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The Mysteries of Freemasonry



"Sequendo Lampada Disco"

The Victorian Lodge of Research – No. 218

The Mysteries of Freemasonry

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Sequendo Lampada Disco

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Master in 2015 - WBro Rev. George Dolezal

Secretary in 2015 - WBro Bro. Doug Groom

Editor for 2015 – WBro Brendan Kyne

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Back Cover: WBro Rev. George Dolezal, W. M. for 2015

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Forward by our Worshipful Master

Dear Reader,

Then said a teacher, Speak to us of Teaching
And he said:
No man can reveal to you aught but that
Which already lies half asleep in the dawning of your knowledge
The teacher who walks in the shadow of the Temple, among his
followers,
Gives not of his wisdom but rather of his faith and his lovingness.
If he is indeed wise he does not bid you
Enter the house of his wisdom, but rather
Leads you to the threshold of your own mind.
The astronomer may speak to you of his
Understanding of space, but he cannot give
You his understanding.
The musician may sing to you of the
Rhythm which is in all space, but he cannot
Give you the ear which arrests the rhythm
Nor the voice that echoes it.
And he who is versed in the science of
Numbers can tell of the regions of weight
And measure, but he cannot conduct you thither.
For the vision of one man lend not its wings to another man.
And even as each one of you stands alone in God's knowledge of God
and in his understanding of the earth.
(From *The Prophet* by Khalil Gibran)

Fait Lux

WBro Rev. George Dolezal

Editor's note – The Victorian Lodge of Research was indeed fortunate in 2015 to have such an exceptional group of researchers and Freemasons available to present the fruits of their labours.

Apart from some outstanding papers by members of the Lodge, we had local researcher and author Dr Dot Wickham on Freemasonry in Ballarat, RWBro Sharon des Landes on Le Droit Humain Freemasonry, WBro Ben Quick on Free Gardenry, and international researcher and author WBro Michel Jaccard, President of the Swiss Alpine Research Group, on Isaac Newton and King Solomon's Temple.

Also included in this edition is a research paper from Bro Ari Indra, one of the Lodge's Certificate of Masonic Research students, which I think you will agree is an outstanding academic work that examines Freemasonry from the perspective of a personal philosophical and spiritual journey.

For the 2016 Lecture programme we look forward to presentations from Bros Carlos Zapata Snr, William Billings, Pete Grounds, Felix J Pintado, Dave Lacson Angeles, Associate Professor Bro Pete Lentini, WBros Justin Stark, David McCoy, Iain Taylor, Robert Brennand, and VWBro Fred Shade (and a thank you to Bro Fred for assisting with the publication of these transactions).

(The 2016 Lodge Lecture Programme is on pages 199-200 of this edition)

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: .doc, .rtf, .txt, .docx and .pdf. 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.

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, e.g., 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, e.g., To be delivered; To be read by someone *other than yourself*; or for *publication* only (not delivery).

Publication deadline - Papers must reach the Lodge by the end of October for publication of Transactions in March of the following year.

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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 the Lodge Secretary:
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Pinewood, Victoria 3149
Australia
doug.groom3149@gmail.com

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

Spirituality of Freemasonry Delivered before the Lodge by WBro Phil Bennett (218 member) On Friday 27 February 2015

PART ONE: INTRODUCTION

In my early days as a Freemason, I often found myself wondering - Does Freemasonry have a soul or spiritual side to it? For me the answer was clearly 'yes'. As I progressed deeper into Freemasonry, this simple answer was no longer enough, so it led me to another question - Where does this soul or spiritual side come from? Many years later I have evolved enough as a man and as a Freemason to be able to put some thoughts and ideas in writing which I would like to share with you.

This question deserves some thought and reflection and I would like to begin this paper by asking you to think about something - 'Does Freemasonry itself have a soul or does this soul come from the men who are Freemasons?

At this point I would like to clarify that when I talk about 'soul', I am talking about the spiritual side - the unseen.

Those points being made, let's go on a journey and see if we can discover or uncover the answer to these questions. At least, let's try to bring up some thoughts and ideas that can challenge us to think deeper about it.

PART TWO: A BRIEF OVERVIEW OF THE VIEWS OF FREEMASONRY

In my opinion, there are some Masons who find it challenging to say that spirituality does exist within Freemasonry. I say this because over the years I have been part of many discussions, both informal and formal related to this point. Some Masons, I believe, tend to look at freemasonry from the point of view of Science and Mathematics. I would imagine that it is difficult for them to see this spiritual underlying side to Freemasonry because they rely on numbers and facts. Spirituality does not rely on numbers and facts.

Other Masons like myself see, feel and experience the underlying spirituality of Freemasonry and realise that it is not just about Science and Mathematics but that it blends the physical and spiritual worlds and that is apparent in the first degree.

The way in which each of us views Freemasonry depends on our backgrounds and experiences and also on what we are looking for as Freemasons. Some of us may be looking for guidance and mentoring, some us may be looking for structure and routine, whilst some men want to feel as though when they come to Lodge they are entering a place where there are like-minded men sharing the same thought patterns about life and the world around them.

It is important to note that Freemasonry can be both an independent journey for oneself as well as a shared journey to help other Masons on their own path of self-discovery.

PART THREE: APPLYING THESE VIEWS TO THE FIRST DEGREE AND TO THE ANCIENTS

The First Degree is symbolic of birth, and the ceremony reflects the candidate being 'born' into a new way of life. The physical work that is undertaken involves the preparation of the physical side of the person, for example, teaching him how to walk upright before God and man himself so that he presents himself appropriately and with dignity. Yet within this physical act, there is also the spiritual side; that he can be brought into 'the light'. This demands of the man a degree of spiritual understanding and belief. This is the preparation from within - the spiritual side. This is based on the idea that the candidate needs to shape his spiritual 'stone' so that he fits into the Temple. I see it much like a form of alchemy where a transformation is beginning from within.

This is what the First Degree is all about. It is about placing him within the northeast corner of the Lodge (the foundation stone) which is the 'equilibrium' corner of the Lodge which represents light and dark.

The ritual book documents and reflects this, and the flow of the degree takes place in order to get the candidate prepared internally as well as externally. That is, we are preparing the candidate physically and spiritually.

Let's reflect on the actions taken in the First Degree and the 'Ancients' further. When Plato was faced with his own journey he was asked by his peers – "What is it that you are seeking? What is it that you are asking of yourself?"

He, like all of us, was seeking knowledge and light. To me, the knowledge is symbolic of the physical and the light is symbolic of the spiritual.

As Freemasons we are natural seekers and we are looking for something more in life. Being part of Freemasonry offers us not only guidance and mentorship but the polishing and shaping of one's own stone as we 'knock off the superfluous knobs and excrescences' (taken from the First Degree Working Tools) and we polish one's self and one's soul, again the physical and the spiritual. In this way, we have a connection with the teachings of the ancients.

In the words of the First Degree preamble, we are asked to "attune our minds and surround the candidate with the spiritual cloak of brotherly love". We are asked to keep in mind the candidate and to put ourselves in the candidate's shoes so that we travel the journey with the candidate. From the very first time he steps into the Lodge we remember that we were once placed in a similar place and we are asked not to lose sight of what it means to be brought towards the light of knowledge in a room full of brothers who have shared the same experience and that he is 'Joining a body of gentlemen in the true sense of the word'. This is asking us to reflect on our own journey and to deeply reflect on where we have come from and where that path is taking us.

PART FOUR: REFLECTING ON SOME EXAMPLES FROM THE FIRST DEGREE AND THEIR SPIRITUAL LINK

I would like now to focus on some examples from the First Degree which show the way in which the physical side can be linked to the spiritual side. Firstly, as the Tyler prepares the candidate, the candidate thinks that his preparation is a little strange but he does not realise yet that he is being prepared for his birth into Freemasonry, both internally (spiritually) and externally (physically).

To illustrate this point further, let us look at the way the candidate is prepared and what it represents-

- The white garments represent purity and show that the internal, spiritual transformation has begun. At this point the candidate is seen as pure and sincere. The candidate wearing the garments is merely physical; it is what he wears them for that is crucial here.
- The Entered Apprentice's apron is a blank canvas signifying that he is pure as the apron is unstained. This purity is not just about action, but thought and belief as well. In other words, that the spiritual side is pure itself.
- The hood-wink has a two-fold nature - the first is that it serves as a veil of secrecy and silence. The second represents that the heart *"must be made to conceive before the eye can be permitted to discover"*. This reference to heart is about spirituality as he is asked to believe and trust in what he cannot yet see.
- The cable-tow represents restraint but also represents the umbilical cord which is necessary to begin life, through birth. The birth here is not just of a physical nature, but that he is being spiritually born.

For someone to even begin this process at this early stage in the ceremony, demonstrates a degree of spirituality as he places his trust in something he cannot see or control or even fully explain yet.

The next example focusses on the next part of the ceremony. As the Inner Guard answers the Tyler's call of the alarm, the Tyler holds a sharp dagger to the naked left breast of the candidate and asks "Do you feel anything?" to which the reply is "Yes." This is the very first lesson for the candidate. Before entering the Lodge the dagger is held to his breast in order to teach him in a spiritual sense that he is about to embark on something "sacred and



solemn" (from the First Degree ceremony). It is to also teach him that life is very fragile and can be taken away from him at any time.

Another example can be seen when he steps into the 'the birth chamber' being formed by the Deacons where the candidate is received into the Lodge. The Deacons assure the candidate that all is well and lead him to the kneeling stool where the candidate is asked "In whom do you put your trust?" to which he replies "In God."

The last example I would like to use to illustrate my point is when the candidate advances to the east. His first step is tentative as he remains a little afraid. The second step is made with a little more confidence and trust. The third step towards the altar and the Master is free of any fear or uncertainty and is bold and confident, demonstrating that his spiritual transformation has begun.

All these examples call on the candidate having a spiritual connection, not just a physical connection to the words and the actions in the ceremony. In fact, the whole ceremony relies on the physical side and the spiritual side working simultaneously and connecting to each other. For every action or word, there is an underlying spiritual connection.

Additionally, I believe that the First Degree gives a man a sense of his own spiritual connection to something greater than himself, and this is the journey that every Mason travels from birth to death. There are many more examples other than the ones I have referred to.

PART FIVE: CONCLUSION

At the beginning of the paper I asked about whether Freemasonry has a spiritual side and if so, does it come from Freemasonry itself or does it come from the Freemason.

The answer for me is both. I believe that it comes from Freemasonry and all of its rich history, tradition, ceremonies and ritual. But it also comes from the men who become Freemasons and what they personally bring to their position in terms of their own spirituality. Without this, the words and actions would be just words and actions. It is the spiritual dimension which comes from the men that brings it all alive.

In conclusion, I would like to acknowledge that accepting the soul or spiritual dimension of freemasonry can provide Freemasons with the understanding of who we are and what we can become. From the moment we step into the Lodge we have no idea of how beautiful the journey is, just as I can say that from the moment I stepped into the Lodge I had no idea of the hidden beauty within Freemasonry. In coming out of the dark towards the light, there is the beauty that sits in the very heart of all of us. Before we can see the unexplained beauty of it all we need to accept the spiritual dimension, a sort of 'faith'. We must never forget the journey we have travelled to get to where we are in the here and now.

REFERENCES:

K.G. Linton, *Sons of Light*, United Grand Lodge of Victoria, Melbourne, 1983

United Grand Lodge of Victoria, *Degree Ritual*, August 2010 edition

Chapter Two

Aspects of Freemasonry in Ballarat Delivered by *Dr Dorothy Wickham* Honorary Research Fellow, Federation University Director Ballarat Heritage Services On Friday 27 March 2015

Introduction

This paper explores some aspects of Freemasonry in Ballarat. Much of the information was gleaned during research for my Master of Philosophy thesis, “Beyond the Wall: A Case Study of Ballarat Female Refuge”, and in writing the book, *Freemasons on the Goldfields: Ballarat & District 1853 – 2013*. Research is ongoing so that any discussion of this paper is welcomed. Freemasonry has always intrigued me. Influence came from my father’s side as I watched him, resplendent in his black dinner suit, prepare to go to “Lodge”. It also came from my mother’s side. She was a Hamilton and her family came to Australia around 1860 from the small parishes of Cathlawhill and Torphichen in Scotland, a heritage precinct, and home of the Knight Hospitallers. At least five generations of Hamilton men have been active in Freemasonry. The Hamilton family name was connected in the 1700s to the Kilwinning Lodge, Scotland.

I was privileged to be at the opening and consecration of the new Ballarat Masonic Centre in Barkly Street on 15 August 2011. It was a grand affair attended by some of Victoria’s leading Freemasons. The two lodge rooms that captured the symbolic ceremonies were warm and comfortable. The complex could also boast an outstanding hall, kitchen facilities, changing room, library, and excellent parking. “Barkly Street” was a far cry from the humble beginnings of Freemasonry on the Ballarat goldfields!

In exploring aspects of Freemasonry in Ballarat it is important to note the timeline of settlement and how quickly Masonic Lodges were established. The separation of the colony of Victoria from NSW took place on 1 July 1851 followed closely by the official discovery of payable gold, in August 1851 near Ballarat. It was around this time that Victorian gold rushes began in earnest. People flocked to the goldfields, and, although there were between

20,000 to 30,000 people at the Ballarat Diggings in 1851, they heard of the new rushes to Castlemaine and Bendigo, and other locations, so they picked up their tents to try their luck at the new discoveries. This meant that Ballarat was almost deserted until the end of 1852. There are reports of there being only 300 men at Ballarat in 1852.

Numbers and movements of populations on the goldfields in such a primitive setting are fairly fluid, and even the official census figures can be questioned. What we do know is that populations waxed and waned, were mobile and cosmopolitan. The Victorian goldfields were some of the most exciting and diverse places on earth. It was here that the entrepreneurial and enlightened gathered. Among them were Freemasons drawn from all points of the compass.

Freemasons on the Victorian goldfields were clearly part of a larger worldwide fraternity. On the goldfields of Victoria men took the opportunity to shape their community into what they perceived to be a more tolerant utopian ideal. Many had emigrated from oppressive regimes where persecution and subjugation were prevalent. Men strove to free themselves from these instrumentalities. The Freemasonic fraternity and the basic tenets that its members held dear appealed to these intrepid gold seekers. Thus the ethnic, religious and social diversity of the population were drawn together through the fraternity.

The French Lodge appears to have been established in Ballarat by at least 1853. Then came the Victoria Lodge of Instruction, closely followed by the English constituted Victoria Lodge. The growth of Freemasonry in Ballarat and District, of Irish, Scottish and English Constitutions, then grew rapidly. Freemasonry in Ballarat holds a distinctive position in the annals of the fraternity internationally. In the 1850s Ballarat was one of the few places in the world where a French Lodge was established in a predominantly English Colonial setting. Le Rameau d'Or d'Eleusis No. 103 was one of only nine Les Philadelphes (Grand Orient, Rite of Memphis) lodges that existed outside of France.¹ Historian Eric Hobsbawm in his study on social movements in the

¹ The Rameau d'Or d'Eleusis which, translated into English, was the Branch of Gold of Eleusis, was the first lodge that operated in Ballarat. The use of the word "gold" was possibly a reference to the rich goldfields of Victoria, while the word Eleusis derived from the Eleusinian Mysteries, an Athenian festival held for over two thousand years, in honour of the grain and fertility goddess Demeter. It thus could be taken to mean more broadly "gold and fertility" and

nineteenth century, and in particular his research into fraternities such as *Enfants du Maitre Jacques* notes the similarities between these French brotherhoods and freemasonry. Throughout the period of the French Revolutions such brotherhoods especially between 1789 and 1848 were of considerable importance in shaping world affairs.²

The founder of the Ballarat based French Lodge was 46 year old Jean-Marie Ballaguy who had arrived in Victoria in December 1852 on the *Windermere* with his 36 year old wife.³ Born in 1806 in Lyons, Rhône, France, Jean-Marie Ballaguy married Maria Bean in 1845 in Christchurch, Southwark, London.⁴ A hatter, Ballinguy resided with his family at 8 Crescent, St Saviour, Southwark,⁵ a district where other French artesans had taken refuge.⁶ It is possible that Ballinguy was initiated into the Lodge before 1841 after which the Rite was shut down. A Misraim Lodge was established in Lyons, (the birthplace of Ballinguy) in 1835, so it is likely Jean Marie Ballaguy came into contact with the Marconis de Nègre and Freemasonry at this time. ⁷

was probably a reference to the prolific wealth that potentially was to be wrestled from the land on the goldfields of Ballarat.

² Eric Hobsbawm, *From Primitive Rebels: Studies in Archaic Forms of Social Movement in the 19th Century*, The University Press, 1959, pp. 155-173.

³ Unassisted Inwards Passenger Lists to Victoria 1852 - 1923, *Windermere*, 1852, PROV. Guerard, Guilleriot (spelt Guilleriult) and the Armand family were fellow travellers on the *Windermere*. These names appear in the diary of the artist Eugene von Guerard. He writes in his diary of French people who resided on Black Hill, Ballarat in 1853. This would suggest that they knew each other before setting out for Ballarat. It is not known whether they were all members of the French Lodge.

⁴ Marriage 15 July 1845, Christ Church, Southwark, London, England, FHL Film Number: 384912, 384913, 384914, 384915, 6026046

⁵ "Moderns" Freemasonry had been active in Southwark since the 1720s. The Bull's Head Tavern at Southwark was one of London's earliest lodges, number 15 on the 1729 engraved list at Grand Lodge with a warrant that dated from 1 April 1723. Richard Berman, *Schism: The Battle that Forged Freemasonry*, Sussex Academic Press, 2013, p. 98.

⁶ 1851 Census, Saint Saviour, Southward, HO 107/1558, item 59.

⁷ Research Paper, The First Lodge on the Ballarat Goldfields Part II, Presented by W. Bro. Kyne to the Victorian Lodge of Research No 218 of Victoria Australia, in *The Small Town Texas*

However, it is also possible that he may have joined later, around 1850, when he was in London, as the Rite was known to be operating in London at this time. It is certainly probable that he had been a member of the Rite before emigrating to Victoria.

Ballinguy had established the French Lodge in 1853 and it was already operating with many members, when Henry Harris, Worshipful Master, formed the Victoria Lodge of Instruction, in Ballarat on 25 June 1854 at Bath's Hotel.

Harris's was the first attempt to set up a Masonic meeting of English Constitution in the district. The Lodge met weekly at Bath's Hotel. A resolution adopted at the first meeting of the Lodge instructed that "all members be elected by ballot except those who have affixed their names to the list for the formation of the Regular Lodge at Ballarat to be called the 'Victoria Lodge'".

The Victoria Lodge itself was finally formed on 28 September 1855. Henry Harris was installed as the first WM with Richard Ocock amongst the officers. The first meeting was held at the Clarendon Hotel, run by Harris, who was a businessman and first President of the Ballarat Jewish Synagogue. During the October meeting of the Victoria Lodge in 1856 the members were alerted to a woman looking through the screen. Charles Dyte – quick tempered – replied that it was a mouse. To which William Scott (visiting from Bendigo) replied – He'd never seen a mouse in a petticoat!

English and French Lodges operated alongside each other in Ballarat from 1854 to 1856. Advertisements placed in the *Ballarat Times* on 17 March 1856 were in both French and English and signed by Dr Henry Mount (secretary) and E. Delahaye (Secretary General). These suggest the French Lodge was still operating and had many members (some of whom we have been able to ascertain). The Lodge of Instruction was advertising in June 1855. Meetings of the Victoria Lodge of Ballarat were being advertised in the local newspapers from September 1855.

Masons E-magazine, Number 64, June 2014, p. 34. <http://oldcorky.com/Jan14.pdf> Accessed at Monday 26 October 2015, 11.45am

The French Lodge was seldom (if ever) recognised by the English (and it had also had a somewhat eventful past) so that when English Freemasons came to Ballarat they called the French Lodge “irregular” or “spurious”. Lengthy correspondence about the irregularity of the French Lodge passed from Ballarat to Sydney (and back again). Three men, I suggest, were at the forefront of the confrontation.

- Richard Ocock, solicitor and influential Freemason in the Port Phillip District and connected to the English Constitution in the 1840s.
- William Scott notable for establishing the Bendigo Lodge.
- Henry Harris the first WM of the Victoria Lodge of Ballarat.

The lengthy correspondence resulted in the Board of General Purposes of the Provincial Grand Lodge in Sydney resolving on 8 August 1856 that the French Lodge was “irregular”, and it urged its members not to acknowledge them as Masons. It resolved:

“That it having come to the knowledge of the Board that a certain number of persons styling themselves as Masons have established at Ballarat a meeting called a Lodge under the title of 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 a legally instituted body of Masons but a spurious Order working 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 acknowledged by any Masonic Lodge in these colonies”.

The Ballarat Lodge was opened on 12 July 1857 with the first meeting being held on 27 July at the George Hotel. Paul Dufour was installed as the first Master. Brothers Henry Harris and Walter Lindesay Richardson were empowered to act so that, in an almost unprecedented action, members of the former Rite of Memphis were re-initiated without going to ballot.



Jean Marie Ballaguy's name does not appear on the page concerning the initiation of other members into the Ballarat Lodge, so presumably he sold the hotel and left the district. The Ballaguy Hotel, where the French Lodge had met earlier, was on the market by September 1855.

From these humble beginnings, from holding Lodge meetings in hotels made of canvas, around 50 lodges were formed since 1853 that have worked within 30 miles of Ballarat, 27 of these being formed between 1853 and 1896.

Twice the number of lodges existed in Ballarat & district than the average for elsewhere in regional Victoria. They were mainly of Irish or English Constitution.

Over 150 years the prosperity of the community has been reflected in the memberships of the Lodges. For example, the downturn in mining in the 1860s resulted in four lodges amalgamating and memberships declining. The depression of the 1890s saw a corresponding drop. However, after both World Wars the numbers of lodge members increased.

Broadly speaking, in Ballarat and District, Freemasonry flourished, so that after meeting in various hotels for many years men decided to make a more permanent structure. The Yarrowee and St Johns Lodges decided in 1871 to undertake to build the first Masonic Temple and by 1872 a Hall specific to their needs was erected in Camp Street. Soon most of the Ballarat Lodges were meeting in this Hall but it was obvious it was too small for the growing numbers.

In 1889 Ballarat's English, Scottish and Irish Constituted Lodges joined with most of the lodges in Victoria to form the United Grand Lodge of Victoria. (Moves were afoot from 1883 but this took around 6 years to eventuate.)

After Federation in 1901 and with membership still growing, Ballarat Masons converted the Methodist Free Church in Peel Street into a Masonic Temple. This was used for some time, until, in 1915, three lodges formed a company (Masonic Hall Company) and the Dawson Street South Complex was erected, the first meeting being held there on 27 June 1927. The new Ballarat Masonic Centre in Barkly Street opened on 15 August 2011 and now caters for around five Lodges who meet in the two Lodge Rooms.

Aspects of Freemasonry were significant in Ballarat and District, and were a means of drawing men together, integrating society, trans-locating democratic ideals and promoting social acceptance. This paper examines charity, civic duty and commerce, but there are many other aspects of freemasonry that could also be included.

CHARITY

Patterns of philanthropy in the Ballarat district reflect those of cities such as Melbourne, Ballarat and Bendigo. Firstly hospitals were built, then benevolent asylums, thirdly came the orphanages and lastly female refuges. These patterns cast doubt on the suggestion that obvious need was the sole motivating factor. How individuals sought, acquired and maintained power through their involvement with charities provides an insight into the dynamics that underpinned the complexity of the rapid urban and capitalist development in the district.

In Ballarat in July 1855 Mr Jabez J. Ham, a prominent freemason was appointed secretary in a serious fund raising campaign to establish a Ballarat Miners' Hospital. Within a month £1000 had been raised and the plans for the new hospital commissioned. On 25 December the foundation stone was laid with Masonic honours. The hospital's trustees, Elliott, Rankin, Oddie, Dixie, and Foster, and Drs Hillas, Clendinning and Stewart were present. Most of them were Freemasons.

The second charitable institution in Ballarat was the Benevolent Asylum. The case of George Wright brought the public's attention to the need for some sort of assistance for those in desperate need. George, a newly arrived immigrant, unemployed and poverty stricken had committed suicide leaving a young wife with two small children. Michael James Cummins, a Freemason, gave assistance, and started moves to establish the Ballarat

Benevolent and Visiting Society out of which came the Ballarat Benevolent Asylum. The Asylum admitted its first patient on 21 February 1861. In the same year it established a Common School, which, by 1863 catered for 63 children, many of whom were orphans. The teacher was Matilda Dixie, the widow of freemason Joseph Dixie.

By the 1860s the committee was arguing that it was undesirable for orphans, delinquents, the aged and female cases to be housed together. A group of publicans led by a Mr W. Redfern set out to provide a home for "orphan and deserted children". The Orphan Asylum opened on 8 July 1866. The wives of masons were involved in forming the Ballarat Female Refuge in 1867. This accommodated single pregnant women, and was one of the first such institutions on the Australian goldfields. Many masonic men sat on the male committee that helped to organize and run the institution.

The members of the various charity committees were overwhelmingly Protestant, in keeping with the general proportions of this denomination in the general population. Protestants comprised around 81% of the population in Ballarat in 1854 or 82% by 1857. But they contributed around 86% on charitable committees.

Catholics represented around 3.5% on committees although being around 15% of the general population. By contrast Jews who made up 0.78% of the population, were represented in significant numbers on the committees comprising around 10.35%.

Thus, it was not a shared religious or ethnic affiliation that defined that subsection of Ballarat's elite that dominated its principal charities. The major organisation in the town that brought together Jews, Protestants and Catholics (if they desired) was Freemasonry.

CIVIC DUTY

Ballarat held a distinct global position from the early 1850s. Men from diverse religious and ethnic backgrounds had the opportunity to meet and discuss ideas in a social setting through Freemasonry. French and Italian Freemasons conversant with the French Revolution and the 1848 troubles in Europe, formed part of the Ballarat Lodge and mixed with English Chartists like Humffray or Holyoake, who in turn discussed their ideas with men like William Scott who had travelled from his Irish homeland to Canada, then to the southern states of America, before emigrating to Victoria. London born

Charles Dyte or Prussian Emanuel Steinfeld, both Jewish, gave voice to ideas of equality, freedom and fraternity.

