

Vol. 26 - 2012

MOMENTS IN FREEMASONRY



Quemadmodum

The Victorian Lodge of Research – No. 218

MOMENTS IN FREEMASONRY

VICTORIAN LODGE OF RESEARCH No218

volume 26

Sequendo Lampada Disco

Consecrated 30 October 1911

website: www.viclodgeofresearch.org



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.

ISBN: 978-0-9923596-0-7

Published by The Victorian Lodge of Research,
No. 218 on the register of
United Grand Lodge of Ancient, Free and Accepted Masons of Victoria
Victorian Lodge of Research, 218
Darebin (Ivalda) Masonic Centre
42 Salisbury Rd,
Ivanhoe, Vic 3079
Australia

Moments in Freemasonry is the title for this, the 26th Volume of the Transactions of the Victorian Lodge of Research No. 218 for the year 2012

Master of the Lodge in 2012 - RWBro John Molnar Grand Registrar

Secretary in 2012 - VWBro Bro. Alan Jennings, PGIW

Front Cover: Certificate issued in 1855 by *Le Rameau d'or d'Eleusis* the first masonic lodge in Ballarat, Victoria

Back Cover: RWBro. John Molnar Grand Reg, W. M. for 2012

Contents

| | | |
|---|--|-----|
| <i>Forward</i> | RWBro John Molnar, 218 WM (G.Reg) | |
| Submissions | | |
| Membership | Full member and Correspondence Circle | |
| Chapter 1 | Anti-Masonry in U.K. and Europe – A review of “The Red Triangle” by R.L.D. Cooper – a study in Masonophobia <i>WBro VRev Fred Shade, PJGD, KL, IPM 218.....</i> | 9 |
| Chapter 2 | The First Lodge on the Ballarat Goldfields <i>WBro Brendan Kyne, PM 218 member</i> | 29 |
| Chapter 3 | Origins of Freemasonry - Theories and Basic Approaches <i>Associate Professor Bro Pete Lentini, CMS Student</i> | 54 |
| Chapter 4 | Masonic Scoundrels, Victoria, 1889-1939 <i>VWBro Dr Ruary Bucknall, GSupt. Membership & Education.....</i> | 68 |
| Chapter 5 | A History of the Ancient and Accepted Scottish Rite <i>VWBro John Molnar, G.Reg. WM 218</i> | 90 |
| Chapter 6 | Miscellanea:- English Freemasonry from 1717-1738 <i>Bro. Dr Tim Brown MB ChB, FRCS, MD</i> | 103 |
| Chapter 7 | What the Ritual does not explain in the Three Degrees <i>WBro M. Moyle, PM 218 (Dec.).....</i> | 121 |
| Appendix | Masters of the Lodge of Research | |
| Cumulative Index | | |
| Benefits of CC Membership | | |
| Correspondence Circle Membership Application Form | | |

Forward by our Worshipful Master

Dear Reader

It has been a great privilege to be in the Chair of this fine old Lodge. I am conscious that I am stepping into large shoes, but also grateful for the support and assistance given to me by my IPM, the Very Rev Fred Shade, and the officers of the Lodge.

A note of apology – these Transactions are coming to you rather later than expected. This is due to circumstances out of our control, but disappointing nevertheless. Owing to this “glitch” a couple of the papers presented in the 2012 year have been “lost” and have therefore been replaced by papers produced by students of our Certificate of Masonic Studies course.

The papers are of a very high standard and I do hope that you enjoy them.

Lampado Disco!

John Molnar

(Editor’s note – hopefully the “lost” papers can be publish in the upcoming 2013 edition the Transactions of the Victorian Lodge of Research. Also, included in this edition are two papers submitted by students completing the Victorian Lodge of Research - Certificate of Masonic Studies course, which we thought would be of interest to some readers.)

Submissions

All papers must be submitted in English. The text is to be sent to the editor as an email attachment unless otherwise arranged. Accessible formats include the following: **preferably .rtf** (Rich Text Format), though .txt, .pages, .rtfd, .indd, .doc, .docx and .pdf are also acceptable. Please ensure that no password protection has been included. No tabs, indentations, or any other formatting (except for italics) is to be used. Subheadings should be **Bold** on their own line with no other included formatting.

Images (sketches and photographs) should be sent as separate documents as either (preferably) .tif or .tiff, .psd, or high resolution .png, .jpg, .jpeg or .gif. They should be named sequentially image_1.tif, image_2.tif, etc, with the text in which they are to be inserted clearly demarcating the intended location. For example:

[image goes here
Caption (if desired) written below]

Conventions used: Upper case for B(rother) if a specific Brother, else lower case; upper case for F(reemason) or M(ason) if a specific reference, else lower case. All dates to be in the following styles: 8 Jan 2006, else 567BCE or 789CE. If Endnotes are used (rather than footnotes), then they should be numbered sequentially at the *end of the document*. A paper to be published needs a bibliography and/or references, eg., Jones, B.E., *Freemason's Guide and Compendium* Harrap, London, 1950. ISBN 0245561250

The paper should be original work and should present either a new idea, argument or discovery which constitutes a material statement concerning an aspect of Freemasonry. The paper to be delivered should not have been previously published.

Receipt of papers will be acknowledged. Please indicate your preference when submitting a paper, eg, To be delivered; To be read by someone *other than yourself*; or for *publication* only (not delivery).

Papers must reach the Lodge by the end of August for publication preparation

in March of the following year.

Any paper contained herein may be *read* or discussed (by any brother) at any Lodge or other masonic body with no prior permission. Courtesy dictates that appropriate credit is given to the original author and the source, and the lodge would be pleased to receive indication of its use.

Copyright

No previous permission is required for any material published in this volume to be read at any regularly constituted/authorised masonic meeting, for the purpose of encouraging interest in Freemasonry, but credit should be given to the source and the specific author. Masonic students, writers, and publications are invited to reproduce (in print form only) any article (without alterations of any kind), provided the source is indicated and the Victorian Lodge of Research is provided with a courtesy copy of the reprinted materials and at least one of the Editors informed.

For use of all, or part thereof, of material from this volume by any non-masonic source or for electronic publication, prior permission must be obtained from the Victorian Lodge of Research.

Submitting a Paper

- 1) To submit a paper for publication or presentation at the Lodge, please send a copy to the Lodge so that an appraisal regarding its eligibility. The following process ensues (discussion with editorial panel members by prospective authors is most welcome):
- 2) Paper is submitted within Editorial Policy;
- 3) the paper's content is confidential until delivered by yourself;
- 4) judged to ascertain whether it is masonic or masonically orientated, and offers something new (your paper's point of view, concepts, and/or conclusions, are not judged by any editorial panel members other than these criteria);

- 5) determination will be made according to whether the paper:
- a. has something to offer, is deliverable, and is publishable;
 - b. has something to offer, but is considered not long enough to provide for adequate *discussion*, though is definitely worth *publishing*;
 - c. has a good basis but needs more work (reason/s given);
 - d. does not meet criteria (reason/s given).

Lodge Meetings

4th Fridays, February to October (February Installation),
at 7.30 pm at the Darebin (Ivalda) Masonic Centre, 42
Salisbury Ave., Ivanhoe, Victoria, unless specifically
mentioned otherwise. Melways Map Ref: 31D9

All enquiries should first be directed to the Lodge

Secretary:

WBro Douglas Groom PM

PO Box 5273

Pinewood Victoria 3149 Australia

Telephone +61(0)3 9803-9689

doug.groom@optusnet.com.au

Full Membership

A brother may be admitted as a Full Member of the
Lodge, if at the time of proposition, he is a Master
Mason and a subscribing member of a Lodge under the
United Grand Lodge of Victoria (or Grand Lodge in
amity with UGLV).

Correspondence Circle Membership

Membership of the Correspondence Circle is open to all
Master Masons in Good Standing of any recognised
Jurisdiction. Please use the application form at the end of
this publication.

Chapter One

ANTI MASONRY IN U.K. AND EUROPE

**Delivered before the Lodge by
WBro VRev Fred Shade, PJGD
On Friday 23 March 2012**

My presentation is based entirely on one reference; the recent publication by Scottish masonic author Robert L.D. Cooper titled "The Red Triangle - A History of Anti Masonry". I appreciate that papers of this kind ought to be based on extensive research, using primary sources where possible. However, I feel justified in the manner in which I have proceeded with this study as the work by Cooper brings us up to date and it focuses on a form of anti-masonry that he has termed 'masonophobia'.

His study excludes North America, even though it has suffered its fair share of "masonophobia", as he describes it. Also, other notable events are not considered in this publication, such as the Italian P2 Lodge affair and the attacks in Australia by the Anglican Church.

He starts with the question: How could an ancient and honourable fraternity in Scotland, whose recorded history goes back to 1491, become the subject of such a sustained and vitriolic attack? Cooper endeavours to give an answer to this vexed question.

He chose 1996 as the turning point in the public examination of freemasonry. It was the tragic event of the Dunblane Primary School massacre by Thomas Hamilton, a freemason. It was then that "the public examination took on a hard, indeed nasty, edge." (p.9)

The early years of freemasonry

In 1637, just a few years after the first non-stonemasons were admitted to a lodge, we have the first reference to the Mason Word (secret knowledge). It is in the form of an accusation against John Stewart, Earl of Traquair, when he was Lord High Treasurer, suggesting that he was in possession of the Mason Word. Cooper says that "This is probably the first use of anti-Freemasonry for political purposes." (p.19)

In 1649 the General Assembly of Scotland wanted to know more about the Mason Word. At the time they were also looking for someone to blame for the civil war and for God's wrath. However, the report back from the Presbyteries, such as at Kelso (1652), was "that to their judgement there is neither sin nor scandal in that word." (p.20) Further investigations occurred, and the question of whether freemasonry was compatible with Christianity was discussed. The response was very positive, and at that time (1652) a mason was ordained as a Minister.

Members of operative masonry (in Scotland) were instructed each year to 'take trial (test) of the Art of Memory and science thereof'. They were being asked to remember 'something', but we do not know what it was. It must have been substantial, not just a word and a handshake. This is the Transition Theory.

It is of interest to note that the Jews had been expelled from England (although not Scotland) in 1290 and were not permitted to return until 1656 by Cromwell. There developed in England a renewed interest in the old religion, the history, symbolism and ritual, such as the building of KST.

Society in the early 1700s saw a considerable increase in convivial social meetings, usually in clubs and coffee shops of the time. Freemasonry was part of this scene. It became very public, with its processions and Installations of GMs – parading in the streets etc. Quarterly Feasts were also (re)instituted.

Then there developed also caricatures of freemasons, e.g. "Order of Scald Miserable Masons".

GL reacted to this ridicule and banned public processions without permission.

The idea of a "Centre of Union" in freemasonry was a new and powerful concept; a concept that men of all religions and social persuasions could now meet together in an attempt to further their moral and spiritual attitudes. This was as revolutionary as it was novel. The rapid expansion of speculative freemasonry during the late 1600s and early 1700s suggests that the fraternity benefited from society's interest in such things.

The beginning of masonophobia

Returning to Scotland, we find that there was a division within the Presbyterian Church (1745) in regard to the Burgess Oath – a sworn declaration by citizens of various towns in Scotland. There was objection to "conceal the council shown to me". Burgh business was to be kept secret, and there were those in the Church who didn't like this at all. Interestingly, several Associate Presbyteries (Burghers) were also Free Gardeners. (I wonder what they thought of them!)

Oaths had specific intentions, such as binding the group together etc. and added special dignity and solemnity to the event concerned such as marriage, becoming a Guild Brother or a Member of Parliament. Deity or a saint was also invoked in order to give a greater impact. Thus, Oath-taking was very much part of society. However, the Anti-Burghers also set their sights on freemasonry and its oaths, and this agenda was pursued vigorously.

That is just a snapshot of the early days of modern freemasonry, yet it is sufficient to show that opposition to oath-taking and secrecy by some in high places in church and state (at least in places like Scotland) started in the 17th century and was gathering pace.

Europe

Cooper makes these observations in regard to Europe:

“Although many places in Europe banned, or at least sought to ban, freemasonry the different political and religious character of these places meant that there was no specific conspiracy against freemasonry. However, the establishments (religious or political) of these areas shared one thing in common – the desire to maintain the status quo and this meant controlling the activities of the people. Freemasonry was not within any existing political or religious system and was a new introduction to the social milieu of European society. The reaction was different from place to place but the aim was the same – to remove freemasonry from society. The reason for this aim was (also) the same – it was beyond the control of those in power (*my emphasis*).

Although freemasonry originated in Britain, a Protestant country, freemasonry was viewed quite differently in Europe. In Britain, especially after the establishment of the Grand Lodge of England (1717), freemasonry was subject to ridicule rather than persecution. More virulent attacks such as that discussed above involved relatively minor groups debating an obscure issue between themselves – at least initially.” (p.40)

Andrew M. Ramsay (c1688 - 1743), a Presbyterian from Ayrshire, converted to Roman Catholicism in 1710 while in France, serving in the Duke of Marlborough’s army. In 1737 he was to deliver an Oration at the G.L. of France where he held the position of Grand Orator. In accordance with normal practice, he sent a copy of the proposed oration to Cardinal Fleury, who was also Prime Minister of France. It was rejected, and a revised version was also rejected. Ramsay saw freemasonry as an aid and support to the RC Church, but this rejection caused him to lose interest in the fraternity and he resigned. It is doubtful that his Oration was ever delivered.

Apparently, the contents of the Oration were not a problem, but what Ramsay didn't appreciate was that the Church was already turning against freemasonry. A year later the Inquisition met in secret in Florence and freemasonry was on the Agenda. The papal decree against freemasonry was issued on 28th April 1738 by Clement XII. Here is the text of that decree.

"CLEMENT, BISHOP, Servant of the Servants of God to all the faithful, Salutation, and Apostolic Benediction

Since the divine clemency has placed Us, Whose merits are not equal to the task, in the high watch-tower of the Apostolate with the duty of pastoral care confided to Us, We have turned Our attention, as far as it has been granted Us from on high, with unceasing care to those things through which the integrity of Orthodox Religion is kept from errors and vices by preventing their entry, and by which the dangers of disturbance in the most troubled times are repelled from the whole Catholic World.

Now it has come to Our ears, and common gossip has made clear, that certain Societies, Companies, Assemblies, Meetings, Congregations or Conventicles called in the popular tongue Liberi Muratori or Francs Massons or by other names according to the various languages, are spreading far and wide and daily growing in strength; and men of any Religion or sect, satisfied with the appearance of natural probity, are joined together, according to their laws and the statutes laid down for them, by a strict and unbreakable bond which obliges them, both by an oath upon the Holy Bible and by a host of grievous punishment, to an inviolable silence about all that they do in secret together. But it is in the nature of crime to betray itself and to show itself by its attendant clamour. Thus these aforesaid Societies or Conventicles have caused in the minds of the faithful the greatest suspicion, and all prudent and upright men have passed the same judgment on them as being depraved and perverted. For if they were not doing evil they would not have

so great a hatred of the light. Indeed, this rumour has grown to such proportions that in several countries these societies have been forbidden by the civil authorities as being against the public security, and for some time past have appeared to be prudently eliminated.

Therefore, bearing in mind the great harm which is often caused by such Societies or Conventicles not only to the peace of the temporal state but also to the well-being of souls, and realizing that they do not hold by either civil or canonical sanctions; and since We are taught by the divine word that it is the part of faithful servant and of the master of the Lord's household to watch day and night lest such men as these break into the household like thieves, and like foxes seek to destroy the vineyard; in fact, to prevent the hearts of the simple being perverted, and the innocent secretly wounded by their arrows, and to block that broad road which could be opened to the uncorrected commission of sin and for the other just and reasonable motives known to Us; We therefore, having taken counsel of some of Our Venerable Brothers among the Cardinals of the Holy Roman Church, and also of Our own accord and with certain knowledge and mature deliberations, with the plenitude of the Apostolic power do hereby determine and have decreed that these same Societies, Companies, Assemblies, Meetings, Congregations, or Conventicles of Liberi Muratori or Francs Massons, or whatever other name they may go by, are to be condemned and prohibited, and by Our present Constitution, valid for ever, We do condemn and prohibit them.

Wherefore We command most strictly and in virtue of holy obedience, all the faithful of whatever state, grade, condition, order, dignity or pre-eminence, whether clerical or lay, secular or regular, even those who are entitled to specific and individual mention, that none, under any pretext or for any reason, shall dare or presume to enter, propagate or support these aforesaid societies of Liberi Muratori or Francs Massons, or however else they are called, or to receive them in their houses or dwellings or to hide them, be enrolled among them, joined to them, be present with them, give power or

permission for them to meet elsewhere, to help them in any way, to give them in any way advice, encouragement or support either openly or in secret, directly or indirectly, on their own or through others; nor are they to urge others or tell them, incite or persuade them to be enrolled in such societies or to be counted among their number, or to be present or to assist them in any way; but they must stay completely clear of such Societies, Companies, Assemblies, Meetings, Congregations or Conventicles, under pain of excommunication for all the above mentioned people, which is incurred by the very deed without any declaration being required, and from which no one can obtain the benefit of absolution, other than at the hour of death, except through Ourselves or the Roman Pontiff of the time.

Moreover, We desire and command that both Bishops and prelates, and other local ordinaries, as well as inquisitors for heresy, shall investigate and proceed against transgressors of whatever state, grade, condition, order, dignity or pre-eminence they may be; and they are to pursue and punish them with condign penalties as being most suspect of heresy. To each and all of these We give and grant the free faculty of calling upon the aid of the secular arm, should the need arise, for investigating and proceeding against those same transgressors and for pursuing and punishing them with condign penalties. (*condign = necessary, suitable)*

Given at Rome, at Santa Maria Maggiore, in the year 1738 of Our Lord.'

It should be emphasised that there is no charge of heresy here. The Church's main complaint was the secrecy surrounding masonic meetings. As a result of this decree, the Jacobite Lodge of Rome dissolved.

European countries that took action against freemasonry are as follows:

Holland 1735, France 1737, Sweden 1738, Geneva 1738, Zurich 1740, and Berne 1745;

During the rest of the 18th century other European countries took steps to curtail masonic activity and to varying degrees of severity. And in order to dispel the rumour that a decree ceases with the death of the pope who made it, Benedict XIV issued his decree in 1751. Again, the accusation was of secrecy, taking oaths, and the possible threat to church and state. It added perceived religious indifferentism and naturalism to the charges. Also, we must keep in mind that the Catholic Church claimed exclusive control over Faith and Morals. What many freemasons do not appreciate is that freemasonry's exposition of a moral philosophy would have been seen as usurping the role of the Church. (I have dealt with these claims in previous papers.)

France

"It has been claimed that the French Revolution of 1789 was orchestrated by freemasons acting as a group. This is one of the earliest conspiracy theories laid at the door of freemasonry." (p.52) And in the aftermath of the French Revolution (1789) the British authorities became concerned that the revolution might cross the channel. This concern was not helped by the Revolutionary French Government declaring war on Britain in 1793 and offering assistance to any one or any organisation who would 'revolt against a tyrant'. The Unlawful Oaths Act of 1797 in England was drawn up to counter the revolutionary threat of organisations like the United Irishmen. Freemasonry was quickly given an exemption.

In France the anti-masonry publications released in 1797 by Barruel ("Memoirs illustrating the history of Jacobinism") and Robison ("Proofs of a conspiracy against all religions and governments of Europe: carried on in the secret meetings of Free Masons, Illuminati and reading societies") continued to dog freemasonry. Barruel had declared the Jews as being in league with freemasonry and endeavouring to establish a New World Order. And it is the view of some that the origins of "The Protocols of the Elders of Zion" can be found with Barruel's publication.

Italy

In 1814 Pope Pius VII issued an edict that condemned freemasonry and the Carbonari as being dangerous to both church and state. Once again, we have a link made artificially between two disparate groups and its intended consequence – guilt by association. The Pope repeated his condemnations in 1821, as did Pope Leo XII in 1825.

Europe

1848 was the year of revolutions. It saw much upheaval in Europe. Marx published his “Communist Manifesto” in that year. Darwin’s “The Origin of Species” came a decade later in 1859. All of these events had an enormous impact upon church, state and empire, making them somewhat insecure as the ‘status quo’ for each of them had gone.

There was another spate of anti-masonic literature, this time by Edvard E. Eckert and others. Anti-masonic and anti-Jewish rumblings could also be heard in Prussia. Yet, at the same time, we find King Frederick William IV of Prussia taking himself off to Lodge to be initiated. He vigorously defended the Order.

France

In France we have the famous Dreyfus case (November 1894), a French Jew convicted of handing over secrets to the German embassy. Convicted and sent to Devil’s Island, it was soon discovered by the authorities that he was not guilty. Many freemasons campaigned, particularly in the light of the fact that ‘evidence’ supporting the charge was fabricated after the event. The Grand Orient of France facilitated meetings of freemasons who saw the imprisonment of Dreyfus as a gross miscarriage of justice. Examples like this elsewhere all led to the feeling in Europe that freemasonry was a secret organisation and that it had its own political agenda. (Their concerns were

not completely unfounded; likewise in very recent times we have seen the involvement by local freemasons in France in local politics.)

Germany

Anti-semitism grew apace, urged on by Theodor Fritsch and his publication "The Handbook of the Jewish Question (Anti-semite's Catechism)" in 1884. His work had a great influence on the minds of the German people, and it went through many editions. He promulgated the superiority of the Aryan race. The rapid industrialisation and urbanisation of Germany led to great uncertainty, and for many, a loss of its romantic past. He offered the solution or antidote – the concept of the 'Volk', containing a romantic notion of the past. But it was claimed that this development was constricted at every turn by the Jews and the freemasons; the freemasons were the alleged lackeys of the Jews. The 'Protocols of the Elders of Zion' (1920) took its ideas from Herman Goedsche's novel 'Biarritz' (1868).

Modern masonophobia

Fritsch's publication "The Handbook..." sold in large quantities. In 1902 he also founded the anti-Semitic journal "The Hammer: journal of the German Way". He also formed with others the German Renewal Community, as a version of the pre-industrial pastoral Germany.

Significant events in the development of anti-masonic sentiment include the following:

18th century – the beginning of masonophobia (including the papal decrees)

19th century – Barruel and Robison fanned the flames.

20th century – 'Protocols' took centre stage in masonophobia. In "Mein Kampf" (My Struggle) Hitler made it clear that he considered freemasonry to

be the main organ of international Jewish conspiracy to create a 'New World Order'. The two groups, Jews and freemasons, were invariably considered as being the one group of people.

In England, The Protocols was published in England in 1920. Selections of it were published in 'The Morning Star' newspaper. Another newspaper, 'The Times,' mounted an investigation into the Protocols and exposed it as a forgery.

The aftermath of the First World War

In 1919 there was published the work titled "World Freemasonry – World Revolution – World Republic", by Friederich Wichtl.

When the Weimar Republic was established after the abdication of Kaiser Wilhelm II (1918), the belief that Germany had been "stabbed in the back" by Jews and freemasons received a boost with this publication. Freemasonry, it must be remembered, was not a home-grown organisation, it was British! This didn't help the cause of freemasons to show that they were indeed patriotic Germans. Another problem that loomed for German freemasons was that, while western democracies had debunked 'Protocols', the defeated countries like Germany were actively promoting it as the reason for their defeat.

By 1929 there were nine Grand Lodges in Germany and the ethos of each was different, for example the Old Prussian Grand Lodges were nationalistic and excluded Jews.

The Nazi Party

During 1931 the Nazi party provided their officials with a 'Guide and Instructional Letter' that stated "The natural hostility of the peasant against the Jews, and his hostility against the freemason as a servant of the Jews, must be worked up to a frenzy." Remember, this is 1931, before Hitler came

to power. However, Cooper observes that the Nazis did make a distinction between Jews as a racial enemy of the German people and freemasons as ideological (political) enemies, even though the two groups are invariably referred to together.

Gregor Schwartz-Bostunitsch organised a masonophobic exhibition for members of the SS and it proved very popular. The card index of German freemasons was substantial and totalled 200,000; Adolf Eichmann assisted in its compilation. (p.83)

Some freemasons countered and issued their own proclamations, such as the Symbolic Grand Lodge of Germany.

“In June 1930, approximately 600 members separated from the Masonic Alliance of the Rising Sun and were recognised by the Grand Lodge of France. On 26 July 1930, in Hamburg, they founded the Symbolic Grand Lodge of Germany. Its first Grand Master was Brother Leopold Nluffelmann (1881-1934) who had originally joined Humanitas Lodge in Berlin. His proposer was Hjalmar Schacht the Nazi Minister of Trade and Commerce. From October 1930 to March 1933, the Symbolic Grand Lodge published a monthly magazine under the title *Die alten Pflichten* (The Old Charges). In the November 1931 issue Muffelmann wrote:

“The present aim of true freemasonry is to fight against Bolshevism, Fascism and National Socialism. In spite of all contradictions, freemasonry stays here side by side with the Roman Catholic Church as fighter for individual freedom, for humanity and mankind. The fight has begun. The common defence of the Western civilization is at stake’.

(p.88)

In the February 1932 issue, he wrote:

“Discussions within the Symbolic Grand Lodge of Germany resulted in a completely unanimous position against National Socialism. National

Socialism is the enemy of freemasonry. Freemasonry fights and must fight against National Socialism.” (p.88)

The magazine closed down in the following year.

Various Grand Lodges tried to appease Hitler after his seizure of power, but without success. Their property was confiscated, destroyed or stolen. The masonophobia in Germany was fuelled by the perception that freemasonry used Jewish symbolism and imagery, including KST. Also, freemasonry admitted blacks and other mixed races.

Freemasons in Nazi occupied countries suffered a similar fate (Holland, France etc.). The names of more than 170,000 men suspected of being freemasons in France were recorded on a filing cabinet system used by the Gestapo in France.

(Freemasons in the camps were required to wear red triangles pointing down, Jews with yellow triangles pointing up, and Jewish masons with them overlapping. Now you can appreciate the title Cooper has chosen for his book.)

In Italy, Mussolini did not link Jews with freemasonry as Hitler had done. However, Mussolini believed freemasonry to be incompatible with Fascism and banned the organisation in 1925.

Czechoslovakia

The two Grand Lodges in Czechoslovakia had their property, including membership records, seized in 1939.

Serbia

There was a similar fate for the freemasons in Serbia. There was an anti-masonic exhibition held in Belgrade 1941-1942, and the government even issued a commemorative postage stamp!

Spain

Discrimination against freemasonry in Spain became state policy in 1940. Franco banned freemasonry, Communism and other so-called 'secret societies' on the grounds that freemasonry was the cause of the fall of the Spanish Empire in the 19th century. Also, it was further claimed that freemasons were responsible for the Spanish Civil War. And if he was found guilty, a freemason could get a minimum of 12 years in gaol. However, freemasons could mitigate the offences against them by betraying a fellow-mason to the Franco regime.



Great Britain

The Nazis had plans to 'deal' with freemasonry in Great Britain should it win the war. In their usual thoroughness, they had compiled their lists of people and property. Every Lodge, Prov. GL and GL was listed.

The Nuremberg Tribunal (1945-46) brought to light a great deal of information regarding the Holocaust. Some information regarding the suffering of freemasons in Europe came to light, but not much.

Post War

In the U.K. interest in freemasonry and whether it was compatible with Christianity continued to bubble along, especially with articles like that of Walter Hannah in the SPCK magazine 'Theology' (Jan 1951) titled "Should a Christian be a Freemason?" This was rather pointed to say the least as George VI and Geoffrey Fisher (Archbishop of Canterbury) were both freemasons, as were a large number of clergy. The matter was discussed at a Church of England assembly but no official conclusion was reached. Hannah was obviously disappointed and published his 'Darkness Visible' in 1952, and followed it in 1954 with 'Christian by Degrees'.

In the 1980s we have books such as 'The Brotherhood' (1983) and a sequel 'Inside the Brotherhood' (1989).

Freemasonry and Religion

Cooper points out that, as freemasons cannot discuss religion or politics in the lodge etc., so he, as a masonic author, feels similarly constrained to discuss these issues in this book! Thus, it is difficult to talk about and present a critique on pronouncements on freemasonry and religion by non-masons. As this subject has been dealt with in recent years in this Lodge by me and others, I am not going to record much from this chapter, as the information is particularly directed to non-masons to consider.

One point that should be made here is that a writer who is criticising freemasonry from a religious point of view is not necessarily presenting the official views of his own faith community, yet they will quote a masonic author (e.g. Pike, Mackey, Oliver, Waite, Wilmshurst) as if they are representing the official view of our fraternity. In this situation, we seem to be between a rock and hard place. It also leads to another dilemma in that we are damned if we respond and we are damned if we do not respond. However, I think we can, and must, respond, at least in a general sense, in

order to make clear what the fundamental teachings are of the Craft. Cooper also holds this view, and he has been involved with the Grand Master of his Grand Lodge in responding to recent allegations. (Cooper also relates how they were manipulated by the TV station, as the interview that was recorded was followed with a critique by an academic to which they had no right of reply.)

As we know only too well, freemasonry does not have any dogma and does not impose a particular interpretation on aspects of our fraternity, such as the ritual and its symbols. Also, it is fallacious to accuse freemasonry of being a religion as we do not have the one essential feature of all religions – dogma. It is rather unfortunate that Pike, Mackey, and even Oliver talk about the 'religion' of freemasonry in the way they do. Of course, they mean something quite different to what our critics understand by the term 'religion', but their observations are 'grist to the mill' for our detractors.

Here is just one example to illustrate this situation, this time from the American freemason Webb in his "Masonic Monitor" (p.285), quoted by Cooper. It reads: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, the Mohammedan, in all their numerous sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshippers of deity under any form."

So often non-masons read our rituals etc. from a purely 'religious' and narrow perspective, and thus do not appreciate that freemasonry presents a moral philosophy, not religious doctrines or religious practices. We have prayers, yes, and we have church parades – but so do the Boy Scouts! Our critics come from a predetermined position, i.e. a negative opinion of freemasons, and cherry-pick our ritual, writers and our history to reinforce their jaundiced view of freemasonry and the conspiracy that freemasons are involved in.

The Modern Era

Cooper examines non-masonic writers on contemporary freemasonry in the U.K. in particular and highlights the many weaknesses in their presentations. It is not necessary to give examples of these here, but there are several aspects of their critiques and their technique of presentation that should be outlined here so that we are aware of their methods.

For example, a writer will state that something “is known...” without citing any proof. Then later on the writer will use this remark as a statement of fact. Rarely, if ever, is any contact made with a masonic organisation to check the claims made. As Cooper observes, we are invariably ‘on the back foot’ and responding to errors of fact. Also, the scene is set by our detractors with dubious standards of reporting and so-called analysis. Invariably this leads to increasing concern with regard to freemasonry, and in the U.K., for example, there have been calls recently for all in public office to declare their membership in the fraternity.

In 1986, the Free Church of Scotland declared that active membership of freemasonry was ‘incompatible with membership of office of the Christian Church’. The Free Presbyterians went even further and stated that Freemasonry was “anti-Christian and the works of darkness”. The Church of Scotland, in 1989, asked its members to reconsider involvement in Freemasonry.

In the year 2000, the Public Petitions Committee (PPC) received a petition “calling for the Scottish parliament to request that all members of the Judiciary declare membership of organisations such as freemasons and that such a register be made available on request.”

Cooper observes that “The petitioner reveals something that I, and many freemasons, have suspected for a very long time – masonophobia is based on an irrational fear (a phobia) of the Order. This irrational fear (he writes) is based on perception, on not knowing ‘something’ and a belief that ‘unknown forces’ were conspiring to do him harm...” (p.175)

The National Assembly for Wales currently requires Members of the Assembly to register membership of our fraternity. However, Cooper reports

that the legality of such a provision has been challenged recently in two cases in another country which have been considered by the European Court of Human Rights. In 2004 the ECHR handed down its judgement on cases that were submitted in 1997 – two cases from Italy. The Court recognised that in these cases, discriminating against a group (in this case the Grand Orient of Italy) would consequently affect the fundamental right of the individual.

The findings on these two cases against the Italian government are very significant. In summary, the Court declared that:

- Freemasonry is a legitimate organisation.
- Freemasonry is not a criminal organisation.
- Freemasonry is not a secret society.
- Freemasons have a right to free association.
- Freemasons have a right to a private life.
- Freemasons cannot be discriminated against on the grounds that they are freemasons.
- Government cannot victimise the institution of freemasonry (or its members) because it believes there is an adverse public perception of freemasonry.
- Restrictions of freemasons are not necessary in a democratic society.
- Section 11 of the Human Rights Convention (freedom of association) applies to freemasonry as an organisation in the same way as to a trade union or a political party (specifically cited by the court).

Cooper reports further on Scottish politics (his home) and the continuing undercurrent of masonophobia there, but these examples need not detain us here.

Conclusion

Cooper observes that “Modern freemasonry is in the curious situation of being perceived as secret because modern writers continue to perpetuate the notion that freemasonry is a secret society! This is despite the obvious fact that it is not a secret society, something confirmed by the European Court of Human Rights.” (p.219)

Forms of masonophobia have been around for a long time, as mentioned at the beginning. However, the more recent and intense expressions of it in the U.K. and Europe go back more specifically to the early 1990s with the alleged involvement of freemasonry with the Birmingham Six saga.

It should also be noted that both left-wing and right-wing political parties have had a go at freemasonry. In the late 1990s, Jack Straw, the then Home Secretary, introduced a requirement in England and Wales that all applicants for work as judges, magistrates, police and prison officers had to declare whether or not they were freemasons. (p.224) However, none of the home Grand Lodges (England, Scotland, Ireland) have been asked if any applicant was a freemason.

There have been a series of investigations by the British government such as into the West Midlands Serious Crime Squad, the Birmingham pub bombings investigation and the Stalker-Sampson Inquiry. These 'fishing expeditions' concluded that freemasonry was not a serious factor in any of these. Indeed, the Home Affairs Select Committee found that there was nothing inherently wrong with freemasonry. In fact, they remarked on the unjustified 'paranoia about freemasonry'.

In conclusion Cooper asks the question 'why rake it all up again?' He offers several reasons to justify his study and publishing this book.

Firstly, although masonophobia has decreased in recent years, it has not gone away. Secondly, freemasonry is an obvious target for demonising and heaping upon it all sorts of claims and causes for the present ills of the world, whatever they may be – political, religious, economic etc. He also has stated elsewhere that, in modern-day secular society, with its greater transparency and legislation against religious vilification, racism etc., and freemasonry is virtually the only major organisation left that is capable of being attacked and used as a scapegoat for all our ills.

As I see it, ignorance breeds superstition, and these breed hysteria and paranoia. And we are not immune from these outbreaks of irrational behaviour in democratic societies such as Australia. This is why I wanted to

bring Cooper's book to your attention. We must be ready for the next wave of masonophobia, and I believe that the contribution that Bob Cooper has made will help us to do this. We have new generations of freemasons in this country and they know nothing of this history of masonophobia.

