

BRENDAN KYNE



THOUGHTS FOR THE ENQUIRING MASON

A History of the Thoughts for the Enquiring Mason

In August 1987, a pillar of the Lodge, the late VWBro Graeme Love, published the first monthly "*Thoughts For The Enquiring Mason*" (TFTEM).

This one-page TFTEM has continued to be sent out every month the Lodge is in session, included with the Summons Notice and Minutes, to all Lodge and Correspondence Circle members.

Over the decades, the TFTEMs have covered a wide variety of Masonic related topics, from symbolism, history, philosophy, principles, famous Freemasons, other Masonic orders and other bits that fall through the cracks.

The Victorian Lodge of Research hopes you enjoy this selection of TFTEM from 2012 to 2018.

The opinions expressed in these transactions are those of the individual authors, and do not necessarily represent those of either The Victorian Lodge of Research or of its members.

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Kind regards,

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THOUGHTS FOR THE ENQUIRING MASON

July 2012

The Junior Warden and the Moon

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During the ceremony of the opening of the lodge under the ritual of the UGLV the W.M. questions the J.W. on his “place” in the lodge;

W.M. – Bro JW, your place in the Lodge?

J.W. – In the south

W.M. – Why are you so placed?

J.W. – To mark the sun at its meridian; to call the brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result

This piece of ritual would appear to be straight forward enough, and the reference to “marking the sun at its meridian” suggests a remnant from older operative times of a practical trade usage. However, at first glance there would appear to be a contradiction with this opening statement and the “**Lesser Lights**” as detailed in the **Emulation Ritual**;

W.M. – You are now enabled to discover the three lesser lights; they are situated **East, South and West**, and are meant to represent the Sun, Moon and Master of the Lodge; the sun to rule the day, the moon to govern the night, and the Master to rule and direct his lodge.

To the untrained eye this piece of Emulation ritual would appear to suggest that the JW represents the moon – to govern the night. However, from Prichard’s “Masonry Dissected” we know the “Lights of the Lodge” were originally 3 large candles placed on high candlesticks.

Q – What do they represent?

A – Sun, Moon and Master-Mason

Q – Why so?

A – Sun to rule the Day, Moon the Night and Master-Mason his lodge

So, what were once the “Lights of the Lodge” have become the lesser lights, and in some constitutions, there are no longer 3 stand-alone large candles (e.g., Victoria) as these have evolved into lights atop of the Master’s and Wardens’ columns. Hence the confusion for some brethren that the light on top of the JW pillar means he represents the moon.

Interestingly, under the UGLV, in times past this confusion between the JW and the moon may have been considered a distraction easily rectified, for under the **ritual of the UGLV** the “**Lesser Lights**” state (same as the Bristol workings);

W.M. – You are now enabled to discover the three lesser lights in Freemasonry. They are situated in the **South, West and East**, and are meant to represent the sun, the moon and the master of the lodge.

Any confusion concerning the moon and the JW would appear to have been negated, but have we distorted the original intent when, according to early 18th century rituals, a lodge also had 3 fixed lights;

Q – How are they situated?

A – East, South and West

Q – What are their Uses?

A – To light the men to, at and from their work.

Pillars, Pillars & Pillars

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For those who may have recently joined us, the pillars in today's Freemasonry, and here we are referring to those pillars associated with KST, would appear to have come to us from the lodges of Scottish stonemasons, whilst the other pillars in Freemasonry are possibly from a more English heritage.

For example, in the distinctly English **Cooke MS** (early 1400's) we find these references to pillars;

"...Fortunately knowing the vengeance that god would send, the Brethren knew not whether it would be by fire or water...and therefore they wrote their sciences on two pillars of stone...that the one would not burn, called marble, and the other named "Lacerus" would not sink in water...Pythagoras found one, and Hermes the philosopher the other..."

And from the legendary history recited at the initiation of Englishman Elias Ashmole on 16 October 1646;

"...and these children did know that god would take vengeance for sin either by fire or water; Wherefore they wrote the Sciences which were found in 2 pillars of stone; that they may be found after the flood; the one stone was called marble that cannot burn with fire; the other was called Letera that cannot drown with water; ...Hermes, the father of wise men, and he found out the 2 pillars of stone..."

Conversely, references from Scottish sources of the 1600's show that the pillars referred to by Scottish masons were those of KST. For example, the Rev. Robert Kirk, Minister of Aberfoyle, wrote in 1691,

“...the Mason Word, which though some makes a mystery of it...It is like a Rabbinical tradition, in way of comment on J & B, the two pillars erected in King Solomon’s Temple...”

Freemasonry would seem to have incorporated two pillar legends, one concerning the dissemination of the seven liberal arts and sciences after the flood, and the other derived from the legend concerning the twin pillars of King Solomon’s Temple. It has been previously suggested that the pillars, “...were formed hollow, the better to serve as archives to masonry, for therein were deposited the constitutional roles...” was an attempt to harmonise these two pillar traditions within the ritual.

However, these are not the only pillars referred to in Freemasonry, as there is another set that date from the catechetical ritual from the early 1700’s, which has largely remained unchanged for 300 years.

Q – What supports your Lodge?

A – Three Great Pillars.

Q – What are they called?

A – Wisdom, Strength and Beauty.

Q – Why so?

A – Wisdom to contrive, Strength to support and Beauty to adorn.

Perhaps by the early 1700’s the pillars of the English tradition had bequeathed to Freemasonry the connection with the seven liberal arts and sciences, as well as the allusions to wisdom, beauty and strength, whilst the Scottish pillar tradition has retained its esoteric place within the ritual of current day Freemasonry.

THOUGHTS FOR THE ENQUIRING MASON

September 2012

A Convenient Room Adjoining the Lodge

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Q. Where were you first prepared to be made a freemason?

A. In my heart

Q. Where next?

A. In a convenient room adjoining the Lodge.

How often do we find in our own jurisdiction that the convenient room adjoining the lodge is just that? It can range from being nothing more than a utility cupboard, to a room that is used to store the banners and paraphernalia from other masonic orders. In some lodges the convenient room is at least a small room, whilst in other it can be no more than a section of partition or a curtain that is drawn across a corner of the entrance hall-way.



However this approach to what constitutes a convenient room is not unique to this jurisdiction alone for masonic author Bro Robert Lomas, in his book “Turning the Hiram Key”, describes his experiences of the convenient room at his initiation as, “...On that chilly winter night my lack of proper clothing was bringing me out in goose bumps...In the distance muffled conversations were audible; the sounds of different voices creeping under the closed door were overlaid with the rattle of cutlery coming up the stairs. I was alone, pondering the wisdom of seeking Masonic Initiation [as]...I was standing in the ladies’ toilet on the first floor of the Eaglecliffe Masonic Hall...”

Hopefully we do not have many lodges in our jurisdiction that have to resort to the ladies’ toilet for their convenient room. But it raises the question regarding

the import of the question, where next? And do we take the answer to that question seriously enough, or is it treated in a purely perfunctory manner with no due relevance or meaning attached?

As most TFTEM reader would be well aware, the concept of the convenient room in many European and American jurisdictions is taken quite seriously with said room being referred to as “A Chamber of Reflection”. These rooms are meant to be used as a time of quiet reflection to consider why a brother has decided to join Freemasonry, and in some lodges this very question requires a written answer that is then read out to the Lodge before the ceremony takes place.

A Chamber of Reflection may also contain various items designed to stimulate reflection, such as an hour-glass, skull, or a lit candle, with the phrase “know thyself” or the acronym V.I.T.R.I.O.L. written on the wall. For these lodges the convenient room is designed to be more than just a place to dress the candidate, for it is not only meant to stimulate reflection but also to create the right mental state for the initiation ceremony – to be properly prepared.



So, do we sell our candidates short by offering them no more than a broom cupboard to mentally prepare themselves for the ceremony of initiation? Our ritual states that, “...externally you were prepared in a peculiar manner in a convenient room adjoining the Lodge...” Should that preparation at the Lodge prior to the ceremony of initiation be more meaningful? Should all future newly built or renovated Lodge Buildings include a real convenient room adjoining the lodge – i.e., a Chamber of Reflection?

February 2013

What Prompted You to Join Freemasonry?

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WM - Do you further seriously declare that you are prompted to solicit those privileges by a favourable opinion preconceived of the Institution, a general desire for knowledge and a sincere wish to render yourself more extensively serviceable to your fellow creatures?

The reasons behind each individual candidate's decision to join Freemasonry are many and varied. Sometimes it is due to a favourable opinion preconceived of the Institution, or because of an act of charity and benevolence by a Freemason that has inspired admiration, or as in times past, a desire to seek out perceived lost knowledge from the ancient civilisations.

Freemason and author Christopher Hodapp in his book "Freemasons for Dummies" (yes, it is worth recommending to new initiates) gives a wonderful example of masonic charity that inspired him to become a Freemason. Bro Hodapp's father-in-law Bob has been active in his local community all his working life and his lodge, Social Lodge No. 86 in Terre Haute Indiana, had been very much a part of his local activities; eventually receiving a 50-year jewel.

In retirement Bob moved states to Dallas Texas, but still remained in contact with his old community. Unfortunately, as time passed Bob's health failed him and he passed away. The family thought it might be best to have the funeral in Dallas where Bob had spent the last 15 years of his life. So, a large chapel was organised and preparations made.

However, it was only at the last minute on the day prior to the funeral that Bob's daughter remembered that he had once been an active Freemason. The family was aware that there was a special masonic funeral service, so a number of phone calls were made late on that Sunday night in the hope of contacting



local Dallas Freemasons. By chance they found a cleaner working late at night who said he would try to see if he could contact any brothers.

I will let Bro Chris Hodapp tell the rest of the story in his own words;

"The next day, we discovered to our dismay that virtually no one had come, and that we should have brought him home to Indiana after all. That cavernous chapel was populated by the four of us in his family, a neighbour, and the three people he lived with. And ten Masons

Ten men who never knew him, called by a stranger on a Sunday night, dropped what they were doing that morning and came to say goodbye to a brother they had never met and extend a helping hand to his family ...Not one was too tired or too busy to be there for a brother...their offer of aid was sincere, the fulfilment of an obligation they had all sworn to abide by.

