

LYCEUM LODGE  
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## Acknowledgement

During my first visit to Hawaii I had spent most of my time in Maui but decided to spend the last weekend lazing away on Waikiki Beach in Honolulu. As is my usual custom in a new city I browsed around the bituary columns of one of the early volumes of Quatuor Coronati Lodge Transactions of which [Lodge] the King was a Correspondence Circle member. It was a Sunday evening and there was no way I could stay a day longer so next morning I managed to contact the local Masonic Temple and was fortunate enough to get hold of Brother Homer Cundiff, a very senior Mason on the island of Oahu. I learnt that there had been a lot of contact between royalty and the Craft and that several kings had been very active in Lodge. I was determined to return to follow this up and managed to do so several months later as I was *en route* to Hong Kong from the USA. This time Brother Cundiff was expecting me and very kindly guided me round Masonic circles in Honolulu and also the very fine Bishop Museum and Kamehameha School. As a result, I was able to order many fine books unobtainable elsewhere. Months of study has culminated in this paper which is to be presented in the Lyceum Lodge of Research of which I am the current Worshipful Master. In grateful thanks, I dedicate this paper to Brother Cundiff. Hawaii is almost exactly the other side of the world from South Africa but this paper is yet another proof that Masonry is universal. Aloha.

Johannesburg, South Africa 11<sup>th</sup> October 1983

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## David Kalakaua - Mason King of Hawaii

An original paper by WBro George Kendall

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There seems very little to connect the hula with Freemasonry and indeed the link may be very tenuous, yet there is such a link in the person of David Kalakaua - King of Hawaii in the late nineteenth century, for he was instrumental in resurrecting the popularity of the dance and at the same time did much to promote Freemasonry during his reign.

Hawaii is the most isolated island chain in the world - a group of volcanic islands in the north-central part of the Pacific Ocean unknown to the western world until Captain Cook discovered them in January 1778. Rising from the sea-bed by volcanic action, sculptured by geological processes and modified by growth of coral into their present form, the eight major and many minor islands were originally inhabited by people of Polynesian extraction. It is highly unlikely that the exact date when they first set foot on the islands will ever become known; nor is there much detail about events occurring between that date and the first contact with Europeans. The Hawaiians were a people without writing who preserved their history in chants and legends, and much of that early history has disappeared with the disappearance of the kahunas - learned men whose main function was to pass on this knowledge.

The first Polynesians probably arrived from the Marquesas Islands around 600 AD, with a second wave from Bora Bora and Tahiti around the 14th Century. In his novel Hawaii, Michener's imaginative description of their incredible journey in huge canoes is probably as graphically accurate as any other, and attempts to explain how pagan gods, customs and superstitions were most likely brought with them. When Captain Cook arrived, it was during the makahiki season, a festive period during which taxes were collected, people rested from the labours of the harvest and war was forbidden. Many coincidences convinced the Hawaiians that Cook was the reincarnation of one of their primary gods, Lono. Centuries before, Lono had introduced reforms in religion and government, bringing justice to the people and introducing competitive games as a substitute for warfare. Inspired by a divine vision he sailed away promising to return someday. The symbols for Lono were white banners hung from a cross-piece on which were hung feather streamers, so the excitement generated by tall masts and white sails as Cook's ships appeared can well be imagined. The procession of his ships round the islands was in a clockwise direction - the same as that followed by the natives in their celebrations - and when Cook finally anchored off the island of Hawaii it was just off the beach where a temple was dedicated to Lono. This, of course, confirmed in their minds that Cook was the reincarnation of Lono and explains the reverential treatment received by him almost everywhere he went in the islands.

His death on Maui on 14th February 1779 was only the result of an unfortunate incident involving the theft of a ship's boat by natives. Elsewhere he was treated with the utmost respect, natives prostrating themselves before him and chiefs feasting him on many occasions.

It is still claimed by some that Cook was a Freemason. It has even been stated that he was a member of the Grand Lodge of England. Roy Clemens's well-researched paper "Captain James Cook - Freemason?" concludes that he was not. A letter dated 20th February 1980 from Bro Hamill, then Assistant Librarian at Freemasons Hall, London, states "The question of Capt. Cook's membership comes up quite regularly but there is no evidence in our archives that he was ever a Freemason. A search has been made of our Grand Lodge Registers (which go back to the mid-eighteenth century) but his name does not appear in them." In

his paper Bro Clemens concludes: “Considering the huge amount of information available regarding his life and activities, the lack of even a scrap of positive information that he had at any time petitioned to receive the degrees of Freemasonry, or did in any manner, at any time, or in any place receive such degrees leads to the conclusion at this time that Captain James Cook was not a Freemason.”

I am in agreement with this conclusion but not with some of the arguments leading up to it. Earlier Bro Clemens had stated: “Cook seems to have had little in the way of time, opportunity, or inclination throughout his life to become a Freemason.” Cook’s inclination is a matter of opinion. Bro Clemens writes of Cook’s impatience, cruelty, inhumanity, hasty temper, intolerance and arrogance, but others describe him as a good man, humane, courteous, with a noble and persuasive bearing. However, I believe he must have had plenty of time and opportunity if he wanted to become a Mason despite the continuous naval appointments listed by Bro Clemens. Firstly, life aboard ship was extremely boring in the eighteenth century and we know that Masonic meetings were sometimes held at sea; and there is even more documented evidence that meetings were often held on board ship when in port for repairs or refitting. This is especially true of Cape Town and also Honolulu where the first meetings of the first regular Lodge there were held aboard the Ajax in 1843. And lodges were firmly established at many ports visited by Cook. In particular, he was at Cape Town in late 1772 where his ship was caulked and painted - an occupation lasting many weeks - and regular lodge meetings were then being held at the Lodge de Goede Hoop. Eight meetings were held that year up to July 1772, and then there is a gap in the minutes. However, even if he was then a Mason, it is extremely unlikely Cook would have gone to that Lodge because most of its members were then Dutch or French.

Cook was again in Cape Town in 1776 for a period of six weeks or so for repairs and 29 meetings of the local lodge were held that year, including a ladies’ night. There were, therefore, plenty of opportunities and time if Cook had wanted to become a Mason. In any case, we all know many very busy men who are Masons nevertheless. Perhaps this confirms that Cook was not a Freemason, though, of course, he could still have joined one of the occasional sea-lodges, but, until documentary evidence to the contrary appears, I agree with Bro Clemens that Cook cannot be considered a Mason in any real sense of the word.

Cook named the islands “The Sandwich Islands” after his patron, John Montagu, Fourth Earl of Sandwich and First Lord of the British Admiralty, and the group was so known to the western world for many years, though the native Hawaiians continued to call the various islands by their individual native names.

After Cook’s death in 1779 and the departure of his ships, no foreign vessels are known to have visited the islands until seven years later. In 1786 four ships - two English and two French - arrived and thereafter others followed every year establishing Hawaii as a port of call and wintering place, especially as trade grew between Asia and the west coast of America. Men such as George Vancouver, who visited Hawaii five times, quickly realised the strategic importance of Hawaii in the Pacific and urged a British take-over. However, the islands were not yet united into a group - continual warfare between individual chiefs being the order of the day. Realising the superior knowledge of the “haoles”, or white men, each chief endeavoured to employ his own white adviser or advisers from among visiting ships and most succeeded in doing so; but it was only in 1810, after many years of warfare, that Kamehameha finally managed to bring all the islands under his control and, as Kamehameha I, founded the Kamehameha dynasty.

On Kamehameha the Great’s death in 1819, his son, Liholiho, was installed as King Kamehameha II under a unique system of dual government, sharing power with his mother Dowager Queen Kaohumanu, who became “kuhinanui”, an official position similar to prime minister or premier.

That same year, the “kapu” system was abolished. Kapu was a system of tabus which had been with the

Hawaiian people from time immemorial - no doubt brought by the original Polynesian settlers in order to keep a distinction between things permissible to all people and those dedicated to the gods or their representatives. The last great kapu was the separation of men and women whilst eating and it was this last kapu which the new King abolished by publicly eating with women in 1819. No doubt he was prompted by his dominating mother, Queen Kaahumanu, in this significant act and for two days the King and his chiefs sailed around in his two-masted canoe drinking rum and no doubt summoning up courage before landing and eating with the women.

The following year, 1820, was even more significant from the point of view of Hawaii's future development because, on the 30th March of that year, the first missionaries, predominantly Presbyterian and Congregational, arrived from America. Their impact in bringing a new religion and western-style education to Hawaii was both dramatic and wide-spread. The conversion of Queen Kaahumanu to Christianity made her the firm friend and protector of the Protestant faith, and she exerted her powerful influence in spreading the Christian Gospel right up to her death in 1832. By 1822, the missionaries had succeeded in mastering the Hawaiian language and, for the first time, reducing it to written form by printing the first book in the language - a 16-page spelling and reading pamphlet. By 1832, the New Testament was completed in Hawaiian and, with the translation of the Old Testament in 1839, the whole Bible was at last in print.

By 1840, Hawaii had become a Christian nation. In that year, a new constitution decreed "That no law shall be enacted which is at variance with the Word of the Lord Jehovah, or at variance with the general spirit of His Word. All laws of the Islands shall be in consistency with the general spirit of God's law.

In 1824, Kamehameha II and his Queen Kamamalu contracted measles and died within six days of each other while on a visit to England to meet George IV. Their bodies were brought back to Hawaii on the Blonde frigate under the command of Lord Byron, cousin of the poet. The heir to the throne, Kamehameha III, was only ten years old so Queen Kaahumanu continued to act as regent until the new king was old enough to rule on his own. He reigned, as Kamehameha III for over thirty years - the longest of any Hawaiian monarch.

Queen Kaahumanu died in 1832, the same year the translation of the New Testament was completed. Next to Kamehameha I she was certainly the most impressive figure among the Hawaiian native rulers, autocratic, strong, proud and a zealous Protestant Christian, it was largely her influence which entrenched the better education standards and anti-immorality laws instituted by the missionaries.

In 1833, at the age of 19, Kamehameha III officially assumed Kingship, though a kingship somewhat weakened into a constitutional monarchy by pressure from the older chiefs.

Against this background, David Kalakaua was born on 16<sup>th</sup> November 1836. In a relatively short period, Hawaii had developed from a pagan, uncivilised, divided group of islands into a united kingdom with an established dynasty of rulers, officially Christian, with ever-improving educational standards and a rapidly evolving and more progressive form of government. In 1839, the "Declaration of Rights" defined the rights of the common people and that same year ushered in religious toleration of the Catholics, though only under the guns of a French ship. In 1853, after an unfortunate episode wherein a British naval captain, Lord Pauffet, had attempted, without authority, to take over the islands for Britain, Hawaiian independence was officially recognized by the major powers. That same year, an event of major Masonic importance took place with the formation of the Lodge Le Progres de l'Oceanie, the first regular Lodge on Hawaiian soil.

On 30<sup>th</sup> March 1843, the barque Ajax, out of Le Havre, France, commanded by Captain Le Tellier, put

into Honolulu for repairs. Captain Le Tellier was a Freemason and a Special Inspector of the Supreme Council for France and its dependencies of the Ancient Accepted Scottish Rite with authority to create new lodges in all lands whereof the jurisdiction had been neither decided nor recognised. He must have obtained this authority as a result of meeting Masons on previous visits to Hawaii because, only a very few days later, on 8<sup>th</sup> April 1843, a meeting was held on board his ship, under a special dispensation issued by himself, and the Lodge Le Progres de l' Oceanie was duly formed and a charter petitioned from France. Unfortunately, the minutes of this and other Lodge meetings up until January 1846 have been destroyed by fire, but we do know who the founders were from their subsequent Masonic history. They were mainly seafaring men and merchants connected with shipping, as can be expected at any port where lodges are first formed, including, of course, Cape Town. From other sources we also know that subsequent meetings were also held aboard the Ajax until it sailed away on a whaling cruise. Meetings were then held at the residence of one of the founders, Captain John Meek, until more suitable premises were found with adequate banqueting facilities.

Captain Le Tellier returned from time to time keeping a fatherly eye on the infant Lodge's progress, but the founders were all good solid citizens and made sure that initiates were also men truly suitable to join the fraternity.

This was a period of great whaling activity in Hawaii, an activity which made its mark on the islands for a considerable length of time and contributed much to the islands' commercial growth. By 1846, the number of whaling ships visiting Hawaii had reached its peak. and, at the same time, great changes were taking place in the social structure and life of the Hawaiian people.

In 1844, formal court etiquette was established and no doubt greatly influenced the upbringing of young David Kalakaua who was receiving an excellent education at a special exclusive school for the sons and daughters of the "alii", or chiefs. This school was run by missionaries, Mr and Mrs Amos Cooke, who educated the children in the "haole", or White, tradition, taught them mathematics, history, philosophy and music, and, by instilling western culture into the children at such an impressionable age, probably did more than anyone else in stamping western culture on the future rulers of the kingdom.

In 1848, the "Great Mahele" land reform took place, dividing the land, which had formerly all belonged absolutely to the king, into that owned by the king, in his own right, the chiefs and the government, but all subject to the rights of tenants. So, for the first time, common people were allowed to own land without servitude as in former times.

That same year saw the Californian Gold Rush and this stimulated Hawaiian exports, especially sugar and coffee, though only for a limited period because, by 1851, there was a glut of these commodities caused by competition from other sources.

The impact of the Gold Rush affected Hawaii in other less beneficial ways as large numbers of the male inhabitants rushed to California seeking their fame and fortune, though mostly finding disillusion and misfortune. Membership of the Lodge Le Progres de l' Oceanie dwindled until, on 18<sup>th</sup> October 1849, there were only three members present, and in 1850 it closed for four years.

The year 1850, however, saw the formation of the Grand Lodge of California and, on 5<sup>th</sup> May, 1852, Hawaiian Lodge, the 21<sup>st</sup> under that jurisdiction, was chartered. Founder members of this new Lodge included former members of the Lodge Le Progres l' Oceanie, which was now in abeyance.

On 10<sup>th</sup> June 1853, a petition for initiation was received from Prince Lot Kamehameha and he was balloted for three days later, the ballot, not surprisingly, proving clear. On 15<sup>th</sup> June 1853, Prince Lot was duly initiated an Entered Apprentice Freemason, the first royal Mason and the first man of Hawaiian

descent to be admitted into the fraternity in the Hawaiian Islands.

From then onwards, Freemasonry played an increasingly important part in social and government spheres as royalty continued to promote the institution, patronising our mysteries and joining in our assemblies, in the words of our Charge after Initiation. In due course of time, the Masonic fraternity numbered among its members three of Hawaii's seven Kings, the Prince Consort of its last Queen and an heir-apparent. Four Governors of Hawaii and five Chief Justices also were Masons.

Soon after Prince Lot joined Hawaiian Lodge, some of its members, who had previously been members of the Lodge Le Progres de l' Oceanie, decided to resurrect that Lodge and, on 8<sup>th</sup> August 1854 held a formal meeting, though it did not meet again until 15 months later, on 21<sup>st</sup> November 1855. This created a constitutional problem between the two lodges. Was it legal to re-constitute the old lodge under its former charter? Hawaiian Lodge sought clarification from California Grand Lodge and, for a period until 10<sup>th</sup> May 1860, Grand Lodge ruled that it "hereby interdicts all Masonic communication with those who remain members of that body, until it shall be made evident that it is acting under a lawful Masonic authority.

During this period of interdiction, an extremely awkward situation arose. Alexander Liholiho was inaugurated Kamehameha IV on 11<sup>th</sup> January 1855 on the death of his uncle who had died on 15<sup>th</sup> December 1854. Three years later, on 14<sup>th</sup> January 1857 he was initiated an Entered Apprentice in Lodge le Progres de l' Oceanie, and passed to the degree of Fellowcraft that same night. On 8<sup>th</sup> February, he was raised to the degree of Master Mason. Prince Lot supported his brother on these occasions and was therefore charged with visiting a clandestine lodge and found guilty of violating the Interdiction of the Grand Lodge of California. Although, on due consideration, he was excused from punishment. This troubled him so he resigned from the Lodge and never visited either lodge again. However, he did become a Royal Arch Mason the following year when, on 30<sup>th</sup> May 1858, he was exalted in the first Hawaiian Chapter, chartered the next year but holding meetings under the dispensation of the Grand Chapter of the U.S.A.

Lot's younger brother, Kamehameha IV was a very active Mason, even while on the throne. Installed Junior Warden in 1857, he was elected Master in 1858, 1860 and yet again in 1861.

In 1859, a curious and tragic incident took place when Kamehameha IV and a large royal party were taking a trip to Maui. Among the party was a young American named Henry A. Neilson. Malicious gossip linked his name with Queen Emma and, after a two-day drinking session, the King produced a pistol and shot the hapless American at close range. The wound, though serious, was not immediately fatal, though Neilson died two and a half years later. Subsequent investigations found Neilson completely innocent of any misconduct with the Queen, and the King was filled with remorse. What his fellow-Masons felt about the incident has not been recorded though they did elect him Worshipful Master again the following year. The King turned to religion for solace and determined to abdicate in favour of his infant son. From this he was dissuaded, but when the little Prince of Hawaii died on 27<sup>th</sup> August 1862 the King and Queen concentrated on establishing the Anglican Episcopal Church which ten years later officially became known as the Anglican Church in Hawaii. David Kalakaua was one of the early members of this church as were many other members of royalty.

John Owen Dominis, later Prince Consort, joined Freemasonry on 30<sup>th</sup> April 1858, the commencement of a most distinguished career in the Order. A mild-mannered man of Croatian descent, Dominis came to Hawaii in 1837 as the five-year old son of an Italian sea captain. As a boy, he was serious and well-mannered and developed into a gracious, dignified, gentle and courteous man, a true gentleman in every sense of the word. He later become Commander-in-Chief of the Forces of the Kingdom, Governor of



Oahu and a valued friend and trusted adviser of David Kalakaua. In 1862 he married the attractive young lady Lydia Kamakaeha Paki, David's sister. Although he was not an ambitious man, he ultimately held virtually every high Masonic office in Hawaii, was a friend of Albert Pike, and did everything in his power to promote the art both in word and deed. And it was to him that David Kalakaua turned whenever he needed a true friend, leaning heavily on him as a steadying influence in his own somewhat hectic life.

On 25<sup>th</sup> March 1859, David Kalakaua was initiated in Lodge Le Progres de l'Oceanie, made a Fellow-Craft on 4<sup>th</sup> May and raised to the Third Degree on 28<sup>th</sup> July. He was not yet 23 years old. Why did he become a Mason? What did he hope to learn from Freemasonry? What kind of man was he then? Most of these questions must remain unanswered due to passage of time: some answers however, can be conjectured. David was an "alii", a nobleman with the blood of some of the most powerful chiefs flowing in his veins. His education with the Cookes had been the best available in Hawaii at the time. Brought up in the traditions of the western world, he had nevertheless retained much of Hawaiian culture. A very good musician, fluent in English, an Anglophile and a lover of ceremonial splendour, at a time when Liholiho (later Kamehameha IV) was Master of his Lodge, when Lot (later Kamehameha V) was also a Mason and John Dominis was Junior Deacon, it was only natural that David, moving in the same circles, would become involved, even if only out of curiosity. Once admitted, however, he found it so interesting that it became a permanent and major part of his life as long as he lived.

Ceremonial laying of cornerstones of public buildings became a feature of Hawaiian life and this was carried out with due ceremony by local Freemasons, no doubt largely influenced by the royal members of the two local lodges. On 17<sup>th</sup> July 1860, the first such ceremony took place with the cornerstone-laying of Queen's Hospital. The King was elected Acting Grand Master for this auspicious occasion. He also presided at the cornerstone-laying ceremony of the Sailors' Home.

By this time both local lodges were in harmony with each other, so were able to conjointly participate in the ceremonies.

In 1861, David Kalakaua was Junior Deacon of his lodge. That same year saw the commencement of the American Civil War, which greatly helped the Hawaiian economy by expanding the sugar industry and exports to the mainland. Also, in 1861, Walter Murray Gibson arrived in the islands, a Mormon who later played an important and baleful role in David Kalakaua's political life.

Alexander Liholiho Kamehameha IV died in 1863, his death probably hastened by the Neilson affair and the death of his infant son. The Neilson incident apart, he died a revered King and Mason. He lived in an exciting political and Masonic period. Three times Master of his Lodge and continuing to act as such even while on the throne, made him a very highly regarded personality in Masonic circles. When the Scottish Rite was instituted in Hawaii eleven years later, his memory was still so revered that the Rose Croix Chapter was named after him and he was posthumously elected Grand Knight of the Order.

Liholiho's elder brother Lot, the first Hawaiian to be made a Mason in Hawaii, ascended the throne as Kamehameha V and still held Freemasonry in high regard despite the unfortunate incident involving his visits to a then clandestine lodge. He ruled until his death in 1872, a complete autocrat making no bones about favouring an aristocratic monarchy over a constitutional one. Fortunately, he was a good administrator and was able to steer Hawaii through changing circumstances as whaling declined and the sugar industry became more important.

During the 1860's, leprosy became a growing problem in Hawaii. The natives had no fear of the disease or mixing with lepers themselves. They called it the "Mai Poke" (Chinese disease) and, although not proven, China is probably where it came from with the first Chinese contract workers who arrived in

1852. The official answer to the problem was isolation and lepers were sent to Molokai being left almost wholly to look after themselves. The arrival of Father Damien in 1873 did much to draw attention to the plight of the lepers and brought about some amelioration of their condition but their story is a very unhappy one in the history of Hawaii.

Lot Kamehameha V's reign was not very eventful but John Dominis became a trusted adviser to the King, a role he was later to resume under David Kalakaua. In 1865, the widowed Queen Emma visited England and met Queen Victoria. King Lot Kamehameha V is said to have been in love with her and even proposed marriage but she rejected him. In the event, he never married at all and at his death there was no direct succession.

The social event of Lot's reign was a visit by England's Duke of Edinburgh. Princess Liliuokalani and her husband John Dominis entertained his party at a grand luau (feast) at her Waikiki residence. No doubt David Kalakaua was there as well. Another visitor to arrive under less auspicious circumstances was Samuel L. Clemens, better known as Mark Twain, and then a newspaper reporter. His second trip to the islands in 1866 resulted in his journal "letters from the Sandwich Islands", destined to make both him and Hawaii famous. At that time he had been a Mason for five years, having been Initiated, Passed and Raised in Polar Star Lodge, St. Louis, Missouri in 1861.

During these years under Lot's reign Freemasonry continued to grow in the islands.

John Dominis became Master of his lodge for the third time; A new lodge, Lodge Maui, was formed in 1870, the Honolulu Commandery chartered in 1871, with Dominis as Generalissimo, and the Red Cross of Constantine formed in 1872. David Kalakaua was also making steady Masonic progress having attained the position of Warden in 1867.