Let us allow Cooper to have the last word:

"Once it is understood that freemasonry cannot be classified, labelled and filed away, then perhaps comparisons will no longer be made. Freemasonry will be accepted for what it is: a peculiar system of morality, veiled in allegory and illustrated with symbols." (p.245)

- - - - -

Reference:

THE RED TRIANGLE A HISTORY OF ANTI MASONRY

Robert L.D. Cooper, Lewis Masonic, U.K., 2011

ISBN 9780 085318 332 7

Chapter Two

The First Lodge on the Ballarat Goldfields French Memphis Rite Goldfield Lodge – Ballarat 1853 Delivered before the Lodge by WBro Brendan Kyne, PM On Friday 27 April 2012

- Freemasonry in Europe in late 1700's
- Misraim and Memphis Rites
- Gold Rush/Ballarat – French/Ballaguy arrive
- Early Victorian Freemasonry
- Establishment of “Le Rameau d’Or d’Eleusis” Lodge
- Memphis in England
- The Ballaguy Hotel
- The short history of “Le Rameau d’Or d’Eleusis” Lodge

Firstly, I will place on record the invaluable assistance and guidance provided by the following brethren that has made this paper possible; my research companion and brother for more than 30 years WBro Till Gangemi, my masonic mentor and guide, past Grand Librarian, RWBro Peter Thornton, for his unfailing assistance and encouragement, VWBro Graeme Love, and for

providing extensive material and the latest research from Ballarat, VWBro Roger Porteous.

Freemasonry in Europe in late 1700's

The establishment of the Grand Lodge of Freemasons in London in 1717 precipitated the rapid spread of lodges and of rival grand lodges. In many respects the 1717 London Grand Lodge established a template for maintaining authority and governance, which was readily copied and applied. In England alone during the late 1700's there was upward of 4 Grand Lodges claiming legitimacy at the same time. The Irish established their own Grand Lodge in 1725, whilst Scotland established its own Grand Lodge of Freemasons in 1736. By the mid 1730's Freemasonry was being practised in Germany, France, Holland, Spain, Russia, Belgium, Denmark, Turkey and North America, as well as many other parts of the world.(1)

During the eighteenth century European Freemasons had a predilection for creating "additional" degrees. Using boundless Masonic imagination these European brethren created literally hundreds of additional degrees, rites and orders, all built upon the foundations of Freemasonry. In France the gentry, aristocracy and intellectuals flocked to Freemasonry and with a penchant for style and artistry created an extraordinary variety of ritual and ceremonial innovations. This was especially so with the creation of "Scottish" or "Ecosaise" masonic Rites, which were presumed to be based on more ancient traditions. The French Freemason, Jean Marie Ragon, prepared a list in the early 1800's of some 1400 "additional" grades to Freemasonry, the great majority of which appear to have been created on paper but never actually worked, or died a natural death.(2)

Amongst all these "additional" degrees were the group called the "Egyptian Rite", and in particular the Rite of Memphis and the Rite of Misraim. 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.

Misraim and Memphis Rites

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 with alchemy and occult sciences to create Egyptian Rite lodges based upon his own Ritual of Egyptian Freemasonry. His ritual was supposedly partly based on the rituals created by Martinez de Pasqually, who had established his Rite of Elected Cohens in Paris around 1770. Cagliostro began to establish his Egyptian Rite Freemasonry in Bordeaux in 1774, with the requirement that all initiates had to be master masons in a regular lodge. Count Cagliostro met a solitary end in an Inquisition dungeon, but his Egyptian Rite continued a life of its own. (3)

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, Michel, Marc and Joseph Bedarride, 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 (black mason?) founded a new Misraim lodge the "Disciples of Memphis". Tradition has it that members of this lodge had supposedly been initiated into some sort of "Coptic Rosicrucian" tradition in Cairo. However all Misraim lodges were denounced as subversive by the Grand Orient Grand Lodge and as a consequence the Rite ceased all operations in 1823 with many of its leaders joining the Rectified Scottish Rite. The Rite of Misraim recommenced activities in the early 1830's. (4)

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 adverse to selling "higher degrees" for personal income, and was also willing to borrow heavily from the Memphis brethren. In one instance in October 1850, Marconis de Nègre borrowed a sum of francs from a Bro. Martin and within 12 months Bro. Martin was made a member of the 95th degree, the Celestial Empire, and Grand Treasurer General by the Order's Grand Hierophant, Jacques-Etienne Marconis de Nègre.(5)

However, the younger de Nègre is remembered for giving the Rite its structure and exporting it to the USA and elsewhere. It was Marconis de Nègre who established the Memphis Rite's foundation myth based on the legend of Ormus. Ormus was reputed to be an Egyptian priest, converted to Christianity by the apostle Mark, who established a brotherhood based on a melding of Egyptian and Christian mysteries. This brotherhood continued on for centuries after the death of Ormus eventually coming into contact with, you guessed it, the Templers, who brought the teachings of Ormus to Europe. And it is from this tradition that the Order of Memphis claimed descent. (6)

The fact that this Ormus legend was originally associated with the German Order of the Gold and Rose Cross from the 1700' would suggest that Marconis de Nègre borrowed this as well. However he was not the only one who has used this Ormus legend in the last 200 years for this legend was used by Pierre de Plantard and Philippe de Chérisey as part of the foundation myth for their Priory of Sion hoax.(7)

The leaders of the Rite of Misraim, being the remaining two Bédarride brothers, were obviously not too pleased with the establishment of this separate rite, and in November 1839 requested the Prefect of Police to close down all Memphis Rite Lodges because of their political nature. Given the tempo of the times in France in this period this accusation could have been

either true, or used as a convenient excuse to close down this errant off-spring. However, Marconis de Negre stated that it was not until 1841 that the Prefect of Police ordered the Rite of Memphis to cease operations. Accordingly on 21 May 1841 Marconis de N gre announced that the Order of Memphis was officially dormant. At this point many former members of the Order of Memphis joined the Grand Orient of France. (8)

Marconis de N gre reactivated the Order of Memphis in Paris in April 1848, supposedly because of the repeal of legislation banning private gatherings. By 1849 there were at least 4 Memphis lodges at work, but the social and political unrest in France during the period 1849-51, which culminated in mass arrests, trials, incarcerations and deportations, meant this new life was to be short lived. Again in December 1851 the Order of Memphis suspended its activities, but it is unclear whether this was due to police action or dwindling to near non-existent membership. These events didn't stop Marconis de N gre from issuing warrants and continuing his trade in "higher degrees", although by 1867 the last of the Memphis Lodges in France renounced all connection to the Rite of Memphis. (9)

In 1857 Eleonor Chevassus, Grand Chancellor of the Order of Memphis, then resident in London, 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).(10)

Gold Rush/Ballarat – French/Ballaguy arrive

Melbourne in the 1840's was just a few years old, and at that time had no City Council, few buildings and no public meeting places besides the large number of hotels. To occupy their time the residents of Melbourne formed many societies such as the Freemasons, Oddfellows, Manchester Unity and St Patrick Society. The population of Melbourne and the surrounding countryside at this time was around 10,000 people. In 1850 the British Act of

Parliament separating the rich pastoral lands of "Australia Felix" (Victoria) from New South Wales was signed, with the enabling legislation passed on 1 July 1851. At the same time, inspired by the California gold rush, prospectors found gold in Victoria at Clunes, Warrandyte and Ballarat, shattering any plans for a quiet colony based on a rural aristocracy. The alluvial field at Ballarat proved to be an extremely rich gold discovery initially causing the towns of Melbourne and Geelong to be emptied of the majority of men. However the rugged life of the gold fields soon deterred all but the adventurous and the hardy. By the end of 1851 news of these gold discoveries had spread far and wide leading to a large influx of immigrants from all round the world hoping to make their fortunes on the goldfields. (11)

In 1852, amongst the thousands of arrivals, 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. Captain Collas arrived on the *Napoleon* from France in January 1852 whilst Monsieur Ballaguy arrived at Geelong with his wife Maria on the *Windermere* from London on 24 December 1852. (12)

Early Victorian Freemasonry

On 23rd December 1839, 21 Freemasons met and resolved to establish a lodge in the Port Phillip District to be called "The Lodge Australia Felix". On 25th March 1840 the Lodge was constituted & consecrated under a dispensation warrant issued by the newly formed English Provincial Grand Lodge for N.S.W. (warrant dated 24th April 1841 No. 697 E.C.). During its first 12 months of operation The Lodge Australia Felix initiated 50 candidates and 30 brethren were affiliated.

By 1851 there was 4 Lodges in Melbourne as well as one Lodge at Geelong and one at Portland. Most of these Lodges struggled to survive especially after the discovery of gold in 1851, which in particular effected the operation of Melbourne Lodges due to exodus of brethren to the goldfields.

Conversely, because of the gold rush, lodges multiplied in Ballarat, Bendigo and Castlemaine, while masonic lodges also appeared in other gold towns such as Daylesford and Creswick. The gold field lodges were either of English or Irish constitution, with one exception. (13)

Establishment of “Le Rameau d’Or d’Eleusis” Lodge

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, and his associate M. Collas succeeded him as Grand Master of this Rite in Australia. (14)

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, close to where the United Battery now stands...” (15) This French Memphis Rite Lodge “*Le Rameau d’Or d’Eleusis*”, which was meeting in a tent at Black Hill, 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. (16)

M. Ballaguy may indeed have found his fortune at Ballarat for in the “*Ballarat Times*” on 17th 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. (17)

Memphis in England

It is of interest to our story that 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 Nègre did issue a warrant in January 1851 for a Grand Lodge of the Rite of Memphis, with Jean-Philibert Berjeau as the Rites first Grand Master. (18)

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 Nègre warranted Memphis Grand Lodge had also become inactive. (19)

With the ever changing vicissitudes of the Order of Memphis in France, and subsequently in England, the question arises as to where Jean Marie Ballaguy came into contact with the Rite of Memphis? Jean Marie Ballaguy was born in Lyon, Rhône, France in 1806, but by 1845 was in England as in that year he married Maria Bean, a native of Hull, at Christ Church, Southwark London, England. (20) Both Jean Marie Ballaguy and his wife Maria were counted in the 1851 Census for England and Wales. (21) So if M. Ballaguy was definitely in England from 1845 to 1851, prior to his embarkation to Victoria, then he obviously came in contact with the Order of Memphis either in France prior to his arrival in England, or during his time in England. If M. Ballaguy was initiated into the Rite of Memphis in France it would have had to have been before the 1841 shut down of the Rite, otherwise the earliest he could have joined the Order in London would have been around 1850. Jacques-Etienne Marconis de Nègre established a Misraim Lodge in Lyon in 1835, so it is possible Jean Marie Ballaguy came into contact with Marconis de Nègre and Freemasonry at this time.

If the stated reason for the requested closure of the Memphis Rite Lodges in France in 1839, as cited by the two remaining Bédarride brothers, was correct then this suggests a plausible possibility. For if the Memphis Rite Lodges had really become political in nature, and Jean Marie Ballaguy had

joined the Rite of Memphis during the period 1839 to 1841, then in 1841 when the Prefect of Police ordered the Rite of Memphis to cease operations M. Ballaguy possibly had to flee to England because of his political activities. This would explain Jean Marie Ballaguy's presence in England prior to his marriage in London in 1845. Whilst in London from 1848 onwards M. Ballaguy would have come into contact with fellow exile Frenchmen and the resuscitated Memphis Rite Lodges.

It also suggests the interesting possibility that if Jean Marie Ballaguy had quite specific political beliefs, he may have been one of the 500 miners involved in the Eureka Stockade uprising in December 1854. Interestingly in the National Archives of Australia, in the records of the Colonial Secretary's Office, Colony of Victoria, for the year 1854, there is the naturalization papers for a Jean Marie Ballaguy. (22) A little insurance perhaps to ensure he was not deported back to France?

The Ballaguy Hotel

The first reference we have to the Ballaguy Hotel was, as previously mentioned, in the 17th March 1856 edition of the *"Ballarat Times"*. In that edition appeared an advertisement for the upcoming meeting and banquet of the *"Le Rameau d'Or d'Eleusis"* Lodge of Freemasons, to be held at the Ballaguy Hotel at Black Hill, Ballarat.

William Withers in his *"History of Ballaarat"* mentions "...the Ballaguy Hotel in the Black Hill Flat where a Freemasons' Lodge was held..." (23) In 1853 we know from various references that this Memphis Rite lodge initially met in a "spacious tent" at the foot of Black Hill. Sometime between 1853 and 1856 it would appear that a more substantial structure was built upon this site. Possibly Bro. Ballaguy and associates did find a degree of wealth on the goldfields, or just as probable, made an equally as lucrative wealth in the sale of liquor in the goldfields. The Ballaguy Hotel could have quite conceivably started out as a spacious tent, and then expanded to a semi-permanent

calico structure, later to a more substantial building. This possibility is evidenced by the fact Bro Ballaguy was advertising the sale of the Ballaguy Hotel at Black Hill in the Argus newspaper from September to early October 1855. The net annual proceeds were listed as between £1200 to £1500 sterling. (24)

Interestingly, on 18th May 1863 a Memphis Rite lodge in London petitioned the Grand Orient of France for affiliation, stating in its petition that, amongst other good deeds, members of the Memphis Rite had built, at their own expense, the first Masonic Temple in Ballarat. (25) Brethren, I suggest to you the temple referred to in this petition was the Ballaguy Hotel, and that the Ballaguy Hotel was constructed by the original French members of "*Le Rameau d'Or d'Eleusis*" Lodge between 1853 and 1854. No doubt Bro Ballaguy reported the establishment of the Memphis Rite Lodge, and the construction of a "Masonic Temple" at Ballarat, which likely resulted in the certificate issued to Bro Ballaguy on 28th August 1855 as Sovereign Grand Master and founder of the Memphis Rite in Australia.

The actual location of the Ballaguy Hotel remains a mystery. The few sparse references to the "Lodge" found thus far state that it was at the foot of Black Hill. The "Jubilee Souvenir Booklet of St John's Lodge no.36 (East Ballarat) stated quite specifically the "Lodge" met "...close to where the Victoria United Battery now stands..." The foot of Black Hill has a creek running through it and in the 1850's this area, particularly the south side, was a wet swamp flat, much of which has been drained in the later part of the twentieth century and covered with houses. There is still speculation as to whether the Hotel stood on the south or north side. Unfortunately, the exact location of the Victoria United Battery at the foot of Black Hill is also unknown. The Victoria United Battery, part of the Black Hill Co., was a 60 head battery that worked until about 1914. However, local masonic researches believe they have narrowed the site location of the Ballaguy Hotel down to within a couple of hundred metres. (26)

The short history of “Le Rameau d’Or d’Eleusis” Lodge

As mentioned above, “*Le Rameau d’Or d’Eleusis*” Lodge, was established in Ballarat in 1853 by Jean-Marie Ballaguy, under a warrant issued by the Grand Lodge of the Rite of Memphis. Bro. Ballaguy arrived in Victoria in December 1852 and conceivably he already had some sort of Memphis “dispensation warrant” with him as many of the other French members of the “*Le Rameau d’Or d’Eleusis*” Lodge had already arrived at the Ballarat goldfields in the previous year. We know such documents existed as copies of them were sent by Bro. Paul Dufour to the Provincial Grand Lodge in Sydney in 1856 as proof of their regularity. (27)

The name “*Le Rameau d’Or d’Eleusis*”, or Golden Bough of Eleusis, was derived from combining the ancient Greek village of Eleusina, where the Eleusinian mysteries took place, with an element from the *Aeneid*, by the first century Roman poet Virgil. As most brethren would know, the Eleusinian mysteries were a death and rebirth initiative process that sought to ensure life after death for the initiated. The Eleusinian mysteries were dedicated to the goddess Demeter and revolved around the myth of Demeter’s quest for her lost daughter Persephone, who was abducted by Hades. Whilst the allusion to the Golden Bough from *Aeneid* ties in nicely for it refers to Aeneas and Sibyl presenting the Golden Bough to the gatekeeper of Hades in order that they may gain admission. (28)

Bro. Ballaguy’s selection of the name “*Le Rameau d’Or d’Eleusis*” for this goldfield lodge, apart from the obvious allusions to gold in the title, originated from the ritual and ceremonies of the Rite of Memphis. When Jacques-Etienne Marconis de Nègre re-activated the Order of Memphis in Paris in 1848 it soon was extended to 90 degrees, and then to 96 degrees. The degrees from 61 to 90 taught the story of the Order through the study of

the religious rites of antiquity, with degree number 75 designated "Knight of The Golden Bough of Eleusis". (29) The Rite of Memphis at this time also had five decorative jewels that were awarded upon merit to worthy brothers with the fifth jewel entitled "The Golden Bough of Eleusis". Additionally, in 1863 Jacques-Etienne Marconis de Nègre published his account of the history of masonry entitled "*Le Rameau d'Or d'Eleusis*". (30) As we can see from the forgoing the name of the Ballarat goldfield lodge was not a random choice, but was very much connected with the rituals and symbolism of the Order of Memphis.

The *Le Rameau d'Or d'Eleusis* Lodge was formed in 1853 and met in a spacious tent at Black Hill, Ballarat, with the spacious tent most likely being also the beginnings of the Ballaguy Hotel. The lodge happily continued its work throughout the next couple of years with many prominent members of the Ballarat community joining what was then the only working lodge on its goldfields. Although, the Victoria Lodge of Instruction was established in June 1854, the actual Victoria Lodge was not duly constituted until September 1855. Thus for the first 2 years of its existence the *Le Rameau d'Or d'Eleusis* Lodge had active Freemasonry on the Ballarat goldfields to themselves.

Referring again to the 1912 Jubilee Booklet of St John's Lodge, No 36, it stated that, "... this ancient branch of the craft in Ballarat met in a spacious tent at the foot of Black Hill, close to where the United Battery now stands and the first W.M. was Monsieur Feton..." V.W. Bro. Albert Steane commenting on this statement in his article "Spurious Freemasonry in Ballarat" wrote, "...I have not been able to find the source of or any authority for this statement and as the name Feton does not appear in any records examined I opine that Bro. Edward Fiton, who was prominent in Ballarat Masonic circles for many years and among the earliest members admitted to the Ballarat Lodge, is probably the Brother in question..." (31)

V.W. Bro. Steane was correct in that Edward Fiton was an early candidate to be initiated, passed and raised in the newly formed Ballarat Lodge, which as we will see, was the *Le Rameau d'Or d'Eleusis* Lodge under a new name. However, there is no reference to Bro Edward Fiton in the early records of the French lodge either. I would like to tender the proposition that if the 1912 Jubilee pamphlet is correct then the first Worshipful Master of the *Le Rameau d'Or d'Eleusis* Lodge was Monsieur N.A. Feton who arrived in Victoria on the "Australia" in August 1852, and who no doubt headed straight to the goldfields. (32)

The Certificate

In the Grand Lodge library here in Victoria we have a certificate issued by this Memphis Rite Lodge on the occasion of Bro. Richard Matthews being raised to the third degree on 3rd December 1855. Our Grand Lodge obtained this certificate in 1969 from a brother mason in America, Colonel Melvin Pfankuche, who stated in his letter to the then Grand Secretary that he had no idea how this certificate came to be in the United States. Bro. Richard Matthews was born in Binfield England in 1830 and arrived in Victoria on the Salem in March 1854, (33) whence he immediately set-off to the Ballarat goldfields to seek his fortune as well. It is more than likely, that after a time spent on the goldfields in Ballarat, Bro. Matthews then journeyed in search of the bright lights of America with his 3rd degree certificate in hand – no doubt hoping it would open doors for him upon his arrival in the United States.

This certificate is quite interesting in itself for the information it affords us regarding the *Le Rameau d'Or d'Eleusis* Lodge. The certificate is set out with French text down one half of the certificate and an English translation on the other half, and was issued in the name of the Sovereign Grand Master of the Order of the Grand Empire Australia of Memphis and dated the third of December 5859. The Rite of Memphis would appear to have used a creation year of 4004, whereas English based masonic jurisdictions primarily use the year 4000. Curiously when the French members of the *Le Rameau d'Or*

d'Eleusis Lodge met at the Ballaguy Hotel in January 1857 they used the date 5857 and not 5861. I suspect, as we will see, that by then these French brothers were deliberately starting to distance themselves from any association with the Rite of Memphis.

There are 4 official stamps marked at the bottom of the certificate along with 13 signatures appended as well. The four seals comprise one for the Chancellery of the Order of Memphis, the Lodge stamp, which is a circular stamp with the name of the lodge surrounding a golden bough, a very faded seal that would appear to be the secretary's seal, and lastly the seal of the Grand Master of the Empire of Memphis in Australia – Jean-Marie Ballaguy.

Bro. Ballaguy has signed as the Sovereign Grand Master, and Bro. A.E. Collas (53°) as the Worshipful Master of the Lodge. Many of the other signatures of the Lodge brethren on the certificate are known to us from other surviving records of the Ballarat Lodge No. 1019 (E.C.). Suffusive to say, that five brethren have written the designation 46° after their name and one 33°. However there was never any suggestion amongst the surviving records to suggest that the *Le Rameau d'Or d'Eleusis* Lodge ever worked any degrees above the third degree. And if the lodge had there is no doubt that this aspect would have been mentioned in later correspondence concerning the regularity of the lodge. An interesting side note is the use of the term workshop, or Atelier, to describe their lodge meetings.

A Spurious Order

As previously cited, in the *Ballaarat Times* of 17th March 1856 there appeared a notice for the ordinary meeting, election and obligatory banquet of the *Le Rameau d'Or d'Eleusis* Lodge to be held at the Ballaguy Hotel at Black Hill on 23rd March. The notice was in English and French with the English notice signed by the Lodge secretary Dr. Henry Mount and the French notice signed by the General Secretary for the Order of Memphis in Australia Bro E. Delahaye. (34)

Not long after this notice appeared in the newspaper rumours began to spread that the lodge at Black Hill was spurious and decidedly irregular. These rumours caused considerable consternation at the time because many prominent members of the Ballarat community joined the lodge at Black Hill, for as we can see from the above newspaper notice a local doctor was now the secretary of the Lodge, blissfully unaware that the Memphis Rite was not recognised by either the Grand Lodge of France or the United Grand Lodge of England.

However, brethren associated with the Victoria Lodge, Ballarat, in particular Bro. Chas Dyte, had been in correspondence with the Provincial Grand Lodge of NSW since October 1855 regarding the genuineness of the French Lodge at Black Hill. Bro. Paul Dufour of the *Le Rameau d'Or d'Eleusis* Lodge sent Lodge documents to the Provincial Grand Lodge of NSW to attest to their regularity. (35) Consequently the Provincial Grand Lodge wrote back to the Victoria Lodge in May 1856 asking if they still had reservations about the French Lodge stating that; "...as papers have been sent to us, bearing the appearance of genuineness which would seem to indicate that it is a regular warranted lodge..." (36)

Bro. Chas Dyte replied in July 1856, on behalf of the Victoria Lodge, that, "...since the receipt of your former communication our W.M. in conjunction with a P.M. and a P.M. of the French Lodge have examined an initiate and find their workings to be the same as in Lodges of France..." So it would appear that at this point the brethren of the Victoria Lodge, Ballarat, were also satisfied and were "... anxious to meet and receive them fraternally..." (37) However someone remained displeased with the continued operation of the French goldfield lodge, and it is worth noting that Bro. Chas Dyte also stated that, "... I beg to remark that we have only acted under instruction from the Melbourne Lodges..." (38) A rather curious statement that suggests someone was pressing the brethren of the Victoria Lodge to continue to take action at this time.

I believe we need look no further than Bro. William Scott a noted and at times domineering Ballarat mason. In early 1856 Scott, who was at that time the master of the Golden Lodge in Bendigo, visited Ballarat and lambasted Victoria Lodge on the quality of their ceremonies. Incidentally, his visit coincided with the newspaper notices referring to the *Le Rameau d'Or d'Eleusis* Lodge. A short time later Bro. Scott resigned from his lodge in Bendigo and moved permanently to Ballarat. (39) If we are looking for a domineering person compelling the Victoria Lodge of Ballarat to persist with the issue of the regularity of the *Le Rameau d'Or d'Eleusis* Lodge during mid-1856 then Bro. Scott is our man.

Whoever it was, their persistence was rewarded for the Board of General Purpose of the Provincial Grand Lodge of NSW, meeting on 4th August 1856 resolved;

“That it having come to the knowledge of this Board that a certain number of persons styling themselves Masons have established at Ballarat a Meeting called a “Lodge” under the title of the “*Le Rameau d'Or d'Eleusis*” said holden under the Grand Lodge of Memphis and it having come to their knowledge that the said Grand Lodge is not legally instituted body of Masons but a spurious Order working under the assumed authority of Count Calisto (sic) this Board do cause these facts to be communicated without delay to all the Lodges in the Province – more especially to the Lodge of Victoria, Ballarat, urging upon all not to recognize either collectively or individually the so called Lodge or any person initiated thereto and to use the utmost diligence in preventing them or any of them from being acknowledged by any Masonic Lodge in these Colonies.” (40)

Constitute us a Duly Appointed Lodge

This resolution by the Provincial Grand Lodge of NSW in August 1856 was communicated to all Victorian Lodges that same week. Immediately some

brethren of *Le Rameau d'Or d'Eleusis* Lodge began to protest their ignorance of the Lodge's irregularity. Bro. George Erickson had contacted the Board of General Purpose directly protesting his innocence and a desire to be initiated under the English Constitution. (41) Whilst Bro. L.E Brunn, an obvious French member of the Lodge due to the English used in his letter and his wishing salutation with 3 x 3, wrote to the Victoria Lodge in September 1856 stating, "... that I have been ignorant of *Le Rameau d'Or d'Eleusis*'s irregularitet, in so far that I never doubted that the Rit was right and warranted from the Grand Orient in French...I hereby beg for my affiliation to the Victoria Lodge..." (42) These brethren were not alone because in October 1856 Bro. Emil Pohl, on behalf of the Master Paul Dufour, wrote to the Victoria Lodge, Ballarat, seeking their support for the *Le Rameau d'Or d'Eleusis* Lodge to become a duly constituted Lodge under the English constitution. (43)

On the first of January 1857 the French brethren of *Le Rameau d'Or d'Eleusis* Lodge met at the Ballaguy Hotel and resolved to seek a warrant for a new lodge to be called the "Ballarat Lodge", with Bro. Paul Dufour as the first Worshipful Master. The brief surviving minute we have of this meeting has a couple of points worth noting. Firstly, the date used was 5857, thus no longer using the 4004 base year of the Memphis Rite, and secondly whilst all the brothers put a masonic jurisdiction after their name, such as Scottish Rite, Grand Orient and Misraim, none used any Memphis appellation. This would suggest these French members of *Le Rameau d'Or d'Eleusis* Lodge wished to distance themselves from any Memphis associations. (44) Interestingly, at this part of the story, is the total absence of Bro. Ballaguy. He does not appear in any of the surviving letters, documents and minutes relating to the *Le Rameau d'Or d'Eleusis* Lodge becoming the Ballarat Lodge. Perhaps he wished to remain true to the Order of Memphis especially since he was the Rite's Australian Grand Master. We know from Bro. Richard Matthews 3° certificate that Bro. Ballaguy was still in Ballarat in December 1855 – he had been appointed as Sovereign Grand Master and Founder of the Memphis Rite in Australia in August 1855. However documents at the

Bibliothèque Nationale, Paris, state that A.E. Collas succeeded Bro. Ballaguy as Grand Master in Australia. (45)

As Bro. A.E. Collas was definitely amongst those French brethren of the *Le Rameau d'Or d'Eleusis* Lodge who, in January 1857, were actively seeking to become an English warranted lodge, it would imply that sometime during 1856, whilst all the commotion regarding the regularity of the Lodge was taking place, that Bro. Ballaguy either departed from Ballarat or relinquished his office of Grand Master. French brother Emil Pohl is referred to in some documents as a publican, so it is possible he purchased the Ballaguy Hotel and retained its name. Possibly the furore surrounding the regularity of his beloved Rite of Memphis was too much for Bro. Ballaguy and he no longer wished to associate with such philistines, or that, in the aftermath of the Eureka Stockade uprising, Bro. Ballaguy's political views may have made it too uncomfortable for him in Ballarat. Whatever the reason, Bro. Jean Marie Ballaguy completely disappears from the records at this point.

The Ballarat Lodge - No. 1019 (English Constitution)

With the support of the Victoria Lodge, the newly formed Provincial Grand Lodge of Victoria (E.C.) wrote to Bro. Lindsay Richardson, the Worshipful Master of the Victoria Lodge, on 12th June 1857 stating;

"I herewith enclose dispensation for the Ballarat Lodge (Late "*Le Rameau d'Or d'Eleusis*") and request that you will have the kindness to take the trouble opening the Lodge properly constituted according to ancient form. I have informed Mr. Emil Pohl with whom I have been in correspondence respecting the dispensation that it has been sent to your call." (46)

Thus the Ballarat Lodge No. 1019 was formed on 27th July 1857 at the George Hotel with Bro. Paul Dufour as Worshipful Master, Bro. E. Termeaux as Senior Warden and Bro. Achille Fleury de Recusson as Junior Warden. (47) As RW Bro Peter Thornton points out in his "The History of Victorian Freemasonry" there was still the problem of those men who possessed the secrets of

Freemasonry, and who had been initiated, passed and raised, albeit in an irregular lodge. (48) This problem only seemed to have applied to those members who had actually been initiated into the *Le Rameau d'Or d'Eleusis* Lodge, for the French members of the Lodge who were Freemasons prior to their arrival in Victoria were not considered irregular as such. On the night of Installation three members of the *Le Rameau d'Or d'Eleusis* Lodge, Emil Pohl, George Erickson and Carl Hanson, were, "...reinitiated in a manner as though they had never known anything of Freemasonry..." (49)

From the surviving records it is impossible to tell if any of the French members of the *Le Rameau d'Or d'Eleusis* Lodge were indeed masons from the Order of Memphis prior to their arrival in Ballarat, besides Bro Ballaguy and possibly Bro. Collas. We know from the minute of the meeting held at the Ballaguy Hotel in January 1857 that the French masons present, possibly quite deliberately, appended their masonic jurisdictions after their names. No doubt to ensure that they would be viewed as regular masons in their application for an English warrant. Several of the brethren have written Grand Orient after their names, and at that time the Grand Orient of France was still considered regular by English masonic jurisdictions. However a few of the brethren, including Bro. Termeaux the first Senior Warden of the Ballarat Lodge, have written Misraim after their names. The Rite of Misraim, the original source of the Rite of Memphis, was held in no better standing at that time than the Memphis Rite, and it was also not recognised as regular by either the Grand Lodge of France or the United Grand Lodge of England. However given that the local Freemasons in Victoria in the 1850's, understandably, had no knowledge of the regularity or otherwise of the Order of Memphis, they would have equally known little, if anything, of the Rite of Misraim. So it would have been a problem easily overlooked.

And therein lays the foundation of this whole episode for, as mentioned, Freemasonry experienced an expedient growth in additional degrees, orders and rites during the eighteenth and nineteenth centuries. The sheer

number and diversity of these various masonic orders would have been confusing enough for the average European mason during the mid-1800's, and even more bewildering to a disparate group of Freemasons on a goldfield in Ballarat, Victoria.

The fact the *Le Rameau d'Or d'Eleusis* Lodge, warranted under the Order of Memphis, was able to happily exist on the Ballarat goldfields in the 1850's, was because the concept of what was regular and irregular masonry would have been largely beyond the information available to the mason in Victoria at the time. Bro. Nathan Spielvogel in his article, "The Beginnings of Freemasonry in Ballarat" stated that, "...Paster Master Henry Harris, of the Victoria Lodge, was appointed to visit the lodge and examine the charter. He reported that the charter had come from the Memphis Lodge in Paris..." (50) In all probability it is unlikely that any of the brethren of Victoria Lodge knew that the Memphis Rite was irregular. To confuse matters further some may have heard said that the then Grand Master of England His Royal Highness the Duke of Sussex was himself a member of the Memphis Rite. (51)

In a situation where, a disparate group of European masons had come together on a remote goldfield in colonial Victoria, it is not surprising that a lodge could have been founded upon one of the more obscure branches of nineteenth century Freemasonry. And from the correspondence of Bro. Chas Dyte, cited above, we know that the ceremonies worked by the *Le Rameau d'Or d'Eleusis* Lodge, being that of the 3 degrees, were similar workings to that of other masonic jurisdictions. Consequently, any Freemason coming across this goldfield lodge in their travels, in the mid 1850's would have found the ceremonies similar and regular enough to be acceptable. For a non-French speaking mason any differences in ceremony and ritual could easily be attributed to European exuberance, and the fraternal bonds of brotherhood would have been more paramount in such a distant land, far more than any differences in ceremony.

When the Ballarat Lodge No. 1019 was formed in July 1857, some of the members of the French lodge were re-admitted into this new lodge. So in all but name it was still basically the “*Le Rameau d’Or d’Eleusis*” Lodge. And as a final chapter in this story, on 2nd April 1867 the four English Constitution Lodges in Ballarat, namely the Victoria Lodge, Yarrowee Lodge, United Tradesmen’s Lodge and the Ballarat Lodge, all amalgamated together as the Yarrowee Lodge, which still exists today being No. 10 on the register of Victorian Lodges.