Welshman John Basson Humffray, along with Charles Dyte and Henry Harris were among those who drafted resolutions at Bakery Hill for the Ballarat Reform League, prior to the Eureka battle on 3 December 1854.

Many Freemasons were notable as members of State Parliament. Humffray of Eureka fame later became a member of parliament. William Collard Smith, A Royal Arch Mason and member of the St George Encampment of Knights Templar was elected MLA in 1861. Robert Lewis was elected in 1864, and in 1889 the Hon. Edward Morey and Sir Alexander Peacock ... and the list goes on.

Henry Cuthbert another Ballarat Freemason, was elected to parliament in 1874. He took the position of Post Master General in 1877 and Minister of Customs in 1880-81, then acted as the Minister for Justice in the Gillies-Deakin Administration.

Thomas Tuke Hollway born in 1906, played an active political role. Having been to school at Ballarat Grammar, he became the Premier of Victoria in 1947-50 and 1952. Henry Edward Bolte another Ballarat Grammarian, was the longest serving Premier 1955 -1972. All these men were Freemasons.

While some Freemasons were active in state affairs others served at a local level. The first council members to be elected in Ballarat Township on 17 December 1855 comprised at least five known Freemasons out of 7 members. Freemasons comprised over 70% of Ballarat East Council (which was a separate entity to Ballarat Township until 1921). Freemasons were heavily represented on both Ballarat and Ballarat East Councils.

The Yarrowee Lodge, from its membership alone, provided at least 11 members of Parliament, 30 members who held the office of mayor of Ballarat and many more who served as councillors in local government.

Brother William Little contested and secured a seat on the Ballarat Council in 1883 serving until 1893. In 1889-90 he was elected to the position of Mayor. It was reported that he conducted business in a capable manner with "calmness, dignity and graciousness he ruled firmly and at the same time gently and with thorough impartiality".

Ballarat and District has always held a prominent position in politics. While some men sat for local government, others used their experience on a wider political platform, the Legislative Council or Legislative Assembly.

COMMERCE

The commanding position held by Ballarat's Freemasons in commerce can be seen on examining the names associated with the exchange of mining stocks that began in 1857 at "The Corner".

Allard and Gougon were the first to set up share brokers offices. Freemason Robert Underwood owned Mining Exchanges 1-16 in Lydiard Street East. In the same year, 1857 Brother Francis Herring in Lydiard Street described himself as a sharebroker. These men were soon joined by Michael Walsh, J. B. Were and E. C. Moore whose share broking sales rooms were on the corner of Lydiard and Sturt Streets.

The first chairman of the Ballarat Stock Exchange was Michael Walsh, brother of Freemason Robert Walsh. Gold mining shareholders included freemasons Richard Birkett Gibbs, David Ham, Robert Lewis, William Scott, William Collard Smith and Dr James Stewart.

The Ballarat Chamber of Commerce was established on 5 August 1856 with a meeting at the Montezuma Hotel. With Mr Robert Muir in the chair, the committee of J B Humffray, Muir, W. B Robinson, Henry Harris, William B Rodier, R. B. Gibbs, and Charles H. Edwards were appointed to prepare the rules and report back. Thus Freemasons were instrumental in the foundation of the Chamber.

Reports of the laying of the foundation stone of the bonded warehouse near Soldiers' Hill, part of the town designated Commerce Place, also involved Freemasons. In August 1861 according to the Ballarat Star "The flag of the operative masons of Victoria waved above the site of the stone and in proximity thereto floated a smaller banner with the motto 8 Hours Labour, 8 Hours Recreation and 8 Hours Rest. From a large pole was suspended a white flag with the Masonic mystic G in the centre".

In planning the urban landscape Masons were active. Laying foundation stones was important both in the psyche and in reality. This was evident in both Ballarat and outlying districts. Along with foundation stones, Freemasons laid the water supply, Gas Company, Mechanics' Institute, South Street Debating Society, and the Horticultural Society, all which bear witness to the role they played in beautifying "their" town. Statues throughout Sturt Street, the botanical gardens, the grand façade of Lydiard and Sturt Street, and more subtle values such as the institutions they invoked are all testament to their pioneering spirit and foresight.

Some aspects of Freemasonry such as beliefs in Faith, Hope and Charity played a prominent part in the development of our contemporary society. The ready acceptance of ethnic and religious groups into Masonic Lodges resulted in assimilation contributing to a truly multicultural society and, in a broader sense, to the national identity and Australian spirit.

Chapter Three

Presentation on Le Droit Humain (Co-Freemasonry)

Delivered by

RWBro Sharon des Landes

On Friday 22 May 2015

Acknowledgements

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Background Information

Co-Masonry is a branch of Freemasonry that admits men & women of all religions and national origins. Most Masonic Lodges do not admit women, and consider co-masonic lodges to be irregular or clandestine. Some of this has to do with the origins of co-masonry being from the “Grand Orient de France” that in 1877 removed the requirement that a Mason have a belief in a Supreme Being.

However, the United Grand Lodge of England in 1999 stated that, “...*There exist in England and Wales at least two Grand Lodges solely for women. Except that these bodies admit women, they are, so far as can be ascertained, otherwise regular in their practice. There are, however, discussions from time to time with the women’s Grand Lodges on matters of mutual concern. Brethren are therefore free to explain to non-Masons, if asked, that Freemasonry is not confined to men (even though this Grand Lodge does not itself admit women)...*” (Kidd 2009, p. 242)

How did this situation come about? As most of you will know, the beginning of modern Freemasonry is considered to be the formation of the Grand Lodge of England in 1717. However, speculative masonry existed before this, as did the operative masonry guilds, mystery schools, and various traditions out of which modern Freemasonry arose. Women participated in at least some of these institutions. However, modern Freemasonry decided to exclude women. The reason for this is unclear. It may be because women in the 18-century were un-free individuals under the law and in life,

and freedom was regarded as a pre-requisite to being a Freemason (Kidd 2009).

Despite the official line, in earlier times women found their way into freemasonry. The earliest known woman freemason in the modern period of Freemasonry was Elizabeth Aldworth. As described by Kidd (2009), she was initiated into her father's male-craft lodge in Ireland in about 1717. Renovations were taking place in the family home where the lodge was held. A wall had been taken down and loosely rebuilt between the lodge room and a library. Elizabeth had fallen asleep in the library and when she awoke heard voices. She removed a brick in the wall. After listening for some time she heard something which made her realize the solemnity of what she was doing, and she decided to leave. Due to the design of the building she had to creep through the end of the lodge room, which was in darkness. On leaving the room she was confronted at the exit by the Tyler, which frightened her considerably. The lodge members decided to deal with this situation by initiating her into the two degrees that were part of Masonry at the time.

It is thought that over time other women who we know nothing about have also been initiated into freemasonry. However, there are a number of women where there is clear evidence of their initiation into masonry. What is known of some of these women has been well documented in Karen Kidd's books – *On Holy Ground* and *Haunted Chambers*. Kidd thinks that the entry for women into freemasonry became increasingly difficult due to the development of entry requirements such as gender proving, so that by the mid 1800s it was almost impossible for a woman to become a mason. The establishment of Le Droit Humain in France changed this.

Origins of Le Droit Humain

(The content of this section, and the two following it, have come from the websites of co-masonic orders, Wikipedia, the work of Karen Kidd and discussions with members of Le Droit Humain in Victoria.)

Le Droit Humain started in the late 1800s during struggles about the freedom of women economically and socially, focused particularly on women being able to vote. It is now an international Masonic order having 28,000 members in 60 countries, across 5 continents. Prior to the start of Le Droit Humain, French Masonry had attempted to include women in "rites of adoption". Lodges would adopt sisters, wives and daughters and teach

them rituals, although it is unclear how much these resembled the rituals that we know as masonry.

In 1879 following differences among members of the Supreme Council of Le Grand Orient de France (GOdF), twelve lodges withdrew and founded Le Grand Loge Symbolique Ecossaise. One of these lodges, Le Libres Penseurs (The Free Thinkers), of Pecq, west of Paris, reserved in its charter the right to initiate women. On Jan 14, 1882 Maria Deraismes, was initiated into this lodge after it had withdrawn from its Grand Lodge. The Worshipful Master justified this as having the highest interests of humanity at heart, and being the application of the principle of a "Free Mason in a Free Lodge".

In 1890 another lodge of the Grand Loge Symbolique, La Jerusalem Ecossaise, petitioned the other lodges to establish a new order of Freemasonry that would accept men and women, working in parallel with the Grand Loge Symbolique. The main proponent was a man called Dr George Martin. He is reported to have said "I have never understood why my mother, to whom I own my existence, who has raised me, who has educated me, to whom I owe whatever I am ...should be lesser and I should be greater, simply because I am a man."

On Mar 14, 1893 Maria Deraismes, George Martin and several other male masons founded La Respectable Loge, Le Droit Humaine Maconnerie Mixte. They initiated passed and raised sixteen prominent French women. Shortly after this the Grande Loge Symbolique Ecossaise Mixte de France (Grand Lodge of Mixed Scottish Rite Freemasonry of France) was established. This became known as Le Droit Human, was for a while the International Order of Co-Freemasonry for Men & Women, Le Droit Humain, and is now called The International Order of Freemasonry for Men & Women Le Droit Humain. By 1902 five lodges had formed in France under the auspices of this order. Of interest is that the fees for initiation were the equivalent of about two weeks of average earning, and for an increase in wages were four weeks of earnings.

Start of the British Co-Masonic Federation

British members of the Theosophical Society began joining the new French Masonic order. Included in their number was a woman called Annie Besant. Born in 1842, in England, she was a unionist, a feminist with an interest in birth control, a socialist, a philanthropist, and originally an atheist, before becoming involved with Theosophy. She was a skilled orator, and called a

mother figure by well-known teacher and writer, Krishnamurti. Annie moved to India in 1893 where she died in 1933. She was involved with Gandhi and the Indian independence movement. She also became the worldwide head of the Theosophical Society from 1907 until she died.

Annie was initiated into co-masonry in 1902. Later that year she established the first British Lodge of Le Droit Humain. It was called Human Duty No 6 and based in the Orient of London. This lodge is no longer active, but the British Federation holds their Grand Occasional meetings under its charter. This new English lodge restored practices not required by the French, namely, that members held a belief in God or a Supreme Being. The permission to re-establish this is called the “Besant Concord”. This seems to have been a largely verbal agreement that Annie negotiated, possibly before her own initiation (Kidd 2013).

Members also did not like the translated French ritual, which is still used today under the title “George Martin Ritual”. Instead in 1904 an English ritual was developed and printed called the “Dharma Ritual”. Sometimes known as the “British Ritual” and more recently as the Lauderdale working. The Dharma Ritual brought in esoteric and mystical aspects, with some theosophical influence. Interestingly the French ritual brought into this ritual some features that are often interpreted as being from Theosophy, but in fact weren’t (personal communication Karen Kidd 2015b).

Karen Kidd who has written a very informative recent paper about the Dharma ritual suspects that Francesca Arundale & her nephew George Arundale, who were both very involved with Theosophy, were probably responsible for compiling the ritual using a variety of sources (Kidd 2015a). These two had taken Annie Besant to France to be initiated (British Federation 2015). Kidd (2015a) says it is clear the writers, whoever they were, had considerable Masonic ritual experience. The Arundales were both ritual experts and had been responsible for the original translation of the French ritual into English. The ritual bears a strong resemblance to what is known as the Emulation Ritual, but as already noted there are also influences from continental masonry. The common perception that Charles Leadbeater, who became a well known though somewhat notorious Theosophist, developed the ritual is unlikely, as he did not become a co-mason until 1915. Neither is it likely to have been Annie Besant, as she is known to not have been very familiar with ritual, nor interested in ritual development, and had only been a co-mason for a short time.

Kidd (2015) goes on to inform us that the Dharma Ritual was first worked in Dharma Lodge, in Benares, in India. It came to be used in many English speaking lodges, but had a different history in America, where a further ritual came to be developed was initially called the Ritual of the Symbolic Lodges in North America, and is now known as the North American Ritual (but no longer practiced). There continued to be developments and revisions of the Dharma ritual. Bro Wedgwood was responsible for the revisions for what is now called the Lauderdale version, which first appeared in 1913. These revisions brought in the incense and candles of church traditions and of freemasonry. Over the next few years Masonic hymns and other additions such as symbolic pictures and an empty chair in the North were included. This Lauderdale Ritual has largely remained the way it is since 1926, and is what is used in all Le Droit Humain craft lodges in Australia.

Development of Co-Freemasonry and Women's Masonry

It was Theosophy that brought co-masonry to India, Australia & New Zealand. In addition, Australian co-masonry has frequently had members from the Liberal Catholic Church (who also often have links with Theosophy). However, people from all religious and spiritual traditions have always been made welcome in Australian lodges and are an important part of the diversity of each lodge.

Annie Besant, who has already been mentioned, became the first Commander of the British Federation of Co- Masonry and remained so until her death in 1933. Charles Leadbeater, who was perceived by Annie Besant as a significant partner in her esoteric studies, and who wrote extensively on masonry, moved to Australia and supported the order. He was made Administrator General for co-masonry in Australia in 1920. As mentioned earlier there is some controversy about Leadbeater. For a thorough overview of Leadbeater's life read "The Elder Brother" by Gregory Tillett and Tillett's doctoral thesis.

The American Federation of Le Droit Humain had a different path to the lodges that were connected with Annie Besant. Its beginnings were not associated with Theosophy, but instead were associated with an interesting man called Antoine Muzzarelli. The story of American Co-Masonry is described Karen Kidd's Book "On Holy Ground". That book describes with vivid clarity two significant ongoing tensions in Le Droit Humain. One has

been relations between National Federations and the Supreme Council of Le Droit Humain based in France. Having the administration of the International Order and the base of the Supreme Council in another country has often sat uncomfortably with national federations. The other tension has been the theosophical influence that was formational and/or strongly influential in the countries using the Lauderdale Ritual. This very spiritual and God oriented perspective has sat uncomfortably within the secular perspective of the Supreme Council of Le Droit Humain.

These cultural and philosophical differences have resulted in National Federations and individual lodges resigning from Le Droit Humain, and forming other Masonic bodies. As early as 1908 an order in England broke away from the British Federation, disagreeing with its theosophical perspective and governance. It became known as the Honorable Order of Ancient Freemasonry, now called the Order of Women Freemasons. Then in 1913 a group broke away from this order over differences about the Holy Royal Arch degree. It became the Honourable Fraternity of Ancient Freemasons and is still operating. Since then orders such as The Honorable Order of American Co-Masonry and the Eastern Order of International Co-Masonry, which several countries including New Zealand and India now belong to, formed from former members, lodges, and federations that broke away or were expelled.

One of these times of tension came to the fore in the 1990s, when several of these new orders formed. The Australian Federation decided to remain with Le Droit Humain. At the time the presiding Grand Master, Njordur Njardvik, was announcing in several settings that because the International Order did not require a belief in a Supreme Being, those Federations that did require this were to abandon this expectation, and to stop having a volume of sacred law/lore open during lodge meetings. Apparently the international administrative body of Le Droit Humain denies these claims, but others say there is video footage of this announcement, and I have spoken with people who say unequivocally that they heard Bro Njardvik say this.

Whatever the truth, the reality is that this has not come to be, and the Australian Federation has a declaration at the beginning of its regulations that as it affirms the existence of a Creative Principle under the title of The Great Architect of the Universe, and maintains an open “Volume of the Sacred Lore” in every Lodge formed for Masonic purposes. At the same

time the International Constitution of Le Droit Humain states that any lodge under any federation or jurisdiction can use any ritual that has been approved by the Supreme Council – a potential source of creative tension.

There are six craft rituals written in English that I am aware of that have been approved by Le Droit Humain. Each lodge has to determine in its bylaws which ritual it will use. These six rituals are described below. (This information mainly comes from LDH's British Federation website.)

- i. The Lauderdale Ritual stresses the mystical side of masonry that Annie Besant valued. It includes her specially written mystic charges, which have been verified to be written by her by Arnold Bank (Kidd 2015b). The opening and closing of the lodge are preceded with and followed by ceremonial, including an incense and candle lighting ceremony.
- ii. The Emulation Ritual, which is based on the working of the United Grand Lodge of England.
- iii. The Scottish Ritual as used by the Grand Lodge of Scotland, which was introduced to the order by Annie Besant. It is described as ceremonially sparse with unique workings of its own.
- iv. The Veralum Ritual, which dates from 1935, is a compromise between the Lauderdale and plainer workings of the English & Scottish, and has its own traditions such as a "freeing" ceremony.
- v. The Irish Ritual was introduced by a brother from an Irish Military Lodge in the 1950s. It is done in "the round" and intermingles the practicality and otherworldliness of Celtic mythology.
- vi. The George Martin ritual uses a triangular layout, is highly esoteric and full of symbology, and has much in common with the earliest Scottish workings.

Co-Masonry in Victoria, Australia

(Much of this history of co-masonry in Victorian comes from a document put together in 1973 called The Foundation Stone)

A provisional warrant, dated 10 Sept 1911, to authorize the formation of the Victorian Lodge No 150, in Melbourne, was received from the Grand Secretary in England, on the condition that the applicants, who were from the male-craft, should at the first opportunity affiliate with the co-masonic order.

To enable the male-craft brethren to take the necessary Obligation of Affiliation to the Order of “Universal Co-Freemasonry”, as it was called at the time, a visitor from England, RW Bro Bennett, who had the necessary authority, formed a triangle with two co-masons, the Bros Hunt, who had both been initiated into a co-masonic lodge in England. Bros Studd, McConkey & Hill affiliated to the order in the Melbourne Triangle, and were then able to proceed with the formation of the Victorian Lodge, whose officers had already been elected under the provisional warrant.

The Charter of the Victorian Lodge is dated 25 Feb 1912, under the seal of George Martins who was presiding Master of the Order. The lodge was renumbered 403. The Melbourne Triangle at the time also received a charter numbered 401 that was returned after a few years.

The installation of the first master of Victorian Lodge took place on 9 Dec 1911, at the Lodge rooms in the Empire Arcade in Flinders St. This was followed on the same day by the initiation of Mrs Mary Ellen Studd. The Lodge went onto meet at Queen’s Hall, 181 – 187 Collins St, where they rented rooms from the Theosophical Society for their meetings. When the Theosophical Society made plans to demolish the old Queens Hall and re-build, the lodge moved to the Unitarian Church Hall in Grey St, East Melbourne.

It is from the Victorian Lodge that all other Lodges in Australia were formed. These were under the British Federation until the Eastern Federation was formed in 1934. The Australian Federation was formally inaugurated in March 1970. Over time there have been eight lodges formed in Victoria. There have also been lodges in South Australia, Western Australia, Queensland and New South Wales.

The seven other lodges that have existed in Victoria were formed to enable more brethren the experience provided by holding various offices. The lodges have been as follows.

1. Victorian Lodge No 403, as already described, opened in 1912, and is still operating.
2. St Johns Lodge No 431 opened in 1926, and is still operating. It first operated in a cottage behind the Church of the Holy Spirit, a Liberal Catholic congregation at 241 Punt Rd, Richmond. This was entered by a small lane at the side, and though it was small, was described

as being suitable for the meetings of a masonic lodge. In an installation in 1935 they had so many visitors that the ceremony had to be conducted in the church. In the same year, the Lodge moved to meeting in Centenary Hall in 104 -110 Exhibition St., where the Liberal Party currently have had their headquarters.

3. Veritas Lodge No 434 opened in 1929 in Geelong and closed at the start of WWII.
4. The Lodge of the Rising Sun No 435 opened in 1935, but has since closed. It also first met at the Queens Hall in Collins St, and then moved with Victoria Lodge to meet at the Unitarian Church Hall in East Melbourne.
5. Emulation Lodge No 436 opened in 1937 and closed in 2013. This lodge sub-let from St John's Lodge to hold meetings at the Centenary Hall.
6. The Lodge of the Southern Cross No 1036 opened in 1952 with the support of the Lodge of the Rising Sun as a result of rising membership.
7. The Lodge Joy of Service No 1078 opened with the support of Victoria Lodge in 1959 and has since closed. It was mainly comprised of members who had been in the craft for some time.
8. Avalon Lodge No 1718, opened in 1999, and meets in Daylesford, Central Victoria.

Bro Merton Fowler, made a suggestion in the early years of St John's Lodge that a building fund be established. A small fund was created, and then Bro Cochrane started an All Lodges Building Fund that was first under the care of the Victorian Lodge. This fund gradually grew larger with raffles and fundraising efforts. There continued to be discussions between the lodges about acquiring a permanent home. In 1936 there was a suggestion that a Masonic Temple be built on the roof the re-built Queen's Hall. Over time a variety of buildings were inspected including a Jewish synagogue near the city. A guildhall came up for sale at 17 Darlington Parade, Richmond. Apparently a donation from 2GB Radio in Sydney, which had links with the Theosophical Society, helped make the purchase of this guildhall possible.

All four craft lodges and some higher lodges that were meeting in the Orient of Melbourne at the time began meeting in the hall. Under legal advice an Association was formed with each member being a shareholder. The old building was in a very poor state of repair and was a challenge to work in.

As the result of a bequest by Bro Margaret Onians to the Lodge of the Rising Sun, this Lodge decided to support the planning and building of a brand new temple on the site of the hall. The Lodge of the Rising Sun held the funds and made the payments directly as needed. Bro Margaret Scott, who is now 91, and still an active freemason, was an Assistant Secretary of the Property Association at the time and also worked in a drafting office. She organised much of the building, meeting with the local council, architects and builders by taking time off from work. The original plans were for a one-story building, but after building had started a bequest from Bro Dulcie Bona enabled a second story to be added.

On the last day in August 1972, members of the lodges using the hall assisted in dismantling the old building and storing equipment and archives in their homes. The church hall next door became the temporary home for lodge meetings. This temporary hall had no cloakrooms so brethren were given permission to wear street clothes. There was no kitchen or eating area, so people gathered standing up after meetings. Some higher lodges suspended meetings and craft lodges delayed some ceremonies – only the essentials were maintained. During this time it is described that a new spirit of togetherness and a greater depth of understanding was born between brethren. All the lodges made donations to the furnishing of the new building and the temple was consecrated in 1973. It is still in active use.

The working of the Order, the Australian Federation & the Lodges

International structures and processes

The English translation of the International Constitution of Le Droit Humain begins by stating that members “declare themselves fraternally united in the love of humanity ... wishing to fully realise in both masonry and the outer world “liberty, equality & fraternity”, convinced that the masonic method of work represents one of the best instruments for human perfection.” The aim of the order is described as the “progress and perfection of humanity”.

The International order is divided into Federations, Jurisdictions and Pioneer Lodges. The Supreme Council for the International Order is called the “The Supreme Council for Sovereign Grand Inspectors General of the 33rd and last degree of the Ancient and Accepted Scottish Rite”. The Supreme Council is the executive power of the order and guardian of the International constitution, regulations and rituals. The minimum number of members of

the Supreme Council is nine. The Supreme Council has the right to revoke the charter of a lodge or federation.

Two lodges and at least 30 active members are required to form a jurisdiction. Five lodges and 120 members including at least one lodge of a higher degree can form a federation. An International Convention is held every five years. Each Federation has two delegates for 100 members, another for the next 400. Then there is a delegate for every 500 members after that. Every federation can put forward wishes concerning the good of the order to the Convention, and also propose up to 10 amendments to the constitution six months before at a Convention. These need to have a 3/5 majority to be passed.

The Supreme Council is presided over by the Most Puissant Sovereign Grand Commander, Grand Master of the Order. The 33rd degree confers the title of Grand Inspector General. These masons are supposed to be true master builders of tolerance, peace, concord and unity. Members of the Supreme Council are recruited from among the Grand Inspector Generals of the Order. Six months or more before an International Convention each of the Federations submit their proposed candidates to the Supreme Council. Each Federation determines how its candidates are nominated. These proposals for candidates, together with the opinions of the Supreme Council, are submitted to the International Convention for voting. An absolute majority is required. In between Conventions the Supreme Council can co-opt members if required for the good of the order.

After each International Convention, the new Supreme Council appoints among its members a representative to each federation who bears the title Most Puissant Grand Commander (MPGC). This representative is the highest initiatory authority within a Federation. However, administrative bodies of a federation have the right to appeal to the Supreme Council against the MPGC's decisions.

Australian structures and processes

Currently lodges associated with Le Droit Humain meet in four states of Australia - Queensland, New South Wales, South Australia and Victoria. (The lodge that used to meet in Western Australia decided to affiliate with the Eastern Order of International Co-Freemasonry in 2011.)

The Declaration of the Australian Federation of Le Droit Humain, which introduces the Australian Federation General Regulations, states that the Federation operates under the principles of Brotherly Love, Relief and Truth. As noted earlier it also affirms the existence of a Creative Principle and that every formed lodge maintains an open “Volume of the Sacred Lore” on the altar. In addition, the Federation encourages and poses no restrictions on the free search for truth and, to secure that truth, expects tolerance from its members.

The International Constitution of Le Droit Humain guides the Australian Federation and its lodges, as do the Australian Federation’s regulations and the by-laws of each lodge. Copies of all these documents are given to a member at their initiation, as well as a copy of the written ritual of the initiation they have just experienced. (In Melbourne a new initiate is also given the constitution of the Melbourne Co-Masonic Property Association, an independent incorporated society, of which they automatically become a member by joining a lodge that meets in Richmond.)

The Australian Federation is autonomous within limits determined by the International Constitution. The MPGC safeguards those limits and actively collaborates with and has ex-officio membership of the administrative bodies of the Federation, including: the elected Federation Council of Administration, the elected Finance Committee, and the elected Consistory Council.

The degrees that are worked within the Australia Federation are the 33 degrees of the Ancient and Accepted Scottish Rite, and some degrees of the York Rite. The Triangle of 33rd Degrees consists of Inspectors General who monitor the workings of all the lodges and assist in development and understanding of the rite and degrees.