The King's death on 11<sup>th</sup> December 1872 threw the Hawaiian nation into a monarchical crisis. Lot had resolutely refused to name a successor and, dying a bachelor without issue, the Kamehameha dynasty had come to a close since no successor had been named, the decision passed to the legislature. Four nobles stood out as possible candidates for the throne: William Lunalilo, the late King's cousin, Ruth Keelikolani, half-sister to the deceased King, Bernice Pauahi, a great grand-daughter of Kamehameha the Great, and David Kalakaua whose bloodline came from independent chiefs who had supported Kamehameha I in his successful quest of uniting all the islands under one rule.

Bernice Pauahi declined to stand for election although she had been Lot's favourite for the throne when he was alive. Ruth Keelikolani was too Hawaiian in her ways. A huge woman, six feet tall and weighing over 400 pounds, she stubbornly refused to speak English and was uninfluenced by the missionaries. Although many chiefs favoured her, she would have been too controversial when dealing with foreigners. So this left two contenders: Lunalilo and David Kalakaua. Lunalilo was clearly the favourite, both from a bloodline point of view and also by his popularity among the ordinary people. He insisted however, on an election to prove all this and David Kalakaua was his only opponent. David had sharpened his political skills during many years as a noble in the Hawaiian legislature. He counted on support from the other nobles and the following promises in his manifesto:

1. "I shall obey the advice of our ancestor of Keaweheulu, my grandfather, which he gave to Kamehameha I, to be a rule for his government: 'The old men, the women and the children shall lie in safety on the highways'.
2. "To preserve and increase the people, so that they shall multiply and fill the land with chiefs and common people.

3. "To repeal all the personal taxes about which the people complain.
4. To put native Hawaiians into Government offices, so as to pay off the national debt.
5. "The amending of the Constitution of 1864. The desires of the people will be obtained by a true agreement between the people and the occupant of the throne.
6. "Beware of the Constitution of 1852 and the false teachings of the foreigners who are now grasping to obtain the control of the government if W.C. Lunalilo ascends the throne."

A rather naive platform but it was addressed to simple people and was not intended to impress the educated minority; and it did reflect some of his true feelings - particularly the desire to further the interests of native Hawaiians. At the election however, the popular vote proved overwhelmingly in favour of Lunalilo and the House of Nobles confirmed it by all voting in favour of Lunalilo except John Dominis who would not vote against his brother-in-law and abstained from voting. Lunalilo's success was probably a reaction against the autocratic tendency of Lot Kamehameha V. Lunalilo had always been in favour of a constitutional monarchy and that is obviously what the people preferred.

David took his defeat in good grace. However, he did not stop quietly campaigning for greater personal popularity. When the Household Troops mutinied in September 1873 over their martinet Hungarian drill-master, David took on active part in the numerous parleys with the mutineers. It was however alleged that while addressing them that he used his hands "in the native negative or *vice versa*" so the men were to understand they should obey or do contrary to what he told them to do.

David did not have to wait long. Perhaps he sensed this, for Lunalilo died from a lung infection on 3<sup>rd</sup> February 1874 after a reign of only a year and 25 days. In his bid for popularity during Lunalilo's brief reign, David, an eloquent speaker, had taken part in public discussions, had formed a military company of "Young Hawaiians" and become their leader with the popular slogan "Hawaii for the Hawaiians".

The day after Lunalilo's death, David announced his candidacy for the title. The following day Dowager Queen Emma announced her candidacy. She had not contested the previous election because she had supported Lunalilo, but now thought the time was ripe to rule as Queen in her own right. Her opinion of David is summed up in one of her private letters. "With all Taffy's faults," she wrote (Taffy being David's nick-name among the royal family), "we must give him credit for a great ambition - he has worked & exerted himself both lawfully & to be sure, unlawfully . . . to obtain his desire, But there is the fact he has exerted himself . . . to secure his coveted object - the Throne. . . he has not faltered but keeps on trying . . . this is a good point in him which we must copy; he is not idle, he has stumbled & blundered before the public till actually he really has gained courage amongst them & can both speak out & write boldly now."

On 12<sup>th</sup> February 1874, the House of Nobles voted 39 for Kalakaua and six for Queen Emma. A crowd of Queen Emma's supporters had gathered around the courthouse, where the Legislative Assembly had met, and, when they heard the result, broke in and assaulted the members, wounding more than a dozen of them, a few seriously, and even tossed one of the members out of a second-story window to be beaten up by the crowd below. One representative died later of his wounds.

There were three warships in the harbor: two American and one British, and, foreseeing possible trouble, arrangements had been made to place them on alert. John Dominis, who was then Governor of Oahu, appealed to the American representative and, within ten minutes, 150 armed marines and bluejackets came ashore, closely followed by 70 British troops. Together they put down the riot, arresting a large number of people and remained ashore eight days, guarding government buildings until tension eased. Of

the large number of rioters arrested, about 50 were brought to trial, 40 convicted and sentences imposed ranging from a fine of one dollar to imprisonment for five years.

The day after the election, David Kalakaua was inaugurated and took the oath required by the Constitution at a small ceremony in the presence of members of the legislature, representatives of foreign governments and influential citizens both white and Hawaiian. There is no doubt he was ideally qualified for the role of King: by education, by reading and by travel on the Pacific coast of America. He was for many years employed in various government offices, was a member and secretary of the privy council, chamberlain to Kamehameha V and, as a noble, sat in every session of the legislature from 1860 to 1873, taking an active part in the proceedings. In 1863 he had married Kapiolani, grand-daughter of the last King of Kauai. Unfortunately, though it was a happy marriage, the couple remained childless.

All through these eventful days, David did not neglect his Masonic duties. Two days before Lunalilo died, Kalokouo was exalted in Royal Arch Masonry. Twelve days after his inauguration he joined the Knights Templar, receiving the Order of the Temple two weeks later. On 16<sup>th</sup> July 1874 he was Perfected in the Scottish Rite in the Kamehameha Lodge of Perfection and installed as Most Wise Sovereign two months later, serving in that capacity until 1879. He was also elected Chancellor in the Alexander Liholiho Council of Kadosh on 12<sup>th</sup> July 1875, a considerable record for any Mason besides his extensive duties as King.

One of the first acts of the new king was to appoint his younger brother, Prince William Pitt Leleiohoku, heir to the throne, thereby restoring to the throne the function of selecting kings and seeking to avoid the hiatus caused when his predecessors had died childless. The Prince, too, became a dedicated Mason, Raised to the Third Degree in Hawaiian Lodge on 23<sup>rd</sup> June 1874, Exalted in Royal Arch 2<sup>nd</sup> December 1874 and Knighted in the Honolulu Commandery on 14<sup>th</sup> March 1876. Prince William unfortunately died of rheumatic fever on 10<sup>th</sup> April 1877 so therefore never attained the throne. The American Minister at that time wrote "Of correct morals, well-educated and accomplished, the late prince promised to become, had he lived to ascend the throne, a wise and popular sovereign, In his place, the King's sister, John Dominis's wife, was named as successor and did become the last Queen of Hawaii.

Kalakaua's first cabinet tried to please all sections of the community. It included an American, an Englishman and a German as well as a native Hawaiian. Most however, of the leading administrative posts in his government were given to Hawaiians which did not particularly please those Americans who had supported him against Queen Emma. During the previous reign, there had been talk about the possibility of a Reciprocity Agreement with America. Hawaii's sugar industry had prospered during the American Civil War but afterwards, as American industry revived, Hawaiian exports to the mainland had heavy import duties levied against them. As this was now the primary industry of Hawaii the impact on the economy was considerable. America, on the other hand, had come to realise the strategic importance of Hawaii and the desirability of establishing a naval base at Pearl Harbour - an undertaking not within the financial means of Hawaii. Opinion was divided in both countries and not much was done towards making any agreement. On 17<sup>th</sup> November in the first year of his reign Kalakaua and his entourage boarded an American ship as guests of the American government, shortly arriving in San Francisco. After a short stay in California the party journeyed to Washington by train arriving to an official welcoming party on 12<sup>th</sup> December. Kalakaua thus became the first monarch of any country to visit the United States. His visit was, of course, primarily political; Freemasonry however came a close second, because David took every opportunity to visit lodges whenever possible. John Dominis was one of the royal party and the two Masons were accorded honours wherever they went.

As a political mission, the trip was most successful. David was determined not to cede Pearl Harbour and indeed that matter did not become a point of discussion at this stage. America was afraid of losing some of

its influence in Hawaii because high tariffs had forced the islands to look to other markets such as Australia, New Zealand and Western Canada.

On the other hand, there was very real opposition from sugar planters on the West Coast of America who did not wish to see foreign competition. Nevertheless, a Treaty was concluded and later ratified to Hawaii's advantage and, although not involved in direct negotiations, David was able to gain much credit for finally bringing this about.

After negotiations had been concluded, Kalakaua and Dominis made a series of goodwill visits in the eastern States of America. It was Kalakaua's intention to seek out Lodges in amity with his own Grand Lodge jurisdiction and on this and other trips he seldom failed to take time in a tight round of public ceremonies and dinners for lodge visits. One of the lodges visited on this trip was New York Lodge where he was proposed and elected to honorary membership. At this time, the Order of the Red Cross of Constantine had not been introduced into Hawaii, though David had been in frequent communication with one of the leaders of that Order. The King's party made a special point of stopping at Chicago where, on 15<sup>th</sup> January 1875, David received the Knighthood of the Order in St. John's Conclave no. 1. The following day, Dominis was similarly honoured.

It took quite a long time for the American Senate to ratify the Reciprocity Treaty and this caused Kalakaua some loss of confidence by his own supporters; it eventually however went through and, although he had lost several seats to the opposition in the legislative elections of February 1876, and several attempts to force his cabinet out of office for lack of confidence, the immediate political tension was eased for a while.

Still David continued his activities in Freemasonry. In 1876, he was elected Worshipful Master of his Lodge. In 1878, he received the 33<sup>rd</sup> Degree in the Scottish Rite, his Preferment closely following on that of Dominis who received his 33<sup>rd</sup> Degree slightly earlier that same year - the first in Hawaii. Also, in 1878 David was elected Commander of Honolulu Commandery (Knights Templar) for the ensuing year.

Iolani Palace in Honolulu is one of the most historic buildings in the city. In its day it was the Buckingham Palace of the Hawaiian Monarchy. The first building was a single-storey stone structure with a basement, acquired by Kamehameha III in 1845. Because of the limitations of space, the lack of regal appearance and the deteriorated condition of the building, David Kalakaua decided that a new palace should be built and that it should be built during his reign. Money was approved and funded through the Privy Council and the House of Nobles, and David asked his lodge to perform the ceremony of laying the cornerstone, together with the members of the only other lodge then in Honolulu, Hawaiian Lodge. The ceremony took place on 31<sup>st</sup> December 1879 in the presence of the King, Queen and other members of the Royal Family, Ladies of the Court, local and foreign representatives and dignitaries. When called upon to lay the cornerstone, the Acting Grand Master, David Dayton, said: "We accept with pleasure the very pleasant task imposed upon us, happy that in the inaugural of so important a structure as the future home of our beloved Sovereign, we may have opportunity to exemplify by operative labour the beautiful teachings of speculative Masonry.

This was one of the most memorable days in the history of Hawaii as well as that of local Masonry. The ceremony included, of course, prayers and oration addresses and commenced and ended with a brilliant procession of fraternal societies, household troops, marines and sailors from two visiting American warships, all led by the Royal Hawaiian Military Band.

Unfortunately, no-one now knows where the cornerstone is situated. One would expect it to be in the northeast corner but there is no evidence of that and, although numerous attempts have been made to

locate it, none have met with any success.

Kalakaua was always fond of ceremonial. Perhaps that was one of the attractions he found in Masonry. He also had a special fondness for military matters and took great pride in wearing elaborate military uniforms. Public ceremonies were therefore really splendid, full of pomp and show, and cornerstone laying ceremonies were no exception.

For some time, Kalakaua had wished to make a trip around the world, something no other reigning monarch had ever dared to do. He had not been in the best of health so the trip was partly to recuperate. The official purpose however was to search for new sources of immigration, both for labour and repopulation. Naturally, he would be meeting heads of state as he progressed round the world and, of course, for David, an important though unofficial purpose was to attend Masonic meetings wherever and whenever possible.

On 20<sup>th</sup> January 1881, Kalakaua and his entourage departed Honolulu for San Francisco. There, he was entertained by Claus Spreckels, an American capitalist who had taken advantage of the Reciprocity Treaty by investing in Hawaii and had virtually taken over its sugar industry. Spreckels was ruthless and not above bribery; however he revolutionized the industry in Hawaii and created the biggest, most modern and most efficient sugar factory in the world and a plantation to match.

From California, the royal party sailed to Japan and thereafter China, Hong Kong, Siam, Malaysia, Burma, India and Egypt. After four months of travel in oriental lands, the party crossed to Italy where Kalakaua had an audience with Pope Leo XIII. After a visit to England, where they were entertained by Queen Victoria and other members of the Royal Family, a tour of Europe followed - Belgium, Germany, Austria, France, Spain, Portugal and, again, back to England. Everywhere they went, David and his party received a royal welcome attending receptions, dinners and other entertainments and exchanging decorations with other rulers. Kalakaua loved decorations. In the style of European monarchs, he had created several himself. His favourite Order was the Royal Order of Kalakaua I Knights Grand Cross. This had been instituted to celebrate his election to the throne and at least 254 such decorations were awarded during his lifetime.

In England, David Kalakaua met Edward, the Prince of Wales and Grand Master of the Grand Lodge of England. The two men took to each other instantly. Both were of similar temperament, intelligent, music-lovers and with a zest for living. And, of course, they were both active and enthusiastic Freemasons.

David was five years older than Edward and had led a less constrained life than the younger man. However, Edward's naturally genial and pleasure-loving character had broken through the restraints imposed on him by his father and mother. Queen Victoria had done her utmost to keep him suppressed, excluding him from all but ceremonial duties, so he had taken to travel and thereby became better acquainted with the personalities of European statesmen than any sovereign before him. An affectionate loyalty to his friends and an insatiable delight in the panorama of mankind won him affection wherever he went and endeared him to the common people of England.

David was not only the older man of the two but also the older Mason having been initiated nine years before Edward. The Prince of Wales was initiated at Stockholm in 1868 by the Grand Master of Sweden, King Adolphus Frederick. Master of Apollo University Lodge at Oxford in 1873, also Master of the Prince of Wales and Royal Alpha Lodges in London, he was patron of the Scottish and Irish Grand Lodges and an honorary member of Edinburgh Lodge no. 1. Patron of the Supreme Council of the 33<sup>rd</sup> Degree of England, Edward was elected Grand Master of the Grand Lodge of England on 28th April 1875 and installed the same day at the Albert Hall in London in the presence of 10,000 brethren - probably the

most brilliant Masonic function ever held.

In Edinburgh, Scotland, at a specially convened Grand Conclave of the Red Cross of Constantine on 10<sup>th</sup> September 1881, David was invested as a Knight Grand Cross of the Order. He did not, however, visit any of the Ancient and Accepted Rite Supreme Councils in England or Europe and this occasioned the wrath of Albert Pike, Sovereign Grand Commander of the Rite in America. Pike had done much for the Order, rewriting the ritual and writing many Masonic books including of course his masterpiece *Morals and Dogma*.

Before leaving for his round-the-world trip, Kalakaua had requested letters of introduction from Pike to several foreign supreme councils and these had been supplied. Although it was probably pressure of other business which prevented him from visiting them, Albert Pike considered the omission a snub. Possibly he may have written to the supreme commanders of Belgium, Portugal and England committing himself to visits by the King. As a man, Pike seems to have been a little too quick to take offence, even when none was intended and, in his military career he was often at variance with his superiors. In this case, although Kalakaua had only recently offered to make Pike a Grand Officer of the Royal Order of the Crown of Hawaii.

Pike still considered he had been snubbed and sent a bulletin of apology to all Scottish Rite members "over the surface of the Globe" commenting that Kalakaua had "permitted himself to receive the courtesies and hospitalities of the Knights of the Order of the Red Cross of Constantine in Scotland only, finding no time to receive those of the supreme councils of our rite."

The rest of the trip proceeded smoothly and David's personal passion for music was amply satisfied by listening to Strauss's band in Vienna which he described as the best I have ever heard". David's love for western-style music was no doubt the result of his schooldays under the Cookes. Both he and his sister were accomplished musicians.

Probably this visit to Vienna was the catalyst which, on his return, prompted him to combine western music with the old Hawaiian chants and initiate the new style of Hawaiian music so popular today.

From Europe the party visited New York, Philadelphia and Washington, where they met President Chester A. Arthur. After other stops at Chicago, Omaha and Ogden, they spent a little more time on Spreckel's ranch near San Francisco and returned to a tumultuous welcome in Honolulu on 29<sup>th</sup> October 1881. In true Hawaiian style the welcoming celebration of music, feasting and dancing lasted for several days.

Towards the end of 1882, the new Iolani Palace was completed. The building is of four storeys, including basement and attic, with a square tower in the centre of the front and back and a smaller tower on each of the four corners. Around the building, open balconies are supported by Corinthian columns. Heavily carved native and American woodwork, marble tiled and highly polished hardwood floors, gilded ceilings and wide sweeps of stairs complement the interior rooms - Throne Room, State Dining Room, Royal Bedrooms, Sitting Rooms, Ante-Rooms, etc.

One of the first formal functions held in this new palace, some say the very first, was a Grand Masonic Banquet on St. John's Day, 27<sup>th</sup> December 1882. This was the largest assemblage of Masons ever held in Honolulu at that time and followed a joint installation ceremony of the two local lodges in the hall of Hawaiian Lodge. After the ceremony the brethren, headed by a band, marched in a body to the Palace. David Kalakaua and John Dominis received them in the Throne Room, the brethren saluting the King as they passed by. Kalakaua and Dominis joined the procession as Past Masters and the procession moved into the new State Dining Room. The meal was excellent, the very best obtainable, and the wines were

described as “of the most *recherche* character”. Toast after toast, speech after speech followed, with very much good humour and full of Masonic sentiment. A complete record of the speeches was printed on silk and there are a few of them still extant today. Shortly before midnight the brethren joined hands and, accompanied by the band, joined heartily in singing Auld lang Syne.

In 1882, Walter Murray Gibson, an American, was re-elected to the House of Representatives for the third time. Before coming to Hawaii in 1861 he had spent on adventurous life in many parts of the world. A converted Mormon just prior to his arrival, he found the local settlement on the island of Lanai somewhat abandoned due to the recall of its missionaries as a result of the Mormon War in Utah. A good organiser, Gibson took over the settlement, raised funds and bought land with the money, but registered it in his own name. This led to his excommunication from the Church, but he kept title to the land and developed it into a sheep ranch, quickly becoming fluent in the Hawaiian language.

“If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand-Master’s Warrant, the regular Lodges are not to countenance them . . . but must treat them as Rebels.

“All particular Lodges are to observe the same Usages as much as possible . . .

“At the . . . Quarterly Communication (of Grand Lodge), all matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are . . . to be discours'd of and transacted. Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation.

“The Brethren of all the Lodges in and about London and Westminster, shall meet at an ANNUAL COMMUNICATION and Feast . . . in order to chuse every Year a new Grand-Master, Deputy, and Wardens.

“Every Annual Grand-Lodge has an inherent Power and Authority to make new Regulations . . .

“Provided always that the old LAND-MARKS be carefully preserv'd . . .”

One of these regulations was soon to be varied, having apparently proved impracticable: namely, the requirement for the Degree of “Master and Fellow-Craft” to be conferred only in Grand Lodge, which was dropped in 1725. But this change in no way detracts from the first General Regulations as evidence of very clear recognition of what needed to be done and of the way to do it; and incidentally but significantly Payne and Anderson were producing the prototype for all subsequent Constitutions of the fraternity.

Apart from adopting such strong General Regulations, or perhaps because of that strength, Grand Lodge was rapidly to gain in allegiance, not only of new Lodges formed under its aegis but of existing Lodges inside, and by 1724 well beyond London and Westminster. The increasing allegiance gave Grand Lodge the authority it required to strengthen the regulation of the Order and it moved rapidly in this direction. Thus, in the years from 1724 to 1730 it, *inter-alia*: broadened the basis of its own membership; strengthened its position in regard to new lodges not constituted under its authority; made regulations in regard to the admission of visitors;

The coronation was over but celebrations continued for two weeks. Mass dances of the ancient sacred hulas were a special feature of the celebrations. In 1825, when Queen Kaahumonu publicly announced her conversion to Christianity and forbade the ancient chants on the grounds they “contained foul



speech,” the “lewd and lascivious hula” was also banned. When Kamehameha III ascended the throne in 1833, relaxing the laws, a hula revival took place as a reaction against the years of prohibition, but missionary pressure drove the dance underground. Vocal Christian Hawaiians wrote long critical letters to the Hawaiian language newspapers. One newspaper editor wrote that for many years a certain dancer “was forbidden to exhibit her licentious practices upon Hawaiian shores” but was now making “an exhibition of her indecent and corrupting dances. In the name of decency, purity, virtue, morality and Christianity,” he fulminated “we hope the Minister will preserve the dignity and respectability of his high position by making it tabu for a hula dance within the dominions of His Majesty.”

Kalakaua did not share these sentiments. He had been brought up to love and respect both western and Hawaiian music so his coronation festivities included both a western-style ball, featuring the waltz, and also Hawaiian-style dances featuring the hula. He went to lot of trouble selecting chanters and dancers from among the best available. In the event more than 260 chants and dances were performed, many of them created specially for the occasion, several honouring the monarch by name and some still performed to this day.

Such open support from the king brought about not only a renaissance of the hula but also altered it greatly and permanently. New hula steps and movements were introduced, some of them invented or embellished by David himself. New stringed instruments such as the ukelele from Portugal, the guitar and violin were introduced, David being a special champion for the ukelele. A revolution indeed which made the hula accepted at last as respectable and for this Kalakaua was very largely responsible.

During the following years Kalakaua become known as the “Merry Monarch”. There is no doubt that he was extravagant. He loved parties and often escaped from the cares of state to his own personal boathouse, an impressive two and a half storey structure with a covered balcony and roof lookout. Here he hosted high-stake poker games and extravagant parties for his tight circle of friends. He also had a tremendous capacity as a drinker. Robert Louis Stevenson, who frequently visited Kolokoua as his guest wrote about the king’s ability to put away several bottles of wine in an afternoon and then go on an official reception as if he’d drunk only water. “We calculated five bottles of champagne in three hours and a half,” he wrote, “and the sovereign quite presentable, although perceptibly more dignified at the end.” And, on another occasion “Kalakaua is a terrible companion; a bottle of fizz is like a glass of sherry to him; he thinks nothing of four or five or six in an afternoon as a whet for dinner.”