Endnotes:-

1 J. Hamill – *The Craft - A History of English Freemasonry*, Crucible, London, 1986. pp. 87-88 ISBN-0 09 9257041

2 T. Churton – *Freemasonry - The Reality*, Lewis Masonic, Surry, 2007, pp. 313-319 ISBN – 978-59477

3 P. Faulks & R. Cooper – *The Masonic Magician – The Life and Death of Count Cagliostro and his Egyptian Rite*, Watkins Publishing, London, 2008, esp. pp. 174-194 ISBN 978-1-0905857-68-5 and L. Picknett & C. Prince – *The Sion Revelation – Inside the Shadowy World of Europe’s Secret Masters*, Warner Books, London, 2006, pp. 335-364 ISBN 0316732494

4 E. Howe – “The Rite of Memphis in France and England 1838-70”, AQC, Vol. 92, 1979, pp. 1-2 ISBN 0950200174 and L. Picknett & C. Prince – *ibid*, pp. 181-182

5 E. Howe – *ibid*, pp. 5-6

6 E. Howe – *ibid*, p. 12, and L. Picknett & C. Prince – *ibid*, pp. 335-337, and R.G. McBean – *A Complete History of The Ancient and Primitive Rite from its Establishment Down to the Present Time*, 1925 - www.sovereignsanctuary.org/sshistory.htm , pp 12, 121 & 130

7 B. Putnam & J.D. Wood – *The Treasure of Rennes-le-Chateau -A Mystery Solved*, Sutton Publishing, Gloucestershire, 2003, pp. 127-132 ISBN 0-7509-3081-0

8 E. Howe – *op cit*, pp. 3-4

- 9 E. Howe - ibid, pp. 4-6, and R.G. McBean – op cit p.28-29
- 10 E. Howe – ibid, pp. 7-8
- 11 M Clark – *A Short History of Australia*, Mentor Books, Chicago, 1963, pp. 113-117
and P.T. Thornton – *The History of Freemasonry in Victoria*, Shepparton Newspapers,
Shepparton, 1978, pp. 8-9, ISBN 0959612807
- 12 Index to Unassisted Inward Passenger Lists to Victoria 1852-1923
http://210.8.122.120/indexes/index_search.asp?searchid=23
- 13 Ibid – pp. 12-17 & 23-25
- 14 Ibid – pp. 12-17 & 23-25
- 15 A.W. Steane – *Freemasonic Records – Ballarat and District 1854-1957*, Waller &
Chester, Ballarat, 1957, p. 11
- 16 P.T. Thornton – op cit, p.16
- 17 Ballaarat Times – 17 March, 1856, Public Notices, and also Ballaarat Miner 23
March 1856, as cited in Nathan Spielvogel – “The Beginnings of Freemasonry in
Ballarat” in *The Victorian Craftsman*, 2 Oct, 1939, p. 156
- 18 E. Howe – op cit, pp. 10-11
- 19 Ibid – pp. 10-11
- 20 England Marriages, 1538-1973 – results for Jean Marie Ballaguy
- 21 England & Wales Census, 1851 – results for Jean Marie Ballaguy –
- 22 National Archives of Australia - <http://www.naa.gov.au/collection/using/search/>
- 23 W.B. Withers – *A History of Ballarat*, F.W. Neven and Co, Melbourne, 1887
- 24 The Argus - newspaper 20 September 1855 to 3 October 1855, same
advertisement appeared 6 months later in the Ballaarat Times in March 1856
- 25 E. Howe – op cit, p.10

26 Up to date local information concerning the exact location of the Ballaguy Hotel at Black Hill has been provided by Ballarat Freemason and masonic researcher VWBro Roger G. Porteous

27 A.W. Steane – “Spurious Freemasonry in Ballarat” in *The Victorian Craftsman*, May 1957, p. 316

28 B. Calliard – “French Lodges In Australia and New Zealand” in *Masonic Contemplations, Transactions of the Victorian Lodge of Research*, 1993, p. 12

29 R.G. McBean – op cit p.125, and A.E Waite – *A New Encyclopaedia of Freemasonry*, Wing Books, New York, 1996, Vol. 2 [ISBN 0-157-19148-2]p. 244-7 gives this degree a different number, whilst other authors suggest the degree was numbered 69 (refer http://www.stichtingargus.nl/vrijmetselarij/frame_en.html). The actual number of the degree in this instance is irrelevant; it is the existence of a degree with that title, at the time, that is of significance here.

30 R.G. McBean – op cit p. 1925 & p. 31.

31 A.W. Steane – op cit, p. 316

32 Index to Unassisted Inward Passenger Lists to Victoria 1852-1923
http://210.8.122.120/indexes/index_search.asp?searchid=23

33 Ibid and details contained on third degree certificate

34 Ballarat Times – 17 March, 1856, Public Notices

35 A.W. Steane – op cit, p. 316

36 Ibid

37 Ibid

38 Ibid

39 P.T. Thornton – op cit, pp. 13-16

40 A.W. Steane – op cit, p. 318

41 Ibid

42 Ibid

43 Ibid

44 From the Minutes of the Ballarat Lodge No. 1019 E.C., p.1

45 E. Howe – op cit, p. 12

46 A.W. Steane – op cit, p. 319

47 Ibid

48 P.T. Thornton – op cit, pp. 17

49 A.W. Steane – op cit, p. 319

50 N. Spielvogel – op cit, p. 156

51 B. Calliard – op cit, p. 12

| MEMBERSHIP LIST - Le Rameau d'Or d'Eleusis Lodge/Ballararat Lodge, Victoria | | | | | | | | | | |
|---|---------------|------------|--------------|------------|------------|------------|----------|------|-------------------------------|---------------------------------------|
| SURNAME | NAMES | OCCUPATION | RANK | INITIATION | PASSED | RAISED | JOINED | W.M. | LODGE | REMARKS |
| Ballaguy | Jean Marie | Publican | Grand Master | | | | | | Le Rameau d'Or d'Eleusis | History of Primitive Rite P 127 |
| Delahaye | E | | Sec. General | | | | | | Le Rameau d'Or d'Eleusis | Times 1855 - Sec. General |
| Dufour | Paul | | P.M.G.O. | | | | 1/1/1857 | 1857 | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Termeaux | E | | 33° Misraim | | | | 1/1/1857 | | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Fleury de Recusson | Achille | | M.G.O. | | | | 1/1/1857 | | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Touzel | George | | | | | | 1/1/1857 | | 722 Sussex Lodge | P1 Minute book Ballarat No 1019 |
| Mathe | Etienne | | G.O. | | | | 1/1/1857 | | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Milot | Victor | | Scotch Rite | | | | 1/1/1857 | | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Collas | A.E | | 53° Misraim | | | | 1/1/1857 | 1855 | Le Rameau d'Or d'Eleusis | P1 Minute book Ballarat No 1019 |
| Jones | Owen | | | 11/7/1859 | 10/10/1859 | 27/3/1860 | | | Buninyong (of Rameau de Orr D | Buninyong Register (of French Lodge) |
| Fiton | Edward | | | 21/8/1857 | 5/10/1857 | 7/12/1857 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Pohl | Emil | Publican | | 27/7/1857 | | | | | Le Rameau d'Or d'Eleusis | Bert Steane |
| Erickson | George | | | 27/7/1857 | 7/9/1857 | 5/10/1857 | | | Possibly Rameau ? | Bert Steane |
| Hanson | Carl | | | 27/7/1857 | 7/9/1857 | 2/11/1857 | | | Possibly Rameau ? | Bert Steane |
| Christianson | Peter | | | 14/8/1857 | 5/10/1857 | 11/2/1858 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Herman | John | | | 14/8/1857 | | | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Spanhake | Peter | | | 14/8/1857 | 25/8/1859 | 10/10/1859 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Oheir | Dominique | | | 14/8/1857 | 7/9/1857 | | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Mount | Henry | Doctor | Secretary | 14/8/1857 | | | | | Times 1855 - Secretary | Ballarat Times 17/3/1856 |
| Brunn | L.E. | | | | | | | | Le Rameau d'Or d'Eleusis | Bert Steane |
| Dumont | | | | 14/8/1857 | | | | | Le Rameau d'Or d'Eleusis | Minute book Ballarat No 1019, GL list |
| Scholey | Joseph | | | 21/8/1857 | 4/1/1858 | 1/11/1858 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Marshall | Ernest A | | | 21/8/1857 | 4/1/1858 | | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Marshall | William Brent | | | 21/8/1857 | | | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Symons | Noah | | | 21/8/1857 | | | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Skogland | Oscar | | | 31/8/1857 | 4/1/1858 | 11/2/1858 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Croft | T | | | 31/8/1857 | 5/10/1857 | 2/11/1857 | | | Possibly Rameau ? | Minute book Ballarat No 1019 |
| Yde | Isidore | | | 31/8/1857 | | | | | Le Rameau d'Or d'Eleusis | Minute book Ballarat No 1019 |
| Eybye | C | | | 31/8/1857 | 7/9/1857 | 1/11/1858 | | | Le Rameau d'Or d'Eleusis | Minute book Ballarat No 1019 |
| Matthews | Richard | | | | | 3/12/1855 | | | Le Rameau d'Or d'Eleusis | Certificate held by Grand Lodge |
| Martley | Harry | | | | | | | | Le Rameau d'Or d'Eleusis | GL list |
| Boubison | | | | | | | | | Le Rameau d'Or d'Eleusis | GL list |
| Gyge | Benedict | | | | | | | | Le Rameau d'Or d'Eleusis | GL list |
| Winlock | F | | | | | | | | Le Rameau d'Or d'Eleusis | GL list |
| Researched & compiled by WBro Roger G. Porteous with alterations by author | | | | | | | | | | |

Chapter Three

Origins of Freemasonry - Theories and Basic Approaches By Associate Professor Bro Pete Lentini, CMS Student – submitted CMS paper

Introduction

In preparation for their second degree, Entered Apprentices are informed that Freemasonry is, 'A peculiar system of morality, veiled in allegory, and illustrated by symbols' (Freemasons Victoria, n.d [2009?]: 54). Additionally, Freemasons instruct Entered Apprentices during the latters' initiations that the foundation stones of all structures are always laid first in the northeast corner (Freemasons Victoria, n.d. [2009?]: 39). It is with these points in mind that this essay addresses some, but certainly not all, important foundational elements of Freemasonry. Moreover, in accordance with, or perhaps, more precisely, in the spirit of Freemasonry's reliance and affinity for allegory and symbolism, it is possible to contend that this essay addresses what could be considered to be some of Freemasonry's allegorical foundations—one physical and two symbolic. These are respectively, the stonemason's lodge and the Regius Poem and Schaw Statues. In addition, this essay also discusses the significance of the Aitchison's Haven Lodge to Freemasonry. This latter subject constitutes a case study which illustrates some of the conceptual matters raised in discussions of the former three topics. There is universal consensus amongst Freemasons (Mackey 1898: x; Gould 1954: 2-3), scholars (Bullock 1996: 9; Jacob 2006: 11), and pro-Masonic (Barrett 2007: 109), and anti-Masonic commentators (Knight 1984: 21; Short 1989: 30) that modern Freemasonry's start date can be traced to a meeting at the Goose and Gridiron Ale House in London in 1717. This essay, however, is concerned with matters which predate this historic event.

Where possible, I will attempt to link these important early, or in some cases pre- or proto-Masonic institutions and practices to contemporary Freemasonry. In particular, I will focus on how they contributed to the development and establishment of what we now refer to as Speculative Masonry, which is not related to the specific trade of stone masonry, or Operative masonry, wherein members were skilled craftsmen.

This paper argues several points. First, the stone mason's lodge was the centre of the medieval and pre-modern/early modern worksite. Stone masons lived, shared meals, interacted and slept, and stored their tools in this location. However, the lodge was also a space where masons gained edification and instruction in both the trade of stone masonry as well as in aspects of their lives beyond the building site. Master masons, who controlled all aspects of the planning, hiring and oversight on the building sites of castles, cathedrals and other such stone built structures that required long-term projects with skilled labour—as opposed to those such as individual dwellings that were constructed by small groups of carpenters, with other sets of skills (Jones [1967] 1999: 37)—transferred professional and ethical knowledge to their charges in these spaces, and also instructed them on lessons of etiquette and how to advance themselves both within the trade and broader society. Stone masons' lodges were therefore, the foundations from which physical structures were initiated, and from which stone masons would learn valuable lessons on their craft and life. As such it is not surprising that as the stone mason's lodge was the womb from which both physical architectural masterpieces and the symbolic or allegorical masterpiece of the educated, community-minded and -engaged mason and leading citizen (even if this was only in aspiration) were born, that we can consider the current term 'mother lodge' somewhat appropriate, regardless of its degree of correspondence to historical realities.

Second, it is possible to argue that the Regius Poem and the Schaw Statutes were among Freemasonry's important symbolic foundations. The former established the Master masons' responsibilities to the craft, their responsibilities to their employers, employees and to a deity, and stone masons' codes of conduct. Indeed, it is significant that the Poem mandates that masons maintain faith in a Creator. That the poem was to be recited to

the new apprentices suggests it had two significant functions. On the one hand, as it is doubtful that even stone masons—generally considered to be better skilled, but not necessarily better educated relative to the bulk of the pre-modern European population—were universally literate, the poem had the function of conveying what was considered to be knowledge inherent to the craft to be readily available to those who were qualified and eligible to receive it. As it was passed on orally, and new masons were not required to read it, it reinforced that it was their responsibility to master these skills, attributes and practices. On the other hand, that the poem was recited orally in operative masonry has been transferred into symbolic masonry. Charges, ritual, and Freemasonry's other important ceremonies and activities are conveyed orally. Such actions help to maintain the notion of more advanced Freemasons' responsibilities to educate their junior Brethren. As this material is conveyed within the confines of the body of the lodge, the knowledge is universal to all Brethren, and it is their responsibility to embrace, practice and communicate it, when appropriate; but it is restricted solely to those who are initiated and hence, eligible to possess degree-appropriate knowledge.

Third, the Schaw Statutes are also significant symbolic foundation documents in Freemasonry. In particular, they codified the trade, firmly established a sense of hierarchy in Scottish masonry and set out regulations between the craft and the local authorities. In short, the Schaw Statutes could be argued to be the first true document of governance within the craft. It regulated the relations, rights, and duties of those on worksites, how individual lodges and craft organisations were to interact with superior and subordinate bodies within the craft as well as masonry's relationship to local and national secular and ecclesiastical bodies.

Fourth, the Lodge of Aitchison's Haven is the oldest stone mason's lodge for which there are minutes that record its activity. The minutes of this lodge demonstrate how the stone mason's craft was governed (i.e., they show how the lodge functioned in relation to the Schaw Statutes). The minutes of the lodge also show its relation and significance to the local community. However, one of the more striking elements of the minutes of the lodge, at least in my opinion, is that they provide examples to illustrate the gradual

transformation of masonry from its operative variant to its current speculative form. In these respects, I will point to several non-masons being initiated into the lodge, in particular, representatives of what could be considered to be members of the political, economic and social elite, to demonstrate this point.

The Significance of the Stone Masons' Lodge

Jones argues that the increase in the need for skilled operative masons in England came after the Norman Conquest. Indeed, for our purposes, he suggests that it is plausible that the term Freemasonry may have some relationship to the work done in freestone, which came from Caen in Normandy (Jones [1967] 1999: 28, 33). Thereafter, English royalty, nobles, and churchmen commissioned an increasing number of castles and cathedrals. Such structures could take decades to construct, and could employ hundreds, and perhaps thousands of workers throughout the project's duration to complete. That these structures took so long to complete also meant that in some circumstances, they were completed under the supervision of a Master Mason other than the one initially tasked to commence the works. The Master Mason was charged with overseeing the building, hiring the staff, training them and acting as the interlocutor, between the building crew and those who commissioned the work. Jones argues that the Master Mason,

...was the architect, surveyor, builder and always the employer's agent in ordering supplies of every possible kind. He was not a principal: he was a servant, a man who had a great flair for his work and naturally stood out from his fellows....He was the most important man in the building craft for two or three centuries, his job finally disappearing with the coming into general use of the contract system (Jones [1967] 1999: 37-38).

Notwithstanding the long-established centrality of the situation and position of the Master Mason to the profession and specific works projects, each individual Master Mason was, in the final estimation, an important, yet eventually temporary (albeit often of substantial tenure) presence on many construction sites. Hence, the process of building these structures, and the

compositions of the crews that performed such tasks would have been dynamic and shifting.

It is in respects that the importance of the stone masons' lodge cannot be underestimated. Although work crews,¹ Master Masons, and—in accordance with their status and desire to influence any building project—their designs for a structure might shift continually during any cathedral or castle's construction, the stone masons' lodge was the constant fixture on the building site. Jones records that 'when a building of any importance was started, the first thing to do was to erect a shed in which the workmen could dress stone, keep their tools in order, take their meals, and spend some part of their work time' (Jones [1967]: 35). These lodges could be 'rough and ready' structures, or in circumstances 'where the work was expected to last a man's lifetime..., a substantial lodge was built' (Jones [1967] 1999: 36). Drawing on the Regius Poem, Jones notes that the discussions of what went on within the lodges was not to be disclosed outside their walls (Jones [1967] 1999: 36).

Jones provides a glimpse of the lodges' significance and what went on within them. However, in examining the Regius Poem and the Schaw Statues it is possible to gain a better understanding of lodges as places where the Master Masons educated the fellow crafts and apprentices in the skills of the building trade, instructed them in etiquette, and how a mason was to act with respect to his colleagues, employers and the broader communities. These are attributes that have carried through to Twenty-First Century lodges.

¹ Nonetheless, as Jones argues there may have been occasional labour turnover, due to the fact that often there were not enough qualified masons, apprentices and fellow crafts living in the area of a project and Master Masons would have to take in accepted, appropriately skilled workers from adjoining areas. However, contrary to the myth of the masons who travelled all over Europe, these masons probably did not travel more than 'a two-day journey' from their domiciles (Jones [1967] 1999: 51).

The Regius Poem

Some of Freemasonry's most prolific authors draw attention to the existence of fraternal organisations of skilled stoneworkers that initiated their members in secret or restricted knowledge, and advanced them in accordance with their competence in their crafts' theoretical and practical knowledge and performance by means of a series of degrees, that date back to antiquity (Mackey 1989; Gould 1954). However, the oldest existing document related to the stone masons' craft, duties, rights and expectations is the 794-line 'A Poem of Moral Duties: Here entitled, Constitutiones Arites Gemetrie Secundm Euclidem—"Whoso wol bothe wel rede and loke"', or Regius Poem, which is believed to originate from 1390. Master Masons recited the poem orally to new apprentices in the body of the lodge. As the apprentices received the poem in this manner, it enhanced their abilities to become familiar with the principles of their trade (especially in cases where the apprentices may have been illiterate at the time of their acceptance into the craft).

The poem contains 15 articles and 15 points. As these are amply documented elsewhere (Jones [1967] 1999: 83-84'; 'The Halliwell Manuscript'), I will not reproduce them here in full. Nonetheless, some of their most important parts, particularly in their relationship to contemporary symbolic masonry are worth noting. Perhaps most significant is that masons refer to each other as "my dear brother" (Jones [1967] 1999: 83), which indicates fraternity, solidarity and equality. Equally important, the articles establish that both Master Masons and their junior colleagues must be honest, dedicated to their craft—whether as a Master Mason who must be present in all assemblies, or as an apprentice serving in such a capacity for seven years; be of good character, especially without criminal convictions, have the rights to leisure, education, only take on tasks that can be complete, and maintain commitment to their co-workers.

The 15 points appear to be more orientated to the expectations to which a Master Mason (and broader society) held apprentices and fellow crafts. Hence, these suggest that while the Regius Poem first and foremost imparted skills that would assist the apprentice in learning how to build edifices, it also

provided instructions on how he would construct himself as a worthy and decent member of society. Hence, the poem clearly had practical and ethical purposes. These points included belief in God, honesty, collegiality towards co-workers, and respect towards women. In addition, the points also address the importance of charity and continuous education.

It is worth pausing to make two further observations about the Regius Poem. First, Jones informs us that the Regius Poem 'tells us that Athelstan (King of England from 925 until his death in 940) "loved thys craft ful well" and sought to hold congregations of masons for the examination of Master Mason respecting their knowledge of the craft"' (Jones 1967 [1999]: 85). Earlier it was established that masonry gained in stature and significance after the Norman Conquest of England. That the poem indicates that masonry had such strong English royal support a full century before Hastings, may be an attempt to establish a greater sense of native English tradition within the craft, and to enhance its overall legitimacy as something that had firm roots within the country, as opposed to a practice a foreign occupying force introduced. In this respect, the Regius Poem may have served a political function to complement the moral and practical matters it conveyed.

Second, there are several items or principles of continuity that have survived from this document of Operative Masonry into contemporary Speculative Masonry. These include maintaining a belief in a Creator (Freemasons Victoria n.d. [2009?]: 22, 24). Shortly after initiation, Entered Apprentices' charitable capacities are tested (Freemasons Victoria n.d. [2009?]: 40-41). After being admitted to the Second Degree, and during the South East Charge Fellowcrafts are instructed that they must dedicate themselves to the study of liberal arts and sciences and to 'extend their researches into the hidden mysteries of nature and science' (Freemasons Victoria n.d. [2009?]: 72, 73). During the Ceremony of Raising, the newly made Master Mason takes an oath to protect his fellow Master Masons, and also, that he 'will boldly repel the slander of his good name and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister and his child' (Freemasons Victoria n.d. [2009?]: 94-95).

The Schaw Statutes, 1598 and 1599

Where the Regius Poem established some principles for the pre-modern guilds of English masons, the Schaw Statutes regulated the trade in Scotland, as masonry shifted from an artisan- or guild-oriented trade to capitalism, and from an Operative to a Speculative form. That the statutes were published and distributed reflects both the gradual spread of literacy that accompanied the shift into modernity and from subsistence-based agrarian economy to capitalism, and their influence on the craft, but also the fact that as Operative Masonry entered its decline, skilled Master Masons were joined by Speculative Masons, drawn mostly from the professional classes, and from amongst those who would have shared some of the formers' intellectual interests in architecture, science, philosophy and other matters. This latter point may be better illustrated in the forthcoming discussion of the Aitchison's Haven Lodge.

Jones notes that while masonry in Scotland was fully regulated by no later than the Fifteenth Century, it was not clear 'whether the city incorporation or the lodge came first' (Jones [1967] 1999: 125). The Royal Grand Lodge of Edinburgh claims that on 28 December 1598 The Warden General or Chief of Master Masons William Schaw issued a series of items that regulated the craft's internal workings. The following year, he issued a second set of statutes that established governance within the craft, its hierarchy and its relationship with the broader community (Royal Grand Lodge of Edinburgh, 2005; hereafter RGL 2005).

To an extent, the first Schaw Statute reflected some of the issues contained in the Regius Poem: honesty, establishing the rights and duties of Master Masons, apprentices and fellow crafts and dedication to work. In addition, by establishing these rights, duties, reciprocal commitments, etc., the document could be considered, as suggested by Iain Taylor, in his comments on the Statutes (22 January 2013), to be akin to 'a trade union agreement'. However, in addition, the Schaw Statutes established penalties, besides rights and duties. To this end, the documents further codified and encouraged responsibility and accountability within the craft, particularly amongst Master Masons. For example, Master Masons accepting cowans, or those not

properly initiated, accepted and qualified for the craft, or those who forced apprentices and fellow crafts to work with them were fined 20 pounds.² Apprentices could not take on any jobs for fees exceeding ten pounds. If they did then they were fined 20 pounds (Article 16). Master Masons had to forward all disputes to wardens to resolve within 24 hours. If they were not, then they would receive 20 pound fines (Article 17).

Perhaps most important, the Statute made Master Masons responsible for workplace safety, and for ensuring harmony throughout the trade, and having stronger roles with the broader community. In situations in which individuals were injured as a result of 'faulty scaffolding or gangways' on locations under a particular Master Mason's supervision, that Master Mason faced being permanently excluded from the profession (Article 18). Master Masons were also encouraged to be respectful of their workers' and fellow Masters' rights as the Statute prohibited them from hiring any runaway apprentices, and fined them 40 pounds if they transgressed this requirement (Article 19). Finally, these fines were to be collected and distributed for charitable purposes (Article 22).

The Second Schaw Statutes, or Kilwinning Rules, were issued the following year. As stated previously, this document set masonry's hierarchy in Scotland and codified the craft's relationship with the community's secular and ecclesiastical authorities. In addition, some of the statutes' articles established precedents for contemporary Freemasonry.

Establishing the top three Scottish lodges is probably the Second Schaw Statutes' most significant result. According to Article 1, 'Edinburgh shall be, in the future, as in the past shall be the first and principal lodge in Scotland; Kilwinning, the second, "as is established in our ancient writings;" and Stirling shall be the third lodge...'. The statutes also subordinated and made lodges accountable 'to the presbyters of the sherrifdom' and would be subjected to fines if the lodges were guilty of violations of the Statutes. Like its predecessor, the Second Schaw Statutes mandated that one-third of the revenue generated by fines would be allocated towards charity (Article 4).

² All References to the Schaw Statutes are from (RGLE 2005).

This latter point, establishing funds for charitable purposes continues to have influence within Speculative Masonry, as do other of the Schaw Statutes' components. For example, Article 8 establishes that all lodge meetings had to be minuted. This innovation paved the way for including those outside the craft into the lodges: not all of the operative members would have been literate, and the workings of the lodge had to be conducted secretly. Therefore, non-operative members had to be admitted into the lodges. Articles 10 and 11 respectively established specific initiation fees for apprentices and fellow crafts, including money towards provisions for that would comprise the meal they would share with their new colleagues upon being initiated and accepted into their new degree. However, Article 16 is particularly important, as it established that the Kilwinning Lodge's Warden would be tasked with testing fellow crafts and apprentices annually, and levying fines on them if they could not perform their required tasks properly. Indeed, the Statutes regulated the craft, and were important in the transition from Operative to Speculative Masonry.

Lodge of Aitchison's Haven

The Lodge of Aitchison's Haven was active in the Midlothian region of Scotland from 1598 to 1852. It is important in Freemasonry's history as it the lodge for which there is the earliest documentary (lodge minutes) evidence of its existence and workings, from 9 January 1598. The oldest lodge, in existence is The Lodge of Edinburgh (Mary's Chapel, No. 1) whose minutes are recorded from 31 July 1599. (Wallace-James 1911; Currie, n.d.: 1). The Lodge at Aitchison's Haven developed as a result of a Cistercian Monk community's mining initiatives. Its members petitioned and were awarded a Charter from James V of Scotland in 1526. The area where the lodge eventually emerged was located on important trade routes, which led to its economic prowess. Moreover, the Cistercians were the only Catholic order that maintained their own masons. All of these factors, plus the fact that the lodge possessed the local morcloth, a shroud that was placed over bodies as they processed from the church to the cemetery, and an artefact that some of the wealthier local members would rent from the lodge to demonstrate their status, helped ensure that the lodge had both wealth and prestige within the community (Currie, n.d.: 6).

An examination of the Lodge of Aitchison's Haven's minutes demonstrates both how the lodge members acted in accordance with the Schaw Statutes, and marks some points along the way of the transition from Operative to Speculative Masonry. These include the aforementioned initiation and supper fees. In addition, they note that in 1601 Thomas Schiell the younger was fined and discharged for failing to possess the requisite conceptual and practical knowledge associated with his status in the lodge, as well as for taking on employment while an apprentice that exceeded 10 pounds. The minutes also state that these penalties were in effect until he bound himself to Thomas Schiell the elder. Additionally, the minutes suggest that some lodges may have varied some of the practices established in the Schaw Statutes, as one of the apprentices was shown to have served for nine-, as opposed to the normal seven-year period (Wallace-James 1911).

The minutes of the Lodge of Aichison-Haven also mark points in the transition from Operative to Speculative Masonry. Both Mackey (1898) and Gould (1954) note that older orders of builders, dating back to antiquity, admitted non-craftsmen as members. Additionally, Jones states that, 'As far back as the Reformation certain Scots lodges (not all) welcomed aristocratic neighbours as honorary members' (Jones [1967] 1999: 127). The Lodge's minutes show evidence of such individuals being admitted among its members. Wallace-James identifies Master Robert Cubie, a theology student, who was made an entered apprentice and fellow craft in 1693. Additionally, in 1672, the lodge admitted Alexander Seaton, brother of George, the fifth Earl of Winton, and a leader of the Jacobite Rebellion (Wallace-James 1911). Hence, such information suggests that Lodge membership expanded from tradesmen to include members who have constituted members of the political, cultural, social and economic elites.

There are practical reasons why lodges, such as Aitchison's Haven's Lodge, admitted such members—beyond conforming with the reputedly ancient traditions to which Mackey and Gould alluded. Jacob contends that on the one hand, the Scottish lodges needed the money of the rising professional classes to continue to survive financially (Jacob 2006: 5, 12). Additionally, Stephen Bullock (1997: 4), Jacob (2006: 5) and David Waldron (2008: 107),

the latter a current Freemason in Guiding Star Lodge No. 922 ('Souvenirs of My Travels' 2012: 20-21), also note that these non-Operative masons from new and emerging commercial and other elites, would have gathered in the lodges to establish spaces where they could congregate with like-minded individuals, share their interests in various intellectual, artistic, scientific, philosophical, and even esoteric pursuits in a convivial atmosphere. Jacob suggests that this period and such processes constituted the transition from Operative to Speculative Masonry, and this changed masonry from 'a guild to voluntary society' (Jacob 2006: 5).

Conclusions

Although Freemasonry was established in 1717, as a Speculative, non-trade related order, some of its ritual, symbolism, and governance was derived and survived from Operative Masonry. From the stone masons' lodges, contemporary Freemasonry has inherited permanent structures—many of which have stood for decades—that house the fraternity's ceremonies, facilitate companionship and conviviality and where, amongst themselves, Freemasons can exchange knowledge pertinent to the Craft. Current Freemasons, can attribute *some* of their morals, duties, respect towards others, civic-mindedness, commitments to charity and belief in a Creator³ within their Craft-related activities to the Regius Poem's contents. The Schaw Statutes codified the rights and duties of Master Masons and their charges, regulated the building profession and also established relations between masons and their broader communities. They also helped to institutionalise some contemporary Masonic workings through initiation fees, regular testing and initiations, celebratory and communal suppers and the minuting of meetings. The Lodge of Aitchison's Haven, through its minutes, provides examples and illustrations of how earlier Masons lived in accordance with the Schaw Statutes and how the Craft transformed from a trade-oriented Operative to a Speculative order, when those able to work in stone were few and far between, but with whom they shared a similar sense of values. Successive generations of Freemasons have passed them on and they have survived into the Twenty-First Century.

³ Much of this would have already been instilled amongst Brethren from their volumes of sacred law and individual spirituality and sense of morality.

References

- Barrett, D V (2007) *A Brief History of Secret Societies*. London. Running Press.
- Bullock, S C (1997) *Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840*. Chapel Hill, N C. University of North Carolina Press.
- Currie, D (n.d.), 'The Lodge of Aitchison's Haven'.
- Gould, R F (1954) *Gould's History of Freemasonry, Vol I.*, rev ed. H. Poole (ed.) London. The Castan Publishing Co., Ltd.
- Freemasons Victoria (n.d. 2009?) *Ritual*. Melbourne. Grand Lodge of Victoria/Freemasons Victoria.
- Jacob, M C (2006) *The Origins of Freemasonry: Fact & Fictions*. Philadelphia. University of Pennsylvania Press.
- Jones, B E ([1967]1999) *Freemason's Guide and Compendium*, rev. ed. London. George G Harrop and Co., Ltd. Republished CD ROM ed. Prepared by M Pells and B Mason, Jersey, Channel Islands. Lintel Trust/Eric Dobby Publishing.
- Knight, S (1984) *The Brotherhood: The Secret World of the Freemasons*. London. Granada.
- Mackey, A G (1898) *The History of Freemasonry, Vol. I*. New York. The Masonic History Company.
- Royal Grand Lodge of Edinburgh (2005), 'The Schaw Statues: 1598 & 1599'. Located at www.rgle.org.uk/RGLE_1598.htm. Last accessed 22 January 2013.
- Short, M (1989) *Inside the Brotherhood: Further Secrets of the Freemasons*. London. Grafton Books.

‘Souvenirs of My Travels’ (2012), *Freemasonry Victoria*, 130 (Autumn), pp. 20-21.

Waldron, D (2008) *The Sign of the Witch: Modernity and the Pagan Revival*. Durham, N C: Carolina Academic Press.

Wallace-James, R E (1911) ‘The Book of the Lodge of Aitchison’s Haven, 1598-1764’, *Ars Quattuor Coronati/Transactions of the Quattuor Coronati Lodge*, No. 2076 E. C. (reprint edition).

Chapter Four

Masonic Scoundrels, Victoria, 1889-1939 Delivered before the Lodge by VWBro Dr Ruary Bucknall, GSupt. Membership & Education On Friday 28 September 2012

Synopsis

The United Grand Lodge of Victoria has procedures for examining and punishing instances of misbehaviour by Brethren and Lodges. This paper provides an overview of those systems, and examines the range of cases, during our Grand Lodge's first half-century: to ascertain the prevalence of scoundrels amongst our forebears, any patterns of misbehaviour and punishment, and any dramatic cases. Research for this paper was undertaken by examining the Minute Books of the Grand Lodge's Board of General Purposes and Grand Lodge's Quarterly Communications, the Books of Constitution of the United Grand Lodge of England and United Grand Lodge of Victoria, plus some newspaper articles over the aforesaid period.

Introduction

In 2010 I was a member of the Ceremonial Team conducting the Installation and Investitures at the *Star Of The East Lodge* in Omeo, at which they were also celebrating their 125th anniversary. I was asked to help find out why their list of Past Masters was blank for 1896. The outcome was a fascinating story including the Master being stripped of his Office.

The exercise stimulated me to undertake further research. We don't hear much about Brethren being disciplined, let alone expelled from Freemasonry;

so was the Omeo case unique or common, what has been the trend over time, what has been the range of offences and how have they been handled?

The paper published herein is that presented to the Lodge meeting. An expanded version, held by the Lodge of Research, includes additional information pertaining to 'disciplinary' rules and a chronological summary of reported offences.

Methodology

Aware that the United Grand Lodge of Victoria has a process for dealing with complaints against Brethren, my starting point was to examine its Books of Constitution to find these procedures and any changes thereto.

The Books of Constitutions enable individual Lodges to exclude members. Lodges are required to report any exclusion to the Board of General Purposes. Individuals or Lodges may also refer complaints to the Board of General Purposes that in turn could admonish, suspend or dismiss from Office, and recommend to Grand Lodge cases for expulsion. Grand Lodge alone has the power to expel members.

The Board of General Purpose records therefore appeared to be a good source of research material. However, the difficulty in reading the hand-written and very frail Minute Books, and lack of supporting records, led me to abandon this approach for all but a few instances.

On the other hand, the original Minute Books for Grand Lodge Quarterly Communications were in generally good physical condition, had been printed and thus legible, were readily available in the Grand Lodge Library and did not require access to the Grand Lodge archives.

In the case of one particularly dramatic scenario, I also read relevant issues of The Australasian Keystone; a Masonic Newspaper of the day that extensively reported on happenings in Lodges and Quarterly Communications.

The research reported in this paper is therefore mainly based on reading the aforesaid Quarterly Minute Books that regularly contained a report from the Board of General Purposes including recommendations for disciplinary action, and often a very detailed record of Grand Lodge's deliberations on those recommendations and any resulting appeals.

For several reasons the reported data is slightly less than complete and hence this paper is not a definitive summary of events during those fifty-years. Despite this, I think the paper accurately reflects the overall situation and any trends.

Disciplinary processes

The United Grand Lodge of Victoria at its inception in 1889 adopted the United Grand Lodge of England's Constitution and procedures, made some minor changes to nomenclature, and in 1890 formally adopted its own version. Over the next fifty-years there were many amendments to the Victorian Books of Constitutions, but the disciplinary processes contained therein remained much the same. Lodges had the right to exclude members for un-masonic conduct, and especially for non-payment of dues. The Board of General Purposes was empowered to investigate complaints by or against members and Lodges, and to admonish, fine or suspend members and Lodges. The Board of General Purposes could recommend to Grand Lodge that members or Lodges be expelled. Throughout these processes there was the right for accused to be heard and appeal.

In 1899 the Board of General Purposes resolved: "That in consequence of the interference with the ordinary business of the Board at its regular meetings, caused by the time taken up in hearing charges and complaints; the Board, under the power conferred by Rule 239 of the Constitutions, to appoint a Committee consisting of nine members, together with the President and General Secretary, ex officio, to be called 'The Judicial Committee', to meet at

such times and places as the President shall from time to time appoint, and to report to the Board”.

