this proportionately large hospital was obviously intended to cater for the frequent visits of ships of many nations calling at the Cape en route to the East or Europe. Sick or injured sailors could be left at the hospital until fit to join the crews of other ships needing replacements.

Cape Town, was then, as always, very much a Tavern of the Seas. The bars and brothels of the back-streets, like those of any other port, were major attractions to the majority of sailors who had been at sea for months, serving under appalling conditions. Brawls would inevitably break out so, to maintain order, a burgher watch had to patrol the streets at night (Pearse: 74).

However, not all sailors were profligate. Masonic Lodges were not uncommon aboard ship and it is known that for many years such meetings had taken place when ships were in port at Cape Town. And, five years before Anton Anreith arrived in the city, the Lodge de Goode Hoop had been founded in Cape Town itself, in which Mason visitors were made welcome and many initiations at sea were formally regularised.

It is unlikely that the young Anton, a poorly-paid private soldier, was aware of such Masonic activities at that time. As a trained artist, his spare time was most likely spent with sketch-pad and pencil, drawing the buildings and colourful people of the city which was to be his home-town for the rest of his life. It is a pity such sketch-pads have vanished, along with much other of Anreith's artistic output, because they would be a most valuable addition to our knowledge of the Cape Town of that period.

As a soldier-craftsman, Anrcith was soon at work on the Company's buildings. Of course, in time of hostilities, he would be expected to fight, but for now, he was part of a gang of about 100 carpenters and masons working on the new hospital previously mentioned (Bosdori: 20). For the first year he was classified as an ordinary workman, and (DNB, vol. 3: 26). then a house-carpenter. He continued to wor on these routine tasks for about five years, but then, at the beginning of 1783, came his big chance to prove he was an artist of real merit.

The German community was, of course, mainly Lutheran and, until 1780, had to worship in private houses because public worship by any unofficially recognised religion was banned by the authorities (Bosdori: 21). However, in 1780, the ban was lifted and the Lutherans were at last able to worship in public. A pastor was brought out from Germany and a warehouse, donated by a wealthy German settler, Martin Melck, was converted into a church.

Company employees sometimes increased their salaries, with their employer's permission, by extra-mural activities. Anton Anreith was commissioned by the Lutheran Church on 2nd March 1784 to decorate the organ loft of this new church and then the pulpit itself. Later still, he converted the facade of the ware-house to make it look like a real church.

The trio of buildings - the church itself flanked by two adjacent structures, one occupied by the church as offices and the other, not incongruously by an antique furniture store - stand today in Strand Street, beautifully restored and protected by the National Monuments Commission, a fitting tribute to Anton Anreith's first artistic commission in South Africa.

The organ loft is decorated with a relief of King David playing a harp and flanked by two typical plump Anreithian cherubs. It is only a fair piece of work but obviously pleased the church authorities who then commissioned him to decorate the pulpit. How right they were, because this is outstanding and undoubtedly rates as Anreith's finest contribution to wood-carving in South Africa.

Anton spent nearly two years on the work, for which he was paid 500 Rix-dollars. The pulpit is supported by two larger-than-life-sized Herculean figures and two mastiffs. The lectern in front of the pulpit is shaped in the form of a lyre on top of which is the Lutheran swan, wings outstretched to support the Volume of the Sacred Law. Overhead is a beautiful intricately-worked canopy surmounted by another Lutheran swan seated as though on a nest.

A lion sits underneath the pulpit - not an integral part of the support but probably placed there to fill in the gap between the two Herculean figures. A typical Anreithian cherub supports the pastor's lectern in the pulpit itself and two cherub-heads also contribute to the pulpit's decoration.

Anton's sketch of the pulpit details, together with his cost estimate still survives - one of the very few authentic specimens under his own hand.

The beautifully designed and executed pulpit created a great deal of interest in Cape Town - a city which at that time had very few genuine works of art on which to feast its eyes. One such interested person was a newly-arrived architect who was to play a prominent part in Anreith's future career, who was to remain a firm friend right up to his death, and was to introduce Anton Anreith into Freemasonry. This was Louis Thibault.

Louis Michel Thibault was born at Picquigny, near Amiens, France in 1750. He studied at the Académie Royale d'Architecture in Paris, 1774-75 and was reputedly one of the most brilliant students of his day (DNB, vol. 1: 786-7). In 1781 he studied military engineering and, as a military engineer, came to the Cape in 1783 with the Swiss mercenary regiment De Meuron - one of the mercenary regiments retained by the Dutch East India Company for the defence of the Cape (DNB, vol. 1:787). When the regiment was ordered to Ceylon in 1785, he transferred to the Company's service as an engineer-lieutenant, probably because he was courting a local girl, Elisabeth van Schoor, daughter of a prominent burgher family, whom he married on 2nd April 1786.

Thereafter Cape Town was to remain his home until his death in 1815.

The Lutheran Church pulpit had secured Anton Anreith's reputation as a top-ranking sculptor. The Company created a new post for him - that of master sculptor - to which he was officially promoted on 7th February 1786 (DNB, vol. 3:26). From that date, Anreith and Thibault's long association started and together they made their mark on the Cape Town architectural scene - a mark of beauty which has contributed to making Cape Town one of the world's loveliest cities.

These works include decorations to the Kat Balcony in the Castle, the Burgher Watch House, the Koopmans de Wet House, the Cape Town High School (then the Rust-en-Vreugde House), the Lion Gateway in Government Gardens, the Groot Constantia Wine-Cellar facade, and the facade to the main Groot Constantia building itself. The list can go on and on, detailing some of the most beautiful buildings in Cape Town - most still gracing the city today, but some, unfortunately, vanished for ever.

In April 1790, the third member of the famous architectural trio who transformed Cape Town, arrived at the Cape. This was Hermann Schutte, born in Bremen, Germany at the end of 1761, trained as a young architect in Hanover and then entering the Company's service at a salary of 14 guilders a month (DNB, vol. 1: 701). On his arrival at the Cape he was sent to work in the quarries on Robben Island as a stone-dresser. There he lost his left hand and left eye in a rock-fall and was discharged from the Company's service on 27th March 1792 at his own request (DNB, vol. 1:701).

From then onwards, he soon established himself as a skilled builder and became the third member of the famous architect, sculptor and builder trio - Thibault, Anreith and Schutte.

Although at various times they each worked on their own as architect, etc., it was when they combined their talents that their most outstanding works were created - notably the Lodge de Goede Hoop building to which we will return later.

Of course, Thibault was in the most influential position. As Inspector of Government Buildings, he was able to design buildings and recommend Schutte to build them and Anreith to decorate them with reliefs, etc. Schutte often seems to have under-quoted and consequently got himself into financial difficulties. Anreith, too, charged relatively little for his services but, as a confirmed bachelor, probably did not need much for his own personal needs. As they worked closer together, so they more and more recognised one another's personal merits.

Thibault was a Freemason. It is not known exactly when he was initiated - probably even before he came to the Cape. The Lodge de Goede Hoop was founded in 1772 but suspended its work for various reasons in 1781. As Thibault only arrived at the Cape in 1783, he could not have been initiated in that Lodge and there are no records of any kind relating to possible occasional meetings after that date until the Lodge was re-established on 24th June 1794 (Bate, 1972: 19). Facing the page of the minutes of that first meeting are listed the Founders of the re-established Lodge, including Thibault as Lodge Architect (Bate:20). As there were then no other regular Lodges in Cape Town, Thibault could only have been initiated in France, prior to his departure for the Cape, or on the high seas during his voyage to South Africa, or in one of the occasional Lodges held on board ship by those in transit whilst refitting in Cape Town.

Most likely, therefore, he was initiated in France.

In December 1787, Anton Anreith was initiated in the Lodge de Goede Hoop, proposed by Brother Thibault. He remained a member until his death in 1822, but does not appear to have held office in the Lodge at any time.

Herman Schutte joined the Lodge rather later - exactly when is not known because there are gaps in the Lodge's minutes, but definitely before the end of the century when he was then made

responsible for the Lodge's new building. He seems to have been rather more active in Masonic affairs than Anreith because he is listed as being Master of Ceremonies at the L'Esperance Lodge, held under a French warrant, at its first meeting on 12th April, 1826 (Bate: 62).

The period 1795 to 1806 was one of constant change at the Cape. The first British military occupation took place in 1795. In 1803 it was re-ceded to the Batavian Republic. Finally, in 1806 the British occupied it again - this time remaining in full control until South Africa became independent in 1961.

These changes obviously affected Government officials such as Thibault, who lost his job at the first British occupation. His merit as a useful and discriminating architect was soon recognised but he resisted taking a new official position for nearly five years because he thought it would be disloyal to his former employers. However, in 1799, he accepted the job of directing and supervising repairs to the garrison buildings, only to lose it again when the colony was handed back to the Dutch in 1803.

The new Dutch Commissioner-General, Jacob De Mist, however, was an excellent man of many parts - a very able administrator, an excellent negotiator, and a prominent and active Freemason. It was he who formally opened the new Lodge de Goede Hoop building, designed by Thibault, and soon afterwards appointed him inspector-general of civil and military buildings. From then onwards he was to design practically every notable government building at the Cape until his death (DNB, vol. 1:787).

When the British again took over the Cape in 1806, Thibault, who had served in the field with General Janssens against the invaders, again temporarily lost his position and was almost deported as a prisoner-of-war. However, a few months later, he was restored to his post by General Sir David Baird, another Freemason, and eventually became government surveyor in 1811 (DNB, vol. 1: 787).

The effect on Anreith was not so great. He had been released from the Company's service on 9th December 1791 on the grounds that he was now capable of earning a living for himself as a sculptor (DNB, vol 3:26). He had already proved his ability not only with the Lutheran Church wood-carving, but also with that of the Groote Kerk pulpit. Also, he now had his own house, purchased in 1787, so was relatively comfortably off. However, he had been appointed a Second Lieutenant in the Auxiliary Service raised by General Janssens in 1803 so should have been called up to fight against the 1806 British invasion. That he did not do so was because the General had given him special exemption because of his artistic duties on Government buildings (Bosdori: 47).

Schutte was also no longer employed by the Company and was firmly established as a private builder so the campaign affected him very little.

In the year 1800, the Lodge de Goede Hoop decided it needed a new temple. The design and plans were drawn up by the Lodge Architect, Thibault, and these are still in existence - a copy being displayed inside the entrance to the present restored Temple. The foundation stone was laid in February 1801 and Brother Herman Schutte was commissioned to carry out the building work at his usual under-quoted estimate of 30,000 Rix-dollars - or 12,000 Rands.

Anton Anreith was commissioned to execute seven statues, four in the Temple itself, one in the Chamber of Reflection and two in the Masters Chamber.

The Temple was consecrated on 7th July, 1803, by the new Dutch Commissioner-General, Brother De Mist. Curiously enough the official Lodge minutes for that date are not recorded and the only record we have for this auspicious occasion is a report by Brother De Mist himself to the Grand Lodge of the Netherlands. De Mist tells us that there were present at the festival more than 200 Brethren of every rank and nationality, together with nearly 100 female relatives, and the Government even provided a military guard outside the building to control the crowd of spectators (Bate: 41). It was obviously a most auspicious occasion - not only for Freemasonry but also for Cape Town itself.

In the Temple, De Mist received the Master and his Officers grouped round a lighted altar, where they solemnly renewed their vows of fidelity and submission to the Batavian Grand Lodge.

There was music at intervals in the ceremony and a splendid banquet completed the festivities (Bate: 41).

Thibault was awarded a gold medal by the Lodge and Schutte a silver medal. Anreith was not included in the awards, doubtless because his statuary would not then have been completed.

Some special mention should be made of Jacob Abraham Uitenhage De Mist. He was born on 30th April 1749 near The Hague, studied law at Leyden, was elected a member of the National Assembly, and was chosen to draw up a new Constitution for the United Provinces of the Netherlands after the dissolution of the States-General and the flight of the Stadtholder to England (DNB, vol. 2: 174). In 1802, he drew up a memorandum on recommendations for a form of government at the Cape of Good Hope, and in that same year was appointed Commissioner-General to take over administration of the Cape when it was to be re-ceded by the British.

His administration of the Cape was wise, far-seeing, and popular with the burghers, who for years had struggled to break their ties with the East India Company. De Mist was anti-Company, which had now gone bankrupt, and instituted free trading for the Colony. He maintained that the law came from the people and was not there to serve particular commercial interests. He made the Church autonomous and stressed individualism and free trade (DNB, vol. 2: 174). He travelled far into the interior to discuss areas of concern with the burghers who had expanded their territory to the Fish River and were experiencing difficulties with the border natives. He presented Cape Town with its coat-of-arms, simplified marriage laws, established the rights of freed slaves and did so much other good work during his stay in the Cape Colony.

As a Freemason, De Mist was exemplary in his duties. He had been appointed "Deputy Grand Master National over all the Lodges in the Batavian Colony at the South Point of Africa" and faithfully reported back to Holland on all important events in their distant colony. Indeed, without these reports, we would not today be so knowledgeable about Masonic events of that period - for instance the consecration of the new Temple. De Mist presented the Lodge de Goede Hoop with a new warrant he had brought with him from Holland, restoring its rights from 1772 - the original year of its foundation. And, what

may not be so well known - he gave his name to the present-day town of Uitenhage.

To return to Anreith's statuary in the Temple. Four statues were in the Temple itself - larger than life sized statues representing Wisdom, Strength, Beauty and Hope. These were unfortunately destroyed by fire in 1892 and we have very little idea how they looked. The present-day figures in the restored Temple are replicas of statuary in Rome, London, and elsewhere. The only known photographs available are of the Temple after the fire and these show only the merest glimpse of what the originals were like. However, they do show how the statues were constructed.

Anreith was faced with one very serious problem - there is no stone in the Cape suitable for statuary in the round. His solution was ingenious - he built up a core of bricks and covered this with stucco - that is plaster which could then be modelled in the usual way. Stucco has been used for the modelling of reliefs from Roman times, though the art had been lost for many years until the Renaissance period of the 16th Century (Chambers). Anreith had himself employed this technique on his first artistic assignment, the organ loft in the Lutheran Church. Although the cherubs are carved from wood, David himself is made of stucco.

But the figure of David is a relief and not statuary in the round. Figures made in the way envisaged by Anreith would be rather unstable, so he solved the problem by placing the figures in niches and supported them by iron bars, set into the figures and so placed that they would not be seen by the ordinary viewer looking from the front.

As previously mentioned, the statues in the Temple were completely destroyed by fire. 1892 was well into the period of photography. Surely, somewhere, somebody must have photographed the original statues and have them hidden unknowingly away? Their retrieval would add considerably to our scanty knowledge of the sculptor himself.

However, the statues which survived the fire are truly magnificent. The Masters Chamber, where the Third Degree is worked, survived virtually intact. The mother and child, representing "Grief" are beautifully sculpted. The veil in front of the mother's face, her drapery, her bare arm, and the typical Anreithian child, grasping her skirt and looking up in bewilderment are full of charm. The slain Master Mason is somewhat reminiscent of Renaissance statuary; though the hour-glass in the foreground and the finger pointing to the Hebrew text in the Volume of the Sacred Law are purely Masonic symbolism.

The figure of Silence in the Chamber of Reflection, referred to in my opening paragraphs, is however, truly superb, though very slightly damaged in the leg by the fire. The head is reminiscent of Michaelangelo's David, but the finger at lip and the owl at the side are self-explanatory to all Freemasons. Generations of Masons, taking their first step in Freemasonry in the Lodge de Goede Hoop Temple cannot fail to have been impressed by this larger-than-life statue when first revealed to them.



Figure 7: Mother and Child.



Figure 8: The slain Master

In 1813, the Lodge de Goede Hoop established an education fund to which other Lodges also made suitable donations (Bate: 52). At the beginning of 1815, using this fund, the Lodge established the first technical school in South Africa at no. 8 Bloem Street, and Anton Anreith was appointed inspector (equivalent to principal), a position he held until his death seven years later.

Brother Anreith had already been giving private lessons for the previous 10 years in such subjects as sketching, modelling and geometry for surveyors (Bosdori: 47). These private classes were merged into the new Technical School, which was not only the first such school to be established in South Africa but was also the very first art school in the country. In August, 1816, an Exhibition was held of the works of the art students - the first art exhibition ever to have been held in South Africa. South Africa owes much to this Masonic undertaking - and particularly to Brother Anreith who devoted the last years of his life to passing on his specialised knowledge to the younger generation. One of his pupils was W.F. Hertzog who became Assistant Surveyor-General; another was A.G.H. Teubes - the first architect born and trained in South Africa (DNB, vol. 3: 27). Yet another - A. Auret - became a very well-known artist; and others become surveyors, builders and artists of lesser note yet still making a valuable contribution to a South Africa sorely in need of such expertise.

As a teacher, Anreith had very advanced ideas for his times. He believed in a relaxed atmosphere. "Compulsion and discipline can only harm real talent" he reported to the Lodge Education Committee (DNB, vol. 3: 27). He wanted students to come and go as they pleased, or, for those who had jobs and could only study part-time, whenever was best suited to them. He requested the Lodge to "let them have free entry into the Freemasons' Temple, so that they can enjoy the sight of the Statues and Architecture there." ... "They will." he continued, "learn more in half an hour in there than they would from a month's teaching." (Bosdori: 54).