But David was not all frivolity. He composed music, patriotic and love songs alike, and also translated many ancient myths from Hawaiian into English. He was also the co-author of *Legends and Myths of Hawaii*, and, of course, there were always his Masonic activities which continued unabated. In 1883, he was elected High Priest of the Honolulu Royal Arch Chapter - equivalent to Most Excellent Zerubbabel in the English Constitution.

Perhaps Freemasonry, combined with his love of Hawaiian traditions gave Kalakaua the idea of forming the Hale Naua Society - his own semi- secret society using traditional articles such as pieces of bark cloth, fishhooks, netting, a boll of twine, etc. as symbols in their ritual. Members of the society wore yellow cloth capes ornamented with one black and two red crescents, and two black half-crescents.

Without knowing what went on during their ceremonies, but with Kalakaua as founder, it is probably safe to assume the rituals closely followed that of Masonry, though using Hawaiian traditions to illustrate modes of conduct and morality.

Many historians are puzzled over the hold which Gibson seems to have had over David Kalakaua. They seem to suggest something evil but it was probably no more than their commonality of purpose and

identical thinking about promoting everything Hawaiian whenever possible. If so, this may well explain why Gibson remained in office as premier despite constant crises and changes of cabinets. One of Kalakaua's weaknesses was his tendency to appoint and dismiss members of the cabinet at will such capriciousness resulted in unstable government and threw more work onto Gibson. Another tendency was to be too much influenced by promoters of grandiose schemes. Spreckels was one case in point, though he did much to promote the sugar industry, albeit to his own financial advantage.

Celso Caesar Moreno was another. Moreno was a big, burly man, six feet in height, of imposing and insinuating manners. He had plans to increase Chinese immigration, to establish a line of Chinese steamers and to lay a cable connecting Hawaii to China. These objects were agreeable to Kalakaua's way of thinking; but Moreno also had another plan - to make Honolulu the opium processing and distribution centre for the whole Pacific area. Amazingly, Kalakaua appointed Moreno to his cabinet, despite warnings that Moreno's credentials were suspect. But eventually he was forced to fire him because of an incident involving foreign diplomats. In the process, yet another cabinet was dismissed.

And then there was Gibson. For a long time, he had dreamt of a Polynesian federation with Hawaii as its dominant member. Kalakaua was easily persuaded to agree and in 1887 a Hawaiian legation was sent to Samoa to negotiate such a treaty. The Samoan king actually signed a confederation agreement, but Germany, with tacit British approval, wanted influence in that part of the world and their threats made Kalakaua withdraw his mission and thus end any future hope of a Polynesian federation. Mismanagement of the Samoan affair, dubious land deals, some mischief in the minting of coins, neglect of the leper settlement, the opium and other scandals, the influence of Spreckels and Moreno on the King and the constant capricious changing of ministers, coupled with Kalakaua's extravagant way of life, created a steadily growing opposition to Gibson's administration. The Hawaiian League was formed with a view to making drastic changes to the Constitution and weaken still further, the monarchical powers. They armed themselves and demanded the resignation of Gibson. Kalakaua met with the representatives of the United States, Britain, France, Portugal and Japan in an effort to place the affairs of the kingdom in their conjoint hands rather than submit to the Hawaiian League.

But to no avail. Gibson's government was dismissed and a new Reform Cabinet formed, mostly of British extraction. A new Constitution, drafted in haste by the Hawaiian League and dubbed the "Bayonet Constitution" because of the way it came into existence, stripped Kalakaua of most of his executive powers, making him merely a ceremonial figure like the sovereign of Great Britain.

Queen Kapiolani and Princess Liliuokalani, accompanied by John Dominis, attended Queen Victoria's Golden Jubilee in 1887. Of particular pleasure to the Queen, en route to London, was a visit by members of the 33<sup>rd</sup> Degree Scottish Rite Masons in Washington.

Hawaii's unique royal gift to Queen Victoria was a wreath of feathers from a very rare bird made entirely by the Hawaiian Queen's own hands. Mounted and set in a frame of gold, with the Royal arms and the arms of the Queen of Hawaii on either side, it attracted much interest from the British press.

By the time the Royal ladies and their entourage returned to Hawaii, Gibson was gone and Kalakaua reduced in power to a mere figurehead. He did not however intend to give in without a fight and tried to exercise his power of veto several times. Indeed, his right to do so was upheld by the Court, though the Reform Cabinet decided the matter was not all that important.

Kalakaua and the Reform Cabinet continued to clash. He avoided meeting his ministers as much as possible and kept to an absolute minimum the number of formal cabinet meetings at which his presence was necessary for the transaction of business. Nevertheless, many native Hawaiians thought he gave in

too easily to his cabinet, and the Wilcox insurrection of 30th July 1889 planned to get rid of the Reform Cabinet, oust Kalakaua and place Liliuokalani, Dominis's wife, on the throne. Liliuokalani herself was not involved with this plan in any way. American marines put down the insurrection and although about 70 men were arrested, only a few received light sentences and Wilcox the leader, who had become a hero to the native Hawaiians, was found not guilty by a native jury - unquestionably a miscarriage of justice, but reflecting the mood of the ordinary people.

In August 1889, Kalakaua was forced to come to an understanding with the Reform Cabinet and finally accepted that he had to carry out the wishes of the cabinet and sign any documents they wished to give him. There was really no alternative at the time except military action and that could have ended only in disaster for himself.

The general election of 1890 resulted in the ousting of the Reform Party by an alliance calling themselves the National Reform Party. A delighted Kalakaua appointed a new cabinet and hoped to restore most of his powers by returning to the old Constitution of 1864. They encountered legal snags, however, and the 1890 session ended in November without accomplishing their purpose.

David's health had been steadily deteriorating during the year, so he decided to spend several months on the west coast of America in an effort to restore his health. His sister, Liliuokalani, was appointed regent during his absence. There was however another reason why he wanted to go to America, a Masonic reason, for he wished to join the Ancient Arabic Order of the Mystic Shrine.

Departing from Honolulu on 25<sup>th</sup> November 1890, the usual round of receptions, balls and dinners awaited him in San Francisco, Los Angeles and San Diego as he travelled south to Mexico. He attended several operas but his health was no longer able to stand the pace. While at Santa Barbara a fatiguing drive of 12 miles in a cold wind resulted in a severe chill which prostrated him and ended in a mild stroke on 5<sup>th</sup> January. Recovering sufficiently to depart for San Francisco two days later, accompanied by a local physician, the round of entertainment started again and, notwithstanding his poor condition, he did his best to carry out what he considered his duty.

The Ancient Order of Nobles of the Mystic Shrine (otherwise known as the Shriners) is considered the apex of Masonry in the U.S.A. After the basic three "Blue Lodge" degrees American Masons can progress up one of two ladders - the York Rite, through Mark, Royal Arch, Cryptic, Red Cross and culminating with Knight Templar, or the Scottish Rite through Rose Croix up to the 32<sup>nd</sup> Degree. That is as far as most Masons can progress; there is a 33<sup>rd</sup> Degree but that is by invitation only and extremely limited in number. To be admitted to the Shriners, a Mason must either be a Knight Templar or have passed the Scottish Rite 32<sup>nd</sup> Degree.

The Shriners claim to date back to 1698, reaching America in 1871 where it was adopted by the Scottish Rite Northern Jurisdiction. Leaving the shelter of the Scottish Rite in 1876, an Imperial Grand Council was formed under an Imperial Potentate. Subordinate bodies are known as Temples. The ritual is based on the Koran but obligations are taken on the Old Testament. The ceremony takes the form of a symbolic trial and execution.

After the Obligation, the Grand Potentate says: "Unbind this son of the desert, he is now of noble birth." Apart, however, from their ceremonies, the Shriners' main function is charitable work, especially among crippled children, for whom they have built, equipped and continue to maintain many hospitals.

On Wednesday evening, 14<sup>th</sup> January 1891, David Kalakaua was to be introduced into the Order in the Islam Temple, San Francisco. Dr. George W. Woods, a fleet surgeon of the United States Pacific Fleet had now taken over the King's case and David was urged not to contemplate going through the proposed

ceremony. His only answer was to the effect: "I must go, and nothing shall prevent me from going." During the day he slept constantly and indulged in no conversation. When aroused, his only thought was of the evening ceremony and he would murmur: "I must go, I must go to the Shrine." At 8:30 p.m., he was conducted to the Temple with the promise that he would be submitted to no shock or fatiguing ceremonies, and would be back in his apartments within the hour.

Unfortunately, the Islam Temple records were lost in the San Francisco earthquake and fire so the only official record we now have is the Proceedings of the 1892 Imperial Council Session noting his death in the previous year.

Despite the best efforts of Dr. Woods and other physicians consulted, David's condition worsened and he lapsed into unconsciousness on 18<sup>th</sup> January. The final moment came at 2:35 p.m. on Tuesday 20<sup>th</sup> January 1891 when he died of Bright's disease at the age of fifty-four. David's body was taken back to Honolulu where, amid much of the pomp and ceremonial he loved in life, he was buried on 15<sup>th</sup> February 1891, members of the Masonic fraternity conducting the burial service.

Liliuokalani, wife of John Owen Dominis, succeeded as Queen, John thus becoming His Royal Highness the Prince Consort. He only lived a few months longer, his health impaired by the stress and demands of the past ten years. For the last two months of his life he was confined to bed with pneumonia, the problems confronting his wife, the Queen, laying heavily on his mind. On 27<sup>th</sup> August 1891 he died. His wife wrote of his last moments: "Just a few minutes before my husband passed away he made a peculiar motion of his hand which I have seen brethren of the Masonic fraternity use in the act of prayer. Was this the moment at which his spirit was taking its flight from earth, to enter that larger and grander brotherhood beyond the things which are seen?"

The year 1891 was a tragically significant year in American Masonic history. On 22<sup>nd</sup> April Albert Pike passed away. Thus did death come almost simultaneously to three great Masons: a great international figure and two royal men of an island kingdom.

David Kalakaua's name lives on, not only in one of the main roads in Honolulu, the hula dances named after him and in numerous other ways, but also Masonically right down to the present day. A few weeks ago, I received a letter from my good friend Homer Cundiff, a very senior Mason in Honolulu. He informed me that a new Masonic club had just been started in that city and he was now its Secretary. And who is the club named after? David Kalakaua.

## As it was seen – and as it was

By WBro D.E.G. Vieler

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On 27 December 1726, Francis Drake, at the end of his year of office as Junior Warden of the York Grand Lodge, gave an address (EMP 197 – 207) which provides valuable evidence of the state of speculative Masonry in England at that time. In the dedication he wrote:

“Since I mean it entirely for the Good of my Brethren, I am in no ways in Pain what the rest of the world shall think of it: Because we all know none but a Mason can thoroughly understand it. It is hard, we have but a Negative to all the Invectives daily bestowed upon us . . . Silence is the best Way of answering . . .”

The “Invectives daily bestowed upon us” suggests that Masonry was having a bad time at the hands of its critics and enough evidence has survived to confirm this. Indeed the main streams of the criticism can be identified and the response was not Francis Drake’s “silence”, as many defences were published. But was there a practical response behind the published defence? Undoubtedly the practice of Masonry changed enormously in the first 30 years of the 18<sup>th</sup> Century and one question which this paper will seek to answer is whether criticism acted as a spur to that change. Obviously the answer depends on whether the criticisms, or some of them, were justified and were seen to be so from responsible standpoints within the Craft.

### As it was seen

This paper is concerned with Masonry in England “as it was seen – and as it was” in the early 18<sup>th</sup> Century. But to set the scene it is necessary to look back briefly at the “accepted Masonry” of the early 17<sup>th</sup> Century; by which is meant acceptance into the London Company or into a wider fraternity with an element of operative membership but otherwise only symbolic links with the “operative Masonry” of mediaeval times. (In Scotland, by way of contrast, acceptance of non-operatives was into operative lodges.)

So when Elias Ashmole was admitted in 1646, the Lodge concerned – probably assembled to meet in Warrington for the express purpose of admitting two candidates – seems to have been composed entirely of non-operatives. But while there was acceptance, and an eventual emergence of non-operative lodges with some degree of permanence, there is no evidence of Masonry becoming speculative, in the full sense until the early 18<sup>th</sup> Century. (By speculative Masonry “in the full sense”, the author means the system of moral teaching, through symbolism and allegory, which commenced with the introduction of catechisms into the ceremonies – late in the 17<sup>th</sup> Century – and was perfected, by progressive innovation over many years, into the system we know today. He dates the period of this development, roughly as the 18<sup>th</sup> Century).

In this context it is useful to examine the earliest surviving criticism of Masonry in England (in Robert Plot’s “Natural History of Staffordshire” (1686 EMP 31 – 34)) by first summarising his description of “admitting Men into the Society of Freemasons” in Staffordshire, a custom he finds “spread more or less all over the Nation”:

“. . . here I found persons of the most eminent quality, that did not disdain to be of this Fellowship. Nor indeed need they, were it of that Antiquity and honor, that is pretended in a large parchment volum they have amongst them, containing the History and Rules of the craft . . .

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“Into which Society *when any are admitted, they call a meeting* (or Lodge as they term it in some places) . . .”. [Author’s italics, as indicating the kind of Lodge into which Ashmole was admitted.]

After a collation provided by the candidates, “they proceed to the admission of them, which chiefly consists in the communication of certain secret signes”, entitling them to recognition, assistance and support and requiring them to honour Masonry, and secondly recapitulating his criticisms which were:

- After quoting various Masonic customs and practices, “but some others they have (to which they are sworn after their fashion) that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this History of the craft it self; than which there is nothing I ever met with, more false or incoherent”;
- After continuing the challenge to the traditional history and referring to various Acts against the Craft of Masonry he concludes: “ ‘tis still to be feared these Chapters of Freemasons do as much mischeif as before, which if we may estimate by the penalty, was anciently so great, that perhaps it might be usefull to examin them now.”

Plot’s description confirms that persons of quality were accepted into the “Society”, although what they were admitted into – casual or semi-permanent Lodges, partially or wholly non-operative – could have varied widely. But it seems clear that outside the London Company (which had its Hall) meetings were generally held in private houses, and while the “ceremonies” no doubt varied from place to place, there would have been common features, symbolically linked with operative practices.

The overall view that emerges is one of a sociable fraternity, in which those who sought to keep the “Society” going recognised the need to bring in persons of quality to ensure survival; and those who came in found it agreeable to associate themselves with the “mysteries and privileges” restricted to the fraternity.

So Plot “suspected” and “feared” but he knew not what, nor does he suggest why – if Masonry was the cloak for so much mischief – persons of “the most eminent quality” allowed themselves to be involved. But here we have the mainspring of so much criticism of Masonry over the years: the suspicion that what is done in secret cannot but be evil. From a religious standpoint, this was later to become a main plank of the opposition of the Roman Catholic Church, and it could equally have led to political opposition in England (as it did in many other countries) had the development of Masonry there not taken place in a liberal climate, with the movement eventually being lifted above “political” suspicion by the standing of its membership.

But while Plot’s suspicions adumbrated some later opposition, the development of Accepted Masonry was unaffected. Indeed there is evidence that, towards the end of the 17<sup>th</sup> Century, the emphasis on secrecy increased. For various manuscripts, probably reflecting late 17<sup>th</sup> Century practices, refer to “many ceremonies to frighten” the candidate, while the terms of the obligations entered into seem to have become more exacting, with references to having to answer to God for any breach of secrecy. It was not until the 1720’s (see later herein) that these practices disappeared. So criticism on this point continued, and in 1698 a pamphlet accused Masons of being “meeters in secret which swear against all without their Following. They are the Anti-Christ . . .” (EMP 35).

With the advent of the 18<sup>th</sup> Century Masonry was to come under strong speculative influences which, combined with the “clubbability” of the time, were to have a profound impact on the movement. Beneficial as this impact was (as discussed later), it was to bring criticism in its train, partly because the Order allowed itself to be brought into prominence by such activities as advertising Masonic occasions, including the sponsoring of, or public attendance at, plays and concerts; and partly because there was no authority to protect the privileges of Masonry from abuse. And a particular reason which made abuse inevitable was that

early 18<sup>th</sup> Century sociability led to lodges meeting increasingly in taverns, sometimes with the tavern-keeper being the effective proprietor of the lodge, with a vested interest in conviviality.

So there was simultaneously a raising and a lowering of standards and both were to attract published comment. The “good press” was mainly a response to the “bad press”, and therefore tended to be subjective and defensive. However, there were exceptions, the most remarkable being the dedicatory letter to the translation of Long Livers (EMP 43 – 68), which expounds the religious, philosophical and moral possibilities of Masonry in terms that provide clear evidence of the way in which the new speculative influence was being brought to bear.

The lower standards of some lodges would not only have been reflected in over-conviviality, for Masonry was anything but a disciplined, homogenous society. To illustrate, whilst there were what came to be recognised as “particular lodges”, that is lodges with fixed membership and a degree of self-regulation, there were apparently at least two other kinds of lodge: lodges with a regular place of meeting, but without fixed membership, and casual lodges formed by groups of Masons for a specific and temporary purpose. Furthermore, while there would have been common basic elements in the ceremonies, lodges were free to develop and vary them at will – which was no doubt beneficial where lodges were concerned to improve their speculative quality but must in other cases have led to the ceremonials being treated as no more than a formal introduction to the sociability of the lodge.

Although Grand Lodge was formed in 1717, only four lodges in London and Westminster were involved and another seven or so years were to pass before Grand Lodge influence became meaningful outside London. In the meantime, Masonry was growing rapidly in popularity and the overall situation prevailing was that of a movement well-fitted, in its basic elements, to meet the needs of the times but still, in the absence of clear leadership and accepted disciplines, wide open to abuse. So from within the Order, the author of the dedication to Long Livers lamented:

“ . . . these Sowers of Discord amongst Brethren . . . if any such have already crept in amongst us . . . These, my dearest Brethren, are Thieves and Robbers . . . These make their Belly their God, and their little sordid Interest their Idol . . . Let these be ever excluded from the Congregation of the Faithful . . .”

And continued:

“And now, my Brethren, you of the higher Class . . .”

The acknowledgement of a “higher Class” is interesting and was to lead on to some intensely mystical speculation (partly quoted later in this paper), alchemical in character. And earlier the author had made a plea for the patronage of “some Prince or Great Men”, a plea that could be said to have been at least partly met by the Earl of Montagu becoming the first noble Grand Master in 1721. From outside the Order, criticism was to come thick and fast, and even the appointment of a noble Grand Master was not exempt, for in an anti-Masonic letter (1722, EMP 68 - 71) the Masons were accused of pretending:

“to bring Persons of Honour into their Fraternity, scandalously tying the Leather Apron, the Badge of their Mechanism, to the sides of Persons of Noble and Ancient Families”

and thereby seeking to escape the consequences of ancient statutes against Masonry which had led to their “earlier Mortification”. The writer also compared Masons with “Journeyman Taylors” who had recently formed a trade union, effectively suppressed by Act of Parliament. But these statutes were against “confederations” of operatives and had no relevance to non-operative Masonry in 1722.

Criticism then moves more to personal conduct, and was strongly expressed in “The Free Masons: An Hudibrastic Poem” (1722 EMP 85 – 90), in which the Brethren were accused of meeting “to fuddle, And try the Strength of each Man’s Noddle”, of having a whore as “the Fav’rite Toast”, and in hostile, vulgar terms of sexual excesses. Then “Boniface Oinopholus” in “Ebrietatis Encomium: or the Praise of Drunkenness” (1723 EMP 108 – 109) alleged that he “having learned some of their Catechism, passed my examination” and thus gained admission to the annual Assembly and Feast at Stationers Hall. As a result he was able to assure his readers that the Masons were “very great friends to the Vintners”. But he was not entirely condemnatory: indeed he acknowledged:

“that there was no mention made of politics or religion” and when the musicians began to play a Jacobite song, “they were immediately reprimanded by a person of great gravity and science”, and that the subsequent toasts demonstrated loyalty to the Sovereign and the Church.” (The person of “great gravity and science” was probably Dr. Desaguliers and the incident took place during the Duke of Wharton’s controversial year as Grand Master, see Appendix 1722 and 1723.)

Anderson’s Constitutions of 1723 included a collection of songs, with choruses, and other published collections followed, especially in the early 1730’s. Such songs do not seem to have attracted much criticism in the obvious form of parody (although one was published in 1725, EMP 154 – 156) but it is important to appreciate the part they played in contemporary ceremonies; for generally there was no separate supper room, and labour and refreshment were differentiated only by a change in activity, with the brethren remaining seated at their places at a “dual purpose” table. The significance is that at least part of the sociability was woven into the work of the lodge, although some of the songs were directed to be sung on particular occasions, or in the case of the famous “Enter’d ‘Prentices Song”, only “when all grave Business is over”.

In “The Plain Dealer” (1724 EMP 130 – 135), we find the first printed reference to the Gormogons, a rival (but short-lived) body formed about that time, and the author – who claims to be a Mason – must be suspected of “damning Masonry to praise the Gormogons”, even if not finally willing to qualify for membership of the latter by being “degraded” from the former. But he accuses Masons of playing on the minds of the credulous and of drawing men into the Fraternity: “that have no Business there, to the manifest Detriment of their own Affairs, and Disadvantage of the Publick”. And continues: “It afflicts me sensibly, when I see so many idle, vain and empty Coxcombs introduc’d into our Lodges, and made privy to our Secrets”. He later adds: “Stories of raising the DEVIL, of WITCHES, LADDERS, HALTERS, DRAWN SWORDS and DARK ROOMS, have spread Confusion and Terror. Trade and Business, and Family Duty, have been shamefully neglected”; and concludes by calling on the Grand Master to put “a Stop to these Proceedings, by a speedy and peremptory Charge to all the Brotherhood”. This last is interesting as a recognition of the growing authority of Grand Lodge.

While the fire was heavier, there was little in it that was new. Thus “Verus Commodus” in his two letters to a friend (1725 EMP 136 – 150) attributed some extraordinary practices and beliefs to Freemasons (together with what appears to be a personal attack on Dr. Desaguliers) but like “The Plain Dealer” the author’s objective was to contrast Masonry unfavourably with the Gormogons; indeed if both publications were not by the same author, the second plagiarises the first.

Then a mock advertisement of 1725 (EMP 156) is worthy of note only in that it contains the earliest known specific reference to Rosicrucian influence on Masonic development.

The exchange of letters between father and son in “The Free-Masons Accusation and Defence” (1726 EMP 157 – 176) is cleverly contrived to give an impression of fair debate between a loving father and his dutiful



son – whose mother and sisters had “wept incessantly” since hearing of his intention to become a Freemason. It went through at least five editions and the arguments are familiar, while interestingly including the practice of having discussions and lectures in lodges “for general improvement”. There is also a clear and probably acceptable inference of great differences in the men attracted to Freemasonry, ranging from “the very Top Professors of all Arts and Sciences, Clergymen and Dignitaries of the Church, Officers of the Army, and Gentlemen in Places of high Trust” to the man who “may be made a Mason for a Dozen of Beer”.