In 1901 Notice of Motion was given at Grand Lodge “to empower the Grand Master to appoint a certain number of Officers not exceeding five to represent him in the Metropolitan and Country Districts ... he shall hear all cases of masonic irregularity or complaint which may arise in any Lodge within his District, take all evidence bearing upon the case, and forward it with his remarks and an impartial statement of the matter in dispute to the Grand Secretary for transmission to the Board of General Purposes for their adjudication, which determination shall be fully and constitutionally carried out. In all cases, which in his opinion are too plain or too trifling to occupy the attention of the Board of General Purposes, he shall decide the case and shall forward all evidence taken to the Board”. This motion is not recorded as having been presented at the next meeting, and thus may have lapsed!

The following extracts from the 1890 to 1939 Constitutions are those rules, involving Masonic behaviour and discipline, that set the scene for cases cited in this paper. The primary purpose of this research was to examine disciplinary trends, rather than documenting constitutional amendments, so I have grouped the extracts according to their intent. Rule numbers constantly change due to insertions and deletions; the rule numbers quoted here relate to when they were first introduced.

The Charges of a Freemason (English and then Victorian Constitution)
VI – Of Behaviour ... If any complaint be Brought, the Brother found guilty shall stand to the award and determination of the Lodge who are proper and competent judges of all such controversies (unless you carry them by appeal to the Grand Lodge) ... but you must never go to law about what concerned masonry, without the absolute necessity apparent to the Lodge.

Laws and Regulations

5. (1890) The Grand Lodge has the power of investigating, regulating and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority ... but the Grand Lodge alone has the power of erasing Lodges and expelling Brethren from the Craft, a power which it does not delegate to any subordinate authority in Victoria.

71. (1890) Whoever shall be so unmasonic as to hiss at a Brother, or at what he has said, shall forthwith be solemnly excluded (from Grand Lodge), and declared incapable of being a member of the Grand Lodge, until, at another time, he publically own his fault, and grace be granted. (I have not found any case where this was applied, but I include here because I like it!)

179A. (1927) No Brother shall disclose or purport to disclose to any person how he or any other brother has voted on the taking of any ballot in a Lodge or cause or induce or attempt to cause or induce any brother to disclose to him or any other person how such brother or any other brother has voted on the taking of such a Ballot.

187. (1890) If any brother behave in Lodge in such a manner as to disturb the harmony of the Lodge, he shall be formally admonished by the Master; and if he persists in his irregular conduct, he shall be punished by censure, fine or exclusion for the remainder of the meeting, according to the opinion of the majority of the members present, or the case may be reported to higher Masonic authority.

188. (1890) Every Lodge has the power to permanently exclude any of its members for sufficient cause, provided that such member shall have received due notice in writing of the complaint made against him, and of the time appointed for its consideration, when he may attend and be heard. This

power of exclusion can only be exercised by a majority of not less than two-thirds of the members present. The name of every Brother excluded from a Lodge, with the cause of the exclusion, shall be forthwith sent to the Grand Secretary

200. (1899) Any Brother whose dues shall be twelve months or more in arrear to any Lodge of which he is or has been a member (and whether he shall have resigned or been excluded from such Lodge or not) shall be deemed unfinancial, and shall not hold office or be elected or appointed to any office in any Lodge until the expiration of not less than six months from the time when he shall again have become financial on the books of every Lodge of which he is or has been a member.

203A. (1903) If a member of a Lodge shall resign, be excluded, or from any other cause cease to be a member of it, such Lodge may nevertheless investigate any charge or complaint which may be pending against him at the time when he ceased to be a member, or any charge or complaint which may afterwards be brought against him in respect of any offence alleged to have been committed by him before he ceased to be a member. Upon the conclusion of the investigation the Lodge shall forthwith transmit to the Board of General Purposes a minute of the proceedings thereof and of the evidence taken and of the findings of the Lodge, and the Board shall pronounce such decision and otherwise deal with the matter, as the circumstances of the case shall require.

201. (1899) If any Brother shall be convicted of a misdemeanour or felony and sentenced to a term of imprisonment he shall be reported to the Board of General Purposes by the Lodge of which he was a member at the time of, or within six months prior to the commission of the offence. The Board shall thereupon report the matter to Grand Lodge with such recommendation, as may be thought fit.

240. (1890) The Board has authority to hear and determine all subjects of masonic complaint or irregularity respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognisance of all matters relating to the Craft.

241. (1890) The Board may proceed to admonition, fine, or suspension, according to the laws; and its decision shall be final, unless an appeal be made to Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a Lodge or the expulsion of a brother, the Board shall make a special report thereon to Grand Lodge.

194. (1890)

Any Lodge or Brother feeling aggrieved by the decision of ... any Masonic authority or jurisdiction whatsoever, may appeal against such decision to the next practicable meeting of the Grand Lodge. The appeal must be made in writing, specifying the particular grievance complained of ... together with all documentary evidence, to the Grand secretary twenty-one days at least before the next practicable meeting of the Grand Lodge, accompanied by a certificate that notices and copies of the appeal have been sent by the appellant to the authority against whose decision the appeal is made, and also to the opposite party. ... No appeal can be received unless couched in proper and respectful language.

Research Findings

1. Admonished

The proper conduct of a Lodge's affairs requires that the Master and Secretary be very familiar with the Books of Constitutions. Given the growth in Freemasonry over our first fifty-years, and thus the lack of experience by many Secretaries in particular, it should come as no surprise that rules were broken. More than half the thirty-five cases resulting in an admonition were probably generally unintended rather than a deliberate flouting of the rules

that would have led to suspension or expulsion. Most of the cases were for individual misconduct.

Eighteen cases involving Lodge administration:

- * WM sent out incorrect summons and postponed ballot
- * Secretary for not complying with the provisions of a rule
- * Secretary not sending copies of Lodge Summons to the Lodge's Assistant Inspector of Workings
- * WM & Sec for not having a letter read in Lodge
- * Lodge that changed its meeting without dispensation (also fined £1)
- * Lodge that changed its installation night without dispensation (also fined One Guinea)

Including twelve incidents involving candidates

- * Proposer who incorrectly completed application form
- * Two members for improper use of ballot material
- * Lodge for incorrectly balloting and initiating (also fined One Guinea)
- * WM for allowing non-members of that lodge to propose and ballot
- * Lodge incorrectly initiating a candidate (also fined One Guinea)
- * Lodge that initiated a candidate who had not paid the fee

- * Lodge initiated a candidate residing in the neighbourhood of another Lodge (also fined One Guinea)
- * WM obligating three candidates together
- * WM for conferring three candidates without dispensation (also fined £1/1/)
- * WM initiating five candidates on same day (also fined a dispensation fee)
- * WM with Sec with PMs for conferring 2nd and 3rd degrees on same night

Three cases where brethren tried to influence how brethren voted

- * PM and a member circularising members regarding candidate for parliamentary elections
- * A Master's Association for issuing voting tickets for BGP and BoB elections

Nine cases of misconduct

- * Four members for un-masonic behaviour
- * A PM who circulated unsubstantiated comments detrimental to another member
- * A PM and MM for using threatening language and intimidating a Brother
- * A PM with a Past Grand Officer for improper advice to a M-E that Grand Lodge would prevent his installation.
- * A member for writing a letter regarding GL matters, and the newspaper editor for publishing it

Three cases where a member had been convicted of crimes;

- * Using his shop for the purposes of betting.
- * Having the care and management of a common gaming house
- * Improperly lending monies

There were, however, five cases that were deliberate breaches.

- * Lodge where the WM conferred a degree contrary to instructions not to.
- * A member for disclosing confidential information.
- * WM with PM who moved/seconded a motion to find which member had sent a confidential communication to the previous WM.
- * A WM who instructed a member to leave and then conducted a ballot prior to enquiring if all members had been admitted, thus to avoid an unsuccessful ballot.
- * A Past Grand Officer who approaching GM without going through Grand Secretary, having done so previously and informed of his error.

Possibly the three most unusual admonitions were:

- * A member under the influence of liquor had stolen a dog, and
- * “at the Installation Ceremony of the Lodge all Master Masons had been dismissed from the Lodge before the arrival of the Deputy Grand Master and other Grand Lodge Officers. After their arrival the WM proceeded to

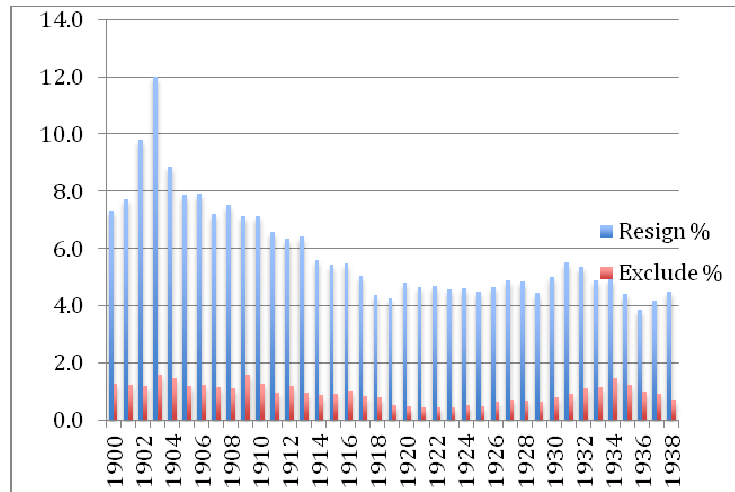
the formation of a Board of Installed Masters without first asking all present who were not Installed Masters to retire, and that one brother (who was a Grand Lodge Officer but not an Installed Master) remained”

* The President of the Board of General Purposes for un-Masonic conduct against the Deputy Grand Master – the President subsequently apologised to the DGM and Grand Lodge.

2. Exclusions

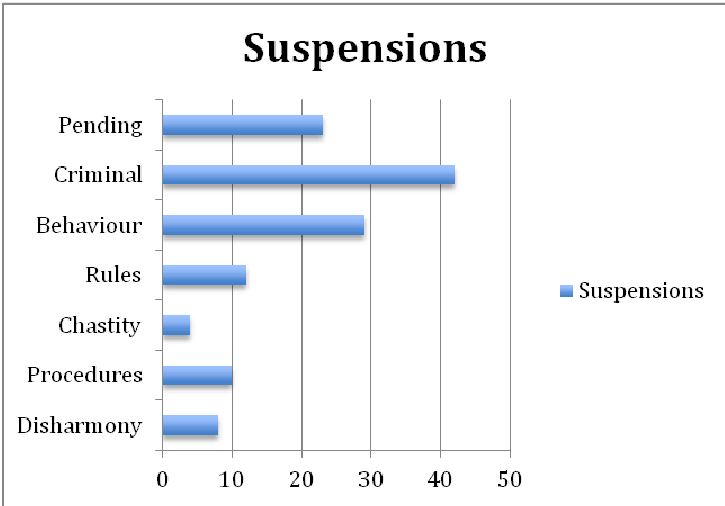
I was initially surprised by the number of brethren each year who were excluded for non-payment of their dues. Very few excluded brethren re-joined Freemasonry, typically less than ten per cent. For the period 1900 to 1938, exclusions averaged nearly 1% of the membership. However, in comparing this statistic with our current membership I found that in recent years we have also excluded just under 1%.

Having been surprised by the level of exclusions, I wondered if perhaps there was a general trend of joining Freemasonry but then dropping out either by losing interest and not paying dues or simply resigning. The following table suggests this might have been the case around the turn of the century, but the overall rate is very similar to our current resignation rate of about 4.5%.



3. Suspensions

Some members were suspended as a consequence of their individual behaviour, and are the subject of this research; some were suspended as a consequence of their Lodge being suspended, but these suspensions are not included in this paper.



Twenty-three suspensions were for brethren pending their appearing before the BGP to answer a charge made against them. Few, if any, did appear before the Board and thus their suspensions remained in force.

Five were for unspecified charges. Eighteen were where brethren had been convicted of various charges: larceny 3, theft 4, embezzlement 4,

misappropriation, forgery, robbery, receiving stolen property, travelling on a stolen train ticket, indecent assault on a girl, and indecent exposure.

Forty-two suspensions were for brethren convicted of criminal behaviour.

Larceny 5, misappropriation 6, embezzlement 7, forgery 3, fraudulent signing documents, theft 8, receiving stolen property 3, possession of property thought to be stolen 4, selling a drug prohibited by law 2, arson, premises used for betting, and bigamy.

Twenty-nine suspensions were for unspecified un-masonic behaviour (that may have been in the Lodge or wider community).

Nearly all of these were in the 1930s and presumably reflect the then manner of recording such incidents in the minutes of Quarterly Communications.

Twelve suspensions were for breaches of rules

EA, proposer and seconder for giving the wrong residential address on his application

EA giving incorrect address on application form

EA misrepresenting important facts on his application

Someone for refusing to comply with an order of the Board

Member for improperly communicating with BGP during an enquiry

Secretary reason undisclosed

Secretary who could not properly account for Lodge funds

Secretary requesting members to complete statutory declarations re voting at ballot

Master printing and distributing letter supporting a political candidate

Acting Master for allowing an unfinancial member to vote

Four suspensions were for cases involving another Freemason's female kin.

1. PM suspended twelve months for committing adultery with a married woman; he claimed he was not aware she was a fellow Lodge member's sister.
2. Suspended pending appearance before the Board, for sending letters containing objectionable and un-masonic language to the wife of a member.
3. Suspended until he could be located and summoned before the Board, for violating the chastity of the wife of a Freemason.
4. Suspended five years in regard to statements reflecting on the character of a Freemason's daughter.

Ten suspensions were the result of attempts to subvert proper procedures.

Master conferring degree despite being instructed not to

That candidate who was deemed undesirable

Master refusing to accept motion for confirmation of minute re M-E

Master refusing to accept a motion against confirmation of minute re M-E

Another Master refusing to accept a motion against confirmation of minute re M-E

Master only put his name forward for M-E despite other nominations submitted

Master invited office holders but appointed others at Investitures

Member overlooked for promotion black balled a joining member designated to get it

Member influencing two inexperienced brethren to challenge a ballot declaration

PM conspiring to declare a ballot clear

IPM conspiring to declare a ballot clear

Eight were suspended for disharmony

Member on three occasions taking other member's hats from the anteroom

Member retaining funds belonging to another member

Member delivering lecture slanderous of other members

Master distributing aforesaid lecture to members

Member who consumed alcoholic liquor in Open Lodge

Three members of Lodge for disturbing peace and harmony

The response to convicted brethren

The good news is that the number of Freemasons suspended for criminal offences was relatively low. Of these, the vast majority were white-collar crimes - typically by agents, employees and managers taking advantage of their position - and relatively petty criminal offences such as one Brother who had taken home from work some "rubbers and balloons"!

The disciplinary action taken by the Board of General Purposes, against brethren who had been convicted in the courts and fined or imprisoned, was inconsistent over its first fifty years. Some convicted brethren were

suspended and some were recommended for expulsion. From the material available it is difficult to establish a pattern between the criminal action and the Masonic disciplinary outcomes. For example, one member was expelled from Freemasonry he having been fined for travelling without a train ticket, while in the same year a Brother was suspended from Freemasonry for one year he having been imprisoned for twelve months for falsely signing documents.

Initially the Board of General Purposes generally recommended to Grand Lodge that brethren be expelled when convicted in the courts and fined or imprisoned. Some brethren requested Grand Lodge to defer a decision until their release from prison and they could attend Grand Lodge to defend their case. Such correspondence was read at Grand Lodge, but was unsuccessful. Rarely the Board would take a softer approach and summons the convicted member to show cause why he should not be expelled.

Over time this approach softened slightly and some convicted members were suspended. In 1929 a discernible change occurred and it became the norm for convicted brethren to be suspended pending an appearance before the BGP. Some expulsion still occurred but there were no resulting expulsions of these suspended brethren between then and the end of the research period, 1938. Most if not all the 23 brethren involved would have previously been expelled. For example, convicted on charges of indecent assault on a girl under sixteen years, imprisoned with hard labour, imprisoned for indecent exposure,

4. Expulsions

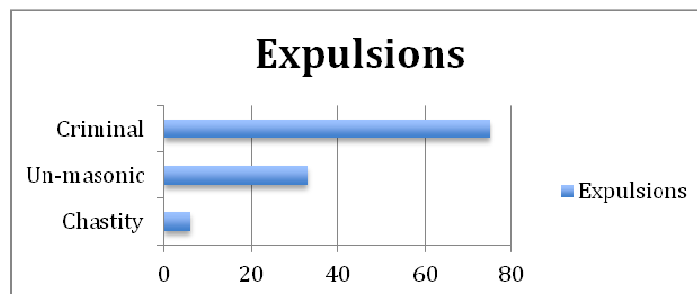
Trend in Expulsions

The good news is that although the number of Freemasons expelled for criminal offences is higher than one would hope, they did average less than two per annum out of an average membership of 28,000. The other good

news is that, while not discounting the severity of some of the charges, there were no assaults or ‘underbelly’ situations!

The past caught up with them!

Rule 203A (1903) required Lodges to report un-masonic behaviour by former members, where such was alleged to have occurred prior to their resignation from that Lodge. Presumably the intention was to prevent such brethren applying to re-join with a clean record! It is relevant to note that over this period approximately one-third of the annual intake were joining members; a small number were brethren whose expulsions or suspensions had been lifted; but it is unknown what proportion had resigned from one Lodge and then immediately joined another, what proportion had previously resigned and later re-joined, or what proportion had joined from another Constitution. During the research period there were 5 former members suspended; 4 more were suspended pending their appearance before the Board, none of who did; and 37 expelled.



Seventy-four expulsions were brethren convicted of stated offences, and another simply reported as convicted.

Half were related to financial matters variously described as: embezzlement 13, fraud 7, forgery 2, falsifying accounts 2, larceny 10, felony 9, and falsely obtaining money.

Property matters included: horse stealing, theft 3, having items suspected stolen 3, receiving stolen property 9, and arson.

Sexual charges included: gross indecency, indecently assaulting girls 3, indecently assaulting boys 4, and bigamy.

Other convictions included: misdemeanour 2, perjury, buying gold without a licence, travelling without train ticket, and police mutiny.

Thirty-three expulsions were for unspecified un-masonic behaviour (that may have been in the Lodge or wider community).

Nearly all these expulsions were in the first decade after the turn of the century, following the introduction of Rule 201 in 1899; where Lodges were required to report to the BGP all instances of brethren being convicted.

Six expulsions related to cases involving Freemason's female kin.

1. Committed adultery with the wife of a fellow member, he claimed innocence despite divorce proceedings and High Court appeal having established adultery.
2. Breach of masonic obligation against the chastity of the daughter of a Freemason, and attempting to deceive the parents by forwarding a bogus copy of a marriage certificate misstating the date of his marriage.
3. Found partially undressed in the bedroom of a Brother's wife at night during the absence of the Brother. He admitted he was there for immoral purposes but that he was not aware she was the wife of a Freemason.

4. He entered the home of a Brother during that Brother's absence and had stolen the affection of his wife.

5. Misconduct with the wife of a Brother.

6. As a married man he failed to respect the chastity of the daughter of a brother Freemason.

In addition, another was expelled for molesting a married woman on various occasions, and, although the Brother had received a severe thrashing, the molestation continued. It does not appear that the woman was related to a Freemason.

5. Unusual and dramatic cases

Put simply, reading the minute books was an interesting rather than riveting exercise. In many cases it was the language that held one's attention – such as some of the descriptions where brethren were charged with improper dealings with another Freemason's wife or daughter. For example, the member who was expelled, he having entered the home of a Brother during that Brother's absence and had stolen the affection of his wife.

For many cases there would have been much more information than recorded and most would have been of great interest to, and been very dramatic for, the Lodges and immediate people involved. There were a few situations where Lodges were torn apart and some went into recess while the problems were sorted out; but all ended up functioning again, though in many cases without some of the previous members.

The most notable and complicated Masonic case involved two very active and senior members of Grand Lodge – Brothers Blashki and Smith. A brief summary is that in 1890 Bro. Blashki as President of the Board of Benevolence spoke against Bro. Smith's unsuccessful motion in Grand Lodge for fuller disclosure of benevolence granted. Smith then wrote a strongly

worded letter that was published in The Australasian Keystone, a Masonic newspaper of the time. The Board of General Purposes, in response to a complaint by Blashki, reprimanded Smith and the Editor; but Smith successfully appealed to Grand Lodge. Blashki then took Smith to court for defamation, which Blashki lost. Grand Lodge expelled Blashki for taking legal action, but at the following meeting rescinded the expulsion motion. Blashki appealed the defamation decision and it was settled out of court prior to the Supreme Court hearing, with Smith contributing to Blashki's costs for the original trial and appeal.

In Conclusion

So were our early brethren any different to our current members?

The number of Lodges went from 148 to 515 during our first fifty-years yet, despite the lack of experience by many, there were only thirty-five cases of formal admonition arising from approximately 150,000 Lodge meetings.

During our first fifty-years, approximately 1% of members were excluded for non-payment of dues. A similar exclusion rate to what we currently experience.

Nowadays we rarely hear of suspensions and expulsions. Have our discipline standards slipped or are our brethren better behaved? It is probably fair to say that, during our first fifty-years, The Board of General Purposes and Grand Lodge took a stronger stance to protect the reputation of Freemasonry and to punish members who breached standards. On the other hand, some of the early cases appear to have received very harsh treatment; though without the full details I can only hope that there was more to these cases than reported!

During our first fifty years there were many cases that caused anguish to the victims and Freemasonry in general, but there were no major criminals or capital offences. There were several instances where disharmony led to the temporary suspension of Lodges, but these issues were eventually resolved and the Lodges re-opened. There was only one major case that stood out as divisive and traumatic for Grand Lodge. That the two antagonists, Blashki and Smith, remained active in the Craft for the rest of their days is perhaps testament to their perception of Freemasonry.

This paper has reported the general pattern and trends in disciplinary cases over our first fifty years. I suggest that it would be an appropriate exercise for this Lodge, The Victorian Lodge of Research, to take up the challenge and research disciplinary cases over another period of time thus to ascertain any trends compared to our first fifty-years.

Chapter Five

A History of the Ancient and Accepted Scottish Rite Delivered before the Lodge by RWBro John Molnar, Grand Registrar, WM 218 On Friday 28 October 2012

THE HISTORY OF THE A & ASR

Not Ancient, probably not Accepted, and certainly not Scottish.

In fact, candidates in the A & ASR are told in the lecture conferring the 4th to 17th Degrees that the Rite of 33 degrees did not come from Scotland. Certainly some 25 of the degrees developed in France in the C18th.

By the 1730s we know that the 3rd Degree was being worked. As Eric Ward puts it “the loss of the genuine and the finding of substituted secrets can hardly be regarded as a satisfying transaction” (Ward p 158). Not surprisingly, then, some decided to look to other orders to supply the lack.

Towards the middle of the 18th century there were two types of Craft ritual being worked in France – one of three degrees as worked under the GL of England (which I’ll refer to as “English”), admitting members of any faith which recognized a Supreme Being; the other (referred to here as “Gallic”) had “High Degrees” above the first three.

These French “High Degrees” appear to have varied in number and ritual, depending on the tastes of the particular lodge. This ritual was Christian, and the members of these lodges generally Roman Catholic. These Gallic lodges may still have had an English origin, but based on the English system of “the Acception” which pre-existed the GL of England. Records show that the GL of E did not charter a lodge in France until 1732, but there is evidence of lodges

working in France in the 1720s at least. (Mandleberg refers to the “tradition” that Lord Derwentwater opened the first lodge in Paris in 1725.p 14)

We know very little about Christian “Accepted Masonry” in England prior to 1717. Lindsay, whose work was published by the Supreme Council for Scotland (SCS), suggests that it could have been imported into France by Jacobite refugees after 1688, or by English troops during their campaigns in Europe in 1702 and 1711 under Marlborough. (see Lindsay p 7, and Jackson 1 pp 7-9) However, Mandleberg says there is no acceptable evidence of lodges of speculative masons in France prior to 1717. Nevertheless, the first two apparent Grand Masters of the GL of France were Scots. (The second, the same Lord Derwentwater referred to above returned to Britain and was executed after the defeat of “Bonnie Prince Charlie” in 1745.) Consequently, the Scottish connection is highlighted.

It is known that in England in the 1730s and for some time after, an additional degree of “Scots” or “Scottish Master” was conferred on English brethren. (Jackson 1, p 5-6) Mandleberg says “the only thing known with any certainty about this degree is that it had nothing to do with Scotland or with Scottish Freemasonry”(p 14) Mandleberg suspects it may have been a precursor of the Holy Royal Arch – but I think it could just as easily have been connected with what was later known as the Royal Order of Scotland, which we know was being worked in London by the 1740s.

Brodsky and Litvine review a number of reasons why Freemasonry may have developed differently in France. Apart from the “Jacobite connection” (see also Jackson 1 p13 and pp 24-5), another impetus for these “higher degrees” is arguably that, while English peers may have been happy to join Craft masonry, the French nobility were not particularly comfortable with the view that “all brethren meet on the level” (Mandleberg p 14; Jackson 1 p 12). But the influence of inventors of new degrees who took fees from interested candidates also needs to be considered.

At least initially, the Gallic and English lodges co-existed under the auspices of the GL of France – which was called “La Grande Loge Anglaise de France” until 1756. It only had authority over the first three “Craft” degrees. But it was effectively a GL of Paris, and denied representation to provincial lodges anyway. This led to the latter setting themselves up as “Mother Lodges”, working their own “higher degrees”, and chartering their own daughter lodges both in France and overseas.

There seem to have been factional fights in the GL of F and in 1768 Louis XV ordered it to be closed. Whether for direct “political” reasons, or to preserve their system from the English 3 degree craft masonry, the additional degrees of the “Gallic” lodges were declared to be “*Ecossais*”. It should also be noted that in 1738, Pope Clement XII pronounced the first Papal Bull “*In Eminenti*” against Freemasonry on the grounds that it admitted persons of no matter what religion or sect.

So it did – and it has been argued that this put the English lodges in France in difficulty. However, it appears that the Bull itself was never promulgated in France.

Nevertheless, it may still have deterred Roman Catholics from joining English lodges in France. Lindsay states it may also have shaped the form in which the French “Rose Croix” (18th) Degree appeared.

Perhaps another reason for these “higher degrees” to be called “*Ecossais*”, apart from distinguishing them from the English lodges, was the derivation of Freemasonry set out in the Oration given by the Chevalier Ramsay at the GL of Paris in 1737. The spurious history – I don’t need to remind you – linked the Knights Templar to Freemasonry in Scotland etc.

(It has been suggested that this “Oration” never took place, as it was ‘banned’ by Louis XV’s Minister, Cardinal Fleury. It seems likely to have been

given however at the St John's Lodge on 26 December 1736, and there also appears to have been a number of later versions which Ramsay sent to various correspondents. (Mandleberg pp15-16; Jackson 1 pp12-13)

It seems that there was a great increase in the number of *Ecossais* Degrees in France in the 1740s after this Oration, whether caused by this or not. It has been argued that having a chivalrous "lineage" for Freemasonry from the Knights Templar, rather than the operative origins of the medieval stonemasons, appealed to the French "aristos".

In any event this growth in degrees appears to have continued through the 1760s. It should not, however, be assumed that Ramsay was the "inventor" of all these degrees – there simply were too many for one man to compile. In fact, after Cardinal Fleury's 'banning' the Chevalier Ramsay appears not to have much else to do with Freemasonry. (Lindsay p 21)

In 1743, Stephen Morin (of San Domingo), with others from the Lodge *La Francaise* at Bordeaux, formed a new Lodge, *La Parfaite Harmonie*. If what follows appears somewhat "murky" I hasten to say that new documents may yet be discovered to throw more light on the matter. In this context, Prinsen and Guérillot's review of a cache of documents known as the "Sharp Documents" does throw some light on La Parfaite Union and Morin's work prior to 1744 and the development of some of the early *Ecossais* degrees, particularly in the West Indies.(see Prinsen & Guérillot)

In any event, Morin was in the chair of *La Parfaite Harmonie* in 1744 and this lodge was working the *Ecossais* "High Degrees". It was one of the earliest in France to do so. The *Ecossais* system developed into a system of 25 Degrees (including the 3 Craft degrees) which became known as the "Rite of Perfection". Lindsay says that the first portion of the Rite was completed before 1751. (see also Jackson 1, pp19-21 and 37-8) Known as "Ancient masonry" it dealt with KST and consisted of 14 "Symbolical Degrees". In the

13th “Royal Arch of Enoch” the candidate recovered the lost MM word (although he wasn’t told this until the 14th “Sublime Elect Ecossais Knight”).

The second part of the Rite – its “Masonry Renewed” – had 11 degrees dealing with the Second Temple of Zerubbabel (the 15th being the “Knight of the East or of the Sword”), the Third or Mystical Temple of Christ, the dissemination of masonry through Europe by returning Crusaders, and the need for a new Crusade in the service of God.

It included the 18th “Rose Croix”, 24th “Knight Kadosh” (later known as “Knight of the Black and White Eagle”) and 25th “Prince of the Royal Secret”. The second part of the Rite was conferred in Chapters or Councils, which were allotted one or more degrees, and sometimes supervising “Chapters” or “Councils” below them.

In 1748 the Bordeaux section of the Rite exported it (possibly only the first 14 degrees – although by 1762 it certainly had all 25, governed by a Council of Princes of the Royal Secret) to the French West Indies, appointing local Inspectors there responsible to Bordeaux. (see Jackson 1, pp 31- 34) In 1762 the Paris and Bordeaux sections entered into unity in a Constitution for one “Grand Lodge and Sovereign Council” of the Rite of Perfection at Paris. Lindsay says that this Constitution was stated by the so-called “Grand Constitutions of 1786 of the A & A SR” (of which more later) – with its extension of 8 degrees beyond the Rite of Perfection – to still apply “in so far as it was not contrary”.

I won’t go into the details of the offers of merger between this body and the GL of France, or the history of the various GLs in France up till the French Revolution. Suffice it to say that in 1761 Stephen Morin got a warrant from the GL in Paris to set up in the French West Indies a lodge for the practices of degrees 1 to 14. (Jackson 1, pp 39-40) He also obtained a warrant from the Sovereign Council as Grand Inspector for Life of all the degrees of the Rite above 14, in the Western Hemisphere. He didn’t get back to San Domingo till

1763. (The ship he was on was captured by the English and he spent two years in England, apparently visited Edinburgh and going to lodge there.)

Morin appointed as his Senior Deputy Inspector at Kingston Jamaica one Henry Francken, from whom we have the only known complete ritual of the 25 degrees of the Rite of Perfection, which he translated from Morin's originals. (see Guérillot 1, 2 and 3) It was Francken who founded a Lodge of Perfection at Albany NY in 1767 (for degrees 1 to 14). While Morin was in San Domingo he set up a "Grand Chapter" of the 25th Degree in Kingston in 1770 under William Winter, Prov GM of Jamaica under the "Moderns" GL of E.

Councils of the 25th Degree seem to have spread reasonably widely after this and the Rite seems to have been successful up to 1790. Lindsay (pp 37-8) however says it failed for three reasons:

1. In 1783 the USA decided it wished to control all Masonry within their borders without foreign domination.
2. In about 1790 various new "High Degrees" systems from Europe (with 33 degrees) arrived in the Western Hemisphere. It seems that the Deputy Inspectors of the Rite of Perfection acquired these new Higher Degrees themselves, and passed these on to the rank and file of the Rite so that it lost its uniform system.
3. Morin died, leaving the Rite without leadership in the Western Hemisphere.

In 1796 Count de Grasse-Tilly, and his father-in-law, Jean Baptiste Delahogue, arrived in Charleston from San Domingo, fleeing the Slave Rising. Both held 32nd degree (whatever it was) and had been signing, since 1795, as Deputy Inspectors of the Rite of Perfection. In the same year, Hyman Long, Deputy Inspector of the Rite at Charleston, appointed them with five other French refugees, Deputy Inspectors, and set up a "Lodge of High Secrets" (a Grand Council of the 25th degree).

De Grasse-Tilly then issued Patents in the 33rd degree to Delahogue and several other French refugees at Charleston. It is not clear whether he held the 33rd degree himself (whatever it was). Lindsay records (p 40) that an early French member of the 33rd degree in the US, who received his patent from another Frenchman, who had received his from de Grasse-Tilly, held it on the following basis:

“The Sovereign Grand Inspector General of the 33rd Degree or Grand Elect Knight of the Temple, Last Degree of all Masonry, Ancient and Modern, aged several centuries, conferred by the Sovereign Grand Inspectors General of Stockholm on Frederick III, King of Prussia, as Grand Master.”

Lindsay tells us (ibid) there is no evidence of any such degree in Sweden, and considerable doubt as to which Frederick is referred to. It seems that de Grasse-Tilly brought into being a Rite of 33 degrees presided over by a Sovereign Council under two principal office-bearers having the same titles of Sovereign Grand Commander, and Lieutenant Grand Commander, as designated the two principal office bearers of the Lodge of High Secrets set up in Charleston already in 1797.

Certainly, by 1801 the official Bulletin of the Supreme Council 33rd Degree for the Southern Masonic Jurisdiction USA in the A & ASR lists the names of the office bearers of a Supreme Council 33rd Degree for the French West Indies, including de Grasse-Tilly and Delahogue as Sovereign Grand Commander and Lieutenant Grand Commander respectively, despite the fact that San Domingo was still off limits due to the Slave Rising.

Lindsay states (ibid) that both were members of the Supreme Council at Charleston “to make up the required nine necessary for a Supreme Council”, and probably because the Supreme Council for the French West Indies existed on paper only. The Supreme Council for the USA was opened on 31

May 1801 by John Mitchell Sovereign Grand Commander, and Frederick Dalcho (who became the second Sov G Comm). Lindsay notes (p 42) that this body did not have a settled set of rituals (neither did de Grasse-Tilly it seems).

These two first known Supreme Councils were not brought into existence by any Charter from another Supreme Council – but by virtue of a power inherent in every Sovereign Grand Inspector General, to erect a Supreme Council in any country “where there is as yet none nor any senior member of the 33rd Degree”. (Lindsay p 43)

The “Constitutions” were first published in 1834, but are dated 1786. The first purports to be signed by Frederick the Great (ie the Second) of Prussia at Berlin on 1 May 1786, as “Supreme Grand Master, Grand Commander, Universal Grand Master and Defender of the Rite”. These “New Secret Institutes” recite the disruption of Ecossais Masonry into several branches – Rite of Perfection, Philosophic Rite, Primitive Rite of Namur – and the king’s desire to combine these. It sets out the scheme of a Rite of 33 Degrees (some from the Rite of Perfection, some from the Rite of Namur) but pretty much along the lines of what we know today. (Lindsay p 44)

There are some things that have to be said about these Constitutions:

- 1 The Supreme Council for Scotland, and all Supreme Councils recognized by it, recognize these Constitutions to be the principal regulations governing the Rite.
2. Prior to the publication of these Grand Constitutions in 1834, the Supreme Council at Charleston had no knowledge of them, and continued to work only under the private Constitution adopted from de Grasse-Tilly at its erection in 1801.
3. The private Constitutions received from de Grasse-Tilly have a heading referring to the alleged Supreme Council at Berlin on 1 May 1786, but no one

ever claimed to have seen the original documents save for Marie Antoine de St Laurent, (who claimed to a Sovereign Grand Commander of a Supreme Council in Mexico and South America - of which there is no evidence). He allegedly made "copies" of the Constitutions and sent these around in 1832, one of which he deposited with the Supreme Council in NY (founded 1813), which was destroyed in a fire in 1845.