Thibault died, aged 65, in November, 1815, soon after the Technical School was opened. He was buried from the Lodge in a simple Freemasons' vault in the Somerset Road cemetery. The vault was later demolished, the simple gravestone has vanished and his remains cannot be traced today (DNB, vol. 1: 788).

Anreith survived him by another seven years, dying on 4th March, 1822, aged 68. He, of course, also had a Masonic funeral. The Cape Town Gazette reported: "He was late an Officer in the Auxiliary Artillery, and latterly head instructor of the Freemasons' Educational Institution. His great abilities in Mathematics, Architecture, Sculpture, Drawing, etc., are well known; and the loss of so valuable a Member of Society will be deeply regretted by a large circle of friends. The burial took place from the Goede Hoop Lodge: the coffin was conveyed from the Temple to the hearse by six of his pupils and six members of the Lodge were pall-bearers. The procession was numerous and respectably attended." (Bate: 43). He was buried in the old Military Cemetery which has long since been deconsecrated and built over (Bosdori: 113).

Schutte died on 25th October 1844 at the ripe old age of 83. He too had a Masonic funeral. His habit of under-quoting made him insolvent and he died a poor man but the Lodge de Goede Hoop met the cost of his funeral (DNB, vol. 1: 702). He must have been physically strong despite losing one eye and a hand early in his career. In 1835, aged 74, he married for the second time and had a daughter by this marriage who unfortunately died at the age of one year (DNB, vol. 1: 702).

Of the architectural trio - Freemasons all - whose works continue to grace the Cape Town scene, Brother Anreith continues to remain somewhat of an enigma. We know what Thibault looked like because Lady Ann Barnard sketched him (Pearse: 96-97), and his character can be judged from numerous contemporary references and his prolific letter-writing. Schutte's portrait is also in the Cape Archives. But of Anreith there is virtually nothing - very few contemporary references, no portrait or description, scarcely anything in writing by his own hand - a man who all his life was self-effacing to the extreme.

Yet, in the silence of the Temple of the Lodge de Goede Hoop, in the midst of the impressive Masonic rituals witnessed by generation upon generation of Freemasons, some of his most splendid works remain today - 160 years after he has passed to the Grand Lodge Above. May they continue to remain for many centuries to come - the impressive, awesome and splendid works of South Africa's first Masonic sculptor - Brother Anton Anreith.

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Transparencies

This paper was illustrated by transparencies of Anreith's works taken from some of the above quoted references. These were photographed by W.Bro. Adrian Lindeman.

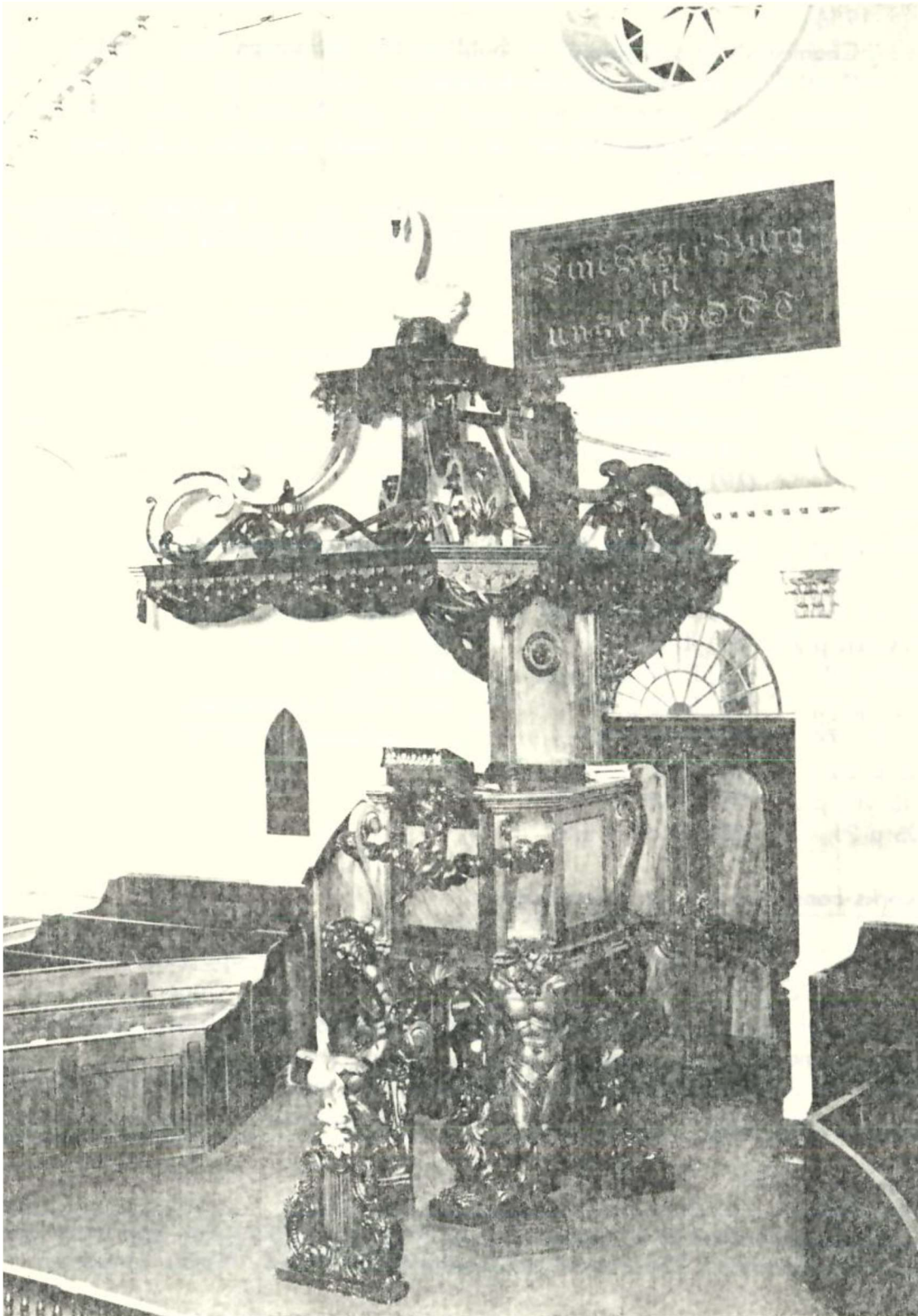
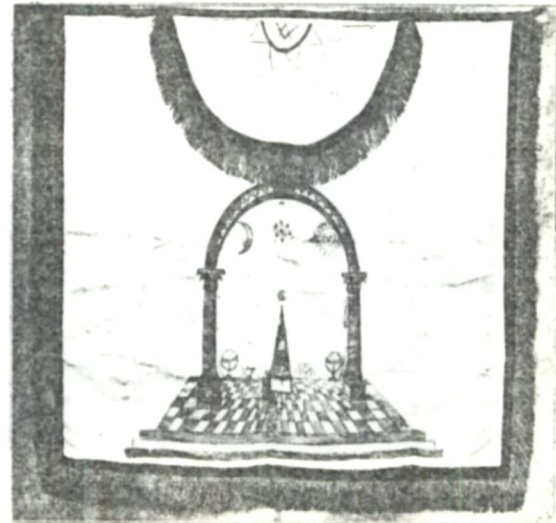
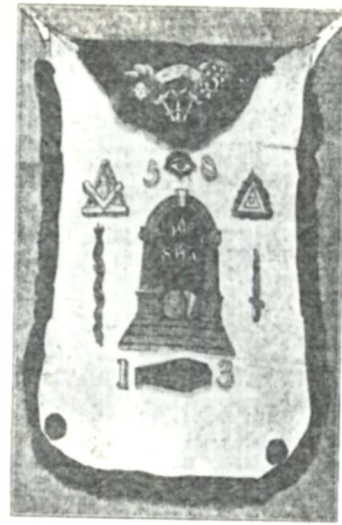


Figure 9: Anreith's pulpit



Figure 10: Silence. Statue in the Preparation Room



Early Royal Arch Aprons (Eighteenth Century)

The Development of the Royal Arch from its legendary and Biblical sources

WBro. D.E.G. Vieler PSGD (Eng) ADGM Deputy Grand Superintendent (Tvl)
Paper presented

There is a good deal of evidence¹ that Royal Arch Masonry came into existence as an additional degree primarily for Installed Masters² about 1740. And although we do not know

¹ Bernard E. Jones. *Freemasons' book of the Royal Arch*. Especially ss. 1 & 3.

Harry Carr. *The relationship between the Craft and the Royal Arch*, and subsequent discussion. AQC 86, pp. 35 – 86.

² Bernard E. Jones, op. cit. section 16. From inception the Antients required candidates for the Royal Arch to be regularly Installed Masters but in time many were qualified by the device of “passing the Chair”, that is, being installed and vacating the Chair more or less immediately. Where, despite the official attitude of the premier Grand Lodge to the Royal Arch, the ceremony was worded in Moderns’ Lodges, the same qualification could not

where it came from, nor the nature of the ceremony at that time, we do know the sources of the ritual which evolved, at least from about 1760, into a recognisable early version of our present ceremony: principally the question left unanswered by the Third Degree, ancient vault legends and the Biblical story of the return from Babylon. We know too that there were significant religious factors influencing the introduction of the degree and the development of the ceremony: first, that Masonry retained a markedly Christian³ atmosphere throughout the 18th Century, notwithstanding the opening up of the Craft (at least within the limited authority of the Premier Grand Lodge) to all men of religious belief by Anderson's Constitutions of 1723; and secondly the opposition of the Roman Catholic Church to Freemasonry, culminating in the Papal Bull of 1738.

So we know the sources of our rite (that is, the Royal Arch ceremony of Exaltation as generally practised under the Supreme Grand Chapter of England) and that it developed in a Christian context, and the main purpose of this paper is to study the use made of the various sources in evolving towards the ceremony generally practised by the end of the 18th Century, the clear forerunner of that we know today.

It must be emphasized that we have no direct evidence of the content of the Royal Arch ceremony before 1760 and our first evidence of detail is some twenty years after that. Hence the reference to "evolving" in that we do not know when a substantive ceremony (that is, one with all the essentials) for ongoing use was first formulated. Indeed, as will appear later, there may well have been several early forms of ceremony and it is uncertain whether the one we know today had its origins in 1740 or a generation later.

A secondary purpose of this paper, flowing from the first, is to examine whether the Royal Arch exaltation ceremony evolved as a Christian degree.

A fourth Degree?

There is no need to dwell on the compromise by which the Royal Arch was subsequently defined as the completion of the Third Degree. This paper is concerned with the Royal Arch in the 18th Century and there is no question that although the Degree was worked by the Antients in their Craft Lodges, it was an additional degree, and the Charter of Compact of 1766⁴ which constituted the Moderns' Grand Chapter stated inter alia that "none but discreet and experienced Master Masons shall receive Exaltation to this sublime Degree."

Going back to about 1740 there are several possibilities. One (discussed later) is that the Royal Arch formed part of the ceremony of Installation of a Master: if so, it was obviously separate from the Third Degree. Another possibility is that under the strong Christian influences already mentioned, the Royal Arch was deliberately created, outside the governance of the Premier Grand Lodge (and thus of Anderson's Constitutions), as a distinct sequel to the Third Degree for men who had been installed in the chair of a Craft Lodge.

be required as the Moderns had no esoteric Installation Ceremony. But they later adopted the device of "passing the chair", although the Charter of Compact of 1766 permitted Master Masons to be exalted.

³ Not merely Christian but predominantly Trinitarian Christian.

⁴ Bernard E. Jones, op. cit. Appendix

Certainly as it evolved, there developed a parallel symbolism between the founding, building, completion and rebuilding of the Temple at Jerusalem, and the birth, life death and rebirth of Man; in both cases, four distinct stages, each leading to the next.

It should be mentioned that while there was doubtless strong Christian influence, it is not to be assumed that all Christian Masons favoured the introduction of the Royal Arch Degree. On the contrary there seems to have been some opposition, possibly based on doubts as to the desirability of Masonry seeking an answer to a mystery which, this side of the veil, can only be a question of faith. And later, of course, the status of the Royal Arch became a major cause of contention between the Moderns and Antients Grand Lodges. But even so, no one denied that it was an additional degree.

The unanswered question

We know that by 1730 the Hiram legend had been introduced into the Third Degree and that substituted words had been adopted. There is in particular the fascinating reference in *The Whole Institutions of Free-Masons Opened*⁵:

“Yet for all this I want the primitive Word, I answer it was God in six Terminations, to wit I am, and Jehova is the answer to it . . . or else Excellent and Excellent, Excellency is the answer to it, . . . for proof read the first of the first of St John.”

This quotation foreshadows so much of the basis for the Royal Arch ceremony as to justify brief analysis:

“I want the primitive Word”: - the lack of the lost Word, the unanswered question of the Third Degree⁶.

“God in six Terminations, to wit I am, and Jehova is the answer to it”: - the words “in six Terminations” have been variably interpreted⁷ but one possibility is “twice three” – the syllables in the Words and the “triple voice”⁸; the “I am” has of course its Biblical derivation and its later use in the Royal Arch ritual.

“Excellent and Excellent, Excellency”: the word Excellent was soon to be used in relation to Royal Arch Masons.

“the first of the first of St John”: - “In the beginning was the Word and the Word was with God, and the Word was God.” The Biblical key to the understanding of the Royal Arch.

⁵ Published in Dublin in 1725. Reprinted in Knoop, Jones and Hamer. *The Early Masonic Catechisms*, 2nd ed., ed. By Harry Carr. 1963.

⁶ In passing, it is interesting to note another seemingly unanswered question, that is whether the Ineffable Name was ever used in Third Degree workings in England. WJ Hughan (Bernard E Jones, *op. cit.* pp 22 – 23) apparently believed that it was and in France at least such use can be deduced from exposure references to the “former word of a Master”.

⁷ Aubey JB Thomas, *A brief history of the Royal Arch in England*, AQC 85, p. 350. “God in six terminations refers to God as the great I AM, the six terminations being tenses of the verb “to be”. This is perhaps more convincing than the various references in Bernard E Jones, *op.cit.*, p. 38.

⁸ There are references to “the triple voice” in the Graham MS (1726), although the sharing of the secret by three was only introduced into the Third Degree and Royal Arch ceremonies later in the 18th Century.

Thus the want of the primitive Word, the Ineffable Name, the “lost” or hidden Word of the Third Degree posed the question, to which the inadvertent discovery in the Royal Arch was to become the answer.

The legendary sources

The unknown developers⁹ of the Royal Arch ceremony had, for obvious emulation, the grafting of the Hiram legend (whatever its source) onto the Bible story of the building of KST; and there was a further legend, ready-made, to carry the story forward to the recovery of the loss. This was the 4th Century legend based on the permission given by the Roman Emperor Julian the Apostate to the Jews to rebuild the Temple at Jerusalem. The legend, of which there are many versions, tells how the workmen started to lay the foundations, but were frustrated in their efforts by fire (or in one version by earthquake and in another, interestingly, by subterranean gas), all pursuant to the prophecy in Matthew xxiv, 2:

“Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.”

But the prophecy related to Herod’s Temple and it is the first part of the story which was to be used in developing the Royal Arch ceremony.

The essential elements are:

- i. The objective: to rebuild the Temple;
- ii. The starting or slipping of the stone, discovering the mouth of a cave¹⁰;
- iii. The lowering of a workman by rope or cord into the cave, which he explored with his hands in all directions;
- iv. His discovery of a column or pillar (in one version “near about the middle”, in another, when “returning towards the mouth”);
- v. The Book lying on the pillar, wrapped in linen and clear of the water on the floor of the cave;
- vi. The signal to be drawn up;
- vii. The opening of the book to reveal (to the amazement of both heathens and Jews) in large letters, the words of the first chapter of the Gospel according to St John.

So the developers had already to hand a story leading to the recovery of something lost, or rather hidden in a secret place; and that something was the key Biblical reference to the Word, the Word “in the beginning”, the “primitive Word”, the name of God formed in three pairs of letters and pronounced in syllables by three, so that no one of them should pronounce the whole¹¹.

All in all a wonderful allegory, as the basis for a Masonic ceremony, pointing the way from darkness to light, from death to life.

⁹ The term “developers” has been preferred to “originators” as we know nothing about the original Royal Arch ceremony – or indeed whether there was a distinct ceremony.

¹⁰ In one version the cave had been “cut in the rock”, in another it had been “hollowed out in the rock”, and it was found to be “a perfect square”; hence comparably a vault.

¹¹ See footnote 8 above.

The developers may also have been familiar with the Rabbinic legend of how King Solomon foresaw the destruction of his Temple by the Babylonians and accordingly had an underground receptacle built below the Temple in which the Ark of the Covenant was eventually hidden¹².

But appropriate as the Julian legend was, especially if linked with King Solomon's prophetic preparation of a hiding place, the earliest known Royal Arch ritual, of about 1760, is based on a different legend, that of a vision of Enoch.