The extra degrees have various periods of time before they can be joined. In the York degrees, to join Mark (which is currently closed) occurs at least 6 months after being a Master Mason, to join the Holy Royal Arch requires at least 12 months. (The Ark Mariners and Knight Templars degrees are also closed at present.) Master Masons are initiated into the 4th -17th degrees when joining the 18th degree. A brother or sister needs to have been in the craft for at least six years and have been a Master of a Lodge for a year to be admitted into the 18th degree. To be a member of the Grand Elect Knights Kodosh, 30th degree, members need to have been a member for 10 years.

The administrative structure of the Australian Federation is that the Consistory Council deals with administrative matters of the higher degrees. The Consistory consists of all masons with the 32nd degree. A body called the Tribunal consists of members who are in the 31st degree. The National Council is the Administrative body of the craft lodges. Its officers are elected triennially. A National Convention is held every three years where reports from the MPGC, National Council President and Federation Treasurer are presented. Lodges each have assigned delegates, based on lodge numbers, to vote on these reports.

The working of a co-masonic lodge

Any person can apply to become a member of a lodge. There are forms for them to fill in, and sometimes they need to also get written referees. They are proposed and seconded to the Lodge Council (RWM, Wardens & Past Masters) by people who have met them. Two further lodge members conduct interviews with them, and if the Lodge Council thinks that all is in order and that the person is of good report, the proposal is read out in open lodge. The proposal is then put on the invitation for the next meeting and balloted for at that meeting. All Lodge members who are Fellowcraft Masons or Master Masons can vote. A process of using black and white balls is used to ballot. A candidate is accepted if all the balls are white except for two. If there are three black balls or more the candidate is not accepted. For the applicant the process from application to initiation takes at least three months, and can often take longer.

What a member wears to lodge is decided on by each lodge. In some lodges the women wear all white and the men wear a black suit, white shirt and a bow tie. Some women also wear what are called wings, which are kaftan-like flowing garments. In other lodges all the members wear black, with some wearing white shirts. All use white gloves. The aprons worn differ depending on whether the person is an Entered Apprentice, a Fellowcraft Mason, a Master Mason or an Installed Master.

The Master of a lodge holds their position for no more than two years. They are called the Right Worshipful Master. There are also Senior and Junior Wardens, Senior and Junior Deacons, an Inner Guard, and a Tyler. Other positions include an Orator who has an overview of the legitimacy of the lodge's workings, a Director of Ceremonies (DC), a Secretary, a Treasurer, an Almoner, and a Thurifer for the censuring ceremony. If there are enough

members there is an assistant DC, an assistant secretary, an assistant treasurer, and Stewards. Some lodges also have an Organist. The Lodge Council, which manages the administrative processes of the lodge, meets monthly between lodge meetings.

Initiates need to attend at least three meetings after being initiated before being passed to Fellowcraft, then they need to attend at least five meetings after being passed before being raised to being a Master Mason. At each step candidates memorise the obligation of their degree, and answer questions in open lodge. Lodges have monthly rehearsals in addition to the lodge meeting, which members are encouraged to attend as an opportunity for instruction.

A newly initiated member is strongly advised to attend a lodge for at least three years, and they are told that a lot is learnt by watching and listening. They are also given written material to study and usually have a member assigned to support them. Lodges sometimes share instruction with other lodges, and senior members of lodges assist other lodges with the yearly installation of a new lodge master. Meetings which are not ceremonies of installation, initiation, passing and raising, are used as an opportunity for a brother or brethren to present a piece of architecture to the rest of the brethren for their enlightenment and edification.

Conclusions

Le Droit Humain in Australia has been a small, quiet and discrete order of freemasonry, which has been operating for over a hundred years. There is much about its origins, rituals, and ways of working which are similar to traditional male-craft masonry. It is hoped a time comes where all are able to recognise the legitimacy of co-masons being freemasons. It is also hoped that easy and open inter-visitation (between lodges that want it) becomes possible. In French male-craft masonry some lodges let women (who have been initiated elsewhere) sit in their meetings. It is understandable there will continue to be lodges that prefer to be men only, and others with only women. I support this. At the same time it seems worthwhile to have places where masons of different jurisdictions can freely share and learn from each other about the masonic journey we are on.

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Chapter Four

The Symbolism of Free Gardenry & the Lost Degrees of Knights of Gethsemane & St Joseph Delivered before the Lodge by *WBro Ben Quick, (Master Gardener)* On Friday 26 June 2015

Brethren I thank you for the opportunity to present this paper on the symbolism of Free Gardenry, which through my research has brought to light a further opportunity to find the lost and advanced degrees of ; the Orders of The Knights of Gethsemane and St Joseph.

The writing on symbolism of Free Gardenry has been written before this paper by different Free Gardeners belonging to different Grand Lodges in different parts of the world; of note there has never been a wholly United Grand Lodge from where Free Gardenry was born and from where it subsequently spread, due to the nature of fierce independence of the Lodges and Grand Lodges of various towns and provinces and needless to say borders, in fact Australia has been the only place for a union to occur where in 1953 the first conference of Grand Lodges of the States of Australia first meet, and from it eventually formed in years to come the peak governing body, the Grand United Order of Free Gardeners of Australasia.

Records intimate during its infancy there was a lot of strain and stress, to the new Grand United Order, as the State Grand Lodges didn't want to lose any financial independence and not to deviate away from their original founding landmarks and rituals from whence they originated. Much like the spread of Freemasonry in Australia from the various Grand Lodges of the United Kingdom, Free Gardenry also came from different locations within Scotland and England, bringing with it some different customs and also different aspects to the ritual. The main surviving rituals today, are that of the Ancient Order, The Grand United Order here, I believe the British Order ritual is still active but seldom used.

When Free Gardenry was at its height of both the fraternal and later Friendly Society in Australia, there was little communication between the

organisations from one to another in different parts of the world, truth be told, Australia was alone for a very long time not knowing if and where it was being practised anywhere in the world. Free Gardenry was still being practised by the Ancient Order which never was a friendly society; if a brother was in distress, a gift from the Lodge was presented to him, it was never assumed that you would receive a gift, just because of your financial or work situation. On the other side of the coin the Friendly Societies were able to supply the benefits of insurance and in most cases the burial society benefits, because that was how they set up to run. Notably the difference in most rituals has been due to the fact the Friendly societies used what we can term the 'Insurance ritual', which was an abbreviated and less symbolical ritual than that of the spiritual and colourful Ancient Order.

Reference can be found in the writing of W.G Mitchell who I will introduce shortly but he writes in 1958 *"Although Free Gardenry has existed in Australia for over 100 years, there is some doubt as to the authenticity of the ritual as practised by us, as to that practised by the Ancient Order of Free Gardeners from whence we emanated. I find, after making extensive enquiries that the ritual in Scotland was given orally from one brother to another for over 140 years, they having no printed ritual. South Africa claims they have the original ritual which is more spiritual than ours"*.

We were aware however that the original Grand Lodge charter of the Ancient Order had left Edinburgh in the 1950's and with it moved the Grand Lodge to Cape Town, South Africa. It was until March 2015, which saw the charter being returned to Scotland and with it a new Grand Master and Grand Lodge, which I can proudly say I was fortunate enough to be there and witness this historic occasion.

Free Gardenry today, can trace its renewal to those members of Freemasonry who didn't want to lose the Order all together in the United Kingdom and even in the United States, by establishing the preservation societies, continuing to preserve and practise the rituals and degree ceremonies and maintain its collections, aprons, jewels, paraphernalia and history, keeping them safe and secure for future generations. In most parts of the world today, the membership of Free Gardenry is wholly comprised of Freemasons, at the time of writing this paper; only 3 of us have a connection with Freemasonry here in Victoria. There are only 3 chartered Lodges left in the World, one in Scotland, ours in Australia and one in South Africa, the rest are spawned from the Preservation Society's.

Tracing back to the 1980's and 90's and due to the Australasian Grand Lodge returning back to the Grand Lodge of Victoria, the history and publications that we once had are harder to bring to light, they are most likely still sitting in that unopened box in someone's garage or have been lost all together, never the less, we are fortunate enough to have a writer and Free Gardener who I give a lot of credence and thankfulness to for documenting our history here in Australia; the Late, Most Worshipful Past Grand Master of Australasia, Bro W.G. Mitchell J.P; a South Australian, and most conscientious Free Gardener who has left his legacy in the writings of a number of booklets, part of which have been a useful reference to the paper I am able to share with you and expand on.

I also must share how thankful I am to my proposer into Free Gardenry, Bro. Peter Maclean, Immediate Past Most Worshipful Grand Master of Victoria, who I know many of you have had the opportunity to meet at the Lodge of Research in 2013, and hear his recollections and understandings of Free Gardenry.

Peter is an instrumental supporter to me and given me every opportunity to grow as a member of this beautiful and important fraternal order.

Finally can I mention my friend and now current Grand Master of Scotland for the Ancient Order of Free Gardeners, Most Worshipful Brother Gordon Vincent. Through Gordon I have been able to expand my knowledge in Free Gardenry and its connection with the United Kingdom, and the various National and Independent orders which sprouted (for want of a better word!) from the Ancient Order; and especially being that Scotland is the native home for Free Gardenry. Gordon has been the strongest and one of the most important characters in its recent history of preservation and renewal in Scotland.

Brethren, some would say that Free Gardenry is just another quasi masonic organisation that has taken the square and compasses, aprons, ritual and done with them what they will. I assure you there is nothing more further from the truth, although I can't blame people for thinking this way, because there really isn't enough information easily accessible to dispel this misconception. But sadly these people most likely have little knowledge of the way fraternal societies operated at the time of 17th century, and the distance of Australia, from the birthplace of the great fraternities in most

cases has hindered research on how these organisations worked both operatively and speculatively and become what we know them to be today.

There is no contesting that in this present day Freemasonry is the juggernaut of the fraternal society world, but still in the 17th century and before, both organisations were developing and jockeying for the prime position, and it is clear at this time Gardeners were Masons and Masons were Gardeners. We are fraternal cousins.

An earlier document published in 1515 -1516 is the list of Livery Companies presented by the Court of Aldermen of the City of London; we find the Worshipful Society of Masons at position 30, and the Worshipful Company of Gardeners at position 66. [Ref: Transactions from the Holden Research Circle 2014], neither organisations ranking in the first or 'great 12' livery companies, but still both fraternal sides of the operative still meeting today.

As an aside I was recently in the United Kingdom, and fortunate to spend time in the National Museum of Scotland in Edinburgh, where I was able to see the different livery or guild signs and symbols, and how a number of them used the Square and Compasses in one configuration or another to identify there guild or company.

Time has passed and the world around us has changed, the custodians of the Square and Compasses and the public's association with them, have been left to the care of Freemasonry, this is why I don't blame the confused when they are presented with the addition of the pruning knife of the Free Gardener.

It is here I present the first three symbols of Free Gardenry, the Square, Compasses and Pruning Knife.

The square and compasses are not instruments of the act of gardening, however they are the instruments of design, and in establishing the foot print for a garden; for the garden cannot have square borders, or the centre piece cannot have a true circumference with symmetry and order without the square and compasses. For even in Free Gardenry it is the Great Master Gardener who is the ever powerful Garden Designer, watching above on His design below.



So in Free Gardenry we also 'square our moral actions in the world, to be square in our actions, to be candid and honest' by the help of **the square**.

The compasses also encompass us with 'due submission to the rules of the society, making all members equal and keeping us on the path of rectitude, of moral uprightness and righteousness'.

But it is the **pruning knife** that is the most useful implement of Gardenry, for pruning and engrafting plants and flowers, to rid trees and shrubs of dead wood, which have no value. The pruning knife teaches us to cultivate our minds, by casting of those vices which are inherent in our nature, and to engraft those virtues of brotherly love and kindly affection to our fellow human beings, shaping our life to be upright and just in all our actions and deeds.

W.G Mitchell writes *"Thus by square conduct in all your dealings, to encompass and steer your course of life, prune and shape your life to be just and upright, you will not only be better members of Society, but will uphold the honour, integrity and glorious prestige of Free Gardenry"*.

In some of this explanation you may see, feel or hear a resemblance to the ritual you know, especially with how the operative tool is explained and then how we contemplate the use of the symbol in our lives and actions (certainly in Free Gardenry today's Mason would be very comfortable in the ritual and script in the way in which the Lodge opens), but once again I assure you, most Fraternal societies who met behind closed doors, only in the company of members present, during the 17th century period and in that area, all had this very similar ceremony and is why we see, hear the connection to one another.

Free Gardenry in and around Melbourne had established its own halls in Melbourne, Collingwood and Bacchus Marsh, which they used their exclusive purposes, although today we do share a Freemasons Lodge room; which brings me to the Lodge room and its symbolism.

The Lodge room, in which we meet in, is a replica of the House in the Forest of Lebanon, or King Solomon's Palace, it was erected by King Solomon in the vicinity of Jerusalem, and its name owing to the cedars of Lebanon, used in the construction of the building. To reach the house we must pass through

the **Garden Gate** and along the Narrow Path to the lodge room situated in the midst of the forest of Lebanon, where we are taught many things transmitted to us by the Great Master Gardener, King Solomon.

The **Garden gate** is a symbol of security, protection and permission, the Garden gate protects the secrets of Free Gardenry from the profane, it protects the operative work, the flowers, shrubs, and wildlife all that which is vulnerable in the natural world; it is also the symbol of permission, to pass through it represents you are prepared to walk the straight walk or narrow path that leads to the Lodge room; *“Walk ye the straight and narrow path which leadeth to eternal life”*. By no means does this suggest Free Gardenry is the path of Salvation, it does mean that walking that straight path in Life you will meet the Almighty in the Earthly Paradise above. The Garden gate closed reminds the Free Gardener that as the gates close to lock the Garden; we too must close ourselves to lock the secrets of Free Gardenry.

In Free Gardenry all the allegory is directly related to events in the Bible. For in the first degree we meet the Apprentice Gardener Adam in the Garden of Eden, in the Second degree we learn of our Bro Noah, and his work after the great flood, and finally in the third degree we are taught the wisdom of King Solomon the Master Gardener. The reasons for what we say, what we do, and why we call it so, directly relate to passages in the Bible. There is no myth or legend, nothing is lost, the art of Gardenry continues as it has done since Adam was instructed by the Almighty, to dress and keep the Garden of Eden.



This brings me to the next symbol which I would like to share with you, the **Trio Triangle**. The most important symbol equally as important as the Square, Compasses and Pruning knife is the Trio Triangle.

I must use a little caution in its explanation. In the Ancient Order this symbol is draped on the Master's pedestal, it can be seen on buildings in Scotland significant to Free Gardenry and where gardeners have operated, it has been used on certificates as the seal of a Free Gardeners Lodge, and it justly takes its place on the current Grand Lodges Apron in Victoria, and was the only symbol used on the Grand Lodge Aprons in Victoria dated 1896

With the trio triangle; none of the 3 parts are complete without the aid of other, never is one part on its own, and no one can know the parts thereof without three clean brothers cordially recommending him. When combined they form the 4th triangle, the watchword of all Free Gardeners. This symbol culminates the whole of Free Gardenry, its allegory and the exemplars of each degree. In fact much like the all Seeing Eye, the Trio Triangle is a very ancient emblem. To the Orthodox Greek it represents the trinity, to the Egyptians it represents the 3 Great Lights of Heaven, the Sun the Moon and the Stars and showing their influence over nature and to the Gardeners it represents Adam, Noah & Solomon who our ceremonies are chiefly based.

One symbol that hasn't been used in Free Gardenry in Australia for reasons unknown, are the **3 circles**, one circle within another. This symbol is practised still with the Ancient Order of Scotland, and at the point of obligating the candidate where he kneels on the 3 circles and on three squares of a Gardeners apron. This holds evidence that some customs and practices were either lost or didn't make their way to Australia, or have been removed all together, but the symbols itself are very evident in a lot of Free Gardenry particularly on the much longer and heavily embroidered aprons, in drawings and paintings. I am happy to tell this Lodge of Research that with the help of Brother Gordon Vincent, the Order in Australia will once again find them in our Lodge room. The explanation of these encapsulates the duty of the apprentice, and the promise of GOD.

1st Circle; That I may walk round the world and earn my bread by the sweat of my brow

2nd Circle; That I may walk with due respect to the lodge which I belong

3rd Circle; When the Angel of the Lord stood with one foot on dry land and the other on sea, he called with a loud voice:- "As long as the earth remains, day and night, summer and winter, seed time and harvest shall never cease".

I have made brief mention of the symbolism of the Apron and the symbolism that is displayed on it, let me explain this further. The Aprons are one of the most beautiful, interesting, and at times colourful parts of Free Gardenry, they relate directly back to the Garden of Eden and also to our operative Gardeners. Scripture tells us the following in Genesis 3, Verse 7,

‘And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons’. As Adam was the first Apprentice Gardener and he wore an apron of fig leaves, so must we as speculative Gardeners wear them too. The length of the Gardeners apron is a distinguishing feature, different to those of Freemasonry and other fraternal organisations, and covers more than the humble fig leave did for Bro. Adam.

The Apron its self is longer than it is wide. To the operative gardener, he would have owned two aprons; one to wear to work, and one to wear to his Lodge. His working apron would have been of a dark coloured heavy cloth, which would have covered him from just below his chest, right down to his ankles, and would have protected his clothing from the dirt and foliage, his knees from the ground, and also likely to provide some warmth from working in the elements, this apron would have been also used to carry his equipment, bulbs, or the weeds removed from the beds and dead shrubs etc.

His second apron is the apron by which he shows to the world his membership in the Gardeners Lodge.

In almost every case these long and beautifully embroidered aprons were made by the gardener’s wife or mother and embroidered by her. The craftsmanship in these aprons is astounding; the preservation societies in Scotland and the United States are fortunate enough to have originals. These long and embroidered aprons are the ‘tracing board of Free Gardenry’. They communicate many of the symbols pertaining to the positions within the Lodge and also of the degrees themselves.

The aprons used in Australia, haven’t been of the heavily embroidered nature of the chest to ankle length aprons of the former Gardeners, although in our collection suggests there was a system set to differentiate between Grand Lodge and a general Lodge, we still have the aprons of 1896 with trio triangle directly in the middle which have now been retired, the Grand Lodge now wear the much longer apron with a semi-circle bib, with the Square compasses and pruning knife, all seeing eye, the initials P G H E, the Trio Triangle, and on some aprons Noahs Ark. While an Apprentice, Journeyman or Master Gardener, not in office wears a plain blue cloth apron.

Some of the symbolism on the aprons refers directly to the degrees and its allegory. The letters P G H E, are the initials of the four rivers that flowed from the Garden of Eden. Pison; signifying changing extension of mouth, Gihon; signifying the valley of Grace, Hidekel; signifying a sharp voice our sound and Euphrates; signifying fruitful and plenteous.

The all Seeing Eye, I am happy that you would know its meaning, and the Ark directly relating to the second degree and the story of Bro. Noah.

Brethren I hope this part of the paper you have found interesting giving you a deeper glimpse into some of the symbolism of Free Gardenry, and what it means to those members practising the Craft around the world.

I now wish to share with you the second part of this paper on the lost degrees of, The Knights of Gethsemane and St Joseph.

In W. G Mitchells book of 1958 titled 'Key to the Diploma, History of Society, Aims. I find a brief but yet significant statement that there were higher degrees worked in Free Gardenry. Trust me when I say this brethren, it was like a Eureka moment when I found this passage, but seamlessly sent straight into despair when no one in the Lodge was aware of it or had heard of it.

W.G Mitchell writes ..."Every Lodge had its own annual "walk" at which each member appeared in resplendent "Tile" hat, black suit carrying a bunch of flowers. High degrees were the Knights of Gethsemane and of St. Joseph, the rites of the Knights of Gethsemane being conducted on a carpet designed to illustrate the geography of the "Garden of Eden". These degrees were administered in recent years in Lanarkshire, Scotland. The regalia consisted of a sash and apron and many of the aprons were embroidered and ornamented very beautifully by the wives of the proud owners".

I thought to myself could these be those long beautifully embrioded aprons and sashes I have seen in the pictures? Sadly it seems not. However what we do have is the Lecture of St Joseph. A most detailed and complicated lecture, which both Bro. Gordon Vincent and myself are confident is the reason why the degree never really took hold.

As a Free Gardener, an advanced degree called the Knights of Gethsemane of course really resonates with me, as I'm sure it would with many. The

setting of the Garden of Gethsemane and the story surrounding it in the Bible, really offers the chance to learn allegorically a story of prayer, perseverance, steadfastness, loyalty, trust and ultimately betrayal. Can you hear the ritual asking you the message from Jesus **“Could you not keep watch for one hour”**? Can you see the Knights actually being the Disciples of Christ?

The St Joseph lecture is where we have actual writing of the lecture and what was communicated; the following is an excerpt from the original document.

Joseph is the Head of this Degree – He being a man of God and Sublime Husbandman, who saved Egypt from famine. He was endowed by God in noble trust and resolution, with quiet perseverance and careful prudence, which enabled to combat with the calamity that was before him and to dispense to a famine stricken people the bread of life. He was an eminent historic type of Christ in his persecution and sale by his brethren in his resisting temptation. In his humiliation, exaltation and the fullness of forgiving love, he endured many grievous trials, but by energetic action at length was crowned with --- victory.

The lecture is divided into four lectures with the number 7 being the reoccurring number.

I can only surmise that a candelabrum with 7 candles is lit.

The first part of the lecture explains the 7 points in this degree, the Quorum of Husbandmen Gardeners; the 7th Day, the 7 Years of Plenty, the 7 Years of Famine, the 7th or Sabbatical Year, the 7 times 7 Years and the 7 Pillars.

The second part of the lecture explains: - the 7 Churches of Asia, the 7 Spirits, the 7 Stars, the 7 Golden Candlesticks, the 7 Lamps of Fire, the 7 Horns and the 7 Eyes.

The third part of the lecture explains the Seven Twelves or Heaven Jerusalem; - the 12 Blessings, the 12 Tribes of Israel, the 12 Apostles, the 12 Gates, the 12 Angels, the 12 Foundations and the 12 Fruits.

The fourth and final part of the lecture explains the 7 Senses, the 7 Steps, the 7 Things Hateful to God, the 7 Virtues of Faith, the 7 Virtues of Wisdom,

The branch upon one stone shall be 7 Eyes and the 7 Sayings of Christ on the Cross.

Finally we have in our care a most historical charter that is being held safe by one of our members. It almost completely contradicts my writings in this paper, but shows another lost degree or advanced order.

The title reads The Unity Lodge of Royal Arch Free Gardeners, Dundee Scotland.

In the name of God Everlasting Amen. Be it known to all travellers Westward from Eden that the Unity Lodge of Royal Arch Free Gardeners , Dundee Scotland, in meeting assembled have received a petition signed by brothers Thomas Nicholson, James Armstrong, Joseph Chalham, Benjamin McMahon, George Mennie, John Dangerfield, praying to grant a charter in the usual form for holding a Royal Arch Lodge in Melbourne, Australia under the same name and title Melbourne's First Number One Royal Arch Lodge... dated this fourth day of September in the year of our Lord Eighteen Hundred and Eighty Four and of Gardenry Five thousand eight hundred and eighty eight.

And so brethren our search now continues and expands to find the ritual and practises of the Royal Arch Free Gardeners, and how this can relate in the story of Free Gardenry, but I'm sure you will agree some truly fascinating fraternal history right here in Melbourne.

I hope this talk has been informative, bright, and lets you walk away knowing a little bit more about Free Gardenry here and across the world, and the lost degrees which people are in a diligent search of. I am pleased to say the Order is expanding and new members are enjoying the association in being a Free Gardener. And in the not too distant future a Lodge will bloom again in Sydney and Adelaide, only time will tell.

Finally in the words of a friend and brother Provincial Grand Master for the Ancient order in South Africa, Vernon de Villiers, *"WATCH brethren for we may not know when the Lord of the Vineyard cometh"*.

Ben Quick - Grand Senior Warden, Grand United Order of Free Gardeners, Victoria, Australia; - Past Grand Standard Bearer, United Grand Lodge of AF&A Masons, Victoria, Australia

Chapter Five

**John Sebastian Marlow Ward – Mason, Mystic, Minister
(1885 – 1949)**

**Delivered before the Lodge by
VWBro VRev Frederick A. Shade PGIWkgs
(218 Member)
On Friday 24 July 2015**

Introduction

The life of John Sebastian Marlow Ward (1885 – 1949) is a curious and remarkable story. He was fascinated by relics of history and the paraphernalia of secret societies. In the 1920s he made a name for himself as a masonic scholar, publishing a number of books and many articles and pamphlets, some of which are still in print. He was a spiritualist, and he became a millenarian Christian as a result of certain psychic experiences.

In the 1930s he and his followers founded a religious community – the Confraternity of the Kingdom of Christ. Part of his work was the establishment on the grounds there the Abbey Folk Park. It was the first of its kind in Britain and was very popular. Unfortunately, all fell apart in 1945 as a result of a court case. Ward and his community went into exile on Cyprus where he died in 1949. Afterwards the community moved to Australia and settled finally in Queensland, where they still function.

Ward's career echoes those of countless other mystics, visionaries, psychics and sensitives throughout human history who have registered anomalous experiences, interpreted a calling in them, and thus pursued the often erratic course of the religious leader. Certainly, we should not be surprised when their manner and perspective on life is odd. The philosopher William James acknowledged that such individuals, beset by an "acute fever" of unusual religious insight, are often literally "geniuses in the religious line". James understood that men and women of this kind are unlikely to be conventional. Ward was by no means conventional!

And so, who was John Sebastian Marlow Ward?

Beginnings

Ward was born in British Honduras on 22nd December 1885 to British parents, but the family returned to England in 1888. His father, Herbert, was an Anglican priest, and on their return he was one of four curates at St. Andrew's, West Kensington (now Fulham Fields). Ward's love of historical and natural curiosities developed as a child and he quickly accumulated a collection of treasures and keepsakes. In adulthood his religious curiosity spurred him to enquire, and his conclusions were unusual at the time.