4. Although a Convention in Paris concluded a treaty of Alliance in 1834, it certified its translation of the Constitutions as having been made from the alleged "original" supposedly deposited at NY. (Lindsay p 50)

5. There is no evidence that Frederick the Great took any interest in Masonry after 1744. By May 1786 he was probably too ill to have bothered about any such Constitutions. Lindsay says Frederick never joined any "High Degrees" and further, that the Rite of Perfection never entered Prussia. There is no evidence in Berlin of any Supreme Council of the 33rd Degree, or of the meeting of 1 May 1786. (Lindsay pp 55-6; Jackson 1 pp 75 – 84)

Before moving on, I should note that de Grasse-Tilly and Delahogue eventually found themselves in Paris, and on the way were instrumental in establishing Supreme Councils for the British West Indies (1803), France (1804), Italy (1806), Spain (1811), and Belgium (1817). (Lindsay pp 57-60) I don't have time to go into de Grasse-Tilly's military career or the difficulties which arose to the Rite in France by reason of there being two separate Supreme Councils after the defeat of Napoleon Bonaparte. (De Grasse-Tilly died in 1845 in the Infirmary of the Hotel des Invalides.)

Nor do I have time here to take account of the history of Dr Charles Morison of Greenfield prior to 1845. Suffice it to say that, on Lindsay's authority, the biography of Morison found in the 1906 Edition of the Library Catalogue of the Grand Lodge of Scotland is "full of errors".

Morison received the 32nd degree from de Grasse-Tilly at Paris in 1810 (how this is possible in the course of the war, when Morison was medical officer of

the 10th Hussars then fighting in the Peninsula War against the French in Spain is inexplicable to me). In 1813 he received the 33rd Degree from a Supreme Council for Spain (probably the one erected by de Grasse-Tilly at Madrid in 1811.) The warrant he received then he exchanged in 1814 for one from the Paris Supreme Council. In 1823 and 1828 he had both factions of the old Supreme Council for the French West Indies give him power to erect all bodies of the Rite. He was appointed representative of the Supreme Council of Belgium to the Supreme Council for France in 1839.

It seems that a "Grand Council of Rites" existed in Edinburgh from early 1845, under Dr Walker-Arnott, who claimed to have received his degrees from Alexander Deuchar of Edinburgh. Deuchar, had been involved with Royal Arch and Templar degrees since the late 1700s. In 1810 he obtained from HRH the Duke of Kent a charter setting up under Deuchar in Scotland a "Royal Grand Conclave" to administer Templar masonry. This permitted the Conclave – in accordance with English custom at that time – to work also the Rose Croix and Knight Kadosh degrees. In fact, Lindsay says, these two degrees were never worked under the Conclave, or in its successor, the Great Priory of Scotland. (Lindsay p 71)

In 1817, Deuchar set up the Supreme Grand Royal Arch Chapter of Scotland – which had no connection with the Craft in Scotland. He asked Dr Walker-Arnott in 1842 to start a "Grand Council of Rites" for the control of those systems in Scotland still outside the sphere of the Royal Grand Conclave and Supreme Grand Royal Arch Chapter – the Rite of Perfection in 25 degrees, the Rite of Mizraim in 90 degrees (which included all the A & ASR save the 32nd and 33rd) and the A & ASR of 33 degrees.

There is evidence that the Rite of Perfection may have come to Scotland from America in 1776 via a commission from August Prevost to Lt Rochat, both of the 60th Regiment. (Lindsay p 72, quoting Gould, pp 59-60) Walker-Arnott's Grand Council seems to have been working Rite of Perfection, and other Rites, not the A & ASR.

It was Morison who erected the Supreme Council for Scotland on 4 August 1846 “by virtue of the right, conferred on all Sovereign Grand Inspectors General legally received by Article 2 of the Grand Constitutions of 1786, to set up a Supreme Council of the 33rd Degree in any State or Kingdom where no regular one existed.” The SCS sought recognition from the SC for France but this was delayed, probably because Morison snubbed Walker-Arnott, who then seems to have tried to undermine the new development.

Morison returned to Paris, and in 1847 intervened with the SC for France. He then obtained a “Charter of Recognition” of the SCS, recommending recognition of it to the SC for the Western Hemisphere in NY, and the SCs for Belgium and Brazil. It had to wait for the death of Morison in 1849 for there to be a “rapprochement” between the Walker-Arnott faction and the Morison SCS. This did eventually occur with cooperation from Dr Walker-Arnott himself, and under the guidance of the Duke of Atholl as Sovereign Grand Commander (who had previously been GMM of Scotland).

Eventually, Walker-Arnott joined the SCS himself, but as 32nd degree. This suggests he accepted that the 33rd degree he had received from Deuchar was not valid. He was pretty quickly promoted to 33rd degree with a seat on the Supreme Council. Lindsay notes that, during his years residing in Paris, Morison acquired a very considerable Masonic library which was donated to the GL of Scotland by his widow in 1849. So both these interesting Companions have made a lasting contribution to our Order – one way or the other.

I should end by saying that some might cast a jaundiced eye on the Order because of this rather convoluted history, and because of “doubts” about the Constitutions. However, I see no reason why Frederick the Great cannot serve as just as good a “mythical” founder as King Solomon has served the Craft for nearly three hundred years.

Bibliography

M L Brodsky & J Litvine, "Some Aspects of French Freemasonry in the 18th Century" - *Ars Quatuor Coronatorum* (AQC), Vol 114, p 11 (2001)

R F Gould, *History of Freemasonry*, Vol 3, Chapter 23, pp 57-60.

C Guérillot ;-

1. *La Genèse du Rite Ecossais Ancien et Acepté*, Editions de la Maisnie, Trédaniel, Paris (1993)
2. *Le Rite de Perfection*, Editions de la Maisnie, Trédaniel, Paris (1993)
3. *Rite of Perfection, Facsimile of the Francken Manuscript of 1783*, Fonds de la Recherche Macçonnique, Tivoli, Helmond, Netherlands (1989).

J Hamill, "The Jacobite Conspiracy", *AQC*, Vol 113, p 97 (2000)

A C F Jackson;-

1. *Rose Croix*, Lewis Masonic, Addlestone, Sussex (1987)
2. "The Ancient and Accepted (Scottish) Rite", *AQC*, Vol 106, p 249 (1993)

R S Lindsay, *The Scottish Rite for Scotland*, Supreme Council for Scotland, William Culross & Son, Coupar Angus, Perthshire (1958).

J Mandleberg, *Rose Croix Essays*, Lewis Masonic, Ian Allan Publishing Ltd, Hersham, Surrey (2005)

G Prinsen & C Guérillot, "An Introduction to the 'Sharp Documents'", *AQC*, Vol. 107 (1994)

E Ward, "Early Masters' Lodges and their relationship to Degrees" Part 2
Scots Masters and the Embryonic Royal Arch, *AQC*, Vol 75, p 155.(1962)

Chapter Six

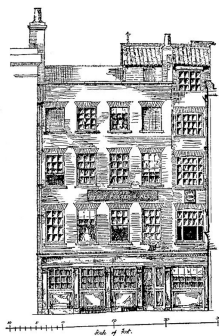
Miscellanea:

English Freemasonry from 1717-1738

The Author was a Student on The Certificate of Masonic Studies Course

Bro. Dr. Tim Brown MB ChB, FRCS, MD.

According to tradition, the creation of the Premier Lodge, the Grand Lodge of England (PGL) occurred in London on 24th June 1717, the Feast of St John the Baptist, when four existing London Lodges met for a joint dinner at the Goose and Grid Iron Ale House, St Paul's Yard.



At the time, each of these lodges met independently at four taverns geographically closely place in the City of London. Whilst this is generally accepted to be the case, Rev. James Anderson tells us that a temporary Grand Lodge was formed at the Apple Tree Tavern in 1716, with no Grand Master elected and no regulations or laws of any kind formulated. Essentially the purpose of this meeting was an agreement to reconvene on the Feast of St John to form a Grand Lodge, at the Goose and Grid Iron Alehouse. Three additional annual meetings were arranged by the original meeting; on Michaelmas, the Feast of St. John the Evangelist, and another on the Feast of the Annunciation. Unfortunately no record from these meetings has survived.

At the original meeting, the four Lodges elected Anthony Sayer, as the 'oldest Master Mason and then Master of a Lodge', and it's Grand Master, agreeing to hold a 'Grand Feast' once a year. Sayer appointed Grand Wardens and

'commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication.'

The four original Lodges which comprised the PGL are referred to as 'The Four Old Lodges', and were known by the names of the taverns where they met. Rev. James Anderson lists the 'Four Old Lodges' as:

Goose and Grid Iron – St Paul's Church Yard (22 members)
Crown Ale House – Parker's Lane (21 members)
Apple Tree Tavern – Charles Street, Covent Garden (14 members)
Rummer & Grapes Tavern, Channel Row Westminster (55 members)

The original List of Lodges, published in 1725, displayed a picture of the sign of each tavern where each of the lodges met and the location with times, very similar to modern summons papers.

The lodge which originally met at the Goose and Gridiron Ale house in 1717 continued to meet at that location until 1729. It then moved to the King's (or Queen's) Arms Tavern, where it remained until 1760, when it assumed the name, "West Indian and American Lodge." In 1770, this name was changed to the "Lodge of Antiquity." In the 1770s, William Preston, Masonic writer and ritualist, was elected its Master, giving the Lodge renewed status. Later, the Duke of Sussex and the Duke of Albany each became Master of the Lodge. While the name has been changed, the descended Lodge is still active. It currently meets at the Freemason's tavern and the Freemason's Hall on Queen Street in London. Although the ale-house was torn down, the physical symbol of a goose was retained in the Masonic archives. The original symbol has recently been restored and shows that the goose was actually standing in a crown.

The second Lodge which originally met at the Crown Ale-house is believed to have originated in 1712. It later moved to Queen's Head Tavern, Holborn in 1723. It then moved to the Green Lettice, Rose and Rummer, and then to the Rose and Buffloe. In 1730, the Lodge met at the Bull and Gate, Holborn. The Lodge last appeared on the Engraved List of 1736 and was struck from the roll in 1740. An application for its restoration was later submitted and denied on the grounds that none of the petitioners had ever been original members of the Lodge during the term of its original existence.

The third Lodge originally met at the Apple Tree Tavern on Charles Street, Covent Garden, but moved to the Queen's Head, Knave's Acre in 1723. According to Rev. Anderson's Constitutions of 1738, after the move to the Queen's Head, there was some form of disagreement between the members resulting in a new constitution for the Lodge. Given that none of the original 'Four Old Lodges' was expected to hold warrants (they didn't exist at that time), Rev. Anderson's information implies that there must have been a break in the continuity of this Lodge, necessitating a new authorization. At some time before 1755, the Lodge moved to the Fish and Bell, on Charles Street, Soho. In 1768, the Lodge moved to the Roebuck, on Oxford Street, under the name of "Lodge of Fortitude," remaining there until 1793. In 1818, it merged with the Old Cumberland Lodge (constituted in 1753) and has subsequently been known as the "Fortitude and Old Cumberland Lodge No. 12."

The fourth Lodge which met at the Rummer and Grapes had George Payne, the second and fourth Grand Master, Dr. Desaguliers, the third Grand Master, and several others who became Grand Masters, together with Dr. James Anderson, as members. This Lodge had the largest number of members originally, and the most influential aristocratic members. The Lodge moved to the Horn Tavern in 1723, taking the name, "Horn Lodge." In 1764 a new Lodge was formed at the Horn, with the effect of the decline of the old Lodge. In 1774, it consolidated with Somerset House Lodge. In 1818, it once again consolidated with a younger lodge, "Royal Inverness Lodge". The old Lodge now works as "Royal Somerset House and Inverness Lodge No. 4. The City of London Corporation has erected a Blue Plaque near the location of the original Inn. (1)

In 1718 Anthony Sayer was elected as the first Grand Master of what styled itself the Grand Lodge of England or Premier Grand Lodge (PGL). The following year, George Payne a career civil servant with the commissioners of taxes was elected and in 1719, John Theophilus Desaguliers, a clergyman and Fellow of the newly formed Royal Society.

The last commoner to serve as Grand Master was George Payne in his second term of office in 1720/21, when he wrote "The General Regulations of a Free Mason" which were later incorporated into Rev James Anderson's Constitutions of 1723. Following Payne's second term the Grand Lodge made a deliberate attempt to raise the profile of the organisation by ensuring all the Grand Masters were members of the nobility, a practice that has continued to the present.

Desaguliers is seen as the individual responsible for the early direction of the PGL, and was instrumental in the development of the first Book of Constitutions by James Anderson in 1723. He wrote the dedication to Anderson's Constitutions, and headed the committee which directed, approved and supplied the "Gothic Constitutions" as source material. Although he only served one term as Grand Master, he was twice Deputy Grand Master under aristocratic Grand Masters who effectively acted as figureheads. It seems to have been Desaguliers who insisted that ritual be memorised rather than written down, leading to a lack of early material concerning development of English ritual until after the formation of United Grand Lodge in 1813.

His involvement with the Royal Society, an organisation viewed at the centre for the post reformation scientific revolution under the patronage of the King is not coincidental. Many of the Society's members, notably Christopher Wren were also Freemasons, and the cross fertilization of ideas between the two groups at a period in history described as the Enlightenment, is considerable. Many of the rituals have references to both alchemy (on the way out) and astronomy (on the way in). He is very much the eminence grise of the new PGL, embarking in a degree of masonic self-publicity, which saw the sudden expansion of speculative craft as members wished to be associated with the enlightened thinkers of that generation. He also appears to be the driving force, via the Rummer & Grapes Lodge, of involving members of the aristocratic governing elite in



Freemasonry, whilst maintaining control as Deputy Grand Master. To my mind, John Desaguliers is the man responsible for the success and proliferation of modern Freemasonry by his adept reading of the English political landscape and a realisation that those in power essentially desired a means of working in peace and harmony with their traditional opponents.

Under the Duke of Montague (1721-22), the PGL established itself as a regulatory body over Freemasonry in England and met on a quarterly basis. From this time lodges based outside London applied for affiliation and therefore recognition by the PGL. Recognizing that other Freemasons existed outside London, the PGL restricted its affiliations to within seven miles of the City limits, the traditional jurisdiction of the London Company of Masons. In reality however, this is a pragmatic decision as communication outside the capital was at best slow and unreliable. Outside their jurisdiction, the PGL viewed itself as on an equal footing as other masonic groups.

A question remains why there was a necessity for the development of a Grand Lodge at all? Certainly they had no authority other than a self-appointed directive to set up as a governing body for English Freemasonry. Tobias Churton (2) puts forward a powerful argument for the development of the Grand Lodge system as a means of governmental control and monitoring of anti-Whig pro-Tory, Jacobite sympathisers at a time when a deeply unpopular Hanoverian King had been foisted on the English people. Masonic Lodges were becoming centres for the intelligencia and Enlightenment thinkers, and as such the lightly place for fermentation of revolution. Controlling a lodge through a system of pro governmental individuals at the heart of Freemasonry allowed the 'revolutionary, pro-Stuart', Roman Catholic tendencies of individuals to be monitored and influenced.

The basis of expanding the membership through association with patrons of note is consistent with this view. It would explain the Grand Loge policy of only appointing members of the pro-Whig aristocracy as Grand Master at a time when a deeply unpopular Hanoverian King has just usurped the Stuart Monarchy. Furthermore, Churton expands the idea that the genesis of the PGL, as narrated by James Anderson, was in most part a retrospective

account rewritten to add an air of legitimacy to the expanding organisation, and to further attract lodges into the fold. If that was the case, it was certainly an effective move, and up until the schism between the Antients and Moderns, the PGL remained unchallenged as the number one organisation in the capitals Freemasonry.

A second slant on the rise of a PGL might relate simply to a falling demand for masonry and masons and with it the decline of the power of the Guild system. In 1670, parliament passed an act to enable the raising of revenue specifically for rebuilding of London after the fire. By 1716 these measures had expired and were no longer necessary. As St Paul's Cathedral was completed and the money dried up, the world of operative masonry was in steep decline. Within this context, a revival of the traditions in the guise of the speculative or 'honorary membership' route, through men peripherally associated with building via patronage, does not seem unreasonable. Essentially the prominence and increase in influence of the Craft occurred as a result of nothing more noble than a recruitment drive when the building industry was flat.

The Anderson Constitutions

At first glance the Rev James Anderson seems an unlikely character to be asked write the first Book of Constitutions of the English Grand Lodge. Born about 1680 in Aberdeen, he was educated and probably took the degrees of M.A. and D.D, hence is known variously as Doctor or Reverend Anderson.

According to the Gentleman's Magazine, he is said to have been "well known among the people of that persuasion resident in London as Bishop Anderson", having high church or Roman Catholic behaviour. He must have achieved a degree of notoriety and is described as "a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720", through the Scottish bid for Empire via the South Pacific debacle (3).

In 1710 he was appointed minister of the Huguenot church in Swallow Street, London. As such he could behave like a Presbyterian, but out of the reach of the Church of Scotland. Not a English Protestant and definitely not Roman Catholic, Anderson was free to act essentially as an unlimited Whig free thinker. Several of his sermons were printed. One of them, No King-Killers, preached in 1715, on the anniversary of the execution of the Stuart King Charles I, was a zealous defence of the conduct of the Presbyterians during the civil wars, and should be considered a thinly veiled defence of his anti-Jacobite sentiments.



Anderson was a Freemason when in 1721, the new PGL determined to produce an authoritative Book of Constitutions of the fraternity, and the Grand Master, Montagu assigned him the task. It was as a Grand Warden of the PGL that he presented his endeavours entitled The Constitutions of the Free-Masons; containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London. In the year of Masonry 5723, Anno Domini 1723. Catchy title!

Fourteen brethren were appointed to examine the book, and approve it for printing on 25th March, 1722.

In 1735 Anderson appeared before the PGL to protest against one Bro Smith who had pirated the Constitutions which Anderson regarded as his sole property. The appearance of the book caused a good deal of dissension in the PGL, and it brought the Craft into ridicule from outside; in particular Anderson's re-writing of Payne's Regulations was taken exception to. Anderson himself did not appear again in Grand Lodge for nearly eight years.

It seems that Anderson undertook to write the work as a private venture, although sanctioned by the PGL who wished to ensure their Regulations were

published. However, Anderson seems to have taken a number of liberties with the traditional Charges and Payne's Regulations which did not go down too well with many of the Brethren (4).

The book commences with an historical discourse on the history of Freemasonry prior to 25th June, 1722. It is generally considered to be poorly done, with some extensive liberties taken to fill in the gaps in the Regius poem between Euclid and King Athelstan. At a later date Anderson asserted that in 1718 Payne desired the brethren to bring to the PGL any old writings and records, and that several copies of the Gothic Constitutions (as he calls them) were produced and collated. He also alleges that in 1720 several valuable manuscripts concerning the Craft were 'too hastily burnt' by some scrupulous brethren in order to maintain their secrets. However, the 1723 Constitutions show no traces of such texts.

The six charges were printed with the preceding section, but drafted conjointly with the Regulations. The Charges are alleged to be extracted from ancient records of lodges beyond Sea, and of those in England, Scotland and Ireland. In the Approbation at the start of the manuscript the assertion is that he has examined several copies from Italy and Scotland and various parts of England, but not Ireland. However, no Irish version of the Old Charges has ever come to light, implying that their Freemasonry no derived originally from England. It is likely that Anderson never saw any Irish record and probably those from his lodges in Italy or beyond Sea (4).

The Charges were divided into 6 general headings (6):

"Of GOD AND RELIGION" The first section of the Constitution concerned religion, and laid out that Brethren need only adhere to the concept of a higher being rather than any particular creed or faith. Given the persecutions between the Roman church and Protestantism of the previous century, the concept of a natural, non-denominational religion was very much in keeping with the time. "Stupid Atheist" and "irreligious Libertine" brethren were not to be admitted. Personal views on religion, so divisive for many years in England, were forbidden an airing in the Lodge.

“The CIVIL MAGISTRATES, supreme and subordinate”. Makes it clear that the duty of a Mason is to abide by the laws of the land and have loyalty to the King. It specifically mentions that a brother shall not be involved in rebellion against the state, which was subsequently not strictly adhered to in the colony of America.

“Of LODGES” This section defines what constitutes a lodge, and makes reference to the regulations of conduct for and within a lodge.

“Of MASTERS, Wardens, Fellows and Apprentices” - States that no advancement is made within a lodge except on merit, and specifically disbars seniority as a means of promotion. This is no longer adhered to in lodges. It also spells out how and who can be admitted to a lodge, and the steps of advancement within it. Similarly it discusses the relationship between lodges and the PGL.

“Of the Management of the CRAFT in working”

“Of BEHAVIOR”

There then followed some general regulations (written by George Payne, second Grand Master in 1720) and songs, in addition to the Approbation by the Duke of Wharton, current Grand Master of the PGL.

In 1738, the PGL changed its name from Grand Lodge of London and Westminster into the Grand Lodge of England, the Constitution was modified by Anderson. The title of the second, rewritten, edition of 1738 was The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons, Containing Their History, Charges, Regulations, &c. Collected and Digested By Order of the Grand Lodge from their old Records, faithful Traditions and Lodge-Books, For the Use of the Lodges.

It is this edition of the Charges which forms the basis of the Ancient Charges to be found today in the Constitutions of the United Grand Lodge of England, with only small verbal modifications, except with regards to the first Charge

on God and religion, to make it applicable to either of the two other monotheistic Abrahamic religions.

This was very much in line with Whig Deist thinking as expounded in Matthew Tindal's "Republication of the Religion of Nature". It takes the view that all a religion requires for validity is; a belief in, and worship of a God, doing good for one's own happiness and promoting common happiness (6) – all quite Gnostic concepts, brought down to a lowest common denominator for a believer, or 'a religion on which all men can agree'.

The first Papal Bull "In Eminenti" against Freemasonry

The creation of Lodges followed to a large degree the development of the British Empire across the globe, with the three British Grand Lodges warranting Lodges around the world, including the Americas, India and Africa, from the 1730s. As such it came into directly conflict with other Imperial ambitions, but specifically with the declining Papal Empire, particularly as Freemasonry's universal inclusivity compared favourably with the relative exclusivity of the Roman Church.

In eminenti apostolatus specula was a Papal Bull issued by Pope Clement XII on 28 April 1738, banning Roman Catholics from becoming members of secret societies and Freemasons in particular.

It starts out by acknowledging that the Church has been given the duty of protecting the orthodox Christian faith from errors and vices, and states that a variety of secret societies, have sprung up around Europe and that people from different religions are joining them, bound together in secret and pledging to undergo torture for breaking their silence.

The Bull goes on to note that several governments considered freemasonry a threat to their own security and decided such associations to be "prudently eliminated".

Pope Clement XII believed that these groups were a danger to civil society, as well as the Church. It was the duty of the Pope to protect the innocent and

vulnerable, and because these societies conduct their business in secret, it would not be possible to correct or defend against their wrongdoings.

Essentially because the church did not know what freemasons were doing, and therefore assumed it could potential be heretical. The pope decided that "these same Societies, Companies, Assemblies, Meetings, Congregations, or Conventicles of Liberi Muratori or Francs Massons, or whatever other name they may go by, are to be condemned and prohibited, and by Our present Constitution, valid for ever, We do condemn and prohibit them."

Catholics were not to enter, start, or support any secret societies. The faithful are not to "receive them in their houses or dwellings or to hide them, be enrolled among them, joined to them, be present with them, give power or permission for them to meet elsewhere, to help them in any way, to give them in any way advice, encouragement or support either openly or in secret, directly or indirectly, on their own or through others; nor are they to urge others or tell them, incite or persuade them to be enrolled in such societies or to be counted among their number, or to be present or to assist them in any way."

Association with such organizations would result in automatic excommunication, without the need for a formal writ. Pope Clement XII finishes the document by encouraging the hierarchy and Congregations to investigate the existence of these members within the Church, as well as offering any help to the civil authorities in their own investigations.

One of the theological criticisms of Freemasonry by the Roman Church was that it advocated a Deist view of creation. Deism is a religious philosophy which holds that reason and observation of the natural world, without the need for organized religion, can determine that the universe is the product of a creator. According to deists, God never intervenes in human affairs or suspends the natural laws of the universe. Deists typically reject events such as prophecy and miracles, tending instead to assert that a god (or "the Supreme Architect") does not alter the universe by intervening in it. Whilst it was recognized that Masonry is not atheistic its use of the expression, "Supreme Architect of the Universe" -a term attributed to the Protestant

theologian John Calvin, Deism was seen as heresy by the Roman Church in the 18th century (7).

More specifically, a problem for the Roman Church was that although in 'ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.'

In other words, the 1723 Anderson constitution is specific that adherence to no single faith is required for good moral rectitude, which was construed by the Catholic Church as moving towards away from the Pope as the last arbiter of morality, and directly opposed to papal infallibility.

This papal bull began a long history of Mason condemnation in the Roman Church. Eight popes have condemned freemasonry on 17 different occasions, and the Church has reiterated the ban another 400 times. As a result, all Catholic participation in Masonry was prohibited, and bishops were to proceed against it "as well as inquisitors for heresy...calling upon the aid of the secular arm," as it was under suspicion of heresy, partly because of its already notorious (8).

The spread of Freemasonry has been predominantly along the same paths as the growth of the British Empire. Since Britain was by the late 18th century a tolerant protestant country, the effect of in Eminenti was minimal, except perhaps to strengthen the resolve of British Masonry.

The First Schism (1751) - Antients and moderns

In 1751, a slowly developing division that had occurred between the Lodges allied to the PGL and other Lodges that practised Freemasonry throughout

the British Isles, came to a head. It occurred due to myopic, lazy and arrogant non-fraternal behaviour of the PGL, who had become increasing the preserve of the English aristocracy.

Throughout the early years of the PGL there was any number of Masons and lodges that never affiliated. Some operated as private Lodges and others under the jurisdiction of non-metropolitan, geographical Grand Lodges, the most influential of which was in York.

During the 1730s and 1740s antipathy increased between the PGL and the Grand Lodges of Ireland and Scotland. Irish and Scots Masons visiting and living in London considered the PGL to have deviated from the ancient practices of the Craft. In addition, there were problems with the high handed manner in which the increasingly aristocratic PGL governed the Craft and as a result, many Masons felt a stronger kinship with the unaffiliated London Lodges. As there were fewer aristocratic masons than those from other walks of life, it was inevitable that the majority would become predominant, and the PGL in its original form doomed to failure.

There were a number of specific reasons that masons disassociated themselves from the PGL.

1. Poor leadership

The PGL had appointed a series of poorly chosen Grand Masters in the first 30 years which almost destroyed it in the first 5 years. The Duke of Wharton, Grand Master 1722–23, owned the notorious Hell fire Club in High Wycombe, which was closed by the government in 1721 when George I, under the influence of Wharton's political enemies put forward a Bill "against horrid impieties", aimed at the Hellfire Club. Despite the fact that there has never been proof that Wharton's Hellfire Club ever did more than hold mock religious ceremonies and drink excessively, Wharton's political opposition used his membership as a way to pit him against his political allies, thus removing him from parliament. It was only after his Club was disbanded, Wharton became a Freemason, and in 1722 he became the Grandmaster of England.

According to his opponents (viz the PGL) after his time as Grand Master, he lead a dissolute life style and eventually was expelled from Freemasonry. Allegedly as a reaction to this censure by his former colleagues, he joined or possibly even formed, an anti-masonic group called the Ancient Noble Order of the Gormogons which left no records or accomplishments to indicate its true goal and purpose. From the group's few published articles it is thought that the society's primary objective was to hold up Freemasonry to ridicule (9). During its brief existence it was accused of being a Jacobite leaning group, and certainly Wharton went on to fight as a Lieutenant Colonel for the Jacobite cause. A more likely explanation is that Wharton's pro-Jacobite sensitivities were not in keeping with those of Desaguliers and Anderson, and his demise represents the result of an internal power struggle between two factions within the PGL. His appointment as Grand Master seems to be a mistake that back fired; essentially as a result of Desagulier's recruitment drive to find an ineffectual aristocrat to fit the bill as figurehead.

2. The Premier Grand Lodge did not seem to have learnt that quality of leader was more important than birth, and by 1747 had appointed Lord Byron (grandfather to the poet) at the age of 25, who only attended three of the nine Grand Lodge meetings in five years. The rapid expansion of Freemasonry also led to many new lodges failing after only a year or two. In addition, poor governance by the Premier Grand Lodge resulted in over a quarter of all their lodges either closing or going over to the Antients in the eleven years from 1742-52.
3. Attitude to non-PGL Brethren.

Freemasonry was very popular in Ireland and many of them either visited or migrated to London. Amongst these a majority were in retail business and in other so-called "trades." When members in regular Irish Lodges came to visit the PGL, many were turned away, snubbed, or looked down on because the Grand Lodge had become a fief of the Nobility, and its Lodges had become exclusive. As a result Irish Masons held meetings among themselves, consulted the Grand Lodge of Ireland, set up a Grand Committee in the 1740's, and in 1751 turned this Committee into a regular Grand Lodge. This un-

Masonic denial of brotherliness was the one great justification of the Ancient.

4. Changes to the Ancient Landmarks

With the decline of the PGL control on masonry, irregular lodges became more commonplace. One tavern in London displayed a notice "Masons made here 2s 6d", and manuals of rituals became commonplace. In an attempt to prevent cowans from entering lodges under their jurisdiction, the PGL transposed the signs of recognition in the First and Second Degrees. Unfortunately this act was regarded as interfering with ancient landmarks by many Brethren, and by all those outside PGL, which further isolated this early regulatory body.

5. The PGL also discontinued the Ceremony of Installation of the Master, thereby reducing him to the status of a mere presiding officer with no inherent powers. These alterations to the ancient landmarks aroused resentment among a large number of Lodges. An increasing number of Lodges ceased to be Lodges and became convivial clubs-some of them very expensive clubs. By 1750 the Grand Lodge had thus departed a long way from the original design.

On 17 July 1751, representatives of five Lodges gathered at the Turk's Head Tavern, in Greek Street, Soho, London to form a rival Grand Lodge – "The Grand Lodge of England According to the Old Institutions". Five were unaffiliated lodges of mainly Irish membership, and the sixth seems to have formed specifically for the business of the evening. The new Grand Lodge believed that they practiced a more ancient and purer form of Masonry, and therefore established the "Most Ancient and Honourable Society of Free and Accepted Masons according to the Old Institutions", or the Grand Lodge of the Antients for short. They called those affiliated to the PGL, The Moderns, and these rather contrary and confusing epithets have remained.

The first Grand Secretary, John Morgan, left to join the Navy, and resigned after seven months. His successor, Laurence Dermott, was Grand Secretary for almost twenty years and Deputy Grand Master on three occasions. Like

Desaguliers in the PGL, he exercised considerable influence until his death in 1791, and represents another of the great influences on the development of British Freemasonry.

In 1756 Dermott published the Antient's own book of constitutions, entitled the "Ahiman Rezon", a nonsensical Hebrew phrase. The regulations are modelled on Spratt's Irish Constitutions. At the beginning, instead of Anderson's history, is an extended introduction attacking the PGL, and subsequently referred to as "the Moderns" in contrast to the "Ancient" usages of the new Grand Lodge (11).

Dermott proceeded to a reasoned explanation of why a new Mason should not join a "Moderns" lodge, since their amended passwords would not be recognised by any of the other Grand Lodges which at that time existed. There follows a humorous dig at the PGL's aristocratic preferences, of their "unconstitutional fopperies", including Dermott's belief that their greatest masonic symbols were the knife and fork.

Under Dermott's influence, the new Grand Lodge grew to be a serious challenge to the original. The Antient's lodges were presented with a written warrant from 1752, a practice not taken up by the Moderns for another two decades. The practice of Warranting Lodges made it easier for unaffiliated lodges to develop the sense of belonging to a larger organisation, although it was known for lodges to change allegiance from the Antients to the Moderns. The Antients also conferred the Royal Arch, issued Ambulatory warrants to army Lodges (12).

Attacks from outside and the degree system

With Freemasonry's increasing popularity, there was a rise in attacks from outside the craft, often by disillusioned ex-masons willing to make money out of "exposures" of freemasonry. There was a corresponding rise in anti-masonic groups and publications, as details of initiations were reported and misconstrued in the popular press.

The most famous two of these published in 1723, was serialised in three parts in the Flying Post. Entitled 'A Mason's Examination', it was followed in 1730 by the even more successful 'Masonry Dissected', by Samuel Pritchard, which went into multiple editions throughout the British Empire and the continent. Pritchard's book contained the first account of the Hiram Legend that makes the basis of the third degree ceremony, and for the first time provided an account of all three degrees in a written form. There is no doubt that Pritchard published the ritual in order to make money from Freemasons and in this he certainly succeeded, as *Masonry Dissected* was reprinted innumerable times and translated into German, Dutch and French. It was still being reprinted in the 19th century. In order to maintain its validity as a true account of the degree ceremonies, Pritchard made an oath before the Lord Mayor of London that it was "a true and genuine copy in every particular." In his work he has given the "catechism or examination, in question and answer, of the Apprentices, the Fellow Craft, and the Master Mason". Its accuracy was so great that some even regard this book as the basis for our modern ritual books.

Anderson's 1723 constitutions recognised only the grades of Entered Apprentice, and the Fellow craft / Master. The third degree emerged sometime between 1723 and 1730, and took some time to spread within Freemasonry, but must have been prevalent by the time Pritchard published his exposé in 1730.

Some scholars feel that similar material has been in the old first and second degree ceremonies and simply been re-organised into the three degree system (13). The Mason's word, once given to the Entered Apprentice, was now conferred in the third degree with the five points of fellowship, and the two linked words formerly bestowed on a Fellow craft split between the first two degrees.

The new Master Mason degree was centred on the myth of Hiram Abiff, which itself consists of three parts. The first is the biblical story of the Tyrian artisan with a Northern Israelite mother who became a master craftsman involved in the construction of King Solomon's Temple. The second is the story of his murder by subordinates, which is similar to one of the legends of

the French Compagnonnage, the equivalent to the English medieval guild. Lastly, the story of the finding the body of Hiram Abiff, and the derivation of the five points of fellowship - this part appears in the Graham Manuscript of 1725, where the body being sought and exhumed is that of Noah.

The origin of this re-organisation is to form three degrees is unknown, but the most likely candidates are York, Ireland, and the unaffiliated London Lodges, who all worked in harmony outside the PGL, with the Antients.