That's why I joined..."

THOUGHTS FOR THE ENQUIRING MASON

March 2013

The Chequered Pavement

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A near universal aspect to Freemasons' Lodges throughout the world is the beautiful mosaic pavement flooring. We know from ritual from the early 1700's that the mosaic pavement was already a crucial feature of the masons' lodge-room.

Q. Have you any furniture in your Lodge?

A. Yes

Q. What is it?

A. Mosaic pavement, blazing star and indented tassel.

Q. What are they?

A. Mosaic pavement the ground floor of the Lodge...etc.

Our explanation of the first-degree tracing board states that:

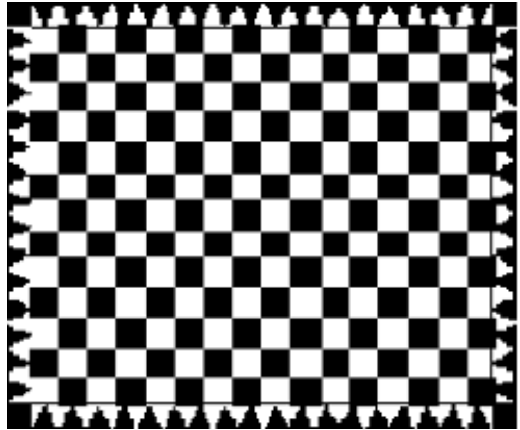
"The mosaic pavement may justly be deemed the beautiful flooring of a Freemasons' lodge by reason of it being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof."

At a symbolic level the lodge pavement is said to represent extremes and balance; extremes as in pleasure & sadness, or prosperity & adversity, or good & evil, or vice & virtue. A mason has to find a proper balance to the extremes and vagaries of life and square his own pavement in his own personal temple.

For other masons the pavement can have further meanings; "...The black and white checkerboard floor found in all Masonic lodges represents the diversity

of creation. But it is also reminiscent of the beauceant, the banner of the Knights Templar, who have so often been associated with Freemasonry...”

In the opinion of many writers, and according to masonic lore generally, the chequered pavement of a masons’ lodge room is a representation of the flooring of King Solomon’s



Temple. One plausible explanation for the origin of this association of the chequered pavement and King Solomon’s Temple may be found in the Geneva Bible.

As many TFTEM readers would know the Geneva Bible was a definite contributor to the ritual of Freemasonry we know today. In particular the marginal notes and diagrams contained in the Geneva Bible were the source of some of the descriptions and interpretations that are unique to Freemasonry.

Interestingly, in these marginal diagrams, whenever King Solomon’s Temple or his throne is shown it is always illustrated with a black and white chequered pavement. Perhaps the Geneva Bible is the source not only of some of our ritual references, but also our black and white chequered pavements – originally envisaged as a representation of the flooring of KST as depicted in the Geneva Bible.

References:

- 1) ‘Masonry Dissected’ – Samuel Pritchard (1730)
 - 2) A Masonic Panorama – N.B. Cryer, Australian Masonic Research Council, 1995
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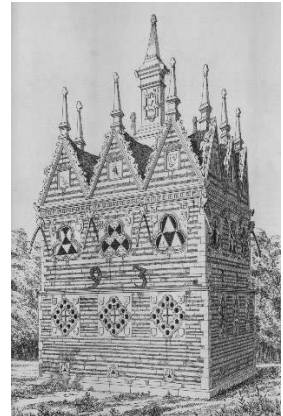
April 2013

The Rushton Triangular Lodge

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The Triangular Lodge was commissioned by Sir Thomas Tresham and constructed on his estate, Rushton Hall, between 1593 and 1597. It is a three tired triangular shaped building, each side measuring 33 feet in length. The three levels have three windows on each side with a different ornate design on each level. Each side is capped with three gables and the whole building is topped by a central triangular chimney. Below the gables on each side is a Latin quote 33 letters in length taken from biblical texts. On each gable is a 3 x 3 foot plaque upon which are carved esoteric emblems such as the seven eyes of God, the Pelican in her piety and a seven-branched candelabrum. Inside the Lodge the 3 levels, from the basement to the upper level, are connected by a winding stair-case of 33 steps.

Sir Thomas Tresham was a gentleman from a wealthy land-owning family, a family of committed Catholics, although Sir Thomas was brought up a Protestant and was even knighted by Queen Elizabeth in 1577. He was intelligent and well educated, moving in the highest circles of Elizabethan English society. Sir Tomas had a privileged upbringing and enjoyed an opulent lifestyle – few people in Elizabethan England could afford to build such an ornate “folly” on the grounds of their estate.



At the age 15 he succeeded to the estates of Rushton and Lyvedon in Northamptonshire. However, in 1580 Sir Thomas reverted to Catholicism, which was not a popular idea in England at that time, and was eventually imprisoned in 1581 for harbouring a Jesuit priest. Sir Thomas had flair for

architectural design and upon his release in 1588 embarked on a number of building projects, including the Rushton Lodge.

The “Lodge” is a testament to Sir Thomas’ religious beliefs, which included numerology and Trinitarian mysticism, and is also an example of the Elizabethan love of allegory.

The Triangular Lodge has always been considered a “folly” constructed by a rabid Catholic as a pun on his name (tres = three). However, in England in the 1500’s there was only Trinitarian Christianity, albeit of various shades, and in many of the Old Charges of Masonry up to the 1720’s the trinity was ever present, quite often with hidden meanings through the use of groups of three, or the triangle.

It would appear that the trinity, as a concept, had a central significance to early English speculative Freemasonry.

The opening lines of the *Grand Lodge No.1 MS* are;

“The mighte of the Father of Heaven and the wysdome of the glorious sonne through the grace and the goodness of the Holy Ghost that bee three persons in One God...”

Interestingly, the London Company of Freemasons always carried a banner of the Holy Trinity in processions, a banner originating from the “Guild of the Holy Trinity in the City of London”, which was established in 1373. *

J T Thorp wrote in an article for the Leicester Lodge of Research (1914-1915) that, “...the Operative Masons claim that Sir Thomas Tresham was Master of their Society in 1590, and would therefore be well acquainted with the “Triangle,” *“...the whole structure is Masonic, having a vast number of operative masons’ marks and designs thereon, and was used by the Masters of the Operative Free Masons during the time that Rushton Hall was under construction...”*

(* Ref. Condor – “Records of the Hole Crafte & Fellowship of Masons”)

June 2013

The Point Within a Circle - Reprised

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In a previous TFTEM (Nov. 2006) interpretations of the “point within a circle” were presented, with the concluding statement that a point within a circle, “...is how you interpret it not as what we see it. But if we have made you think about it, then we have achieved our aim, which is to make you think...” (G. Love)

But what is the origin of this symbol? The circle, sometimes with the point, appeared in Egyptian hieroglyphics to denote the sun or light. Pythagoras thought the circle represented eternity whose, “...centre is everywhere and the circumference nowhere...”

It is a symbol that appears in various hermetic-alchemical tracts of the 16th and 17th centuries, for example, Achilles Bocchius’ illustration “Hermetic Silence” from 1555, or Robert Fludd’s “The Mystic Compass” from 1617 (aka “Universe under its own steam”).



“Hermetic silence 1555”

The “point within a circle” symbol may, in a masonic sense, date from the earliest beginnings of speculative Freemasonry. The old charges and early ritual fragments and exposures stressed the importance of Geometry with the letter “G” originally representing the science of geometry.

The *Wilkinson MS*; -

Q. What is the Centre of your Lodge?

A. The Letter G.

Q. What does it signify?

A. Geometry

Prichard's *Masonry Dissected*; -

Q. Are you a Fellow-Craft?

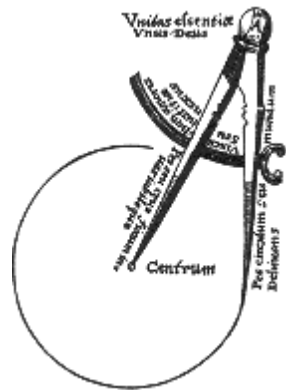
A. I am.

Q. Why was you made a fellow-Craft?

A. For the sake of the letter G.

Q. What does that G denote?

A. Geometry or the fifth Science.



"Mystical compass 1617"

The Cooke MS devotes pages to Geometry stating that, "...all sciences exist only through the science of Geometry...the science by which all reasoning men live..." William Preston in his lectures believed that, "...originally Masonry and Geometry must have been synonymous terms..." (Dwyer - Symbolism p.11)

The Regius or Halliwell MS, estimated to have been written around 1390, was originally entitled "The Constitutions of the art of Geometry according to Euclid." The "point within a circle" symbol contains the basic elements of Euclid's geometry for his sixteenth definition states, "...the point is called the centre of the circle..."

From the forgoing we can begin to get a sense of the possible origins of the masonic "point within a circle" symbol, derived from Euclidian geometry and influenced by renaissance Hermetics, it became a part of speculative freemasonry during the 1600's. And by the mid-1700's it was an essential symbol on early masonic tracing boards.

Freemasonry, Scotland and James I

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Some of the most substantive and persuasive evidence attesting to the existence of “freemasonry” in the 1600’s can be found in Scotland. These Scottish records provide proof of the existence of a distinct Scotland-wide organisation of stonemason’s lodges, and this evidence also appears to support the theory that speculative Freemasonry evolved from operative masonry.

Scotland has the oldest official minute books of Stonemason’s Lodges, the earliest use of the word lodge, evidence of the use of symbolism that can be found in later Freemasonry and of a two tiered system of entered apprentice and fellow-craft masons. Scotland also has the earliest known reference to the “Mason’s word”, and the earliest known examples of ritual catechisms are of Scottish origin.



In the minutes of Scottish stonemason’s lodges, some of which date back to 1598, we have examples of non-operative members being admitted as members. The earliest authentic record of a non-operative member of a Scottish mason’s lodge is contained in the minutes of the Lodge of Edinburgh. The minutes for the 8th June 1600 mention that John Boswell, the laird of Auchinleck, was present at a Lodge meeting and attested the minutes, along with the members of the Lodge, with his mark. Examples of other non-

operatives that were initiated into the Edinburgh Mason’s Lodge were, Anthony Alexander Stachan of Thorton in 1634, Robert Moray and Alexander Hamilton in 1641, and in 1647 Dr William Maxwell, a physician to the King.