A similar curiosity infused Ward's fascination with past times and antiquities, his imagination being stimulated by his reading and museum visits. He developed a passion for history. He absorbed quickly the numerous dates, battles and monarchs served up to him in the school classroom. At his first school he was placed top of the history class, a moment that had a profound impression on his future at school.

University and Lodge

Ward won a scholarship for Cambridge University, and at the age of 20 he was initiated into freemasonry. He joined Isaac Newton University Lodge No. 859 in March 1906. This was a routine step for young men of the Edwardian middle class, particularly those anticipating careers in the professions and public service. Membership in a lodge established a network of acquaintances and introductions that could prove extremely valuable. But Ward embraced freemasonry with an enthusiasm that was quite exceptional, reading avidly masonic texts and commencing his own research into masonic tradition and other aspects of esoteric symbolism. His imagination was fed by the antiquarian mystique of freemasonry's rituals and their origins in the distant past. He was attracted by the esoteric mysteries and joined other degrees that promised insights into human spirituality. The combination of antiquarianism and spiritual enlightenment that Ward found in freemasonry was a potent one, and it transformed his youthful interests into a lifetime of work.

The culture of late Victorian and Edwardian Britain, in which John Ward matured into young adulthood, had a rich esoteric underground. He didn't directly encounter this alluring world of ritual magic, occult scholarship and speculation until the beginning of his masonic research around 1906, but his early love of historical relics and antiquities proved an ideal preparation. It

primed his interest in arcane forms of knowledge and survivals of ancient systems of human wisdom.

Soon after graduating Ward took up a position teaching history and literature at Reigate Grammar School, Surrey, from mid-1908 through at least to the end of 1910. He also married his cousin, Eleanor Caroline Lanchester, on 18 December 1908 at the Weybridge parish church.

Spiritualism

In the months that followed, Ward's dreams followed an extraordinary pattern, and seemed to resolve as a sequence of spirit messages from his departed father-in-law. He found them very convincing, lucid and logical in their internal details, providing an insight into life after death. These experiences, which Ward recorded diligently and later published in book form, changed the conventional rhythm of his previously quiet life. (He wrote two spiritualist books in 1917 and 1919)

Ward professed a firm belief in the reality and veracity of the spirit communications he had experienced. But we simply do not know whether he imagined, invented or exaggerated these psychic episodes. We need to remind ourselves that the experiences he reported were private and unrepeatable, and thus are not capable of independent verification. We do know that he reported his visions to his wife, and that she was willing to corroborate the facts as he reported them to her. We also know he edited and re-worked the content of his dream visions for publication, and like all authors we can assume he was determined to sell books. Perhaps Ward's biblical language is a clue how, at a very basic level, he regarded his insights as revelations, and was perhaps prepared to suspend his critical doubts in order to announce them to the world at large. As it is impossible to be certain about these things, the best we can do is to give an open finding.

Burma and Freemasonry

In 1914 Ward was appointed headmaster of the Diocesan Boys School in Rangoon. (He could not enlist for the War owing to his poor eyesight – he wore thick glasses.) It was an Anglican secondary school that provided free education for the Eurasian boys of Burma. He was there for only a year, but it had a significant effect on him.

His passion for freemasonry deepened as he realised the potential of a comparative anthropological approach to the study of masonic rituals and traditions. Also, his exposure while in Burma to Eastern cosmology and religious mysticism, and especially ideas of spiritual evolution and reincarnation, complemented the metaphysical insights he had received from his spirit guides.

Ward acclimatised quickly to Burma, helped by the membership of a local masonic lodge, and he immediately took up an interest in local ethnography and antiquities. His ethnographic interests blossomed in this exotic setting provided by colonial Burma. He collected a set of Burmese folk stories and he rewrote them for children in a publication issued in England in 1916.

Freemasonry provided the other passion of Ward's time in Burma. He was admitted to the Rangoon Lodge (No. 1268) on 28 January 1915, and was soon elected its Secretary, the first time he had held such an office. The brethren of the lodge met in their impressive stone-built New Masonic Hall. It was administered by the District Grand Lodge and used by several other lodges. Ward attended many meetings and installations in this building as his studies in Masonic ritual deepened during 1915. Freemasonry in colonial Rangoon had been intrinsic to British empire-building since the mid-nineteenth century. Masonic lodges for soldiers, traders and expatriate Englishmen had been active in Burma since 1847. Ward also maintained the paternalistic imperialism of the time, supporting British colonial mission.

International hostilities impacted upon each lodge's charitable and fraternal obligations, and the masonic ideal of universal brotherhood was sorely tested in a world of nationalistic prejudice. It is likely that Ward was listening, for example, when the Deputy District Grand Master for Burma, Wor. Bro. A. Blake, referred in January 1916 to the suspension of relations with German lodges as "a severe test indeed ... a grand crisis undreamt of in our masonic lifetime. The three principles we cherish most viz: Brotherly Love, Relief and Truth have been set at naught." (Ginn p. 49)

Ward encouraged native admission to freemasonry. (Not everyone did, and some lodges in Burma did not admit them as members.) However, there was a limit, and he did not approve of 'primitive' African peoples joining the Craft. Yet, he enjoyed the Mark lodge and this lodge was very multi-racial. The Master was a Eurasian, the Senior Warden a Hindu and a worshipper of Shiva, the Destroyer. The Junior Warden was a Hindu and worshipper of

Vishnu. The Secretary was a Muslim, the Past Master a Burmese, the Treasurer was Chinese, the Senior Deacon an Armenian, the Junior Deacon an Eastern Jew, the Inner Guard a Parsee. Such a community of mixed belief was certainly a living testimony to the belief and practice of fraternity. But for Ward it had a deeper significance. As his conviction grew that freemasonry was a direct survival of an ancient belief system that underpinned all the major religions, he was encouraged in this view by the fact that followers of such diverse religious traditions could find common cause in the Craft, its symbolism and ritual. The assembly of diverse faiths - the adherents of so many differing deities, gospels, traditions and creeds - within the fraternal embrace of Freemasonry seemed a profound revelation to the young Ward.

He also spent time in Ceylon and India, and received ordination as a Brahman high priest in southern India. He became unwell in Burma, an abdominal disease, and was advised to return home. (It seems that his servant was putting crushed glass into his food.)

Back in England

The War came. Ward could not enlist because of poor eyesight. His brother Rex did, and was killed on Good Friday 1914, in Flanders. This event led to a renewed interest with the Unseen World. He reports that, in a trance, he had a conversation with his brother on the other side. During WWI, the number of séances and spiritual meetings increased significantly. As Ginn observes "These developments were part of a powerful psychological and spiritual dislocation that, historians argue, was sharply manifested in European society through the convulsions of the Great War". (ibid p. 58)

Ward published two books of spirit messages he had received clairvoyantly and they were very popular: (1) *Gone West: The Three Narratives of After-death Experiences* (1917), and (2) *A Subaltern in Spirit Land* (1919). For Ward, this was one way of helping people at this traumatic time. His work in this area continued for some years. It is worth quoting Ginn here:

"These highly personalised revelations of the metaphysical realities of life and death provided the first threads of a religious synthesis that he wove in ever more elaborate patterns as the years passed. With his Dantesque vision of the psychic geography of the afterlife,

in fact, Ward issued his first manifesto in a mystical calling that matured over the following decades into a full-blown and increasingly urgent spiritual mission.” (ibid p. 73)

He held several teaching positions during this period in order to secure an income. He also worked as a clerk in the War Dept HM Customs. And with patriotic zeal he enrolled as a Special Constable near his family home, patrolling the streets at night to ensure that all lights were extinguished or screened.

He left Customs – he was bored – and was taken on by the Intelligence Section of the Federation of British Industries, where he was engaged in market analysis. (Undoubtedly, this is where he gained knowledge of the economy and used this information in his articles on the way British society was headed.)

More Psychism

The spiritual awakening he experienced between 1914 and 1916 anchored his personal faith and philosophy for the rest of his life. It also had an impact on his understanding of freemasonry. He now saw that there are hidden or esoteric dimensions of a supernatural kind, and also cyclical patterns of evolution. Thus relics of the past assumed a new significance because he now understood them as material counterparts of higher ‘thought-forms’ of an eternal nature, embodying metaphysical truths.

As for these higher planes he refers to, they are explained in Platonic terms as spheres of pure thought-form, a state of being that applies to the discarnate spirits themselves. Ward encountered these planes and thought-forms in his trances.

In the decades that followed, Ward became increasingly convinced and concerned that Britain’s spiritual life was in crisis. He saw the true enemy as the atheism of an increasingly materialistic age. He also believed that he was an agent of the higher intervention that would resolve the crisis.

Ten years later his work on the spirit plane re-commenced. He was instructed to prepare for the return of Christ. From 1929 he published a range of pentecostal and increasingly apocalyptic statements.

During his time in analysing markets, he endeavoured to gain a wider audience for his assessment of the decline of the nation, indeed civilisation. He believed the end was in view, and he based this on a list of 'signs' – in the arts, economics, society in general, and in the 'spirit of lawlessness'. Yet, it was during this decade of the 1920s that his interest in freemasonry was revived. He studied the other degrees, such as the Rose Croix, Knights Templar, the Allied Degrees, the Cryptic Degrees, the Secret Monitor, Royal Order of Scotland, the Rosicrucians etc. A crowning moment came when his updated and expanded entry on freemasonry was published in the thirteenth edition of the Encyclopaedia Britannia in 1926. Another was his election as Master of the British Industries Lodge in May 1923.

The 1920s was a very fruitful period in his masonic pursuits. He published at least five works. His writings show his conviction that freemasonry is the heir of the Ancient Mysteries. In his view, the Craft had evolved from pre-historic origins alongside the great modern religious traditions, rather than as a latter-day derivative of them. His views provoked much criticism, such as that his works were based on pseudo-scientific theories, fired by much imagination and poorly grounded in verifiable evidence. Yet many were avid supporters of his ideas. In 1923 Ward started his own publication company, the Warrington Press, to promote his work. His Masonic Handbook series on the three degrees is still in print! The publishing house he founded had to change its name because of an existing company of that name. He renamed the firm the Baskerville Press.

Ward was the inspiration for the founding of the Masonic Study Society (MSS) in 1921. It was, and is, dedicated to the study of symbolism of all the degrees in freemasonry. Ward was its founding secretary and co-editor of the journal. (The Masonic Study Group that I founded in Melbourne in November 2013 is modelled on this Society.) Papers were given by him and also Masonic luminaries such as A.E. Waite and W.L. Wilmshurst. He also presented a number of shorter papers in journals such as the Masonic Record and the Occult Review.

Ward's approach in his studies was based on personal experiences. His insatiable curiosity into other societies and civilisations provided him with a treasure house of material that indicated a commonality of signs, gestures etc. Ward did not agree with the empiricists of the Authentic School (e.g. Quatuor Coronati Lodge), that a modern esoteric ritual had been grafted onto the old craft traditions by freemasons around the period 1717. His

large work "Freemasonry and the Ancient Gods" shows just how extensive was his knowledge of other cultures and societies, and how he believed they cast light on our masonic rituals.

His approach can be seen in three stanzas from Time Immemorial published in 1926:

From Yucatan to Java's strand

We have followed thy trail o'er sea and land.

When Pharaoh lived he knew this sign,

Brother of mine, Brother of mine.

Where Vishnu sits enthroned on high

I noted Hunuman passing by,

And as he passed he made this sign,

Brother of mine, Brother of mine.

In the ocean of peace I came to a land

Where silence broods on an empty strand,

Where ancient Gods of carven stone

Gaze o'er waters, still and lone,

And, search as I might, I could but find

Fragments of wood, which bring to mind

Ancient writings of bygone days ...

Whilst on the hieroglyphs I gaze

I find that they also knew the sign,

Brothers now dead, yet Brothers of mine!"

The problem was that historians do not approve of the sort of extrapolations that he made. He continued this by declaring that there were “laws of symbolism”, like those of science, and he was endeavouring to discover and apply them. Also, that there was more than one meaning hidden in our symbols, and it was this that he was endeavouring to reveal.

Ward’s predecessor in this line of enquiry was Dr. Albert Churchward, whose works “Origins and Antiquity of Freemasonry” (1898), “Signs and Symbols of Primordial Man” (1910), and “The Arcana of Freemasonry” (1915) had a great influence on him. He, and others, was also indebted to J.G. Frazer and his 12-volume “The Golden Bough” (1895).

Frazer assembled a mass of information that confirmed his theory of the universality of earth and sun worship and the harvest and fertility festivals. The rhythm of the seasons and the cycles of birth, growth, decay, death and rebirth offered in nature were represented in various ways in male and female initiation rites.

Ward took a similar approach to his masonic studies, but he went further in seeing in these patterns a mystic quest, of the desire of the soul for reunion with God (so did A.E. Waite). And for him as a Christian, he saw this new revelation as the culmination in spiritual evolution. Also, as a spiritualist, he saw these ancient insights as confirming what he had personally experienced in his trance states.

Ward tried to become a full member of Quatuor Coronati Lodge but was rejected. He was a member of the Correspondence Circle. He attended a meeting of the lodge in 1922 to hear a paper by Bro. Hobbs on “The Antiquity of Freemasonry”, where Hobbs focussed on documents and mercilessly destroyed Ward’s view of things. And so, these two conflicting views or schools of thought did battle on the floor of the lodge. Ward lost.

Divorce and remarriage

Ward’s relationship with his wife Carrie deteriorated and they separated in 1923 with Carrie taking their daughter Blanche with her. (Apparently, Carrie developed a debilitating mental illness.) He was working closely with Jessie Page in his publishing venture, Baskerville Press, and found Jessie to be a soul mate. Together they founded a new esoteric group in 1920 known as

the Order of Indian Wisdom. Little is known of this group; apparently it had an elaborate ritual.

His wife, Carrie, died in September 1926 and her daughter was taken in by friends. Ward was married to Jessie the following year (1927) by his father. Jessie was a catalyst for his psychic and spiritual development and she shared his belief that the ordinary dream state provided psychic access to higher realms of reality.

Ginn describes the culminating dream experience in this way:

"One set of long and complex dreams transported them both to a kind of monastery, where men and women dedicated themselves to a life of prayer, worship and spiritual labour. In the dream state they remained for a full day in this 'Astral Abbey' observing its ceremonies and routine. The names and faces of the brethren, the clothing and meals, the furniture and domestic arrangements and the ritual of prayer and worship they practised all seemed revealed with incredible lucidity. "John Ward was able to remember perfectly all the words of the ceremonies that had taken place", Strong recalled, "but they seemed to make little sense until added to Jessie's dream, which was about all the rubrics in ceremonial details. Then the ceremonies came alive ... stressing old and new Christian teachings in a dramatic fashion." The joint dreams continue regularly in the months that followed, and culminated in a supremely awe inspiring joint vision on 13 May 1929, when they both were taken by the Angelic Guardian into the presence of Christ Himself, crowned in majesty as a celestial king.

During this divine audience, which they later regarded as a mystical initiation, the Wards were "solemnly consecrated for the task and given the requisite authority to organise the work and to found the Abbey ... At the same time the promise was made to them that Christ would ever guide them in their Mission." They were warned "that the end of this Age is approaching, that the Civilisation of the West was doomed, and that before its final collapse Christ would

come in judgment, not to destroy the physical world, but to end the Age and give a new Revelation which would serve the spiritual foundation of the Age and Civilisation to follow". They were charged, in other words, to begin a community of the faithful - a 'Kingdom of the Wise' - to prepare for the sacred advent in the return of Christ the King". (ibid p.124)

As a consequence of these experiences and what they were charged to do by the angelic messenger, Ward resigned from his work and from freemasonry so that he could put all his efforts into his new work. He wrote lectures and produced pamphlets explaining their mission. He assumed the mantle of a religious prophet. John and Jessie joined the ranks of the mystics.

Ward presented a series of lectures on matters spiritual (the Lindora Lectures), produced a book titled "The Psychic Powers of Christ", and wrote hymns based on his spiritual experiences. And it was the small group attending his lectures from whom the Confraternity of the Kingdom of Christ was founded. (It is difficult to put a precise date on this, but it was in 1927. It was initially supported by the Church of England as a spiritual group attached to the church.)

Ward commenced the sacramental worship with himself as celebrant even though he was not yet ordained. Ginn observes that "Again it seemed to the Wards and their followers that a higher purpose was directing proceedings: Ward was 'channelling' the words from the 'Master of the Work', while Jessie received musical inspiration from the same source". (ibid p.137)

John and Jessie were elected Father and Mother Superior, and they handed over all their assets, including the £750 separation bonus Ward had received from his employer. This money was essential to their needs. The Confraternity purchased Hadley Hall at New Barnet.

The Abbey's daily routine followed the usual pattern of religious communities. Men and women lived there, although in separate sections unless they were married – some were. (A membership of the early years is available.) A small private school was also established and used one of the spare rooms.

(The school continues today in Caboolture, and is renowned throughout the state for its excellence – St. Michael's College.)

Ward asked for support and recognition for the community from the Anglican Church, and they provided a chaplain for them. This arrangement continued for 3½ years, but inevitable tensions developed. For example, the daily receiving of instructions through states of trance by the leader did not go down well with the church.



They purchased a late medieval tithe barn for the property, transported it piece by piece, and consecrated it as their chapel in February 1931.

Museum

Ward's love of antiquities continued unabated and he collected curiosities, artworks, historic furniture, ornaments etc. These covered the whole gamut of human history. And on their three-acre property they now had a number of original and replica buildings, demonstrating life of prehistoric and Roman Britain. Abbey Park, described as a Folk Museum, quickly became a popular place for visitors. The national press wrote of it enthusiastically. Ward's museum pioneered the idea of historical re-constructions, which today we take for granted.

Orthodox Church

Ward continued with his millenarian publications in the form of public lectures and leaflets. He saw the British nation in decay and said so. He

permitted the public to attend his services in the community and this was a breach of the undertaking he had with the Anglican church. Recognition by the church was therefore withdrawn. (Ward also refused to stop preaching the imminent coming of Christ.)

In September 1935 Ward was ordained and consecrated in an independent Orthodox church by Markwamim of the Autonomous African Universal Church, at Hadley Hall. However, doubt was cast on the validity of the African's orders and in early October 1935 Ward attached himself and the community to the tiny Orthodox Church in England, when the rites were repeated by John Churchill Sibley. Ward now felt he and the community had found their spiritual home, and the Orthodox tradition became a central part in the worship of the community.

When Sibley died in 1938, aged 80, Ward was elected his successor. Thus his new title became: Archbishop Metropolitan of the Orthodox Catholic Church in the British Empire – a wonderful title for the leader of a very small church! As the whole scene of independent bishops of that era (and now) is not really germane to this talk, I will pass over this fascinating field of study.

There were many features of the Orthodox tradition that were parallel to his own spiritual view of things; they were:

- the rich tradition of Christian mysticism,
- the eschatology in the Primitive Christianity of Eastern Orthodoxy,
- the notion of deification (*theosis*) of the person,
- a spiritual world that matched his own experiences,
- the richness of liturgical tradition,
- and also providing him with an episcopal autonomy that no other church could give him.

Thus Ward's interests - his mysticism, ritualism and antiquarianism – could be further explored in Eastern Orthodoxy, and we can see clearly the reasons for his eager embrace of Archbishop Sibley's offer of consecration.

However, his ecclesiastical position was in fact at odds with several aspects of the Orthodox teaching and practice: (i) he did not subscribe to the Orthodox teaching of the Trinity, and continued to teach the feminine

element (Father, Mother, Son); (ii) he was married, yet claimed to be an Orthodox bishop. And a few other things.

To conclude this part of the story, Ginn writes:

"In its promise of a primitive Christianity surviving as a "hard and stubborn fact" through human history we find the fundamental reason for his utter surrender to the fantasy of Orthodox Catholicism. It offered him a living heritage of faith, a carriage for mystical revelation that, as it unfolded its treasures of cosmic knowledge and spiritual insight, participated in the essential processes of history itself. But it was also a kneadable dough, a supple mass of themes and principles from which he might shape his ministry as something truly singular." (ibid p.224)

Wartime

WWII changed everything for the community. Abbey Folk Park was forced to close because of declining visitors. During this turbulence (1943) Ward was involved in bringing all of the bishops of the independent Orthodox bishops together in one council (unsuccessful). Ward was again consecrated a bishop, along with others, to ensure the validity of apostolic orders for himself and all the other bishops present. The grand event of cross-consecrations took place at Abbey Park.

It was at this time that the community became embroiled in a dispute with a family whose daughter was living at the community with their permission. However, they withdrew their consent and things went from bad to worse. Ultimately, the matter went to court and Ward and the community became a *cause celebre*. The tabloids loved it. And although the girl (Dorothy Lough) had by then turned 18 and had reached the 'age of discretion', she was still, by law, a minor and under the care of her parents. Dorothy was a head-strong girl and refused to leave the community (she claimed she had an abusive father), and Ward was not going to force her to leave. (Ward really didn't help his case when he and his wife attended court in their ecclesiastical attire.)

In 1945 the court finally ruled against Ward and the community, and damages were awarded against them of £500 plus costs. The community

scraped together the funds they needed and paid off the family. The daughter continued to reside with the community and her parents continued their efforts in getting her out of there. The whole saga had a serious detrimental effect on Ward's health as well as the reputation of the community.

Cyprus

Gerald Gardner, the leader of the pagan and Wicca revival, wanted the witch's cottage at Abbey Park, and in return he gave Ward some land he owned in Cyprus. This seemed to be an answer to their prayers. And so, in 1946, the community left England for Cyprus, and Dorothy followed them under an assumed name. (She stayed with the community and later died in Brisbane.) The community left England in July 1946, with Ward dejected and unwell. It was all for nothing, it seemed to him.

The property in Cyprus was found to be quite unsuitable and they used their meagre resources to purchase an orange orchard with a two-storey farmhouse. Dorothy (Sister Teresa) had a refuge in an old well in case anyone came looking for her. They befriended the local Greek priest and endeavoured to get on with their community life. As for Ward, the psychic instructions from the angelic "Master of the Work" continued as before.

In 1948-49 four members of the community were married. Ward started collecting once again. But his poor health continued to dog him and the stomach disorder he had contracted years earlier in Burma flared up again. He had another stroke (the third in five years) and died on 2nd July 1949. The Orthodox church in the area hailed him as an Orthodox priest. The community struggled on without their founder; his wife, Jessie, continued to act as the senior figure.

Life was harsh there and malnutrition was prevalent. Also, the nationalist guerrillas were making it difficult for British nationals living in Cyprus. The community decided to leave the island of Cyprus in 1954 and find a safer haven elsewhere. They settled for a time in Blackheath NSW in the Blue Mountains and established a knitwear business. Sister Teresa died in Brisbane in 1963 from a haemorrhage, and Jessie Ward in 1965. By that time the community had purchased a parcel of land in the rural town of Caboolture, north of Brisbane, but for a decade or so the group was split between the Blue Mountains and Brisbane. (Jessie isolated herself from the

others owing to what she considered to be psychic attacks upon her by ‘the forces of darkness’.)

Plans were put in place to establish a school and a museum. The community still exists, with its school, museum, beautiful chapel, and annual medieval and archaeological events.

Well, how can I finish this story? I think I will quote from Ginn’s concluding section of his book as he is much closer to the community than me:

“In J.S.M. Ward we find, indisputably, a man of many parts. A historian with a strong sense of the romantic, a visionary with heightened spiritual sensibilities, he was a questing soul, curious until his last days about the human past, how we might comprehend its mysteries, and the life beckoning beyond that of everyday sense experience. Not all will be convinced by his claims for mystical insight, of course, gained as they were through transcendent experiences that resist objective verification. But we can certainly admire the remarkable edifice Ward built upon them, and the courage of his convictions displayed in a career marked, to a greater extent than most, by eccentric turns that invited the slings and arrows of outrageous fortune. At the Abbey Museum of Art and Archaeology, at the end of a quiet country road and shaded by Australian eucalypts, his legacy shines most strongly in the patient labours of those who continue to honour his name.” (ibid p.265/6)

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Principal sources:

Archangels & Archaeology, J.S.M. Ward’s Kingdom of the Wise

Geoffrey Ginn, Sussex Academic Press, Brighton, 2012 (158 pp)

ISBN 978-1-84519-492-5

The Scholar the Builders rejected – The Life & Work of JSM Ward

A.R. Baker, AQC Vol. 116 (2003) (53pp)

Additional sources:

Some articles from Wikipedia and websites have also been consulted such as:

(i) smccab.qld.edu.au/history.php

(Confraternity of the Kingdom of Christ (mother church), led by George Cuffe and includes the church, the confraternity, the museum and St Michael's College (primary).

(ii) orthodoxcatholicnew.tripod.com

(A breakaway group established in Caboolture by Ward's natural son John Cuffe.)

U.G.L.E. – Library & Museum. Several files on JSM Ward – correspondence, newspaper articles

APPENDIX 1

Timeline

1885	Born in Belize City, British Honduras (22 nd December)
1905	Cambridge University
1906	Isaac Newton Lodge No. 859 (March)
1908-1910	Teacher, Reigate Grammar School, Surrey
1908	Married Eleanor Caroline Lanchester (18 th Dec.)
1914	Psychic experiences, dreams and spiritualism begin
1914	Rangoon – Headmaster of Boys School
1916	His brother Rex dies in Flanders (Good Friday)
1916	Published Burmese Folk Stories for children
1917	Published “Gone West...”
1915	Joined Rangoon Lodge No. 1268, then Secretary
1918	Employed in the Intelligence Dept. Fed. British Industry Resigned in 1930
1919	Published “A Subaltern...”
1920s	Joined various masonic degrees
1921	Published “Freemasonry and the Ancient Gods”
1921	Founded the Masonic Study Society

1923	Started Warrington Press (later Baskerville Press)
	Masonic Handbook series
1923	John and Carrie separate
1926	Carrie dies in September
1927	John marries Jessie
	Dreams and visions continue
1927	Confraternity founded
1929	Pentecostal and apocalyptic pubns
1929	John and Jessie have joint vision (13 th May)
	The Lindora Lectures
1930	Withdrew from most lodges and Orders, but continued attending MSS until 1945
1930	Bought Hadley Hall
1930	Published "The Psychic Powers of Christ"
	Published "The Apocalypse of Brother Seraphim"
	Published "Genesis Accused" (completed recently by J. Cuffe and now available in
	2 volumes as "The Lost Wisdom of Melchizedek")
1930	Resigned his employment, establishes Abbey Folk Park
1935	Ordained and Consecrated as bishop in Orthodox Church

1938	Becomes leader of the Orthodox Church in England
1945	Court rules against community re Dorothy Lough ("The Enticement Case")
1946	Community departs for Cyprus (13 th July)
1949	Ward dies near Limassol, Cyprus (2 nd July)
1954	Community leaves Cyprus for Australia (Sydney then Blue Mountains)
1963	Sister Teresa (Dorothy Lough) dies in Brisbane
1965	Jessie Ward dies in Brisbane
1965	Purchased farm property in Caboolture (north of Brisbane)

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APPENDIX 2

Books and pamphlets

Masonic

Freemasonry and the Ancient Gods (London: Simpkin, Marshall, Hamilton, Kent & Co., 1921).