References

1. (http://www.phoenixmasonry.org/goose_and_gridiron_ale-house.htm)
2. Tobias Churton in Freemasonry, the Reality, Lewis Masonic 2008
3. http://freemasonry.bcy.ca/biography/anderson_j/anderson_j.html
4. <http://www.masonicdictionary.com/anderson.html>
5. Bernard E Jones in Freemasons' Guide and Compendium, New & Revised Ed, 2006
6. http://en.wikipedia.org/wiki/Matthew_Tindal
7. http://en.wikipedia.org/wiki/Opposition_to_Freemasonry_within_Christianity
8. <http://mystateinlife.blogspot.com.au/2011/11/in-eminenti-in-my-words.html>
9. <http://freemasonry.bcy.ca/anti-masonry/gormogons.html>).
10. http://en.wikipedia.org/wiki/Philip_Wharton,_1st_Duke_of_Wharton
11. http://en.wikipedia.org/wiki/Ahiman_Rezon
12. <http://encyclopediaoffreemasonry.com/a/ancients-and-moderns/>
13. Douglas Knoop, "The Genesis of Freemasonry", Manchester University Press, 1947.

Chapter Seven

What the Ritual Does Not Explain in the Three Degrees, Delivered before the Lodge by WBro Mel Moyle, PM On Friday 25 September 1992

Overview

Our ritual is brief. To appreciate the real message of Freemasonry it is necessary to engage in considerable supplementary reading, and to realise that authentic history has been subordinated to the moral to be derived.

The ritual and ceremonial relates to the building of King Solomon's Temple by operative masons. We rely on ritual, reading and lecture to translate this to the building within ourselves of a spiritual temple. A process which involves the equivalent planning, skill, time, effort and beauty as we see in Solomon's Temple.

Fundamentals of the First Degree

Introduction

At the end of his initiation the candidate retires to resume his personal comforts, we close the lodge, and file out to a candidate who certainly has that smile of relief on his face.

We congratulate him. On becoming a Freemason. On selecting this lodge as his mother lodge. On being a great candidate.

By all means congratulate him. By all means take him visiting. But please do not say "then you will know what it is all about", because if he sees the ceremony a thousand times there are many aspects which are never explained, and it is some of those unexplained aspects which I would like to talk about on this occasion.

A good place to start is at the very beginning. The word initiation is taken from the Latin *initiare*, to admit a person, especially with introductory rites, or from *initium*, a beginning.

The purpose of initiation is to bring a candidate from darkness and ignorance to light and knowledge in a state of poverty in the regular manner. As such it is a degree of preparation, a material step as a foundation for a spiritual life.

Our God is known as the Great Architect of the Universe as this degree is concerned with creation, with birth, with the first steps in developing that spiritual temple within ourselves.

The Blindfold

Darkness can be simulated by either a blindfold or by turning out the lights. If the lights were out the candidate, in the gloom, would Circumambulate with more confidence. But that would mean we also were in darkness, and we have already been brought to the light. Hence the blindfold.

The state of darkness relates to secrecy, ignorance as to the mysteries of Freemasonry, and to spiritual ignorance.

In other constitutions where the preparation is more appropriate, the Candidate spends some time in darkness, enabling him to wipe out all material desires as he contemplates the coming ceremony.

The Alarm

Next there is an alarm. To get a candidate to the door his name and particulars are read out in month #1, and again in month #2. In month #3, the same, except we add the testimony of his proposer and seconder, and in some of our lodges the report of the Committee of Enquiry. Then we vote, so why the alarm?

The candidate who walks through the door, much and all as we want him, is

an intruder to Freemasonry. He is entering a duly constituted lodge opened in the first degree, and as he is not yet a Freemason, so we sound an alarm.

Entry into the Lodge

The candidate enters from the north-west corner, the place of darkness. The point of a sharp instrument certainly heightens apprehension for the ceremony which follows. It is a test of courage, obedience and self-restraint, a minor test compared to primitive initiatory rites. It also ensures he is a male. Such an instrument should be in the form of a cross, consistent with the old concept that an evil impersonator would be frightened off by the sign of the cross.

The candidate is brought to the saluting base; a point clearly defined in the Book of Lodge Working, and asked if he is free. He might think he could be free if he could break away from the firm grip of the two deacons, and if he could get past the swords at the door. But then he would think - if I ran down the street dressed as a candidate, the police would shoot me rather than arrest me. Fortunately this dilemma is solved by the deacon.

This unexplained freedom refers to five operative and three speculative freedoms, these being:

- free to move from site to site, as distinct from the guild mason who is locked into a town. Hence the terms Freemason and Guild Mason, also recognising the Freemason had a monopoly on all ecclesiastic building.
- free born, meaning his mother is free, being neither serf nor slave. Thus Sarah, wife of Abraham, banished Ishmael, son of Hagar, the bondwoman, lest Isaac inherit slavish principles. It also included those taken in battle, henceforth to be slaves, irrespective of their previous station in life. In September 1847 the landmark was amended by omitting the words "born of a free woman".
- free to perform the artistic work on a structure, rather than the labouring or hack work.
- free to work in "freestone", that beautiful soft stone found in the south of England which could be so easily carved, as distinct from the stone which gets harder the further north you go.

- free of blemish, without maim or defect, and capable of learning the mysteries of the art.
- he entered this lodge of his own free will and accord.
- he is free of all unworthy and mercenary motives.
- he is free to progress in the lodge, an aspect which highlights the importance of the Committee of Enquiry ensuring the family is fully appraised of the financial and time commitments associated with being a mason so any misunderstandings can be resolved at an early stage.

Thus in the term free and accepted mason, free has been explained. The word accepted refers to men who were not tradesmen masons, who were accepted into Freemasonry when the operative mason lost his influence in the late 1500's. A freemason in a lodge composed entirely of accepted freemasons then became known as a speculative freemason.

All degrees commence with a prayer for the candidate. Not only do we seek the power of God's blessing, but also assure the candidate that, that which follows is of a serious and worthy nature.

On kneeling the wands go up. This is subject to a number of interpretations:

- with a little imagination, the wands form an equilateral triangle with the floor, and from time immemorial the equilateral triangle has been
- sign of the Deity. In olden days, the Director would step forward, and with his baton held horizontal, form such a triangle.
- they form a square.

In 1730 the ritual referred to the candidate kneeling with his body within the square.

- a Jewish custom requires the head to be covered whilst at prayer.
- they provide a gateway through which the candidate passes to a new life,
- in the armed forces to be received under an arch of swords has long been regarded as the highest of privileges. Thus dignitaries entering a lodge are so received under the wands.

The wand has special significance. From ancient times the rod has been an emblem of rule, authority, power, and of peace. The Bible has many

references to the rod. When Moses prayed fervently to enable Joshua to overthrow his enemies, he had a rod in his hand. God gave Moses a rod prior to his return to Egypt. In Exodus all carried an acacia branch as an emblem of peace and goodwill. Gold sticks were in the tomb of Tutankhamun.

Prior to 1810 the wand was capped with two serpents and wings, referring to when Hermes settled the quarrel between the fighting serpents. Some wands still include the square and compasses. An English Lodge 200 years old has a pair of wands, one with the sun, one with the moon, as emblems.

In early rituals the kneeling candidate was told there was a sword presented to his naked breast, and the cabletow held fast, truly a position of difficulty and danger.

The candidate is asked "in whom do you put your trust". A Christian will answer "in God". There are a number of major religions who believe in one Supreme Being, so qualify for acceptance in Freemasonry. The true Mason recognises religion as universal, with a common objective, told in different ways. This one Supreme Being is common to all religions, and is known variously as:

| Religion | Supreme Being Known As | VSL Known As |
|---------------|---------------------------|-----------------------|
| 1. Baha'i | Supreme Being | All VSL's Accepted |
| 2. Buddhist | Gautama | Tripitaka |
| 3. Christian | God | Bible |
| 4. Jainism | Nirvana | Angas |
| 5. Hinduism | Brahma | Bhagavad Ghita |
| 6. Islam | Allah | Holy Qur' an or Koran |
| 7. Judaism | YHWH | Tanakh |
| 8. Shinto | Amaterasu Omikamu | Ryo'no Gige |
| 9. Sikh | Akal Purakh | Adi Granth or Saheb |
| 10. TaoChiao | San Gh'ing | Tao Tse Csing |
| 11. Zoroaster | Ahura-Mazdu | Avesta |

Properly Prepared

The candidate is halted so the brethren can see he is properly prepared. Only external preparation can he appraised so there is a quick check of presence of metals, of bareness, of the lie of the cable tow.

Metals come from below ground level, so are associated with the evil of the underworld. This concept of pollution was carried through to the rite of circumcision being performed with a stone knife. Money and metallic substances are associated with imperfections of character, hence their removal from the candidate. We come into the Lodge as we came into the world, deprived of money. As the candidate is entering a temple within himself he should not be polluted by metals.

Whilst swords were worn in lodges until 1740, some rituals refer to no weapon of offence or defence, and hence the bare arm.

The left limbs are considered weaker than the right which will be strengthened by the knowledge gained. Hence the emphasis on left in the first degree.

A bare breast shows you have no protection against a sharp instrument should you rashly rush forward, and to prove you are a male. It reveals the heart, the seat of the soul, and is regarded as a sign of humility.

A bare knee allows the body, symbolical of matter, to make contact with mother earth whilst kneeling. As the weaker side of the body, it is compensated by having the hand on the Volume of the Sacred Law.

The right arm, left breast and knee illustrate the virtues of confidence, sincerity and humility.

Being slipshod has great ancient significance. To seal a bargain a man took off his shoe and gave it to his neighbour. In some constitutions the candidate gives his shoe to the Master, takes his obligation, and the shoe is returned. Being slipshod facilitates the process of making this bargain. In many ancient religions, the shoe is removed before entering a temple as a sign of

reverence, whilst others worshipped their gods barefooted. In an old Scottish custom, to avert danger the bridal party untied shoe laces and clothing knots.

When born we are restrained by an umbilical cord. The cabletow is a symbol of death, as well as restraint, and again reinforces the seriousness of the ceremony. On the tracing board and the carpet the cabletow is a bond of affection, and a constant reminder to always practise Temperance, Fortitude, Prudence and Justice. This affection translates into Masonic brotherhood and charity. Reference to the length of a cabletow is a reminder to attend Lodge if reasonably possible. The actual length depending on the means of transport available. As a symbol of bondage it conflicts with the question "are you free", and in earlier days, as in some constitutions still, the candidate was held by the cabletow. It remains a symbol of bondage until after the obligation.

Being dressed in white has special significance. White relates to purity of thought and purpose for a new life. White robes are of Roman origin from the Latin *candidatus* meaning clothed in white. The Essenes in their initiation ceremonies from 150 BC used white robes at a time when white robes were very rare. When the Knights Templar set up their regulations in 1118 AD they stipulated the knight had to be clothed in white garments, that those who have cast behind them a dark life may know they are to commend themselves to their creator by a pure and white life.

Jewish custom prescribed rigid rules for those entering a temple for worship. The Talmud states No man shall go into the Temple with his staff, or with shoes on his feet, nor with his outer garment, nor with money tied up in his purse.

The preparation of the candidate for initiation into Freemasonry involves being presented in a uniform, somewhat akin to the standard dinner dress, and is entirely symbolic, recognising these old customs.

Circumambulations

The candidate progresses along the north side of the lodge for two reasons.

There is considerable discussion as to exactly where and when Freemasonry originated, but all theories accept it was in the northern hemisphere where the sun progresses clockwise across the heavens. Hence the north is the first part of the clockwise perambulation around the lodge, as per the ritual, when the Worshipful Master says from the north, east, south and west.

Circumambulations by right angles and squares symbolise the expectation of an upright life and well-squared action.

The candidate pounds the right shoulder of the wardens. In days gone by he knocked three times on the door of the lodge in recognition of the scriptures:

| | |
|-------------------------------------|---------------------------|
| ask and ye shall receive | = ask for acceptance |
| seek and ye shall find | = seek the light |
| knock and it shall be opened to you | = knock for an invitation |

Ask and seek with sincerity, and the knock will be answered.

Those who are diligent will seek the secrets of our Craft. Those who are volatile or whimsical are best ignored as their interest will not be sustained, and it is better we part now than later. We seek those with a favourable opinion based on respect for those already in the Craft, and a desire to be ranked amongst such company. At a later date such respect will be augmented by a desire for knowledge, but we now have a basis for internal preparation.

These three knocks acknowledge the significance of the three degrees - the physical approach to God, the mental or intellectual approach, and the spiritual approach of the third degree.

Why the right shoulder when the first degree is all about the left is a mystery. One suggested solution came from the 1730's when the English reversed so much of the ritual to confuse those secrets revealed in the exposures of that period. As others, including the Antients and Europe, did not follow suit, there was some confusion.

The knocks are of equal duration, as at this stage of ignorance, the Spirit, Soul and Body are of equal importance. The candidate passes the material stage

represented by the Junior Warden to enter with the Soul at the Senior Warden, to be presented to the Worshipful Master so the Spirit may give light.

At the Senior Warden

The candidate is again questioned by the Master to ensure the desire to be a Freemason is of his own freewill and accord rather than by improper solicitation. Again, the candidate is guided by the Deacon.

The misunderstandings which have existed over solicitation have been one major factor in the present downturn in the number of masons. Fortunately our Grand Master of 1989-91, The Honourable Justice Lindsay Williams, used his legal background to good effect. He reasoned if there was improper solicitation then there must be proper solicitation, and that he defined.

Again unfortunately his communication was not widely known nor accepted by the old brigade whose concepts of yesteryear were cast in concrete. Our Grand Master stated it is in order to discuss Freemasonry with a friend or relative, and if that person displays an interest then by all means outline the objectives and requirements of Freemasonry. Answer questions openly and honestly within sensible limits, and if necessary enlist the aid of a more experienced brother or attend an open night. And let it be known you are proud to be a Freemason.

Advertising and coercing are still regarded as improper solicitation.

The Senior Warden, representing the Soul, is directed to have the candidate advance towards the east, the source of the Spirit.

Advance to the East

The candidate then advances to the east, to the source of light and knowledge, starting with the left foot in accordance with ancient tradition. The short pace is consistent with the caution to be exercised if feeling your way in the dark. A little longer as confidence is gained when no danger

ensues. If the candidate takes steps of 9", 12", and 15" he has recognised the basis of the 3:4:5 right angle triangle. Maintaining the feet at right angles is specified in some constitutions.

Three is the magic number of the first degree based on the philosophy of numbers as developed by Pythagoras.

Obligation

The candidate kneels in freedom of faith, the basis of our masonic brotherhood.

In taking our obligation the body forms three right angles, with the foot, the left leg and the right arm, thus emphasising three and the square. The fourth square is on the Volume of the Sacred Law, and so completes the name of Him who is to give light, Jehovah.

The employment of compasses extended appears minor, even though their use dates back to 1730. In some constitutions the point of the compasses touches the breast, implying something serious and solemn. In Preston's First Lecture it stipulated the compasses be in the form of a right angle. In some constitutions both hands are on the Volume of the Sacred Law, so excluding use of the compasses.

The obligation reinforces goodness and secrecy. Freemasons are widely criticised for their privacy which is restricted only to modes of recognition and the lawful secrets of a fellow brother as entrusted. Yet every person, every family and every business has secrets and this privacy is acceptable, as it should also be in masonry.

Prior to 1870 the concept of secrecy even extended to the printed ritual and so our early knowledge of the ceremonial comes through the exposures which were printed from 1727 onwards.

The high standard of moral behaviour referred to in the obligation is a basic necessity if you rightly expect your fellow Freemasons to accept you on trust

which exists immediately even though you may not be known other than by the mode of recognition.

The oath to maintain the secrecy of the obligation is a carryover from medieval days when all craftsmen took an oath. The mason's oath is in the Regius Poem of 1395, whilst sealing it with the lips on the VSL dates from around 1650.

The moment the obligation is sealed on the Volume of the Sacred Law Mr Smith becomes Bro. Smith, a Freemason is born, and as a Freemason he is entitled to the modes of recognition of a regularly made mason.

On being restored to material light the first thing we see is the Volume of the Sacred Law, the source of spiritual light. It remains open as long as the Lodge is open, and on it the candidate takes his vow of loyalty, morality, charity and secrecy. The moral teachings of the square and compasses are highlighted by their inclusion on the Volume of the Sacred Law.

The points of the compasses, representing heart and mind, are darkened by the square. The candidate must follow the lead of those more experienced than he as he builds both knowledge and character. To the operative mason the compasses are fundamental in drawing plans and laying out the work. To the speculative mason they represent reason; reason to make use of the light in the east; to apply the moral law; and to appreciate our teachings.

The Bible is derived from God as it contains His laws for our guidance. The compasses are assigned to the Grand Master as it is his right and duty to direct the affairs of the Craft. The square is assigned to the members of the Craft, all of whom are bound to act upon the square in their pursuit of moral rectitude.

The Secrets

Violation of these secrets carries a number of penalties. The first is being branded a wilfully perjured individual; an appeal to the dignity of those whose interest in Freemasonry could have started as curiosity, and then

develop in line with our teachings.

The first regular step recognises the tau cross, which has long been regarded as a sign of the Deity and hence is highly sacred. Subsequently it also assumed a phallic significance and so lost some of its earlier emphasis. It is still a symbol of immortality in India, Egypt and Syria.

Thus in each degree we recognise the tau cross, and the need to keep it underfoot, the so — called crime levelled against the Templars in 1307!

Prior to 1813 the candidate took an ordinary step to be entrusted. The change to the tau form no doubt added emphasis to this occasion.

Our earliest cave paintings of 50,000 BC depict the first part of the sign. In all ages initiation has been concerned with coming from darkness to light, and if you are to walk in the dark it is necessary to be warned of obstacles. Native races also regard it as a sign of peace, particularly if a flower or twig of a tree is offered.

The second part relates to the penalty. In all ages the throat was a vulnerable part of the body to attack with great effectiveness.

In today's court of law we take an oath to tell the truth, the whole truth, and nothing but the truth, so help me God. In days gone by this oath was slightly more complicated. It was developed by the Mayor of Hull, who was also Admiral of the Humber in 1431-1461, and read:

You masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or the counsel of your fellows (for the present you are admitted to be the King's counsellors), you are to be, and shall be, had down to the low-water mark, where must be made three times, O Yes! for the King, and then and there this punishment, by the law prescribed, shall be executed upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out, and their bodies thrown into the sea.

As this oath was still law in 1814 when our ritual was written, portions of it

naturally became incorporated in the ritual. As it has never been applied in the masonic sense we regard it as being symbolic of the seriousness of preserving our secrets.

The Circumambulation

Examinations by the Junior and Senior Wardens reinforce the learning just imparted and establishes the need for caution in dealing with those who may not have been brought to the light in the same regular manner.

The rough ashlar represents the Body, as the Junior Warden represents matter. The rough ashlar is moulded to the perfect stone for the physical temple, and the candidate undergoes mental, physical and spiritual development so he may be fit for the spiritual temple he is building within himself.

Investiture of the Apron

The candidate then receives his apron. It is white, emblematic of purity and peace, reminding us an upright and moral life will not disgrace this apron.

Lambskin is symbolic of sacrifice and reminds us that we should at all times be ready to sacrifice our selfish interests for the good of humanity in general and the Craft in particular.

The scriptures record the apron as a mark of dignity, and of honest labour, and an emblem of truth and passive duty. As we regard the apron as the mark of a mason, why wasn't it invested straight after the obligation? Why wait so long?

The apprentice in the past, as today, started his working life doing the menial tasks, like caring for the tools, like shifting stone, like providing for the comfort of his seniors. It was generally a full year before he was allowed to cut stone, and on that day he was presented with his apron. So today in our ceremonies we delay the investing of the apron.

In each degree the apron is presented by the Senior Warden rather than the

Worshipful Master. In the operative system the workmen were under superintendence of the senior warden. He allocated and inspected the work, and settled disputes after having seen every brother had had his due. Then, as now, he would have presented the apprentice with his apron.

In the speculative system, the Worshipful Master equates with the Spirit, the Senior Warden with the Soul, and the Junior Warden with Matter. The Soul represents the spiritual advancement of man and is the link between the Spirit and the Body, and is the means by which the Spirit is able to influence the Body. Hence the involvement of the Senior Warden.

The body of the apron is square, representing Matter. The bib is an equilateral triangle, representing the Spirit. In earlier days the bib or triangular flap was raised, as the Spirit had not yet started to enter the Body.

Like all our masonic teachings, the apron has evolved. In size, shape and adornment. As it was becoming increasingly elaborate, reflecting the wealth of the wearer, its design was standardised in 1815. Whilst the apron reflects the wearer's rank, all aprons are a progression from the basic entered apprentice apron.

The ritual refers to honourable orders. The Order of the Golden Fleece was founded in the Netherlands in 1430 by Philip, Duke of Burgundy, to recognise that the wealth of Flanders came from wool.

The Order of the Roman Eagle was based on the eagle on the Roman banners of 157 BC and represent swiftness and courage. Opposing armies carefully avoided those regiments ranged under the eagle on the banner.

The Order of the Garter dates from 1344 and originally was restricted to the King and Black Prince, 24 knights, including the sovereign, King Edward III of England, who was chief of the Order. The Order of the Garter is the oldest and highest order of knighthood in the world today.

The apron is the first gift the candidate receives in the Lodge, and is referred to as the Badge of a Mason. Everything about the apron relates to purity,

innocence, peace and service, as expressed in the sacred writings. As in the second degree, it is devoid of the polluting influence of metals so that spiritual riches can be emphasised.

The North-East Corner

We are told the building traditionally starts in the NE corner. In the northern hemisphere, especially in the summer, the first rays of the sun strike the NE corner. As the stonemason started work at dawn, this was the logical place to start the building.

Thus King Solomon laid the foundation stone in the NE corner in May at a time when the morning sun would be on both the north and east faces of the stone to ensure it was correctly aligned.

When the builder was setting out the north wall alignment he would plumb a pole in the NE corner and peg the first shadow as the nearest approximation to E - W.

So the entered apprentice is placed in the NE corner to commence his masonic career, and by having one foot in the north, in darkness, and one in the east, in light, he is making that progress from darkness to light. By having one foot in each quarter the candidate is both upright, as the pole, and stable. Unfortunately the Victorian *Book of Lodge Workings* requires the candidate to stand with both feet in the north, thereby losing some of the significance of this position.

It is here that the Entered Apprentice lays the foundation of his future Spiritual temple. Planning and preparation give way to construction on the laying of the foundation stone. It is at the NE corner that the darkness of ignorance is further displaced by the light of knowledge.

In 1730 the trowel was both the sharp instrument at the door, and was presented to the candidate on which he was to place his contribution to charity.

Metal has always been regarded as a polluting influence. Adam built his first altar from stone untouched by metal. In the erection of King Solomon's temple there was not heard the sound of any implement of iron. One of the reasons the Jews hated the Philistines was because they were master craftsmen in iron, so having the advantage in agricultural implements as well as in war. Later when metal coins were introduced, their association with wealth became a polluting influence.

The basic masonic principles are brotherly love, relief and truth. The aspect of relief, or charity, is emphasised in the NE corner where we learn charity is not only giving money but also involves giving time or sympathy to a friend or brother.

Being deprived of everything valuable, the candidate is restricted to giving time, energy, devotion, and, as he progresses, leadership.

Reasons for Preparation

Whilst these are self-explanatory, the presence of this charge is of historical interest. The Victorian ritual was finalised from a slightly modified Emulation ritual in 1909, included this charge. Other constitutions around the world have this explanation as a separate lecture after the ceremony.

Working Tools

The working tools are tools of preparation, and represent knowledge, industry and perseverance. They allow stone to be cut to the approximate size, later to be squared and plumbed by use of other tools. To the speculative mason they symbolise the proper allocation of time, the control of emotion, and the advantage of education.

The 24" gauge reminds we mortals to allocate time between God, our neighbour and ourselves without detriment. In lodge we open and close with prayer, and we invoke blessings on our candidates. We can help our neighbour with cash from the pocket, with sympathy and encouragement

from the heart, and with practical help from the hands. In respect of ourselves we recognise our first priority is to our family, our next to our job, and then to others, which hopefully includes Freemasonry.

The gavel represents the force of conscience, that unerring guide to temperance, fortitude, prudence, justice, faith, hope and charity. It approves those thoughts and actions which are right, and condemns those which are wrong, thereby enabling us to shape our character to emulate the perfect ashlar, that stone which slips smoothly into place free of the polluting sound of hammer or other implement of iron.

Its wedge shape enables the operative- mason to prepare the rough edges to be finished by the chisel. To the speculative mason, conscience should enable us to put down all vain and unbecoming thoughts before they are put into action, that skill without exertion is of little avail, and that labour is the lot of man.

As the gavel uses force to remove unwanted roughness from the stone of the- operative mason, by similar means, sometimes painful, it removes the unwanted aspects of the character of the symbolic mason.

In the hands of the Worshipful Master it is a symbol of authority to maintain order in the Lodge, in which case it is sometimes replaced by the mallet.

The chisel points out the advantages of education and discipline. As the chisel develops form and regularity, exposing beauty previously hidden, so to the speculative mason in the process of his education the standard of perfection is ever increasing, calling for greater skill in the use of the chisel to correct his faults. When the mind becomes cultivated it enables us to study the seven liberal arts and sciences, and explore the hidden mysteries of nature and science. This advancement in daily knowledge is a prelude to the second degree. To the ancient Egyptians the chisel symbolised intellect, which removed superstition from knowledge as the operative chisel, by removing rude matter, prepares the stone for the expert workmen.

Unlike the 24" gauge and the gavel, the chisel needs an external force from a

maul, and needs skill, to be effective. The finish and polish it gives the stone is likened to the finish and polish we receive from education.

The 24" gauge may be taken as an emblem of wisdom, the common gavel as an emblem of strength, and the chisel, as an emblem of beauty.

The composition of the tools in each degree has evolved over time. In 1760 the first degree tools were the square, 24" gauge and the setting maul. The 24 hours were specified as six at work, six to serve God, six to serve a friend or brother, and six for sleep.

At this stage there were no tools for the second and third degree, and the chisel had been listed as one of the twelve lights since 1724. It was not until 1838 that the chisel was one of the first degree tools.

Tracing Board

The tracing board has already been explained in the Lodge of Research No. 218(Vic.) 1991 Transactions titled Masonic Challenges.

Final Charge

The final charge commends you to a study of the Volume of the Sacred Law which rules and governs you faith; to act as a peaceful subject; to recognise the laws of the land as well as those of Freemasonry; and to make a daily advancement in masonic knowledge.

These are necessary pre-requisites for advancement. To recognise our teachings, and to make a conscious effort to accept them, are necessary if we are to start to build our spiritual temple.

General Information

The Senior Warden's duty is to see every Brother has had his due, an operative concept relating to the Senior Warden being in charge of the workmen, and part of his duty was to see that every Brother had his due should a dispute arise.

The Worshipful Master is elevated three steps, the Senior Warden two and the Junior Warden one step. An ancient custom requires visiting dignitaries to be received on the third step. Thus King Solomon so received the Queen of Sheba. Having recognised this custom for the Worshipful Master, steps were added to the other two pedestals as a progression of elevation devoid of custom.

Collars are worn by Officers of the Lodge as by beasts of burden to enable them to work in the interests of those involved. Hence the collar is a symbol of service, its rank determined by the jewel attached.

The three principal officers jewels relate as follows: As the square brings rude matter into due form, so the Worshipful Master has to conduct his Lodge with tact, wisdom and decorum to achieve good order and fellowship. We meet on the level where our work is supervised by the Senior Warden, and despite distinctions in education and wealth, death will again bring us to that common position when greatness will be recognised by our compliance with masonic line and rule. The plumb of the Junior Warden reminds us to walk uprightly in line with the seven cardinal virtues so that favours have not been undeservedly bestowed.

White gloves are worn by all Officers and in older Lodges by all members. Those who give service should have clean hands. As we are all equal the rough hands of the operative can only match the smooth hands of the speculative with the aid of gloves. A connection between cleanliness of hands and purity of heart suggests the mason who wears white gloves does so falsely if his heart does not cultivate Temperance, Prudence, Fortitude, Justice, Faith, Hope and Charity.

Some offices in the lodge are recognised as being progressive, others as non-progressive. As long as you do a good job, and are regular in your attendance, you may expect to progress to:

Inner Guard

Junior Deacon

Senior Deacon

Junior Warden
Senior warden
Worshipful Muster

The non-progressive positions available to a Master Mason include:

Steward
Assistant Secretary
Secretary
Treasurer
Choir Master
Organist
Chaplain

The positions of Tyler, Director of Ceremonies and Assistant Director of Ceremonies are generally reserved for experienced Past Masters.

The term so mote it be is the equivalent to amen, and again recognises our determination to recognise all creeds.

Conclusion

In conclusion, your birth into Freemasonry gives you the opportunity to put into practice the principles of Brotherly Love, Relief and Truth. As an Entered Apprentice you are a learner, a process which continues right through your masonic career. As a speculative mason the building on which you work is your own character with charity as the foundation, where charity extends beyond money to include goodwill, time and sharing material possessions.

Fundamentals of the Second Degree Introduction

Introduction

The purpose of the second degree is to further your studies based on the building of King Solomon's Temple which was completed in 1004 BC. The planning, patience, time and skill devoted to the Temple should be translated into developing our spiritual, intellectual and artistic skills. It is a

practical degree. In the building of the Temple good honest hard work was involved with payment by result.

The fellowcraft degree recognises progress in the development of character over a long period of time. It is based on sound morals whilst a knowledge of the teachings of the seven liberal arts and sciences helps us understand the world in which we live and so qualify us as good citizens. The knowledge so gained should be applied in the discharge of our duties to God, our neighbours and ourselves.

Such is the importance of the second degree in the development of character that much of the ceremony of the installation of a new master is conducted in the second degree.

The entered apprentice is seated in the NE part of the lodge as this is where the foundation stone was laid.

Before advancing in the second degree, certain questions are asked of the candidate. In some constitutions the candidate must memorise his obligation, or have heard the first tracing board lecture.

The first question asks where were you first prepared to be made a Freemason. The response - in my heart - signifies internal preparation comes before external preparation.

Other questions follow, regarding mode of dress and what a lodge is, which has already been covered.

The candidate was made a Freemason when the sun was at its meridian, ie, when it was most powerful, so capable of having the greatest influence on the candidate.

The definition of Freemasonry as a peculiar system of Morality, veiled in Allegory, and illustrated by Symbols may be thus described:

- peculiar refers to special
- system of morality relates to moral truth as outlined in the VSL, as

distinct from the current accepted morality of society

- veiled in allegory refers to the fictional descriptions used to further explain the ritual and reinforce the moral truths
- illustrated by symbols is where we adapt the tools of the operative mason to the teachings of the speculative mason.

Fit and proper persons comprise a double triad of;

- just, upright and free men
- of mature age, sound judgement and strict morals .

The aspect of sound judgement is an elusive subject, the exercise of which can be sound in one aspect, but disastrous in others. Bigotry, prejudice and passion influence judgement. Decisions can only be made on information available at the time. Persuasive eloquence can influence others.

As there is no agreed set of principles, perhaps we have to interpret sound judgement as common sense or a maturity of outlook. The interpretation of strict morals relates to the society in which we live, but an acceptable code generally exists in the mind of those who have in their hand a blade ball and a white ball.

After being questioned as to his proficiency in the first degree, the Master says "if any Brother desires me to ask others, I may do so". Such could apply to:

- the candidate, if he had difficulty with his questions another
- another brother if it was suspected he was not a Fellowcraft.

The word "fellow" means as member of a fraternity, and the combination "fellow craft" is of Scottish origin.

The Lodge is then opened for the employment and instruction of Fellowcraft Freemasons, thereby indicating the purpose of the degree. It is opened in the name of TGGOTU, recognising the importance of building), of building a physical temple and a spiritual temple.

Preparation

There is a natural progression from the first degree, with emphasis on the right or stronger side of the body. The weaker left arm is now strengthened by being supported by the square.

Opening

The opening prayer refers to the paths of Nature and Science, and the Lodge is opened in the second degree on the Square for the employment and instruction of Fellowcraft Freemasons, emphasising the intellectual development of this degree.

With the emphasis on the building of King Solomon's Temple we now refer to the Grand Geometrician of the Universe.

The sequence of the knocks indicate that the soul has gained emphasis over the spirit and matter.

Entry

The importance of the square is emphasised. The lodge is opened on the square. The candidate is admitted on the square. One of the working tools is the square.

The external angle of the square is presented to the right, masculine or stronger side of the body. Having absorbed the moral lessons of truth and virtue in the first degree the candidate can now act on the square. His admission on the square signifies strength and perfection in a man of rectitude.

Advance to the East

The significant number in this degree is five. The five senses are the means by which we absorb the knowledge associated with the second degree. We refer to the five orders of architecture. The candidate advances towards the east

by five steps.

The ritual refers to 3, 5, 7 or more steps as being the 3 Grand Masters, the 5 orders of architecture, and 7 years or the 7 liberal arts and sciences. The 3 also refers to Faith, Hope and Charity, the second or middle flight to the 5 senses which are necessary in the development of Faith, Hope and Charity, with 7 still relating to the 7 liberal arts and sciences which again reinforce the development of Faith, Hope and Charity. The three flights of steps also refer to youth, manhood and old age, and are a reminder we are to combine all three in our determination to reach the rewards at the door to the middle chamber. Odd numbers are symbolical of perfection.

The winding stair is located within the Temple, an area restricted by the ritual to the initiated, with the stair further restricted to the Fellowcraft.

The winding stair requires courage to face the unknown in life as we ascend. On a straight stair you can see what is ahead. It has an uneven number of steps; Pythagoras said uneven numbers are symbolical of perfection.

The winding stair is equivalent to moving on the circumference of a circle about a point from which we cannot err. Each step represents an advancement in our learning. So important is the concept of progress to spiritual perfection by a winding path that again in the third degree we refer to "the intricate windings of this mortal life".

Contrary to the perambulations, the ascent is anticlockwise. The descent of the soul is by a clockwise spiral. If we are to ascend by that same spiral to reclaim the soul, the path is necessarily anticlockwise.

When you do arrive at the top, the door to the middle chamber is open so we may enter to find the letter G.

The middle chamber is a symbol of reward where we receive so we can give. Thus a man will get out of his lodge, his job, and his life, as he contributes. Hence the pillars represent faith, the stairs progress, and the middle chamber reward.

The Obligation

In the obligation five squares are formed by the candidate:

- with his right arm
 - with his left arm
 - with his right knee
 - with his left foot
 - with the thumb of the left hand
- and equate to the five senses.

The obligation, involving additional commitments, is taken on the right or strong knee.

In this degree one point of the compasses is exposed. The emotions of the heart are liberated to be expressed as compassion, poise and transmutation. Compassion in his relief to others, poise where truth must prevail, transmutation of personal affection as revealed in brotherly love.

The Secrets

The three part sign involves fidelity, prayer and penalty in five movements. Fidelity relates to the obligation, and to the need to observe the rules of the GGOTU. The heart is considered the seat of life, emotion and strength.

The penal sign has reference in Egyptian mythology where an evil bean weighed more than a feather.