According to the Charter of the Lodge of Scoon, dated December 24 1658 and headed “Mutual Agreement of 1658,” that on a State visit to Perth on the 15th April 1601, King James VI of the Scots was initiated at the Lodge of Scoon. This event supposedly took place two years before his arrival in London as James I of England and Scotland.

The record concerning King James initiation into the Edinburgh Lodge in 1601 is open to skepticism because it is written nearly 50 years after the event. However, records from King James I Court in London attest to the King’s continued interest in masonry and its legends, and in holding his own “lodges” for Royal entertainment. In 1617 Sir John Harrington, after spending time at King James I Royal Court, recorded that after dinner members of the Royal Court enacted the Queen of Sheba



coming to King Solomon’s Temple. King James 1st enjoyed re-enacting the events and legends surrounding King Solomon’s Temple that his courtiers began to refer to him as the British Solomon. Additionally, we have evidence of Court members forming fraternities with laudable aims.

The evidence cited above highlights the possible influence Scotland has had on the development of Freemasonry, an influence that has helped enrich and enliven our ceremonies. So, the question to consider is did the London Court of James I provide a possible conjunction of people, ideas and groupings that further evolved the development of modern-day Freemasonry?

Ref: - Poole, H. – Gould’s History of Freemasonry, Caxton, London, 1956, Vol. III, p. 220

Lomas, R. – Turning the Templar Key, Lewis Masonic, Surrey, 2007, ISBN 978 085318 286 3, p. 184

July 2014

The Curious Case of Bro Chevalier d'Eon

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Over the last 300 hundred years Freemasonry has included amongst its numbers some very colourful and controversial members. One somewhat obscure but, at the time, no less controversial character was the Frenchman the Chevalier d'Eon. Charles Geneviève Louis Augste André Timothée Déon de Beaumont was born on 5th October 1728. As a young man Chevalier d'Eon joined the French Diplomatic Service working for a time at the French embassy in St Petersburg. During the Seven Years War he had a distinguished career receiving the Cross of the Military Order of St Louis for bravery.

During the 1760's Chevalier d'Eon was a member of the French delegation negotiating an end to the war with Britain, going on to be appointed First Secretary at the French Embassy in London. However, d'Eon did not get on well with the French Ambassador with their relationship deteriorating to such an extent that d'Eon fled the embassy taking crucial documents with him. Supposedly these papers included the names of the British MPs in the pay of the French Government. Attempts were made to reclaim these documents, and even to kidnap Chevalier d'Eon, all to no avail.

It was at this time that d'Eon joined the Lodge of Mortality, which met at the Crown and Anchor in the Strand. Chevalier d'Eon was initiated according to ancient form being a free, upright man of sound mind and body.

However, around this time rumours spread that the Chevalier was a woman, and by 1770 enormous sums had been wagered on d'Eon's sexuality. In 1777, due to these exorbitant bets, the matter went as far as the Full Court of the King's Bench where the final verdict was that d'Eon was a woman. King Louis XVI of France quickly followed suit and issued a decree that d'Eon, "...is hereby required...to resume the garments of her sex and is forbidden to appear in any part of the Kingdom except in garments belonging to a female..."

Throughout this whole episode d'Eon refused to take a medical examination or to submit to the witness box at the trials. In the end d'Eon returned the documents and received a cash payment and a pension, and agreed to never to dress in a man's clothing again. In May 1810 La Chevalière d'Eon died in London and when the body was prepared for burial d'Eon was found to be 100% male – no question, no doubt.



Interestingly the London Freemasons remained completely silent during this whole affair. We know from Pritchard's "Masonry Dissected" (1730) that the candidate was received, "...neither naked nor clothed, bare-foot nor shod, deprived of all metal...", and contemporary illustrations show that the mode of preparation has remained largely unchanged. So, Chevalier d'Eon's Lodge brothers would have known the truth, but perhaps the injunction never to reveal their ceremonies, or a fear of the ridicule associated with initiating a "woman" made silence the prudent course of action. Unfortunately, in the end, the Lodge had to exclude d'Eon from Freemasonry once he agreed to adopt the persona of a woman.

(Adapted from Jasper Ridley – *A Brief History of the Freemasons*, Constable & Robinson, London, 2008, pp. 83-9)

October 2014

Aspects of Freemasonry in Victoria during the Great Depression

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Country Lodges

In rural Victoria at the time, the local Masonic Lodge was very much a part of the social fabric of a town, and this aspect was evident during 1931 as we glimpse the response of some rural masons to the threatening and frightening times confronting them. However, some Lodges may not have been as inclusive and universal as espoused in Freemasonry's teachings as their membership reflected the religious divide then evident in Australian society.

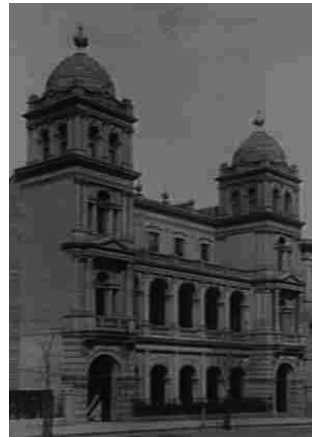
In 1931 the fear of the threat posed by the Catholics, communists and the unemployed spread across rural Victoria. At the Western Victorian town of Donald in March 1931 a state of high alert gripped the town as they waited for the Catholics and communists to make their move. The masonic lodge, meeting on the 2nd Thursday of that month, placed guards outside the perimeter of their lodge building for fear of Catholic treachery.

Grand Lodge & the Office Boy

The desperation of the times reached to within the confines of the Grand Lodge office itself, for on Monday 15 December 1930, the staff arrived at work to find, *"...the strong room door was open, and the Accountant's safe door was also open..."* The amount of £61-9-4 was found to be missing from the cash boxes and ironically the majority of the missing funds belonged to the Board of Benevolence. The police were duly called and after interviewing the staff suspicion soon fell on the office boy. A few weeks earlier he had been tasked

with getting a new set of keys for the safes cut however, also got an extra set of keys cut using his own money.

Police found the duplicate set of keys and nearly all the missing money at the young lad's house. So would this "office boy" taken this course of action had it not been for the times? Yes, he had a job, and had been employed in the Grand Lodge office for over two years, yet, without knowing the full background story to the young man's life, one is still left wondering if this little incident was not symptomatic of the Depression Years.



The Windsor Lodge

In June 1930 a note appeared on the summons paper from then on that provides an insight into the then requirements for visiting brethren in proving their bone fides. The entry notified the Lodge brethren that membership badges were now available at a cost of 1/-, "...easily carried in the vest pocket and should be carried by brethren when visiting other lodges to avoid the necessity of carrying Grand Lodge certificates..."

As a final note of possible interest concerning the Windsor Lodge is the presentation of its minutes from April 1934 onwards. From the occupations of the new initiates during the period 1928-1934 we find that over 50% were from a clerical/management/business background, so in this respect it's not surprising to find that from that 1934 date the minutes of the Lodge were typed on a typewriter. This process involved cutting out each sequentially numbered page in the minute book, typing the minutes of the Lodge meeting, and then gluing the page back into the minute book.

February 2015

The Order of the Free Gardeners

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As most TFTEM readers would know over the last 350 years there have existed many fraternal organisations that appear to be similar to Freemasonry in their forms and functions. Fraternal organisations such as the Independent Order of Odd Fellows, The Foresters and the Druids have existed for hundreds of years and the extent these fraternal organisations were influenced by Freemasonry, and vice versa, is still a contentious area of debate.



One fraternal organisation that has possibly been in existence for over 400 years, and which displays marked similarities to Freemasonry, is that of the Order of the Free Gardeners. The Free Gardeners are Scottish in origin and may have been meeting as early as 1602, although the earliest conclusive record, a minute book from Haddington, East Lothian, dates from 1676.

In Scotland during the 1600's the formal palace gardens of the Royalty and nobility began to be copied by the landowning classes, often to the disadvantage of the local villagers. Renaissance architecture, formal gardens, sun dials and garden follies became respectable pursuits for the country gentleman. This increased interest in classical landscape gardening and formal garden design necessitated a skilled labour force that was able to construct, maintain and upkeep the ever-growing number of horticultural wonders. Bro Bob Cooper suggests that, *"...the formation of the Order of Free Gardeners roughly coincides with wealthy*

landowner's new found interest in landscape design and their employment of a large number of working gardeners..." (Cracking the Freemasons Code, p. 162)

Lodges of Free Gardeners admitted gentlemen "speculative" gardeners into their assemblies but for a higher fee than that paid by the gardeners. The gentleman members gave the Lodges an air of respectability whilst the lodges assisted the gentlemen gardeners with practical skills, advice and seedling stocks. Another crucial aspect of the Free Gardeners activities was the collection of funds for the support of distressed members and their dependants.

The ritual of the Free Gardeners appears to have evolved in a similar fashion to Freemasonry with a new member being initiated with a fairly basic ceremony, but over time this developed into an elaborate three-degree system with peculiar words and secrets restricted to each. Free "*Gardenery*" begins at the Garden of Eden, with Adam as the head Gardener, then follows the 4 rivers that flowed from Eden; the Pison, Gihon, Hiddekel (Tigris) and Euphrates and concludes with King Solomon as the Master Gardener. (Free Gardeners have a wonderful gibe at Masons – only they have the true secrets of KST because they stayed behind to tend the Gardens of Solomon after the Masons had left.)

The Free Gardeners were dedicated to mutual support, horticultural practice and knowledge, their rites were imbued with moral lessons and esoteric knowledge contained in gardening metaphors. But by the mid-1900's the Order struggled to maintain these tradition activities in part due to various Friendly Society Acts and the development of State welfare. Left with just their ceremonies the Order began to fade so that by the end of the Twentieth Century the Lodge of Free Gardeners that met here in Melbourne was one of the last Free Gardeners' Lodges in the world.