Freemasonry, its aims and ideals (London: William Rider & Son, 1923).

The E.A.'s Handbook (The Masonic Handbook Series: studies in the meaning of our ritual, No. 1) (London: Warrington Publishing, 1923).

The F. C.'s Handbook (The Masonic Handbook Series: studies in the meaning of our ritual, No. 2) (London: Warrington Publishing, 1923).

The M.M.'s Handbook (Masonic Handbook Series: studies in the meaning of our ritual, No. 3) (London: J. Page, Warrington Publishing, 1923).

An Outline History of Freemasonry (The Masonic Handbook Series: studies in the growth of our order, No. 4) (London: Baskerville Press, 1924).

The Higher Degrees Handbook (The Masonic Handbook Series: studies in the meaning of our ritual, No. 5) (London: Baskerville Press, 1924).

An Interpretation of our Masonic Symbols (London: Baskerville Press, 1924).

The Hung Society (three volumes) (London: Baskerville Press, 1925) (with W. G. Stirling).

An Explanation of the Royal Arch Degree (London: Baskerville Press, 1925).

Ritual of IM with Explanation (London: Baskerville Press, 1926).

The Moral Teachings of Freemasonry; incorporating Masonic Proverbs, Poems and Sayings (London: Baskerville Press, 1926).

How to Make a Good Masonic Speech: A Course of Six Lectures (London: Baskerville Press, 1926).

Labour and Refreshment (London: Baskerville Press, 1926).

Told Through the Ages: a series of Masonic stories (London: Baskerville Press, 1926).

Who was Hiram Abiff? (London: Baskerville Press, 1926).

The Sign Language of the Mysteries (two volumes) (London: Baskerville Press, 1928).

The Masonic Why and Wherefore; being answers to 101 questions which perplex the average mason (London: Baskerville Press, 1929).

Secular

Financial Review of 1919 (London: Federation of British Industries Intelligence Department, n.d. [c. 1920]) (with N. E. Crump).

Financial Review of 1920 (London: Federation of British Industries Intelligence Department, n.d. [c. 1921]) (with N. E. Crump).

Can Our Industrial System Survive? Being a treatise on the European Financial Crisis as indicated by the present rates of exchange (London: William Rider & Son, 1921).

Poems of the Empire (London: John Marlowe, Savage & Co., n.d. [c.1924]).

Textile Fibres and Yarns (London: Ernest Berm, 1924).

History/Psychic

Outline Notes on English History (Redhill: W. A. Bell, 1910).

Brasses (Cambridge Manuals of Science and Literature) (Cambridge: Cambridge University Press, 1912).

Fairy Tales and Legends of Burma (Bombay: Blackie and Son, 1916).

Gone West: Three Narratives of After-Death Experience (London: William Rider & Son, 1917).

A Subaltern in Spirit Land: a Sequel to 'Gone West' (London: William Rider & Son, 1920).

Prehistoric Man, His Dwellings and His Art (London: Newton & Co., n.d. [c.1935]).

The World before the Coming of Man (London: Newton & Co., n.d. [c.1935]).

The Psychic Powers of Christ (London: Williams & Norgate, 1936).

The Tilie Family: A Story of Cockney Life (London: Herbert Jenkins, 1936).

Community

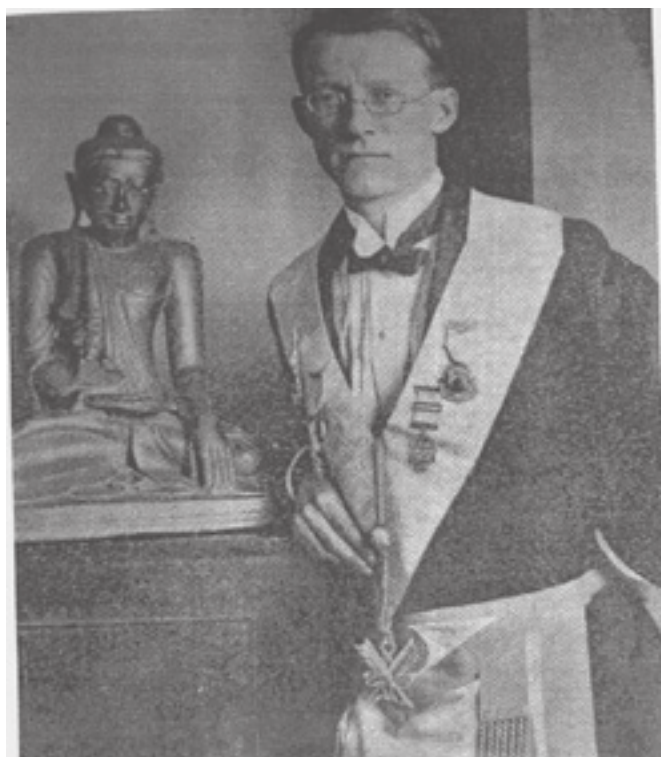
The Kingdom of the Wise: Life's Problems (London: Baskerville Press, 1929).

The Confraternity of the Kingdom of Christ: Its Message to the Nation and to the Individual (pamphlet) (London: W. H. Rickinson & Son, 1934).

The Confraternity of the Kingdom of Christ: What it Stands for and how it came into existence (pamphlet) (London: W. H. Rickinson & Son, n.d. [c.1934]).

A Brief Guide to The Abbey Folk Park & Museum (pamphlet) (New Barnet: Abbey of Christ the King, n.d. [c. 1936]).

The Orthodox Catholic Church in England (Showing its History and the Validity of its Orders) (New Barnet: The Abbey of Christ the King, 1944)





Chapter Six



The Holy Royal Arch Knight Templar Priests and Order of Holy Wisdom Delivered before the Lodge by *WBro Chris White (218 member)* On Friday 28 August 2015

Introduction

The Order of Knights Templar Priests dates back to the late 1700s in Ireland under the Irish Early Grand Encampment of Knight Templars and various Craft Lodges who got together to confer this degree. Between 1812 and 1884 the order appears to have gradually declined to one member, Henry Hotham. Under the authority of one of the original Rules of the Order he admitted nine Knights into the Order, thus saving it from extinction. Conscious that there was no ruling body, the revived body adhered to the Grand Council of the Allied Masonic Degrees. From 1895 the Order prospered and in 1924 the Grand College was formed in Newcastle-upon-Tyne. It subsequently moved to York, where it remains today as the headquarters of the Order. From small beginnings the Order now exists worldwide, with over two hundred and fifty Tabernacles in the UK, Europe, Australia, New Zealand, South Africa, Canada, Brazil, Bolivia and the USA.

This paper will take a broad look at the structure, ceremonial rituals and history of The Holy Royal Arch Knight Templar Priests and Order of Holy Wisdom, an order which would not normally come to attention due to the entry requirements and thus the journey involved in becoming a member

The Holy Royal Arch Knight Templar Priests (HRAKTP) and Order of Holy Wisdom is an invitational Christian Order where the main principles of the Order concern spiritual growth through a study of the Biblical aspect of priesthood. The Symbol of the Order is an equilateral triangle on which are inscribed certain letters alluding to the secrets of the Order.

The exact date of appearance for this order is not known, but has been estimated to be between 1770 and 1780 in Ireland and then in Bristol. The history of its origin is obscure due to it being known by a number of names including:

- Priestly Order,
- The Priestly Order of the Temple or White Masons,
- Templar Priests,
- The Christian Order of Melchisedec,
- NE PLUS ALTRA, and
- Pillared Priests.

This order should not be confused with the system of “Templar Clerics” orders established in 1767 by Johann-Augustus Von Starck.

Ambiguously the title of Ne Plus Ultra (Definition: the perfect or most extreme example of its kind; the ultimate) was often applied to both the Priestly Order and to the Ancient and Accepted rite. St George Precatory minutes record several instances of the Rose Croix and Ne Plus Ultra degrees being conferred separately, there is no reference to the priestly order as such. Ne Plus Ultra has long been recognised as the 30° in the Ancient and Accepted Rite and both then and now is conferred only by the Supreme Council 33°

At the 2008 Annual Assembly the Grand High Priest (Grand College of England) reported that the order was approaching 17,000 members spread over 17 countries and 46 Districts. There are currently 20 Tabernacles in Australia, the first Australian Tabernacle “Australian” being consecrated in Melbourne in 1950.

Order

In addition to being invitational, membership requires every candidate to be:

- a subscribing Past Master of a Craft Lodge,
- a subscribing Royal Arch Mason,
- a subscribing Knight Templar, and
- profess the Trinitarian Christian Faith.

The diagram below, showing the basic prerequisite structure of Masonic appendant bodies in England and Wales, provides a good visualization of the HRAKTP in relation to other masonic orders.



Figure 1 Basic structure of Masonic appendant bodies in England and Wales (source: Cyan22, commons.wikimedia.org, 2013)

The diagram is not meant to show that the order has a similar relationship to the Knights of Mata but that it also requires membership of the Knights Templar.

The gathering is called a Tabernacle which is led by the following officers:

- High Priest,
- Assistant high priest (in the York rite Preceptor, Deputy Preceptor),
- Seven Pillars,
- Chaplain,
- Registrar/ Treasurer,
- Inner Guard, and
- Outer Guard.

The tabernacle usually meets four times each year, one of the meetings being set aside to install the High Priest who is head of the Tabernacle.

This English order claims to have 32 degrees, however, only the 32nd degree is actually worked, the other degrees being communicated upon the candidate during the ceremony. The York or American order similarly claims 32 degrees however there are significant differences between the names of the degrees. Table 1 shows the degrees for the English and York rite, the bold italic type indicates the degree is named in both systems

	Grand College of England	Grand College of America
I ^o	Funeral Master	Knight of the Christian Mark
II ^o	Master of the Blue or Knight of Solomon	Knight of St. Paul
III ^o	Most Excellent Master	Knight of Patmos
IV ^o	Excellent Mason and Master of the Veils	Knight of Death
V ^o	Sublime Master of Jacob's Wrestle	<i>Knight of the Black Cross</i>
VI ^o	Fugitive Mark	Knight of Bethany
VII ^o	Architect	<i>Knight of the White Cross</i>
VIII ^o	Order of the Scarlet Cord of Knight of Rahab	Knight of St. John
IX ^o	Knight of the Three Kings or The Balance	Knight Priest of the Holy Sepulcher
X ^o	<i>Knight of the North</i>	<i>Holy Order of Wisdom</i>
XI ^o	<i>Knight of the South</i>	Holy and Illustrious Order of the Cross
XII ^o	Knight of Patmos or Philippi	Priest of Eleusis
XIII ^o	<i>Knight of Redemption</i>	Knight of Harodim
XIV ^o	Knight of Death or Elysium	<i>Knight of the North</i>
XV ^o	Knight of the Holy Grave	<i>Knight of the South</i>
XVI ^o	Knight of the Christian Mark	Knight of the Sanctuary
XVII ^o	Knight of Bethany	Grand Cross of St. Paul
XVIII ^o	Knight of the Royal Prussian Blue	Knight of St. John the Baptist

XXIX Ⓜ	Knight of Eleusis	Knight of Rosae Cross
XX Ⓜ	Knight of Palestine	<i>Knight of the Triple Cross</i>
XXI Ⓜ	Knight of St. John the Baptist	Knight of the Holy Grave
XXII Ⓜ	Knight of the Cross	Knight of the Holy Virgin Mary
XXIII Ⓜ	<i>Knight of the Black Cross</i>	<i>Knight of the White Cross of Torpichen</i>
XXIV Ⓜ	<i>Knight of the White Cross</i>	Grand Trinitarian Knight of St. John
XXV Ⓜ	<i>Knight of the White Cross Torpichen</i>	Grand Cross of St. John
XXVI Ⓜ	Knight of the Suspended Cross of Babylon	Knight Priest of Jerusalem
XXVII Ⓜ	Knight of the Red Cross of Jerusalem	Knight of Palestine
XXVIII Ⓜ	Knight of the Red Cross or Roseae Crucis	Knight of the Holy Cross
XXIX Ⓜ	<i>Knight of the Triple Cross</i>	Knight Priest of the Tabernacle
XXX Ⓜ	Grand Cross of St. John	<i>Knight of Redemption</i>
XXXI Ⓜ	Made free from Harodim	Knight of Truth
XXXII °	Holy Royal Arch Knight Templar Priest	Knight of Rome
		Holy Royal Arch Knight Templar Priest

Table 1: *Comparison of the English and York degrees ordered as provided in the references.*

(Source: <http://www.travelingtemplar.com/2012/06/holy-royal-arch-knights-templar-priest.html>)

The degrees are shown in the order provided by the governing body. There is little information on the origin and nature of each degree, however both English and York Grand Colleges indicate that details of each ritual exist and there is evidence that the English degrees are occasionally worked by some lodges. Indeed if you consult the Kent District No. 5 website

<http://kentktp.webs.com/appendentdegreeinformation.htm> you will find a calendar showing the history and proposed working of appendant degrees. Lack of information has made it difficult to determine if the differences are in name only or they are different degrees. Historically the English and York orders originated from the same source however their journeys have been largely independent until in 1936 the American ritual was brought in line with the English.

York regulations

Even though there have been efforts to bring the American order in line with the English the Grand College of America, Holy Royal Arch Knight Templar Priests formed in the United States in 1931 observe a number of differences in their regulations. Members are selected and extended invitations on the basis of outstanding performance as a Commander of a Commandery of Knights Templar. The limit of Regular Members in a Tabernacle is 33. The number of Tabernacles in a state is dependent on the number of active Commanderies in each state.

Ceremonial

The regalia of the Order consist of a long white coat, a tunic as worn by the Knights Templar, and a Mitre with a cross on the front; High Priests wear a taller mitre with a Patriarchal cross.

		
Knight Templar Priests Mitre	High Priests Mitre	Priests Tunic

The ritual is conducted around 7 pillars in the shape of an equilateral triangle facing east. Each pillar is familiarly named Power, Wisdom, Riches, Strength, Honour, Glory, and Blessing

From a Masonic perspective each refer to:

1. Entered Apprentice
2. Fellow craft
3. Master Mason
4. Installed Master
5. Chapter
6. Knight Templar
7. Knight Priest



During the ceremony the candidate is conducted around the seven Pillars. Readings are given from the Old and New Testaments, and each Pillar has a word referring to the Lamb of God who opened the seven seals (Revelation Chapters 6-8), revealing the Seven Spirits of God.

The picture below shows the typical layout of the tabernacle.



Typical layout of a tabernacle

ADVANCEMENT

As in other Orders, advancement is through the various Offices of a Tabernacle to reach the Chair of High Priest. Grand College rank may be conferred two years after the completion of a year as High Priest.

Officers of Grand College are appointed or promoted to Active or Past Ranks at the Annual Assembly of Grand College.

There are no intermediate District (Provincial) ranks, other than Grand Superintendent and High Prelate, and the Officers appointed by him - District Recorder, District Treasurer and District Director of Ceremonies.

Order of Holy Wisdom



In 2014 the English Grand College reintroduced the ceremony of the Order of Holy Wisdom. According to the College the reintroduced ceremony differs from that worked in the 18th century, as the earlier ritual required a lot of costly equipment and at least two rooms for the ceremony to take place. According to the Grand College

The new abridged ritual maintains the spirit of the original whilst eliminating much of the cost involved.

A meeting of Order of Holy Wisdom is called a "Church" not a Tabernacle, members meet as a "Congregation".

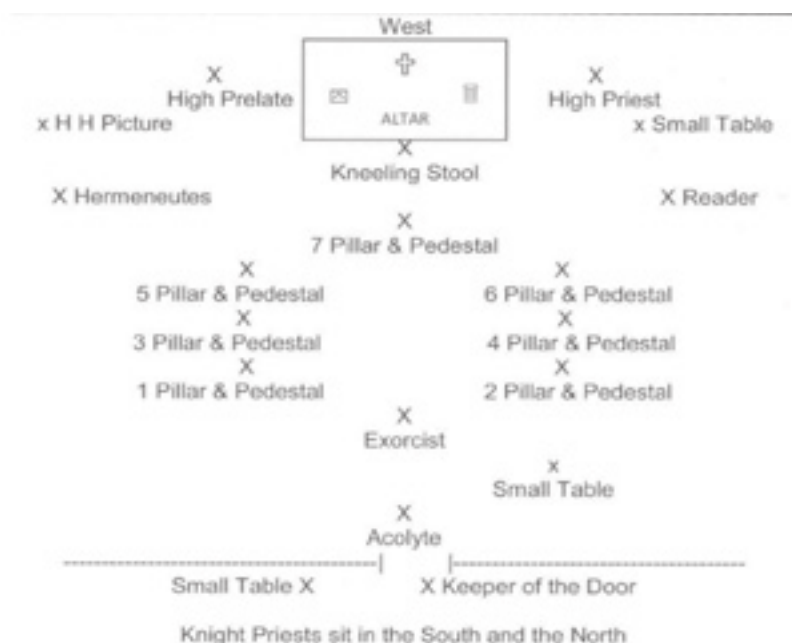
The Officers of a Congregation of the Order of Holy Wisdom comprise the following:

- Most Eminent High Prelate,
- Eminent High Priest,
- 7 Pillar Priests,
- Hermeneutes (Secretary,)

- Exorcist (DC/Conductor),
- Reader (Orator)
- Acolyte (Inner Guard)
- Keeper of the Door (Tyler).

The Clothing of the Order is the same as that worn by a Knight Templar Priest, without the Mitre, and with the addition of an ecclesiastic cordelia. That of the High Prelate is purple, that of the High Priest is red, that of the 7th Pillar is sky blue and those of all other Officers and Members are white.

There are a number of similarities in the floor layout between the Knights Templar Priests and Order of Holy Wisdom particularly in the positioning of the seven pillars in the central part of the floor with an altar in the east and the principal officers seated in the NE and SE. The floor layout of the order is shown in figure and photo below.



Floor layout of the Order of Holy Wisdom



Photo of a typical layout

Order of Holy Wisdom Original Degree

The original degree is very elaborate and requires a large venue and considerable props. Not quite a cast of thousands but getting into the Cecil B. De Mille category. It traditionally takes place at 11:11 on the morning of Good Friday. The meeting is called a "Church", Members meet as a "Congregation".

The Officers of a Congregation of the Order of Holy Wisdom comprise:-

- The Most Eminent High Prelate,
- the Eminent High Priest,
- 7 Pillar Priests,
- the Hermeneutes (Secretary),
- the Exorcist (DC/Conductor),
- the Reader (Orator)
- the Acolyte (Inner Guard), and
- the Keeper of the Door. (Tyler).

Members of the Order are known as Knight Priests.

The pillars each have the names: Wisdom, Strength, Beauty, Truth, Light, Power, Glory. As opposed to: Power, Wisdom, Riches, Strength, Honour, Glory, and Blessing for the KTP.

Regalia

The jewel of the Grand Prelate is the triangle suspended beneath a mitre. The Grand Prelate wears a cassock of purple over which is a white alb (a white vestment reaching to the feet, worn by clergy and servers in some Christian Churches), over that a scarlet ecumenical stole, over that a black velvet mantle emblazoned with a scarlet cross. He also wears a Greek mitre of silk decorated with precious stones or representations thereof. His emblem is a pastoral cross.

The Grand Priest wears a black cassock and over it a white surplice and over all the mantle of a knight priest.

The Grand Deacon wears a black cassock and over that a dalmatic of white and a scarlet ecumenical stole. The Grand Subdeacon wears the same minus the stole.

The Grand Evangelist wears a black cassock and a black cloak with a white cross on the left breast.

The Grand Exorcist wears the same items in grey again with a white cross.

The Grand Reader wears a black cassock with a green cloak and white cross.

The Grand Acolyte wears a scarlet cassock over which he has a white surplice.

The other officers all wear the regalia of a knight priest.

Knight Priests: apron of black velvet with 2 inch gold edging, a squared flap with 1 inch gold braid edging and the letters chi and rho in scarlet on the front. A full length scarlet mantle with gathered collar and white cross on the left breast. The jewel is a gold equilateral triangle embossed with the sacred letters suspended from a black ribbon worn on the mantle below the white cross.

Officers wear the same jewel suspended from a 2 inch wide black collar.

Ceremony

Layout

The ceremony uses two rooms and an antechamber.

The first Chamber is made to represent a church; it has black wall hangings and in the east is an Apsidal or elliptical chancel around which are 6 golden pillars. A grand altar is placed atop 7 steps. On top of this is a super-altar.

Both are gold coloured. Behind the altar is a seventh golden pillar. On the super-altar are placed 7 golden candle sticks with 7 white candles. Also on the grand altar are placed a small gold box for Holy Relics, a patten with unleavened bread and a chalice with the finest red wine. On a table convenient to the altar is a chrism containing finest olive oil. .

In front of this Sanctum Sanctorum is a white linen veil. Immediately outside the veil are ambos or lecterns made of cedar wood on which are placed Old and New Testaments.

In the Sanctum is a throne for the Grand Prelate and a stall for the Grand Priest. The Deacons are on Sedilias. These are seats provided for officiating clergy - in ordinary churches they are usually on the south side of the chancel and often in niches. The Grand Evangelist is seated to the right but lower than the Grand Prelate. The Grand Exorcist is within the Entrance and the Doorkeeper without.

The Knight Priests of the Order are seated in the nave.

At the door is a laver of fresh water and a golden pan containing ashes. There is also a pedalavium or footbath. Immediately within the door is a board with a representation of the triangle and the mystic letters chi rho.

Behind the Grand Prelate is a banner stating: "The Lord is our Strength. The Lord is our Lawgiver. The Lord is our King and He will save us".

The Second Chamber is a funeral chamber which is very dimly lit. It is furnished with a bier in the centre. There is the representation of a tomb in one corner with some means of making the noise of the tomb shutting and blowing cold air into the tomb. By the bier are several painted vessels or lekuthi and honey cake on a stand.

There is also an Antechamber for the preparation of the Candidate.

Ceremony

In the Admission Ceremony the candidate takes the part of one Publius Gaius, a non-Christian Roman, who dies, is divested of his outer garments, wrapped in a shroud in the antechamber, brought into the second chamber on a stretcher and transferred to the bier. Knight Priests, hooded and cloaked, enter and the Grand Prelate gives a reading. Each member then

sprinkles water from a twig of hyssop on the candidate who is then transferred to a coffin and the lid put in place. The coffin, after a perambulation, is placed in the tomb which is closed with noisy sound effects and the members depart.

The following extract from the ritual will give a flavour of the ceremony.

GP: Grand Evangelist what are the five sacred symbols of our Order?

GE: Grand Priest the first is the Laver which stands within the western door and in which the Knight Priests purify their hands, and by that act, also their spirits. The second is the Chrism, that sacred oil which is blessed and which is used for the ceremony of anointing. The third is represented by the elements air, water, fire and earth which the ancients held to be the constituent parts of the earth. The fourth is the volume of the sacred scriptures which bring to mankind the life, miracles and revelations of the Christ, the manner of His death and also of the resurrection, these latter two being the reason for our Assembly in a Congregation this day, which is Good Friday. The fifth and last symbol of our Order is the unseen Divine Spirit of our Saviour Jesus Christ which is known by us as the image of the Invisible Presence and is represented by the edifice in which we stand.

GP: Grand Deacon what other devices are held sacred by the Knight Priests of the Order?

GD: Grand Priest the golden artefacts and the seven Golden Pillars.

GP: What do they represent?

GD: The Lord God in All His Glory.

GP: Grand Sub-Deacon Are there other emblems which we should revere?

GSD: There are Grand Priest, the seven candles, the bread and wine and the pan of ashes.

GP: What is the revelation in these?

GSD: The candles represent the Light of the Word, the bread and wine remind us of the Last Supper, communion with Our Lord and the Gifts of God, while the Ashes readily remind us of mans' short transition in this life and his ultimate destiny.

Origin and History

This is not intended to be an exhaustive history of the order but a brief look at some of the more interesting events. I intend to first consider the genesis

of the order and then events of interest through Ireland, England and America

Genesis

Much of the order's history since its proven arrival on the Masonic scene in Ireland during the latter decades of the 18th Century (between 1770 and 1780) has been uncovered, however we are still no nearer to discovering how or by whom, the ritual was conceived.

Practices during the early days have made research difficult. During the 18th century Irish-warranted Lodges at home and abroad could confer any degree that they wished. The only limitation to the practice was that a degree could only be conferred by some brother competent to work the ceremony. At that time, it was customary, when a Lodge had too few members holding a particular degree to work it autonomously, would join with another or several other Lodges form a Union Band in order to confer the Degree. In addition, Grand Encampments of Knights Templar were also empowered to work the Priestly Order.

Early edicts of the Grand Lodges of England and Ireland which, whilst not objecting to the conferring of these additional degrees, decreed that no minutes of such proceedings were to be kept. Fortunately, some do exist along with many rituals and considerable documentary evidence in the form of warrants and certificates have survived to provide links, some substantial, some tenuous, between past and present.

One of these early rituals, of Scottish provenance, provides the only contemporary attempt to explain the origins of the Order. It was handwritten and probably originated in the mid-19th Century. The punctuation (and spelling) is the writer's.