In a booklet on another Masonic Degree, Bro WW Covey-Crump wrote:

“In a vision which God vouchsafed to Enoch the patriarch was carried away to a distant mountain, and there he descended into the bowels of the earth through a series of nine vaulted chambers superimposed one upon another. On arriving at the nethermost vault he beheld in its centre a triangular prismatic pedestal bearing a golden plate on which were inscribed certain ineffable characters the SAMNOTTALGMH. Accepting this vision as a Divine direction Enoch thereupon constructed a subterranean circular vault, under nine arches or domes, similar to that which he had beheld in his vision; and having caused a triangular plate of gold to be made he himself engraved upon it the same mysterious letters, and deposited it upon an altar in the lowest chamber¹³.”

The Biblical sources

The basic stages of building used in Craft symbolism – laying of the foundation, the building and the completion (perfection) – were not firmly linked to KST until some time after the introduction of the Hiramic legend. Nor was the parallel symbolism of the three Craft degrees with the three stages of Man's life on Earth so clearly etched as to suggest that the developers of the Royal Arch would have naturally sought to extend that one-two-three symbolism into a fourth degree. The more likely course of events would seem to be that from legend and lore they were led to the vault under the SS of KST; and that they linked this with the first rebuilding, as told in the first chapter of Ezra:

“Thus saith Cyrus King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem.”

The last four words are interesting, as implying rebuilding, but whether or not this was intended, historical and Masonic tradition have it that the Temple was built on the same site.

To this basic Biblical source may be added much borrowing of detail, including the names of the three who presided at the rebuilding of the Temple and of the scribes (with the well-known anachronisms of timing¹⁴) the descriptions “sojourners” and “Sanhedrin”, the allusion to

¹² Alex Horne. *King Solomon's Temple in the Masonic Tradition*. p. 50. (This is not the only Jewish legend relating to the building of a secret vault, or vaults, under KST, but seems the most apposite to the Royal Arch story.)

¹³ See also AE Waite. *A new encyclopaedia of Freemasonry*. New and rev. ed., p. 262. Also references in other Masonic encyclopaedias.

¹⁴ Bernard E. Jones, op.cit., p. 142.

“sword at side” (Nehemiah iv,18), and much of the detailed symbolism added in the later development of the Royal Arch ceremony.

Borrowing from Craft Degrees?

At one stage of Masonic research it was fairly widely believed that the original Third Degree of the Craft was “mutilated” by taking away the concluding portion and developing it into a fourth degree¹⁵. However this view has been rejected by later students, mainly on the grounds:

- i. That the Third Degree having just been formulated, why should it almost immediately suffer major change?
- ii. That if the theory was true, the English Third Degree would be significantly different from the Irish and Scottish, which it is not;
- iii. That the Premier Grand Lodge would hardly have allowed a degree under its (limited) control to be mutilated to form a fourth degree which it did not then recognise.

However the rejection of this view does not mean that the developers of the Royal Arch ceremony did not borrow from the Craft Degrees in the sense that some of the Biblical and legendary source material of the Royal Arch had already been woven into Craft lore and had strongly influenced the Craft ceremonies. The most striking illustration of this relates to the Ineffable Word. A 1725 reference to the Word has already been discussed but more light is thrown on the subject by the confession of John Coustos to the Portuguese Inquisition in 1743, where his account of Craft Masonry known to him makes it clear that the following Royal Arch elements had their place in Craft lore or ceremonial:

- i. The finding of a tablet “below the First Stone” on which was engraved the Ineffable Name;
- ii. The consequent understanding that the Temple was erected and dedicated to Him who was “the Beginning and the End”;
- iii. The recognition of the first verse of St John as a statement of significantly relevant doctrine, causing the Obligation to be taken at that place.

So in this sense, certainly, the developers of the Royal Arch borrowed from symbolic Craft Masonry.

Learning from another Fourth Degree?

The early French exposures¹⁶ refer to rebuilding the Temple as one of the original objectives of Freemasonry. Thus *The Secret of the Free-masons* (1742) states: “It was originally a Society of men who had pledged themselves, voluntarily, to the rebuilding of the Temple of Solomon.” Then most revealingly we find in *The Desolation of the Modern Builders of the Temple of Jerusalem* (1747):

“. . . the Princes (at the time of the Crusades) were the Founders, under the name of Knights Free-masons with the intention of rebuilding the Temple at Jerusalem, after the example of Julian the Apostate.”

¹⁵ Bernard E. Jones, op. cit., pp. 20 – 22.

¹⁶ Harry Carr (ed.). *The early French exposures*. 1971. The references are to: *The secret of the Free-masons*, p. 59; *The desolation . . .* p. 332; *The perfect Mason* pp. 197 – 199; *The Free-masons crushed* pp.307 – 313.

Furthermore there was a fourth Degree, out of seven, called variously the *Maitres Ecossais* and the *Ecossais Masons*. The degree is described in *The Perfect Mason* (1744) and while Bro Harry Carr has labelled part of this exposure a “farrago of rubbish,” he does not challenge the description of the fourth degree, which was directly concerned with the rebuilding of the Temple under Zerubbabel, who:

“had . . . taken the precaution of creating a fourth grade of Masons, whose number he limited to 753, chosen from the most excellent artists”.

This, it seems, is the origin of the claims to superiority of the *Ecossais Masons*. *The Free-Masons Crushed* (1747) gives a different title – *Architects*, or *Ecossais Masons* – to the fourth degree, to which only selected brethren were advanced. This version no longer dealt with the rebuilding of the Temple of Solomon, but with its perfection, and with the attributes of Architects.

So we have a fourth degree, concerned at least in 1744 with a Royal Arch theme, the rebuilding of the Temple, and practised in France at a time when there is evidence in England both of the practice of “Scots Masonry” and of the working of the Royal Arch¹⁷. At least (as Bro. Bernard Jones suggested) the one must have learnt from the other.

A link with Installation?

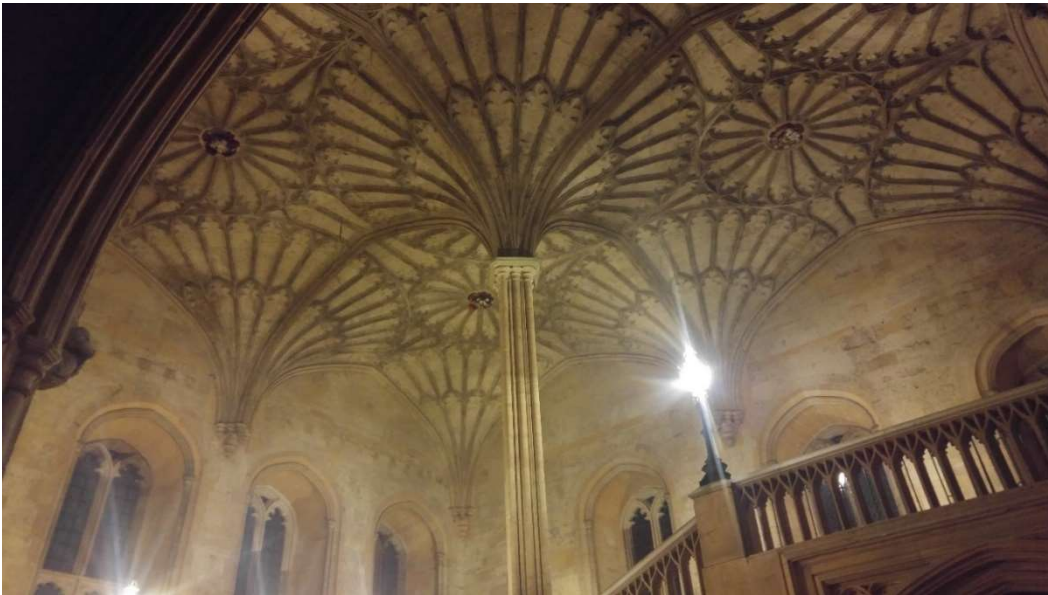
Nothing is known of the *content* of the Royal Arch ceremony before 1760, but passing mention may be made of a theory advanced by Bro. John Dashwood, that the Royal Arch first formed part of the Installation of a Master (AQC 70, pp.116 – 118). He provided some evidence, which over twenty years later has neither been substantiated nor disproved.

Why the “Royal Arch”?

As a prelude to examining the use made of the legendary and Biblical sources in developing the Royal Arch ceremony, it is relevant to ask where the name came from. There is no certain answer and in particular there is no direct evidence that the Arch in the name is the arch in the eventual ceremony.

¹⁷Bernard E. Jones op. cit., pp. 39 – 41.

However it can be said that the true arch, resting for its strength on the keystone, was early recognised as a supreme achievement in architecture. Also the vaulted crypt was a feature of mediaeval cathedral building and as its name implies, became an accepted hiding place, with a further association with death and darkness.



Example of a Mediaeval vaulted ceiling - Christchurch College Great Hall, Oxford.

There is too the Rabbinic legend, mentioned earlier, of the hiding place under the Temple which King Solomon caused to be built for the Ark of the Covenant. While this vault, and the vaults of Enoch, could not have been arched, they became so in Masonic lore. And James Anderson saw the Arch as a focal point of Masonic symbolism, as is evident from the frontispiece to his Constitutions of 1723. So these sources of Royal Arch imagery, linked as they were in Masonic lore with what was hidden, are probably the source of the name¹⁸; and it

¹⁸ In the Prestonian lecture for 1971, Eric Ward argues that *Arch* meant superior, that is an exalted rank compared with the Master Mason. He added that "it was not until many years had passed that a different meaning of Arch began firmly to take root". His view is shared by others but not by Bernard Jones, and the author of this paper leans to the alternative, as apart from the points made above, the arch appeared in the earliest known ritual by 1760, not after "many years had passed". There is no evidence that it was *not* there from the beginning.

would have followed naturally that the rock or stone which slipped, “discovering the mouth of a cave”, would have become the keystone.



Engraved by John Pine in Aldersgate Street London

Anderson's Constitutions 1723, frontispiece (<http://freemasonry.bcy.ca/history/anderson/frontispiece.html>)

The adjective “Royal” also has no clear origin; but Masonry was the Royal Art (the term occurring 23 times in Anderson’s Constitutions), there were earlier references to the “Royal Secret”, and in 18th Century catechisms the explanation, variously worded, was that the Arch was Royal because King Solomon and King Hiram took up the trowel and spread mortar in the building of the first Temple.

The use of the sources

The development in England and France of an apparently parallel “Fourth Degree” has already been mentioned. But whether the Royal Arch itself originated in England or France is not known, although the former seems more likely bearing in mind that there were no references to the Royal Arch in the French exposures already mentioned¹⁹, which covered the period 1737 to 1751. Nevertheless, during the formative period, there was certainly such a degree of cross-pollination as makes it legitimate to look for evidence of development of the Royal Arch on either side of the Channel; and initially there is more help on the French side.

Indeed the earliest *Royal Arch* ritual yet found (dating from about 1760²⁰) is in French and in cypher. It tells of an underground chamber upheld by nine arches, with a light showing the way

¹⁹ See footnote 17.

²⁰ Bernard E. Jones, op. cit., p.158

to an underground room, a stone closing the chamber and a triangular plate bearing the Sacred Name.

This ritual echoes the Enoch legend but the next known ritual, another French version of about 1765²¹, may well have drawn on both the Enoch and Julian legends in that the candidate has a rope tied around his body, is blindfolded to give an impression of darkness, and goes three, six and nine times round the lodge before light is restored to him.

A further feature of this ceremony is that it contains the first known *Royal Arch* allusion to the cooperation of three, in that the Candidate promises in his Obligation: “never to receive another Knight of the Royal Arch unless I am assisted by two other well-known Knights”. (This may well complement the earliest known English Craft ritual reference to the secrets “known to but three”, in *Three Distinct Knocks*, (1760).

By the same year (1765) there is indirect evidence of the development of Royal Arch ceremonial in England, stemming from resolutions in the minute book of the Excellent Grand and Royal Chapter which a year later was to be compacted into the Moderns’ Grand Chapter. Based on these resolutions, and a list of purchases made in the following year, it is clear that by 1765:

- i. There were three “Excellent Grands”, Sojourners and two Secretaries, E and N;
- ii. The Chapter was opened by the Principal Officers, without Companions being present;
- iii. The “Excellent Grands” wore robes, caps and jewels, and the Sojourners appeared with “emblems of their employment”;
- iv. The Companions’ aprons bore *inter alia* T over H (the predecessor of the triple tau);
- v. There were “brass letters” and a cable tow of “purple blue and scarlet”.²²

Also, the Christian elements were there, with *inter alia*, the Officers being elected at the first meeting after the Feast of St John the Evangelist, while the Charter of Compact of 1766 bore the letters IN in a central triangle, probably referring to Jesus of Nazareth.

The early association of the Enoch legend with the Royal Arch is again reflected in the fact that the “Enoch Royal Arch Chapter” met at Montrose in 1765²³.

We then come to the first direct evidence of the actual Exaltation ceremony as practised in England, which oddly enough is deduced from the recorded toasts drunk in the Modern Lodge of Unanimity in Wakefield on a Royal Arch night in 1769²⁴:

All tha’s gone thro’ ye seven
To him that grop’d in ye Dark
The first Man that enter’d ye Arch
...
To the Memory of him that first move his

²¹ C.N. Batham, review of *La Franc-Maçonnerie Chrétienne*, by Paul Naudon. AQC 83, p. 334.

²² Bernard E. Jones, op. cit., pp. 71 – 72.

²³ Rev. N. Barker Cryer, *A fresh look at the Harodim*, AQC 91, p. 137. This Chapter became no. 3 on the roll of the Scottish Supreme Grand Chapter, founded in 1816. Another Enoch Legend (of the two pillars of stone and brick) is of course embodied in Craft lore, and Enoch Lodge no 11 still uses an Antients Warrant issued in 1755. (JM Hamill, *English Grand Lodge Warrants*, AQC 90, p. 100).

²⁴ Bernard E. Jones, op. cit., pp. 159 – 160.

stones in the Dark
Harmony among all those who have rec'd
The Cord of Love
To the happy Messengers that carried the
News to King Cyrus
The Roy Arch – Word –

So by 1769 there was a ceremony which bore strong marks of substantive derivation from the Julian legend, an interesting reference to “ye seven” (pairs of pillars?) and an indication that the news of the discovery was conveyed to Cyrus, rather than the Sanhedrin!

The process of adaptation

Much of the story used in the ceremony of Exaltation is directly consistent with its legendary and Biblical sources but there were adaptations to meet the symbolic requirements of the Royal Arch – as a degree in its own right, as a response to the unanswered question of the Third Degree and as a rite reflecting the strong Christian influences of the times.

The adaptation may have been gradual and progressive but can be clearly seen in the ceremony seen in the ceremony which, by the end of the 18th Century, had settled down into something we would recognise today, except for the inclusion – although not invariably – of the now defunct²⁵ ceremony of passing the veils.

In discussing the adaptation, it is appropriate to start with the altar, where the mystical knowledge of the Degree is concentrated, and to consider its form, its position, and the symbols on the front and on the plate of gold. The Julian legend refers only to a pillar or column but its adaptation to a central Altar was an obvious step, bearing in mind *inter alia* that the Royal Arch was a strongly religious ceremony and the practice of many Craft lodges of having an Altar in the centre. The form is another matter. The legendary “pillar or column” implies roundness but the altars in Biblical times were generally oblong and the various directions in Exodus for their erection include the following for the altar of incense:

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; and two cubits shall be the height thereof: the horns thereof shall be of the same.” (Exodus xxx, 1-2)

So there is at least a strong possibility that this was the source of the double cube. The usual symbolic interpretation, acceptable to Companions of any religious belief, is that the two cubes represent Heaven and Earth. A further Christian interpretation is mentioned later.

Of the “mystical characters” on the front, the three sets of initials seem to serve only to identify the Altar as belonging to KST. The triple tau, which derives from T over H meaning Templum Hierosolymae, the Temple of Jerusalem²⁶, can be said to be further identification, although in its final triple form (introduced about 1817) it has an additional symbolism, set out in the ritual, unrelated to the original legendary and Biblical sources of the Royal Arch story.

The symbols on the top of the Altar start with the circle and triangle. The developers of the Royal Arch, mindful of the established use of the square and compasses in the Craft, would

²⁵ The veils ceremony is worked in Bristol Chapters.

²⁶ Bernard E. Jones, *op. cit.*, p. 235.

naturally have looked for some geometric symbolism for the new Degree, and in choosing the combination of circle and triangle they must have been influenced by their ancient symbolic meanings of eternity and the Almighty.

They are within a square and if one is alert to possible Trinitarian influences it is tempting to recall that this combination was one of the geometric representations of the Trinity in alchemic works of the 17th Century. But evidence of simultaneous adoption of the symbols in the Royal Arch is lacking, and bearing in mind that the second name was a much later introduction than the first, caution must be exercised against reading too much into the combination.

But no such caution applies to the adoption of the triangle itself, a symbol of the “Triune Deity” meaningful to Companions of all religious beliefs but with an added significance for the Christian.