THOUGHTS FOR THE ENQUIRING MASON

April 2015

Freemasonry and Hermetics

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If you pick up any book on the history of Freemasonry you will more than likely find a reference to Freemasonry having been influenced by Hermetics. What the hell is Hermetics you may ask? Hermetics was a mystical body of teachings grounded in the mysteries of ancient Egypt, and whose authorship was erroneously attributed to an ancient prophet called Hermes Trismegistus (thrice great). Hermes was a mythical figure, a sort of composite of the Egyptian man-god the Thrice Great Thoth, and the Greek god Hermes, both of whom were associated with magic and arcane knowledge.

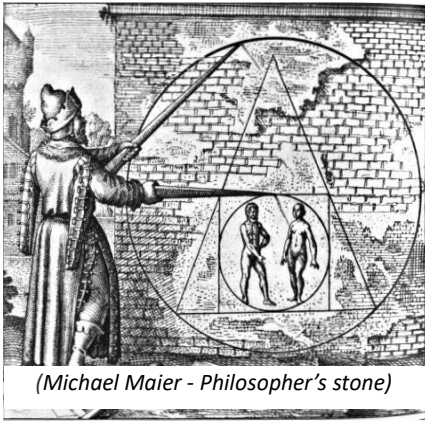
Prior to the early 1600's it was believe that these texts were authored by Hermes Trismegistus, hence the name Hermetics, and were of great antiquity. However, these texts were written in the 2nd and 3rd century of the current era and are now known as the "Corpus Hermeticum".

The revival of Hermetic thought began in the late 15th century when Cosimo Medici commissioned the translation of then recently rediscovered hermetic texts. For the initiates of the 16th and 17th centuries, Hermetics came to be viewed as a revelation, a glimpse of the Divine, the attainment of gnosis without the need for established "churches". This latter Renaissance view of Hermetics was profoundly influenced by the prevailing awe of the ancient Egyptian civilisation, based upon a belief that the ancient Egyptians were in possession of lost esoteric knowledge. Thus, Hermetics became synonymous with the



*(Robert Fludd –
Tetragrammaton)*

search for ancient spiritual wisdom. (Egyptian hieroglyphics were not deciphered and understood until the early 1800's)



Renaissance Hermetics also came to be associated with such ideals as compiling encyclopaedias of all known knowledge, the establishment of libraries, and a general advancement of learning in all the Arts and Sciences.

The Rosicrucian movement of the 1600's was largely based upon Hermetics, and in a fashion was a re-packaged version of Hermetics almost to the point of being a Protestant variant

of Hermetics, perhaps deliberately so as to attract members of that faith. This was also the same era that Speculative Freemasonry began to emerge, and many of the early speculative Freemasons, such as Elias Ashmole and Sir Robert Moray, were indeed students of Hermetics.

Some would argue that concepts such as the three "Lesser Lights" (the Sun, the Moon & the Master of the Lodge) and the elaborate emblematic diagrams, or Tracing Boards, of each degree, the symbolism of which is variously architectural, biblical, geometrical and numerical, display a distinct Hermetic influence.

Hence the school of thought that Hermetics had an influence on the early development of modern-day Freemasonry. (Ref: for a perspective try - *Giordano Bruno & The Hermetic Tradition* by Francis A. Yates)

May 2015

Freemasonry and William Hogarth's "Night"

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William Hogarth's "Night" is the fourth and last in the series entitled *Four Times of the Day* and is the most disorderly and violent of the four images, and is the most widely known of Hogarth's Masonic influenced drawings. William Hogarth was born in 1698 (or 1697) in the parish of St. Bartholomew, London and became famous for his caricatures and satires.

In terms of Hogarth's Masonic career, there are indications that he became a Freemason sometime in the mid to late 1720's and that he was a member of the lodge meeting at the "Hand and Apple Tree," Little Queen Street, London and later of the "Corner Stone" Lodge. Hogarth's name appears as one of the Grand Stewards in April 17, 1735 and he is credited with also designing the Grand Steward's Jewel for the Grand Lodge of London and Westminster.

The 'Night' is May 29, the anniversary date for the restoration of Charles II to the English throne, hence the Charing Cross statue bust of Charles I in the background. The oak leaves on the alley-way signs and the hats of two of the men alludes to the English oak in which Charles II hid to escape the Roundheads following the Battle of Worcester in 1651. The story became popular after the Restoration, and was remembered every year as Royal Oak Day. So were the drunken Masons in the painting celebrating the Restoration of the monarchy or the Jacobite Kings in general, bearing in mind that one of the persistent accusations against Freemasonry at the time was that it was originally a Jacobite organisation.

The central characters in the engraving are a drunken Master of a Lodge being assisted on his way by the lodge Tyler, both of whom bare the wounds of a recent skirmish of some sort. The aprons the Masons are wearing are of

interest as they are long, white, without any ornamentation and appeared to be tied at the waist by belts or tapes secured at the front.



The figure of the Worshipful Master is generally accepted to be that of Sir Thomas Veil, a member of Hogarth's first lodge, and a magistrate at the Bow Street Magistrates Court. Veil was an unpopular figure due to the harshness of his sentencing of gin-sellers, viewed as a hypocritical stance given his fondness for his own public drunkenness and debauchery, so much so that it was said his sentencing of females was more lenient if they "cooperated."

The contents of the chamber pot being tipped on his head are perhaps an allusion to the lack of esteem for which he was held by the general public. However, are the contents of a chamber pot being tipped out the window, next to the symbol of an acorn, a subtle reference to the meaning given for the pass-word leading to the second degree?

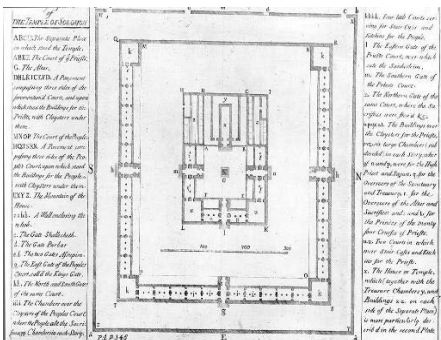
Hogarth's "Night" is a pertinent reminder for those who sometimes espouse a rather romantic view of Freemasonry in London and Westminster in the 1720-30's, for it details the miseries of then current London life. From the drunken barber-dentist cutting his customer, with pots of blood resting on the window-ledge, under which a homeless family huddles, whilst the masons bear the wounds of a recent fight, and in the background tenants with all their possessions in a cart flee their landlord by night.

THOUGHTS FOR THE ENQUIRING MASON

September 2015

Freemasonry and King Solomon's Temple in the early 1700's

A reoccurring question from old and new Masons alike is “why King Solomon’s Temple?” Why was King Solomon’s Temple given such prominence in Masonic ritual in the early 1700’s and why are our ceremonies loosely based around the legends of the erection of that edifice? In part some of the impetuses for the inclusion, or amplifying, of King Solomon and his Temple in the Freemasons’ ritual in the early 1700’s was the obsession in the previous decades with the search for Biblical dimensions of King Solomon’s Temple. Influential figures of the times, such as Sir Christopher Wren and Sir Isaac Newton, were fascinated with the concept of the ancient cubit and the exact measurements of King Solomon’s Temple. The ancient cubit was perceived as God’s measurement and it was a measure that would unlock the mysteries of the universe, thus building on the theme of lost knowledge known to ancient societies.



After the Great Fire of London of 1666, Christopher Wren rebuilt St Paul's Cathedral as the new King Solomon's Temple, for a New Jerusalem, built by masons who followed strict moral guidelines, for Wren enforced a moral code of behaviour for the masons working on this new King Solomon's Temple.

Isaac Newton poured an enormous amount of effort into reconstructing the dimensions of King Solomon's Temple, viewing it as a blueprint for the future from which predictions could be deduced. Some authors have suggested that this study of King Solomon's Temple assisted Newton in seeing the possibilities outside the accepted orthodoxies. "...Newton perceived himself as the new

Solomon and believed that it was his God-given duty to unlock the secrets of nature, whether they were scientific, alchemical or theological..." (*The Last Sorcerer* – Michael White, P.162) After meticulous study of the Temple of Solomon, Ezekiel's vision and the Tabernacle of Moses, Newton deduced that the sacred cubit, given to the ancients by God, was between 25½ and 26¼ Roman inches (Harrison, P.99). To Newton's eyes the secrets of the universe, nature and science, could now be unlocked.

The ritual focus on the building of King Solomon's Temple and the importance of its chief architect - the secrets of God's sacred measure were lost with the untimely death of the chief artist – reflects this search for the wisdom of the ancients. Many men joined Freemasonry 300 hundred years ago because they in part believed that Freemasonry contained lost knowledge and esoteric teachings of the ancients - knowledge to assist them in their intellectual pursuits into the hidden mysteries of nature and science. The famous English antiquarian Dr William Stukeley (joined 1721) admitted he joined in the hope of discovering hidden knowledge (Stukeley pioneered the archaeological investigation of such prehistoric monuments as Stonehenge).

Perhaps the Freemason's of the early decades of the 1700's saw themselves as descendants of the original builders of the symbolic temple and in a fashion King Solomon's Temple was viewed as symbolical of the universe – the whole of creation. The early 1700's belief in the search for knowledge that was lost, coupled with a belief that the study of Geometry and Alchemy was a way of obtaining a deeper understanding of the Divine, is still reflected today in our current Masonic ritual.

Our knowledge of the immediate universe around us has increased immensely since the days of Wren, Newton and his acolyte Dr Jean Desaguliers, so some of the original thinking behind our ritual may appear somewhat archaic. However, TFTEM would like to suggest that although the science may have evolved, the general moral and philosophical principles contained in our ritual remain equally valid today. [Refer: D. Harrison – *The Genesis of Freemasonry* & M. White – *Isaac Newton – The Last Sorcerer*]

February 2016

THE WORSHIPFUL SOCIETY OF FREEMASONS – Part 1.