'The object of this degree is not obvious, nor by whom or when it was invented some suppose it was a degree given to Commanders only, or the chaplains, the Templar degree usually being given the Military, this the Religious part of the Ritual. But if the Chaplains alone obtained it, they must have gone through the military portion first, as the present is mere appendage to it others suppose that the Knights were at first admitted as warriors, but after having served it

with honour they were consecrated and hence this portion of the ceremony is presided over by a Prelate or High Priest, and this was the original view in forming this Masonic degree. It is well known in some parts of Ireland (as Belfast) and Scotland but is scarcely so known in England at least at the present day, although it has been incorporated with their degree of Rose Croix or the Red Cross, it is not recognised by the Grand Conclave of Ireland.

The Order is also called the Most Holy order of Knight Templar Priests, the place of meeting is called the Tabernacle. '

Forster (1997, The Mitre and the Pillar), identified from early records that in all known instances, except one, of the conferring of the Knight Templar Priest Degree it has been either after a series of degrees, including the Royal Arch and ending with the Knights Templar or as a single ceremony conferred upon Knight Templars. In the latter case, the Royal Arch would have been a pre-requisite to admission as a Knight Templar, as it is to this day.

Based on this information Cooley and Knowles (2009), suggest the order could not have preceded the Royal Arch and the Order of Knights Templar, both of which had their origins in or by the mid-18th Century.

Accepting that the first recorded date of the Knight Templar degree was in Ireland 24 March 1765 and it is most likely that the Priestly Order was in some way linked or had close associations to the degree from an equally early date, Cooley and Knowles (2009) suggest that the order was first worked in Ireland around that time.

In a minute book of Jerusalem Preceptory of Knights Templar No 5, in Manchester England, dated 1812-1816, we find this reference:

The degree of the United Sacred Band of Royal Arch Templar Priests is a old York degree, as they printed warrants first in 1786 and the Encampment at Bottoms has a very old one granted by that body. The degree with the Bands or Unwarranted Encampment dated its year from the year of revival, or 1686

It is however considered unlikely that the order was in existence at that date and historians have gone to great effort to identify events around that time which could be considered to be a "reformation".

Order of Holy Wisdom

The full name of the Order is the "Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom", however in some early Irish Certificates it is "---- and Holy Wisdom"; which at least hints that there may have been originally two degrees.

No record of the use of the alternative title 'Order of Holy Wisdom' has been found earlier than 1894 when the Order is described in the preamble to Henry Hotham's Proclamation leading to the resuscitation of the Knight Templar Priesthood and the founding of Grand College. Henceforward the full designation appears on certificates issued to members of the Independent Tabernacle by the Knights Grand Cross of the Most Noble and Illustrious Order of the Holy Temple of Jerusalem, under whose aegis the Tabernacle then worked. It was then adopted by Grand College.

The earliest reference to the Order of Holy Wisdom is believed to be 1786, according to W.J.B. McLeod Moore(1890, *The History of Freemasonry and Concordant Orders, published in America*)

'In the old encampments the degree called "Knight Templar Priest or Holy Wisdom" was also conferred. The degree claimed to have been instituted at the so-called revival of the Christian Order in 1786. It created chaplains, as they were erroneously called, Prelates, which means Bishops; but there was no such title in the ancient canons of the Order'.

Two existing copies of the ritual Order of Holy Wisdom have been discovered, one in Ireland and one in the USA. The earliest would appear to be the Irish one written about 1800-1820. English official history records don't show whether both KTP and OHW degrees were worked, it seems that in all probability they were conflated and the title the Order became as it is now "or Holy Wisdom".

There is also an American 'Holy Order of Wisdom' whose head is a Grand Prelate, and whose candidates are admitted 'into the Priesthood of the Holy Order of Wisdom'. This Holy Order of Wisdom (note the transposition of

'Holy' and 'Order') appears to date from some time in the 19th Century and is probably that referred to by VIII Kt Pt George Bridge, a Masonic historian, as a 'bastard Order'. It was at one time under the aegis of the Allied Masonic Degrees (AMD) of the USA and, according to Harold van B. Voorhis, in his *The Knight Templar Priests*, was also included in the official liturgy of the Great Priory of the Priestly Order of the Temple, the forerunner of the Grand College of America. On 17 April 1934, this Order, amongst others, was 'transferred' from AMD to Great Priory (of the Priestly Order) although, as Voorhis pointed out, they had it already!

During the end of the Order of Holy Wisdom's admittance ceremony is the Ceremony of the Pillars which consists only of biblical readings by the officers representing the seven Pillars. These bear some similarity to the regular Knight Templar Priest ritual. As this degree seems to have existed side by side with the Priestly Order one has to question its purpose, and why it has been linked to the title of the Order. Cooley and Knowles (2009) suggest that as Freemasonry beyond the Craft abounds with hundreds of degrees, The Holy Order of Wisdom was created as an alternative to the HRAKTP.

The lengthy ceremony, (which includes an hour's mourning) required most elaborate settings, furniture and furnishings, (including, unbelievably, the 'best red wine that money can buy! ') and could only have been staged at great expense.

As previously mentioned the English Grand College in 2014 reintroduced the ceremony of the Order of Holy Wisdom stating that while it maintains the spirit of the original degree it eliminates much of the cost.

History

Ireland

The order first appeared in Ireland just prior to 1800 where became quite popular being worked by union bands and the Grand Encampments of Knights Templar who according to Voorhis (1957) considered the Priestly order as the apex of the higher degrees.

By 1860 the Priestly Order was well established being worked for eighty years but was still self-regulated each Tabernacle or Union Band operating

without any authority other than its own or that handed down by a predecessor.

In 1858 the Grand Lodge of Ireland published a Constitutions of Freemasonry which had the effect of ending the laissez-faire attitude to working degrees. Rule 34 forbade an assembly to meet without a warrant from Grand Lodge or other recognised Masonic body and Rule 41 stating that councils and encampments were not to recognise the working of, hold communication with, or receive visitors not working under a warrant from the Grand Conclave. This was an attempt to control a vast number of degrees arriving particularly from France which threatened disruption of the craft. The accepted authority of the craft at that time being sufficient for the conferring of any degree exposed the whole system in Ireland to an easy introduction of these new degrees.

Separate authorities were set up for Ancient and Accepted Right, Royal Arch and Knights Templar and Council of Rights for certain other higher degrees. On 5 July 1867 a deputation of Knight Priests was appointed to approach the Grand Encampment for recognition of the HRAKTP under their jurisdiction. On 17 Jul 1867 a letter was received from the Grand Recorder recommending "That the Degree be not worked in Belfast or elsewhere until it is sanctioned by the Grand Conclave", the board being of the opinion that the introduction of the degree was not advisable. On 15 Jan 1868 the recommendation was adopted and communicated to all encampments.

Scotland

In Scotland the Priestly Order of the Temple appears to have been mostly confined to Edinburgh where it had a chequered and uncertain existence from 1825 until 1875. It was removed from the statutes of the Great Prior of Scotland in 1933 as it had not been worked for sixty years. Up until that time authority to confer it was contained in all Scottish Templar Charters.

England

Not until landing in Newcastle did the order survive under the formation of the Illustrious Order of Knights Grand Cross of the Holy Temple of Jerusalem; after a first period in history, from 1820 to 1830, it seems the Order almost completely disappeared except in Newcastle-upon-Tyne.

In the following decades attempts were made to revive this in certain regions of England, but they died out very quickly.



In the Nineteenth Century there were a number of degrees outside Craft Masonry worked by Lodges under warrants issued to them by the Ancients; these were often known as additional or side degrees. Following the establishment of United Grand Lodge many degrees were grouped into various orders, each with their own governing body. However in the 1870's

there were a number of degrees that were being worked in various parts of the England in which no existing Grand Body had any interest. In order to prevent the wasting away of these historical degrees and to ensure the use of standardised rituals it was decided by the Grand Secretaries of the Craft, the Mark and the Grand Secretary General of the Ancient and Accepted Rite to form a "Grand Council of the Allied Masonic Degrees in England and Wales and the Colonies and Dependencies of the British Crown" based at Mark Masons Hall, London.

The suppression of the order by the Supreme Grand Encampment had reduced the orders representation to Lancashire, West Yorkshire and the predecessor of the present Royal Kent Tabernacle Time Immemorial.

The number of printed rituals published in 1876, 1877, 1885 and as late as 1895 would appear to indicate that the order was still working outside of the north-east.

In 1895, discovering that the degree was no known to more than four or five people in England outside the North East, Henry Hotham, Grand Superintendant of the Knights of the Grand Cross, declared himself to be the last installed master or High Priest of the Independent Chapter of the Royal Arch Knight Templar Priests also denominated the Order of Holy Wisdom or *Ne Plus Ultra* attached to the Royal Kent Encampment of Knights of the Temple. Invoking an ancient bylaw "if in case of necessity to admit two men to the Order, provided they were Knights Templar" he admitted nine members to "all rights and powers and privileges of the order".

By the end of the 19th century, this system controlled a number of degrees, believed to be around forty degrees, probably picked up after the union of

the Grand Lodges in England. On January 1st, 1897, an agreement was made which placed the Order of Knight Templar Priests (and surviving degrees attached to this system) under the authority of the Grand Council of the Allied Masonic Degrees

On the recommendation of the Grand Master of the Grand Council of the Allied Masonic Degrees in 1920, a Grand College for England, Wales, and the Colonies and Dependencies of the British Crown of the Holy Royal Arch Knight Templar Priests was established in May of either 1923 or 1924 (the exact date is uncertain).

America

The first appearance of this order in the United States goes back to 1829 in Rhode Island. Between 1840 and 1931 there were five Tabernacles established, but none of them remained active very long.



On 31st October 1931, the Knight-Priest Sidney Clifton Bingham of Christchurch, New Zealand, having had no news from his English Grand College for several years, thought it must have closed down. He therefore admitted to the Order John Raymond Shute II, John Edward Allen and Luther Thompson Harstell Jr., three Knights Templars from North Carolina. He justified his action by quoting Article 3 of the Ancient Constitutions of 1813, which Article permitted such an act in case of emergency. He also granted three Warrants, constituting Tabernacles in North Carolina.

On May 14th, 1933, the Preceptors of these three Tabernacles met at a convention in Raleigh and agreed to form a sovereign body which they did on the 27th of the same month. The name of this original order was the Great Priory of America, Priestly Order of the Temple. In 1934 these Knight Priests discovered that the Order was not extinct in England and to ensure the recognition of their Order a delegation was sent to England in 1935. On their return to the United States they re-consecrated the existing Tabernacles using the English ritual and on the



27th of October he qualified all members of the previously organized Tabernacles.

In 1936, at an annual meeting the English Patent was viewed and explained. The Great Priory adopted the similar title of Grand College of the Order of Holy Royal Arch Knight Templar Priests, or Order of Holy Wisdom.

Today the Order is composed of over 2,600 Knight Priests and 75 Tabernacles in the US, the Ontario Province of Canada, the Philippines, Portugal, and Italy.

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Chapter Seven

Sir Isaac Newton, Solomon's Temple and the Craft of the Moderns Delivered before the Lodge by

WBro Dr Michel Jaccard

(ANZMRC Visiting Speaker)

On Friday 25 September 2015

Introduction and Aims

The first book read by the author relating Freemasonry with Newton was published by Alain Bauer in 2004 (English translation published in 2007, see bibliography at the end of this paper) and, even if its content were to be controversial, I was quite puzzled: *a physicist myself, I had been completely unaware during the last thirty years of the possible connections between the Royal Society — the prototype of the present scientific societies of scholars, but also promoter of scientific research and methodology — and the Craft of the 'Moderns'.* In 2010, I heard about the exhibition '*Freemasons and the Royal Society*⁸' at the Library and Museum of Freemasonry in London, which in some way confirmed some of Bauer's arguments. Furthermore, the lengthy list of Freemasons, also members of the Royal Society, convinced me that common values between the Craft of the Moderns and the first scientific society were most probable.

In 2011, third shock: Tessa Morisson published *Isaac Newton's Temple of Solomon and his reconstruction of Sacred Architecture*. Would Isaac Newton, as President of the Royal Society, and not a Freemason, have been interested in the mythic construction by certain masons? Were other members of the Royal Society, maybe members of the Moderns, interested in the temple so detailed and described by the Holy Scriptures? What could have been the relationship between the two societies? I decided to investigate the subject and first discovered the multifaceted personality of one of the most noted paragons of science, of the man who discovered the theory of gravity, but also the strangeness of his manuscripts, which

⁸ A sketch of the exhibition can be found at:

<http://www.freemasonry.london.museum/events/exhibition-freemasons-and-the-royal-society/> (access November 2014).

scholars and academics of the eighteenth, and of the nineteenth century, first found unacceptable.

In this paper, we shortly describe the following topics:-

- Myths and legends related to Solomon's Temple and its architecture;
- The period when the Royal Society developed, during the second part of the seventeenth century and the early beginning of the eighteenth;
- The Royal Society, with two Freemasons who joined it at its beginnings;
- Main features of Newton's biography, personality and achievements;
- The long search and (at times controversial) interpretations of his papers and manuscripts, scattered after his death;
- The content of Newton's studies and speculations about Solomon's Temple;
- What can be imagined about the relationship between Newton's theories and visions and the Freemasonry of the Moderns, thanks to the possible influence of its members belonging to the Royal Society?

Solomon's Temple: history and myths⁹

Freemasons are accustomed to descriptions of Solomon's House of Yahweh, so that Biblical sources and detailed information about the first and second (still legendary) temples, as well as Herod's buildings, are not described here. However, after the destruction of Jerusalem by the Romans, the temple began a new, legendary and mythic existence, which we will expose briefly.

- Other information about the Jerusalem Temple was recorded in non-canonic Jewish literature, such as *Apocrypha* and *Pseudoepigrapha*. Other Jewish authors and historians, such as

⁹ Main source of information: Hamblin, H., Seely, S., *Solomon's Temple: Myth and History*, Thames & Hudson (2007).

Josephus and Hecateus, were delivering further thought and information, including the Hellenistic philosopher (and Jewish) Philo, who believed that the temple was a 'virtual' image of a heavenly divine temple. Jews also progressively developed a mystical conception of the temple, being on Earth, as the representation of the chariot throne (Merkhabah). During the twelfth century, Rabbi Maimonides wrote a key document about the Jerusalem Temple, *Sefer Avodah*. The fundamental Kabbalistic work by Moses de Leo, *The Zohar* (1305), also contained queries and speculations: the tabernacle, prototype of the Jerusalem Temple, was considered as the earthly corresponding model of the tabernacle in the heavens (*Sefirot Kether*), and corresponded with the Sefira Binah. The temple was envisioned as a three-level allegory of the celestial and divine heavens, respectively the material world and the human body and soul. Resuming this vision, the Jesuit scholar and Christian Kabbalist, Athanasius Kircher, in 1652 linked the Sefirot tree, being God's emanations, with the various parts of the temple.

- Early Christians elaborated a complex system of symbols in which the temple was seen as a preview of the ministry of Christ, formulating a complex representation of the cosmos, including the presence of God in the Holy of the Holies. The conversion of Emperor Constantine and the following Christianisation of the Roman Empire brought a new dimension: Christian churches were considered as being new temples, the most exemplary edifices being the Church of the Holy Sepulcher at Jerusalem and the Hagia Sophia at Istanbul. Later on, in 1089, the Egyptian Christian, Yahya Ibn Jarir, wrote that the plans of churches restored the original temple built by Melchizedek, founder of Jerusalem; in the Middle Ages, this became the most constantly reminded link between the ancient temple and the current place of worship. The use of a four-level theological system of allegorical interpretation of the Bible brought along further developments, the temple being considered simultaneously as a physical structure, as a symbol of the Church of

Christ, of the human soul as the residence of the Holy Spirit, and, finally, as the Celestial Temple.

- During the Renaissance, with the discovery of printing, the Bible was now much more easily at the disposal of the learned and often contained images of the temple. In the meantime, the rediscovery of *De Architectura* by the Roman architect Vitruve boosted the interest in this discipline; printers began to represent the temple in a more realistic way, using the information offered by the Holy Scriptures, but also borrowing from other sources (historians in antiquity, Jewish documents, see above, etc.). In 1604, *Ezechielem explanationes et apparatus Urbis ac templi Hierosolymitani: commentariis et imaginibus illustratus*, a book in three volumes, was published by two Spanish Jesuits, Jerome Prado and Juan Bautista Villalpando. Volume II contained a detailed reconstitution of Solomon's Temple, illustrated by fine engravings, and representing plans, sections and elevations of the structure. This book was largely commented upon and sometimes criticised. The vision of the authors was that the temple was a microcosmic representation of the universe, derived from sacred texts and reminding of God's creation. They also claimed that the dimensions of the edifice were closely related to those of the human being, figuring the perfection of the mystical body of the Christian Church. In his investigations, *Newton was inspired by some aspects of the Spanish study, especially its conception of a microcosmic representation of the universe.*

A British Transformation with a Powerful Impact

One of the most fruitful secular avatars of Solomon's Temple was imagined by Francis Bacon, the pioneer of the modern scientific approach based on experimentation. In his posthumous book¹⁰, probably the most famous utopia, *Nova Atlantis*, published in 1626 and inspired by Rosicrucian sources, he wrote:

¹⁰ Downloadable at the url : <http://www.gutenberg.org/ebooks/2434> (access November 2014)

"Ye shall understand (my dear friends) that amongst the excellent acts of that king (of the isle of Nova Atlantis), one above all hath the pre-eminence. It was the erection and institution of an Order or Society, which we call **Solomon's House**; the noblest foundation (as we think) that ever was upon the earth; and the lanthorn of this kingdom (ruled by the King Solamona, a name close to Solomon, isn't it?). It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be Solamona's House. But the records write it as it is spoken. So as I take it to be denominate of the king of the Hebrews, which is famous with you and no stranger to us ... The end of our foundation is the knowledge of causes and secret motion of things, and the enlarging of human empire, to the effecting of all things possible."

Bacon claimed that learned kingdoms and rulers were higher placed than the unlearned, gave as an example Solomon, who had created an institution of natural research; he gave hints on how the knowledge gained should be used for the "glory of the Creator" and "for the relief of man's estate", if charity also had a pre-eminence.

Like Celestial Jerusalem, made from 'human' stones — according to many theological interpretations — and replacing the temple within the Holy City, **Solomon's house is not a physical temple**, but first of all a society of scholars dedicated to a large field of topics, among them natural sciences. It was largely believed that Solomon was familiar with divine and mundane mysteries, including natural and occult sciences (see our paper Solomon Magic and Freemasonry). The Baconian and utopic text was going to influence the first scientific association, the Royal Society. Note however that, in contrast with Newton's visions spread about eighty years later, Bacon didn't mean that new Atlantis' scholars intended to study the architecture of Solomon's Temple to unveil the mysteries of God's creation.

In 1704, Newton would reassert the Baconian methodology of scientific research in the last pages of his applauded treatise of *Opticks*¹¹:

"This analysis consists in making experiments and observations, and in drawing general conclusions from them by Induction, and admitting of no

¹¹ Downloadable at the url: <http://www.gutenberg.org/files/33504/33504-h/33504-h.htm> (access November 2014).

Objections against the Conclusions, but such as are taken from experiments, or other certain truths. For hypotheses are not to be regarded in experimental philosophy.”

Great Britain, the Seventeenth Century and the ‘British’ Enlightenment¹²

Elizabeth I’s long reign (1558-1603) was a time of exceptional economic growth in England. This was also the time of exploration and discoveries of the world, of the penetration of further renaissance influences in the kingdom. Under Elizabeth, the power of parliament also increased. At her death, her cousin, King of Scotland, became King James I of England (1603). After James I’s death, his son Charles I was crowned (1625). Charles embraced absolutism and aimed to reign without the interferences of the parliament, even arresting its members: a fatal mistake, the parliament fiercely resisted and the English Civil War began. King Charles I was defeated by Cromwell’s army and executed in 1649; there was no monarch any longer. Great Britain was ruled by Cromwell as a ‘commonwealth’ rather than a kingdom; the regime was a military dictatorship, including puritan¹³ rules and morals (for instance, theatres were closed).

After Cromwell’s death, the population asked for the restoration of the monarchy and for a more liberal type of governance. Charles II was invited back to England in 1660, *the year of the creation of the Royal Society*. The King had to renounce his absolute power and to take carefully into account the notices and voting of the parliament. Thus began a period of tolerance, of great artistic and cultural achievements, in parallel with the growth of power and wealth of the middle classes. This was also a time of international and commercial success as well as the beginning of science and modern medicine. This period is known as the *English Enlightenment*, accentuating the importance of empiricism and reason with philosophers such as Thomas Hobbes and John Locke, whose liberal ideas were going to inspire a powerful political party fighting for more parliamentary power, the Whigs.

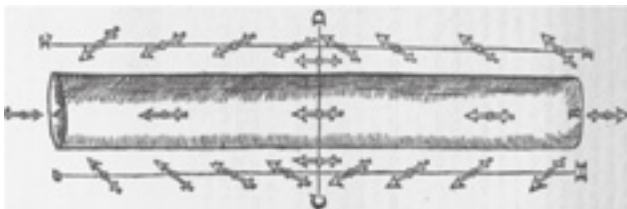
¹² Main information taken from: Lomas, R., *Freemasonry and the Birth of Modern Science*, Fair Winds Press (2004).

¹³ Puritans were members of various religious groups advocating greater purity of worship and doctrine, as well as personal and group piety; they adhered to strict moral or religious principles.

At Charles I I's death in 1685, his brother, a Catholic, was crowned. However, his protestant daughter Mary and her husband, Prince William III of Orange were asked by many political factions to depose him. In 1688, William arrived in England with an army and was crowned. On December 1689, one of the most important constitutional documents in English history, the *Bill of Rights*, was passed; it established further restrictions on royal power. Under the reign of Anne (1665-1714, crowned in 1702), Scottish and English Parliaments united in 1707, to form the parliament of the *United Kingdom*, based in London: a powerful nation was born. Anne's reign was marked by artistic, literary, economic and political achievements, thanks to the stability and prosperity of the British Isles, but also by the consolidation of a two-party system:

- The Tories went along with the Anglican Church and with the 'landed interest' of the country gentry. As a faithful Anglican, Anne was mostly on the side of the Tories.
- The Whigs were aligned with commercial and protestant interests.

The Whigs took full control of the government in 1715, and totally dominated the political scene. The crowning of George III (reign: 1760-1801) allowed the Tories to resume power, a time which corresponds more or less with the successful rise of the 'Ancients'. The development of the Grand Lodge of the Moderns happened during the so-called 'Whig Supremacy' (1715–1760), which was boosted by the Hanoverian succession of George I in 1714.



First Description of a Magnetic Field by Gilbert (1600)

The Royal Society¹⁴

Questioning the Knowledge of the Ancients

At the beginning of the seventeenth century, the scientific revolution was preparing. The first not to rely on Aristotelian knowledge and to test a hypotheses by rigorous experiments was the English physician **William Gilbert**, a Senior Fellow of the University of Cambridge, who in 1600 published the book¹⁵ *On the Magnet, Magnetick Bodies also and on the Great Magnet, the Earth; a new Physiology, demonstrated by many arguments*.

He wrote: *In the discovery of hidden things and in the description of hidden causes, stronger reasons are obtained from sure experiments and demonstrated arguments, than from probable conjectures and the opinions of philosophical speculators.*

From 1610 onwards, the astronomical results of Galileo Galilei were cracking the scholastic edifice of natural sciences (mainly the geocentric universe of Ptolemy) and, in 1628, the book of the physician, Charles Harvey, *De Motu Cordis* (English translation: *On the Motion of the Heart and Blood*), showed that the Arabic and Greek medicines of Galen and Ibn Sina was wrong, attributing, for instance to the heart the role of ‘producer of heat’, while the function of its affluent's, the arteries, was that of ‘cooling the blood as the lungs’. The therefore praised knowledge of the ancients was being increasingly questioned.

The Foundation of the Royal Society

In the year 1630, Samuel Hartlib (1600-1662) intended to set up a Baconian ‘Solomon’s House’; he created a centre for the collection of information and communication on many topics, including mechanical philosophy and alchemy; this latter discipline was more and more submitted to empirical testing and, in 1648, he was in contact with Robert Boyle.

¹⁴ Main information from Dolnick, E. and Sklar, A., *The Clockwork Universe: Isaac Newton, The Royal Society, and the Birth of the Modern World*, Harper Perennial (2012) and Gribbin, J., *The Fellowship – The Story of a Revolution*, Penguin books (2005).

¹⁵ Downloadable at the url: <http://www.gutenberg.org/files/33810/33810-h/33810-h.htm>, (access November 2014).



Frontispiece to *A History of the Royal Society*, showing the crowning of King Charles II. Sir Francis Bacon is shown on the right; William Brouncker, the president of the Society, is on the left.

In the year 1630, Samuel Hartlib (1600-1662) intended to set up a Baconian 'Solomon's House'; he created a centre for the collection of information and communication on many topics, including mechanical philosophy and alchemy; this latter discipline was more and more submitted to empirical testing and, in 1648, he was in contact with Robert Boyle. At his death, his 'scientific' correspondence was entrusted to Henri Oldenburg, the son-in-law of his close collaborator.

In the late 1640's, gentlemen were regularly meeting at Oxford. Their group's nickname was 'the experimental science club', since they used Bacon's scientific approach, presenting the results of their own experiments. Their prominent figure was John Wilkins, warden of Wadham College. After the English Restoration, regular meetings were held at Gresham College in London and, in November 1660, twelve personalities interested in sciences decided to create the *Association for Experimental Philosophy*. Most of the founders were acquaintances of Wilkins; they had belonged, in the past, to opposite political factions (parliamentarians and royalists), but were men of religious tolerance. After the torments of the civil war and Cromwell's

regime, they wanted to take advantage of the restoration, and aimed at bringing the best to human kind, to follow Bacon's precepts, and to promote a peaceful and a well-off society, thanks to scientific discoveries and their subsequent technical innovations. The Baconian underpinning of the society was reasserted in the book, written by Thomas Sprat and published later in 1667, *'The History of Royal Society of London'*¹⁶, especially in its frontispiece.