The name on the circle²⁷ is to be considered in conjunction with the scroll on the floor, the first reminiscent of the Enoch legend and the second of the Julian legend. Rituals using these legends in the 1760’s have already been mentioned and in the process of further development they were linked together to involve a separate “descent” to find the name. Indeed, in one 18th Century ritual²⁸, after clearing away the rubbish, all three Archstones were successively removed: the first to enable the Sojourners to “pass the Arches”, the second for them to find the scroll and the third for them to discover the plate of gold with characters beyond their comprehension.

Although somewhat beyond the scope of this paper, being what might be said to be part of the later elaboration of the ritual (including the introduction of the detailed symbolism eventually embodied in the Lectures), one cannot leave a reference to the ineffable Name on the triangle without commenting on its later replacement by what is believed to be an artificial name, composed of three syllables “in four languages”. Bro Harry Carr suggests²⁹ that the ineffable name: “could not become the ‘Word’ of the Royal Arch, because it could not be uttered as a Word; it was nevertheless preserved, and not merely on the Triangle”. So it seems that this was a second substitution but it remains odd that the Ineffable Name is still there, to be pronounced, or maybe mispronounced, in the Mystical Lecture.

Turning to the scroll, there is mixed evidence³⁰ as to the words used but in some ceremonies – until the authoritative revision of the ritual in 1834/5 – they were the first words of the Book found on the pillar in the Julian legend, “the first of the first of St John”. And how appropriate they were to the Royal Arch theme can be seen from a further quotation from Harry Carr³¹:

²⁷ It is clear from the early rituals that the Ineffable Name was first on the triangle, as in the Enoch Legend, and was later moved to the circle to make room for the second (substituted) name. See further discussion in paper.

²⁸ Bernard E. Jones, op. cit., pp. 161 – 165.

²⁹ Harry Carr, op. cit., AQC 86, p. 86.

³⁰ The author is indebted to Bro. John Hamill for the following information: “in most manuscripts the wording simply refers to the scroll’s contents as being ‘a portion of the long lost Sacred Law’, which could imply Genesis. The Deptford (Banks) manuscript of c.1808 has two versions: St John for a Christian and Isaiah 40¹⁻⁵ for a Jew (oddly not Genesis). The Tunnah manuscript of c.1794 has the Bible open at St John when the candidate is restored to I. after the Obligation, but the scroll contains ‘the Book of the Sacred Law written by the inspired pen of Moses . . .’.

³¹ Harry Carr, op. cit., AQC 86, p. 52.

. . . ‘the Name’ has enormous implications since it is supposed to express, within itself, those attributes of God which are beyond verbal expression, too great for words. For all those whose faith is bound up in the VSL (Old and New Testaments) ‘The Name’ always had the mysterious quality of representing an idea of the Deity beyond human powers of description.

Whatever the hidden Name means to a Christian, it means even more to a Jew, and the first verse of St John is in itself³² a statement of strong Jewish conviction. And its replacement by the first three verses of Genesis, presumably part of the “de-Christianisation” of Masonic ritual, took away a ready key to an understanding of the Royal Arch for all “whose faith is bound up in the VSL.”

Now turning back to what was described earlier as the “essential elements” of the Julian legend relative to the Royal Arch, we see that virtually all can be traced into the developing ceremony, including the objective of rebuilding the Temple, the starting or slipping of the stone (the removal of the keystone) to reveal a cave, the lowering of a workman by rope or cord into the cave, the subsequent exploration and discovery of a column or pillar, the finding of the Book or scroll, the signal to be drawn up and the revelation of the contents of the scroll.

As already mentioned the scroll had been replaced on the pillar by the Name on the triangle, leaving the former to be found (symbolically) on the floor of the cave, which in legend, but not the ceremony, was covered with water. Some of the essential features of the Enoch legend were also there, including the Ineffable Name on the triangle and the progress through the Arches (which was to disappear by 1835).

Another feature of the ceremony by the late 18th Century was that the Three Principals, the Scribes and Sojourners had acquired status and duties approaching those of today. Mention has already been made of the derivation of the names from the Bible story of the rebuilding of the Temple and of the anachronisms in timing, which can be attributed to “ritual compilers’ licence”. But the Sojourners are nameless and their introduction into the story as particular workmen arriving at a particular time and being given a particular task does not seem to have any external legendary or Biblical source³³ other than that “Sojourner” is a Biblical word. However the conducting of candidates was an early and essential feature of Craft ceremony and this, combined with the “Rule of Three”, makes readily understandable the introduction of these three Officers into the developing ceremony.

Passing the veils

Although this part of the ceremony of Exaltation was dropped when the ritual was revised in 1834/5 it is relevant to the purpose of this paper to look at its sources and the way it was introduced. Overall, as Bernard Jones³⁴ wrote, the “passing of the veils symbolizes the enlightenment that comes with Masonic progression” and conceptually it can be compared with

³² In this context, the verse must be taken “in itself” as St John went on to develop a proposition unacceptable to Jews.

³³ E.E. Oglivie, *Freemasons’ Royal Arch guide*, 1978. pp. 71 –72 . The author discusses Albert G. Mackey’s theory that the three Sojourners were Shadrach, Meshach and Abednego, which he suggests does not bear the test of critical examination.

³⁴ Bernard E. Jones, *op. cit.*, pp. 195 – 197.

passing through to the ninth Arch, as depicted in the Enoch legend and in the ceremony of another Masonic degree. Bernard Jones went on to suggest that:

originally, it might well be, the veils were the emblem of the mysterious veil that was rent in twain when the crucified Saviour passed through it.

He went on to refer to possible alternative derivation from “alchemical art” or traditional Jewish symbolism.

Whatever the origin of the concept, there is some evidence that under the Antients “passing the veils” was a separate intermediate degree; and it seems clear that it was only introduced into the Royal Arch Exaltation degree (and into some rituals, not all) later in the 18th Century. Then there were variations, with sometimes three veils and sometimes four. But the relevance to this paper lies in the fact that an additional Biblical source was extensively used which added a significant new dimension to the overall ceremony. This is illustrated in the following description, by Bernard Jones, of the basic ceremonial in the 1820 period:

The Candidate was prepared with a blindfold, his knees bared, his feet slipshod, with a cable-tow round his waist. Three Sojourners acted as the guardians of the veils. The Junior Scribe conducted the Candidate, and gave four knocks at the door of the First Veil. The Candidate was admitted by giving the Past Master’s word and sign. Scripture reading was from Exodus iii, 1-6, referring to the burning bush, following which the thirteenth and fourteenth verses of the same chapter were read, including the words “I am that I am”. At the second veil the Candidate gave a password already received and met the emblems of the Serpent and Aaron’s Rod, and the relevant Scripture (Exodus iv) was read. Suitably entrusted, he was now enabled to pass the Guard of the Third Veil; here the Scripture reading, from Exodus iv, told of the miracles of the leprous hand and of water poured upon the dry land and turning into blood. He now heard the words “Holiness to the Lord”, and was shown the Ark of the Covenant containing the tables of stone, the pot of manna, the table of shew-bread, the burning incense, and the candlestick with seven branches, and was now qualified to enter as a Sojourner and Candidate for Exaltation. During the veils ceremonies he received passwords and signs enabling him to pass the successive veils and finally to present himself as a Sojourner.

So the Candidate was put through the first experience of Moses “at the foot of Mount Horeb in the Wilderness of Sinai”, where the dubious Patriarch needed the evidence of several miracles to convince him to accept God’s direction to return to Egypt and bring the Children of Israel out of their captivity. The strengthening of the Patriarch’s faith into a conviction that the “Lord his God” was “with him” in his mission would have encouraged the candidate to accept his task as a Sojourner with similar confidence.

As mentioned, the ceremony of passing the veils was dropped when the ritual was authoritatively revised in 1834/5. But whatever the reason – and given the nature of one such ceremony as just described, it is difficult to see it as “de-Christianisation” – the Royal Arch Mason who reads the third and fourth chapters of Exodus will find a great deal that remains in our present-day ceremonies of Exaltation and Installation of the Principals.

It is to be noted in passing that this ceremony is still a feature (although of course in different forms) of the Irish Exaltation ceremony and of the Scottish qualifying degree (the *Excellent Master*), and is widely practised in the United States, Canada and Australia.

A Christian Degree?

By the time Royal Arch Masonry was first practised, the Craft – at least to the extent of the authority of the Premier Grand Lodge – had been opened to all men of religious belief. But this did not mean that it had been de-Christianised: indeed Masonry never has been, as distinct from the eventual elimination of direct Christian references in the ritual. So the Royal Arch was introduced and began to develop at a time when most Masons were Christians, the Craft ritual retained Christian content and Anderson’s Constitutions combined with the Papal Bull had produced a climate favouring the introduction of exclusively Christian degrees. Hence arose the Royal Order of Scotland, the early Templar rites and the various degrees later to be extended and formulated into the Ancient and Accepted Rite.

But was the Royal Arch a Christian Degree in this sense? It has been suggested that it was founded on one of the degrees later woven into Rose Croix Masonry but even if this is so, what is known about early Royal Arch ceremonies and admissions indicates that while formulated under strong Christian influence, that influence was not directed to exclusivity³⁵, although it certainly reflected the “conditioned” approach of men whose Masonry was closely bound to their Christian beliefs.

But however it happened, the Exaltation ceremony as it developed can be seen to have acquired a kind of two-layer symbolism, leaving the Christian and non-Christian Mason to find symbolic interpretations acceptable to his religious belief. The Christian “layer” (some elements of which may only have been introduced early in the 19th Century) includes:

- i. The use made of the first chapter of St John for the verse on the scroll and for the Obligation and of the First Epistle of St Paul for the second of the two Scripture readings³⁶.
- ii. The choice of the triangle as the primary symbol of the degree, coupled with having three Principals, three Sojourners, three Greater Lights, three Lesser Lights, three Archstones, etc., etc.
- iii. The selection of the double cube (from several Biblical measurements) for the Altar, symbolising *inter alia* the New Testament added to the Old, and thereby Christ.
- iv. The ceremony of passing the veils (insofar as it may be taken to symbolise the veil “rent in twain”).
- v. The link with the Third Degree through the “point within a circle”, an early device in Christian churches.
- vi. The additional Christian significance of T over H³⁷.

³⁵ Nor was there any exclusivity, on religious grounds, in the Charter of Compact of 1766, which instituted the first Supreme Grand Chapter.

³⁶ Bro. John Hamill informed the author that in the extant MSS there were always two scriptural readings, one from the Old and one from the New Testament, the latter usually being from the “First Epistle of St Paul” (precise extract not yet identified).

³⁷ Bernard E. Jones, *op.cit.*, pp. 235 – 236.

- vii. The selection of the four principal banners stated in the Symbolical Lecture to represent the leading standards of the four divisions of the army of Israel but also emblematical of the writers of the four Gospels³⁸.
- viii. Various ritual references, such as that to “the Rose of Sharon and the Lily of the Valley” in one known ritual³⁹ and to the Grand Triune Deity and the Lord’s Prayer in the Mystical Lecture today.
- ix. The welcoming of the candidate, according to early MSS, as a “Knight of the Holy Order of St John of Jerusalem”.

It must be emphasised that there was much ritual development and variation in the 18th Century and in this context there is evidence of some Royal Arch ceremonies and catechisms being more influenced by Christian ideas than others. But most of the listed features attained wide acceptance as the ceremony developed towards its present form and substantiate the existence in the degree of a large measure of two-layer symbolism. In this context the correct interpretation seems to be that the Royal Arch was not an exclusively Christian Degree (at least from the 1760’s, when it can be seen to be beginning to take its present shape) but was a degree with special significance for the Christian Mason, a significance still to be found by those who study its layered symbolism. In this respect there is a strong parallel with the Third Degree, and especially the multi-symbolism of the Hiram legend. Indeed linking the Hiram legend to the Royal Arch yields an overriding symbolism to the Christian of his greatest loss, and his greatest recovery.

Summary

The conclusion to be fairly drawn from this paper may be summarised as follows:

1. The Royal Arch ceremony is founded on known legendary and Biblical sources, some of which had been absorbed into masonic lore prior to the introduction of the Degree in about 1740.
2. Although nothing is known of the form or content of the ceremony until at least 20 years after its first introduction, it can be safely concluded that it was intended from inception to be a response to the question left unanswered by the Third Degree.
3. How that question came to be answered, by the use and adaptation of appropriate legendary and Biblical sources, can be traced in considerable detail.
4. Later elaboration and codification (which can be dated from about 1780 – 1835) left the basic story and symbolism unaffected.
5. The important symbolism introduced from Exodus iii and iv, probably via an early intermediate degree, partly disappeared when the ceremony of passing the veils was excised in 1834/5.

³⁸ Roy A. Wells, *The symbols on the RA Principal banners*. AQC 82, pp. 279 – 286. The author of this article concluded “that the four banner-symbols are distinctly Christian – having been taken from (the Revelation of) St John . . . (and) given a form of precedence that follows the order in which the Gospels appear in the New Testament”.

In a later paper, AQC 92 at p. 32, Bro. J.M. Shaftesley acknowledges that the symbols denote the four Evangelists but provides evidence that they were also the four traditional standards in the Wilderness, the Lion of Judah, the Man of Reuben, the Eagle of Dan and the Ox of Ephraim.

³⁹ Bernard E. Jones, *op.cit.*, p. 164.

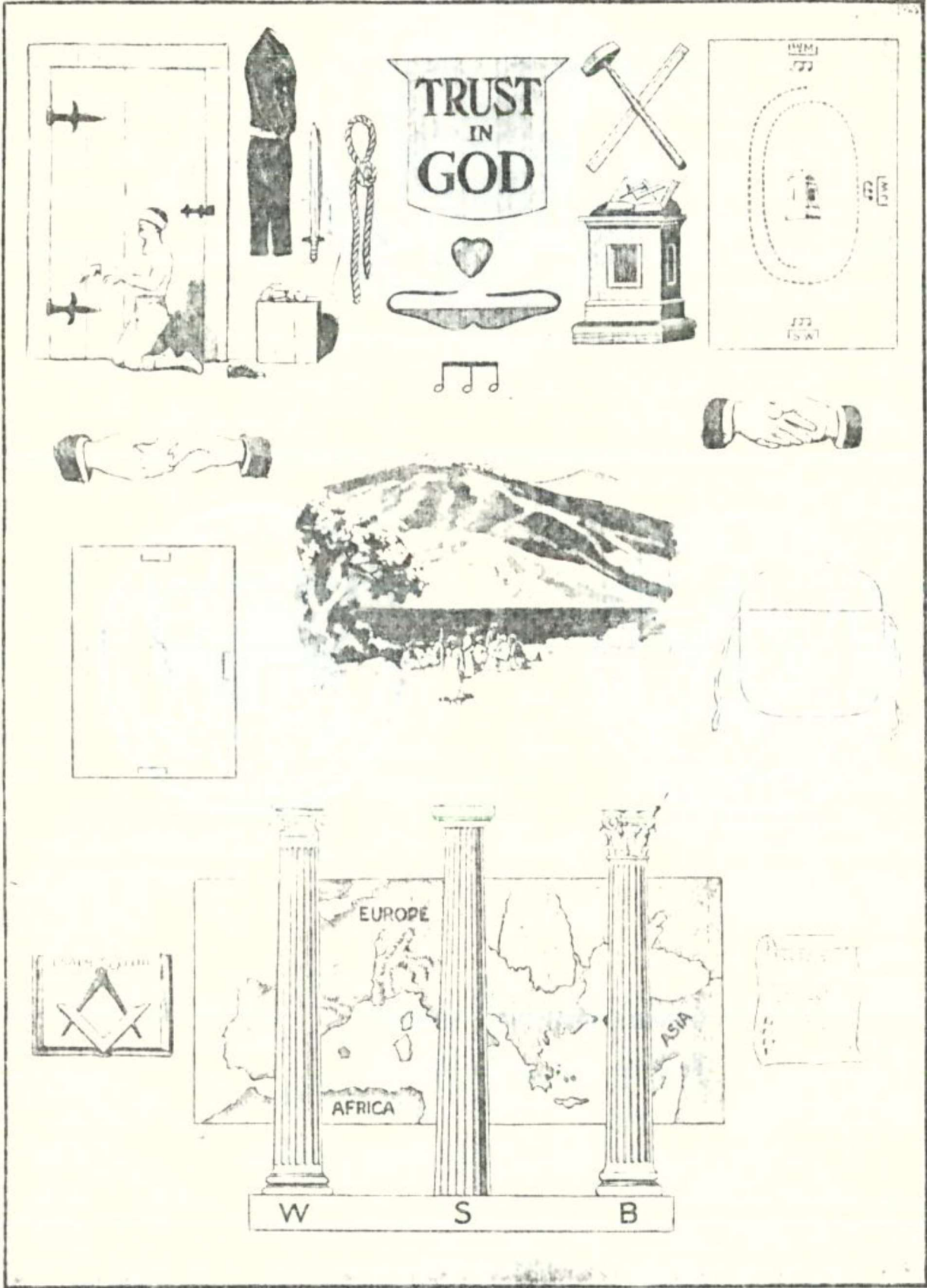
6. The Royal Arch was not an exclusively Christian degree (at least from the 1760's) but its developing symbolism strongly reflected the Christian Masonic influences of the 18th Century, resulting in a ceremony more readily acceptable, at least until 1834/5, to the Christian Mason than to men of other religious beliefs.