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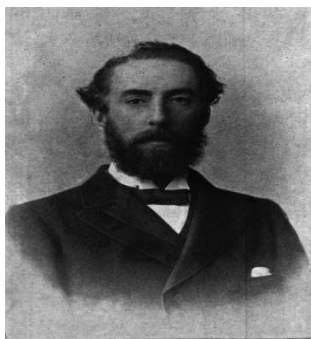
A commonly accepted view amongst many Freemasons is that our modern Freemasonry evolved from the lodges of operative stonemasons, and much of the ritual and ceremony would appear to support that point of view. However, if this theory is correct, what happened to these English mason's lodges? In Scotland, thanks to the influence of the Schaw Statutes of 1598 & 1599, we know the story and the history of that country's stonemason lodges from the late 1500's onwards. But in England this sort of evidence has always been in short supply.



In January 1910 WBro Clement E. Stretton wrote a paper for the Leicester Lodge of Research detailing his "initiation" as a Guild Mason in 1866 at a quarry at Cromford, Derbyshire, during his training as a Civil Engineer. Over the ensuing years Bro Stretton kept in contact with his Guild quarry eventually becoming a Grand Master Mason of the York Division in 1908.

In 1913 Bro Stretton deputed a member of the Guild Operatives, Dr Thomas Carr, to re-open a London section of the York Division of the Guild Operatives, "to carry out all other work in accordance with the ancient usages and established customs as Enthroned Master Masons have done in all ages." Accordingly, on Wednesday 21st May 1913 The Worshipful Society of Free Masons Rough Masons, Wallers, Slaters, Paviours, Plasterers and Bricklayers was established.

WBro Stretton gives a somewhat different perspective on the Rev Dr James Anderson and the founding of the London Grand Lodge of 1717. According to Stretton's paper to the Leicester Lodge of Research in 1910, Dr Anderson became a Chaplain to the Operative St Paul's Lodge in 1710, but by 1714 Dr



Clement E. Stretton

Anderson had begun to make non-operative Masons for a fee of five guineas. After he had made seven Masons, George Payne, Rev John Desaguliers, Johnson (a doctor), Stuart (lawyer), Anthony Sayer, Entick (gentleman) and John Montague (Grand Master 1721), Anderson and his seven Masons were expelled from the operative Society. Dr Anderson and his associates then promptly formed a lodge at the Goose and Gridiron Ale-house in St. Paul's Church-yard (Lodge of Antiquity) and the rest is history.

However, Stretton and Carr claim that due the Anderson and his associate's incomplete knowledge of the operative Society they distorted the Hiramic legend, which was not a part of the seven grades of the operative Society, but one of the three annual festival dramas performed by the society when the Third Master Mason is "replaced" annually.

In his capacity as a Civil Engineer, Clement E Stretton was a prolific author who wrote popular books on locomotive history, however much of this has been called into question with some authors suggesting Stretton was a "...pedlar of fabricated information...", "...completely unreliable and was unscrupulous in his handling of primary sources..." and "...he was often wrong, because whatever he did not know he simply made up..."

So how are we to judge Stretton's claims regarding the Operative Society of Masons when much of his writings in other fields have been called into question and his reliability as a reputable author called into doubt? Regarding his evidence on Dr Anderson, he stated; *"...to write fully on Dr Anderson is a very difficult matter, because to prove any statements, it would be necessary to quote from a book that is in a strong-room or subterranean chamber, into which no one below the VIIth degree rank may enter, and from which the book may not be removed..."* [Ref – *Guild Masonry* by C E Stretton, The Lodge of Research-Leicester–1909-10]

August 2016

References to Freemasonry in Art III

Pompeii Memento Mori

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Mount Vesuvius, the only active volcano on mainland Europe, is most famous for the eruption that took place in 79 AD that destroyed the city of Pompeii. Shortly after midnight on the 24th of August 79, a wall of volcanic mud engulfed and destroyed the town of Herculaneum. Early the next morning Vesuvius engulfed the city of Pompeii in a cloud of volcanic gases and debris. The residents of Pompeii did not stand a chance as the volcanic air burnt their lungs and contracted their muscles, whilst preserving the semi-crouched bodies in a layer of volcanic ash.

The powerful eruption destroyed Pompeii leaving its residents and buildings preserved for all time. Amongst the preserved remnants was the mosaic



emblem in the flooring in a triclinium (a dining room that contains a dining table with couches along three sides). This mosaic depicts a skull bordered on each side by emblems of wealth (sceptre and purple robe), and poverty (beggars' bag and rags). Directly beneath the skull are a butterfly, and an image of the wheel of fortune.

The image obviously alludes to the inevitability of death no matter your fortunes in life and being set into the floor of a triclinium was intended to remind diners of the transient nature of earthly wealth and privilege. The emblem of the butterfly beneath the skull suggests

change and a new life, based on the symbolism of the metamorphosis of the caterpillar into a butterfly. In this context the butterfly represents the beginning of a new life or transformation.

The other interesting aspect of this “memento mori” is the emblems above the skull, a square and plumb-line – the emblems of a Mason. The incorporation of the mason’s tools into this mosaic suggests a few possibilities, besides the obvious reference to death being a great leveller no matter your wealth or station in life. However, were the mason’s tools included in this design because of that concept of death reducing all to the same level or for some perceived connection to the ancient traditions of the masons?

The third degree in Freemasonry reminds us to use our allotted time wisely for death has no stain or fear for the virtuous man, however as many TFTEM readers would know, the third degree in Freemasonry has a deeper level dealing with the concept of rebirth – a spiritual, intellectual and moral rebirth. A similar theme represented by the butterfly in the Pompeii mosaic.

As we know the current third degree in Freemasonry was based on existing material, with the Graeme MS hinting at an older tradition relating to Noah and his sons. So, is the Pompeii mosaic hinting at these older “masonic” traditions, or is it just coincidental that the emblems of a mason were employed in this memento mori as a means of symbolising death as the great leveller of all?

September 2016

Hung Society – Chinese Masonic Society Melbourne

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In a small laneway off Little Bourke Street in Melbourne can be found the Chinese Masonic Society building displaying the distinctive compasses and square logo. From the early history of China, secret societies have been very much a part of life and the Chinese Masonic Society has evolved from this history of clandestine movements. The Hung Society would appear to have originally been an off-shoot of the White Lily Society, which was successful in overthrowing the Mongolian Yuan Dynasty and ushering in the Chinese Ming Dynasty (1368 to 1644).

During the Manchu (Ch'ing) Dynasty (1644 to 1911) the Hung and other Societies came under constant persecution, consequently most Hung Lodges united in opposition against the Manchu. With the eventual overthrow of the Manchu Dynasty China became a Republic under President Dr Sun Yat-Sen, who was a member of the Hung Society. The Hung Society was re-organised to reflect the changing nature of Chinese politics and society in the early 1900s.

The discovery of gold in Australia in the mid-1800s led to gold rushes around the country with thousands of immigrants arriving in the hope to make their fortunes, and amongst these arrivals were many thousand Chinese. Many of the Chinese who arrived in Australia at this time were members of various societies including the Hung Society.

In Melbourne, after various attempts at uniting these disparate societies, in 1914 the "Chung Wah Ming Kuo Kung Hui" was formed and adopted the English language name of "The Chinese Masonic Society." The choice of this title had the advantage of providing a certain level of respectability and honour flowing from the cachet that Freemasonry enjoyed at the turn of the 20th Century.

The ritual of the Hung Society describes a journey based on Chinese history and that of the Hung Society, and on another level, it is a journey through the Underworld to the Gate of Heaven. The candidate is dressed in white, although a symbol of mourning it also symbolises someone who has led a pure and good life. After many trials and tribulations, and the taking of 36 oaths, the candidate is instructed in the Fundamental Rules of the society, and at the completion of the ceremony a feast is held to celebrate the new initiate.

So, although not Masonic in the strict sense of the word, the “Chinese Masonic Society” practices many of the same fundamental principles and tenets as Freemasonry, with many of the 36 oaths of the original Hung society expressing very similar sentiments. For example, exhortations to obey the laws of the land, to respect the chastity of those nearest and dearest, and to assist a brother in distress or in time of need.



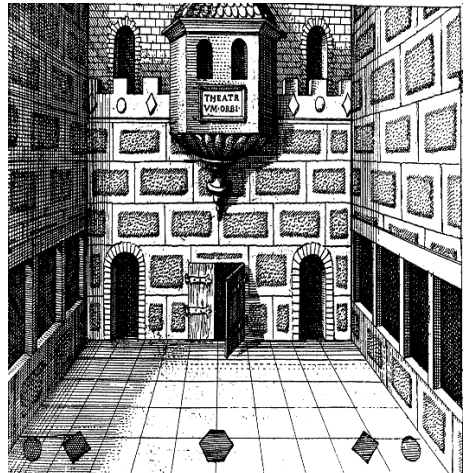
Triads is the name given collectively by the English to cover all Chinese secret societies at the time, based on the triangular symbol found on flags and banners of these societies, which represented the three essential elements of heaven, earth and man. Hence the Hung Society was also referred to as the Triads, however as the term Triad was used to designate all Secret Societies it is important to note that not all “Triads” were involved in criminal activities. *(Adapted from paper presented at the 2002 ANZMRC Conference by RWBro Graham Stead.)*

Masonry and the Art of Memory

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The Art of Memory was a traditional technique that developed as a means to remember long speeches, a series of events or philosophical ideas and concepts. This mnemonic system was reputed to have been developed in Ancient Greece, perhaps amongst Pythagoras' followers, although some suggest that, without much evidence, this technique originated in Ancient Egypt. Aristotle wrote extensively on the subject of memory, and mentions the technique of the placement of images to lend order to memory. Irrespective of the origins of the Art of Memory it became famous during the height of the Roman Empire with Cicero and Quintilian being the most celebrated exponents of this technique.

At its simplest form the Art of Memory involved constructing a mental image and positioning the concepts, words or ideas in that virtual space, so that they could be easily retrieved when required. The traditional concept involved creating a mental "house" and positioning the thoughts or ideas within the mental house structure so that they can be recalled as you mentally walk through the house of the mind.



The Art of Memory reached a peak of refinement and complexity during the Renaissance, as a means of structuring thoughts, organising knowledge, and solving philosophical questions. At the same time the Art of Memory was imbued with occult significance by Hermetic philosophers, such as Giordano

Bruno, who saw it as a means of inculcating the knowledge of the world, and then using such knowledge to attain a higher level of consciousness and the ability to magically influence world events.