“An Ode to the Grand Khaibar” (1726 EMP 185 – 192) attacks Masonry through its legendary history, which it contrasts with the non-history of another rival body, the Khaibarites.

From about 1725, published criticism began to narrow down into areas where the Order was to remain under fire indefinitely, including the validity of its traditional history and (as seen from outside) the vulnerability of its ceremonies to mockery and ridicule.

But it is worthy of note that throughout this period of rapid development of the Order, there was little or no direct criticism on religious grounds. And this was not because the wind had been taken out of the critics’ sails by the “official” opening (by Anderson’s Constitutions of 1723) of the Masonic door to men “of that Religion in which all Men agree”. Indeed this seems to have been the recognition of an actual state of affairs rather than a response to criticism.

But as mentioned earlier, the suspicion that what is done in secret cannot but be evil was to become a main plank of the Roman Catholic opposition to Freemasonry, as evidenced by the first and substantive indictment in the Papal Bull (In Eminenti) of 1738:

“. . . these . . . Societies . . . have caused in the minds of the faithful the greatest suspicion and all prudent and upright men have passed the same judgement upon them as being depraved and perverted. For if they were not doing evil they would not have so great a hatred of the light.”

This was to be the reason why the inquisitors of John Coustos simply could not believe that what he confessed (and in the end he clearly told all that he knew) was the whole truth and their judgement before sentencing him to the rack and the galleys, recorded:

“that in the said assemblies heretical and scandalous things took place . . . there being no appearance of truth that those taking part should exercise so much caution and reserve concerning their meetings if they dealt with matters so unimportant as the Defendant falsely wishes to suggest . . .” (AQC 81:73).

Finally under this heading, there was one area of criticism which left the Craft quite unconcerned, namely the criticism of its traditional history, as initially recorded in the Old Charges and as maintained in successive versions – with elaboration rather than amendment – up to and including Anderson’s Constitutions. The criticism by Robert Plot has already been mentioned and the Briscoe Pamphlet (1724 EMP 111 – 130) includes strongly critical remarks on the history of the Craft in the 1723 Constitutions. But Anderson was not only unrepentant, but was to “compound the felony” by even further elaboration in his 1738 edition – and Grand Lodge was not to say him nay, nor indeed to concern itself with historical accuracy until many years later. But after all, before Darwin, no one worried much about the historical accuracy of the book of Genesis!

## **As it was**

### **From Accepted to speculative**

Non-operatives are generally believed to have been accepted into Masonry, within the London Company,

from 1620, if not earlier. Furthermore (after an apparent gap of 150 years) new versions of the Old Charges can be dated from 1583, yet there is no evidence of operative lodges existing in England in which these Charges could have been used; so a non-operative Masonic movement or fraternity may well have come into existence before the end of the 16<sup>th</sup> Century.

The reasons for this non-operative development are not clear, but it can be said with some confidence that the acceptance was not initially motivated, nor indeed motivated for many years, by any strong thought of turning Masonry, through its ceremonies, into “a system of morality, veiled in allegory and illustrated by symbols”. Also the motives in Scotland, where the acceptance was into operative lodges, may well have been different from those which applied in most of England. Nor must it be overlooked that the concept of non-operative lodges with definite membership and regularity of meeting was a much later development. Against this overall background, possible motives have been advanced by various writers and it may be useful to summarise them briefly:

- **Religious**, combined with secrecy, during any period of religious intolerance (such as the early Elizabethan years);
- **Curiosity**, in a century when there was a preoccupation with secrets – alchemy, Rosicrucianism, astrology and so on;
- **Social**, with lodges looking to acceptees of quality for patronage and practical or charitable support and the acceptees sometimes motivated by willingness to accept paternalistic responsibility;
- **Special interests of those accepted**, e.g. in building and architecture (many building *employers* were accepted while architecture was part of a gentleman’s education in the 17<sup>th</sup> Century), or antiquarianism.

So, while the procedures of admission were suitably adapted (in Scotland the local gentry received the grades of EA and FC in a single evening, compared with a seven-year interval for an operative Mason) there is no evidence that the acceptance gave rise to any significant development in whatever ceremonies were then performed. On the contrary such evidence as we have – and there is a fair amount by the end of the 17<sup>th</sup> Century – indicates that by then only elements of symbolism had been introduced, by way of catechism, in illustration and support of the moral tendencies. Indeed it has been suggested that Elias Ashmole, who with his qualities may well have been intellectually curious, did not find what he sought and that this is the reason for his not “attending Lodge” again for 36 years. And Plot’s account of Masonry in 1686 records, on the one hand that he “found persons of the most eminent quality, that did not disdain to be of this Fellowship; but on the other hand his brief description of the ceremony (which there is no reason to dispute, although he probably was not a Mason) has a distinctly operative flavour.

Now while England led the way in acceptance, the earliest evidence of the appreciable introduction of symbolism into the ceremonies comes in manuscripts believed to represent Scottish (mainly operative) Masons working towards the end of the 17<sup>th</sup> Century. By the turn of that century these found counterparts south of the border and there is strong evidence of “borrowing”. But from then the development was in England and speculation, in the wider sense of the word, became the order of the day. However, before discussing this further, it must be stressed that the movement remained a small one, that it was only beginning to crystallize into more or less permanent lodges, that practices and ceremonies varied widely and that an important part of the speculation – namely discussions and lectures on the “liberal arts and sciences” – would have taken place in only some of the lodges and separately from the ceremonies.

The major contribution to this development seems clearly to have come from two new elements (linked together) in the acceptance: first, the involvement of men of great intellectual quality, including a good many members of the Royal Society, and secondly, the remarkable growth of what can best be described as “clubbability”, whether in taverns or in the flourishing coffee houses of the period – to which, incidentally,

women were not admitted!

So there was a great change. Indeed, in the 17<sup>th</sup> Century, Masonry in England, apparently resting on little more than a social basis, could be said to have been on a survival course, with the London Company declining, little ceremonial development, and such lodges as there were widely scattered, uncertain in continuity and under no form of overall leadership or organisation.

But in the second decade of the 18<sup>th</sup> Century Masonry – apparently quite suddenly – gathered a momentum which within a generation was not only to multiply the membership several times but was to see the vital element of speculation increasingly reflected in the restructuring and development of the ceremonies on symbolical and allegorical, rather than operative lines.

However there was considerably more to the speculation than was immediately translated into formal ceremonial. Indeed a study of the available descriptions of ceremonies and catechisms (including exposures) up to and including Prichard's "Masonry dissected" (1730) reveals very limited development of speculative content. That development was to come gradually over the years, culminating in the work of Preston and others later in the century.

So to judge the influence of speculation from Pritchard would be to underrate it seriously. Even in ceremonial terms, there was earlier and stronger symbolical and mystical development, as evidenced by the Dumfries no. 4 MS (c1710), in particular the questions and answers concerning the Temple (EMC 64 – 66). Also it is clear that speculative input largely derived from lectures given in at least some of the lodges (EMP 161, 207, 213) and in all probability from informal discussion arising from the lectures or independently of them.

Persuasive evidence of the depth of speculation prior to the ceremonial development of the 1720's is to be found in the "Dedication to Long Livers" (1722, EMP 43 - 68). (The contemporary standing of this document is substantiated, *inter alia*, by it being quoted at some length by Edward Oakley in his well-known speech in 1728 (EMP 210 – 214)). While here and there the writer of the Dedication (possibly Robert Samber, under the pseudonym Eugenius Philalethes Jr.) swerves from the acceptable, by the critical standards of today, the document stands firm as a wide-ranging moral and mystical interpretation of all that Masonry meant to the writer. Indeed it is so wide-ranging as to be impossible to summarise but a quotation will serve to demonstrate the seriousness of thought:

"The Object of your Wishes and Desires . . . is that admirable thing which hath a Substance neither too fiery, nor altogether earthy, nor simply watery; neither a Quality the most acute, or most obtuse, but of a middle Nature, and Light to the Touch, and in some manner soft, at least not hard; not having Asperity, but even in some sort sweet to the Taste, odorous to the Smell, grateful to the Sight, agreeable and delectable to the Hearing, and pleasant to the Thought; in short, that One only Thing besides which there is no other, and yet everywhere possible to be found, the blessed and most sacred subject of the Square of wise Men . . . that none but the Sons of Science, and those who are illuminated with the sublimest Mysteries and profoundest Secrets of **Masonry** may understand . . .

"These Things are deeply hidden from common View, and covered with Pavilions of thickest Darkness, that what is sacred may not be given to Dogs, or your Pearls, or your Pearls cast before Swine . . ."

Another most interesting aspect of the Dedication is that a great deal of the moral and mystical speculation has found its way (including in many instances, the actual phrases used) into the various Masonic

ceremonies, of and beyond the Craft, which we know today. This is not to imply that the Dedication was the direct source; but bearing in mind that lodges were then very much a law unto themselves, it may well suggest that in some cases the element of speculation was regularly introduced into lodge proceedings, whether through the development and use of catechismal material (as in the Dumfries no. 4 MS already mentioned) or by semi-formalised interpretation, possibly at or after the end of the ceremony.

This may be going too far, but the picture that clearly emerges is that early in the 18<sup>th</sup> Century a new and constructive influence came into Masonry in support of the sociability of the 17<sup>th</sup> Century, which was itself reinforced by the “clubbability” of the tavern and coffee house.

This new influence stemmed from the speculative interest of men of high standing in the intellectual world of that time – the beginning of the Age of Reason – and can safely be assumed to have been uneven in its impact; and as the basis of “clubbability” (and for that matter, of Masonry at lodge level) is that “birds of a feather flock together”, the result would have been a widening of divergence in types of lodge, as between those where the intellectual interest predominated and those where sociability mattered more.

And this could have been beneficial, as providing a nucleus of lodges concerned to uplift the Order, and capable of recognising that upliftment would need leadership, organisation and discipline. At least one of the four lodges which met so fatefully in 1716 fell into this category – that which met at the Rummer and Grapes. So whether or not (as will be discussed in the next section) the primary motive for forming Grand Lodge was social, there can be no doubt that the immediately preceding emergence of speculative interest was a force which contributed enormously its rapid development and ultimate permanence.

## **Grand Lodge**

At this stage it is appropriate to evaluate the contribution which the Premier Grand Lodge made to the development of Masonry from 1717 to 1730 and the starting point must be to look as closely as our knowledge permits at the reasons for its coming into existence. This is the more important because what may seem in retrospect to have been a very modest beginning was to become within a few years the leading unifying and controlling force in English Freemasonry. Was this greatness thrust on the institution, or were its seeds there from the beginning?

Like any institution of this nature, Grand Lodge was a response to both external and internal factors. These have been identified and analysed by several writers and it is useful to summarise them here:

### **1. Political and religious factors**

The defeat of the Jacobites in the 1715 rebellion was no more than a victory in a struggle which was to continue for at least another 30 years. Pro-Jacobite intrigue was rife and insurrections and invasions threatened. English Freemasonry, still firmly in the hands of supporters of the Established Church, was not directly involved, but it may well be that in an atmosphere of divided loyalty, and of consequent suspicion of organisations conducting their affairs in secret, Masons in London (the centre of much of the diplomatic intrigue of the time) felt the need – or took the opportunity – to demonstrate, semi-publicly, their loyalty. This could have been the reason for the emphasis, in organising Grand Lodge, on the Annual Feast (with a public procession), an emphasis which some attribute to pure sociability but which can perhaps be better understood if also seen in the political context. That is to say, as an opportunity to demonstrate loyalty, with the loyal toasts and the singing of songs alluding, somewhat imaginatively, to the royal patronage of Freemasonry, past and present.

The struggle against Jacobitism had of course, a religious aspect but beyond this, the formation of Grand Lodge does not seem to have been motivated by religious reasons. This is not to deny that the Trinitarian

basis of Freemasonry was greatly affected by the broadening religious thought of the early 18<sup>th</sup> Century, leading eventually to the formal acceptance, in Anderson's Constitutions of 1723, that Masons should be obliged only "to that Religion in which all Men agree, leaving their particular opinions to themselves". But as mentioned earlier, the evidence is that this was recognition of a process of change already quite widespread in the movement, and in no way related to the formation of Grand Lodge.

## 2. Social and intellectual factors

The influence of London taverns and coffee houses on "clubbability" is too well-known to need relating here. Obviously it brought like-minded men together in groups and if this is linked with the growth of intellectual curiosity (which had led, in the 17<sup>th</sup> Century, to the foundation of the Royal Society, so many of whose later members were to become Freemasons) it can readily be seen why the club atmosphere of taverns and coffee houses led to lodges meeting there. And sooner or later such a development had to lead to recognition of the need for some kind of umbrella organisation, for as has been seen subsequently throughout the world, Freemasonry can only grow and flourish as a co-ordinated and disciplined movement.

An additional factor could have been an aftermath of the Great Fire. For while the rebuilding had led to an influx of operative Masons into London, this (through special legislation) had weakened rather than strengthened the authority of the London Company of Masons. One result would have been a growth of lodges with operative membership but beyond this Gould (and others) have expressed the opinion that the restriction of the powers of the London Company may well have paved the way towards the foundation of Grand Lodge.

Lastly, criticism of Masonic behaviour had begun to rear its ugly head and, insofar as it was justified, indicated a need for discipline. So overall there was much to be done and while the founders of Grand Lodge were initially exclusive, (encouraging only new Lodges to join, and within London and Westminster), it may well be that the moving spirits among them were understanding and farsighted enough to believe that they were more likely to succeed by "starting small", and building a firm foundation as the starting point for future development. Certainly this line of thought is consistent with the avowed intention, from the start, of seeking leadership at noble level.

In the absence of Grand Lodge minutes until 1723, or any other contemporary account of its formation or proceedings, the motivation of its founders must remain a matter of some uncertainty. But what has been suggested finds some confirmation in James Anderson's account, published in the second edition of his Constitutions (1738). The relevant extracts are:

"A.D. 1716, the few Lodges at London . . . thought fit to cement under a Grand Master as the Center of Union and Harmony . . . they constituted themselves a GRAND LODGE *pre tempore* in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual ASSEMBLY and Feast, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head."

Of course Anderson must never be taken too literally. Thus it was not "the few Lodges at London" but four of them. Also the reference to Quarterly Communications being "revived" must be seen in the context of his earlier and totally discredited reference to Sir Christopher Wren having "neglected the office of Grand Master". (In the 1723 edition the only reference to Sir Christopher Wren was as an "ingenious Architect"!)

But while neither Anderson, nor it must be said Grand Lodge itself, was much concerned with historical accuracy, the remainder of the account accords with what is generally believed, and in part is recorded, to have happened.

In debating the reasons for the formation of Grand Lodge (GL 49 – 51), Bro. T.L. Haunch refers to the possibility that there were “some far-sighted brethren who, anticipating the rapid expansion of free and accepted Masonry about to take place, realized that the necessity would arise for a central authority, even though . . . at first . . . of quite restricted territorial jurisdiction”. But his “overwhelming impression” is that Grand Lodge came into being for a social purpose and that it only later found itself “having to assume the mantle of authority”. In support of this he points to the “main” resolution of the preliminary meeting of the four old lodges as being to hold the Annual Assembly and Feast.

But whether this was the “main” resolution can only be a matter of opinion, for prior to this, as Anderson recorded:

“the few Lodges . . . thought fit to cement under a Grand Master as the Center of Union and Harmony . . .

“they constituted themselves a GRAND LODGE . . .

“and forthwith revived the Quarterly Communication of the Officers of Lodges”.

And although the use of the word “revived” is suspect in a historical context, he went on to record that “Sayer Grand Master commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication”; and in a footnote added: “It is called the Quarterly Communication because it should meet Quarterly . . .”. The following year after being installed as Grand Master, George Payne is said to have “recommended the strict Observance of the Quarterly Communication” to his Grand Wardens.

Now it is true that Anderson lists only “Annual Assemblies and Feasts” up to 1720 and it can be accepted that, while unrecorded Quarterly Communications may have been held, there was certainly no regularity, even from the time of the earliest Grand Lodge records, 1723.

But overall, and bearing in mind what was said earlier about the possibly “loyal” motive for the semi-public Annual Assembly and Feast, it seems fair to suggest that more than a social intention was there, from the beginning. Certainly Knoop & Jones thought so, when they wrote:

“the first object was to establish a centre round which the movement could turn . . .

The second object which was very possibly the essence of the whole scheme, was to arrange for quarterly meetings of Masters and Wardens of the lodges; such a body was to constitute Grand Lodge and was presumably to exercise undefined authority over the private lodges.” (GF 194)

And looking at the Grand Masters themselves, while the first, Antony Sayer, was a relative nonentity, the next two (George Payne and John Theophilus Desaguliers) were to make substantial contributions to the development of organised Freemasonry.

The contribution of George Payne, in particular, suggests that he lost no time in identifying the potential of Grand Lodge as a controlling authority. For by as early as 1720 (in his second term as Grand Master) he had compiled the first General Regulations, which were then digested . . . into this new Method” by James Anderson and published in 1723. A few extracts will readily illustrate the scope and strength (and in large measure the permanence) of these regulations:

“The GRAND-MASTER or his DEPUTY, hath Authority and Right, not only to be present in any true Lodge, but also to preside where ever he is . . .

“The Master of each particular Lodge, or one of the Wardens, or some other Brother by his Order, shall Keep a Book containing their By-Laws, the Names of their Members . . . and all their Transactions that are proper to be written.

“No Lodge shall make more than FIVE new Brethren at one time, nor any Man under the Age of Twenty-five, who must also his own Master . . .

“No Man can be made or admitted a Member of a particular Lodge, without previous notice . . . in order to make due Enquiry into the Reputation and Capacity of the Candidate . . .

“. . . no Man can be enter’d a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous Consent of all Members of that Lodge then present . . .

“If any set or number of Masons shall take upon themselves to form a Lodge without the Grand-Master’s Warrant, the regular Lodges are not to countenance them . . . but must treat them as Rebels.

“All particular Lodges are to observe the same Usages as much as possible . . .

“At the . . . Quarterly Communication (of Grand Lodge), all Matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are . . . to be discours’d of and transacted. Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation.”

“The Brethren of all Lodges in and about London and Westminster, shall meet at an ANNUAL COMMUNICATION and FEAST . . . in order to chuse every Year a new Grand-Master, Deputy and Wardens.

“Every Annual Grand-Lodge has an inherent Power and Authority to make new Regulations . . .

“Provided always that the old LAND-MARKS be carefully preserv’d . . .”

One of these regulations was soon to be varied, having apparently proved impracticable: namely, the requirement for the Degree of “Master and Fellow-Craft” to be conferred only in Grand Lodge, which was dropped in 1725. But this change in no way detracts from the first General Regulations as evidence of very clear recognition of what needed to be done and the way to do it; and incidentally but significantly Payne and Anderson were producing the prototype for all subsequent Constitutions of the fraternity.

Apart from adopting such strong General Regulations, or perhaps because of that strength, Grand Lodge was rapidly to gain in allegiance, not only of new Lodges formed under its aegis but of existing Lodges inside, and by 1724 well beyond, London and Westminster. The increasing allegiance gave Grand Lodge the authority it required to strengthen the regulation of the Order and it moved rapidly in this direction. Thus in the years from 1724 to 1730 it, *inter alia*:

- Broadened the basis of its own membership;
- Strengthened its position in regard to new lodges not constituted under its authority;
- Made regulations in regard to the admission of visitors;
- Sought to prevent undue proliferation of Lodges by restricting membership to one lodge (waived a year later as impracticable);
- Established the Grand Charity;
- Set up procedures to determine the precedence of lodges;
- Made regulations in regard to clothing and regalia.

Also, although Grand Lodge did not endeavour to regulate the content of ceremonies (other than by setting

out, as a postscript to Anderson's Constitutions "the Manner of constituting a New Lodge") it undoubtedly brought its influence to bear on undesirable practices. To illustrate, one much-criticised aspect of secrecy seems clearly to have been tackled in the 1720's, namely the practice of going to extremes to frighten the candidate. The last reference to this practice in the early Masonic catechisms is in "A Mason's Examination" (1723 EMC 71 – 75), which records:

" . . . he swears . . . on Pain of having a Double Portion of Hell and Damnation hereafter . . .  
"After which (the Ceremony), he is to behold a thousand different Postures and Grimaces, all of which he must exactly imitate, or undergo the Discipline till he does."

Not only do such references disappear but by 1727 (as evidenced by the Wilkinson MS, believed to describe ceremonial at that time) the Obligation contained nothing that is not there today. Now whereas in France, (where Freemasonry was taken from England in about 1725), the practice of frightening the candidate was to continue, there appears to have been deliberate excision in England and interestingly through a process of "speculative" ceremonial change at least influenced by Grand Lodge. Thus Knoop & Jones (GF 241) wrote:

"The effort to eliminate horseplay and to maintain the dignity of the proceedings was probably one of the changes introduced by the recently formed Grand Lodge";

and elsewhere (GF 209):

" one of the by-laws of the lodge constituted at . . . Norwich, in May 1724 . . . reads:  
"That no ridiculous trick be played with any person when he is admitted. These by-laws are stated to have been recommended by our Worthy Bro. Dr Desaguliers . . . and may be regarded as reflecting the desire of the recently formed Grand Lodge to maintain dignity in the proceedings."

Despite the extension of allegiance far beyond London and Westminster, there was to be a decline in the number of lodges on the register for two or three years after 1725. As the reasons for lapsing or erasure were not recorded, it is not clear whether this represented a decline in the number of Masons involved or (at least in part) a consolidation into more permanent lodges. But whatever the reasons, the decline was temporary, expansion began again in 1729 and within the next ten years the number of lodges on the register was to increase from 61 to 175.

To conclude under this heading, it is astonishing to read, in various commentaries, that "it was not until 1720 that Grand Lodge did this" or "it was not until 1723 that Grand Lodge did that". For if one takes into account the resources of Grand Lodge, which started with no funds (the Grand Masters apparently bore the expenses personally) and no secretariat, and in times of all but primitive transport and communications, it is in fact a story of remarkable progress, whatever the intentions of the founders, for:

- Within about a year, the initial step was taken towards compiling the Constitutions;
- Within the next three years, new lodges were constituted by Grand Lodge; Grand Lodge came to have a noble Grand Master, and other men of note were brought into the Order;
- Within six years, Grand Lodge was strong enough to withhold recognition of any lodge "in or near London" unless regularly constituted;
- Within seven to eight years, its authority extended to many lodges in many parts of England.