Envoi

The author claims no originality of information in this paper, indeed his substantial dependence on published material is manifest from the footnotes⁴⁰. But he hopes he may claim some originality in having so collated and presented his information as to provide reasonable justification for the conclusions reached. There are gaps, and it may be that others can fill them, or that new information will come to light. But what is beyond doubt is that the “Supreme Degree” poses, and will continue to pose, a great challenge to the seeker after truth, be it historical research or by symbolical or mystical interpretation.



⁴⁰ The author also acknowledges his gratitude to Bro. John Hamill, Assistant Librarian of the United Grand Lodge of England, for commenting on the paper in draft and for additional information used in the final version.



Symbols of Freemasonry

Symbols and allegories in Freemasonry

WBro. B. Edgar Leo

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Symbols and allegories have been used to communicate ideas since the dawn of authentic history and today are the soul of Masonic ceremony.

When one contemplates the mysteries of ancient Greece, India, Persia, Egypt, etc., one becomes profoundly impressed by the nobility of their teachings, the beauty and solemnity of their rites and ceremonies and the profound meanings of their symbols and allegories.

The ancient magi concealed their esoteric knowledge in symbols and allegories not because of any selfish motive, but because they knew that if the knowledge they possessed became freely available to mankind generally, not only would it be inimical to the recipients, but dangerous to mankind in general.

Anyone who may have doubts on the validity of that cautionary attitude has only to look back to the last war to witness the death, destruction and misery that rained down upon innocent people to appreciate that science without morality can be a danger.

At the same time the ancient magi knew that they were mortal and that the day would inevitably come when they would pass into the shadows of death taking with them their not inconsiderable knowledge of nature and science unless they communicated it to succeeding generations.

They therefore sought about them for likely disciples and when such were found, the disciples were told what was expected of them and, during the apprenticeship that ensued, their moral qualities were carefully scrutinised and evaluated and it was only when the magi were completely satisfied that the chosen disciple was of the right moral calibre was he duly initiated into their mysteries and permitted to extend his researches into the hidden mysteries of nature and science.

Since those far-off days education and knowledge have become more universal and commonplace and, with the passage of time the sagacious and cautious magus has passed into the shadows of death. His esoteric rites and ceremonies, symbols and allegories appear to have survived and brought down to modern times in a variety of "vehicles".

Most of these "vehicles" have come to grief on the rough and uncharted road into the future, scattering their precious cargo along the wayside where it has been retrieved by some other "vehicle" and the journey continued, only for this latter "vehicle" itself to suffer the fate of its predecessors. How many times this has happened in the course of the centuries we do not know. Two of these metaphorical vehicles which come readily to mind are the Collegia and the Comacines. There have been many others. Even today there are many "vehicles" on the road into the future loaded with its precious cargo or what is left of it, and modern Freemasonry is one such "vehicle".

It is doubtful whether its cargo is in its pristine condition. There appears to be good grounds for believing that in that cargo there is much local colour and custom of the countries through which it passed in its journey from Heliopolis to London.

Freemasonry is neither dogmatic nor dictatorial. It does not demand acceptance of any specific interpretation of the allegories or symbols found in its rites.

Every member is free to interpret them in whatever manner they may appear to him to be logical and correct. He must study and work out in his own mind what message Freemasonry has for him in the symbolical sense, for without an appreciation of the significance of the symbols and allegories used in our ceremonies, the Masonic rite becomes a meaningless pantomime, unworthy of the attention of thinking men.

I now propose to examine the symbols and allegories of one of our ceremonies and endeavour to interpret the message they bear.

The method used to do this is to postulate the simile of a tree. At the tip of one of the branches of this tree let us place our modern Masonic system; at the tip of another branch we would place the initiation system of the Turkish Dervishes; at another the system of the dreaded Hang Society of China; another the initiation system of the natives of the Transkei and so on until every branch of that tree has some system or another.

Now if we left the branch on which our system is situated and travel downwards we would encounter a great many forks and branches. Two of the main forks in this metaphorical tree would appear to be the Hindu and Egyptian systems.

If, in the course of our peregrinations about this tree we should, here and there, discover similarities between our system and some other system, we must not conclude from this that our system is descended from that other system or vice versa. The most we are entitled to accept is that both systems have a common root or stem. Where that root or stem is or was situated we may never know.

To explain this rationale, let me mention a case. Major Meredith Sanderson who was for many years the chief medical officer in Nyasaland and so gained the respect and confidence of the local native tribe that he became the first and, I believe, the only white man to be invited to participate in the initiation ceremony of the Wa Yao tribe. He tells us that before a boy was initiated he was divested of all metals and made to pass under an arch formed by two poles tied together at the top to form an inverted "V". Now because of these similarities to incidents in our own rite we must not conclude that Freemasonry is descended from the Wa Yao rite or that that rite is descended from Freemasonry. Certainly it indicates a common ancestor somewhere in the dim and distant past. In endeavouring to interpret our symbols and allegories I shall frequently have occasion to wander about and among the branches of our metaphorical tree.

Our Lodge is itself a symbol of the universe for its sides are equated with the points of the compass, North and South, East and West. The floor, a chequered carpet of black and white squares, represents mortal life with its nights and days, its joys and sorrows, and which has been so completely described by that member of the ancient Persian Assines whose writeup has been

so beautifully translated into our language by Edward Fitzgerald. I refer, of course, to the Rubaiyat wherein Omar Khayyam claims “Tis all a chequer-board of Nights and Days whereon destiny with men for pieces plays: Hither and thither moves, and mates and stays and one by one back in the Closet lays”.

The ceiling of the Lodge is, of course, the Celestial Canopy.

Having appreciated the symbolism of the Lodge, let us now proceed to the ante-chamber and observe the initiate being prepared for the ceremony, and we will, I am sure, observe many similarities to an ancient Jewish dictum for the Talmudic Barcoth lays down that no man shall enter the Temple in his outer garments, with money in his purse, his shoes on his feet or his staff in his hand, and you will, no doubt, have observed how closely we adhere to that dictum.

Another instance of a common root or stem!

The very first thing done to an initiate in the divestment of his outer garments and his purse and he is given a white garment to wear and strictly sneaking it is from the moment he dons that white garment that he is entitled to be referred to as “Candidate”, for the word “Candidate” comes from the Latin “Candidus”, meaning white or pure and refers to the colour of the garment.

The ancient Romans, aspirants to the Senate, were wont to clothe themselves in a white robe or “Toga Candida” to indicate to the electorate that they were good men and free from corruption. By clothing our initiate in white and calling him a “Candidate” implies that he is good material. It has been said, and I think with considerable justification, that while Freemasonry can make better men out of good men, it cannot make good men out of bad men. We must have good material and by clothing the initiate in white and calling him a candidate symbolises that he is good material.

The next symbol used is the hoodwink or blindfold which symbolises that state of spiritual darkness in which we all exist until we discover that Light which is from above. The symbol is found in all the mysteries!

The third symbol employed is the cable-tow which is placed about the Candidate’s neck to symbolise humility. All down history the cable tow has had this significance. In the biblical story which relates the defeat of Syria by Israel we are told that Ben Haddad’s servants suggested that they should all wear sackcloth and place ropes about their necks and so appear before the King of Israel saying “perchance he will spare thy life”.

Another instance is when the Burghers of Calais appeared before King Edward in their shirts and with ropes about their necks to make propitiation for a felony committed by the people of Calais and history tells us that it was only the tearful pleading of good Queen Phillipa that induced the King to spare their lives.

One other instance of the significance of the cable-tow is recorded in the diary of John Evelyn whom many will remember as a contemporary of the great diarist Samuel Pepys.

Evelyn, writing in 1641, tells that there used to be a statue of King Charles in the market square at Ghent and that each year at a stated time the burghers of that town were wont to assemble at

the statue wearing ropes about their necks as a symbol of their submission to that King, and Evelyn states that in 1641 the rope had given way to a blue ribbon.

Hence the Cable-tow clearly symbolises humility and it is worth noting that immediately after the candidate has taken his Obligation and thus finds himself on an equal footing with his Brethren the cable-tow is removed, but the moment he advances one step above his Brethren, the cable-tow is replaced to remind him of what is perhaps the most elusive of Masonic virtues, namely humility and you see here about my neck (indicating District Grand Collar and Badge) the cable- tow I wore the night I was initiated.

Next the Candidate's left breast is bared to indicate the absolute confidence with which he set forth on his quest of Light, and believe me, no man can have greater confidence than to expose the most vulnerable part of his body to the unknown.

The sixth thing done to the Candidate is the baring of the Knee. This symbolises the inviolability of any obligation which a Mason may take.

In former times men swore an oath or took an obligation by touching a stone and it is said that any obligation thus sealed has never been known to have been violated. It may interest brethren to know that there are still native tribes in the interior of Africa where the touching of a stone as a sign of fidelity is still observed.

In its early days Freemasonry was a purely Christian order and any obligation that had to be taken was taken in an attitude of genuflection and since nothing was permitted to interpose itself between the flesh and the stone upon which the deponent knelt, the knee was made bare.

Brethren will perhaps recall the excitement in certain circles in England about 30 years ago when preparations were afoot for the coronation of Princess Elizabeth and it was found that the Stone of Scone was missing from its accustomed place in Westminster Abbey and diligent search failed to discover it, and it looked as if a long tradition was about to come to an end. The Stone of Scone has a long and interesting history and was used by Pictish Kings and later by the monarchs of Scotland as a kneeling stone or throne when taking the royal oath.

In 1296 Edward I of England defeated the Scots at Scone not far from Perth and had the precious stone removed to London where it has since been used in the coronation of every monarch by being placed under the throne upon which the monarch sits when taking the Royal Oath.

Fortunately the stone was returned a few days before the coronation by some students who had removed it in a student prank and it was able to take its usual place below the throne. So tradition lives on!

After Caxton had introduced printing into England and the Holy Bible became freely available to the Society it was introduced into Lodges replacing the kneeling stone and we note that the hand that is placed upon the VSL is, like the knee, bared.

Finally, we come to the seventh symbol in the Candidate's preparation, the slip-shod heel, and here we come face to face with the difficulty of interpreting Masonic symbols.

Some scholars are of the opinion that the slip-shod heel is related to that other beautiful biblical story called the Book of Ruth. This tells how when famine struck Judea Elimech his wife Naomi and their two sons (Chilion and Mahoern) emigrated to Moab where the two sons married Moabitish women (Ruth Orpah). The story then goes on to tell how Elimech and his two sons died and Naomi called her daughters-in-law to her and suggested that they find themselves husbands among their own people since she, Naomi, was about to return to her native land. Orpah followed her mother-in-law's advice, but Ruth preferred to accompany Naomi and uttered those words that today ring so formidably in our ears when she said: "Whither thou goest I will go thy people shall be my people and thy God my God".

In Judea Ruth found work in the cornfields where she met a man by the name of Boaz, who desired to marry her but could not do so as according to custom, Ruth was betrothed to another of her late husband's kinsmen. Boaz accordingly arranged a meeting with the kinsman concerned and requested him to renounce his right to Ruth's hand in his – Boaz's - favour, and on his doing so, one of the assembled witnesses took off a shoe to indicate the sealing of the bargain. Hence it is claimed that the slip-shod heel signifies a pact between the candidate and his Lodge.

Another school of thought draws attention to an ancient belief prevalent among the Greek tribes that whenever in danger, the removal of a shoe brings salvation. History tells us that when the Plataeans were facing defeat at the hands of the Spartans, the former removed one shoe and so were able to steal through the ranks of the enemy to safety. This ancient superstition still appears to exist, for many will recall that during the war between Israel and Egypt a few years ago, the pursuing Israeli troops were surprised to find that the fleeing Egyptian troops had abandoned their boots. Thus it is claimed that the slip-shod heel of the Candidate symbolises an insurance against the perils that beset his journey towards Light.

In Scotland it was a custom many years ago for a bridegroom to unlatch his shoes to ward off misfortune.

All that has been described is summed up in our ritual in two words "Properly Prepared". This properly prepared the candidate embarks upon a long and perilous journey in search of Light.

Those who have witnessed the initiation ceremony as practised under the Netherlandic rite will recall how the blind-folded Candidate has to walk over a pile of rough stones, up a see-saw arrangement which plummets him to the ground once he has passed the fulcrum and how close he comes to a searing flame. All incidents which could strike terror into the heart of an unsuspecting candidate and reminiscent of the ordeals undergone by Pythagoras during his initiation.

Fortunately for English Masons the dangers that beset his journey are purely imaginary and are symbolised by three doors upon the first of which the candidate gives three widely spaced knocks. Those knocks must not be confused with the knocks of the degree. These widely spread knocks refer to the biblical exhortation to seek and thou shall find, ask and it will be granted, knock and it shall be opened.

The candidate is then asked a very significant question as to how he expects to overcome the obstacles that beset his path and he answers: "By the help of God". With this powerful aid he

proceeds upon his journey in quest of “Light”.

The candidate is now in sole charge of the JD who symbolises his intelligence, is advised to step off with his left foot. As a young Mason I remember the deacons of the time saying out aloud “Step off with your left foot”. Today the instruction is whispered and thus has little significance in the Lodge. This, I think, is a great pity for the injunction to step off with the left foot has profound ceremonial significance.

In ancient ceremonies particular care was taken to see that the left foot was always advanced against the unknown or against evil. In Latin it is called “sinister” and you all appreciate the meaning of the word.

In Hindu mythology we find Vishnu has his left foot planted upon the neck of the five-headed serpent.

In the Egyptian Book of the Dead the pilgrim on his journey back to Amenta invariably has his left foot advanced against the beasts of evil that seek to delay or frustrate his journey.

In English mythology we find that St. George in protecting the fair maiden from the attentions of the advancing dragon has his left foot forward.

It is interesting to contrast this with dexter or the right foot, when we find that in places as distantly separated as Malawi is from Java, a housewife enters the grain store right foot first for fear of offending the Gods of the Harvest.

A Muslim enters his mosque and his home right foot first and in British Columbia in the days when cannibalism obtained upon the island no one would enter the hut of a victim of cannibalism during the period of taboo that followed the ceremonial eating of human flesh except right foot first. So left is sinister and right is dexter and in so remarkable manner has this superstition become embedded in the idiom of our language that we still have the expressions “put your right foot forward”, “do the right thing” and “take the right road”.

So the Candidate, left foot leading continues his journey round the Lodge.

On arrival at the second or symbolical door tiled by the JW, and at the third door tiled by the SW, the same catechism takes place and on each occasion the Candidate is bidden to enter and thereafter make his journey eastwards towards the nuptial Light. Somewhere on the last lap something very dramatic happens. This is when the JD instructs the Candidate to stand perfectly erect, his feet forming a square. Now for the first time in his Masonic career the Candidate finds himself upon the symbol of rectitude. He takes another short pace forward and lands upon a second square. This is encouraging and he takes a second step a little longer than the first and lands upon a third square. Greatly encouraged, he takes another step, longer than any step taken hitherto and behold, he lands upon a fourth square at the source of Light. This peculiar method of progressions is known as a tetragrammaton, a word taken from the Greek language and meaning any four-lettered word, usually in the Hebrew language, which has reference to the Deity. Those four squares therefore represent the Hebrew letters “YHWH” or, if preferred in the English language “LORD”. Hence it is in the name of Jehovah that the Candidate ultimately arrives at

the source of Light that he is seeking.

After having taken the obligation so well known to all of us, he is asked an important question: “What is the predominant wish of your heart?” And there can be no objection to the JD prompting him with the word “Light” for this after all was the whole *raison d’être* of his journey.

Now comes the climax and the most dramatic moment in the Masonic ceremonies, for simultaneously with the restoration of Light the WM and his wardens bang their gavels and all the brethren clap their hands creating a sound unique in our Lodge and reminiscent of the first words in the first chapter of the Gospel according to St. John: “In the beginning was the Word”. Now “WORD” as used by St. John must not be regarded as a word in any particular language or having a particular meaning, but rather as a sound, a sound that brought Creation into being. In the sound that accompanies the restoration of Light we have a unique sound that brings into being a new Mason.

The WM’s words “Let that blessing be restored to the Candidate” is frequently mistaken for a command.

No man can command that another be given Light. Each must find it for himself and by himself as mystics have always taught. Thus the WM’s words are, in fact, a supplication and in a later Degree we learn how and where that prayer is answered.

Having been restored to the blessing of material light, the first thing a Candidate sees is an open book upon which lie the Square and Compasses in combination. Now it matters not whether the open book before him is the Holy Bible of the Christian, the Koran of the Mahomedan, the Pentateuch of the Jew, the Zendavista of the Parsee or the Rig Veda of the Hindu/Muslim, provided that the Book is sacred to the religious convictions of the deponent and a symbol of the Great Architect of the Universe. It is thus the Great Light of our Order. Upon it he sees the Square and Compasses in combination as the second Great Light.