In 1598 and 1599, the Scottish King's Master of Works, William Schaw, drew-up a set of statutes to regulate the stonemason's craft and their lodges. Today these statutes are known as the 1st and 2nd Schaw Statutes, and in the second Schaw Statute there is a curious reference to the "Art of Memory"

*"Item It is ordanit be ye generall warden, That ye warden of ye lug of Kilwynning, being the secund lug in Scotland, tak tryall of ye **airt of memorie and science** yrof, of everie fellowe of craft and everie prenteiss according to ayr of yr vocations; and in cais yat yai haue lost ony point yrof dvied to thame."*

A somewhat unusual reference to the Art of memory in a document supposedly only dealing with the management of the stonemason's lodges, but perhaps Schaw was devising a means by which the masons could preserve their secrets, and so throughout the year the stonemasons had to memorise something and once a year they were tested in lodge. In short, we have here a reference to an ancient intellectual tradition that is entirely based upon imagination. Possibly the Art of memory was used in Lodge in order to memorise the ritual.

Obviously, there was something within the stonemason's lodges that was worth preserving, and for William Schaw to have thought the ritual of the stonemasons was worth preserving suggests that he was a member of a stonemason's lodge.

However, would not the Art of Memory have allowed these stonemasons to construct within themselves a temple and that by going around their temple in recalling their ritual they would have made an internal journey? William Schaw thus encouraged the Scottish stonemasons to develop their own personalities – to know themselves.

March 2017

The Rite of Memphis (Misraim)

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The Egyptian Rites in part owe their origins to the influence of that infamous Freemason Count Cagliostro, who melded his love of Egypt and Freemasonry to create Egyptian Rite lodges. The Rite of Misraim (Hebrew for Egyptian) emerged out of Italy in the late 1700's, and after being established in Egypt, was then taken to France in 1812 by three brothers, who established the Rite of Misraim in Paris. Despite quarrels, scandals and upsets the rite enjoyed a certain success.

At Montauban in 1815 Gabriel Mathiew Marconis de Nègre founded a new Misraim lodge the "Disciples of Memphis". The Rite of Memphis, originally a lodge of the Rite of Misraim, was established as a separate system in 1838-39 by Jacques-Etienne Marconis de Nègre (Gabriel's son) after he was twice expelled from the Rite of Misraim.



It would appear that younger de Nègre's motives were not always virtuous for at times he was not averse to selling "higher degrees" for personal income; however, the younger de Nègre is remembered for giving the Rite its structure and exporting it to the USA and elsewhere.

In 1841 the Prefect of Police ordered the Rite of Memphis to cease operations, however Marconis de Nègre reactivated the Order of Memphis in Paris in April 1848, and soon after extended the Rite to 90 degrees, and then to 96 degrees.

But again, in December 1851 the Order of Memphis suspended its activities, and by 1867 the last of the Memphis Lodges in France renounced all connection to the Rite of Memphis.

Although in 1851 the Order of Memphis suspended its activities and became dormant in France, the Rite began a new life in London due to the influx of French exiles. Again unfortunately, the Order of Memphis' beginnings in London are unclear, however what is known that Marconis de N gre did issue a warrant in January 1851 for a Grand Lodge of the Rite of Memphis, with Jean-Philibert Berjeau as the Rite's first Grand Master.

Not unsurprisingly, by 1857 some sort of schism had occurred in this London based Rite of Memphis, for in that year the Reformed Rite of Memphis (Grand Lodge of Philadelphes) was formed. This particular branch of the Memphis Rite petered out by the late 1870's as many of the French exiles returned home. And by the mid-1860's the Marconis de N gre warranted Memphis Grand Lodge had also become inactive.

In New York in November 1856 Jacques-Etienne Marconis de N gre established a branch of the Celestial Empire of The Masonic Order of Memphis. The American branch of the Rite of Memphis appears to have been initially successful until about 1867 when the then Grand Master Harry Seymour reduced the number of degrees from 96 to 33 apparently in an attempt to complete with that other Masonic Rite of 33 degrees. This action resulted in a schism and the formation of a rival Rite of Memphis retaining the 96 degrees, which was quickly followed by expulsions, claims and counter-claims of dishonourable conduct, with accusations of one brother being a liar, swindler and counterfeiter. All this was only just part of a very bizarre and farcical story.

These two Rites were later united into the Rite of Memphis-Misraim by the hero of Italian unification Giuseppe Garibaldi and still exist today in some parts of the world.

April 2016

French Goldfield Lodge – Ballarat

“Le Rameau d’Or d’Eleusis”

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During the eighteenth-century European Freemasons had a predilection for creating “additional” degrees, and using boundless Masonic imagination they created hundreds of degrees, rites and orders, all built upon the foundations of Freemasonry. Amongst all these “additional” degrees were the group called the “Egyptian Rite”, and in particular the Rite of Memphis and the Rite of Misraim (Hebrew for Egyptian).

The Rite of Memphis was established as a separate system from the Rite of Misraim in 1838-39 and despite quarrels, scandals and upsets the rite enjoyed a certain success. In 1857 Eleonor Chevassus, Grand Chancellor of the Order of Memphis made a list of all the Memphis Rite lodges – the lodges outside of France were numbered from No. 96 onwards. The lodge designated as Number 103 is of interest to Victorian Freemasons as it was listed as; “Le Rameau d’Or d’Eleusis” (Ballarat Australia).

In 1852 a group of Frenchmen arrived in Australia to seek their fortune in the goldfields of Ballarat. Amongst this group were Memphis Rite Freemasons Messieurs J.M. Ballaguy and A.E. Collas. In 1853 Jean-Marie Ballaguy established at Ballarat a lodge named “Le Rameau d’Or d’Eleusis” (Branch of Gold of Eleusis or Golden Bough of Eleusis) working under the auspices of the Grand Lodge of the Rite of Memphis. A certificate was issued to M. Ballaguy on 28 August 1855 as Sovereign Grand Master and Founder of the Memphis Rite in Australia.

From a booklet published in 1912 we find the following statement; “...In 1853 the Black Hill Lodge was created under the French Constitution ...[and] met in

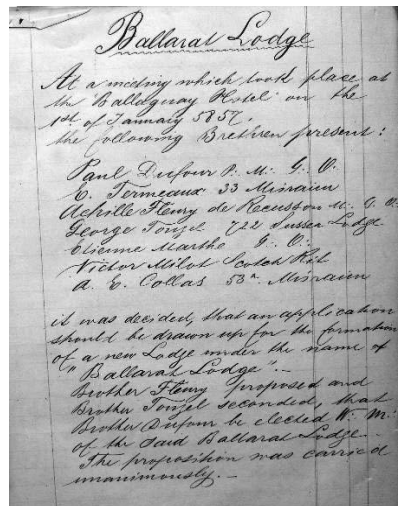
a spacious tent at the foot of Black Hill..." This French Memphis Rite Lodge was theoretically the first masonic lodge to regularly meet at Ballarat, as the first official lodge was the Victoria Lodge of Instruction established on 25th June 1854.

M. Ballaguy may indeed have found his fortune at Ballarat for in the "Ballarat Miner" on 23rd March 1856 there appeared an advertisement stating that the meeting and banquet of the "Le Rameau d'Or d'Eleusis" Lodge of Freemasons would be held at the Ballaguy Hotel at Black Hill. It would appear the Lodge no longer had to meet in a tent, but could now hold its meetings at their Grand Master's hotel.

However, shortly after this advertisement gossip spread that this lodge at Black Hill was spurious and decidedly irregular. After much correspondence to and fro a notice was issued by the Provincial Grand Lodge for the colonies stating that the "Le Rameau d'Or d'Eleusis" Lodge worked under the Memphis Rite and was therefore irregular, and not to be recognised by any lodge in the colony.

So in January 1857 the brethren of this Ballarat Memphis lodge wrote a petition to become a warranted lodge under the English Constitution. Without much hesitation, the newly formed Provincial Grand Lodge of Victoria (E.C.) in April 1857 issued a dispensation for this Memphis lodge to become warranted under the United Grand Lodge of England.

Thus, the Ballarat Lodge No. 1019 was formed in July 1857 and the members of the French lodge were re-admitted into this new lodge. (In 1867 the Ballarat Lodge amalgamated as the Yarrowee Lodge, which still exists today being No. 10 on the register of Victorian Lodges.)



May 2017

Laying Foundations Stones – Ascot Vale Masonic Temple 1886

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Jessica Harland-Jacobs suggests in her book *“Builders of Empire”* that Freemasonry became part of the culture underpinning of the Empire, with Masons being accorded prominent places at official events whilst marching in processions in full regalia and everywhere laid the foundation stones to churches, halls, bridges and all manner of civic buildings. Freemasons clad in their regalia “...anointed the architecture of Empire with the symbols of their order...” (Builders of Empire p. 14). With the formation of the first Lodge in NSW in 1820, Freemasons were soon performing these official functions in the Colony. For example, in August 1825 the Freemasons were called upon to lay the foundation stone for the Darling Mills. (The Sydney Gazette and New South Wales Advertiser, Thursday 4 August 1825 p.2)

The laying of foundation stones did give Freemasons a public prominence throughout the Colony of Victoria and thus were accorded prominent places at official events, whilst the processions of Masons in full regalia coupled with the Masonic ceremonies of “laying” the foundation stone, provided a positive public spectacle and the same time reinforcing the culture underpinning of the Empire. This laying of foundation stones took on a whole new perspective once Freemasons in Victoria started to build their own purpose-built lodge buildings, firstly in rural Victoria with such fine examples as the imposing Bendigo Masonic building in 1873, and in metropolitan Melbourne beginning in 1858 with the Sandridge Masonic Hall in Stokes Street Port Melbourne.

The construction of the Ascot Vale Masonic Hall commenced in 1886 and the laying of the foundation stone on Thursday 14 October was a big day for the local community with the event covered in detail by the local press. Gordon

Lodge opened at 3:00 PM in the Council Chambers, called-off, and in procession marched to the site of the new Masonic Hall, “...which was gaily decorated with bunting...” On arrival, an Ode was sung by “scholars” from the Ascot Vale State School under the direction of the Head Master.