## The Synthesis

Thus, by the early 1720's, parallel forces of great potentiality were at work in Masonry, the speculative influence and the new Grand Lodge. And although they had come into action for largely separate reasons, and were never to be formally harnessed together, they were to prove compatible, and mutually indispensable, in raising the standards of the Craft and giving it a momentum which it has never lost.

The forces were compatible at first, because both were necessary and secondly, because they complemented each other. The speculative influence was concerned with the metaphysical and moral content of Masonry and with the development of ceremonies increasingly reflecting that content. So this was the influence which attracted men of high intellectual and moral quality, backed by religious conviction, into the Order; in other words, the kind of men the Grand Lodge needed. The Grand Lodge, for its part, stood away from ceremonial content and concerned itself with matters of organisation and control. Thus while there was no deliberation about the synthesis – indeed it can perhaps only be seen in retrospect – there is no question it was there.

The coming together of these compatible forces did not mean that Masonry was to enjoy any immediate remission of criticism. On the contrary the volume increased and the quality became more penetrating. This can be attributed to several factors, including the rapid growth of Masonry, and of public awareness of it, from 1717 to 1725; the development of rival organisations; and the simple fact that it was one thing for Grand Lodge to perceive the need for “good order and discipline” and another to develop the organisation required to make it effective. And of course it must be borne in mind that Grand Lodge started with four lodges in London and Westminster and that its authority only began to extend beyond that area after 1723.

As mentioned earlier, the development of speculative Masonry was a positive and continuous process right through the 18<sup>th</sup> Century. The seeds were there earlier but the great stimulus to growth was the influx of men who perceived the possibilities for speculative development and had the will to pursue them.

This development came in time to provide answers to many of the criticisms of the content of Masonry (as distinct from the conduct of Masons), even if it inevitably left untouched those which bear on the landmarks, such as:

- The religious basis of our teaching;
- The limitation of admission to men; and
- The element of secrecy.

These have fuelled criticism for 300 years and will do so “until time with us shall be no more”.

However there is no question that the synthesis gave the movement a strength and purpose which enabled it not merely to shrug off its rivals but to develop, on the one hand, a positive teaching content greatly extending the scope and effectiveness of earlier ceremonies; and on the other, the leadership and organisational framework essential to its future.

## Conclusion

Certainly the acceptance saw Masonry through the 17<sup>th</sup> Century, but with the earlier disappearance of operative influence and the coming of the Age of Reason a new impetus and sense of direction were needed, and there can be no doubt that all who enjoy Masonry today are enormously indebted to those men of ability and vision who were attracted to the Order in the early 18<sup>th</sup> Century, saw its potentiality and worked to realise it. While “clubbability” may have helped to bring them in, what emerged was the result of moral, intellectual and religious conviction, operating within the self-disciplining framework of Grand Lodge. The forces that brought this development about were positive and timely and it would be an exaggeration to suggest that they were a direct response to criticism.

But equally there can be no question that what appears, at the end of the 17<sup>th</sup> Century, to have become a sociable fraternity of men of quality, operating in a very low key, developed within a generation into a multi-level movement (in terms of quality and motivation of membership), courting publicity by actions such as public processions, advertising meetings and prominent admissions and bespeaking and taking part in theatrical performances. So the Order invited criticism and the criticisms that came must have spurred on change especially by throwing the spotlight on particular weaknesses which posed a very real threat to a movement struggling to find its feet, and that sense of direction which has led it where it is today.

## Abbreviated References and Acknowledgements

AQC	Ars Quatuor Coronatorum: annual volumes of transactions
EMC	Knoop, Jones & Hamer. <i>The Early Masonic Catechisms</i> . 2 <sup>nd</sup> ed. 1963
EMP	Knoop, Jones & Hamer. <i>Early Masonic Pamphlets</i> . Reprinted 1978.
GF	Knoop & Jones. <i>The genesis of Freemasonry</i> . 1947.
GL	Grand Lodge. <i>1717 – 1967</i> . 1967.

In addition, the author acknowledges his indebtedness to the works of a number of distinguished Masonic writers, including Bernard E. Jones, Sir Alfred Robbins, various Prestonian lecturers and the authors of relevant papers and articles published in *Ars Quatuor Coronatorum*, and to Bro. Colin Dyer for detailed and constructive comments on the paper in draft.

## APPENDIX:

### A summary of Grand Lodge events during the formative period

- 1716 Preliminary meeting was held at the Apple Tree Tavern.
- 1717 Grand Lodge was constituted and Antony Sayer was elected and installed as Grand Master. He commanded the Masters and Wardens of lodges to meet the Grand Officers every quarter in Communication.
- 1718 George Payne (second Grand Master) recommended the strict observance of the quarterly Communication and called for “any old Writings and Records concerning Masons and Masonry” to be brought to Grand Lodge. (This is generally accepted to have led to Payne’s compilation of the General Regulations and thence to Anderson’s Constitutions of 1723).
- 1719 John Theophilus Desaguliers (third Grand Master) revived the “old regular and peculiar Toasts or Healths of the Free Masons”. (On the face of it, a minor act by a Brother who was to be the “power behind the throne” in Grand Lodge, and active for the next 23 years; but as a sturdy Hanoverian, his revival of the Toasts could be seen as an important move towards making the Annual Feast a demonstration of loyalty.) Some noblemen were made Brothers and more new lodges were constituted (but probably not by Grand Lodge).
- 1720 George Payne (in his second term) set in train the events which led to the election of the first noble Grand Master. This was achieved by providing, through agreed rules, for the Grand Master to nominate his successor in advance of the Annual Festival, with the power to appoint both his Grand Wardens and a Deputy Grand Master.
- 1721 The Duke of Montagu was installed as Grand Master. In view of the increasing number of lodges to be accommodated, the Annual Festival was held at the hall of a City Company, the Stationers. (In the event between 200 and 300 were present.) Desaguliers made “an eloquent Oration about Masons and Masonry”. Grand Lodge began to establish itself as a central authority (within its initial limited jurisdiction) and in particular commissioned James Anderson to compile a Book of Constitutions, which was to include George Payne’s “Articles to be observed” (see 1718).
- 1722 A Committee of 14, previously appointed to review Anderson’s manuscript, reported favourably and Grand Lodge “desir’d the Grand Master to order it to be printed”. The Duke of Wharton succeeded to (or as Anderson suggested, usurped) the office of Grand Master. He favoured the Jacobite cause at a time when the Hanoverian Government had its eyes on the Craft and leading Masons waited on the Secretary of State with an assurance of loyalty.
- 1723 Anderson’s work, now in print, was approved at a Quarterly Communication, although later debate in regard to the authorisation led to a historic resolution (which Anderson did *not* report):
- “That it is not in the Power of any person, or Body of Men, to make any Alteration, or Innovation in the Body of Masonry, without the Consent first obtained of the Annual Grand Lodge.”

(In this context the 1723 General Regulations, first compiled by George Payne but “digested . . . into this new Method” by Anderson, were never approved by Grand Lodge. Nevertheless they had at least quasi-official status as is evidenced by the fact that Regulation XIII (the

requirement that Apprentices must be admitted Masters and Fellow-Craft in Grand Lodge) was formally repealed by Grand Lodge in November 1925.)

The Jacobite issue apparently brought the Duke of Wharton and Dr Desaguliers (his Deputy and a Hanoverian) into confrontation and the Duke opposed the Doctor's reappointment as Deputy to the Earl of Dalkeith for the ensuing year, but lost by one vote. The Duke then left the meeting – and the Order – subsequently joining the Gormogons, a move typical of a maverick political and social career.

The first Secretary to the Grand Lodge was appointed, official records commenced and Grand Lodge sought to extend its authority by withholding recognition of any new lodge “in or near London” unless regularly constituted.

- 1724 The Duke of Richmond became Grand Master. Regulations were made in regard to the admission of visitors, the Grand Lodge Charity fund was proposed (and eventually established in 1929) and increasing attention began to be paid to matters of organisation and administration.
- 1725 Lord Paisley became Grand Master. Up to 1723, the list of lodges under the jurisdiction of Grand Lodge included only lodges meeting within the “Bills of mortality”, or within some 10 miles of Charing Cross. But in 1725 lodges at a number of provincial centres were included and it seems that the widening sphere of influence arose from acknowledgment of the growing status of Grand Lodge rather than from any positive steps taken to extend its authority.

#### **NOTE**

The foregoing summary is based partly on the history of the Craft in Anderson's Constitutions, 1738 edition. While Anderson's reliability, unchecked, is always suspect, a number of the recorded events are confirmed by other evidence. Also it is to be noted that George Payne was a member of the Committee for the Revision of the Constitutions and Dr Desaguliers remained active in Grand Lodge until 1742, and these leading figures in the fraternity would presumably not have passed any material historical errors relating to the period from 1717.

# The Goat Legend in Freemasonry

By WBro Manfred Hermer PJGD (Eng) ADGM

An original paper presented to the Lyceum Lodge of Research No.8682EC

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A reasonable beginning to this paper would be to explain what prompted the research behind it.

My childhood recollections of the Masonic connection are of my father preparing to go to lodge, of my asking the inevitable question: “What do you do in Lodge?” and of him answering on one occasion: “I ride a goat.”

This association of the goat with Freemasonry was fortified by the existence in our house of a number of postcards depicting characters with red noses, dressed in evening dress, wearing aprons, and doing their best to maintain a balance on prancing goats. As I recall, some of these cards were labelled: “Are you a Mason?” a reference no doubt to the play of that name currently playing on the stage. The association of the goat with Freemasonry was further fortified when, at a tender age, I was teased at our dual language school by an Afrikaans-speaking friend of having a father who was a bokryer, meaning goat-rider. This word is still today used in the Afrikaans language as much as the more formal and correct vrymesselaar, and clearly has a deeply rooted derivation.

From researches which I have undertaken, both here and at the library at Great Queen Street, it would seem that there is no recorded explanation of the association of the goat with Freemasonry and yet this association is strong and goes back many years.

WBro Colin Dyer, PJGD APGM of West Kent, knowing of my interest in the subject, has sent me a poem incorporated into an anthology of Irish Masonic songs and dated between 1790 and 1820 which goes as follows:

The Free Mason of Killead

Come all you good people wherever you be,  
I pray give attention and listen to me,  
It is of a few verses concerning Killead,  
Where there a Freemason, a Freemason was made.

And sing merry fal lee deedle lal lal lal  
And sing merry fal lee deedle lal

It was in the year eighteen hundred and three,  
That I took a notion a Mason to be,  
To a lodge at Dundrod quickly I did repair,  
And what I got there you all quickly shall hear.

Chorus

The first thing I saw when I entered the door,  
As a man called old Simeon who stood in the floor,  
I passed him by and: “Your servant,” he said,  
And if you do believe me he made me afraid.

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Chorus

A man with a broad sword he did me alarm,  
He bade me sit down he would do me no harm.  
I said I would and I turned about,  
But at the same time, I would rather been out.

Chorus

A man with a red cloak and mallet in hand,  
Marched up to me and made this demand,  
Saying a black goat this night you must ride,  
Will you ride him horned or moiley coyed.

Chorus

The answer I made him: "Sir I do not care,"  
But at the same time, I was scarce able to sit on my chair,  
I had not time to ask for a blessing,  
Had I been at home I should ne'er been a Mason.

Chorus

As I entered the door I espyed a black goat,  
With a beard hanging down from the chin to the throat,  
Said I: "This is the devil, the devil I am sure,"  
I turned about and I made to the door.

Chorus

Oh, the goat being brought forward, they made me to get on.  
As soon as I mounted, they bade it begone,  
Out through the window he made his repair,  
And away through Derry's wild mountains - I could not tell where.

Chorus

After a long and most terrible race,  
This goat he returned to the very same place,  
Coming down to Dundrod he began to sing,  
Here's a health to Freemasons and long live the King.

Chorus

When I returned they welcomed me Brother,  
They gave me a sign to know one another,  
The sign they gave me put you tongue to your chin,  
And that is the sign since the world did begin.

Chorus

You cowardly villians that would hide in the dark,  
And fair would be to find a Freemason's art,  
Far better for you to tame a wild fox,  
That for to attempt to find out.

The delightful imagery of the poem written by Patrick Reynolds, coupled with the flight of fancy of the ride through the wild mountains, the involvement of the goat as integral to the initiation, and the implication of the secrecy attaching to Masonry – “far better for you to tame a wild fox than for to attempt to find out” have a meaningful relevancy to the subject of this paper. In addition, and to add colour to the picture, WBro Dyer suggests that “Old Simeon” was probably a skull. The reference in the poem to the incident having taken place in 1803 suggests that the verses were written possibly even before that date but certainly not later.

The very fact of there being so little writing on this subject must make it clear that the contents of this paper represent a personal view and this I openly confess. I shall be happy if its publication through the Lyceum Lodge of Research elicits further, and hopefully even contradictory, views on the subject.

The goat is linked with Satyrs and Sileni. In Greek mythology these were creatures of the wild, part man, part beast, who in classical times were closely associated with the God Dionysus.

Dionysus was represented sometimes as a goat and sometimes as a bull. As a goat he could hardly be separated from the minor divinities: the Pans, Satyrs and Sileni, all of whom were closely associated with him and were represented more or less completely in the form of goats. Thus, Pan was regularly portrayed in sculpture and painting with the face and legs of goat. The Satyrs were depicted with pointed goat ears and sometimes with sprouting horns and short tails. They were sometimes spoken of simply as goats, and in the drama their parts were played by men dressed in goat skins. Sileni are represented in art clad in a goat skin. Further, the Fauns, the Italian counterpart of the Greek Pans and Satyrs, are described as being half goats with goat feet and goat horns.

The goat became linked in time with black magic and evil influences. As such much of the symbolism of evil included the image of a goat by various processes over many centuries.

Magicians, particularly those in the West, like to call up the devil, especially where they are concerned with “Black Magic” or sorcery. Those who practice “Black Magic” like to believe that the earthly form assumed willingly by the devil is that of the goat. For this reason, there are endless mediaeval Black Books which allege that it is only necessary to smear ones face with the blood of a goat (boiled with vinegar and crushed broken glass) in order to see devastatingly horrible visions. Nowadays we are inclined to think that those horrible visions - reminiscent of the panic terrors of the ancient world - were first and foremost the expression of sexual anguish aggravated by the rigorous prohibition of sexual expression by the society of the time.

Black magic arose through a perversion of ceremonial magic, which was the ancient art of invoking and controlling spirits by a scientific application of certain formulae and was not necessarily evil. The danger of “Black” magic as opposed to ceremonial magic was that it was the scientific perversion of occult power for the gratification of personal desire. Its various branches include nearly all forms of ceremonial magic, necromancy, witchcraft, sorcery and vampirism.

The goat who belonged to the witches’ sabbath (who seems to have been the idol Baphomet worshipped at one time by certain later sects of the Knights Templar) was deeply venerated in Egypt where he was a symbol of the fecundity of nature. Among the Greeks he was regarded as the Mount of Venus. Prudish tradition of Judaeo- Christianity turned him into a beast who was sacred and accursed at the same time.





This illustration of Baphomet, taken from Eliphas Levi's *Transcendental Magic* shows the famous hermaphroditic Goat of Mendes which is identical with the mystic pantheons of those disciples of ceremonial magic, that sect of the Templars, who probably obtained it from the Arabians.

It is necessary to dwell on the Biblical, and hence the Jewish, association of the goat with religious rites because of the enormous influence which current religious practices, and subsequently the Bible itself, had on, firstly, the surrounding nations and later, on the major religions of the middle-eastern and western worlds.

Biblical scholars deemed goats to be the sylvan gods or demons who inhabited waste places. The worship of the goat, accompanied by the foulest rites, prevailed in lower Egypt. This was familiar to the Israelites, and God desired to wean them from it. The connection between goats and satyrs as a Biblical notion is noted in Leviticus 17<sup>3-7</sup>, in which it is said "and they shall no more sacrifice their sacrifices unto the satyrs after whom they go astray". The Hebrew word for goat is the same as that for Satyr.

The connection of the goat with something evil can be traced back as far as the time of Moses. In Leviticus 17, where the ritual of the annual ceremony of purification in the sanctuary is outlined by Moses: "the High Priest shall take of the congregation of the Children of Israel two he-goats and make atonement for himself and his house; and he shall take two goats and set them before the Lord at the door of the tent of the meeting. Aaron shall cast lots upon the two goats one lot for the Lord and one for Azazel. Aaron shall present the goat upon which the lot fell for the Lord and offer him for as an offering, but the goat upon which the lot fell for Azazel shall be set alive before the Lord to make Atonement for him to send them away for Azazel in the wilderness."

The Jewish day of Atonement is associated with the physical form of atonement which existed from the time of Aaron, whereby the sins of the people were heaped upon the head of a goat which was then driven into the wilderness. This goat was traditionally called Azazel. In the Septuagint this mysterious Hebrew word is rendered "the one to be sent away" which agrees with the term used in the Mishnah which was the legal codification of the Oral Law of early Judaism. The Hebrew Azazel, however, is not a proper name, but a rare Hebrew noun meaning "dismissal" or "entire removal". It is the ancient technical term for the entire removal of the sin and guilt of the community that was symbolised by the sending away of the goat into the wilderness. In the Talmud, Azazel was translated by "Steep Mountain" and was applied to the rock in the wilderness from which in later times the animal was hurled.

The use of a goat to placate Satan, the very association of the goat with Satan, and the ritual of sacrifices associated with it, are an essential part of Mosaic thinking. It must be remembered that the Children of Israel were travelling through the land of Canaan where the residents were well known for their abominable and inhuman sacrifices. Immorality and inhumanity in the Canaanite religion imposed upon the Israelites the duty of exterminating it. Rabbi Akibah cites a particularly loathsome instance of sacrificial murder involving human sacrifice which were in fact the practice among primeval Greeks and Romans, Celts, Slavs and Scandinavians. It was in use among the Germans down to late Roman times, and was widespread among the ancient Semites, especially in time of national danger and disaster.

Recent excavations in Israel, at Gezer, Taanach and Megiddo, have revealed regular cemeteries round the heathen altars in which skeletons of scores of infants have been found, showing traces of slaughter and

partial consumption by sacrificial fire. In these sacrificial rites the goat as a portrayal of the devil is evident. According to the Talmudists the Jewish day of Atonement is the only day of the year on which the Accuser, Satan, traditionally with goat characteristics is silenced before the throne of Glory and even becomes a defender of Israel.

Since the link between the goat and Satan goes back to Biblical times, it is important to realise that in the Jewish religion there was no assumption of two rival powers of Light and Darkness, of the universe being regarded as the arena of perpetual conflict between the principles of Good and Evil. This was the religion of Zoroaster, the seer of ancient Persia. His teaching was far in advance of other heathen religions. Yet it was in utter contradiction to the belief in One Supreme Ruler of the World, shaping the light and at the same time controlling the darkness.

Zoroastrianism is alleged by some to be responsible for many folklore elements in Jewish theology, especially for its angelology. But though later generations in Judaism did speak of Satan and a whole hierarchy of angels, these were invariably thought of as absolutely the creatures of God. To attribute Divine powers to any of these beings and deem them independent of God, or in any way on a par with the Supreme Being, would at all times have been deemed in Jewry to be wild blasphemy.

It is noteworthy that the Jewish Mystics placed man - because he is endowed with free will - higher in the scale of spiritual existence than any mere messenger, which is the literal translation of the word Angel. Basically, Satan is usually identified as the devil Lucifer, or the Prince of Demons. Satan is no demon or evil spirit, but belongs to the Divine household like other angelic beings, his function apparently being that of the accuser. He developed into a hostile, destructive, and hence evil, spirit, finally becoming the Tempter, and in 1 Chronicles 2<sup>11</sup>, he is credited with seducing David.

Negative or destructive characteristics or actions originally attributed to God were gradually transferred to independent, autonomous demonic beings, and to the extent that these are merely representative of the principles of evil, Satan is their chief or King. In opposition to the radical Persian dualism, all systems that depend on the Bible consider Satan and his associates to be in some measure subject to God's rule and sovereignty, although in some sectarian doctrines, (including early Christianity), their power was great, and the whole world was actually considered to be under the dominion of the devil.

In Rabbinic literature Satan is identified with the Tempter, Accuser, and Angel of Death. In some legends Satan appears as the arch-enemy of Israel. In Cabalistic literature he is less prominent, as other names and designations are generally used for demonic rulers and princes of evil. The very use of the word "scapegoat" indicates how closely the goat was associated with pollution, although in Indonesia birds act as scapegoats and are then released to fly away. Less dramatically, pollution may be transferred to a relatively worthless talisman. Some talismans are regarded as convenient because they are disposable and of little value and they serve their purpose in specific situations and are afterwards thrown away. The execution of a polluted scapegoat animal often takes the form of drowning, choking, suffocating or clubbing, so that the pollution might not escape with the flow of blood. The Hittites go on record as having used goats for propitiatory offerings which could be brought by any person at any time, and often formed part of the magic ritual of healing. The animals were sacrificed by cutting the throats so that blood was shed, and for this reason the word for sacrificing an animal was the same as that for making a drink offering, or libation, which was poured out on the ground.

Since various references are made herein to the Knights Templar a note as to their background and history is relevant. The Templars, in full, "Poor Knights of Christ and of the Temple of Solomon," a religious military order of knighthood established at the time of the Crusades was founded during the early years of the Kingdom of Jerusalem, when the crusaders controlled only a few strongholds and pilgrims to the holy places were often endangered by marauding Muslim bands. Pitying the plight of such pilgrims, eight or

nine French knights vowed in late 1119 or early 1120 to devote themselves to their protection and to form a religious community for that purpose. Baldwin II, King of Jerusalem, gave them quarters in a wing of the royal palace in the area of the former Jewish Temple, and from this they derived their name.

They performed courageous service and their numbers increased rapidly. Gradually they diversified their activities. They continued to escort pilgrims but they also became a powerful army ready to fight all infidels threatening Christianity and they acquired considerable wealth, with properties scattered throughout Europe. They adopted absolute secrecy to cover all their internal activities. Fear of the Templars' powers and a desire for their wealth led King Philip IV of France to seek their destruction in the early 1300's.

He accused them of heresy and immorality, succeeded eventually in having Pope Clement V suppress the order and the Grand Master, Jacques de Molay, burned at the stake. (Encyclopaedia Britannica.).

A number of writings exist on the mystic and secret activities of the Templars but the most persistent of these writings stress the practice of the Knights Templar in their secret teachings and practices turning orthodoxy upside down and dwelling upon the reverse beliefs of those current at the time; these views they shared with the Ophites and other heretical sects. First of all, they relegated Jehovah to the role of the Evil one and exalted Lucifer to that of the God of Light and all Goodness.