In 1873 a certain New York flour merchant applied to the Registrar of Patents for the registration of the Square and Compasses in combination as the trade mark of his product and upon the Registrar declining, he appealed to a higher court for an Order over-ruling the Registrar’s decision, pointing out to the Court that the Square and Compasses were not registered as anyone’s trade mark and that although he had advertised his intention to apply for it as a trade mark, he had received no objections.

The Court, however, upheld the Registrar’s decision pointing out, in the course of its judgement, that although the symbol was not registered as a proprietary trade mark, it was universally recognised as the emblem of the Masonic fraternity.

Next we come to that part of the Ceremony to which so many prospective Masons have looked forward in eager anticipation, the revelation of the Masonic secrets and it must be admitted that many have felt a sense of disappointment and have wondered whether the communication of a grip token and word warranted such a terrific Obligation, especially when he learns that the G.T. & W. were revealed in a BBC television show a few years ago. But are these the secrets of Masonry? Let us see! Before the “secrets” are communicated the Candidate must take a short

pace forward with the left foot, bringing the right heel into its hollow. Thus he stands upon the tau or three-armed cross.

What does the tau, which we see upon the WM's apron signify? Let us take a brief glimpse at what I think is one of the most interesting centuries of Euroncan history – the fourteenth!

In 1307 Phillip Le Bel, the blonde and unscrupulous king of France, instituted a prosecution against the Knights Templar. One of a list of charges referred against the Templars was that they had committed sacrilege by treading upon the Holy Cross. This, let it be remembered, was a charge against a body of men who had shed their blood upon the corpse-ridden fields of Palestine in the cause of that very Cross and the fact that His Eminence, the Pope, raised not a finger to protect them is an indication of the political intrigue that embraced the Church and State of the time and makes the 14th Century so interesting, but however intriguing it may be, it cannot be discussed further. Suffice it is to say that by 1314 the Order of the Templars was prosecuted in France, its leader, Jacques de Molay, burnt at the stake and its wealth in the coffers of the King.

Today we know that in the three annual ceremonies of the Templars they did indeed stand upon the Holy Cross and their doing so had much the same symbolical significance as the Candidate's stepping upon the tau. The tau is a symbol of passion, reminding us that it is only when we are able to trample upon or suppress our passions, can we receive the secrets of Masonry. Those secrets are difficult to explain explain except to a brother who has himself discovered them and he needs no explanation.

The Candidate now in possession of the secrets he sought, makes a symbolical journey of life, from East or birth, to West or death, along life's road the South. During this journey he encounters challenges of the flesh or body allegorised by his confrontation with the JW and the challenges of the Soul, allegorised by his interrogation by the SW, and it is interesting to note that the interrogation of the SW is much more intense and exacting than that of the JW.

This done, the Candidate passes before the SW's pedestal symbolically through the gate of death, into the presence of the WM or Spirit, to whom he is presented for reward and the WM directs that he be invested with a raiment of purity.

This concludes the initiation of the Candidate.

We saw how, desiring to find Light, he had himself properly prepared and then set out upon his quest, encountering and overcoming obstacles and difficulties by the help of God and eventually discovering the Light he sought.

Having found that Light, he fashioned his life accordingly and, at the end of his mortal existence, comes into the presence of his Creator for reward. In our Lodges the ceremony is not devoted to an explanation of the philosophy of the Degree and this is conveyed to the Candidate in three very sententious charges.

The first is known as "the Badge" and the injunction of the WM is known to all. You will recall his advice "never to put on that badge if you arc about to enter a lodge in which there is a brother

with whom you are at variance or against whom you entertain animosity. In such cases it is expected that you will invite him to withdraw in order to settle your differences amicably, which being happily effected, you may clothe yourselves, re-enter the lodge and work with that love and harmony which should, at all times, characterise Freemasons. But, if unfortunately, your differences be of such a nature as not to be so easily adjusted, then it is better that one, or both retire than that harmony of the Lodge be disturbed by your presence.” (Emulation).

I have quoted somewhat at length because I do not believe that the injunction calls upon brethren who have differences to retire or resign as so many are inclined to think. I believe Freemasonry recognises that men will and must, by nature, differ from each other, not only in matters of major importance, but even in trivial matters. One has only to recall the number and variety of matters that come before a lodge for majority decision, to realise that to take the WM’s injunction literally is ludicrous.

I believe that the injunction refers strictly to the ceremonies worked in lodge.

We know that when a body of men are assembled together for a particular purpose and together turn their minds to that purpose they generate a peculiar psychic power - it is a power which science recognises, but has not been able to define accurately and which we, for the want of a better term, call harmony.

Now, if there is in that gathering, a brother whose mind is so obsessed with enmity, and this is important, he is unable to disabuse his mind of that enmity then he, and he alone, becomes a disrupting influence, marring the harmony of the lodge, he is therefore enjoined to retire.

At every installation we hear the principal officers enjoined to imitate what they observe praiseworthy in others and in themselves correct what appears to be defective in others. So the lesson of the “Badge” is tolerance and understanding. To new masons this may be a difficult acquirement, but to those of long standing these virtues will have been cultivated and its cultivation symbolised by the presence of a tau upon the apron.

The second great charge is the N.E. Corner. Why has this particular corner been selected from the four corners of the lodge? Because it is the corner where the symbolical darkness of the North meets the symbolical light of the East. Hence the point of birth.

The Egyptian ritual states that when God created the world all was darkness and God said: “Let there be light.” and the light appeared in the North East part of the heavens.

By placing the Candidate in the N.E. Corner, his position symbolises his birth into Masonry and you will have noticed that he stands with one foot down the lodge and the other across it with his heels together. Thus he is figuratively born into Freemasonry on the square, and he is told from the foundation laid may he raise a superstructure perfect in its parts and honourable to himself as the builder.

The Candidate may well enquire how he is to build that superstructure and with what is he to build it!

We can reply by pointing out that in our philosophy there is an abundance of the finest building

materials procurable and in the Sacred Writings a set of places prepared by the world's finest architect. But if he is remiss in the selection of his material, or if he is negligent in following the places, then the superstructure will be defective, so much so as possibly to necessitate its complete demolition and reconstruction. Unfortunately, it is always later than we think. In the course of this charge the Candidate is introduced to another very great Masonic virtue - Charity.

The word "charity" derives from the Latin Caritas meaning the heart. So it is the charity of the heart which the ceremony seeks to impress upon the Candidate. Charity of the heart can manifest itself in a great many ways of which the charity of the pocket is perhaps the most easily demonstrated, and so has been chosen to impress his virtue upon the Candidate's mind.

The means of conveying this lesson to the Candidate naturally embarrasses him and in apologising for this unfortunate embarrassment, he is told that it was necessary to ensure that he had no metallic substance upon his person for the presence of metal would have rendered him ceremonially unclean.

Ever since the stone age metal has been regarded as a product of the underworld, of the Thonic Gods, and so seemed to be unclean. This superstition has persisted in so remarkable a manner that we find the ancient Egyptian embalmers continuing the use of stone knives in the process of embalming their dead long after metal knives were in general use. It is the same superstition that led King Solomon to place a ban upon the use of metals in the building of his temple and the same superstition that causes us, in this modern age, to exclaim "touch wood" in certain circumstances.

And so we come to the Charge after Initiation. I have not overlooked the Working Tools, a charge generally delegated to younger brethren to acquaint them with the rigours of floor work. The working tools may be regarded as an overture to a great symphony - the charge after Initiation, where they are explained and amplified. The duties we owe to God, to our neighbour and to ourselves is the 24 inch gauge amplified. The other, of character, secrecy, fidelity and obedience explain the common gavel. The chisel, he is told, points out the advantages of education, but it is only when the Candidate hears the Charge After [Initiation], that he realises that the education referred to is not academic education but Masonic education which is meant.

Finally comes the closing of a profound piece of ritual.

We noted that it was the WM who opens the Lodge - the Spirit that brings into being, but the closing is done by the S.W. or the Soul. The equivalent of the great Shiva of Hindu Mythology. But the S.W. cannot perform his duty unless the Spirit is willing so it is the WM who says: Bro SW you have my command to close the Lodge."

And when that great moment comes as inevitably as it will come each and everyone present, what may we ask of Bro JW the sun at its meridian - the body in all its virility. All Bro JW can say at that great moment is: "And it is closed accordingly . . .".

This concludes an interpretation of the symbols and allegories of the Ceremony of Initiation. It is, of course, not the only interpretation. There are others, and I doubt not that there are brethren present who have their own, or prefer some other interpretation, and this is not discouraged.

I can only hope that by endeavouring to interpret our ceremonies that it will encourage our younger brethren to mark, learn and to inwardly digest the significance of our ritual which, when properly understood, will cause our jewels and emblems to glow with an inner light which infinitely enhances their beauty!

EDITORIAL NOTE:

The following lecture - South Africa and the Quatuor Coronati Lodge, 1886 - 1899 - was first presented at the Lyceum Lodge of Research on Wednesday, 19th April 1978.

Since then it has appeared in *Ars Quatuor Coronatorum* - the Transactions of Quatuor Coronati Lodge No 2076 - Volume 93 for the Year 1980.

It has not however, previously been published in our own Transactions so is now included for the first time for the benefit of those who do not subscribe to *Ars Quatuor Coronatorum*.



Figure 11: Sir Charles Warren, 1st Master of Quatuor Coronati Lodge and Metropolitan Police Commissioner

South Africa and the Quatuor Coronati Lodge - 1886 - 1899

An original paper by WBro George Kendall, read at the Lyceum Lodge of Research No. 8682 EC on Wednesday 19th. April, 1978 in Johannesburg, South Africa.

The Quatuor Coronati Lodge is the premier Lodge of Masonic research in the world. From its earliest days, this famous Lodge has had many links with South Africa and I propose to trace some of these links in the formative period of the Lodge - from its Consecration in 1886 until the outbreak of the Anglo-Boer War in 1899.

Indeed, South African affairs intervened even earlier than 1886 because, although the Warrant of Constitution was signed on the 28th November 1884, (AQC: 1888: vol. 1, 3) the delay in



Figure 12: Bloody Sunday riots 1887

Consecration was due to the first Worshipful Master Designate - Sir Charles Warren - being sent on a diplomatic and military command in South Africa. Although he offered to step down as first Worshipful Master, the founders were unanimous in agreeing to await Sir Charles's return to England no matter how long that should take.

Sir Charles Warren was no stranger to South Africa, having served as Britain's representative in the demarcation of the boundary between the Orange Free State and Griqualand West in 1876-7, followed by military service in command of the Diamond Field Horse during the Ninth Frontier War of 1878 (Dictionary of South African Biography: 1968: vol. 1, 865). During this (the Gaika-Galeka War) and thereafter, in the campaigns against the rebel Batlapin chief Botlasitse, the Koranas along the Orange River, and actions against the rebellious Griquas in Griqualand West (1878-9), Sir Charles served with distinction (Standard encyclopaedia of Southern Africa: 1970-76: 327-8). He took part in the actions of Perie Bush (where he was severely wounded), Debickek and Tankoon. He was thrice mentioned in dispatches and received a service medal and clasp and the brevet of lieutenant-colonel (Dictionary of National Biography 1922-30: 1968: 889-91).

In 1902, he wrote a book on his experiences at this time, and on a journey he made through the Transvaal, Mozambique, Natal and the Eastern Cape, entitled *On the Veldt in the Seventies*. He also wrote a pamphlet in 1883 entitled *The Military Occupation of South Bechuanaland* (DSAB: vol. 1, 865).

In 1879, Sir Charles was a member of the Griqualand West Legislative Council and acted as Administrator when the official Administrator, Sir Owen Lanyon, was transferred to Pretoria. As special commissioner for the area, Sir Charles restored law and order in the Langeberg and Kuruman region and was then allowed to return to England in October 1879 because of his war wounds.

Sir Charles Warren came from a distinguished military family - his father also having served in South Africa. Sir Charles Warren Senior (1798-1866) had been present at the march to Paris after Waterloo and, later, in the Crimean War of 1854. In December 1821, he embarked with his regiment for the Cape of Good Hope and commanded a detachment of two companies on the Kaffir frontier from November 1824 to the end of 1825, returning to England in 1827 (Dictionary of National Biography: 1899: vol. 59, 409-11). During this period, he made several journeys into the interior and it is interesting that, when our Sir Charles was helping the demarcation of the Orange Free State/Griqualand West boundary in 1876-7, he made extensive use of notes and sketches on the Bechuana and Griqua territories made 50 years previously by his father.

The boundary dispute between the Orange Free State and Britain was also interesting from a Masonic point of view because both Britain's representative, Sir Charles Warren and the President of the Orange Free State, Sir Johannes Henricus Brand (1823-88) (DSAB: vol. 1, 116), whose family motto was *Alles Zal Recht Komen*, were prominent Freemasons. Although most of Sir Charles's dealings were with the surveyor, Joseph de Villiers, one wonders to what extent the peaceful and harmonious settlement of what had always been a thorny issue between the two countries was dictated by the knowledge that the two principal negotiators were Freemasons.

Whilst the founders of Quatuor Coronati Lodge patiently awaited the return of their Charter Master Designate, Sir Charles was back in South Africa. Arriving in Cape Town on the 4th December 1884, he marched to Vryburg and Mafeking with 4,000 men to put an end to Stellaland and Goshen, two Boer republics which had been established after 1882. Happily, the campaign was bloodless and Sir Charles met President Kruger of the Transvaal early in 1885, reaching agreement with him over border disputes. His successful mission was completed when he finally proclaimed Bechuanaland to the Molopo a British crown colony (DSAB: vol. 1, 865).

The high regard which prevailed for Sir Charles at this time is reflected by the naming of a town in the Cape Province after him. Warrenton was established in 1884 and is the principal town of the magisterial district of the same name in the division of Kimberley, on the south bank of the Vaal River.

A Lodge was also named after him - the Charles Warren Lodge, no. 1832, in Kimberley, which is still in existence today.

At last, after a little more travelling, Sir Charles Warren was back in England ready to take his

place as the first Worshipful Master of Quatuor Coronati Lodge, which auspicious event took place on 12th January 1886.

At the festive board, which was held at the Holborn Restaurant after the Installation, Bro Robert F. Gould, who was the first Junior Warden of Quatuor Coronati Lodge, and is, of course, so well renowned for his monumental History of Freemasonry and other works, had a few words to say.

“Last year,” he said, “in proportion as the affairs of South Africa appeared to prosper, so did those of the new Lodge seem to decline. It almost looked as if Sir Charles Warren would be detained at the Cape, if not for the term of his natural life, at least for a good slice of it. But it is an ill wind that blows no one any good, and however unfortunate it may have been for South Africa to lose the services of so capable a soldier and administrator, what had been their loss, had been our gain . . . (AQC: vol. 1, 8).

The name Quatuor Coronati, the Four Crowned Ones - refers to the Patron Saints of the building trades. It is not necessary to relate the story of these martyrs now, save to say there were really nine in number, relating to two martyrdoms in AD 298 and 300. Over a period, they have become condensed to four but the original nine consisted of four soldiers and five sculptors.

In proposing the toast to the Consecrating Officers at the festive board following his installation, Sir Charles Warren commented on these nine martyrs: “In the original Nine who composed the Four Crowned Martyrs,” he said, “there were four old soldiers, and in this Lodge of Nine, they are reproduced, with five distinguished Masons to represent the Five Sculptors (AQC: vol. 1, 8).

He was referring to the fact that there were nine founders of the Quatuor Coronati Lodge and, of these, four were ex-servicemen - Sir Charles himself, of the Royal Engineers, the Rev. A.F.A. Woodford, late of the Coldstream Guards, S.C. Pratt, a Major in the Royal Artillery and Robert Freke Gould, then a barrister-at-law, who was not only a distinguished Masonic author but had seen service in China with the 31st of foot. Bro Gould’s address is given at this time as the Junior Army and Navy Club, London SW. Obviously, military service and scholarship in Masonry often go hand in hand.

Quatuor Coronati Lodge slowly grew in numbers - though membership was, quite rightly, extremely selective. Sir Charles Warren was not able to attend any Lodge meetings until 8th November 1886, when he was unanimously re-elected to the Chair.

At that meeting, we find what I believe to be the first recorded visit to the Lodge by a South African – WBro J. Paddon, PDSGW, Griqualand (AQC: vol. 1, 25). The fame of Quatuor Coronati Lodge was already being recognised and visitors were steadily increasing in numbers, though they had yet to reach the large attendances which a few more years would bring. At the November 1886 meeting, there were visitors from New York and Columbia, and probably most of them were acquaintances of the regular Lodge members. Quite likely, Bro Padden was personally known to Sir Charles Warren from his Griqualand days and may even have been his personal guest.

Sir Charles’s absence from many Lodge meetings was certainly none of his own making. Just after his first installation as Master of the Lodge, he had been sent to Suakin, on the Red Sea, as

garrison commander, but was shortly recalled to be Chief Commissioner of the Metropolitan Police - no doubt as a result of his success in restoring law and order in parts of South Africa. This assignment, however, was tougher and involved politics and clashes with his Home Office superiors.