We know the names of these pioneers: Lord William Brouncker, mathematician; Robert Boyle, Irish, often considered as the father of chemistry; Alexander Bruce; Sir Robert Moray; Sir Paul Neile, telescope designer and fond of astronomy, close to King Charles II; Dr John Wilkins, previously warden of Wadham College, astronomer and engineer — the leader in scientific influence, who was appointed as chairman—; Dr Jonathan Goddard, physician; Dr William Petty, the founder of economic statistics; William Balle, astronomer also performing experiments in magnetism; Lawrence Rooke, mathematician; Abraham Hill, wealthy merchant, who was in charge of administrative tasks in the Royal Society; and Christopher Wren, astronomer who would be known later on as the famous architect of London reconstruction.

Alexander Bruce and Robert Moray were both Scottish and good friends. Bruce was interested in scientific and technical applications, such as instruments for the navigation at sea and making coke from coal, a technology discovered later and made available at the beginning of the eighteenth century, which fuelled the British industrial revolution. Robert Moray, possibly anticipating the coming of the agricultural and industrial revolutions, had a sound impact on the Royal Society, providing the vision of its destiny: to become in the real



Hooke looked at a thin cutting of cork and, observing empty spaces contained by walls, he named them cells

¹⁶ Downloadable at the url:

http://books.google.ch/books?id=g30OAAAAQAAJ&printsec=frontcover&hl=fr&source=gbp_summary_r&cad=0#v=onepage&q&f=false (access November 2014).

world Solomon's house of Bacon. Moray was also one of the first speculative Freemasons, probably initiated in 1641 in a Lodge of Edinburgh, and he signed his letters with a pentagram. At the time, Christopher Wren, another founder of the Royal Society, was not a Freemason, and if his later membership remains controversial, there is no doubt that he was very interested in this current. In 1661, another speculative Freemason, Elias Ashmole, an antiquarian and scientist interested in Rosicrucianism, alchemy and astrology (a discipline not enjoyed by Newton) joined the Royal Society. However, contrarily to his masonic activity (admitted in 1646 in a lodge of Warrington, in England, he still attended a Lodge meeting in 1682), Ashmole didn't regularly attend Royal Society meetings.

Thanks to Moray's network (Brouncker, Moray, Bruce and Neile represented the Royal Court), a royal charter was signed on July 15, 1662, then renewed in 1663, with the King noted as the founder; the association adopted the name of the *Royal Society of London for the Improvement of Natural Knowledge*. Lord Brouncker, fervent royalist, served as its first president. The founders of the Royal Society could not devote much time to practical experiments, since they had a (probably demanding) professional activity; Robert Hooke, Boyle's assistant, the man who made the Royal Society work, soon joined the group. He was appointed as curator of experiments in November 1663, meaning that he prepared experiments to be presented to the Royal Society's sessions. Hooke, whose scientific outcomes are largely equivalent to Newton's, was a prolific scientist and an outstanding experimenter (especially in microscopy), but also an astronomer, architect, city planner, and a pioneer in horology. His first achievement was *Micrographia*¹⁷, outlining his observations made by means of various lenses, showing for the first time the building block of life, i.e. the cell. Published in September 1665, the first major publication of the Royal Society also became the first scientific best-seller, involving a large public in discovering the new science of microscopy; the second major publication of the society, seven years later, he was to be Newton's *De Principia*.

Henri Oldenburg became the secretary of the Royal Society and maintained the system of Hartlib's communication system until he changed it into the

¹⁷ Downloadable at the url: <http://www.gutenberg.org/files/15491/15491-h/15491-h.htm>.

more suitable style and format of the *Philosophical Transactions of the Royal Society*, first published in 1665, which was the first journal in the world exclusively devoted to science. From the beginning, papers dealing with the occult and hermetic arts were disregarded, most probably because of the serious risks of accusations of heresy, which would jeopardise royal protection, the reputation and future of the society and threaten its members of trials, leading to imprisonment and even... to death. Such topics, true to Francis Bacon's 'radar' or due to his Rosicrucian influence, were (unfortunately for the author of this paper) consequently out of scope and contributed to the exclusion of hermetic subjects in the preoccupations of scientific scholars and in the forthcoming developments of science.

The scientific research of the Royal Society was founded by its members for the next two hundred years; the first loan from the British government, of one thousand pounds, was granted in 1850. Exclusively financed by private sources, including donations from generous sponsors and annual subscriptions to the *Philosophical Transactions*, the Royal Society's income was subject to many variations.

Isaac Newton, Scientist, Theologian and Alchemist¹⁸

Newton's Short Biography

Childhood and Youth

According to his biographers, Isaac Newton was born on December, 25, 1642 (Julian calendar), just after 02.00 AM (local time). His father, Isaac Senior, was an illiterate but rather rich farmer; on the contrary, his mother belonged to low gentry, but a financially wealthy family, who used to send their sons to Oxford and Cambridge. Unfortunately, in 1642, at the age of 36, Isaac Senior passed away; his wife, Hannah, was pregnant. Fortunately, thanks to the Newton's properties, Isaac Junior and his mother were well provided for. Alas, during summer 1646, Hannah remarried Oxford alumni, Barnabas Smith, who was sixty-four years old. Hoping, most probably, that her husband wouldn't live long, she agreed to leave the very young Isaac, then three years old, and to live in her new husband's home. Unfortunately, Smith lived for eight more years. This separation proved to be a deep

¹⁸ Main information from this chapter taken from White, M., *Isaac Newton, The Last Sorcerer*, Helix Books (1999).

trauma for Newton Junior, since he was fully convinced that his mother had abandoned him for another man. His resentments against his mother and stepfather were going to last, at least until the end of his adolescence. During these eight years of separation, Newton was educated by his grandparents.



Horoscope of Isaac Newton
(Birth Time Estimation: 02 :08 AM)

When Hannah returned, the hope for Isaac to resume an intimate relationship with his mother vanished, since she had to take care of three more children, born in the meantime.

Furthermore, one year after her return, Isaac was sent to King's School in Grantham, living in the rather liberal family of an apothecary, where he soon gained his first knowledge in basic chemistry and ailments. At King's School, the lonesome Newton at first was not an outstanding student, his self-acquired talents could not flourish there, but he became interested in theology, a lifelong interest, and in mechanics, building many engines and models (windmills and water clocks for instance) and he soon reached the top of his class. At the end of his basic studies, Newton was removed from the school and returned to his mother, who wanted him to embrace his father's profession of, a well-off farmer. Newton couldn't agree leaving an

environment in which he had well developed and to return to a mother who had abandoned him. He developed an obstinate, recurrent and successfully passive resistance, being even fined by the authorities *for his swine to trespass in the cornfields*. By autumn 1660, Newton was back to King's School and prepared for Cambridge.

Isaac's Academic Studies

By the time Newton entered the academic world, natural philosophy was in full evolution: Aristotle's theories were always praised by senior scholars, but the new generations were more involved with the mechanical concepts of Descartes and the need for experimentation claimed by Gilbert, Galilei and Boyle, as well as the scientific method proposed by Francis Bacon. Once at the university, Newton would soon be influenced by these revolutionary theories.

At this time, Cambridge was not a quiet place of study, immersed in a secure and liberal atmosphere, but autocratic and corrupted, offering a dangerous and deleterious environment for its students. Outside, after Cromwell's death, a period of religious tolerance and stability had however sprung up. Newton was enrolled at Trinity College in June 1661 (one year after the foundation of the Royal Society). Hoping once again to hinder her son's scholarly career, Hannah deliberately made his life materially difficult. This had the inverse effect; it is also during this period of adaptation that Newton embraced puritanism, a religious current of high moral



Godfrey Kneller's 1689 portrait of Isaac Newton (age 46)

expectations, which repressed emotive expression, love and sensual feelings, as well as sexual impulses; he also started to write his daily sins in a notebook, projecting outside the image of a neurotic misanthrope. On the positive side, puritanism praised hard work and dedication to learning.

As a bachelor student, Newton soon began to question the validity of Aristotle's corpus and his first experiments, probably in optics, began in 1664. But some of them were endangering his life: he looked at the sun for too long, hoping to observe coloured rings before the eyes and left him almost blind. One year later, he continued, mostly on a self-learning programme, investigating advanced mathematics. In 1665, he

obtained his bachelor's degree, but with an average grade, for he didn't intensively study enough of the required chapters of, at the time, a very conservative program. Unfortunately, the same year, an epidemic of plague had spread to the whole country, killing at its height ten thousand victims a week. During this epidemic, the university closed: Newton left Cambridge and returned home. It was a fruitful scientific period: once there, he continued to deepen and expand his mathematical knowledge (this was the time when the legendary story of Newton's apple is said to have taken place), also exploring new fields, which would be used later on in his theory of gravitation. He resumed his stay at the university in 1667, struggled to get a Master's Degree and to obtain a fellowship at last, allowing him to get paid and to stay on in Cambridge, giving him full academic autonomy in his further studies and researches. Simultaneously, Newton started to be interested in alchemy, studying first at length the hermetical corpus before starting practical experiments, inspired by Boyle's alchemical investigations; he sincerely believed that the Holy Scriptures contained alchemical secrets and, following Bacon's theories, that Solomon had mastered the Royal Art.

An Outstanding Academic Scholar

Thanks to his impressive mathematical achievements, Newton, at the age of twenty-seven, and only about eight years after the beginning of his academic studies in Cambridge, received, at the end of 1669, the Lucasian Chair, keeping it until 1696. His first lecture centred on optics; few students were attending the class. This annoying situation was going to last for decades: similarly with Galileo Galilei, he never enjoyed teaching, nor entered in close contact with his (rare) students.

From 1670, Newton seems to have known a double life:

- The public one: the scientific genius and (lonesome) researcher,
- The other, private, secret and occult, of an underground explorer of the antique, sacred, and original truth, with his studies on alchemy, chronology and theology.

Newton was introduced to the Royal Society in 1671, when he presented a new, elegant, and innovative telescope model that he had designed and built himself. As a result, he was nominated as Fellow in 1672; the same year, some of his results on optics, *New Theory about Light and Colours*, were published in the *Transactions*, gathering both success and praise, but also fierce resistance and criticism (especially by Hooke). In 1673, he

resigned from the Royal Society, feeling that he had encountered an unsympathetic scientific community. Then began a period of loneliness and solitary work, devoted mainly to alchemy and chronology until 1684, when he met the astronomer, Halley, leading in 1687 to the publication of his masterpiece, *De Principia*, exposing the theory of gravitation (see below, Newton's scientific achievements). His academic reputation rising fast, Newton took advantage of the arrival of the liberal, Guillaume d'Orange, to be introduced into British influential circles and to develop a close relationship with the philosopher, Locke.

The Higher Civil Servant

During the summer of 1693, however, Newton endured a nervous breakdown. One hypothesis was his failure to include alchemy in his unification project of natural sciences and the possible absorption of toxic substances, mostly metallic vapours, during alchemical experiments. However, two years later, he was appointed Master of the Royal Mint. Quitting the academic world, he lived until his death in London and began a new career. At the time, London, being rebuilt by the architect Christopher Wren after a most devastating fire, was the largest city of Europe, with seven hundred thousand inhabitants, but also a place of striking economic and social differences. In this context, Newton's task was to totally restore the financial infrastructure of the kingdom with a new and massive re-coinage. Working sixteen hours a day, Newton was active from the beginning, inspecting and scrutinizing any aspect of the re-coining process, bringing rapid improvements in work organisation and efficiency, still managing to increase his power, studying in depth the economic theories of his time, but also playing *Sherlock Holmes* to prosecute and condemn criminal coiners and clippers. In 1702, however, the political power became adverse to Newton's Whig¹⁹ position and he reconsidered his charge.

The Head and Patriarch of the Royal Society

Newton had been absent at the Royal Society, mostly because of his enduring enmity with Hooke. But, in 1703, his fierce opponent passed away and he quickly aimed to resume and gain further influence and power within this scientific Gremium. Due to bad management, the society, endangered

¹⁹ The Whigs were a political faction and subsequently a political party active in the British Parliament, in favor of a constitutional monarchism and opposed to absolute rule.

by a possible bankruptcy, was at risk, mainly due to an uninterested leadership, its Presidents being mostly political figures with no scientific interest. Too many members were also obsessed with clinical research, at times exotic. In November 1703, Newton was made President of the Royal Society and undertook to revive it; the renewed interest in the natural sciences was spread by the publication of Newton's second masterpiece, *Opticks*; this book, written in a simpler language, was even more successful than the *Principia*, and definitely established him as the most brilliant British scientist, with a large international reputation. By 1711, the society had moved into a new building and new rules of functioning were implemented. During his last years of life, Newton obtained the statute of an iconic personality, of a highly respected international scientific guru, of an autocratic patriarch of the Royal Society, even if he was no longer active in mathematical and physical research, preferring theological and chronological investigations. By 1724, due to a declining health, Newton's activity inside the Royal Society sharply declined.

Newton's Death

A couple of days before passing away, on March 20, 1727 (Julian calendar), Newton was finalising an important paper to be preserved for his posterity: it didn't deal with physics or with mathematics, but described a detailed chronology of ancient history, mainly inspired by the Holy Scriptures and famous comments about them, the result of a life-long research, which would constitute the backbone of one of his posthumous book, *The Chronology of Ancient Kingdom*.



Personal Coat of
Arms of Isaac
Newton

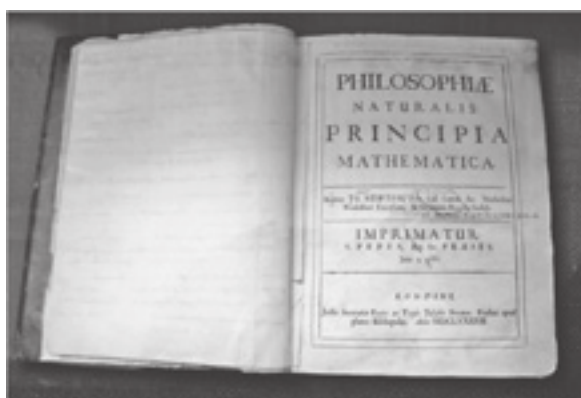
After his death, the scientific community, as well as two of Newton's biographers, William Stukeley in the eighteenth and David Brewster in the nineteenth centuries, made public the image of a romantic dreamer, an inspired genius, devoutly religious, working alone to prepare a brighter future for humanity, but also later on a lover of pets (although he had never any). This reputation may have come from the observations of Newton's

secretary, who claimed, that during the preparation of the *Principia*, Newton *was so concentrated on his studies that he at times forgot to eat, sleep, or ignore the state of his clothing, and that, when he was relaxing and walking in his garden, he would sometimes return quickly to his office with some new idea, not even waiting to sit before beginning to write it down.*

Newton's Scientific Discoveries

Newton's world-wide fame is closely related with the publication of two books of both theoretical and experimental physics:

***Philosophiae Naturalis Principia Mathematica* (abbreviation *Principia*²⁰)**



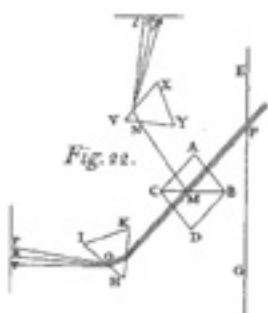
Newton's own copy of Principia

First published in 1687, the *Principia* fills three volumes, stating Newton's laws of motion, forming the foundation of classical mechanics, also his law of universal gravitation, and an derivation of Kepler's laws of planetary motion (which Kepler first obtained empirically). The *Principia* is often considered as one of the most important discoveries in the history of science, since it showed that Pythagoras' legacy, claiming that our universe was closely intertwined with mathematics, enjoyed a sound basis, but also that God was not indirectly present, thanks to the influence of divine angels

²⁰ Downloadable at the url: <http://www.gutenberg.org/ebooks/2823c3> (Access November 2014).

(who 'moved' the celestial spheres of planets in Ptolemy's model of the universe), in the present physical world.

Optics



Newton experiences on Optics

The other book, published in 1704, is mostly a written record of experiments and conclusions made from them, covering a wide range of topics called later on physical optics. Newton ascertained the nature of light and colours, but also the various effects of diffraction, which Newton called the 'inflexion' of light. Newton's main thesis was that one more dogma attributed to Aristotle and accepted by scholars in Newton's time, asserting that 'pure' light (such as the light emitted by the sun) is fundamentally white or colourless, and is altered in colour by a mixture with darkness caused by interactions with matter, that this thesis was wrong. Newton demonstrated the contrary, that light is made of distinct spectral rays (he described seven: red, orange, yellow, green, blue, indigo and violet), and that all the colours perceived, including white, are formed by various mixtures of these hues.

The Principia Publication, Halley's Role

The publication of the *Principia* was the result of the interaction of Isaac Newton and of Edmond Halley, astronomer (who gave his name to the comet) and meteorologist, who participated in the first attempt at scientifically dating Stonehenge. Halley was close to Christopher Wren and members of the Royal Society. Late in 1684, after having carefully studied a nine page manuscript by Newton, *De motu corporum in gyrum* (Of the motion of bodies in an orbit), Halley was so filled with enthusiasm that he urged the solitary scholar to disclose his results before the Royal Society and to deepen his research further. The first of the three volumes of the *Principia* was sent to Halley by the printer in spring 1686, and the other two volumes somewhat later. The complete work, published by Halley at his own financial risk, appeared in July 1687. *It had taken Newton hardly two years to complete, what remains today, a masterpiece of physical science.*

But Newton's scientific explorations were not limited to physics, since he also provided excellent contributions to mathematics.

The Theologian and Discoverer of Religious Mysteries

An Unorthodox Faith...

At his death, five hundred books were found in Newton's library, about twenty-eight percent dealing with theology, more than any other subject; his own Bible showed a most frequent use. Indeed, the clockwork in his universe could not stem from a purely mechanical cause: the laws of physics were the evidence that it had been designed by a Supreme Being. Newton wrote: *the Supreme God is a Being, eternal, infinite, absolutely perfect... omnipotent... omniscient... existing always and everywhere...*

Unpublished manuscripts show that Isaac, deeply religious, had a heterodox faith, since he didn't believe in the holy trinity, especially that Christ and God were of the same essence. Newton had embraced the heresy of Arianism and believed that Christ was certainly the first among creatures, the mediator between God and humanity, that he had a spiritual body, made of incorporeal ether which facilitated the force of gravitation, being also the agent by whom God created all things in the world. But his essence differed from God the Father; in a way, Christ was a prophet. Newton believed that Christianity had been corrupt and that the present religion was embedded with idolatry, leading to an incomplete and/or false philosophy. He wrote, at the end of his treatise *Opticks*: *"And no doubt, if the Worship of false Gods had not blinded the Heathen, their moral Philosophy would have gone than to the four Cardinal Virtues; and instead of teaching the Transmigration of Souls, and to worship the Sun and Moon, and dead Heroes, they would have taught us to worship our true Author and Benefactor, as their Ancestors did under the Government of Noah and his Sons before they corrupted themselves"*.

Supported by a Study of Chronology and Prophecy...

In search of evidence to support his convictions, Newton intensively studied sacred chronology and Biblical prophecies, which remained a lifelong interest. He believed that the language of the prophets, the Truth of God's message, was figurative and often obscure, but that it relied on a common language. He wrote: *"John (of the Revelation) didn't write in one language, Daniel in another, Isaiah in a third and the rest in others, peculiar to themselves, but they all wrote in the same and mysterious language"*. To understand their message, it was necessary to decipher the sacred prophetic message, i.e. to decipher the cryptic symbols that constituted their language. Newton was convinced that this objective could be reached, since he believed that order and simplicity was the key to understanding the

obscure language and metaphors, but also the structure of the world. This last hypothesis is still admitted by a large majority of physicists, who aim to find elegant and (rather) simple mathematical models to describe physical phenomena.

But Newton had another and humanitarian objective: to prevent any further civil war in England. He believed that, by studying 'scientifically' the origin of religions, he was going to solve the problem of religious disputes, similarly to what he had done with the *Principia*, which definitively decoded the puzzles of natural philosophy.

...to Rediscover the Ancient Knowledge

Newton was also deeply convinced that the advancement of civilization had already been made by the ancients and subsequently lost. He even believed that the Copernican theory had been known much earlier and that he had 'just' rediscovered some aspects of these lost mathematical, geometrical and physical sciences, claiming, for instance, that the Chaldeans had known the theory of gravitation, which was transmitted later on by Pythagoras. This search for a lost wisdom has a modern avatar, the esoteric traditionalism first expressed by the French philosopher René Guénon (see our three papers on the esoteric traditionalism)

Both his beliefs related to the rediscovery of ancients' knowledge and to the deciphering of truths veiled by symbols and myths were in full agreement with his 'Occult Face', namely his interest in alchemy.

The 'Occult Face' of a Paragon of Science: Alchemy²¹

The topic of alchemy is treated shortly in our paper 'Freemasonry and Alchemy'; the curious reader is kindly asked to refer to it. About one hundred and thirty of Newton's manuscripts deal with alchemy, including two notebooks recording his experiments, without taking into account the numerous alchemical books of his library, carefully annotated, such as for instance the poem entitled *The Hunting of the Green Lion*, a typical alchemical allegory.

²¹ Main information sources for this chapter: Dobbs, B.J.T., *The Foundations of Newton's Alchemy: Or, The Hunting of the Greene Lyon*, Cambridge University Press (2009) and Dobbs, B.J.T., *The Janus Faces of Genius: The Role of Alchemy in Newton's Thought*, Cambridge University Press (1992).

Evidence shows that he specially devoted his alchemical work to transmutation of metals (and for instance experimented with the production of antimony regulus from crude stibin), as well as the preparation of a few remedies. Following the opinion of Royal Art's classical writers, he believed it was not safe to make alchemical knowledge public. Did he intend to eventually achieve the Philosopher's Stone, respectively, to obtain the elixir of immortality, or did he have other goals? Historians believe that he:

- Tried to rely on the mechanical part of Descartes' philosophy, as well as the corresponding studies of Gassendi, Hobbes and Boyle — with their unifying concept claiming that all phenomena could be explained by small parts of matter (corpuscles) interacting with each other by impact —i.e. to alchemy.
- Aimed to disclose the secret of matter, for instance:
 - If a spirit was embodied in matter in order to provide its characteristics, as the Hermetism discipline had claimed. Newton postulated that matter (and the Earth as a whole) acted as a magnet to draw and eventually trap the spirit (coming down mainly from heaven, especially in spring), called ether, and made of a more subtle matter.
 - Or if a universal (*Catholick*) matter existed and could be obtained, after many distillations, from water (a fundamental element) by applying heat (fire, the opposite fundamental element). He thus thought, that under the influence of heat, *"particles would change their arrangement and coalesce in new ways and by the way of attractive forces... come together more closely"*. **Historians believe that this intuition was reused as the driving element of the theory of gravitation defined in *Principia*, applying Newton's principle of chemical attraction to the whole universe**, somehow imagining the first theory of unification in physics. Consequently, his alchemical activities influenced his main scientific discoveries.

Curiously enough, there is no conclusive or documented evidence that Newton was ever:

- Either involved in the study of astrology, although astrology and astronomy were closely intertwined at the time.
- Or active in others 'applied' hermetic sciences such as theurgy (in contrast to the Elizabethan scholar John Dee), astrological talisman, celestial, natural magic or in the so called 'Black Arts', such as the Goetia (see our paper on Solomon Magic and Freemasonry), this last practice being obviously in total opposition to his puritan faith.

The Saga of Newton's Papers²²

Newton's Legacy and the Eighteenth Century

At his death, Newton had left no will and his inheritors were mainly preoccupied obtaining money from his belongings and properties, except for his half-sister's daughter, married to John Conduct, a person close to Newton and who was going to play a key role in the advent of his papers.

The legacy consisted of a few scientific instruments, some furniture, as well as of a large quantity of books (most carefully annotated) and of manuscripts, many of them on loose sheets of papers. Their content dealt with natural sciences, but, for the most part, with the history of religion, theology and alchemy (but not, as seen earlier, with astrology). These documents had not been published:

- Firstly, Newton had always been reluctant to make public the outcome of his research, because he considered that they were thus fixed forever, whereas he was continually looking for further improvements.
- Secondly, their content could have greatly affected his reputation and social statute.

²² Main information source for this chapter: Dry, S., *The Newton Papers – The Strange and True Odyssey of Isaac Newton's Manuscripts*, Oxford University Press (2014).

On the other hand, he couldn't decide to destroy them before his death, because he sincerely believed that they concealed some fundamental and ultimate truth, unveiled after long and detailed investigations.

A committee was appointed to decide which part of the papers could be published (and bring some cash to the inheritors); the analysis was carried out in three days; its conclusion was that just five were attractive enough for a publication. Among them was:

- The last version of one of his masterpieces, *Principia Mathematica* (published in 1728).
- The *Chronology of Ancient Kingdom*²³ (also published in 1728), the document that Newton had completed a couple of days before passing away, which contained *A Description of the Temple of Solomon* (chapter 5), as well as
- *Observations upon the Prophecies* (published in 1733), dealing with the deciphering of hidden meanings of the Holy Scriptures. Newton believed that the ancients had not written in 'vernacular' language, but inside a dense framework of symbols and poetic expressions, referring to the events of the past and of the future. This book was differently commented; Voltaire was the only one to critically assert that it was *a kind of mental vacation from the fatigue of his more severe studies*.

Most other documents were not published until the twentieth century. The rest was inherited by John Conduitt; he used some of their content to write one of the first biographies about Newton (a novelty at the time). However, the complexity and the disorder of the genius' papers prevented him from analysing their content more deeply. Most of them were stored within the Conduitt family and nothing became of them during the eighteenth century. At its very end, Newton's image had been petrified; monuments were dedicated to his glory and works in mathematics and natural science: he was considered the solar hero of an ascending science, the solitary and

²³ Available thanks to the Gutenberg project and downloadable at the url: <http://www.gutenberg.org/files/15784/15784-h/15784-h.htm> (access November 2014)

enlightened warrior fighting against dogma and ignorance, acting beyond the normal frame of human understanding and social life.

Few references were made to his deep religious faith, studies and writings. Recurrent myths about humanity masked his true being, showing that the domain of sciences cannot escape the reign of imagination and the power of unconscious archetypes.