They believed that Eve was divinely inspired by the Great Mother-God Sophia, or Isis, who was All Wisdom. Jehovah had created our material Earth and left Man in it in a state of ignorance, fearing that he might aspire to realise the Sonship of God which was within him. Guilt was not to be accepted by Man, as in the Christian faith, but lay with Jehovah, the materialistic aspect of God. When Jehovah saw his Son, the Christos, helping men upwards, he caused him to be slain; yet the Christos shone forth as the light of Truth, even from the tree upon which his body was hung. The Crusaders, according to Professor Draper, were led on by Peter the Hermit, and were protected, at the head of the army, by the Holy Ghost under the shape of a white gander in the company of a goat.

The goat features in numerous illustrations relating in one way or another to the practice of black magic. A ring used in the practice bore an injunction that the characters to be graven on the outside of the ring should be as follows:

Eliphas Levi, who wrote a great deal about the practice and theory of black magic in the last decade of the 19<sup>th</sup> century, provided the above drawing as well as the following in his *Transcendental Magic* published in 1896:



The Knights Templars' practice of turning orthodoxy upside down, previously referred to, seeped into numerous avenues of satanism. The true name of Satan, the Caballists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of atheism or idolatry. This is not a Person but a Force, created for good, but which may serve for evil.



In this illustration the benediction figure is accompanied by the name of God, the Tetragrammaton, written in Hebrew. The lettering accompanying the shadow figure has the Name inverted in both directions.

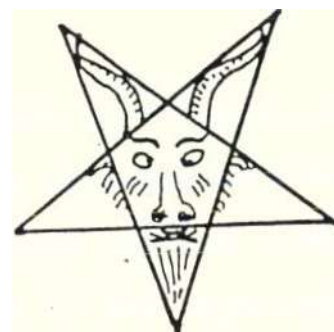
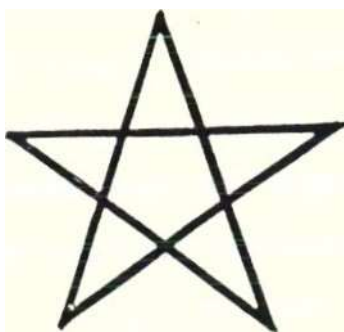
The figure is interesting for the reason that in many forms of black magic the inversion of benevolent signs was regarded as evil.

Probably the best-known example of this was the swastika of Hitler. The old sign was regarded as a good luck symbol: if revolved about a centre point clockwise (a benevolent movement in magic) the blunt side was

forward, causing no harm. Hitler, probably out of ignorance as to the origin of the sign, reversed it and used it with the sharp or barbed side forward, thereby transforming it into a symbol of evil, which indeed it became.



Similarly, the figure on the goat's forehead in the former illustration is the five-pointed star, long recognised as a benevolent symbol. When reversed however, it became malevolent and this malevolence was stressed by showing that it became the head of a goat complete with horns and beard.



The goat's association with evil and with black magic would therefore appear clear. With respect to black magic, this was feared more from ignorance than from experience and this fear was generated essentially

from the secrecy in which it was practised. It is this element of secrecy which provides the critical link with Freemasonry.

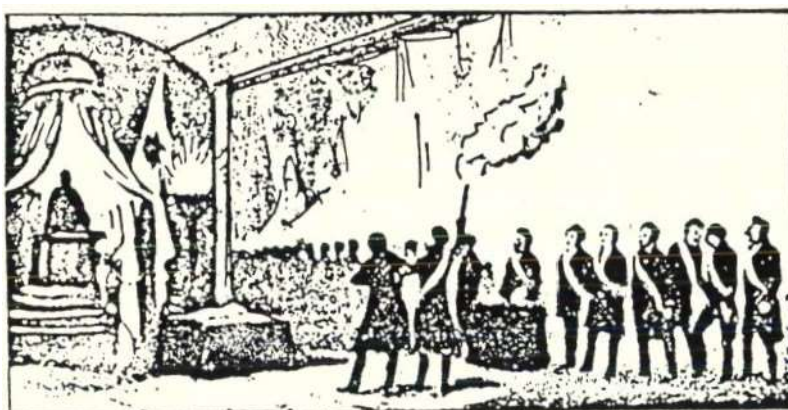
The desire to promote Freemasonry as a “secret” cult no doubt derived itself from the obligations with respect to certain secret signs and words which candidates for the craft were compelled to take as part of the ritual and as laid down in the ritual, from the earliest recorded times of organised Freemasonry. Added to this was unquestionably the glamour and one-upmanship associated with belonging to a society which could only be entered by certain privileged people to the exclusion of others, the objects of which society were not published but were, to the contrary, a matter of deep concealment.

The passion for secrecy, and the constant allusion to Masonic secrets, were repeatedly expressed by adherents of the Craft and evidenced itself in innumerable forms. Even songs which were sung on Freemasons’ nights in the theatre in the eighteenth century stressed the secrecy attached to Freemasonry in Prologues and Epilogues which were considered suitable to the occasion, as pointed out by Bro Pedicord in his essay “White Gloves at Five” published in the Transactions of Quatuor Coronati Lodge vol. 93. An example may be quoted here which well illustrates this point:

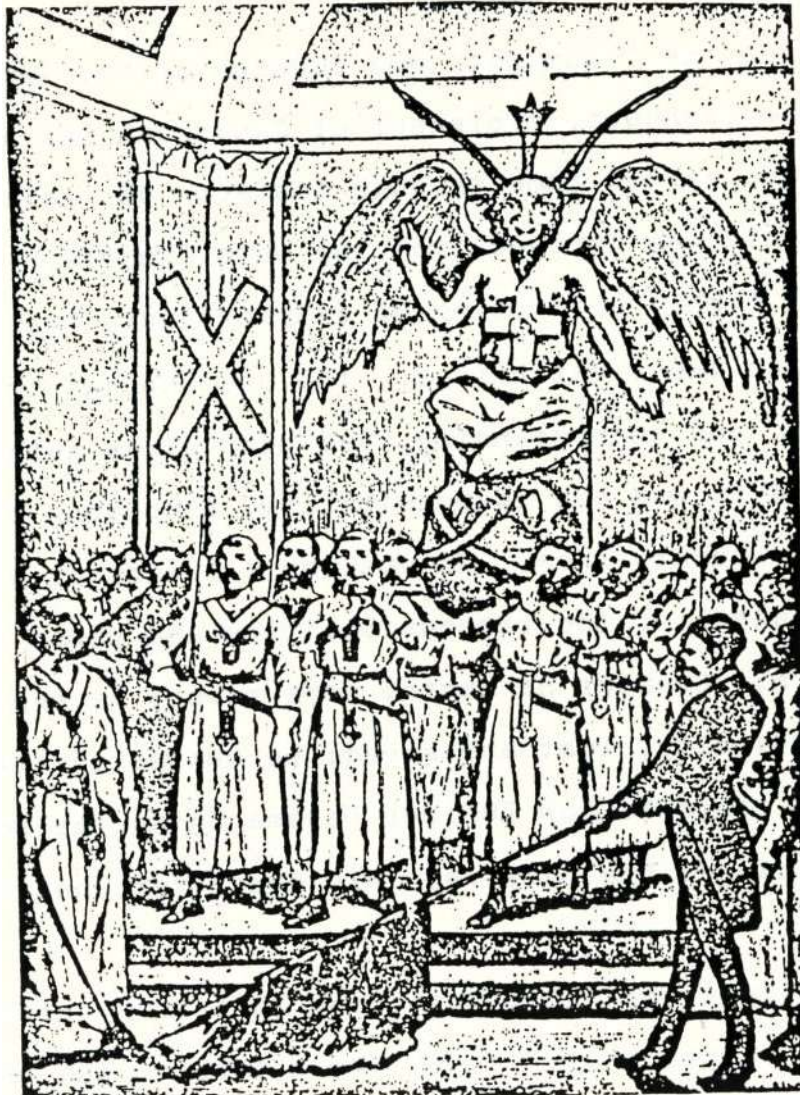
And hence it is, the best alone can claim  
The noblest character, a Mason’s name.  
And that the art, from other eyes conceal’d,  
Remains a secret, as if ne’er reveal’d.  
Let Cowans, therefore, and the upstart fry  
Of Gormagong, our well earn’d praise deny.  
Our secrets let them as they will deride;  
For thus the fabled fox the grapes decry’d;  
While we, superior to their malice live,

And freely their conjectures wild forgive. It was these “wild conjectures” which stoked the fires of hatred, suspicion, jealousy and fear so that it can be of little wonder that Freemasonry became the target of a large body of enemies who, to denigrate its members and the organisation in general, were willing to ascribe to it the most evil motives. Since it was not possible to prove otherwise, other than by disclosing the whole procedure of the Masonic ceremony, there was no way to counter charges which linked the Masonic ceremony with black magic, the Anti-Christ, and indeed with subversive political motives.

Seventeenth and eighteenth century prints have portrayed various pictures of Masonic activities, one depicting a number of men standing against a wall with a canopied throne at one end is claimed to illustrate the “secrecy” observed by Freemasonry which gave rise to the wildest assumptions about the “rituals” involved. This illustration showing the reception of a Mason into the 33rd degree of the hierarchy is perhaps fairly close to reality.



The next picture shows a number of robed men playing instruments, with two men bearing a flag and a sword in the foreground and with a goat-headed figure of a man sitting on a sphere around which is wound a snake. This portrayal was titled “the initiation of a Mason into the 18<sup>th</sup> degree, a Scottish ceremony”. The goat head has a torch above it and the figure has two large wings:



Several other illustrations illustrate signs and emblems relating to Freemasonry. History provides many examples of how a doubting public were fed with news of incidents which confirmed their deepest suspicions. Furthermore, the inclusion of references to Masonry in so many books on magic and superstition reinforces in the popular mind the association of Freemasonry with the occult sciences. An example was a sect called Illuminati who used to hang their victims from trees. A dagger had been planted previously in the trunk on the tree gibbet.

The sect of the Illuminati was founded on May 1<sup>st</sup> 1776, by Dr. Adam Weishaupt, professor of Canonical Law at Ingolstadt, Bavaria, and earned fame through its acts of violence. The name “Illuminati” was derived from the word Lucifer which means “bearer of light”, or a being of extraordinary brilliance. Lucifer, as the light bringer, the one who had tremendous truth, knowledge and understanding, had been given authority over many angels and it was his responsibility, according to legend, to teach and educate them. He was the illuminator of his day. In consequence of the responsibilities and power he had been given by his Creator he wanted more power. He became filled with jealousy vanity, lust and greed; he

wanted to take over the universe. This is how Lucifer became Satan the Devil. It was God who changed his name when his character changed.

Initiates into the Illuminati took part in a ceremony during which they were warned that “if you are a traitor and purgerer, learn that all our brothers are called upon to arm themselves against you.” By the time the member had reached the “inner circle” his oath of absolute secrecy and obedience had become deadly serious. Only at this stage was he allowed to finally see the ultimate aims of the Order:

1. Abolition of all ordered government.
2. Abolition of private property
3. Abolition of inheritance.
4. Abolition of patriotism.
5. Abolition of all religion.
6. Abolition of the family i.e. marriage, morality, and the proper education of children.
7. The creation of a world government.

Weisshaupt demanded blind obedience to the party line as dictated by himself. He wrote that the most admirable thing of all was “that great Protestant and Reformed theologians [Lutherans and Calvinists] who belong to our Order really believe they see in it the true and genuine mind of the Christian religion.” Protestant princes and rulers of Germany and Europe were pleased with Weisshaupt’s plan to destroy the Catholic Church and they sought to join the Order. These men brought with them control of the Masonic Order into which they initiated Weisshaupt and his co-conspirators in 1777. To prevent the rulers from realising he true purpose of the Illuminati, Weisshaupt limited them to the lower degrees.

On the 16<sup>th</sup> July 1782, at the Congress of Wilhelmsbad, an alliance between Illuminism and Freemasonry was finally sealed. This pact joined together all the leading secret societies of the day. It was after this Congress, and the alliance which had been formed of the secret societies, that those men who had been drawn unwittingly into the movement now heard for the first time the real designs of the leaders, but were under oath to reveal nothing. One honest Freemason, the Comte de Virieu, when questioned on the tragic secrets he had brought back with him replied: “I will not confide them to you. I can only tell you that all this is very much more serious than you think.” From that time on the Comte de Virieu could only speak of Freemasonry with horror.

During the next few years there was a strong movement which brought about the emancipation of the Jews in Europe. Prior to that time Jews had been barred from joining the Masonic Order; that ban was lifted. Concurrently and possibly in consequence people became intensely interested in the activities of Freemasons and consequently of the Illuminati as a result of information leaking out regarding their diabolical plans. In 1785 four leading members of the Illuminati left the society and testified before a Court of Inquiry called by the Elector of Bavaria. Their startling evidence removed all doubt regarding the Satanic nature of Illuminism.

On the 11<sup>th</sup> October 1785, the Bavarian authorities discovered a mountainous array of Illuminati documents which showed clearly that they planned to bring about a “universal revolution that should deal the death-blow to Society. . . This revolution will be the work of the secret societies and that is one of our great mysteries.” Weisshaupt and his henchmen left the country and the apparent break-up of the Order served well the cause of the conspirators who now got busy circulating the news that Illuminism was a thing of the past. It became more important than ever that the name Illuminati and Illuminism be removed from public use.

As the instructions for the degree of Regent put it: “The great strength of our Order lies in its

concealment: never let it appear in any place in its own name but always covered by another name and another occupation.”

In his History of Freemasonry, R.F. Gould takes a less forceful attitude towards the effects of the Illuminati on Freemasonry. He says that the secret society of the Illuminati in Bavaria is connected with the Masonic Brotherhood by the feeblest thread imaginable. He goes on to say “nevertheless I am forced to devote valuable space to the consideration of its history because its oppression entailed the expulsion of Freemasonry throughout Bavaria and the great part of Southern Germany, a blow from which, after the lapse of a century, the Fraternity has not yet recovered.”

As with the Illuminati Gould takes a more charitable view of Weisshaupt. He contends that Weisshaupt confessed that he had determined to use the weapons of his enemies but which, unlike them, he meant to employ for good purposes only. Gould continues: “He does not appear to have foreseen that he was creating a most dangerous society which, had it increased, might have been as great a foe to all good government as the Jesuits themselves, an engine which he was not personally strong enough to direct, whereas if the control fell into the hands of unscrupulous leaders its effects were bound to be inexpressibly mischievous. The man himself was without guile, ignorant of men, knowing them only by books, a learned professor and enthusiast who took a wrong course in all innocence, and the faults of his head have been heavily visited upon his memory in spite of the rare qualities of his heart.”

Weisshaupt in Frankfurt made the acquaintance of the Baron von Knigge. Knigge was initiated in Cassel in 1772 and received the High Templar degrees in 1779, which he found disappointing. He joined the Illuminati with enthusiasm and made converts in every direction of the better class of Masons, who were rapidly becoming tired of the Strict Observance and its aimless pursuits. These converts after some time, naturally demanded of Knigge the rituals etc., of the new Freemasonry and he then found to his consternation that Weisshaupt had so far only perfected the Minerval degrees, or those preparatory to the Craft which were to be a preparation for the advanced degrees. Weisshaupt had, however, made a large collection of materials which he unreservedly placed in Knigge’s hands for elaboration. Knigge worked on these, but he and Weisshaupt quarrelled over the details and Knigge subsequently retired in 1784 and this was the first deadly blow to the organization.

By this time however the association had created a great stir. The Masonic Rosicrucians and the suppressed Jesuits made open war upon it in public print and by private intrigue. The good intentions of the leaders were skilfully repressed; the dangerous organisation of the society was as skilfully revealed. The Lodge of the Three Globes issued a circular warning Masons against it in the same year, 1783, and several professors, who had seen the impracticability and danger of the scheme, publicly recanted about the same time. In 1784 an electoral edict suppressed not only the Illuminati, but likewise all Freemasonry throughout Bavaria. The whole existence of the Illuminati extended over less than 10 years; the membership never exceeded 2 000 but it included some of the greatest names of the age.

The order of the Illuminati started at a time when the American Revolution was already under way and therefore played no significant part in it. However, before the Colonies were united, the Constitution adopted, and the American Republic established, fifteen lodges of the Order of the Illuminati were formed in the thirteen Colonies of America. Very strong warnings were issued about the activities of the Illuminati in America. In 1798 George Washington wrote a letter in which he stated: “It is not my intention to doubt that the doctrine of the Illuminati in the principles of Jacobinism had not spread in the United States. On the contrary, no one is more satisfied of this fact than I am. The idea I meant to convey was that I did not believe the Lodges of Freemasons in this country had, as societies, endeavoured to propagate their diabolical tenets.”



One year later Prof. John Robinson published his famous Proofs of a Conspiracy in which he warned the world of Illuminati infiltration into Masonic Lodges. In 1796 John Adams, who had been instrumental in organizing Masonic Lodges in New England, decided to oppose Thomas Jefferson and he stood for the presidency. He made a major issue of the fact that Jefferson, who had been Minister to France 1785-1789 and was frankly sympathetic to the Illuminist-fomented Reign of Terror, was using Masonic Lodges for subversive purposes.

In 1826 one William Morgan decided it was his duty to inform his fellow Masons and the American public regarding the Illuminati and their secret plans. Morgan, who had passed through all the degrees of Masonry and held a very high position in the Order, began to write a book on the subject. He arranged with a printer in Batavia in the state of New York, to have it published. He was engaged in completing it when he was arrested on a false charge of larceny. His house was searched and his manuscripts seized and destroyed. Shortly afterwards he was murdered, and as a result of the public scandal that followed this, the Masonic movement in the United States suffered a severe setback. Nearly 40% of the members belonging to the Northern Jurisdiction seceded.

R.F. Gould and others have a different view of Morgan. They affirm that Morgan was about to publish a work in which the secrets of Masonry were to be revealed. He was arrested on a charge of theft and after being released was abducted, after which all traces of him disappeared and what his real fate was has never been established.

The indignation of the community was aroused, their excitement spread and the public did not pause to discriminate. Finally, the whole fraternity was regarded as in some measure implicated in the transaction. A current of feeling so strong and so deep was soon turned to political purpose.

Prior to the year 1885 a certain Leo Taxil was a writer of pornographic romances issued in serial form. He was an anti-cleric and a retailer of scandalous stories concerning ecclesiastics, especially in high places. He became a Mason but was expelled from the Order. Leo Taxil was the pen-name of a French writer noted for his daring and his adroit deception of the Freemasons into thinking that he was anti-Catholic, and of the Catholics into thinking him anti-Masonic. Moreover, he deceived the public on both aspects of the matter, carrying on the hoax with expert dramatic ability for a period of 12 years.

He was born Gabriel Antoine Jagand-Pages at Marseilles in 1854 and died in 1907. He arrived in Paris in 1879 and began a series of scurrilous attacks upon the Church and priesthood in general. He published *The Private Love Affairs of Pius IX*, for which he was fined in the civil courts. He also published a journal of anti-clerical policy and organized a society of free-thinkers with several thousand members. In 1881, he was initiated in the First Degree of Freemasonry in Loge Le Temple de L'Honneur Français, but the Lodge refused to confer further degrees upon him, and he was eventually expelled, for some wrongful conduct. This so enraged him that he returned, or pretended to return, to the Church and abjured his errors in 1885, doing penance in a monastery. In order further to regain his position in the confidence of the Church, he prepared to disclose the secrets of Freemasonry and, in 1885-6, published *Complete Revelation upon Freemasonry*, which sold in great numbers, while Taxil's wife, pretending to be estranged from him, continued to distribute anti-clerical books!

Taxil then began an anti-Masonic crusade, with the blessing of the Roman Church and published an anti-Masonic work entitled *Brothers Three Points*, 1886, the allusion being to the dots in triangular form so much used by the French Masons in those days in place of the simple full stop. Taxil depicted Freemasonry as a sect of devil-worshippers, drawing on his lively imagination in the most abandoned manner to relate all sorts of weird and revolting Masonic procedures even declaring that the candidates were instructed in the commission of murder.

Taxil invented a character, Diana Vaughan, who was alleged to have lived in Louisville, Kentucky, where her father headed a school for Satanism. In 1887, Pope Leo XIII received Taxil in a special audience and, in 1895, the latter published and dedicated to the Pope *The Devil and Revolution*. Meanwhile, Taxil claimed that Diana Vaughan had to be kept secluded to prevent her assassination by the Freemasons, so that all the information obtainable came from Taxil. Taxil, as an extreme concession, promised to produce Diana in the flesh to the public in the Hall of the Geographical Society at Paris, and, on April 17 1897, appeared there without Diana, declaring that everything he had said or written for the past 12 years was a gigantic hoax, though a pleasant series of experiences for himself, and he thanked the Bishops and the Roman Catholic Church for assisting him in the fraud!

He announced that Satanism was dead, for he had killed it and declared the the only Diana Vaughan he knew was his typewriter. He said that his exploits of the past 12 years had constituted an exploration of the heart and spirit of the Roman catholic hierarchy and that the cardinals at Rome had known in Freemasonry the truth but patronized his publications in bad faith.

For duration of maintenance and dramatic dénouement, the Taxil hoax, is one of the most remarkable of history, and it seems that the rascal had financially profited as much as any other had ever done, since he had a large reading public. Coming so shortly after a series of Bulls and Encyclicals against Freemasonry by Leo XIII, it was especially devastating to the pretensions of the Roman Church. The screed called *Humanum Genus* began: "The human race is divided into two parties, of which one adheres to God and to Christ, while the other is the kingdom of Satan battling against the Deity. . ." The latter, he said, was headed by the Freemasons. The official cry of mob fury released by the Roman Church was Satanism, calculated to arouse the hatred of the most ignorant and superstitious elements of the population of which the Roman Church has its full share.

For some time, the anti-Masonic campaign of the Roman Church was carried on under the slogan of Satanism, the Grand Master of the Supreme Council at Charleston, South Carolina, being dubbed the Vicar General of Satan on Earth. Millions of European and South American peasants were told and believed that the Devil in person presided over Masonic lodges (Coil).

There are many other instances, almost without number, of accounts of how secrecy in Freemasonry led to it being suspected of having devilish associations but I have confined this essay to those referred to above.

Perhaps the whole association of Freemasonry with goats can best be summed up in a recollection of a Brother in our local Craft who told me the following delightful story of an incident during the Boer War. I had been telling him that my late father-in-law who, although born in Sunderland and an immigrant to South Africa in 1874, had fought on the Boer side during the Boer War. I was recounting how in his diaries, which are now to be given to the Africana Library, he described crossing the lines at night and playing poker with the British and then resuming fighting them the following day. I told him that there was also a record of a joint Masonic meeting being held at night at which both Boer and British were present.

He then told me that his grandfather had told him of his own adventures in Freemasonry during that war. It appeared that the Boers, after killing a goat for eating purposes used to shape the skin for use as a Masonic apron, having no other form of regalia available The hair of the goat's skin would be shed during the wearing and become attached to the wearer's trousers. These Masonic meetings were, incidentally, held among the Boer fighters themselves, many of whom, from the days of the Great Trek leaders like Piet Retief, were ardent and practising Masons.