In the presence of a large assemblage of masons and local dignitaries, the foundation stone was laid with full Masonic honours, which included, the obligatory Masonic speeches, a time capsule, trowelling cement on the foundations before the stone is lowered, and then trying the stone once in place with the square, level and plumb-rule. Corn, wine and oil were then used to anoint the stone, after which more odes were sung and then a return procession to the Council Chambers to close the Lodge.



For the newspaper reports, we can get a sense of the station Freemasons were held in the community from the size of this event, and the fact that the students of the Ascot Vale State School were given a holiday for the occasion, and perhaps an inference that the

“lodge” was once an important of part of the community.

(The Argus (Melbourne, Vic.) - Friday 15 October 1886, p.7 & Gordon Lodge No. 99 – “An Historical Sketch – 1986”, Private publication, pp. 12-15)

June 2017

The Knights Templar & Freemasonry – Another Perspective

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The idea that the Poor Knights of Christ of the Temple of Solomon in Jerusalem – the Knights Templar –the crusading order of the twelfth and thirteenth centuries, were in some way connected with the origins of Freemasonry has intrigued many Masons over the last 250 years. Many hypothesis and theories have been postulated by Masonic writers in their quests to prove that the Knights Templar were the origins of modern day Freemasonry.



Some authors, such as John J. Robinson (Born in Blood – The Lost Secrets of Freemasonry), believed that the ritual and symbolism of Freemasonry reflected the history of the Templars, particularly after their arrest, torture and dissolution. Whilst other authors pursued the path of escaping Knights Templars who fled with their esoteric secrets to other lands, usually Scotland, and incorporated themselves into the local operative stonemasons. For some the mere fact, the ceremonies of Freemasonry are chiefly based on the legends of the building of King Solomon's Temple is enough to prove a link between Freemasonry and the Poor Knights of Christ of the Temple of Solomon.

Most of the written material covering this topic is very much of the Alternative History genre, an approach that relies heavily on the use of myths as primary source material and the selective use of sources to reinforce such myths. Yet as most Freemasons know, the books crediting the Knights Templar with the

foundation of modern Freemasonry are an entertaining read replete with secret documents, heretical mystical secrets and grand plans formulated by powerful families, and the use of a blend of historical facts and fictional elements to create some interesting storylines.

However, some authors, such as Paul Naudon (*The Secret History of Freemasonry*), have suggested an historically plausible approach that may indeed highlight a distinct Knight Templar influence on European building crafts, not only through the sponsorship of many building works, but through the need to have a skilled building workforce at their disposal. Paul Naudon found that the first craft guilds appeared in Europe at the time and in the same regions where the Templars founded their earliest buildings.

Additionally, Naudon postulates the right of franchise and the privileges afforded craftsmen within Templar domains meant that the trades who benefited from such franchises came to be known as *francs métiers* (free masons or free craftsmen). And the author found that after the demise of the Templars in the early 1300s that, "...up until the end of the Ancien Régime, we find existing inside the Temple domain craftsmen benefiting from privileges and franchises that go back to the medieval Templars...Until the French Revolution the existence of what we call Templar communities – masons, carpenters, mortar makers, stonecutters – is particularly significant. To this extent we can safely claim the Temple survived, even under its own name, the destruction of the Order..."

[Reference: -Paul Naudon – *The Secret History of Freemasonry, Inner Traditions, Vermont, 2005*]

THOUGHTS FOR THE ENQUIRING MASON

July 2017

Perspectives on Freemasonry from 1600s

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One of the pre-1717 references to Freemasonry was a 1638 metrical account of Perth and its surrounds, entitled "The Muses Threnodie", published in Edinburgh by one Henry Adamson. The significance of this work lies in the fact that it contains one of the earliest and oft-quoted references to Freemasonry and the Mason Word, and also implies a connection between Masonry and Rosicrucians.

For what we do presage is not in grosse,

For we be brethren of the Rosie Crossie;

We have the Mason word, and second sight,

Things for to come we can foretell aright;

References to Freemasonry such as the above extract from "The Muses Threnodie" served to heighten this sense that Freemasonry offered access to esoteric knowledge. This view of Freemasonry as being an esoteric society was widely enough known in London in the late seventeenth century that in the 10 October 1676 edition of a publication entitled 'Poor Robin's Intelligence', which was a down-market, bawdy news sheet that lampooned then current events, the following piece appeared.

'These are to give notice, that the Modern Green-ribbon'd Caball, together with the Ancient Brother-hood of the Rosy-Cross; the Hermetick Adepti, and the Company of accepted Masons, intended all to Dine together on the 31 of November next, at the Flying-Bull in Wind-Mill-Crown-Street; having already given order for great store of Black-Swan Pies; Poach'd Phoenixes Eggs, Haunches of Unicorns &c. To be provided on that occasion; All idle people that can spare so much time from the Coffee-house, may repair thither to be

spectators of the Solemnity: But are advised to provide themselves Spectacles of Malleable Glass; For otherwise 'tis thought the said Societies will (as hitherto) make their Appearance Invisible.'



This short divertissement is a tantalising piece of evidence that raises some interesting questions. Firstly, this extract suggests knowledge of the existence of Freemasons and their lodge meetings were known of widely enough to the general populace for such an accurate humorous lampoon to be published, and for such a satirical piece to be understood and appreciated by the reading audience.

This passage also links together freemasonry and the brotherhood of the rose cross, i.e., Rosicrucians, a connection elaborated upon through the reference to a hermetic brotherhood and a joke about their 'appearance invisible' suggesting an informed adept's reference to the Rosicrucians as the invisible college. So for a tract that is meant to be a humorous and satirical lampoon of freemasonry its suggestion of links between esoteric orders was long before eighteenth century Masonic researches proposed such possibilities.

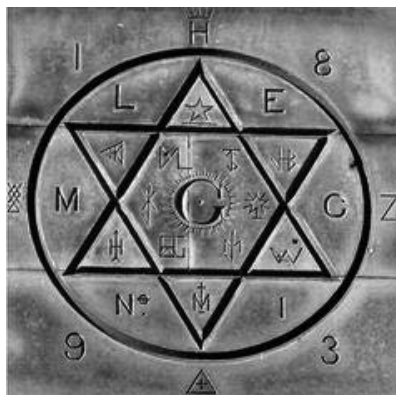
With the formation of the Grand Lodge of London in 1717 Freemasons soon began to add their own myths, legends and fables to Freemasonry further reinforcing the concept of the search for lost knowledge, whilst simultaneously further clouding and obscuring the origins of Freemasonry. This ambiguity was and is an asset to recruitment and membership as it offered the tantalising possibility of access to such secret knowledge.

August 2017

The Lodge of Edinburgh (Mary's Chapel) – The Symbolic Diagram

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The Lodge of Edinburgh (Mary's Chapel) No.1 is considered to be one of the oldest Masonic Lodges in the world with the Lodge minute books dating back to 1599, the time of the Schaw Statutes. William Schaw directed Stonemasons lodges throughout Scotland to keep minutes of their meetings, and as the Lodge of Edinburgh has minutes dating back to 1599, it is designated No 1 on the list of Scottish Lodges. The Scottish Aitchison's Haven Lodge has older minutes, dating from 1598, but unfortunately the lodge was declared dormant in 1853. And of course, Lodge Kilwinning Lodge claims an older heritage, with the Schaw Statutes of 1599 in fact going to great lengths to recognise the special claim of the Kilwinning Lodge, and today is listed at the top of the Roll of Scottish Lodges without number (although somewhere along the way it has been assigned "0" status).



The Lodge of Edinburgh (Mary's Chapel) No.1 meets at Hill Street, New Town, Edinburgh, with the street built in the late 1700s and the building, designed by architect George Angus, erected in the 1820s. In 1893 the Lodge bought No.19 Hill Street and turned the building into a Masonic lodge.

To stamp their mark on the building the Lodge commissioned a symbolic diagram to go above the door to the Hill Street entrance. At a committee meeting of 6 October 1893, held in the Lyric Club, "...The R.W.M. (Dr Dickson) submitted

sketches of a design he had invented, to be put up in stone in front of the Hall, and this was approved of..."

The design being somewhat oblique in presentation is ripe for Masonic conspiracies and as one website states;

"...This is one for all the da Vinci code enthusiasts, aspiring Illuminati and Knights Templar conspiracy theorists out there. These symbols above the entrance to Mary's Chapel make Sudoku look easy. I can make out the initials for Masonic Lodge Edinburgh Chapter No.1. But what on earth could be the significance of 1893? Don't try to tell me it's only a building date..."
(<http://www.geograph.org.uk/photo/3150652>)

Whilst a tourist site claims that this symbolic diagram incorporates symbols for the different office-bearers of the lodge. The Lodge of Edinburgh website hints that the symbolic diagram incorporates marks of the then "Lodge Office-Bearers". Convinced, or is there more to this Masonic symbol than meets the eye? Perhaps this extract from Hannah Robinson - *Secret Edinburgh - An Unusual Guide* (p.73), might assist;

"...An encircled star, with a series of numbers and symbols, has been boldly carved into the stone. The four numbers on the outside of the circle are simply the date 1893...Around the outside of the star are the letters "LEMCN^o1", which is a simple abbreviation for "Lodge of Edinburgh, Mary's Chapel No. 1". The other Pictish rune 16 symbols are the personal signature marks of each of the officials of the Lodge of Scotland at the time, four of them Grand Lodge Office Bearers. George Dickson himself appears at the top as an H with a rising sun above it..." (For those interested the 16 names can be provided on request.)

THOUGHTS FOR THE ENQUIRING MASON

March 2018

Bishop Ussher Chronology and Freemasonry?

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Ever wondered why your Master Mason Certificate has a date listed as AL that is 4000 years different to the year of issue (e.g., 2018 = 6018)? Or why it is said that the untimely death of Hiram Abiff occurred 3000 years after the creation of the earth? Didn't think Freemasons were promoters of Creationist Theories, i.e., that the world is only 6000 years old, so perhaps it is some sort of historical anomaly that has continued on under the guise of tradition.