At a meeting held on 8th November 1887, when Robert Gould was installed as Worshipful Master of the Lodge, Sir Charles remarked: "I am going to ask to be allowed to claim your indulgence, for I have had a good many difficulties to contend with in the last few days, and have been a good deal harassed on your behalf, in securing the safety of the Metropolis (AQC: vol. 1, 73).

Indeed, he did have much to contend with. Mass meetings of unemployed dockers and labourers had turned into riots in the West End of London. Five days after that Lodge meeting, the battle of Bloody Sunday was fought in Trafalgar Square involving thousands of troops and the police under Sir Charles Warren against large crowds of rioters. At the end of the day, more than 150 of the crowd had to be treated for injuries and nearly 300 more had been arrested (Rumbelow: 1975: 49).

Although he was most successful in policing Queen Victoria's Golden Jubilee celebrations in 1887, Sir Charles came under much criticism for his so-called "military high-handedness" in dealing with rioters and, next year, the Jack the Ripper murders and subsequent differences with his superiors forced him to resign.

An interesting aside about the Ripper murders concerns the "Masonic" significance which has been read into the apparently ritual slayings and placement of certain organs in each of these murders (Rumbelow: 133). Rubbish, of course, but possibly the common knowledge that the chief commissioner was a prominent Mason has had something to do with these deductions made by some so-called authorities. This is not the place to discuss this very interesting allusion but Sir Charles Warren's activities in trying to solve these murders makes fascinating reading and points up the many trials he was faced with at the time when Quatuor Coronati Lodge was in its formative years. No wonder the poor man was so often absent from the Lodge, and when present he must have felt real relief in the peace and harmony existing in our Lodges at all periods of our history.

The formation of the Correspondence Circle - officially announced at a Quatuor Coronati Lodge meeting on 3rd March, 1887 - was the instrument with which strong links were forged with South Africa, as, indeed, with many other parts of the world.

At the previous meeting, on 2nd December, 1886, it was proposed and resolved "to form a Literary Society under the guidance and protection of the Lodge (AQC: vol 1, 28) and a committee was appointed to work out the details.

In their report, the committee "hoped that more especially our British, Colonial, American, and German brethren will avail themselves of the invitation which is hereby extended to them."

South African brethren were not slow in heeding this exhortation despite the long delay in communications in those days. As at the 27th December 1887, the Correspondence Circle

included 159 individual members in addition to regular members of the Lodge. Of these 159, eight were South Africans, and of 19 Corporate Bodies who also joined the Circle, two were from South Africa. A year later, South Africans accounted for 59 individual members out of a total of 406 and three out of 53 Lodges and Chapters. Four of the seventeen Local Secretaries were also South African, reporting news from the Eastern and Western Cape, Griqualand and Natal (AQC: vol. 1 St. John's card).

This is a truly meritorious record if we consider that the 59 individual South African members in 1887 can be compared with 57 from the whole of the United States of America, 54 from London, 13 from Scotland, 13 from the remainder of Europe outside the United Kingdom, 9 from Australasia, 5 from Ireland and 4 from Canada.

Who were these early South African members? I think some of their names are worth recording and we can obtain them from the St. John's Cards issued annually by Quatuor Coronati Lodge for many years.

The first St. John's Card appeared in 1887 as a kind of greeting card from the Worshipful Master and Officers of the Lodge to all members of both the Lodge and Correspondence Circle. It started off quite ambitiously by listing all members by name, their full titles, details of Lodges and Chapters to which they belonged, their date of joining the Correspondence Circle, address, etc. As the list of members steadily grew, some details were omitted and, in December 1919, only new members joining during that year were listed. Even this was a costly and onerous task so, after 1973, the lists were abandoned (Carr: 1976: 46) Our present Worshipful Master of the Lyceum Lodge of Research, our Senior Warden, Organist (and Director of Research) and one of our Stewards can take some comfort in being mentioned in that last listing (AQC: 1974: 358ff.). The then Local Secretary for the Transvaal is also a member of this Lodge as is, of course, the present incumbent. Those of us who joined later are condemned to anonymity. . .

The eight South Africans mentioned in the first listing dated 27th December, 1887 included Arthur Elvey Austen and J.E. Green, both from Cradock and both Past Masters of the Meridian Lodge, no. 1469. The former was PDGW, Eastern Division of South Africa and Bro Green was then DGW for the same Division. Bro Austen joined the Circle in May, 1887 and Bro Green six months later.

Hendrik Willem Dieperink, MD, Past Master of the Lodge de Goede Treuw (Dutch Constitution), PGW of PrGL of the Netherlands, South Africa, hailed from Somerset West and joined the Circle in May 1887. Three members of Goodwill Lodge, No. 711, all Past Masters, joined from Port Elizabeth - Charles Thomas Watts Movat, PDGW of the Eastern Division, in May 1887, Albert Walsh, DGD, Eastern Div. in June 1887, and Adam White Guthrie, DGSuPW, Eastern Division, in June of the same year. William Henderson, Worshipful Master of Octahedron Lodge, no. 1417, living in Hebron, Griqualand West joined in November, 1887 and Karl Wiarda, also from Goodwill Lodge, Port Elizabeth, is listed as joining in June, 1886.

From the foregoing, it would appear that Bro Karl Wiarda was the first South African to join the Correspondence Circle. However, I am sure that, although the joining date of June 1886 is perpetuated in four St. John's Cards, this is a misprint and should probably be June 1887.

The proposal to set up a Literary Society was only made at the Quatuor Coronati Lodge meeting of 2nd December, 1886 and the Correspondence Circle formally adopted at the 3rd March 1887 meeting. At that latter meeting, it was announced that there had been 37 applications for membership of which the Permanent Committee had already accepted 26. The remainder were approved at that Lodge meeting. As the Permanent Committee's acceptations could only have taken place between the meetings of 2nd December 1886 and 3rd March, 1887, Karl Wiarda's apparent joining date of June 1886 is an obvious mistake and I am of the firm opinion it must have been June of the following year.

This contention is supported by mention at a Quatuor Coronati Lodge meeting of 8th November, 1895 that "The first member of our Correspondence Circle was Bro Stephen Richardson . . . admitted in February, 1887 (AQC: vol. 8, 239).

It seems, therefore, that the honour of being the first South Africans to join the Circle must go to three brethren - A. E. Austen of Cradock, H.W. Dieperink of Somerset West and C.T.W. Mouat of Port Elizabeth, all of whom were admitted in May, 1887.

So far as Lodges are concerned, there is no doubt at all. Goodwill Lodge, no. 711 at Port Elizabeth was definitely first, being accepted in June, 1887, closely followed by the Dutch Constitution Lodge de Goede Hoop, Cape Town in September, 1887.

Perhaps double honours should be accorded Port Elizabeth's Goodwill Lodge because it will be noted that half of South Africa's individual membership in that first year also came from that Lodge - a truly meritorious record.

Incidentally, although we can trace what happened to most of the original South African members through their subsequent Masonic activities, obituaries, etc., Karl Wiarda disappears from the Quatuor Coronati scene completely after being listed in four St. John's Cards and without any obituary mention. Presumably, therefore, he just lost interest, moved away or, perhaps, with a foreign sounding name, he may have returned to Europe.

The formative years of the Quatuor Coronati Lodge were also the early years of diamond and gold mining in South Africa and the membership lists bear silent testimony to those important events in the history of our country.

The discovery of diamonds near Kimberley in 1869, and of gold on the Witwatersrand in 1881, transformed the country from an agricultural subsistence economy to a modern exchange economy (Chambers Encyclopaedia: 1963: vol. 12, p. 747). Johannesburg was founded in the same year as the Quatuor Coronati Lodge - 1886 - and the influx of miners from the diamond fields of Kimberley to the goldfields of Johannesburg, with the subsequent shift of population, trade and commerce, can be traced by the changing numbers of Correspondence Circle members in those early years. In 1888, there were 26 individual members in Kimberley compared to only one in Johannesburg. The Johannesburg member was Bro D.B. Rush, who joined in June 1888 and whose address is simply given as "The Club, Johannesburg" (AQC: vol. 1, St. John's Card). Presumably this is the Rand Club of today - the "New Club" not yet having been formed. One year later, Johannesburg's members had grown to 26 as against an increased Kimberley membership of 33. In the following year, 1890, Johannesburg overtook Kimberley by having 48

members to Kimberley's 34. And so it continued with Johannesburg's membership progressively increasing as this city continued to grow and prosper. Probably much of this membership growth was a direct result of the appointment of Local Secretaries of the Correspondence Circle. The first South African to be so appointed was Bro W. Henderson of Hebron who was made Local Secretary for the Province of Griqualand West at a Quatuor Coronati Lodge meeting of 25th June 1888. (AQC: vol. 1, 167). This was one out of only four appointed throughout the world on the same day. By the end of the year, more had been appointed and four out of seventeen were in South Africa. The others, besides Bro Henderson being J.E. Green, Cradock, for the Eastern Division, Dr. H.W. Dieperink, Somerset West, for the Western Division and Mr Justice R.I. Finmore, District Grand Master, Durban, for Natal.

In the following year, Bro Henderson had moved to Johannesburg and was Local Secretary for the Transvaal, his place in Griqualand West being taken by John Hampton. J.E. Green had also moved to Johannesburg and his place in Port Elizabeth was taken over by A. Walsh.

These Local Secretaries not only did much to increase membership but also sent in as much news as possible about local Masonic happenings in South Africa. Other brethren also forwarded news items and some were able to attend Quatuor Coronati Lodge meetings when on leave or business in London.

In 1889, the Quatuor Coronati Lodge instituted the first of a series of Summer Outings. Visits were made to places of architectural or Masonic interest and one of them was to Winchester and its neighbourhood, lasting from Friday 28th to Sunday 30th June 1895. Two South African Correspondence Circle members were among the party - the Rev. W. Wilkinson Rider from Bethlehem, Orange Free State, and W. Darley-Hartley, M.R.C.S., L.R.C.P., from East London.

These Annual Excursions, which travelled by train, must have been not only instructive but occasions of much bon-homie. Those of us who can remember Sunday School Outings in pre-War England, will recall the hissing and puffing of steam-engines, the clank of buffer against buffer and the general atmosphere of bustle and activity at railway stations. Some of this excitement must have been present at the Quatuor Coronati Summer Outings.

However, instead of school children, here was a collection of middle-aged and elderly, scholarly gentlemen, bewhiskered or moustached in the late Victorian manner, dressed in a motley assortment of country attire - deerstalkers, bowlers, straw boaters, berets, tweed jackets, plus-fours, and so on, clutching walking or shooting-sticks. We can see them in photographs taken on these excursions and they must certainly have made a deep impression on the citizens of St. Albans, Oxford, Exeter and wherever else they went.

During the trip to Winchester, there was a toast to The Brethren from the Colonies now present calling upon a visitor from India plus Bro Darley-Hartley and the Rev. Rider to give some account of the state of the Craft in India, British Africa and the Orange Free State, the difficulties under which the brethren in those distant lands laboured in following their Masonic duties, and the self forgetfulness with which they surmounted them (AQC: vol.8, 175ff.).

Difficulties there were, indeed, at this period. Bro W.V.S. Cockson reported in that same year from Engcobo, Tembuland. "We have a very promising Lodge in this village," he said, "and you

can imagine what Masonry is here when I tell you that one old man over 65 rides on horseback a distance of 12 miles to be at our meetings, and some others have to ride between 50 and 60 miles.” (AQC: vol. 8, 239).

Bro J.E. Green, reporting on a District Grand Lodge meeting at Cradock, writes that “several brethren, in order to attend, had to travel 400 miles by road and rail to and fro, and one 728 by rail.” The editor of the *Ars Quatuor Coronatorum* comments: “Even in England, with our luxurious and fast trains, this would argue great interest in Masonry, but the occurrence is more striking still in South Africa.” (AQC: vol. 1, 191).

South Africans attended other Summer Outings and also a *Conversazione* held on Thursday, 5th November 1896. This was the second such event to take place - an evening to which non-Masonic guests and ladies were invited. Masonic exhibits were laid out for inspection, a brief address was made by the Worshipful Master explaining what the Lodge was all about, musical entertainment was provided and, no doubt, a good evening was enjoyed by all the 360 brethren and guests assembled at the Holborn Restaurant.

Probably one of the most memorable displays that evening was the demonstration of X Rays by Bro Sydney Klein, then Senior Deacon, who, according to the AQC report, “was able, by ocular and unimpeachable evidence, to convince many hitherto sceptical young gentlemen that certain ladies of their acquaintance did really possess a heart; thus implanting new hope in their breasts and earning their undying gratitude.” (AQC: vol.9, 183).

Bro Sydney T. Klein was truly a remarkable man. An eminent scientist, among other attributes, he was installed as Master of Quatuor Coronati Lodge on Monday, 8th November, 1897. W.F. Stuttaford, who was now in retirement in England and whose name will, of course, be familiar to all South African shoppers, was present at that meeting. Bro Stuttaford had been an eminent Mason back in South Africa, his offices including PDG Treasurer, South Africa W. Div., and he evidently enjoyed the proceedings of Quatuor Coronati Lodge because he had not only been a member of the Correspondence Circle whilst still in South Africa, but was present at many Lodge meetings and at least one Summer Excursion during the period under review.

At his installation, Bro Klein announced that it was his intention, during his year of office, to give a series of lectures and demonstrations on the Hidden Mysteries of Nature and Science. As a Fellow of the Linnean, the Astronomical, and a large number of other societies, and with friends and associates such as Professor Huxley, he was well suited for the task.

The Lodge meeting of Friday 7th January, 1898 was attended by two eminent South African members of the Correspondence Circle – Bro Dr. C.J. Egan, DGM for South Africa Eastern Division and Bro G.Richards, DGM of the Transvaal. No doubt they were enthralled by Bro Klein’s first formal Hidden Mystery lecture and demonstration, during which he made musical sounds “by means of a succession of puffs emitted from a single plain nozzle, not only any note in the musical scale but the three principal triads and the fullest chords . . . he then shewed that the same effect could be produced by a succession of explosions . . . regulated by glass tubes of different lengths. . . He then produced two heavy iron bars, so rigid that no impression could be made on them by the hardest blow from the gavel. By means of a small cork-tipped instrument, which had been brought into perfect harmony with the bars of iron, one or two soft touches

threw the bars into such a violent vibration that a great volume of sound was produced.” (AQC: vol. 11, 45).

At the next meeting, attended again by South Africa’s Bro Egan, Bro Klein “described the lately-discovered instrument by means of which messages can now be transmitted over long distances without the use of a connecting wire.” “Quite lately,” he said, “a young Italian, Signore Marconi, constructed a receiver by means of which . . . pulsations could be detected at long distances from their source.” (AQC: vol.11, 83).

These demonstrations and lectures were so popular among Freemasons that Bro Klein was often invited to repeat them at other Lodges. Sooner or later, however, such goings-on, . . . explosions and banging of iron bars, etc. . . were bound to reach the ears of the Board of General Purposes with the result that Bro Klein was invited to give his demonstration to a special committee set up by that august body, to which a large number of Past Masters were also invited. Among those present, were our South African brethren, Bros Richards and Dr. Egan, who were still in England on the 7th May 1898.

Of course, these demonstrations always had an esoteric significance and a motion was carried unanimously, “That the brethren present having witnessed Bro Klein’s demonstration, acknowledge the great interest and importance of the subject, and are of the opinion that it is one that will amply justify further enquiry, and they therefore recommend it to the favourable opinion of the Board of General Purposes.” (AQC: vol. 11, 93).

The Freemason, in commenting on this remarkable meeting, says: “It is impossible to avoid forming a very high opinion of the merits of Bro Klein’s demonstration, when a representative meeting of our most enlightened and experienced Masonic experts accepts a resolution expressed in such decided terms (ibid.)

No doubt Bros Richards and Egan regaled many a festive board with their description of these demonstrations when they returned to South Africa.

But it was not only with their physical presence that South Africans took part in Quatuor Coronati activities. Local Secretaries continued to send Masonic news items to London and so did many other members of the Correspondence Circle.

The visit of the Pro-Grand Master, the Earl of Carnarvon to Cape Town and his reception by District Grand Lodge in the Temple of the Goede Hoop Lodge -the oldest in Africa - was fully reported in 1887.

The temple’s subsequent destruction by fire in 1892 was also dramatically reported. A Cape Town correspondent, writing under the date of February 23rd says: “A fire occurred here on Sunday which not only burned down the theatre, the offices of the Secretary for Native Affairs, some adjacent cottages, and placed the Government House itself in extreme peril, but has destroyed, beyond recovery, the Temple of the Lodge de Goede Hoop, said to be the finest Temple in the world, with the exception of that at Malta. The Temple was built in 1800-1803, at a cost of aboutn £4,000, and was of the substantial Masonry which distinguishes the old Dutch buildings in the colony. Internally, it was fitted with remarkable completeness, and great loving

care had been bestowed upon it by the Brethren for nearly a century, the latest touches in the shape of painted windows, an entire renovation of the refectory and general re-decoration having been completed within the past few weeks. Happily, the archives were rescued at an early stage of the fire by Bro Dr. Herman, PM.