However, friends and fellow-soldiers, on enquiring how so many goat hairs came to be on the subject's trousers, were told in reply that it came from riding a goat during Masonic meetings. The association of the goat with Freemasonry is a very real one and any research into it does not, as had been suggested by some, denigrate the Craft or bring Freemasonry into ridicule. Our own English Constitution headquarters at Park Lane, Johannesburg, has the emblem of a goat's head on either side of its main facade, a constant reminder of the curious background of this animal to a unique organisation of men.

Into an unprepared vessel  
the Gods will pour their wine in vain.  
(Ancient saying)

And who does more wrong  
than one to whom are recited  
the Signs of the Lord,  
and who then turns away  
therefrom?  
(The Holy Qu'ran, Sura 32, v.22)

In the middle of the journey of our life  
I came to myself in a dark wood  
Where the straight way was lost.

(Dante. Divine Comedy, Canto 1, vol. 1)

## Four plus three equals seven: some Theosophic concepts applied to aspects of the Masonic quest

By WBro C.M. de Beer

original paper prepared for presentation at the April 1984 meeting of the  
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The candidate in Freemasonry, once initiated and learning the questions and replies that will assist him to pass to the Second Degree, is taught that: “Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols” (Emulation: Questions before passing).

In the “Charge after Initiation” he had meanwhile been recommended “To seriously contemplate the Volume of the Sacred Law, to consider it as the unerring standard of Truth and Justice, and to regulate your conduct by the divine precepts it contains.” (Emulation: Charge after Initiation).

However, the texts in the Bible - like the Masonic Ritual - appear to be, likewise, “veiled in allegory.” Origen, theologian in the third century A.D., wrote in *Selecta in Psalmos, Patrologia Graeca XII*, as quoted by Geoffrey Hodson: “The Holy Scriptures are like large houses with many, many rooms and outside each door lies a key; but it is not the right one. To find the right keys that will open the doors, that is the great and arduous task.” (Hodson: 1963: vol. 2, x).

In the preface to *The Metaphysical Bible Dictionary*, we read: “The Bible is, from Genesis to Revelation, in its inner or spiritual meaning, a record of the experiences and the development of the human soul and of the whole being of Man; also it is a treatise of Man’s relation to God, the Creator and Father” . . . “The Scriptures veil their metaphysical meaning under the names of towns, rivers, seas, and so forth, and the acts of men in connection therewith. The name of each person and of everything in the Scriptures has an inner meaning.” (Fillmore: 1931: preface).

Maimonides, born in Spain in the 12<sup>th</sup> Century, and who became one of the greatest of Judaic thinkers of all ages, in his famous book *Guide of the Perplexed*, writes : “We must further discuss the figurative language employed in Scriptures . . . Employ your reason, and you will be able to discern what is said allegorically, figuratively or hyperbolically, and what is meant literally, exactly accordingly to the original words. You will then understand all prophecies, learn and retain rational principles of faith, pleasing in the eyes of God, who is most pleased with truth, and most displeased with falsehood; your mind and heart will not be so perplexed as to believe or accept as law what is untrue or improbable, whilst the Law is perfectly true when properly understood.” (Maimonides: 1904: introduction).

Elsewhere, as quoted by Geoffrey Hodson, Maimonides wrote: “Every time that you find in our books a tale, the reality of which seems impossible, a story which is repugnant to both reason and common sense, then be sure that the tale contains a profound allegory veiling a deeply mysterious truth; and the greater the absurdity of the letter, the deeper the wisdom of the Spirit.”(Hodson: x).

And Geoffrey Hodson comments: “Such is part of the wisdom which is said to be implicit and, indeed, revealed under the veil or allegory in the Torah [the five books of the Pentateuch]. This sacred book is for Kabbalists a revelation of the laws of the Cosmos, of its inter-relationship with Man, and of the history of the Jews. All is, however, deeply concealed under successive veils of allegory, symbol and metaphysical

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history.” (Hodson: x).

Mrs H.P. Blavatsky, the founder of modern Theosophy, in her great book, *The Secret Doctrine*, writes: “The Bible, from Genesis to Revelation, is but a series of historical records of the great struggle between white and black Magic, between the adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses.” (Blavatsky: 1888: vol. 2, 211).

If therefore we desire, as Freemasons, to make a daily advancement in Masonic knowledge, that is, to apply the whole of our daily life in search for Masonic truth, we have to take account of the fact that the whole of our living is steeped in mystery, allegory and symbolism, the correct deciphering of which is essential if we want to make inner progress.

In Genesis Ch. 25, v. 21 - 23, Rebekah, who was barren (read : “without faith”), once she conceived (read: “when true faith was born”) became conscious of the fact that “the children struggled within her” (read: “that notwithstanding, Man’s faith he was being buffeted by selfish, physical desires clashing with spiritual understanding.”) and so “she went to enquire of the Lord,” and (v. 23) “the Lord said unto her “two nations are in thy womb, and the two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”

In other words, Man is born in duality, and has to balance the physical and the spiritual sides of his nature. He needs the physical body to house the spiritual principle: the two are inter-dependent in Man’s attempts at re-unification, at-one-ment, with the Divine Principle. G. de Purucker speaks as follows about initiation: “The entire story of Jesus, as given in the Christian New Testament is an esoteric or mystical tale setting forth in mystical form what took place in the initiation chambers - initiation signifying the dying of the lower man so that the higher nature of the neophyte could thereafter be released; and further that the postulant, when he had finished his three days’ initiation trial, might go forth “anointed” or as one who had received the unction or anointing in the Mysteries.” (de Purucker: 1972: 63).

The First Degree in Freemasonry shows the way to that life-long effort to subjugate Man’s lower appetites, and to elevate his thoughts to that greater reality, still dormant in him, of the vital and eternal principle that he in fact *is*.

Mrs Blavatsky, in her first book, *Isis unveiled*, writes: “Is it enough for Man that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of Man? It is our decided impression and conviction that to become a genuine spiritual entity, which that designation implies, Man must first create himself anew, so to speak - i. e., thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.” (Blavatsky: 1877: vol. 1, 39)

It is only as a true spiritual entity that he may dare approach his Creator, and Mrs Blavatsky writes: “Of the majesty and boundless perfection (of the Divine Power) we dare not even think. It is enough for us to know that it exists and that it is all-wise. Enough that, in common with our fellow creatures, we possess a spark of its essence.

“The supreme power whom we revere is the boundless and endless one - the grand ‘Central Spiritual Sun’ by whose attributes - and the visible effects of whose inaudible Will - we are surrounded: the God of the ancients and the God of modern seers. His nature can be studied only in the worlds called forth by His mighty fiat. His revelation is traced with His own finger in imperishable figures of universal harmony upon the face of the Cosmos.” (Blavatsky: 1877: vol. 1, 29).

The Brethren present who are Companions of the Holy Royal Arch will no doubt have recognised echoes of the ritual of that degree in what has been read thus far.

The preceding pages enable us to draw some conclusions:

- a) Man is born and put on Earth for the sole purpose of making his way back to his original state of sanctity, to his *at-one-ment* with the Divine Principle, to the Companions of his former toil, contact with which was lost by the very fact of his incarnating and being plunged in apparent duality. That which was lost is therefore consciousness of his Divine Estate, and this it is that constitutes the lost Word he must regain in his sojourn in the West.
- b) The ritual of Freemasonry contains a teaching which, veiled in allegory and [illustrated by] symbol, can guide the zealous candidate to retrace his steps, back to the fount, to “His Native Land” - but only “if he so desires”.

Ask and you will be answered; Search and you will find; Knock and you will be opened.  
**ASK!**

- c) The Freemasons’ Lodge is an emblematic and allegorical representation of the total constitution of Man, where he is set to make progress in his gradual understanding of the Masonic teachings which, though nowadays available in printed form are communicated and transmitted in oral form only.

In the beginning was the word, and the word was with God, and the word *was* God.

In the Metaphysical Bible Dictionary, we can read the following about the beneficial effect of transmission by way of the voice: “Every so -called miracle of Jesus points to the transformation of some function of the body-consciousness. For example, consider His changing of water to wine at Cana in Galilee: Cana means ‘place of reeds’ (the larynx); Galilee means ‘rolling energy, rolling, turning,’ or - as we say in modern terms - *vibration*.”

“So we understand that the first miracle of Jesus (the I AM), the turning of water into wine in Cana of Galilee, represents the change that goes on in the waters of life, or the nerve fluids, as they are brought into vibration by a spiritually quickened man or woman. The waters of life are thus changed into wine, or are given elements of greater stimulating life-giving power than they possessed before they passed through the vibration of the voice.

“The organism may be invigorated and stimulated through the vibratory thrill of the voice. In connection with this particular miracle, there is still more interior meaning.

“The six waterpots (in which the water was changed to wine) indicate that when the six great nerve centres in the body are purified, the vibratory power of the voice will become so great that by the spoken word a vessel filled with water may be changed into wine. (Fillmore: introduction).”

Now the six nerve centres, or the six endocrine glands, can be likened to the six officers of the Lodge: Tyler, Inner Guard, Junior Deacon, Senior Deacon, Junior Warden and Senior Warden, who need to be brought into harmony with the Worshipful Master, the seventh officer, representing the Divine Principle

in Man's spiritual constitution, just as the Crown Chakra, the seventh and top centre in Man's physical and physiological constitution represents the point of enlightenment, of fusion with the Divine.

The candidate who, in his perambulations, has passed along and through these various positions in the Lodge with awareness of their meaning and potential, will indeed, after having been raised to a reunion with that higher Principle, be transformed to be master of his life, as it is said in Astrology, that the stars rule ignorant man; but the wise man rules his stars.

G. de Purucker, theosophist, in his little book titled *The Mahatmas and genuine occultism*, has this to say about sound and the music of the spheres: "Every phenomenon of growth is accompanied with a sound. There is indeed such a thing as the Music of the Spheres, a very real thing. Every motion of material substance is accompanied with a sound. That sound may be too great for our imperfect ears to sense, or to take note of; or it may come within the gamut of sound that evolution has brought our auditory sense to understand or take in.

In the latter case we are aware of the physical sound; in the former case we are not, but the sound is there just the same

The musical harmonies through nature are going on all the time. Everything that moves, sings as it moves; and all things are moving. Nothing is absolutely inert, consequently everything sings, and the stars in their majestic cyclical motions, and the planets in their orbits, sing the Songs of the Spheres; but our senses are not attuned to take it in. Therefore we don't hear it. Shakespeare describes this beautifully in the Merchant of Venice:

There's not the smallest orb which thou beholdest  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubims;  
Such harmony is in immortal souls;  
But while this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

Shakespeare, in this passage, was merely repeating the teachings of the ancient Greek Pythagoreans (de Purucker: 27-28).

It is the recognition of the vibratory power of the spoken or chanted word that makes the Brahmans chant the Aum or Om, and the Krishna devotees chant endlessly the "Hare Krishna, Hare, Krishna, Hare, Hare, Krishna, Krishna." Krishna means "the supreme pleasure", and Hare is the vocative way of addressing the energy of the Lord or Supreme Pleasure (Bhaktivedanta: 1968: section 4, 126).

With regard to the holy word Aum or Om in Brahman literature, it is said that by prolonging the uttering of the word, both of the O and the M, with the mouth closed, the sound re-echoes in and arouses vibrations in the skull, and affects, if the aspirations be pure, the various nervous centres of the body for good (Topley: 1945: 11/12). The beneficial effect of this chanting of holy names is greatly extended by being done in groups, in unison and accord. The same of course holds good for all church services.

Similarly, the Brethren in Freemasonry should understand that the power of transmission of the ritual, to the Candidate, is greatly enhanced if all those present actively, though silently, participate in the ceremony and mentally support the Work being done "on the floor."

This power is greatly diminished if, as is so often the case, various brethren keep up their private conversations or comments, which merely detract from the solemnity of the Work, risks distracting the officiating officers, and merely exposes those brethren as ignorant and unaware of the eucharistic work that is, in fact, being performed.

Now it is this Eucharistic potential of Communion with the Divine in man which is the true *raison d'être* for the Freemasonic movement. This I would now like to explore a little more deeply with you.

We are taught that “three rule a lodge, but seven make it perfect.” If, a bit earlier on I spoke of six officers in the Lodge, it is because I had left out the main principal, the Worshipful Master, just as in the body of Man the main Chakra, the seventh and top Chakra near and around the skull of Man, had not yet been mentioned. The seven officers thus are: The WM, the two Wardens, the two Deacons and the two Guards.

The two Guards and the two Deacons represent the lower attributes of Man, the two Wardens and the WM the three higher attributes. The four, when perfected, form the perfect square, the apron, and by extension, the cube. On perfection being reached, the three, the triune aspect of the Deity, can then inhabit that square, and it is this inflow which is symbolized by the lowering of the triangular flap on the Mason's apron, and by the opening up in the form of a cross by the perfect cube: three squares across, four squares downwards.

The *Metaphysical Bible Dictionary* has this to say about the number seven: “The number representing fullness in the world of phenomena; seven always refers to the Divine law of perfection for the divine-natural Man . . . In the spiritual, twelve is the number of fulfillment, instead of seven.

“Seven is so universally used as a mystical number that its basis must be in some fundamental arrangement of the natural world. The golden candlestick that was made expressly for use in the Tabernacle in the wilderness had seven lamps (cf. Exodus 25, v. 31-39).

“We know that the Tabernacle and the Temple represented the body of Man, and the seven lamps were symbols of seven centres in the organism, through which intelligence finds expression. Everybody knows of five of these avenues: seeing, hearing, tasting, smelling and feeling. There are two in addition to these: intuition and telepathy. The solar plexus is the organ of intuition and the brain of telepathy.” (Fillmore: 585).

Whilst not disagreeing with this text, as regards the seven centres, there is the further explanation which relates these centres to the seven chakras, or wheels, or vertices along the spine of Man, which – in the ancient wisdom teachings – are the centres whereby Man is in communication with the higher world of which he is a part. To the Companions of the Royal Arch, it will not sound strange that whereas seven reflects the perfection of the natural Man approaching the Divine fount, the figure 12 reflects the spiritual fulfillment that will be the natural Man's heritage once the seven-fold way of development has been mastered.

Theosophist G. de Purucker put it this way:

“There is a hunger in the human heart for beauty; there is a longing in the human soul for harmony and peace; there is an unceasing aspiration in the human mind for an understanding of the problems of the Universe; and all these qualities of heart



and soul and mind are fundamentally one, arising out of that amazing spiritual fire which dwells in the inmost of every human being, and which is a reflection in his human character of the Divine flame which is fundamentally the Spiritual Man; and this flame is the core of his being.

“Men yearn for Truth; they yearn for light; they yearn for peace and happiness; and alas, in how slight a degree is this divine hunger satisfied! It is unsatisfied because men will not self-consciously realise who they are, what they are, in the core of themselves; their human consciousness refuses to recognize the living existence in them of this Divine flame of the spirit. Nevertheless, there is through the ages a pressure towards this realization, and when recognition comes, then indeed breaks the splendor of the spirit on the mind and illuminates it divinely. The man’s soul is then moved, and the very depths of his being are stirred, for he recognizes not only his kinship but his oneness with the Universe of which he is a child, an inseparable part.” (de Purucker: 7).

Once again, the ritual and the beauty of the Royal Arch Degree is reflected in the above description.

Mrs Blavatsky, in volume 1 of *The Secret Doctrine*, writes: “Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions – Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated.

In polarity, on the physical plane, two like poles will always repel each other, so do Spirit and Matter stand to each other – the two poles of the same homogeneous substance, the root-principle of the Universe . . . This association of Spirit and Matter needs a third factor, a connecting link, to make both fully operative. This is Mind, which provides intelligence and reason.” (precise reference not given).

If therefore the candidate, the seeker, intensifies his intellectual approach to life, purifies his thoughts and feelings, and detaches himself from earthly attachments, he may approach real initiation. Our ceremonies are but a feeble rehearsal, a vague reflection thereof, and will remain that way until the Brethren will understand the sacramental value of what is supposed to take place and officiate accordingly. The rough ashlar has to be turned into the perfect cube, fit for altar service. This work is symbolised by the square.

Let us now pay some attention to the triangle, to the triune unity of the W. Master and his two wardens.

Field Marshall Jan Smuts, in expounding his Holistic philosophy spoke of the three-fold energy of the Blessed Trinity of the Godhead. In doing so, he mentioned the following energy forces:

1. The creative Entirety of Intelligence in design and concern;
2. The compassionate Emotion of the Restorer and Saviour;
3. The overruling Will of the Hallowing Spirit.

And these three are *one* (Sinclair-Burton, quoting from Smuts *Holism and evolution*: 1965).

We can apply these three forces, detailed by General Smuts, to the three principal positions in the Lodge:

The Entirety of Intelligence:	the WM, the deific force;
The Compassionate Emotion:	the SW, the Soul Force;
The Will of the Spirit:	the JW, the Intellectual Force.

Yes, it is the “overruling Will of the Hallowing Spirit,” represented by the JW, who stands for the Sun, the enquiring intelligence, that is sent out into the world to search for, and find, that which was lost. Just as in the Bible stories, it is the younger son Jacob, who is sent away into the world, and the youngest brother Joseph [sic] who travelled to Egypt and acquired wonderful knowledge.

Joseph Campbell comments on this as follows: “In fact, all through the Book of Genesis there is consistently a preference for younger against older son: not only Abel against Cain; but also, Isaac against Ishmael, Jacob against Esau, Joseph against Reuben.” (Campbell: 1959: 105). This, I would suggest, is because it is Faith, the youngest of “Faith, Hope and Charity,” that must find the way back to the Fount, by Wisdom garnered on the way, thereby strengthening Hope, and – together – Faith and Hope finally glorifying Charity: that Love which, at the head or apex of the triangle, sent forth the sojourner to discover that which was lost. In the Royal Arch story, too, the sojourner is the last one to arrive, the other princes having already taken their seats, yet he it is who becomes the restorer.

All along, therefore, we find that it is the enquiring spirit, the JW who, with will and faith as tools, finally enriches the Soul (the SW), even though the latter stayed closer to the Father’s house. The prodigal son is the one fêted on his return to his father’s house after his travels abroad, to the discomfort of the elder son who all the while had faithfully worked his father’s fields.

All this indicates that to prepare for initiation the vivifying and yet stabilizing influence of intellectual pursuit is essential. One must get out of the rut of purely material requirements for one’s daily fare, and strive by digging and delving and turning inwards, to open up the hidden channels that will lead to spiritual unfoldment.

About fifty years before Smuts penned these thoughts, Annie Besant, in a book called *The pedigree of Man*, wrote: Mrs Blavatsky taught us that, in trying to understand Man and his pedigree, we must mark three great lines of evolution:

First, the spiritual, which is by far the most important, for Spirit is the master of Matter: guides it, shapes it, builds it into form; and unless the spiritual pedigree be known, Man remains an insoluble problem. Then, at the other pole of human nature, the physical, the pedigree of Man’s body. The spiritual pedigree is the coming down by slow degree of Spirit into Matter. The physical pedigree is the result of the upward climbing of the Spirit through Matter, which it shapes for the expression of its own inherent powers. Then, looking at those two great lines, one from above downwards, the other from below upwards, we come to a point at which a third line of the evolution of Man’s pedigree joins these others, and links them both to form the human being. That is the intellectual evolution; that is the coming of the ego to take possession of his physical tabernacle and to link to that tabernacle the Spirit which has brooded over it, which has by its subtle influence shaped and fashioned it.

When we have traced the spiritual evolution, then, there unfolds before us a vast picture, in which we can see the whole pedigree of Man traced in broad illuminative outlines, and we can begin to understand something of the wonder that human nature which is God, God in manifested form, divine in essence and in powers. [page reference not given]. These inspired words came very close to part of the ceremony of the Third Degree.

I.K. Taimni echoes Mrs Blavatsky's words when he writes: When the search for Truth is motivated by real earnestness and there is a dynamic spiritual urge behind it, it transfers the efforts of an individual from the realm of purely intellectual from the realm of purely intellectual enquiry into the realm of spiritual existence and realization . . . He is thus obliged to enter the path of Yoga (Upion) and discover these truths of the inner life by direct experience." [no reference given].

I would like still to further clarify my thoughts as to the separate, yet often interlinking, roles of the Junior and Senior Wardens, by quoting from two further philosophic works.

De Purucker, writing about initiation, in a chapter headed *The sacred seasons*, writes as follows:

As all occultists know, the mysteries of antiquity were celebrated at various times of the year: in the spring, in the summer-time, in the autumn, and at the winter solstice. These most sacred of the ancient myst eries began with the winter solstice. Therein were initiated certain men who had been chosen on account of having perfected a certain preliminary period of training: chosen not arbitrarily but because these Elect were ready for the tests, to go through initiatory trials for the purpose of bringing out into manifestation in the man the divine faculties and powers of the inner God.

The initiatory cycle contained the circling year as a symbol of the entire spiritual, intellectual, and psychical life-cycle-of a human being, and at the four cross-periods, composing the "cross of the Universe" as the divine philosopher Plato called it, there took place the four great initiation ceremonies of human existence.

The first of these initiations was called "the birth". It took place at the time of the winter solstice, December 21-22 or thereabouts, which Christians now call the Christmas festival of December 25.

As the man lived on, if he had the strength of will and the courage to proceed and to follow the path to the second initiatory stage - no matter how many years this may have taken or may now take - then came "the Easter" of his life, the second great initiation, when the Christ within him was - not born , because that had already taken place - but when the Christ "arose" and took his own stand as a fully developed Master, Teacher, Guide and Leader of men.

Then came the third stage, that which was commemorated mythologically by so many of the ancient peoples in the festival of the mid-summer, of the summer solstice. On June 21-22 began the "trials" of this stage, and they lasted fourteen days, beginning at a time when the moon was new, and ending for that period when the moon was full. So it was with the other stages and with the fourth stage, during the autumn period, September 21-22. Each of these initiation ceremonies began when, according to the ancient, wonderful, mystical, true astrology, the sun and moon were rightly situated.

The circle of the year represented symbolically the entire initiatory cycle that a man could follow from the beginning of his training until its end. There was the birth, then the evocation of the inner Christ or Master, which was the mystic youth just as the former had been the mystic birth; the third was the mystic majority or

adulthood, at which the glorious initiate or Master of Life began an active, indeed a strenuous career among men as teacher, guide and savior; then finally the last period, that of the passage into the “Great Peace” where, if such was the choice made and followed, the Master left the world of men for ages and entered into other spheres. Many renounced this fourth and supreme initiation in order to remain, Buddha-like in their love and pity for erring mankind, with men in order to help them and to protect them and to guide them [Reference not available].