The grip is a logical progression in numbers, such progression also involving a change from feminine to masculine.

The dedication and consecration of the Temple was performed by King Solomon. Josephus records Zadok as the High Priest, and whilst he may have

played some part in assisting Solomon, there is certainly no reference to Jachin as the Assistant High Priest.

Circumambulation

As before, the learning is reinforced, first by the Junior Warden representing the Body, and then more extensively by the Senior Warden representing the Soul.

Investiture

When invested with the apron, the flap should be down, as the spirit is now entering matter. Wisdom is controlling man. The two rosettes represent the two pillars, and as they do not form a triangle, the union of spirit and matter is not complete.

The two rosettes are also a sign of progress. The rosettes relate to a point within a circle which has several significations. In this degree you could be represented by the point and your field of masonic knowledge by the circle. The rosettes are light blue, the blue of the heavens, the Craft's own colour, applicable to universal brotherhood and friendship. Light blue represents prudence and goodness. Blue in general represents chastity, fidelity, eternity and immortality.

Why rosettes is an interesting question. Some claim the Virgin Mary adopted the white rose and the colour blue (as Queen of Heaven) as her emblems. Some say they are purely decorative, others merely a sign of rank.

The apron of the lower degree must be removed before being invested.

South-East Charge

The SE Charge refers to the progress you have made, and is the fifth time progress is mentioned:

- the Tyler, at the entry into the lodge.... has made such progress
- repeated by the Inner Guard

- the WM says your progress is marked
 - SW at the investiture to mark the progress
 - now in the SE Charge progress you have made
- so emphasising *five* and *progress*, the progress from ignorance to knowledge.

This progress is recognised by the rising sun which first illuminated the NE corner. In early morning, work was confined to the east wall, and later to the SE corner and then the south, north and west wall. At the SE corner the candidate receives the full power of the sun, and is symbolic of the progress he is making in his development.

The liberal arts, and the hidden mysteries, are again recommended to him for future study and research.

There is an historical development in the word 'mystery'. Old rituals recorded it as 'mistry', as where skilled tradesmen imparted knowledge to the apprentice. The changing of the spelling reflects the old Greek meaning of something once hidden, now revealed to the initiate. The pursuit of spiritual truth is an individual challenge, and refers us to the words above the portal of many ancient temples.... Know Thyself. Thus, like the landmarks, the hidden mysteries are not defined in the ritual. They are progressively unveiled as we absorb the teachings of Freemasonry and, by contemplation, interpret such teachings to advantage in our particular situation.

Working Tools

The working tools are the basic tools of construction, a reminder this was the principal degree of the mason craft, and represent morality, equality and integrity. With these tools the building can progress, with the symbolic import the candidate develops in knowledge and character. As the operative mason builds square, level and upright, so in developing our personal character we rely on the symbolism of these tools, unhindered by every selfish propensity which might injure others.

These working tools are the emblems of office of the three rulers of the lodge. From the vertical line of the plumb rule and the horizontal line of the

level we have formed the angle of 90 degrees, the fourth part of a circle, the square.

In this degree the lodge is opened on the square, the candidate is admitted on the square, and the square is one of the working tools. In the first section of the first lecture of Emulation we have:

Q: As Free and Accepted Masons, how did you and I first meet?

A: On the Square.

Q: How do we hope to part?

A: On the Level

Q: Why meet and part in this particular manner?

A: As Masons we should act on the Square, as to enable us to part on the Level, with all mankind, particularly a Brother.

The square has long been an emblem of honesty and openness. A carpenter's square is depicted at Thebes in 1500 BC, and the Tau cross was in the tomb of Tutankhamen c. 1400 BC.

The square forms an angle of 90 degrees and is used by the operative mason to test the stone and corners of the building, and make corrections it necessary. Likewise the speculative mason uses the square to test his compliance with the moral law, and make daily corrections of compliance.

The operative mason uses the level to lay surfaces perfectly horizontal. To the speculative mason the level is a symbol of equality wherein all men are subject to the same temptations, hopes and fears, and ultimately the same judgement, followed by the levelling hand of death and equality of the grave.

As an emblem of equality, the level teaches us that all men are equal in our lodge, regardless of seniority, regardless of race, colour or creed, and so is the perfect emblem of the brotherhood of man.

The level, worn by the Senior Warden, represents the surface of a fluid at rest, a situation which can only prevail in the absence of disturbing influences. Hence the responsibility of the Senior Warden to superintend the work, to see that every Brother has had his due by controlling any such

disturbance.

The Plumb rule, the emblem of uprightness, represents the just, upright and steadfast man, a man whose integrity is a guarantee of predictability of performance and character.

To the operative mason a wall which is not plumb will not stand. So the speculative mason must submit his conduct to the test of undeviating rectitude to ensure his spiritual temple is true and stable.

These tools were used by the Chinese from 700 BC to demonstrate their golden rule of acting on the square. Mencius in 300 BC taught that the square and level are part of the code of conduct, and that he who seeks wisdom must make use of the square and compasses.

Tracing Board

Unfortunately the ritual relating to the second tracing board is not a compulsory element of the ceremony. This omission means the purpose of the degree is lost. We no longer equate the building of a beautiful physical building with that of the spiritual temple we are to build within ourselves. It also means the answers to the questions before the third degree are meaningless.

Emphasis on the two pillars relates to the crowning of a king. In our Temple Solomon stood at the Jachin pillar and the officiating priest at the Boaz pillar, equivalent to government and religion, to king and God. Hence the Fellowcraft going to receive his wages must keep a due medium between King and God whilst striving upwards but unable to see the goal of his endeavours.

As Shibboleth denotes plenty, so is the true mason entitled to light, learning and understanding. As an ear of corn is nourished by water, so the candidate is nourished by our teachings, which if accepted, will give a result as plentiful as the corn.

We learn the Fellowcraft was paid in specie, indicating his progress in development and in accepting responsibility in satisfying his wants as he chooses.

Final Charge

The final charge permits us to offer your sentiments and opinions on such subjects as are regularly introduced in the lecture, and in the absence of a definition of the lecture we note it refers to the Catechetical Lectures as per the Emulation Ritual.

Reference to the seven liberal arts and sciences is consistent with our search for knowledge. When introduced in c. 700 AD they represented universal knowledge. A knowledge of the trivium, grammar, rhetoric and logic, was the key to language, whilst the quadrivium, being arithmetic, geometry, music and astronomy, revealed the secret laws of nature. In the period 700-1100 AD the mason was king. The enduring results of his craftsmanship were everywhere. His efforts were praised by prince and pauper. This upset the intellectuals who had been pushed into the background so in an effort to reassert their position they developed the seven liberal arts and sciences.

Whilst the landmarks are referred to in our ritual, there is no attempt to define or endorse by our Grand Lodge, nor by many other Grand Lodges.

Harry Carr suggests there are 5 landmarks, Mackey lists 25, and the Kentucky Grand Lodge lists 55. Some confusion exists as to what is a landmark as distinct from a principle, custom or regulation.

The requirements of a landmark as proposed by Harry Carr involve:

- it must have existed from time immemorial
- Freemasonry would not exist if it were removed or changed and thus comprise..
 - 1 A Mason professes a belief in a Supreme Being.
 1. That the VSL has to be open whilst the Brethren are at labour.

2. A Mason be male, free born and of mature age.
3. A Mason owes allegiance to his Sovereign and the Craft.
4. A Mason believes in immortality of the soul.

Such landmarks are included in, or are implicit in, the Old Charges of 1395, the oldest document available to the Craft.

The Third Degree Explained

Introduction

As the purpose of the Entered Apprentice degree related to birth and preparation, and the Fellow Craft to gaining knowledge, so the Master Mason degree is concerned with old age, death, and resurrection to an everlasting life. The Master Mason is old, not in age, but in years of wisdom and understanding.

This degree is referred to as the sublime degree as death is preferable to falsehood and dishonour.

In the early days the mason started work at dawn. The lodge had entrances in the east, south and west. The master and his two wardens stood at an entrance with a candle to show the way. Hence the three candles of today on the pedestals. As it is the Master's duty to give light and instruction to his Lodge his candle is never extinguished whilst the lodge is at work.

The candidate is seated in the SE part of the lodge, recognising the progress he has made.

The Questions

In answering the questions prior to being raised to the third degree:

- * The hidden mysteries of nature and science refer to:
 - hidden mysteries relate to research
 - in nature, what, makes the wind to blow and the grass to grow
 - in science, what makes the earth to spin and the air to thin
 - nature is the physical material evidence of the work of the Grand

Geometrician, ie, our environment

- science is plain simple truth which we develop as an end product of our intelligence.

These were made and controlled by the Grand Geometrician who is to be found in the middle chamber. Man was left to contemplate and explain such mysteries.

As the operative masons received their wages in specie in the middle chamber, the speculative mason receives a blessing as he has obeyed or disregarded His divine commands.

- * Without scruple or diffidence, because their knowledge had advanced through patience and perseverance, and because of the trust in their employers, their teachers of spiritual knowledge and masonic lore.
- * Without scruple or diffidence where diffidence means lack of trust.
- * The two great pillars are capped by a terrestrial globe, representing labour and physical wisdom on earth, and a celestial globe, representing intellect and spiritual wisdom of the heavens.

Opening

The entered apprentice travels from the west to the east to seek light. The master mason travels east to west to spread that light and wisdom.

The Lodge is opened on the centre, indicating all Master Masons are equidistant from an imaginary point that signifies perfection. Being equidistant also makes them equal. The point within a circle has a number of connotations. The simplest of these is that the point is man, the circle the field over which his influence is exercised. Thinking man soon realises his field is subjected to outside influences from a Supreme Being, hence the point is the Ruler of the Universe, and the circle is the universe. When the point within the circle is capped with the VSL, and two parallel lines added, originally representing St. John the Baptist and St. John the Evangelist, the patron saints of Freemasonry representing perfection on earth, we then have

a frame within which the Master Mason cannot err. The centre contains a sacred symbol.

The circle is found in abundance in nature, so its use by ancient tribes as a sacred symbol is a logical progression. The tree and its fruit, the sun and the moon and the raindrop, all embrace the circle.

We have progressed from the Great Architect, the designer in the first degree, to the Grand Geometrician, the thinker of the second degree, to the Most High, the Ruler of the Universe in the third degree.

The sequence of knocks changes to acknowledge that the soul and spirit have gained ascendancy over matter.

Entry

In this degree we pass from the darkness of death to the light of resurrection.

On admission the prayer "finally rise from the tomb of transgression" relates to death and immortality right at the start of the ceremony.

Circumambulation

Circumambulation is still clockwise, despite the concept that reverse direction typified death. Our belief in immortality demands such direction of movement.

Properly Prepared

Both arms are bare as both are raised in the blessing.

Both breasts are bare as the compasses, acting on the centre, describe their circumference.

We kneel on both knees, so they are bare.

Both heels are slipshod. In the earlier degrees, one only was slipshod as a sign of fidelity to fellow man. Now we recognise an ancient custom of entering barefoot any sacred place, or upon any holy ground. The testimony of man to man has been upgraded to man to his Creator.

God said to Moses at the burning bush "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground". The high priest entered the sanctum sanctorum bare foot. Pythagoras insisted his disciples offer sacrifice and worship barefoot.

Advance to the East

The first three steps involve the fear of falling into the unknown, but having survived that, the next four are bold, approaching with confidence the east, the source of resurrection, and of light, truth and knowledge. Three represents the spirit, for matter. The first three steps, in the form of the cross, depict the spirit passing over the body. The four bold steps trample the desires of the body. In the second degree 5 represented man, now 7 represents perfect man.

The first three steps locate the positions of the three ruffians.

Obligation

During the obligation both points are exposed. In ancient symbolism we have the earth signified by the square, the sun and heavens as a circle produced by the compasses. The square symbolises what is earthly and material, the compasses heavenly and spiritual. In this degree the spiritual has attained full control over the material.

Our teachings have controlled the passions of the heart and developed the mind to expose both points. Heart and mind are liberated. Emotion and thought are united. The moral and spiritual virtues have subordinated the material desires.

The Knock Down

The chequered pavement dates back to the great Egyptian temple of Ammon Ra of 1900 BC, a massive temple of many pillars supporting a roof of solid sandstone. From the darkness of this temple priests set forth to seek the light which was beyond a doorway flanked on one side with a black obelisk, on the other a white obelisk. Those who survived the ordeal found the light emanating from the all-seeing eye of Horus.

The pavement is regarded as holy ground. The blazing star is referred to as the Sun, the Glory of the Lord, and its location in the centre points out how difficult it is for us to teach that Glory without first overcoming the forces of good and evil symbolised by the black and white squares.

In this degree the chequered pavement represents the sanctum sanctorum, the Holy of Holies, on which is the blazing star, above which is the letter "G", these two emblems representing the two most powerful forces in existence, between which the candidate is placed so he may, in his spiritual temple, generate a place for the Deity to dwell. As Paul said, "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you;"

The concept of death and resurrection is strong in all the ancient mysteries. Up until 1740 such concept was symbolised in Noah, as the *Sloane* MS of 1646 does not mention Hiram Abif or the Master's degree. The concept was changed to Hiram Abif as the translation from the Hebrew was more appropriate.

The legend of Hiram Abif is strictly masonic in origin.

We are "not to attempt to extort the secrets of a superior degree", hence the conspirators.

The murder by three ruffians has many interpretations. The sun dies during the three winter months, to be discovered in spring with a return to life. The enemies of political freedom are kingcraft, priestcraft and ignorance. The three who condemned Christ were the priest, the politician and the mob.

Three places where Christ was condemned were before Caiphas, Herod and Pilate. The three assaults on Christ were the blow to the cheek, the scourging, and the spear. Three renegade knights falsely accused Jaques de Molay. The Egyptian bondage, the Babylonian captivity, and the destruction of the Temple by Rome in 70 AD.

Continuing the seasonal theory where the three ruffians are the winter months of October, November and December, becoming progressively more severe, it proves a slip could be January, and February, with March, the onset to spring, generating the five points of fellowship which follow as April, May, June, July and August.

Some Constitutions merely refer to the three ruffians. Others are more specific:

- The Americans name these ruffians as Jubela, Jubelo and Jubelum, thus recognising Jah, Bel and Om, the gods of Palestine, Phoenicia and Egypt.
- In the degrees called Elus, we have Romvil (a corruption of Cromwell), Gravelot and Abiram.
- In another Elus version, they are Hoben (filius Dei), Sterkin (strength) and Oterfut (outside the door).
- In the Royal Order of HRDM, they are Cain, Achan and Eni.

As the legend of Hiram Abif is typified in many ancient mysteries, its use in Freemasonry recognises the antiquity of our teachings.

The location of the attack has also varied with time:

- In 1717 it was at the three principle entrances to the temple
- These then became the east, west and south doors
- In 1813 they became the north, south and east entrances
- In USA it is at the south, west and east
- In Scotland it is east, south and west
- France changed from south, north and east to west, south and east

Whilst such an array reveals confusion and lack of discipline, all recognise three entrances rather than three ruffians at the one entrance.

The murder at high twelve refers us to ancient symbolism where twelve denotes completion. Twelve months completes the year; the Zodiac has twelve signs; the cube, that perfect geometrical figure, has twelve edges. Some constitutions incorporate twelve strokes, the completion of human existence in this life.

The fatal weapons have changed with time:

- In 1717 they were the setting tool, setting maul and setting beetle
- Later these became the 24" gauge, square and gavel
- Then the setting tool, square and rule
- And now the plumb rule, square and heavy setting maul

The first attack causes Hiram Abif to sink on his left knee, the knee on which he knelt in the first degree. The second ruffian causes him to sink on his right knee, as in the second degree. The third ruffian causes him to sink on both knees, to be positioned between the letter G and the blazing star, the two most powerful forces in existence,

Ecclesiastes represents another solemn passage in the ceremonial. There is doubt as to when these scriptures were written - an analysis of the language favours 700 BC, thus eliminating Solomon as the author. Then, as now, someone was confused about his place in life. The early chapters examine the problem. Our ritual refers to the summary of his findings. After the earthly experiences of sadness and happiness, poverty and wealth, fear of God is the solution to the vanity of life. Here death through frailty leads to His scrutiny of good or evil, to immortality.

The term it proves a slip reminds us the lessons of the third degree comprise death, decay and resurrection. The Hiram legend revealed in Prichard's *Masonry Dissected* of 1730 introduces the concept based on the delay of nine to fifteen days taken to find the body. In the French ritual Macbenac means the flesh falls from the bones.

The strength and perseverance of the first degree and the wisdom of the second degree, all prove a slip. Only by the five points of fellowship can we be raised from a figurative death.

The *Five Points of Fellowship* appear in the *Edinburgh Register House MS* of 1696, but it was not until *Three Distinct Knocks* of 1760 that they are explained. They relate to attempts to restore to life those who have died with their secrets, specifically Noah and Hiram Abif. The scriptures reveal that Elijah, Elisha and St. Peter all restored life by a frontal body contact with the dead. The five points represent the centre, and the four corners, from which the intended structure was raised. Just as the physical building was so raised, so is the spiritual building raised.

The pentalfa, or five-pointed star, was adopted by Pythagoras as a secret symbol and as the symbol of health, its five points representing the five senses of hearing, seeing, feeling, smelling and tasting. All knowledge comes via these senses. King Solomon adopted the pentalfa as the device on his signet, and had it engraved on the foundation stone of the temple.

The five pointed star symbolises the five points of fellowship. The plans of some ancient castles and cathedrals incorporate this star. The human figure is a crude representation, and is a reason why the two legs of the star should point to the Master.

The grip using the lion's paw has a number of ancient references. It is the emblem of the Tribe of Judah, ancestors of Christ. It is the means by which Osiris, when found, was lifted back to life. It is an unbreakable bond of friendship, Brother to Brother. Foot to foot we pledge help to one another, even though he be on the lowest spoke of fortune's wheel. Knee to knee in sincerity in prayer for a Brother in need. Breast to breast recognises trust in the welfare of another. Hand over back protects a Brother's good name from the unwarranted attack of his fellow man. The five-pointed star is again referred to in the secrets.

The light of a master mason is that faint glimmer which contrasts with the dark mystery of "the prospect of futurity" that awaits us all. The glimmering candle represents our brief and flickering life span; outside is (he darkness through which we must pass to immortality through that mysterious veil. This light can also represent our knowledge which results from a study of the VSL

whilst we are building that spiritual temple. *Darkness visible* refers to the closeness of death in the gloom beyond that faint light, a darkness made visible only with knowledge and faith in immortality. The *prospect of futurity* is death and immortality based on the teachings of the VSL. *Which the eye of human reason cannot penetrate* means man cannot see beyond that veil, nor can he reason out what is beyond. That light is faith, the faith which enables us to accept Immortality,

"perform your allotted task whilst it is still day" reminds us to perform creditably in youth before we enter the darkness of death.

The reference "lift our eyes to that bright morning star, whose rising brings peace and salvation" reminds us the morning star, the herald of a new day, brings joy and gladness, and the light by which to work and learn. With this new born day, man rises to a new life, a life of this world or of immortality. Despite the de-Christianising of the ritual, the bright morning Star is Jesus Christ. In Egyptian mythology it would have referred to Sirius, whose rising marked the rising of the Nile, the flooding from which which brought salvation to the people of Egypt.

The north, being the cold and dark place in the Lodge, then becomes the location for the emblems of mortality. The coffin reminds us of the certainty of death, where sadness is transformed into joy of an everlasting-life. The emblems represent the highest and humblest parts of the frame. The skull is the seat of the brain and the soul. The thigh bones, being near the grosser organs of the body, are associated with the animal passions. The use of the skull and crossbones can be traced back to the Hittites of 1850BC.

The Secrets

The penal sign is an extension of another ancient Hebrew custom when making a covenant. A calf was selected, its throat cut across, its heart torn out and examined for imperfection or disease, and if clean the carcase was divided into two parts and placed to the north and to the south. The parties to the covenant then passed between the parts, east to west, and the carcase then burnt to ashes. If unclean it was left as prey to the ravenous birds of the

air, or devouring beasts of the field.

The five-pointed star relates to the five points of fellowship, and may be further explained thus:

- first, a master mason should never withdraw his hand from a brother in need. The charity offered has to be within prudent limits. Nor is charity restricted to giving or lending money. Guidance, moral support or free labour may be equally effective in relieving his necessities. The lion has always been regarded as a symbol of might or royalty. An ancient Egyptian picture depicts a lion seizing the wrist of a man who is lying in front of an altar, on his back as if dead, being raised to a new life. Near the altar stands another man with his left arm elevated in the form of a square.
- second, the foot should ever advance in the course of duty, whatever that duty may be. Such duty may apply to ourselves, in developing what is good, and in restraining what is bad. It may apply to our family, our workplace, our lodge, our religion, or our society. Taking that step initiates action.
- third, the knee should be receptive for prayers for the distressed. A belief in God must be supported by a belief in the power of prayer, in prayer for the distress of a fellow brother as follow up for other assistance already committed. In cases where nothing but prayer remains, pray for His guidance, support, comfort and relief.
- fourth, a faithful breast conceals the faults and the secrets of a brother as well as the secrets of Freemasonry. This principle of morality requires we do unto others as we would wish they do unto us. In this manner we maintain respect for a brother by his brethren, and display charity to that brother.
- fifth, approaching evil may be averted by a friendly warning. If such truth is painful then double care must be exercised in kind and tender communication as an expression of brotherly love. Meekness, gentleness and the right timing are critical if a true brother is to

appreciate our concern. We who are willing to so warn must also be receptive to such help from others.

As each point is equi spaced, and equi-distant for the centre, we are reminded each rule is of equal importance.

So the loss of Hiram, which means Guru, teacher of divine light and wisdom, is not a physical loss of Solomon's architect. It is the loss of the knowledge, the light and the wisdom which enables us to regulate our chequered existence. It is the loss of the ability to build our personal perfect Temple of Humanity.

We may draw a parallel with the three fellowcraft lodges who went searching. One found nothing despite their efforts. One brought criminals to justice. One had to be content with providing substitute secrets. This of course does not mean we should give up hope. With faith we can apply the substituted secrets which may enable us to regain that which Adam and Eve so foolishly discarded when they ate of the forbidden fruit of the Tree of Knowledge, and hence the fall of man from Paradise.

Throughout our masonic career we seek light, the associated knowledge, and truth. The search for "The Word" is a continuing process, not to be completed in this world; hence we receive the "Substituted Word", so reminding us that we have yet to attain true perfection.

Prior to 1700 the secret word was one word only, as has been retained in the American ritual. The pronunciation remains a difficulty to this day as international visitors will testify. The dual pronunciation we use today could be a happy compromise adopted in 1809 by the Lodge of Promulgation to satisfy both the Moderns and Ancients, and represents two separate words.

Theories on the process of resurrection have challenged man for many centuries. Western Christians tend to adopt a belief in the resurrection of the fleshy body; the Eastern Christians believe in a spiritual resurrection.

Our faith develops a moral strength and spiritual beauty which embraces Immortality.

Before leaving the Hiram Legend we are reminded of the broken Column. When Isis eventually found the body of Osiris, the coffin was encased in an acacia tree, from which the King of Byblos had made a column. Isis was able to acquire this column, and break it to release the body. Hence the use of the broken column on the widow's pin of today. The surround of acacia leaves refers to the custom of placing an evergreen sprig in the grave as a belief in immortality. Planting a sprig at the head of the grave marked its location, as treading on a grave was regarded as an act of bad luck.

Investing of the Apron

So that the apron is clearly visible it is now worn over the coat of a dinner suit; but under the coat of evening dress, so that the rosettes and other emblems are clearly visible.

The Master Mason apron has the blue edging and, as a mark of rank, has the three rosettes in the form of a triangle, and the two sets of tassels with seven chains. In the struggle by researchers to justify the tassels, they could represent the frayed ends of the apron strings which were tied in front, the seven making it perfect.

Initially the apron design was the whim of the individual speculative mason. It became more and more elaborate, reflecting the wealth of the wearer. The design included gold embroidery, ribbons and fringes attached to leather, silk or linen.

- When the design was standardised in England in 1814:
- the three rosettes formed a second triangle as a union between spirit, soul and matter
- The two ribbons represent the two pillars
- The seven chains on each comprise four representing matter, and three representing the spirit
- The fourteen chains relate to the fourteen pieces into which the body of

Osiris was cut by Set in Egyptian mythology

- The clasp is a serpent, symbolical of the wisdom which now enriches us.

Traditional History

The ornaments are the porch, dormer and square pavement. The porch is the entrance to the sanctuary, the sanctuary to the Holy of Holies. Thus we should prepare our hearts by an acceptance of the VSL to prepare the body for entrance to that most Holy Place in heaven. The dormer allows the holy light of heaven to shine into our hearts to convey wisdom and goodness. The squared pavement reminds us to square our hearts and minds by a study of the VSL to avoid the evil of darkness.

The coffin is an emblem of death even though at one stage the Jews buried their dead in shrouds and winding sheets. Osiris was placed in a coffin. Noah's Ark was equivalent to a coffin, carrying from one life to the next and is the basis of the use of an ark to transport the dead. Today it remains an emblem of sorrow to all those associated with it.

The skull and crossbones, as emblems of mortality, remind us of the inertness of life, that there is no escape from death irrespective of our station in life.

Working Tools

The tools of this degree, the skirret, pencil, and compasses, are tools of planning by which the master mason supervises the preparation and construction by the apprentice and the Fellowcraft. To the speculative master mason:

"it marks your superiority in the Craft, it calls upon you to afford assistance and instruction to your Brethren in the inferior degrees". "In the character of a Master Mason you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows and guard them against a breach of fidelity".

The skirret refers to that straight and undeviating line of conduct, an equivalent of the straight and narrow, a path difficult to maintain due to the

pressures to accept an easier path. Small deviations encourage larger deviations until we are lost in a maze, until our dealings with God become confused.

The pencil details the design, the path we are to follow to reach the light, the path by which we will be judged. That light of knowledge will dispel ignorance and make darkness visible. It also records our words, thoughts and actions, past, present and future.

The compasses remind us to keep our desires and passions within due bounds, such bounds being defined by the finitely adjustable limits of the compasses. As we gain knowledge and confidence so the circle is extended to reflect the measure of our life and conduct, to ourselves and to others.

Each involves the centre. The skirret and compasses act on the centre, the pencil marks the centre. The centre is where the genuine secrets are to be found

In 1814 the trowel was discarded as one of the working tools. As a triangle it represented the Deity. As a working tool of the operative mason in the process of construction it would appear more appropriate as belonging to the second degree. In the speculative sense it is used to spread goodwill and brotherly love among fellow brethren.

In Summary

Above all, Freemasonry has to be fun, or you will lose interest. So enjoy its ritual, its ceremonial, its symbolism, its teachings and its companionship. Read wisely so you may learn quickly to practise the teachings of Freemasonry.

The third degree completes your formal entry into Freemasonry. There is so much you can do. There is so much you can learn. By practising out of the Lodge that which you have been taught in it you will become more highly respected in your home, your workplace and your community. Further study is recommended, and a good starting place is the Book of Constitutions, then

the Grand Lodge Library. Masonry is a progressive science and perfection comes with time, patience, study and understanding.

References

- The Peterborough Booklets, *After the First Degree*
The Peterborough Booklets, *After the Second Degree*
The Peterborough Booklets, *After the Third Degree*
Carr, H *The Freemason at Work*
Hall, MP, *The Lost Keys of Freemasonry*
Hinnelts, JR, *Dictionary of Religions*
Holloway, CT, *Some Research Into A Theme*, Lodge of Research March 1969
Johnson, Rev. J, *The Inwardness of Masonic Symbolism in the Three Degrees*, 1937 Prestonian Lecture.
Jones, BE, *Freemasons' Guide and Compendium*
Jones, E, *The Mysteries and the Winding Staircase*, AQC v103
Leadbeater, CW, *The Hidden Life in Freemasonry*
Mendoza, H, *Darkness Visible*, AQC v103
Minshull, GB, *Hegeston Papers*
Oliver, G, *The Freemason's Treasury*
Paton, CI, *Freemasonry, Its Symbolism, Religious Nature and Law of Perfection*
Street, OD, *Symbolism of the Three Degrees*, Part 1, 2 & 3
Ward, JSM, No. 1, *The E.A. Handbook*
Ward, JSM, No. 2, *The F.C. Handbook*
Ward, JSM, No. 3, *The M.M. Handbook*.

APPENDIX I

Masters of the Lodge

| | |
|-------------------------------------|-----------------------------------|
| +1911-12 MWBro.G.E.Emery, ProGM | +1940-41 WBro.L.T.Patterson, PM |
| +1912-13 RWBro.C.Carty-Salmon, DGM | +1941-42 WBro.H.WLynch, PM |
| +1913-14 MWBro.A.T.Holden, PDGM | +1942-43 WBro.J.E.Paice, PM |
| +1914-15 RWBro.E.Coulson, PDGM | +1943-44 WBro.L.J.Buddle, PM |
| +1915-16 RWBro.W.RBice, PM | +1944-45 WBro.H.J.Parker, PM |
| +1916-17 VWBro.C.E.Towl, PM | +1945-46 WBro.F.R.Sanders, PSGD |
| +1917-18 RWBro.C.J.Barrow; PDGM | +1946-47 WBro.G.W.Nixon, PGStdB |
| +1918-19 RWBro.H.M.Lee, PSGW | +1947-48 WBro.GJ.Doward, PM |
| +1919-20 RWBro.H.M.Knight, PDGM | +1948-49 WBro.GJ.Doward, PM |
| +1920-21 RWBro.WJ.Fookes, PDGM | +1949-50 WBro.A.F.Salmon, PM |
| +1921-22 RWBro.C.T.Martin, PSGW | +1950-51 WBro.J.W.Holinger, PM |
| +1922-23 RWBro.J.C.Hutton, PSGW | +1951-52 WBro.W.W.Starling, PM |
| +1923-24 RWBro. W.Kemp, SGW | +1952-53 WBro.J.A.McD.Stewart, PM |
| +1924-25 VWBro.J.Adcock, SGW | +1953-54 WBro.J.K.Adey, PM |
| +1925-26 RWBro.R. Williams, PSGW | +1954-55 WBro.A.A.Bradbury, PM |
| +1926-27 VWBro.G.B.Leith, PGIW | +1955-56 WBro.P.H.Noldt, PM |
| +1927-28 WBro.F.J.Cornish, PGStdB | +1956-57 WBro.R.B.Alexander, PM |
| +1928-29 WBro.W.H.Chandler, PM | +1957-58 WBro.T.Todd, PM |
| + 1929-30 WBro.G.Burridge, PM | +1958-59 WBro.J.D.Pickett, PGStdB |
| + 1930-31 WBro.I.Brodie, PM | +1959-60 WBro.W.J.Sayers, PM |
| +1931-32 WBro.E.R.Cornish, PM | +1960-61 WBro.Kurt Lampel, PM |
| +1932-33 WBro.F.G.Hayward, PM | +1961-62 WBro.K.G.Linton, PGStdB |
| +1933-34 RWBro.R.E.Trebilcock, PJGW | +1962-63 WBro.E.B.Cotton, PGStdB |
| +1934-35 WBro.A.E.Alpass, PM | +1963-64 WBro.G.Baker, PM |
| +1935-36 WBro.S.P.Thompson, PM | +1964-65 WBro.R.H.Herrod, PM |
| +1936-37 WBro.J.G.Naismith, PJGD | +1965-66 WBro.G.Beslee, PM |
| +1937-38 RWBro.T.J.Jolly, PDGM | +1966-67 WBro.J.G.Stevenson, PM |
| +1938-39 WBro.H.A.Brown, PM | +1967-68 WBro.A.J.Page PM |
| +1939-40 WBro-D.C.Trainor, PM | +1968-69 WBro.J.R.Myles, PM |

| | |
|-----------------------------------|--------------------------------------|
| +1969-70 WBro.W.A.Rattray, PM | +1993-94 WBro.G.A.Bowers, PGStdB |
| +1970-71 WBro.G.Farrell, PM | +1994-95 WBro.H.van Tongeran, PM |
| +1971-72 WBro.C.J.Hoffman, PM | 1995-96 WBro.K.Hollingsworth, PM |
| +1972-73 WBro.E.B.Cotton, PSGD | +1996-97 WBro.G.C.Love, PJGD |
| +1973-74 VWBro.J.C.Gliddon, PGIW | 1997-98 WBro.K.Hollingsworth, PGStdB |
| +1974-75 WBro.G.J.Howe, PGSwdB | 1998-99 WBro.K.G.Hamill, PM |
| +1975-76 RWBro.F.W.H.Schulz, PSGW | 1999-00 VWBro.N.D.Anderson, |
| +1976-77 VWBro.E.H.Krause, PGLect | PGChpln |
| +1977-78 WBro.KA.Wiens, PGStdB | +2000-01 WBro.B.C.Gibson, PJGD + |
| 1978-79 WBro.P.T.Thornton, PGStdB | +2001-02 WBro. M.S.Kahn, PM |
| +1979-80 WBro.J.R.M.Allen, PM | 2002-03 WBro. J.Boardman, PM |
| +1980-81 WBro.F.McDonough, PM | 2003-04 WBro. A Jennings, PJGD |
| +1981-82 Jim Robinson, PM [ex-c.] | 2004-05 WBro. F.I.Richards, PGStdB |
| 1982-83 WBro.M.T.Moore, PM | 2005-06 WBro.VRev.F.Shade, PJGD |
| +1983-84 WBro.E.W.G.Tuttleby, PM | 2006-07 VWBro. M. Treseder, PGIW |
| +1984-85 WBro.G.C.Love, PGStdB | 2007-08 WBro. P. Alexander, PM |
| +1985-86 RWBro.F.W.Oldfield, PJGW | 2008-09 WBro. J-M David, PM |
| +1986-87 RWBro.F.W.Oldfield, PSGW | 2009-10 WBro. J-M David, PM |
| 1987-88 WBro.M.Jeavons, PM | 2010-11 WBro.VRev.RShade, PJGD |
| +1988-89 WBro J.Heatley PGStdB | 2011-12 RWBro. J Molnar G.Reg |
| +1989-90 WBro.F.Benson, PM | |
| 1990-91 WBro.K.Henderson, PGStdB | + Deceased |
| +1991-92 WBro.M.Moyle, PM | |
| +1992-93 WBro.W.Herrod, PGO | |

Officers of the Lodge 2011

| | |
|-----------------------|------------------------------------|
| Worshipful Master | RWor. Bro. John Molnar G.Reg. |
| Immediate Past Master | Wor.Bro. Frederick A. Shade, PJGD |
| Senior Warden | Wor.Bro. John Manning, PGStdB |
| Junior Warden | Wor. Bro. Brendan Kyne, WM |
| Chaplain | Wor Bro Jean-Michel David |
| Treasurer | V.Wor.Bro. Murray Treseder, PGIW |
| Secretary | V.Wor.Bro. Alan Jennings, PGIW |
| Dir. of Ceremonies | Wor.Bro. Iain Taylor, PGStdB |
| Senior Deacon | Wor Bro Attilio Gangemi |
| Junior Deacon | Wor Bro David Pederick |
| Inner Guard | Bro Stephen Tighe |
| Tyler | Wor.Bro. Arthur Loughridge, PGStdB |