Brother Tiffany, secretary, and other Brethren, and the massive character of the Master's Chamber saved it from destruction, but the whole of the fittings, the portraits of successive Masters, and the fine statuary have all been lost . . . The banqueting hall, a detached building, also succumbed . . . You will be glad to know that it is in contemplation to rebuild the Temple and its accessories, but nothing can, of course, ever replace the Masonic treasures that have been lost through this most regrettable calamity.” (AQC: vol. 5, 74-5).

Of course, restoration steps were taken almost immediately. “We are going to rebuild the Goede Hoop Temple as nearly as possible as it was.” wrote the Cape Town correspondent, “We had a meeting this month in the Master's Chamber which has remained intact, and has not suffered in the least, being under a vaulted roof. This was the first meeting after the fire: there were many visitors who came to show their sympathy, and the ceremony (3rd Degree) was very impressive, as both the WM and myself, as Orator, spoke under the influence of our great loss and with reference to it.” Although his name is not mentioned in AQC, the correspondent was obviously Dr. Dieperink who was then both Local Secretary of the Correspondence Circle and Orator of the Lodge de Goede Hoop. “We were enabled to shape the whole ceremony accordingly,” he continued, “as, under the Dutch Constitution we are not bound to the ipsissima verba of the Ritual, which only serves as a guide to the WM and Officers, but we can alter the addresses, etc., in accordance with the occasion and the intellectual state of the candidate.” (AQC: vol. 5, 249).

The burning of the Lodge de Goede Hoop was a very sad blow to Masonry in the Cape and was followed by yet another sad event - the death of the RW Jan Hendrik Hofmeyr, Deputy Grand Master of the Order of Freemasons in the Netherlands for South Africa, who had only joined the Correspondence Circle a few months previously. Bro Hofmeyr was Master of the Supreme Court in Cape Town. The Local Correspondent writes: “It is true that for a long time Mr. Hofmeyr's health had not been robust, and those who were most intimate with him knew that he had never recovered from the shock of grief which he sustained when the Goede Hoop Temple was burned. “The correspondent continues with a long article on Bro Hofmeyr's very distinguished Masonic career and concludes with a special In Memoriam poem specially written by another distinguished Capetonian Freemason C.F. Silberbauer. Bro Silberbauer was one of those Correspondence Circle members who managed to visit Quatuor Coronati Lodge in England and once attended one of the Summer Outings. He later became Local Correspondent for the Correspondence Circle.

Articles and other items of interest for the Quatuor Coronati Lodge Library and Museum were often sent by South African members - photographs of Lodges, a collection of photographs of Cape Town Masons from the “Cape Times”, copies of the “S.A. Freemason” and so on. The enthusiasm of South Africans for this new research lodge seems to literally spring out at the reader as he peruses the pages of the *Ars Quatuor Coronatorum* of those early days.

Some South African ideas were most original. Very early on, Goodwill Lodge in Port Elizabeth

devoted the fly-leaf of the summons for its meeting of the 3rd January 1888, to a reproduction of the greater part of the Oration delivered at the consecration meeting of Quatuor Coronati Lodge (AQC: vol. 1, 131).

The Lodge de Goede Hoop, in Cape Town, in their annual list of members for 1898, made a special listing of Correspondence Circle members - nine in all. "This last category," comments the AQC editor, "is an innovation which we should like to see extensively imitated by other lodges (AQC: vol., 11, 168).

The obituary columns in AQC give us much valuable information on the South African brethren of the late 19th Century.

For instance, we learn that a Bro Edgar Bayley, of Grahamstown, who died on the 15th April 1896, had served all through the Zulu War with that famous regiment Buller's Horse, "serving his country well and faithfully, and distinguishing himself on many occasions by conspicuous gallantry". (AQC: vol. 9, 119).

A graphic testimony to the continual frontier wars against marauding African tribes of the period is the death of Bro Captain Alfred Ernest Haynes, Royal Engineers, on 3rd August 1896. He was "killed in action after he had gallantly led his men over the walls of Makoni's stronghold, Mashonaland. "This is the last record of our brother, who joined our Correspondence Circle in October 1893," continues the Obituary, "and died, at the early age of 35 in the service of his Queen and country. Our first Worshipful Master, Sir Charles Warren, has contributed a sketch of our brother's career to the Royal Engineer's Journal, which gives him a very high character as a man, soldier, friend, artist and student . . . finally, in 1886, when on his way out to the Mauritius, our Brother, hearing at Durban that there was trouble in Mashonaland, volunteered his services, which were accepted, and died, as he would doubtless have wished, under the colours and in the moment of victory." (AQC: vol. 10, 74).

A more unusual death was that of Bro William Rosser Harray, MRCS, of Barkley West, who died on the 29th December 1892 "from peritonitis, traceable to blood poisoning whilst performing a post mortem examination on a native. He was well known, highly respected and loved in Kimberley and district. Our Brother was one of our first members, having joined us so far back as January, 1888 (AQC: vol.6, 80). The Town Clerk of Cape Town, Bro William Bromehead, had also been a member of the Correspondence Circle, his death being reported as taking place on 5th April, 1893 (AQC: vol. 6, 145).

One brother - James J. Smith of Pretoria - died on the 14th February, 1894, between the time he made application to join the Circle and his actual election. "He was elected," says his obituary, "in ignorance of his demise, in March 1894."(AQC: vol. 6, 207).

Throughout the history of Freemasonry, interested students have always carried out research into Masonic matters, and our South African brethren of the late 19th Century were no exception.

Almost as soon as the Correspondence Circle was formed, one of the three first South African members, Bro A.E. Austen, of Cradock, donated a copy of his Treatise on the Ancient Landmarks to the Quatuor Coronati Lodge. Bro Austen included this treatise in the History of

Meridian Lodge, published 10 years later in 1896 and reviewed by Bro G.W. Speth in AQC for 1898. “The Lodge is only just twenty years old,” writes the reviewer, “and it might therefore seem needlessly early to print a record of its history. But the floating nature of the population in many of the towns of South Africa produces a state of affairs which we can scarcely realise in England . . . Even the names of the majority of the founders are only a tradition now in the city where they were the first to raise the banner of the Craft. Under such circumstances Bro Austen has done wisely to place the history of the Lodge on record, and, moreover, he has done it well and thoroughly. There is naturally nothing of antiquarian interest in his pages, but the tale of a Lodge started under surroundings which it is difficult for us to realise, is not without a deep interest of its own. For instance: It is a law of our Constitution that no public appearance of Masons may take place without the consent of the Grand Master, or his Provincial or District Grand representative. But what should be done in a case where there is no District Grand Master, and no time to write home and await a dispensation? This was a puzzle which early occupied the minds of the Cradock brethren, and the knot was cut by obtaining from the Prince of Wales, a permanent authority to the WM of the Meridian Lodge to use his own discretion in cases of funerals, church services, foundation stone layings, etc. The dispensation is given at length, and is probably a unique document (AQC: vol. 11, 91). Meridian Lodge no. 1469, Cradock, is still going strong and a copy of the “History” can be studied in the Vernon Fairbrass Library, Park Lane, Johannesburg.

In 1890, members of the Correspondence Circle at Kimberley, nearly 50 in number, formed themselves into a Local Correspondence Circle under the auspices of Quatuor Coronati Lodge and proposed to meet quarterly to review Quatuor Coronati proceedings and read original papers (AQC: vol. 3, 112).

On Friday 3rd October 1890, at a regular meeting of Quatuor Coronati Lodge, a petition was received from Kimberley and the request granted in the following terms:- “We, the Worshipful Master, Officers, and brethren of the Lodge Quatuor Coronati no. 2076, London, do, at your request, made on behalf of the brethren of our Correspondence Circle in and around Kimberley, authorise you and them, to meet at stated periods, suiting your own convenience, for purposes of Masonic discussion and Archaeological research, as a branch of the Literary Society attached to our Lodge, under the style and title of The Quatuor Coronati Correspondence Circle, Local Centre, Kimberley” (AQC: vol. 3, 139). This petition and its acceptance may well be unique in the history of Quatuor Coronati Lodge. If not, it certainly was the first.

The first meeting was held on Monday, 11th July, 1890, and was reported to be “numerously attended. Bro J. da Silva lectured on the source of Masonic Symbolism, extending his views over a very wide range, and Bro R.F. Wilson gave a resume of the latest number of our Transactions, interspersed with comments of his own . . . There are a few other local centres quite numerous enough represented to follow so good an example.” (AQC: vol. 3, 199).

We, at Lyceum Lodge of Research, no. 8682, E.C., only now in our third year in 1978, pride ourselves on being the first Lodge of Research in the Transvaal. However, although this is true, as a properly constituted Lodge, we were certainly not the first to consider serious research and discussions on Masonic matters. As early as 1892, in Johannesburg, on Friday 11th November of that year “a large number of members of the Craft of all Constitutions attended at the Masonic

Temple in response to an invitation issued to the brethren generally to institute steps for holding periodical meetings to read papers and discuss subjects in connection with Freemasonry.” (AQC: vol. 6, 83).

The report continues: “Bro J.E. Green, Local Secretary Quatuor Coronati, was voted to the chair, and a Masonic Literary Association was formed. The Past-Masters of the town were formed into a committee to prepare by-laws and other preliminary work, and the meeting was adjourned to the 25th to receive their report. A discussion also took place as to founding a Masonic Library, and Bro Papenfus, AQC., WM of the Star of the Rand Lodge, announced that his Lodge had already moved in the matter, that it had raised £60 as the nucleus of a Library Fund, that this was expected soon to reach £100, and that when formed, the Library would be open to the use of members of all Lodges. At a following meeting on the 25th, the committee and officers were elected, and a paper written some time ago by Bro A.E. Austen, AQC was read and discussed, the subject being the Ancient Landmarks.” Obviously, our old friend from Meridian Lodge was rather fond of that particular paper though Quatuor Coronati’s Bro Speth was not too sympathetic. In his review of Austen’s History of Meridian Lodge, which has already been referred to and which included that paper, Bro Speth wrote: “Bro Austen cites and comments on no less than twenty-five [Landmarks], following the prevailing American fashion. I regret to say that I hold the majority to be no Landmarks at all.”(AQC: vol. 11, 91).

It is interesting to note that the use of AQC. after a brother’s name in this Johannesburg report shows the very high regard in which membership of the Correspondence Circle was held among Transvaal brethren of the period.

What happened to these Literary Societies in Kimberley and Johannesburg? Somehow or other, they disappeared. Possibly the shadow of the looming Anglo-Boer War had something to do with their demise. Whatever happened may well be worthy of some future research by this Lodge.

Down at the Cape, one of the earliest Correspondence Circle members, Dr. Dieperink - a most respected Mason who succeeded Bro Hofmeyr as Deputy Grand Master in South Africa for the Higher Degrees under the Netherlandic Constitution - was not too shy to challenge one of the articles which appeared in AQC. Dr. Dieperink was a resident of Somerset West where he practised medicine for many years. An illuminated address presented to him on Friday, 11th November 1892 when he was made Deputy Grand Master, includes the words “we reflect that you are a Freemason of many years’ standing; that the reputation of your intimate acquaintance with the various constitutions, rituals and customs, the history, antiquities, and jurisprudence of the Craft is more than South African.” (AQC: vol. 6, 209).

Not surprisingly, such a man was not slow in pointing out what he considered errors in a paper in AQC entitled Freemasonry in Holland by Bro Fred J.W. Crowe. Dr. Dieperink started off by saying that the article “contained a few slight errors which require to be rectified . . .” (AQC: vol. 4, 26). The article itself was only a short one on the Dutch Constitution and mentioned, incidentally, that certain words and passwords in the first two degrees were the reversal of those in the English Constitution - something we were very conscious of here in South Africa until very recent times.

The exact arguments in the article Freemasonry in Holland are of no consequence so far as this

paper is concerned. What is interesting, however, is the way that the literary sparks literally flew between our local South African and no less a person than Bro J.P. Vaillant, Grand Secretary of the Netherlands, who came to the defence of Bro Crowe by saying that Dr. Dieperink's comments were "neither complete nor correct in its statements." (AQC: vol. 4, 157). The good Doctor was no doubt deeply offended by these comments, retorting: "Bro Vaillant having called the veracity and correctness of my article into question, I feel obliged to go a little deeper into the matter, although I would have preferred to remain silent." After a long discussion of the contentious issues, Dr. Dieperink concludes by saying: "I hope that this time, Bro Vaillant will not accuse me of incompleteness, as I have discussed almost every sentence of his paper. As to correctness, I have not put down anything for which I cannot quote authority, and I hope that I have been able to demonstrate to the satisfaction of every unbiased mind that the Order of Freemasons in the Netherlands is composed of three different, but mutually independent, systems or Rites, each having its own separate administration." (AQC: vol. 5, 23-8).

The AQC editor obviously felt it time to intervene and announced that: "It is now time to close the discussion, lest it becomes interminable. We feel, however, that Bro Vaillant has been vigourously attacked, and cannot refuse him room for a rejoinder." Bro Vaillant did reply: "It would take too much room to give a full answer to Bro Dieperink's last paper on this subject, but I cannot withhold a few remarks, as Bro Dieperink's attacks are somewhat personal . . . I regret to state that Bro Dieperink is not correct in his quotations." Editorial Note: "This closes the discussion." (AQC: 114).

Whether or not Dr. Dieperink was correct in his arguments does not really matter. The interesting point is that here we have a South African willing to take on the Grand Secretary of the Netherlands and question his interpretation of some of his own rituals and the history of his Constitution. It also points up the intense interest of South Africans in literary and historical research into Masonic matters at the time when the first research lodge in the world was founded.

Dr. Dieperink was certainly no novice at jurisprudence. A little while after his altercation with the Grand Secretary of the Netherlands, he wrote an interesting translation for AQC of a court case in the Netherlands regarding a legacy left to the Craft. Interesting, because it is one of the very few cases ever to come to court concerning Freemasonry. In this case, there were three distinct bodies all claiming to represent the Craft in Holland and therefore entitled to the legacy. The legacy itself was not significant but the point at issue was really which body really did represent Freemasonry in Holland. Judgement was delivered by the Supreme Court of the Netherlands and Dr. Dieperink ends his translation by signing it as "Sworn Translator of the Supreme Court of the Cape of Good Hope" (AQC: vol.5, 163-5) so he was obviously much more than just a medical practitioner.

Dr. Dieperink's obituary notice in the Cape Times, after his death in May, 1889, says he "will be affectionately and gratefully remembered at Somerset West as the able and devoted physician and the cultured gentleman who took an active and leading part in everything connected with the intellectual and social advancement of that place. . . His reputation as a student of the Craft was world-wide, as is abundantly evinced by the numerous volumes presented to him by their authors for some years past, his collection of books forming the most valuable private Masonic library south of the Equator." (AQC: vol. 12, 129).

So passed one of the very first members of the Correspondence Circle, and one of the first and most highly regarded Local Correspondents of Quatuor Coronati Lodge.

Others, of course, sprang into the gap and Masonic links between South Africa and the Quatuor Coronati Lodge have grown stronger and stronger. Right at the end of the 19th Century, the newly founded country of Rhodesia started to form Lodges and Cecil Rhodes himself joined the Correspondence Circle on the 8th November, 1899. His address is given as that now historic building - Groote Schuur, Cape Town.

But, by then, President Kruger of the Transvaal had already presented his ultimatum and the first shots of the Anglo-Boer War had been fired. Many famous Freemasons were about to enter or re-enter the South African scene, including Roberts, Kitchener, Kipling and, again, the first Worshipful Master of Quatuor Coronati Lodge, Sir Charles Warren, who would see action at Spioen Kop, Ladysmith and elsewhere.

Masonry in South Africa during those eventful and traumatic years of 1889-1902 is a story worthy of a paper all on its own and I hope to research and deliver such a paper in the not-too-far-distant future.

In this paper, I have tried to give you a brief but, I hope, interesting insight into some of the personalities - both British and South African - and some of the events of 1886 to 1899. It was a time when many of what we now call the "older" Lodges were founded on the Witwatersrand - Johannesburg Lodge, Goldfields Lodge, Doornfontein Lodge, and many others of course, these cannot compare in age with those of the Cape, Port Elizabeth, and elsewhere, but, for the Transvaal, they still remain old and they were all founded at the time when very strong links were being forged between South Africa and the premier lodge of research in the world - Quatuor Coronati Lodge in its formative years.

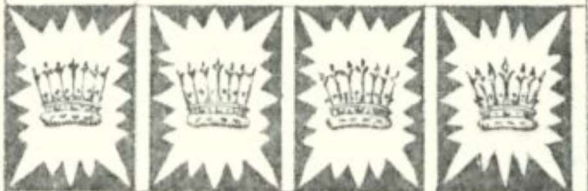
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Lodge of The
QUATUOR CORONATI



N° 2076



To
The MEMBERS of
LODGE and
CORRESPONDENCE CIRCLE
Hearty Good Wishes
From the W.M
and Officers of

The LODGE of the QUATUOR CORONATI
St. John's Day in Winter 1887.