Let us now look at these two main initiation periods at the winter and summer solstices, to see whether we can detect a relationship between them and the positions of the Junior and Senior Wardens. I shall do this by translating from a most beautiful book in the Missak collection in the Fairbrass Library, the author being Jean Tourniac, who writes:

It is custom in Masonry to laud St. John the Baptist at the festival of the summer solstice of the 24th June. The following masonic text can be cited: “It is you, first, Son of Zacharias, of whom we celebrate the memory, you who were sent to the Heavens to render witness to the True Light. You are filled with the spirit and virtue of Elias, you are the voice crying in the wilderness.” What more noble usage could man make of thought and word, than to try to understand and interpret the Eternal Truths which are manifested for him in the form of the three great lights provided by the Creator: the book of the world, which is the square, the inner light, which is the compasses, and finally, the book of the Sacred Law.

It is with this in mind that we want to study the role of St. John the Baptist. But first, we have to insist on the complexity of the symbolism which ties St. John the Baptist indissolubly with that of St. John the Evangelist.

The two Sts. John are like the two solstices, the two columns, like the past and the future, like birth and death and like the two luminaries: limit points - one at the start, one at the end. John the Baptist closes the old law and announces the Christian Revelation. The Evangelist closes the book of the world with the Apocalypse and announces a second dispensation. Both open up, and no one can close.

Both close, and no-one can open.

Both are in close contact or relationship with the start of initiation and with its completion; with the second birth by baptism in water, and the third birth by trial of fire. But both are part of the path, and have much in common, and resemble the Supreme Master.

John the Baptist refers to the horizontal line, and the level. Isaiah prophesies about the Baptist’s mission as follows: “Level his paths and may the mountains be lowered.” And similarly does the baptismal water refer to the level, aspect which correspond to passivity, to the past, to the moon, to the conservation of things. And if the past is dead, in compensation the moon presides at all births.

In contradistinction, the Evangelist is related to the Plumbrule. He stands on the Mount of Transfiguration, on the Mount of Olives, on the Mount of Calvary, and

does not tread the flat desert of Judea. Apostle of Light and Fire, he is symbolized by the Eagle. This character of verticality and of light gives him a solar aspect, and an aspect of Apollo, God of the Sun and the Oracles. But, in compensation, the only certainty of the future is death [Reference not available].

Brethren, much more is contained in this particular study of the two Sts. John in Tourniac's book: a real feast for the searcher with a bent for mysticism. But enough has been quoted to be able to liken St. John the Baptist, first on the scene, to the position of SW, whereas it is St. John the Evangelist, as JW, the spiritual sojourner, who - after the passion of the Christ - is witness to the Beatific vision and proclaims the ultimate unity of all living creatures in Christ.

Thus, the Junior and Senior Wardens form the base of the Triangle which has the WM at its apex, symbolising the mystic Trinity, the three in one, hovering over the square of perfected man. Mystic indeed is the Mystic Art, steeped in symbolism and allegory, hiding its secrets from the profane view.

In conclusion I quote a short part of *A Personal Affirmation* by WBro. W.H. Topley, England:

Masonic secrets - what are they? Brethren, our rituals have been sold in the streets, and our symbols displayed in the market - places, yet the secrets of our Order are still secrets; they are not open to the merely curious, even among the Brethren. But if in our hearts we truly seek that Light which, as "Poor Candidates in a state of darkness" we were prompted to declare was the predominant wish of our hearts, then for us the venerable exhortation stands: "Ask and a Brother will come to your aid, seek in your hearts and ye shall find, knock, and the close-tyled door of your own being will in some manner be opened to your inner vision."

But we must be fortified by an overwhelming desire to know, even though it be through trials and adversities. For so the Great Architect has ordained it, that labour to perceive must come before refreshments in partaking" [Reference not available].

WM, Brethren, unless therefore we go about our search with a firm faith and a great will, we shall not even perfect that perfect square of our earthly existence, without which attainment we shall not be able to pull down into our being the triangle of the Triune Deity. Faith, Hope and Charity shall not pour their light into the vault of our being, and we shall have been Masons in vain. Brothers, perhaps - but Freemasons, no. We shall not have arrived at that Truth, that ultimate reality where 4 and 3 make 7.

"Into an unprepared vessel the Gods will pour their wine in vain."

May I therefore end with the prayer, for myself as much as for all Brethren: "That we may heed the message."

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## Kipling W.P.M.

By Bro A. Boniface

To be presented to the Lyceum Lodge of Research no. 8682 EC, on Wednesday 15 February 1984.

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At the outset let me make it clear that what I am about to, give you is an illustrated talk – not a definitive lecture. The latter was done most admirably by WBro H. Carr nearly twenty years ago in Volume 77 of the Transactions of Quatuor Coronati – and in fact, much of my material comes from that source.

The title of my talk is *Kipling W.P.M.* You may well ask, what do the initials W.P.M. stand for? My answer is Writer poet and Mason.

As a writer and a poet, Kipling was very much a product of his time. He was *the* High Priest of jingoism and much of his work reflects it. With the British Empire dead and the word jingo relegated to a dictionary curiosity, we have to admit that in the literary world he was short of being truly great. These days such books of his that survive are generally to be found in the children's section of libraries and bookshops. By and large, there seems little likelihood that he will ever be numbered among those "notorious cases" he referred to when speaking on behalf of the Royal Literary Fund in May 1908. On that occasion he said:

A writer often does not begin to live till he has been dead for some time. In some notorious cases the longer he has been dead the more alive he is, and the more acute is his competition against the living.

But before we write off Kipling altogether let us be reminded of some thoughts he gave the boys of Wellington College in 1912, in giving them sound reasons for *The uses of reading*. He said:

One of the hardest things to realise, specially for a young man, is that our forefathers were living men who really knew something. I would go further and say they knew a very great "deal. Indeed, I should not be surprised if they knew quite as much as we do about the things that really concern men. What each generation forgets is that while the words which it uses to describe ideas are always changing, the ideas themselves do not change so quickly, nor are the ideas in any sense new."

When it comes to things Masonic I hope to demonstrate that there is a fraction of his work that is more than good enough to be read and cherished for exactly these reasons. I also hope to show that he was, at least in his heart as much a Mason as he was a writer and a poet. I say "at least in his heart" deliberately, for apart from an initial surge of enthusiasm which took him through the Craft degrees and onto the Mark and Royal Ark Mariner degrees, his formal progress in Masonry, as measured by advancement in rank is hardly impressive.

Let us then make a brief review of the life and work of this man of stature, who in his day so effectively voices the feelings of English-speaking people the world over, was a Nobel prize winner and was like an uncrowned Poet Laureate.

Rudyard Kipling was born in Bombay [i.e. Mumbai] on 30 December 1865 – nearly 120 years ago. This was the time when diamonds hadn't yet been found in this country, Johannesburg hadn't been thought of

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and it would be another five years before Kimberley came into being.

His early childhood was spent in India, but he and his sister, Trix, were exiled to Britain for their schooling which was started in Southsea in Hampshire. This was not a happy period in his life. He then went to the United Services College at Westwood Ho! In Eideford Bay, North Devon. Here things improved for him and through staying with artistic relations in the school holidays he became infused with a love of literature and the arts.

By 1881 (the year of Majuba, and when he became 16), his parents who both had considerable artistic talent themselves, arranged for the publication of some of his poetical verse under the title *Schoolboy lyric*. His schooling was completed in the summer of 1882 and he set forth for his parents' home in India in September of that year.

At the age of 17 then, he began work in Lahore as Assistaant Editor of the *Civil and military gazette* – and later moved onto the staff of the parent paper *The pioneer* at Alahabad. It was in this period that he was received into Masonry. In his autobiography he describes it thus:

In '85 I was made a Freemason by dispensation (Lodge of Hope and Perseverance 782 EC), being underage, because the Lodge hoped for a good Secretary. They did not get him, but I helped and got the Father to advise in decorating the bare walls of Masonic Hall with hangings after the prescription of Solomon's Temple. Here I met Muslims, Sikhs, members of the Araya and Brahmo Samaj, and a Jew Tyler, who was priest and butcher to his little community in the city. So yet another world opened to me which I needed.

He was very attached to his mother lodge as is evidenced by his poem, of that title

THE MOTHER LODGE (*The seven seas 1896*)

There was Rundle, Station Master,  
An' Beazley of the Rail,  
An' 'Ackman, Commissariat,  
An' Donkin o' the Jail;  
An' Blake, Conductor-Sergeant,  
Our Master twice was 'e,  
With 'im that kept the Europe-shop,  
Old Framjee Eduliee.

*Outside – Sergeat! Sir! Salute! Salaam!*

*Inside – Brother, an' it doesn't do no 'arm.*

*We met upon the Level an' we parted on the Square,*

*An' I was Junior Deacon in my Mother-Lodge out there!*

We'd Bola Nath, Accountant,  
An' Saul the Aden Jew,  
An' Din Mohammed, draughtsman  
Of the Survey Office, too;  
There was Babu Chuckerbutty,  
An' Amir Singh the Sikh,



An'Castro from the fittin'-sheds,  
The Roman Catholick!

We 'adn't good regalia,  
An' our lodge was old an' bare,  
But we knew the Ancient Landmarks,  
An' we kept 'em to a hair;  
An' lookin' on it backwards  
It often strikes me thus,  
There ain't such things as Infidels,  
Excep', per'aps it's us.

For monthly after Labour,  
We'd all sit down and smoke  
(We dursn't give no banquits,  
Lest a Brother's caste were broke),  
An' man on man got talkin'  
Religion an'the rest,  
An' every man comparin'  
Of the God 'e knew the best.

Full oft on Guv'ment service  
This rovin' foot 'ath pressed,  
An' bore fraternal greetin's  
To the lodges east an' west.  
Accordin'as commanded  
From Kohat to Singapore,  
But I wish that I might see them  
In my Mother-Lodge once more!

His interest in the Craft is further shown by the fact that he presented two Masonic lectures to his Mother Lodge within his first 15 months of membership! In the same period, he advanced to the Mark and Royal Ark Mariner Degrees.

1881 was the year that his *The man who would be King* was published among a collection of stories under the title of *Wee Willie Winkie and other stories*. From a Masonic point of view it is one of his more interesting tales. I must admit however that I find it a rather strange and unconvincing story – but maybe I would think differently if I had lived in India at that time.

It starts off with an unexpected encounter between the narrator and a loafer on the train between Mhow and Ajmir. Through their guarded introductions they realise that each is on the Square. This results in the narrator being asked to pass on an enigmatic message to a second loafer some days later at Varwar Junction. These matters become forgotten incidents to the small-town journalist (the narrator), until one hot and humid night some months later. He is all alone but for the perspiring unclad compositors, and there in the early hours of the morning he is trying to put the paper to bed. All of a sudden out of the darkness the two loafers appear unannounced and introduce themselves ad Brothes Carneham and Pravot.

They had been nurturing the apparently absurd idea of establishing themselves as kings of Kafiristan and have come to obtain information on the country and to study whatever maps our narrator might have

available. The latter departs wearily to bed leaving the two adventurers to plough their way through the mountain of material provided by their reluctant host.

The following morning sees he sees them off in a camel train on their perilous journey. They eventually reach their far-off mountain country and, with the judicious use of firearms to impress the local population and their priests and become accepted as their new-found leaders. This leadership of theirs becomes all the more secure when they discover that the chiefs and priests are Fellow Craft Masons, whereas they are Masters of the Craft. Dravot decides that th can be used as a basis for running the country and that they should establish their own Master Masons lodge and raise those they consider to be worthy to the Third Degree. Preparations were made for a lodge meeting the following night.

All goes according to plan although Carneham is very uneasy as he rightly regards Dravot's audacious plan as not only being extremely dangerous but highly irregular. Neither he nor Dravot had held office in a regular lodge. Carneham's fears mount as he sees a strange old priest from distant parts react at the sight of Dravot's homemade Master's apron. The stone seat or throne on which Dravot is seated is overturned by the newcomer and all are amazed to see the Master Mason's mark, as depicted on Dravot's apron, also appearing on the underside of the stone. This sets the seal on our loafers' successful claim to leadership. Heady with this happy turn of events, Dravot proclaims himself Grand Master of all Freemasonry in Kafiristan and they immediately put ten of the local worthies through a fudged up Third Degree Working.

For the next few months thry live like the gods they are thought to be. But then Dravot becomes greedy and starts thinking of building an Empire – not just a nation. What is more, he decides he should take himself a wife to be queen. This latter idea proves to be their undoing – it shows that Dravot is a mere human being. A riot follows and they flee for their lives. In the horrendous chase that follows Dravot commits suicide by leaping from a rope bridge into the abyss below. Carneham is caught and tortured – but not killed. They keep him captive for a while and finally set him free, telling him to return to his own – which he does.

Some time later on another of those hot and steamy nights, the barely alive Carneham suddenly appears in front of the small-town newspaper editor as he is once again putting the paper to bed in the early hours of the morning. Carneham tells his gruesome tale in a delirious fashion. The editor makes arrangements the following morning for the wreck of a man to be taken into an asylum; but before this can be effected, poor Carneham dies of sunstroke. And so ends this peculiar tale.

Back now to Kipling's life story. In March 1889 at the age of 23 he set off from India on a boat trip to the Far East in the company of a Professor and Mrs Hill. From Japan they went across the Pacific to North America and thence to England. There he soon established himself on the literary scene. By August 1891 the travel bug had once more got the better of him and he set off for Australasia via Cape Town, with the intention of going on to the Pacific islands to meet up with Robert Louis Stevenson. He passed up the latter journey and returned to England via India.

Shortly after his return to England he married Caroline Balestier and they set off on an around the world honeymoon trip which came to an untimely end in Japan when they ran out of funds through the financial collapse of their bankers. They then returned to the USA and starting virtually from scratch they lived a happy pastoral existence near Vermont for four years. In this period their daughters Josephine and Elsie were born, as were the Jungle Books. Back in this country, meanwhile, this was the time of the Jameson Raid.

Towards the end of 1896 the Kiplings left the USA and returned to England. That winter saw Kipling

elected to the Athenaeum at the age of 31 and it is recorded that he dined with Cecil Rhodes and Milner in the evening of his admission.

In the middle of the following year the Kiplings moved in to North End House at Rottingdean, Sussex. Shortly afterwards their only son John was born. The travel bug got the upper hand again in January 1898 and the family took a holiday in the Cape. Kipling seems to have managed to include a visit to Johannesburg, for on 2 April he attended a dinner held in his honour at the Rand Club. As far as I know this occasion had no Masonic connotation, although the then DGM of the Transvaal, RWBro G. Richards was present as were 12 men who later became members of Corona Lodge (Corona was, incidentally, consecrated towards the end of the same year.)

This trip to southern Africa was followed by a disastrous trip to New York where Kipling fell dangerously ill and within days of getting over the worst of it, their elder daughter Josephine died. They then went back to Britain, spending some time in Scotland, during which time he was elected an honorary member of Lodge Canongate Kilwinning, no. 2 SC.

1899 was the year the second Boer War broke out, and Kipling collaborated with Sir Arthur Sullivan in the writing of the song *The absent-minded beggar*. This raised £250 000 for the Soldiers Family Fund.

In January 1900, the Kiplings travelled to South Africa once again – thereby instituting the family's regular annual escapes from the English winter. Their friendship with Rhodes blossomed, leading to their having a hand in the planning of the Woolsack Cottage at Groote Schuur, and their occupying it whilst in the Cape.

Kipling being as much a journalist as any other kind of writer, was drawn to the battlefields of the Cape and Free State during the Boer War. At the instigation of Lord Roberts he assisted for some weeks with the publication of Bloemfontein's newspaper, *the Friend*.

It was at this time that Kipling was thought to have attended a lodge meeting in that city. Bro Carr, in his paper entitled *Kipling and the Craft*, quotes from the transaction's of Authors' Lodge to the effect that Conan Doyle was early in 1900:

... one of the brethren who formed the never-to-be-forgotten Emergency lodge held in Bloemfontein in company with Bro Rudyard Kipling and other notable Masons.

Bo Carr went on to say that it had proved impossible to trace any further details of this particular meeting.

Your WM, WBro G. Kendall has however looked into the matter more fully in his paper entitled *Freemasonry during the Anglo Boer War 1899-1902*, which was presented to this Lodge in 1979. He established the fact that neither Conan Doyle nor Kipling attended Lodge Rising Star's famous meeting held in April 1900 which was attended by many distinguished visitors including WBro Lord Kitchener. He does however suggest that Kipling may have attended Rising Star's emergency Lodge of Mourning, held on 31 January 1901, following Queen Victoria's death. There is apparently no positive evidence to support this.

Back in England the Kipling family had moved house again – this time to Batemans, situated near Burwash in East Sussex. Not long after this their annual trips to the Cape were discontinued.

Kipling as by now a household name and a number of honours and invitations were offered to him, but

he refused. He seemed to shun publicity all his life. Nonetheless, he was awarded the Nobel Prize for Literature in 1908.

His next Masonic connection was his joining the Societas Rosicruciana in Anglica – a Christian society only open to Master Masons. He was also listed as an honorary member of the Authors' Lodge no. 3456 which was founded in 1910.

From 1909 to 1914, Kipling became somewhat involved in right wing politics and also with the BoyScout movement. The latter was an interest that extended over many years, as the publication of his *Land and sea tales for Scouts and Guides* in 1925 proves. For his part, Baden Powell clearly admired Kipling's work, especially the Jungle Books and Kim. The frequent references to Kim's clever exploits in *Scouting for Boys* demonstrates this.

During the Great War of 1914 – 1918, he picked up his war correspondent's pen again as he covered Army and Naval matters with his customary zeal. It was also a time of great sadness, for in 1915, their only son John was killed in action at the battle of Loos. This, and the harrowing happenings in that war affected him deeply and brought out in him an understanding and sympathy for the plight of the wounded soldier that must have echoed the feelings of thousands of English hearts.

One of the results was the series of stories published in *Debits and credits*, centered around a fictitious lodge of instruction in London, especially organized and run for the benefit of injured and shell-shocked servicemen away from the front. I make no apology for giving you a precis of the best of these tales, entitled *In the interests of the Brethren*. Like so much of Kipling's work, it is not that readily available today.

This story is a Masonic gem and begins with the narrator befriending a tobacconist who turns out to be a member of Lodge Faith and Works no. 5837 EC. The tobacconist invites him to come along to a Lodge of Instruction evening and asks him to assist with the examination of the many visitors for whom such evenings have been arranged. As they enter the converted garage, the narrator appreciatively recognises the rare and famous Masonic prints decorating the walls of the anteroom. He goes on to describe the temple furniture – the specially carved Wardens' chairs, the ivory gavel that once belonged to a military lodge in the Gold Coast and the pure Carrara marble ashlar.

He then assists with the proving of the visitors – a task which, in deference to the injured and shell-shocked condition of many of them, is done with understanding and charity. They then proceed into the temple in the traditional manner and there is a lengthy pause whilst the crippled and lame are made comfortable. The WM welcomes the visiting Brethren and asks them to vote on what ceremony should be rehearsed for their instruction. The visitors are then persuaded, with some difficulty, to do the Working, and inevitably, get somewhat bogged down, being very much out of practice. They nonetheless muddle through to the end and then demand an Exhibition Working of their bungled ceremony by the regular members of the lodge. This is done to a degree of perfection that makes the visitors give spontaneous applause. The WM then gives a short lecture on the meanings of some of the symbols used and this in turn is followed by a discussion on a point of ritual.

The gavel brings them to order and the visiting brethren representing all manner of places from the far-flung corners of the Empire and theatres of war, proffer their formal greetings from their own lodges. The lodge is closed and they retire to the anteroom for supper. The narrator falls in with a clergyman and an officer who are involved in a discussion on the regularity or otherwise of improvised lodge meetings at the war front. As the happy but haphazard repast goes on, a Flanders-muddied soldier fresh from the leave

train staggers in in search of sustenance, and the clergyman sees to his needs. The conversation ebbs and flows. Masonry itself crops up often and discussion centres on the role that it could and perhaps should be playing throughout the world. A few leave, and as the numbers dwindle, the narrator reflects on the commendable role being played by the hospitable and somewhat irregular Lodge of Faith and Works no. 5837.

Kipling had a great gift for finding or inventing appropriate names. Perhaps we should pause for a moment to ponder his deliberate use of the two words *Faith* and *Works*. . .

And now, back to Kipling's journey through life.

Towards the end of the war, he joined the Imperial War Graves Commission. He served on this Commission for the rest of his life. It would seem that a number of the Commissioners were also Masons, for a little while later they formed a French lodge with a name which translated into English, is *The Builders of The Silent Cities*. Kipling was a founder member of this lodge as well as of the sister Lodge no. 1948 EC, of the same name and consecrated five years later.

In 1918, Kipling was made an honorary member of Motherland Lodge no. 3861, but those who offered him public honours were less successful. He was offered, but declined, the Order of Merit – not just once, but twice.

And so we come to the evening of his life – the late twenties and early thirties – a time for consolidating some of his earlier work and writing that eminently readable but very incomplete autobiography entitled *Something of myself*. Like much of his earlier work, this book contains a few explicitly Masonic references and many Masonic turns of phrase. The final chapter of the book is entitled *Working Tools* if you please.

His practical interest in the Craft continued through this period. If anything, he seems to have had a preoccupation with gavels. WBro Lewis notes in his paper entitled *Bro Rudyard Kipling and his Masonic verse*, that in 1929 Kipling presented his Mother Lodge with a gavel made of stone from the same quarry which provided the material for King Solomon's Temple. Bro Lewis also quotes from a letter written by Kipling two years before his death, to a friend who was retiring as WM:

. . . As to the gavel, since you ask me I give you my opinion. Give it to the Lodge. It's really ones Masonic duty and it would be living in the Craft. Whereas, if you hang on to it until your death, it would go astray in the general breakup. But don't hang it up in the Lodge. Let them have it to use regularly and let each WM see that it is kept in repair . . .

And to complete the life story, we have to record that Kipling died nearly fifty years ago, at the age of 70, on 18 January 1936.

Now, before I show a few slides I must acknowledge that in addition to the fine papers of Bros Carr and Lewis, I have drawn heavily on Angus Wilson's *The strange ride of Rudyard Kipling*. Many of the slides are taken from illustrations in this book.

[Show 22 slides illustrating his life and work and, whilst displaying the last slide, close with the following words:]

Towards the end of his life, in addressing the Royal Literary Society in 1920, Kipling said:

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The utmost a writer can hope for is that there may survive of his work a fraction good enough to be drawn on later, to uphold or to embellish some ancient truth restated, or some old delight reborn.

I hope I have reminded you of that Masonic fraction of his work which most certainly deserves to be cherished and made to survive. It certainly does uphold our ancient truths and will certainly bring delight to those who take the trouble to acquaint themselves with his work.