The source of this particular dating of the earth originated with James Ussher (1581-1656), Archbishop of Armagh, Primate of All Ireland, and Vice-Chancellor of Trinity College in Dublin. According to Bishop Ussher, the world was created at nightfall on Saturday, 22nd October, 4,004 BCE, therefore making 23rd October 4004 the first day of creation. This date is contained in Ussher's "Annals of the World" published in 1650, which not only gives this precis date for the creation of the world but then proceeds on to date every event of the Christian Old Testament. And it appears that not long after the publication of Ussher's Biblical dating that it was incorporated in the authorised King James Bible.

However, Ussher's biblical calculations were not unique for many before and after him also make attempts to calculate the creation of the world, including Jewish scholars, with most estimates centring around the year 4000 BCE. What may seem to many today as somewhat risible was at the time acceptable scholarly research with great scientific luminaries also attempting to arrive at the "correct" date of creation, for example the astronomer Johannes Kepler worked out the date 3992 BCE, and Sir Isaac Newton calculated creation to the year 4000 BCE.

20th Century Masonic scholar, Harry Carr, could find no trace of year of “creation” date in “...Masonic documents of late operative times, but the speculative Craft adopted it in the 18th–19th centuries, generally adhering to the round figure of 4000 years...”

Bro Dr Mike Kearsley, in his 2014 Prestonian Lecture, makes the point at the letters AL that appear on contemporary Masonic certificates, which stand for Anno Lucis – The Year of Light, did not appear on certificates issued by the United Grand Lodge of England until the late 1700s, but the AL was in Masonic usage from the 1720s and may in fact have originally stood for Anno Latomorum – The Year of Masonry. This possibility is further confirmed by the cover page to James Anderson’s 1723 Constitutions, which listed the year of publication as: -

In the Year of Masonry – 5723

Anno Domini - 1723

As many Masonic writers point out Freemasonry adopted the year 4000 BCE for its dating with everyone mentioning Archbishop Ussher and his 4004 dating and precise date of creation. But here is a thought to consider; if as we know Isaac Newton, although not a Freemason, had a great influence upon many of the founders of the 1717 Grand Lodge of London and Westminster, in particular Dr Desaguliers who made a living demonstrating and lecturing in many aspects of Newtonian physics, is it possible that the date used for Anderson’s “In the Year of Masonry” was in fact based on Newtons calculations for the date of creation, i.e., 4000?

Carr, H. – The Freemason at Work, Lewis Masonic, 1983, p.211,
Jones, B. – Freemasons Guide and Compendium, Harrap, 1979, p. 373,
Kearsley, M. – 1814-Consolidation and Change, 2014 Prestonian Lecture, p. 71

April 2018

Dr John Dee and the Origins of Freemasonry?

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To begin with an old cliché, the origins of Freemasonry are clouded in the mists of time. The general view shared by masons and non-masons alike is that Freemasonry evolved out of the medieval stonemasons' guilds. However, over the years many respected masonic researchers have questioned the idea that Freemasonry evolved out of the English medieval stonemasons' guilds. For example, Bro Bernard E Jones (PAGDC), in his paper for the 1952 Prestonian Lecture, stated that; "... A mason guild was therefore almost or wholly out of the question and although it is common for masonic authors to speak of the old mason guilds, strictly speaking, there never was a trade guild of masons..."



Also, Bro John Hamill, then Librarian of the UGLE, in his book "The Craft", stated that, "...when the authentic school came to examine the English Records, they could find no evidence at all of the existence of operative lodges...nor was there any evidence of an English mason word or of the English operatives having any secret modes of recognition...accepted masonry simply seems to have appeared in England as a new organization without any prior connections with the operative craft..."

In considering the above points of view, one of the more unusual theories of the origins of Freemasonry, suggested by Professor Francis Yates in her book "The Rosicrucian Enlightenment", was that Dr John Dee had a greater influence

on the establishment of modern-day Freemasonry than has been previously acknowledged.

Dr John Dee (1527-1608) was of the Renaissance hermetic tradition, a man who lived in a world that was half magical and half scientific. In the scientific world Dee was a renowned mathematician; his preface to Euclid was acclaimed for centuries to follow. He was also renowned as a navigator, cartographer, natural scientist, and by 1560, was one of the most influential teachers and philosophers on scientific matters in Elizabethan England, and was a prime force behind England's expansion during the Elizabethan period. He encouraged the hermetic inspired ideal of a Royal Library, whilst at his home at Mortlake he possessed one of the largest libraries for the time.

In summary, some the main reasons why Dr John Dee has been associated with the origins of Freemasonry are that he had access to necessary texts in his large personal library, his association with Euclid's works and with geometry in particular.

Also, because Dr Dee was a fervent exponent of Vitruvian architectural principles and was in part responsible for a renewed interest in Vitruvian and classical architecture in general. So much so, that by the 1600's knowledge of architectural principles was considered a necessary part of a gentleman's education. (Vitruvius stressed that a building must have 3 features – usefulness (wisdom), beauty & strength). And finally, Dee saw man as a philosopher/architect who could achieve anything he desired through an understanding of the hidden mysteries of nature and science - spiritual perfection could be achieved through self-improvement.



May 2018

The Entered Apprentice Working Tools - Tools of Preparation

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The Working Tools of an Entered Apprentice Freemason, the 24-inch gauge, the common gavel and the chisel are working Tools of Preparation. The analogy and symbolism of these first-degree working tools provide simple precepts for building on your foundation stone, and if you apply these correctly you are well on your way to becoming an “ideal” Freemason.

As we all know, traditionally the 24 Inch Gauge was used by operative stonemasons for measuring the work to ensure each element was cut and crafted according to the plans of the Master Craftsman. The Common Gavel enabled the apprentice stonemason to begin to shape and prepare the stones, under the guidance of his mentor, and according to the work set-out in the plans. And the Chisel was used by entered apprentice stonemasons to further smooth and prepare the work for the hands of the more expert masons.

However, as speculative or symbolic Freemasons we are meant to apply these tools to shaping and developing our own characters. But how? No one ever simply explains how.

Put simply, in this context, the 24” Gauge represents the 24 hours of the day and enjoins you to use your time wisely. Our time on this earth is brief and fleeting, but as a Freemason you are expected to use your time wisely – do not squander this short time of your existence. We all lead very busy lives these days, however as a Freemason how much time do you devote to helping others in a time of need? And in all your everyday activities, do you have a positive influence on those around you?

The Common Gavel represents the force of our conscience, and reminds us to keep a check on our passions and prejudices. As speculative Freemasons, we are supposed to reflect upon ourselves, not only the impact we have on others, but to begin to truly know ourselves. In that journey of self-knowledge, you will eventually come across your negative inner voice – you know the one. That inner voice that tells you can't achieve something, or that makes you view a particular person or group in a certain way. Isolate that negative inner voice and become aware of how it influences your view of yourself and your outlook on the world.

As Freemasons, we say the Chisel represents the advantage of education. The Chisel on its own can achieve little as it needs another external force to make it of any use, and in this context that external force is you. Only you can make the effort to educate your mind. This is an aspect we constantly stress in Freemasonry – educate your mind – make use of the mental and physical capacities you have been endowed with. A Freemason with an educated mind can make a useful and worthwhile contribution to the society around him. In summary, the 1st degree working tools are tools of preparation and they offer simple precepts for: -

- Laying those important foundation stones
- Refining your character
- Revealing that true inner man

If you apply these correctly you can be that “ideal - archetypal” Freemason.



THOUGHTS FOR THE ENQUIRING MASON

July 2018 - 2

TYLER'S TOAST - POINT LEFT RIGHT, & POCKET, HEART, HAND

THREE TIMES

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In Jurisdictions where such a Toast is not held, it is the LAST Toast of the evening. At the end of the "South" (the meal), the final toast/charge is delivered by the Tyler. The words discussed here are the ones used after the initial charge; i.e., "To all

poor and distressed Freemasons wherever scattered over the face of land or sea, wishing them a speedy relief from all their sufferings and a safe return to their native land if they so desire." This charge is then followed with;



"Point, Left, Right, three

times; Pocket, Heart, Hand" (This is performed Three times/The Tyler leads this action - What does it mean? How should we perform it?)

Point, Left, Right, Three Times

1. UGLV Directive (rare for a Grand Lodge on such obscure verbiage).

Reference: INFORMATION ON LODGE WORKINGS - 1989 (including Amendments to July 1993)

Section 2; Sub-Section 9; quote from page 24, Para 8, Quote at Para 8 (a);

Charitable Sign: "The point centre, left and right action is done three times". Sign must be given distinct and slow. No direction is given as to how the brother reaches from "point centre" to "left and right action" is achieved.

2. A few other explanations, beliefs, etc. Brethren, maybe, you can add to the list - please let us know your thoughts.

- a) They refer to the penal sign of each of the three degrees. Doubtful!!
- b) Reaffirm our obligation in the lodge room - never to divulge any of those secrets entrusted to us.
- c) It is probably NOT the three sides of an equilateral triangle, as no direction is given as such.
- d) Refer Jachin and Boaz (1762); 'The Entered Apprentice's Lecture' in catechetical form interspersed by various Toasts drunk with 'Three Times Three Claps'. Among the Toasts was "To all Brethren wheresoever dispersed" etc. This statement of 3 X 3 harkens to European actions rather than Anglo-Celtic actions.
- e) Pointing creates an Inverted "T": Deity Three Points: Faith, Hope, Charity

3. THREE is a common number in Craft Freemasonry, and can allude to;

1) ASK and it shall be given; 2) SEEK and ye shall find; 3) KNOCK and it shall be opened to you.

Pocket, Heart, Hand; given Three Times

Take Charity (whether monetary, or otherwise) from the POCKET, with the feeling from the HEART, and give freely to an unrestrained (or an unconditional) HAND.

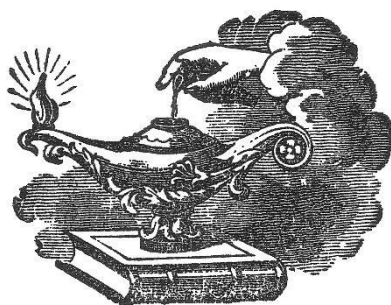
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