APPENDIX II

Fellows of the Lodge

| | |
|--------------------------|----------------------------|
| Y. BERESINER, K.L., UGLE | K.W. HENDERSON, K.L, UGLV |
| R. COOPER, GLScot. | G.C.LOVE,K.L.,UGLV |
| Rev N.B. CRYER, UGLE | W MCLEOD, GRC |
| J. DANIEL, UGLE | N.W MORSE, K.L., NSW/ACT C |
| J.M.K. HAMILL, UGLE | P.T. THORNTON, UGLV |

The Frank Oldfield Memorial Award Holders

| | |
|---------------------------|--------------------------|
| Basil COFF 1992-93 | Phillip HELLIER1999-2000 |
| Keith | Kent HENDERSON 2000-01, |
| HOLLINGSWORTH1993-94, | K.L. |
| Fred SHADE 1994-95, K.L. | Roberto CALIL 2001-02 |
| Mel MOYLE 1997-98 | Neil MORSE 2002-03, K.L |
| Graeme LOVE 1998-99, K.L. | Dr. Bob JAMES, PhD, 2007 |

Reciprocal Lodges

Barren Barnett Lodge No.146 QC
Launceston Lodge of Research No.69 TC
Lodge of Research No.277 WAG
Maine Lodge of Research (USA)
Masonic Service Association (USA)
Masters & PMs Lodge No.130 NZ C
Quator Coronati (Germany)
Research Lodge of Southland No.415 NZ
Research Lodge of Wellington No.194 NZC
United Masters Lodge No.167 NZC
W.H. Green Memorial Study Circle, Qld
W.H.J.Mayers Lodge of Research QC

CUMMULATIVE INDEX
Vic. Lodge of Research - Transactions - New Series

| Subject | Vol / page No |
|---|---------------|
| 18th century Freemasonry, AA(S)R | V13 / 91 |
| , Historiography | V13 / 59 |
| 218's emblem - the Lamp of Knowledge | V8 / 133 |
| 33 Degree System | V13 / 91 |
| 333 Association - A Masonic Institution | V9 / 70 |
| 3,5,7 and 15 in Freemasonry | V6 / 104 |
| 7 | V6 / 115 |
| AA(S)R in Australia, History of. | V11 / 103 |
| AA(S)R, Pre-History | V13 / 91 |
| Aborigine (Aust), Signs & Symbols associated with | V1 / 66 |
| (ACT) Queanbeyan-Canberra area | |
| freemasonry 1877-1939 | V12 / 113 |
| Adapting to Change, Freemasonry in Society | V13 / 122 |
| Adoniram | V14 / 27 |
| Adoptive Lodges | V7 / 48 |
| Masonry - A Brief Overview | V11 / 147 |
| Adversity and Freemasonry | V10 / 128 |
| Ahiman Rezon | V14 / 55 |
| Aiming in the Right Direction | V6 / 9 |
| Air, Fire, Earth and Water | |
| (The Third Degree Re-visited) | V7 / 15 |
| Allegory, a tool of Liberation and Fulfilment | |
| of the Freemason . . | V12 / 69 |
| ; Freemasonry - a Total Moral Philosophy | V20 / 85 |
| Allied Masonic Degrees, The | V2 / 18 |
| Anchor Lodge of Research No.1814 (SC) | V14 / 13 |
| Ancient and Accepted Rite | V7 / 10 |
| Penalties, A Medical Approach to the | V22 / xx |
| Antient Freemasonry in Sight | V15 / 13 |
| Antients Grand Lodge | V5 / 9 |
| Anti-Masonry and the Church | V11 / 25 |
| , Christian - An Australian Perspective | V11 / 75 |
| Apprentices, Laws of | V1 / 97 |
| Apron, Symbolism and Design of the masonic | V8 / 115 |

| | |
|--|-----------|
| Aprons (Netherlands) | V6 / 27 |
| Architecture as Architect | V18 / 43 |
| Ark - The Porphyry Stone | V10 / 148 |
| Asia, Freemasonry in | V8 / 101 |
| Astrological Symbolism and the masonic lodge room | V6 / 127 |
| August Order of Light | V14 / 59 |
| August Order of Light, an outline | V17 / 23 |
| Australian Jews and Freemasonry | V9 / 16 |
| Lodges of Research | V5 / 129 |
| Masonic Lodge, First Stationary | V8 / 127 |
| Vice Regal Grand Masters | V15 / 99 |
| Ballarat Goldfields | V7 / 11 |
| "Be Ye All Of One Mind" | V7 / 148 |
| Being In The Right Place | V3 / 35 |
| Bendigo and Vahland | V15 / 85 |
| Benevolence or Charity | V19 / 105 |
| Bible, History of King James Version | V17 / 141 |
| Bolivian Freemasonry | V8 / 127 |
| Bologna MS | V24 / 150 |
| Brother Among Masons | V1 / 8 |
| Burns, The Real Robert | V4 / 97 |
| Cabalistic Jew | V14 / 57 |
| Canberra-Queanbeyan area 1877-1939, Freemasonry in | V12 / 113 |
| Cayers Maconique Tom i, French "Clifford" Rituals, | |
| First Three Degrees | V11 / 40 |
| Central Pillar | V10 / 36 |
| Ceremonies, Unusual Masonic | V7 / 82 |
| Cerneau Rite | V13 / 109 |
| Changi POW Camp and Freemasons | V10 / 107 |
| Chaplain & Prayers | V24 / 15 |
| Charity (England) | V5 / 19 |
| Christian Anti-Masonry - An Australian Perspective | V11 / 75 |
| Freemason, Ecclesiastes and | V13 / 139 |
| Mason, Eschatology and the | V2 / 66 |
| Rosencreutz, What is a? | V17 / 47 |
| Christianity and Freemasonry - An Overview | V11 / 14 |
| Masonic Heresies | V20 / 119 |
| Church and Anti-Masonry | V11 / 25 |
| "Clifford" (French) Rituals, First Three Degrees | V11 / 40 |

| | |
|--|----------|
| Co-Masonry, History in Australia | V11 /154 |
| Conferences | |
| 2nd ICHF | V23/125 |
| Concept, The Structural, known as Freemasonry | V10 / 40 |
| Consecrations and Dedications, Masonic | V4 / 51 |
| Copper King, The, Solomon | V6 / 46 |
| Coppin, George Selth - A Man of Infinite Variety | V18 / 59 |
| Corks, Ancient Order of Noble | V17 / 26 |
| Craft and Extra-Craft Degrees (England 1843-1901) | V21 / 93 |
| Craft Ceremonial Sketches c.1745 (1809 copy) | V15 /15 |
| Origins | V15 /13 |
| Ritual, The Key to | V6 /127 |
| , Thoughts related to the current state of | V13 /157 |
| CRC, What is a? | V17 / 47 |
| Crosses of Templary, The | V9 / 126 |
| Crusades, Armies involved | V4 / 26 |
| Military Orders involved | V4 / 27 |
| Religious Orders involved | V4 / 29 |
| Cryptic Masonry, Some aspects | V13 /132 |
| de-Christianisation? | V14 / 54 |
| Dedications and Consecrations, Masonic | V4 / 51 |
| Degree, A Journey through the Third | V1 / 59 |
| Degree, First Degree explained | V5 / 93 |
| Fundamentals | V6 / 54 |
| Some Reflections & an Exegesis | V18 / 79 |
| Second Degree explained | V5 /107 |
| Fundamentals | V6 / 69 |
| Third Degree explained | V5 / 119 |
| Fundamentals | V6 / 77 |
| Cryptic Masonry, Some aspects | V13 /132 |
| English Master (Golden Ring) | V16 / 13 |
| Knight Templar Priest | V6 / 111 |
| Mystic Apprentice c. 1760-1782 | V20 / 75 |
| Neglected Aspects of The Three | V9 / 40 |
| What the Ritual does not explain in the Three | V6 / 54 |
| De Labarre group, Fellowcraft Degree | V17 / 63 |
| Dermott. Laurence | V14 / 53 |
| Dutch Freemasonry and KRING Nieuw Holland | V16 / 63 |
| Earth. Air. Fire and Water (3 rd Degree Re-visited) | V7 / 15 |

| | |
|---|-----------|
| Ecclesiastes and the Christian Freemason | V13 /139 |
| Eccosais masonry (AASR) | V13 / 96 |
| Education, Future of, in the Masonic Edifice | V22 / xx |
| Egyptian Connection (to Freemasonry) | V21 / 125 |
| Egyptian origin of Freemasonry? | V13 / 31 |
| e~m@son | V12 / 107 |
| England, Grand Lodge today | V5 / 13 |
| London lodges | V5 /15 |
| Provincial/District System | V5 /13 |
| Ritual | V5 /17 |
| Royal Arch | V5/18 |
| English Craft Freemasonry 1700-1850, A Social Context Approach to. | V22 / xx |
| Freemasonry History, Development & Current State of | V 5 /8 |
| Master (or Golden Ring) | V16 /13 |
| Enlightenment and Freemasonry | V22 / xx |
| Eschatology and the Christian Mason | V2 / 66 |
| Esotericists in Masonry, Their Lives and Ideas | V18 /113 |
| Exposures, Historical and Sociological | |
| Survey of Masonic | V6 /120 |
| Fatherhood of God and The Universal Brotherhood | V7/28 |
| Fire, Air, Earth and Water | |
| (The Third Degree Re-visited) | V7 115 |
| Five Senses according to LeTellier's | |
| Scottish Rite Fellowcraft . | V22 / xx |
| Fludd, Robert | V24/111 |
| Foundation Stones, Laying, in the 19th Century | V9 /140 |
| France - Grand Orient | V7 /14 |
| Fraternal Societies and Freemasonry | V21 / xx |
| Freemasonry | |
| and Australian Jews | V9 / 16 |
| and Christianity | V11 /14 |
| and Community in 19th Century Victoria | V18 / 87 |
| and Fundamentalism | V20 / 27 |
| and God | V10 /59 |
| and Hebrew | V4 / 85 |
| and Knights Templar | V10 / 53 |
| and Knights Templar, Origins of | |

| | |
|--|-----------|
| Speculative Freemasonry.. | V10/77 |
| and Psychology | V12 / 49 |
| and Scouting | V4 / 79 |
| and Secrecy | V9 / 48 |
| and the Enlightenment | V22 / xx |
| and the Orient | V10 /128 |
| and the Stars in the Heavens | V16 /141 |
| and Theosis | V24 /165 |
| and Woman's Place | V11 /138 |
| and WWII | V10 /128 |
| a Systems Thinking Approach | V15 /35 |
| at Sea | V7 /139 |
| between the Wars | V2 / 8 |
| Communication and the Third Millennium | V12 /107 |
| Current state (Lift our game) | V13 /157 |
| Egyptian origin? | V13 /31 |
| English, Hist., Development of. | V5 / 8 |
| Falsified-Anti-Masonic Literature | V17 /115 |
| Historiography & Revolutionary | V13 /59 |
| in Asia | V8 /101 |
| in Bolivia | V8 /127 |
| in Malta 1738-1984 | V18 / 67 |
| in Russia, Early | V5 / 25 |
| in the Netherlands | V6 /18 |
| in Our Changing Society | V13 / 122 |
| in Victoria, its Structural Concept | V10 / 40 |
| in Zimbabwe | V17 /131 |
| is All about - isn't it?, That's What | V4 /9 |
| Judaic Aspects of | V14 / 49 |
| Let's Face Reality | V21 /53 |
| Mathematics in | V6 /89 |
| Myth, Mystery and | V14 / 41 |
| Netherlandic | |
| Summer St.John's Lodge | V8 / 58 |
| Origins Revisited | V21 /71 |
| rests. Spiritual Basis upon which | V6 / 107 |
| Science and the Third Millenium | V20 / 105 |
| The Pathways of | V3 /43 |
| The Structural Concept, | |

| | |
|--|-----------|
| Do We Really Understand? | V10 / 40 |
| Think | V19 / 131 |
| VOSL and Freemasonry | V7 / 63 |
| What is? | V3 / 69 |
| Freemasons using the chisel as they ought? | |
| Are Twentieth Century | V2 / 90 |
| Free Thinking and our Critics | V22 / xx |
| French Lodges in Australia and New Zealand | V7 / 10 |
| French Navy, Scotland | V14 / 16 |
| French ("Clifford") Rituals, First Three Degrees | V11 / 40 |
| Fundamentalism and Freemasonry | V20 / 27 |
| "G" (Glory in the centre) | V1 / 53 |
| Geometry (Sacred) and the Golden Section | V4 / 55 |
| German Masonry, a Speculative Talk | V10 / 14 |
| Germany, Grand Lodges of | V19 / 77 |
| Global Lodge Room | V12 / 107 |
| Glory in the Centre | V1 / 50 |
| God and Freemasonry | V10 / 59 |
| Golden Ring or English Master | V16 / 13 |
| Grand Lodge, 1717 | V6 / 11 |
| 1813 | V6 / 11 |
| All England (at York) | V5 / 10 |
| Antients | V5 / 9 |
| German | V19 / 77 |
| Greece | V7 / 48 |
| Ireland | V6 / 11 |
| Regularity | V10 / 40 |
| Scotland | V6 / 11 |
| The Netherlands | V7 / 48 |
| and Freemasonry | V6 / 18 |
| Turkey | V7 / 48 |
| Victoria, Why the 1883? | V2 / 80 |
| Wigan | V6 / 11 |
| Grand Lodges of Australia, United | V19 / 57 |
| Grand Masters, Australian Vice Regal | V15 / 99 |
| Guilds | V3 / 75 |
| Hayes, Sir Henry Browne | V8 / 13 |
| , Some Fresh Thoughts | V19 / 41 |
| Hebrew and Freemasonry | V4 / 85 |

| | |
|---|-----------|
| Heritage, Preserving Masonic | V16 / 147 |
| Hermes, Thoth and Masonic Ritual and Lore | V22 / xx |
| Hermetic Order of Martinists | V17 / 24 |
| Hiram Abiff and Adoniram | V14 / 27 |
| Hiram Legend completed? | V11 / 81 |
| 3rd degree ritual comments | V12 / 86 |
| Hiram of Tyre, Master Craftsmen Tubal-Cain to | V1 / 74 |
| Historical & Sociological Survey of | |
| Masonic Exposures | V6 / 120 |
| Overview, Australasian Lodges of Research: | V5 / 127 |
| History, Development & Current State | |
| of English Freemasonry . . . | V5 / 8 |
| - Why we haven't learned its lessons | V4 / 16 |
| Holy Royal Arch masonry. A look at | V12 / 15 |
| Australian history of | V12 / 21 |
| I Ching and Tao of Mosaic Pavement | V12 / 95 |
| Illuminati | V16 / 75 |
| Initiation. Rites of Passage and Alasonic | V8 / 41 |
| , Psychology of | V6 / 39 |
| Instruction, and Improvement in Mysteries | |
| of the Ancient Science | V16 / 39 |
| Irish Connection. | |
| Regimental Lodges in Australian Colonies | V9 / 79 |
| Islamic countries, The Craft in | V14 / 79 |
| Israel and the Temple | V10 / 120 |
| Italian Freemasonry | V1 / 25 |
| Jacob's Ladder | V21 / 37 |
| Jew, Cabalistic | V14 / 57 |
| , Australian, and Freemasonry | V9 / 16 |
| Judaic Aspects of Freemasonry | V14 / 49 |
| Kemp, Anthony Fenn, explained | V8 / 12 |
| Keystone | V21 / 13 |
| Key to Craft Ritual | V6 / 127 |
| Kilwinning (Mother) No.0 | V4 / 94 |
| King James Version (Bible), History of. | V17 / 141 |
| Kipling, Rudyard - Master of His Craft | V5 / 50 |
| Knighthood | V4 / 31 |
| Knights Templars and Early Freemasonry – | |
| A Connection? | V10 / 53 |

| | |
|---|-------------|
| as the Origin of Speculative Freemasonry | V10 / 77 |
| Knight Templars in Scotland | V23 /137 |
| Knights Templarism within the Masonic Framework | V4 / 24 |
| Kring Nieuw Holland | V12 / 94 |
| and Netherlandic Freemasonry | V16 / 83 |
| (KTP) A Journey around the Pillars | V6 / 111 |
| Ladder of Jacob | V21 / 37 |
| Lamp of Knowledge - 218's emblem explained | V8 / 33 |
| Landmarks, Antient masonic | V15 /133 |
| Leadbeater, Charles Webster | V18 / 113 |
| "Le Droit Humain" | V7 / 48 |
| LeTellier's Scottish Rite Fellowcraft & the Five Senses | V22 /xx |
| Let's Face Reality | V21 / 53 |
| Light, A plea for more | V9 / 148 |
| Litholatry | V15 / 23 |
| Little, WBro. William, of Ballarat | V20 /MISC.i |
| Lodge, Epicurean No.906 (UGLV) | V8 / 78 |
| Global Room | V12 /107 |
| Liberation No.674 (UGLV) and POWs | V10 /107 |
| Opening and Closing, Symbolism of | V18 /101 |
| Story of Summer St.Johns | V8 / 58 |
| Union No_5, Middletown, Delaware, Early History | V9 /130 |
| Lodges of Research (Australasian): | |
| An Historical Overview | V5 /127 |
| the American Revolution, Military | V9 /130 |
| Lodges, Regimental, Irish Connection in | |
| Australian Colonies . | V9 / 79 |
| Malta, Freemasonry in | V18 / 67 |
| Mark Degree | V2 / 18 |
| Masonry | V7 /115 |
| Marianne, The Masonic | V23 / 47 |
| Martinists, Hermetic Order of | V17 / 24 |
| Masonic Activities in POW Camps, | |
| Malaya and Singapore | V12 /131 |
| Masonic Ceremonies, Unusual | V7 /82 |
| Consecrations | V4 / 51 |
| Dedications | V4 / 51 |
| England (Bristol, Northwards) | V7 /82 |
| France | V7 /88 |

| | |
|---|-----------|
| Masonic (Overseas) Practices – | |
| What can they teach us? | V 5 / 76 |
| Approach to Self-Development | V13 / 15 |
| Exploration using Numbers as the Working Tool . | V6 / 89 |
| Exposures, An Historical and Sociological Survey | V6 / 120 |
| Heresies | V20 / 119 |
| Membership Myths Debunked | V17 / 29 |
| (Modern) Writers, Views on the Influence of | V20 / 137 |
| Renewal, A prescription for | V8 / 78 |
| Ritual & Lore, Hermes & Thoth | V22 / xx |
| Rosicrucianism, Origins & Aspects | V13 / 147 |
| Spirituality - Sacred Inner Space | V21 / 69 |
| Symbols - Their Use and Abuse | V11 / 31 |
| Teaching | V16 / 39 |
| Templar Analogies & Tarot Cards | V19 / 115 |
| Temple - A Sacred Space | V21 / 65 |
| Virtues | V19 / 27 |
| Winds of Change - But One | V15 / 123 |
| Writer, Bro. Henry Melville: | |
| 1st Australian | V20 / 53 |
| Masonry, Adoptive - A Brief Overview | V11 / 147 |
| and Music | V10 / 22 |
| and Mysticism | V3 / 56 |
| Mark | V7 / 115 |
| Pure and Accepted (England 1843-1901) | V21 / 93 |
| , The Consequences of Cut-Rate | V5 / 84 |
| , The Odes of | V4 / 45 |
| Today, Medieval | V1 / 91 |
| Masons, Where are all the? | V3 / 74 |
| Marks, Tradition of. | V7 / 115 |
| Mateship in Australia, Strange Slow Death of | V21 / 77 |
| Mathematics in Freemasonry | V6 / 89 |
| Meaning, A Deeper | V23 / 13 |
| Medical Approach to the Ancient Penalties | V22 / xx |
| Medieval Masonry Today | V1 / 91 |
| Melbourne's Musical History | |
| (Bro.? Alberto Zelman Snr) | V7 / 94 |

| | |
|---|-----------|
| Melchisedek - An appraisal | V12 / 28 |
| Melville, Bro. Henry: | |
| First Australian Masonic Writer | V20 / 53 |
| Mentor Officer, His Duties | V14 / 37 |
| Metamorphosis | V14 / 71 |
| Moral Philosophy, Freemasonry a Total | V20 / 185 |
| Mosaic Pavement, Tao of the | V12 / 95 |
| Mother Kilwinning No.0 | V4 / 94 |
| Murat (1858) 1st Degree Ritual | V19 / 91 |
| Musical History, Melbourne's | |
| (Bro.? Alberto Zelman Snr) | V7 / 194 |
| Music and Masonry, Man | V10 / 22 |
| Mysteries of Freemasonry | V20 / 13 |
| Mystic Apprentice Degree c.1760-1782 | V20 / 75 |
| Mysticism, Masonry and | V3 / 156 |
| Myth, Mystery and Freemasonry | V14 / 41 |
| Netherlands, Freemasonry in the | V6 / 18 |
| And KRING Nieuw Holland | V16 / 83 |
| Netherlandic Summer St John's Lodge, story of | V8 / 58 |
| New Zealand | V7 / 12 |
| Lodges of Research | V5 / 132 |
| Noble Corks, Ancient (masonic) Order of | V17 / 26 |
| Number and Geometry | V4 / 59 |
| Number as the Working Tool, | |
| A Masonic Exploration | V6 / 89 |
| Oaths, Masonic | V15 / 67 |
| Obligations and Penalties | V15 / 67 |
| Odes of Masonry | V4 / 45 |
| Opening and Closing the Lodge, Symbolism of | V18 / 101 |
| Operative Legacy within Scottish Freemasonry | V19 / 65 |
| Master Mason, The Making of | V2 / 37 |
| Masons | V3 / 44 |
| Operatives, Masonic Order of The | V17 / 16 |
| Order out of Chaos | V23 / 71 |
| Orders, AA(S)R, History in Australia | V11 / 103 |
| Orient, Grand, of France | V7 / 14 |
| of Belgium | V7 / 47 |
| Oriental Order of Light | V14 / 57 |
| Origins of Freemasonry Revisited – | |

| | |
|---|----------------------|
| A Speculative Journey | V21 / 71 |
| Origins of the Craft | V16 / 117 |
| "P2" Incident | V1 / 25 |
| Papal Bulls | V14 / 52 |
| Peculiar System - But Does it Matter? | V3 / 8 |
| Penalties, Ancient, A Medical Approach to the and Obligations | V22 / xx V15 / 67 |
| Perseverance Lodge No.2o8, Maryland, USA | V14 / 114 |
| Pilgrim Preceptors, Masonic Order of | V17 / 24 |
| Pillar, Central | V10 / 36 |
| Pillars, A (KTP) Journey Around | V6 / 111 |
| Pompeii Mosaic | V24 / 150 |
| Porphry Stone | V10 / 148 |
| POWs and Lodge Liberation No.674 (UGLV) | V10 / 107 |
| Masonic Activities in Malaya and Singapore | V12 / 131 |
| Preparation (of the Candidate), Reasons for | V12 / 124 |
| Preston, William | V2 / 104 |
| Prince Hall revisited | V18 / 13 |
| Progressive Science, The Art of a | V7 / 102 |
| Psychology and Freemasonry (Dr. J. Hurley) | V12 / 49 |
| (RtRev F. Shade) | V17 / 77 |
| of Initiation | V6 / 39 |
| Pythagoras | V8 / 142 |
| Queanbeyan-Canberra area 1877-1939, Freemasonry in | V12 / 113 |
| Quotations from Noted Freemasons | V5 / 151 |
| Ramsay's Oration | V13 / 97 |
| Rectified Scottish Rite | V17 / 20 |
| Reformation / Renaissance effect on development of Freemasonry | V17 / 91 |
| Religions of the World | |
| Baha'i | V7 / 72 |
| Buddhism | V7 / 67 |
| Christianity | V7 / 71 |
| Confucianism | V7 / 69 |
| Eddicism | V7 / 72 |
| Hinduism | V7 / 66 |
| Islam | V7 / 71 |
| Jainism | V7 / 68 |

| | |
|--|------------|
| Judaism | V7 / 70 |
| Shinto | V7 / 70 |
| Sikhism | V7 / 69 |
| Taoism | V7 / 69 |
| Zurvanism | V7 / 67 |
| Religious Aspects of the Ritual | V1 / 39 |
| Renaissance / Reformation effect on development of Freemasonry | V17 / 91 |
| Revolution, American, and Military Lodges | V9 / 130 |
| Rite Ecossais Rectified | V17 / 20 |
| of Perfection (Metropolitan Chapter) | V7 / 10 |
| , History | V3 / 99 |
| , Re-Formed (Masonic) Triad | V16 / 49 |
| Rites of Passage and Masonic Initiation | V8 / 41 |
| Ritual Alone is Not Enough | V18/MISC.2 |
| Ritual and Health, Why Ritual? | V9 / 26 |
| Ritual, "Clifford" 3 degrees (French) | V11 / 40 |
| de Labarre Fellow Craft (c.iyy3) | V17 / 63 |
| English Master (or Golden Ring) | V16 / 13 |
| Its Importance and Meaning | V19 / 13 |
| Murat 1st degree (1858) | V19 / 91 |
| Religious Aspects of the | V1 / 39 |
| Summer St. John (Dutch) | V8 / 58 |
| The Key to Craft | V6 / 127 |
| What the....does not explain in the Three Degrees | V6 / 54 |
| Ritualism, A Stud of Comparative | V23 / 29 |
| Rosencreutz, Christian - What is a? | V17 / 47 |
| Rosicrucianism, Masonic - Origins & Aspects | V13 / 147 |
| Rosslyn Chapel and Freemasonry | V14 / 103 |
| Royal and Select Masters | V13 / 132 |
| Arch in English Freemasonry | V5 / 18 |
| Art, The | V6 / 18 |
| Russia, Early Freemasonry in | V5 / 25 |
| Ruth, Who Really Was? | V5 / 67 |
| St. Thomas of Aeon, Masonic Order of | V17 / 25 |
| Sacred Geometry and the Golden Section | V4 / 55 |
| Sat B'Hai | V14 / 60 |
| Science, The Art of a Progressive | V7 / 102 |

| | |
|--|-----------|
| Scottish Cross of Lorraine | V14 /13 |
| Freemasonry, The Operative Legacy within | V19 / 65 |
| Rite Fellowcraft, LeTellier's, Five Senses | V22 / xx |
| Scouting and Freemasonry | V4 / 79 |
| Sea, Freemasonry at | V7 /139 |
| Secrecy and Freemasonry | V9 / 48 |
| Secularism, Its Spirit in Freemasonry | V23 /95 |
| Self Development, Masonic Approach to | Vi1 / 15 |
| Seven Liberal Arts and Science | V13 /75 |
| Signs & Symbols Associated with the | |
| Original Australians | V1 / 66 |
| Societas Rosicruciana in Anglia, Masonic Order of | V17 /13 |
| Sociological Survey of Masonic Exposures | V6 / 120 |
| Solomon, The Copper King | V6 / 46 |
| Some Things That Matter | V1 / 17 |
| Speculative Freemasonry, Knights Templars | |
| as the Origin of? ... | V10 / 77 |
| , Origin of | V15 /13 |
| Spirit of Secularism in Freemasonry | V23 /95 |
| Spiritual Basis upon which Freemasonry rests | V6 /107 |
| Squaremen, Masonic Order of | V17 /27 |
| Star, Blazing | V1 /51 |
| Stars in the Heavens and Freemasonry | V16 / 141 |
| Stationary Lodge, First Australian Masonic | V8 / 12 |
| Stone, Porphyry | V10 / 148 |
| , The, and Freemasonry | V15 /23 |
| Stones, Laying Foundation, in the 19th Century | V9 / 140 |
| Summer St John's Lodge, Story of. | V8 / 58 |
| Supreme Being, VOSL and Freemasonry | V7 /63 |
| Symbolism - An Extension of the Working Tools | V1 / 100 |
| Symbolism and design of the Masonic Apron | V8 /115 |
| Symbols, Masonic - Daily Application | Vi4 / 65 |
| Their Use and Abuse | V11 /31 |
| , Veiled by | V2 / 54 |
| Tarot Cards and Masonic /Templar Analogies | V19 / 115 |
| Templar Analogies, Tarot Cards and Masonic | V19 / 115 |
| Templars, Knight & early Freemasonry - a Connection? | V10 /53 |
| Templars, Knights as the Origin of Speculative | |
| Freemasonry. . . . | V10 / 77 |

| | |
|---|-----------|
| Templary, The Crosses of. | V9 / 126 |
| Temple, The day we completed the | V3 / 129 |
| TGAOTU | V7 / 64 |
| Theosis & Freemasonry | V24 / 165 |
| Third Degree, A Journey through the | V1 / 59 |
| revisited (Fire, Air, Earth and Water) | V7 / 15 |
| Three Degrees, What the Ritual does not explain | |
| in the | V6 / 54 |
| Torres Straits Lodge #92, History of | V15 / 139 |
| Tracing Boards, AASR | V13 / 109 |
| First (Netherlands) | V6 / 25 |
| First Degree - Some Reflections | |
| & an Eexegesis.... | V18 / 79 |
| First, Development of | V8 / 33 |
| Further explanations of the Three | V5 / 92 |
| Hand- Drawn | V24 / 65 |
| Transformation in the Lodge | V14 / 71 |
| Transition from Christian Holy Land to | |
| Christian Holy Church... | V4 / 41 |
| Triad Rite, Re-Formed Masonic | V16 / 49 |
| Tubal-Cain and passing to the Third Degree | V7 / 15 |
| to Hiram of Tyre, Master Craftsmen | V1 / 74 |
| Turkey | V7 / 47 |
| Union Lodge No.5, Early History of, Middletown, | |
| Delaware, USA | V9 / 130 |
| United Grand Lodges of Australia | V19 / 57 |
| Utopia, The Lure of | V3 / 18 |
| Vahland, William Charles | V15 / 85 |
| Victoria, Why the 1883 Grand Lodge of? | V2 / 80 |
| Victorian Freemasonry, Its Structural Concept | V10 / 40 |
| Virtues of a Freemason | V19 / 27 |
| VOSL, The Supreme Being, and Freemasonry | V7 / 63 |
| Wagner, An enigma answered | V8 / 108 |
| Waite, Arthur Edward | V18 / 113 |
| Ward, John Marlow Sebastian | V18 / 113 |
| Wars, Freemasonry between the | V2 / 8 |
| Wassell HRA, History of. | V15 / 142 |
| Water, Air, Fire, and Earth | |
| (The Third Degree Re-visited) | V7 / 15 |

| | |
|---|-----------|
| Wedding, Masonic | V7 / 38 |
| Ritual | V7 / 41 |
| Wescott, William Wynn | V18 / 113 |
| Whence Come You? | V1 / 36 |
| Wilmshurst, Walter Leslie | V18 / 113 |
| Woman's Place in Freemasonry | V11 / 138 |
| Women, acceptance of 'soft option' | V15 / 123 |
| "Freemason's" | V11 / 146 |
| Working Tools, Symbolism -An Extension of | V1 / 100 |
| Wren, Christopher | V24 / 75 |
| Yarker, John | V14 / 59 |
| Zelman, Alberto (Senior, a freemason? and Junior) | V7 / 94 |
| Zimbabwean Freemasonry, an overview of | V17 / 131 |
| Zodiac and the masonic lodge room | V6 / 127 |

Legend V1 / 39 = Volume 1, Page 39

Previous Editions:-

- V1 Insights Into Masonry published 1988 for 1987 -
(PDF copy available)
- V2 Masonic Discoveries published 1989 for 1988 -
(PDF copy available)
- V3 Masonic Encounters published 1990 for 1989 -
(PDF copy available)
- V4 Masonic Impressions published 1991 for 1990
- V5 Masonic Challenges published 1992 for 1991
- V6 Masonic foundations published 1993 for 1992 -
(PDF copy available)
- V7 Masonic Contemplations published 1994 for 1993
- V8 Masonic Inspirations published 1995 for 1994
- V9 Freemasonry Uncovered published 1996 for 1995 - OOP
- V10 Masonic Speculations published 1997 for 1996
- V11 Examining Masonry published 1998 for 1997 - OOP
- V12 Uncovering Freemasonry published 1999 for 1998
- V13 Studies in Masonry published 2000 for 1999 - OOP
- V14 Masonic Musings published 2001 for 2000
- V15 Unearthing Masonry published 2002 for 2001
- V16 Masonic Revelations published 2003 for 2002
- V17 Masonic Inducements published 2004 for 2003
- V18 Masonic Perusings published 2005 for 2004
- V19 Masonic Endeavours published 2006 for 2005
- V20 Masonic Reflections published 2007 for 2006
- V21 Masonic Cravings published 2008 for 2007
- V22 Masonic Proclivities published 2009 for 2008
- V23 Pondering Freemasonry published 2010 for 2009
- V24 Speculative Free-Masonry published 2011 for 2010
- V25 Masonic Celebrations published 2012 for 2011
- V26 Moments in Freemasonry published 2013 for 2012

Correspondence Circle - the benefits of membership

Any financial Master Mason of any Lodge, Grand Lodge or Order of any jurisdiction recognised by the United Grand Lodge of Victoria is eligible for membership.

Correspondence Circle members receive a copy of all Lodge notices, copies of the monthly 'Thoughts for the Enquiring Mason' [TFTM] and a copy of the Transactions for the year. Mail outs of the above are (usually) April, July and November.

Questions may be submitted relating to anything masonic: History; customs; etc. and will receive a considered reply

Dues (subject to change without notice but correct at time of printing) for 2113 are:

Within Australia: \$30

Overseas: £ 27.50 / USS 40 /
€30 / NZ\$ 40

For further details, contact:

Alan E.JENNINGS
212 Lower Plenty Rd
Rosanna, Vic, 3084
AUSTRALIA

email: ayjay@alphalink.com.au
telephone: +61 (o) 3 9459 9610

218 CORRESPONDENCE CIRCLE
Application Form

Please detach and return to:

Alan JENNINGS

212 Lower Plenty Rd

Rosanna, Vic, 3084

AUSTRALIA

Dear Brother Jennings,

Please enrol me as a member of the Victorian Lodge of
Research, No.218, CORRESPONDENCE CIRCLE.

I have enclosed payment of US\$40 | £27.50 | €30 |

NZ\$40| AUS \$30

..... being for this year's subscription.

Name.....

Rank.....

Address.....

.....

.....

Lodge (& N°):.....

Cheques & Money Orders are payable to:

Victorian Lodge of Research No.218 Publications

Account

NOTE:

1) Due to rising Bank charges, payments by cheque and Money Orders
MUST BE IN AUSTRALIAN DOLLARS

2) For your convenience Subscriptions may be paid by Electronic Bank
Transfer.

SWIFT CODE: WPAC AU2S / BSB 033052 / Ace. 580255



RWBro John Molnar Grand Registrar

Master of the Lodge – 2012



"Sequenata Lampada Diapa"

ISBN 978-0-9923596-0-7