The Nineteenth Century

During the nineteenth century, scholars (and the educated public) were eager to discover the past and to consider history as a science; Newton's life, documents and correspondence were scrutinised more openly and critically; a debate on the true personality of the paragon of science came to be; it was going to shake the outstanding and exemplary image of Newton's personality and life:

- *Newton's mental sanity* was questioned by Jean-Baptiste Biot and Peter King (1829), arguing that, considering a series of manuscripts, the pioneer of the 'age of reason' had, during his last fifteen years, become irremediably mad.
- *Newton's meanness* was disclosed by Francis Baily in 1835, revealing that the scientist, far from being a model of behaviour and morality, was an aggressive, vindictive and even duplicitous person, who didn't hesitate to use any possible path to reach his goals, whatever the blows inflicted to his opponents. And Baily to write: *even amongst men of the most powerful minds, science is not a protection against the common infirmities of human nature: and that however much we may admire their intellectual attainments, we must ever regret their exhibition of any human frailty*. Building on the assertions of Baily, another Newton biographer, Augustus de Morgan, added: *Newton's personality and beliefs were irrelevant to an appreciation of his scientific achievements*. The distinction between Newton's outstanding achievements and his character was on the way.
- In 1872, the University of Cambridge recovered the scientific portion of Newton's manuscripts kept by the descendants of the Conduct family which revived his influence, especially in

mathematics. However, although most other papers were not disclosed, academic scholars had a first glimpse of his alchemical manuscripts, found them *'of very little interest in themselves'* and returned them to their private owners. Little effort had been carried out to provide an adequate and complete picture of Newton's vision and achievements.

Twentieth Century

During the next sixty years, nothing especially new arose from the study of the manuscripts:

- Part of Newton's legacy was eventually bought in the 30's by a rich family of American investors, the Babson's, convinced that Newton's law of action and reaction under laid the financial market; they created the largest collection of Newton documents in the USA, presently stored in California. For instance, it contains Newton's key manuscript on Solomon's Temple (Babson 0434).
- Another part of Newton's documents was purchased in 1936, directly after a Sotheby's auction, by the economist, John Maynard Keynes, who mainly concentrated on the acquisition of alchemical manuscripts. Keynes noted that no employee of the libraries of first class universities were present at the auction, demonstrating the little interest of the academic world for Newton's non-scientific papers. Keynes generously donated his collection to King's College, Cambridge, at his death in 1946. Keynes read an essay in 1942 (the three hundredth anniversary of Newton's birth) during an after-dinner address to the Royal Society, based on his understanding of the documents. He asserted that Newton was not at all what the scientific establishment had imagined. It was not rational science that dominated the Newton view, but a much older vision of the world as a union of interconnected parts. He noted: *Newton was not the first of the age of reason, but the last of the magicians, the last of the Babylonians and Sumerians, the last great mind which looked out on the visible and intellectual world with the same eyes as those who began to build our intellectual inheritance, less than ten thousand years ago.*

- The last important part was acquired by the Jew, Abraham Yehuda, who was convinced that an Old Testament chronology written by a genius should still retain its value. No doubt that he was also puzzled by the comparatively low importance devoted to Christ in Newton's perception of Christianity. Yehuda claimed that Newton desired "to extend the universalistic character of Christianity, that he envisaged a deeper, truer religion, one that surpassed mere sectarianism, but aimed to include all antique religions and the spiritual development of all other people besides the Israelites". Later on, the collected papers were eventually donated to the Jewish National and University Library (now the National Library of Israel).

At the end of the 70's, history of science had become a respected discipline and the manuscripts were made available to the academic community. A new Newton emerged: he was not made of one block, but was a multifaceted personality. Further publications revealed that Newton had been simultaneously engaged in theological, respectively alchemical studies when he was writing the *Principia* and that these 'heretic' manuscripts were more numerous than those dealing with mathematics, optics and physics. Furthermore:

- Newton was strongly involved with the concept of a secret tradition *Prisca sapientia*²⁴, safeguarded by an elite through the centuries;
- His metaphysical and philosophic approach was more complex than the content revealed in his books on natural sciences;
- He imaged a cyclic cosmos where a divine mechanism, the comets, played a key role.
- He had been seriously involved in practical alchemy.

²⁴ A doctrine outlining that God revealed parts of the ultimate Truth to Humanity several times over antiquity. For this reason, Newton studied ancient texts to possibly restore this oldest wisdom. Main source was, of course, the Bible; other texts, such as the *Corpus Hermeticum* and the Kabbalah were believed to provide key information.

It was first difficult to understand how such a disparate intellectual universe had been imagined. But the religious Newton believed in a world created by a divine and omnipotent 'watchmaker', a clockwork universe in which myriads of lives, and of phenomena were possible, the first evidence being the unbelievable diversity of nature. Newton was certainly an exceptional person, but also a man of his time, with an outstanding independence and originality of thought, which is usually considered as a prerequisite for high scientific creativity. Scientists, in the past and nowadays, are not simple, but complex creatures like each of us. During two centuries, this simple truth had been hidden by the power of imagination, by recurrent myths and archetypes constantly at work in the human psyche.

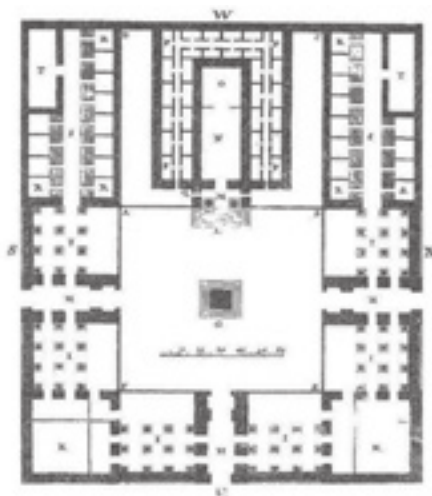
Today, a large amount of Newton's manuscripts has been made available online to the academic world and public at large and can be consulted, thanks to the *Newton Project*²⁵, including the scientific and religious writings, as well as his correspondence. The alchemical notebooks are being published by the *Chemistry of Isaac Newton Project*²⁶. Parts of the other documents are also on the website of the Cambridge University Library²⁷.

²⁵ At the url: <http://www.newtonproject.sussex.ac.uk/prism.php?id=1> (access November 2014).

²⁶ At the url: <http://webapp1.dlib.indiana.edu/newton/> (access November 2014).

²⁷ Downloadable at the url: <http://cudl.lib.cam.ac.uk/collections/newton> (access November 2014).

The Chronology of Ancient Kingdom Amended



Solomon's Temple Floorplan according to the *Chronology*

The first documented and public evidence of Newton's interest for Solomon's Temple is to be found in chapter five of his book, published posthumously, *The Chronology of Ancient Kingdom Amended*, according to his unfinished manuscripts as later rearranged by John Conduct. This chapter, rather disappointing, containing only three thousand words, beginning with the sentence '*The Temple of Solomon being destroyed by the Babylonians, it may not be amiss here to give a description of this edifice*' and describes Solomon's floor plan, with three graphic representations. Its content, lacking in enthusiasm, doesn't mention the whole architecture of the building, its significance or splendour.

Fortunately, there are other manuscripts:

- The most complete is the Babson MS 0434, which provides a detailed account of the architecture. However, its floorplans do

²⁸ Main information taken from Morisson, T. *Isaac Newton's Temple of Solomon and his Reconstruction of Sacred Architecture*, Birkhäuser (2011).

not correspond to those of the *Chronology*, questioning the methodology and the documentary sources used by Conduct during the pre-editing of chapter five. There are also differences between both descriptions: for instance, in the *Chronology*, there is a spiral staircase to the right of the main entrance, while neither Ezekiel nor the Babson manuscript mentions it. Following Morrison's choice, we will base our analysis of Newton's reflections about Solomon's Temple on the Babson MS 0434.

- In Ezekiel's vision of the temple, two types of cubits were defined. Newton wrote an essay, *A Dissertation upon the Sacred Cubit of the Jews and the cubit of the several nations*, published posthumously and which was essential for understanding the temple structure. He maintained that the ancient buildings used a standard unit of measurement. He came to the conclusion that one of the cubit had a sacred use and the other a profane one. This observation didn't have any influence on the findings disclosed in Babson MS 0434.
- Morrison also mentions another document kept at the Cambridge University library, the Additional MS 3988, written at the end of Newton's life and which contains a floor plan similar to the one published in the *Chronology*.

It is not excluded that the information used by Conduct to write the chapter five of the *Chronicles* came from a now lost Newton manuscript.

The Babson MS 0434

This long manuscript²⁹ has a title, Introduction to the Lexicon of the Prophets. Part Two:

About the Appearance of the Jewish Temple. It states at his beginning:

- That the Hebrew texts, the legal constitutions and the Apocalypse are full of figures or symbols that cannot be understood separately,

²⁹ Full translation of the Babson MS 0434 is given in Morrison, T., op.cit., pp. 105-153.

- Considering the universe of the Israelites, and the meaning of its parts and the significant part of his ceremonies, which need to be explained
- The enacting of these ceremonies has a threefold form: the Tabernacle, the Temple of Solomon and the dimensions of Ezekiel's vision of the Temple³⁰, which retained the measurements of Solomon's Temple.

Newton considered the data and indications provided by Ezekiel as being the most complete and reliable information, although obscured by the prophet's description. He gave little importance to Zerubbabel's Second Temple, which, being a simple house of worship showed less magnificence. The architectural design of the first temple was studied in detail, using critical data collected from many authors, such as Philo, Hecate's, Josephus, Maimonides, or documents such as the Talmud, and the Septuagena, seeking confirmation of Ezekiel's description. At the end of the manuscript, Newton completed his analysis with the contribution of Holy Scriptures such as 1 Kings, 1&2 Chronicles, Psalms, and Ezra. He also used or cited other sources, such as the books of Villalpando's reconstruction of the temple as well as Cappel's commentaries.

Newton's paper provides a careful, detailed and synthetic description of the temple, stating that *the structure is valued by such simplicity and harmony of all its proportions, as well as the perfection of the measurement is of paramount importance to the design* (a sentence to juxtapose with the order and simplicity lying behind an obscure prophetic language).

Newton's Deep Signification of Solomon's Temple

In other unpublished manuscripts, Newton underlined the importance of the temple's dimensions, in relation to the prophesy of the history of Christianity. For Newton, Moses already possessed the secret knowledge about the structure of the universe, the tabernacle being its symbol; later on Solomon kept Moses' proportion. Solomon's temple was not only the model of all temples, but the microcosm model of the universe which disclosed the mind of its Great Architect, the mind of God. Moreover, the temple embodied the original religion (inherited from the time of Noah); Newton's

³⁰ Ezekiel, chapters 40-48.

rediscovery aimed to solve religious conflicts for all time. The geometric structure of the temple revealed the mathematical form of the universe, untainted by corruption of the original religion: in other words, to understand the plans of the temple was to understand a great part of the original religion's theology and of the universe, the other part being provided with the understanding of the religious ceremonies held in the temple.

Biblical prophecies and their architecture of Solomon's Temple were the two key information sources to recover the original religion and to get rid of present-day Christian idolatry. Other secondary sources came from Holy Scriptures and writings of Ancient philosophers and authors of the 'Antiquit'

Newton believed that pure knowledge (before its occultation) had to be found in the oldest documents. Dobbs³¹ writes about Newton's beliefs: The true knowledge of God and the proper worship of Him having been lost or corrupted, however, it was required that human beings make any effort to restore the truth and the best to do was first to restore truth in natural philosophy (since the universe received God's 'footprint'), success there leading directly to a restoration of truth in religion and to the proper worship of God in this physical world, which is His real and true temple, where His activity may be seen. In other words, since Newton had found one of the great mysteries of the universe thanks to his theory of gravitation, he was therefore convinced that the recovery of ancient wisdom would be easier achieved by the study of natural sciences. This approach brought alchemy, physics, astronomy, theology and architecture under a same roof, eventually showing the 'unity of doctrine' hidden behind his searches in so disparate domains.

Discussion and Conclusion - Alas, a Very Preliminary Success

Babson MS 0434 carefully describes the temple through its geometry and measurements; its reconstruction is displayed in Morrison's book³².

Newton's study of Solomon's Temple was a careful attempt to provide the architectural plans of the edifice, aiming to synthesize the existing (often incomplete and contradictory) information at his disposal. But if his

³¹ Dobbs, B.J.T., *The Janus Faces of Genius: The Role of Alchemy in Newton's thoughts*, Cambridge University Press (1992), p. 247.

³² Morrison, *op.cit.*, pp. 79-101.

manuscripts provide interesting data about the dimensions, respectively the proportions of this (presently legendary) sanctuary and its use, **they do not deliver any information about their mysterious meanings**, for instance how they are related to humanity and divine chronology, to the structure of the world and of the universe; **there is no explanation of its prophetic meanings**. In this respect, Newton's several manuscripts about Solomon's Temple display a work in progress, demonstrating that he didn't reach his ultimate goal. It is plausible that, dedicated to the rediscovery of the exact dimensions of the temple, Newton didn't have the opportunity to investigate their deep significations. Another possibility is that he didn't want the unveiled secrets to be publicly disclosed and that he burnt the concerned manuscripts before passing away.

Was the Craft of the Moderns some kind of Newtonian off-shoot?

Désagulier's, Natural Philosophers' and the Professional Associations' Importance

Désagulier was simultaneously close to Newton, as his experimental assistant, later President of the Royal Society, an ardent and proactive communicator of Newton's discoveries, as well as an important actor within the Moderns, being its Grand Master (1719-1720) and Deputy Grand Master (1722, 1723, 1725). Ric Berman asserts that Désagulier played a key role in the creation and development of the first Grand Lodge; he writes:

- *Désagulier created a structure that combined latitudinarian religious tolerance with support for the parliamentary establishment, sociability and entertainment, and the quest for and disbursement of knowledge³³*
- *But there was arguably greater prestige associated with Freemasonry's connection with the scientific Enlightenment and this transcended national politics. Given the prevailing aspiration for self-improvement and the influence of Freemasonry by Désagulier and other natural philosophers of the Royal Society and elsewhere,*

³³ Berman, R., *The Foundations of Modern Freemasonry - The Grand Architects – Political Change and the Scientific Enlightenment, 1714–1740*, Sussex Academic Press (2011), p. 58.

*it is not surprising that lodge meetings, including talks and lectures (on techniques such as the first steam engine by Newton or on sciences such as geometry) were designed to educate, inform and entertain those present*³⁴.

About thirty to fifty percent of the natural philosophers, members of the Royal Society, were at this time also affiliated in Masonic Lodges³⁵. But other professional associations were also present in the lodges: the Society of Antiquaries, the Society of Apothecaries', the Royal College of Physicians, and the Spalding Society. One estimate is that twenty percent the percentage of members of these societies were also Freemasons. Although probably not all in line with Newton's theological beliefs, no doubt that these intellectual elite were well acquainted with his published papers, such as the *Chronology of Ancient Kingdom* and its description of Solomon's Temple.

Symbolic Significations in Relationship with the 'Newtonian' Perspectives of the Temple

Since God provided the dimensions of the temple, which were, for Newton, quite close to those reported in Ezekiel's vision, no doubt that they had a sacred signification, related to divine or cosmological mysteries (otherwise, God wouldn't have provided guidelines, letting the Israelites build a sanctuary at their discretion). There was no doubt that this opinion was shared by many British scholars at the beginning of the eighteenth century, among them members of the Royal Society or the Moderns. Therefore, as a speculative Freemason, being an Entered Apprentice, a Fellowcraft or a Master Mason, virtually active at the building site of Solomon's Temple and belonging to the intellectual elite, could find outstanding symbolic significations:

- The ideal participation in understanding and deciphering of the mysteries of the universe, thanks to geometry and mathematics, as pioneered by Isaac Newton at the beginning of the English Enlightenment.

³⁴ Berman, R., *op.cit.*, p. 175.

³⁵ Berman, R., *op.cit.*, p.193.

- The understanding of the true origin of the religion which would solve the problem of religious disputes, opening the way to tolerance between the different factions.
- Some form of mystic search and participation in the divine hidden truths, using the symbolism of the Craft, the obscure intuition of what would become the future of society, a nation at work, and would go along with the enlightenment, the industrial revolution and the rise of the secondary sector in economy, manufacture, and industry.

Some 'Newtonian' Traces in Freemasonry

Last but not least, I wish to point out that there are other similar aspects of Newton's views and doctrine in the Craft:

- The presence of a Supreme Being, namely the Grand Architect of the Universe for both of them.
- That, at the origin, both God (The Great Architect of the Universe) and Jesus (the Flaming Star with the letter G), were included in Masonic rituals, showing Christ's role in the creation of the universe thanks to geometry.
- Symbolism, geometry, and mathematics are present and closely related to each other both in the Craft and in the Newtonian corpus.
- That truth is unveiled by symbols, a universal language to be deciphered.
- That truth's discovery would bring tolerance and solve open religious conflicts.
- Both Freemasonry and Newton envisaged spiritual current encompassing morals and values of all religions, the centre of union.
- That the knowledge and mysteries of the universe were already known by the ancients, but is lost, is displayed by Hiram's murder and the search for the Lost Word, and later on, by the Royal Arch degree. This is not without similarity with Plato's reminiscence as well.

- Anderson's Constitutions of (1738) call for ethics of the origins, noachism.
- In the AASR, twelfth degree, the Grand Master Architect, knowledge of geometry, mathematics and architecture are needed to (re)discover, later on, the deep mysteries of the universe (AASR thirteenth degree: Royal Arch of Solomon).

The Craft undoubtedly espouses characteristics of an offspring of Newton's outcomes, even if his vision was also part of a certain atmosphere of the learned and liberal British society of this epoch, belonging mostly to the 'Low Church' and Whig currents, as Newton was.

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Annex: A Short Delineation of Newton's Horoscope

Astrology claims that part of the psychism and life events can be detected in a birth chart; let's make an exception and **give this traditional art a chance** with Isaac Newton's birth chart. Looking at it and hoping in the meantime that the birth data provided by his biographers are accurate, we find that:

The native is born ***a day of Saturn at the hour of Mercury***. Both planets are dry and cold. *They incline to inner life, autonomy and even solitude, with a certain accent on reflection, meditation, and long-term perspectives.* The planet **Mars** is the victor of the chart, as well as the planet governing the ascending sign, inspecting the ascendant, the Sun and the Moon: *the native is cut out to be a leader with good fighting abilities.*

The **Scorpio sign** is ascending, the horoscope being in close opposition to Mars and regarded by the Moon: *it shows an energetic, dynamic, independent, obstinate, secretive and critical person with a touch of loneliness and cunning, respectively of a rebellious mind. The feelings and passions are quickly aroused and strong, but often repressed and hidden, delivering a high capacity of self-control.* Scorpio natives are also known to develop some kind of paranoiac attitudes, *believing that others conspire in secret against them*³⁶. *The enmities also last long.* The ascendant aspected by its governor as well as by a close ray of a powerful Moon, *presumes an enduring and robust constitution, an active (hyperactive?) native.* With this timing of birth, the ascendant is in the second degree of Scorpio, which symbolic meaning, according to the Volasfera, is: 'A great cape overlooking the sea over which the Sun rises', a degree of greatness denoting *large views, firmness in his own objectives, as well as mind energy.* Finally, Venus, aspecting by trigon the ascendant brings *a search of harmony and beauty in his life.*

³⁶ These two traits are underlined in the book: Westfall, R.S., *Never at Rest: A Biography of Isaac Newton*, Cambridge University (1983).

The position of the planet **Uranus** in the Ascending sign, sending the Sun's rays, but also to Jupiter, Saturn, and the Medium Coeli (MC), being also the lead plan of a 'locomotive' chart shape, reinforces *the independence and separateness from others, but also brings originality and an innovative spirit, which will be disclosed openly*, even if the conjunction Saturn, Jupiter induces stricter and more conservative social, respectively moral values. Newton's originality of thoughts and intuitions are also underlined by the ascendant at the Medium Coeli situated between the Moon and Uranus.

Mars in Taurus, the victor of the chart, is sending its rays to the ascendant, the Moon, the Sun and the Medium Coeli (the culminating zodiacal sign), indicating a strong, at times stubborn, and enduring willpower (one³⁷ of Newton's biographers describes him as 'never at rest'). Mars in Taurus shows calm, stability, endurance, and focus on goals, no matter how long it takes. The desire for self-achievement is strong, obstinate and will be obtained thanks to the virtue of patience. But Mars is also in the seventh sector of relationships, open enemies and marriage. It brings enduring trouble and conflicts in close relationships, as well as with public opponents, but at times also an authoritarian, aggressive and bossy character. Mars celestial and terrestrial quality (including the semi square of Saturn) as well as the cuspid of the seven (representing the partner, the wife) surrounded by Mars and Saturn, are not in favour of long-lasting, close, and intimate relationships, which are felt invasive (and/or overly sensual, Mars in Taurus³⁸). Traditionally, the position of Mars in the seventh sector is adverse to marriage.

The position of Mars afflicting the axis of Imum Coeli/Medium Coeli indicates that these conflicts will be closely related to the profession (Medium Coeli), but also that disputes, disagreements and frustrations will take place inside the family (Imum Coeli). Since Mars governs the ascendant, it appears that the family characteristics and values do not easily follow those of the native, leading even to revolts (Uranus sends a malefic ray towards the axis). For further family details, the chart is a bit elusive: the father's absence and possibly early death are disclosed by the Sun, in the

³⁷ Westfall, R.S., *Never at Rest: A Biography of Isaac Newton*, Cambridge University (1983).

³⁸ The tempting female sinner?

twelfth sector of the fourth, at the exact midpoint of Saturn and Mars. A *defective mother* is shown in the same configuration (the Sun is the governor of the tenth sector, ruling the mother), as well as by the malefic influence sent by the planet Neptune to Venus peregrine in the fourth sector of the family (one could also consider some other minor factors, such as the MC at the midpoint of Mars and Uranus, and the ascendant surrounded by the Moon and Uranus, *which both suggest separation from the mother*).

The Moon in the sign of Cancer is strong in the ninth sector of the chart, of higher studies, *revealing a strong lifelong interest for academic matters such as philosophy and religion and an enduring faith. Beliefs are not fixed forever, but are subject to changes.* The excellent celestial position of the Moon also brings a *fertile and creative imagination in these domains as well as a fruitful and rich inner life.*

The Sun, representing the career (since he is the governor of the tenth sector) and the self-achievement (his natural meaning) is in the sign of Capricorn, in the third sector of the chart, of writings, correspondence, and instruction. Since it is boosted by Mars (with a trigon), the ruler of the ascending sign, *the native is dynamic and proactive; he will develop talents regarding writings and publications as well as a remarkable interest for exchanges and learning. The native will question the existing knowledge and aim to contribute to its improvement. The native also has an ordered mind, with good managing talents, able to adopt long-term perspectives, as well as to plan efficiently his activities and projects* (defined according to the position of the Sun in Capricorn and the rays sent by Saturn and Jupiter).

The **part of the reign (or of success)**³⁹ in conjunction with the axis IC/MC and his governor aspected by Jupiter and the Sun is in a beneficial position for the career as well as the position of the **Part of Fortune** (at about twelve degrees Taurus) which receives benefice rays of the Sun, Jupiter and Saturn, being in good shape, in conjunction with the ruler of the ascending sign, Mars. This is reinforced by the good statute of the Sun, governing the tenth sector, the career: overall, *the profession will be successful and rewarding, without significant failures, respectively 'up and down', even if the progression will be at times felt at as conflictual and painful* (the Sun is at

³⁹ Calculation: Asc + Moon – Saturn (by day and night).

the mid-point of Mars and Saturn and Mars afflicts the MC). Sun and Moon positions in knowledge sectors *are in favour of an activity of a scholar*.

The planet **Mercury** is in the sign of Sagittarius, received by Jupiter, and Saturn gives it a close look: *the mind independent, systematic, rational, concentrated, will excel in meditation* (in the middle age and renaissance meanings), *but is also able to embrace large scopes of knowledge, then presenting both analysis, but also inductive and synthetic talents. The native has gifted research and observation capabilities. Strongly disciplined and systematic, his mind is able to bloom in the domain of natural sciences and possibly in mathematics, but also in finance* (since Mercury is in the second sector, received by its governor, Jupiter). *He will also develop an intense curiosity which will be directed towards a large field, including philosophy and religion* (meaning of the aspect with reception of Jupiter in dignity to Mercury).

Both the planets **Jupiter and Saturn** are in the fifth sector, which reveals the creative achievements of the native, eventually disclosed to the public. *The aim to express himself in a creative way is good and may involve high universal (and possibly religious) knowledge* (Jupiter in Pisces), *as well as natural, respectively experimental sciences* (Saturn).

Finally, using the **sensitive points of the Hamburg School of Astrology**, **Poseidon** is the governor of the whole horoscope displaying *spirituality, search for truth and enlightenment and elaboration of new ideas*. Since Poseidon is also in close aspect with Mars, governor of the ascending sign, it accentuates the importance of *moral, moral behaviour and deontology*. Others factors underline *Newton's intellectual and creative activity, his loneliness and mistrust of others, but also interest in ancient history and civilizations* (ascendant close to Hades).

In conclusion, this description shows the plausibility of the analysed chart, even if Newton's celibacy is not clearly indicated and if, with the two Great Lights (for the moderns!) in journey sectors (three and four), one would have speculated more extensive travels by Newton.

Chapter Eight

**Rev George H. Eldred - A Mason who dealt with Nature,
Science & Religion
Delivered before the Lodge by
WBro Rev George Dolezal
(2015 WM's paper)
On Friday 23 October 2015**

Rev George Eldred was born in Bedfordshire England in 1912. He was a Mason who dealt with nature science and religion. At heart George was first and foremost a spiritualist, but he became interested in Masonry through Wilson Gatward who was the owner of a prestigious jeweller in which George at that time was the manager. Wilson sponsored George into Masonry. In those days in England, it was very difficult to be accepted into the Craft, for most members were in a professional position, and money certainly had influence. However George went before many panels for questioning, as was the procedure, and with a fine backing from his boss who was a long standing Mason, he was some months later accepted. Georges lodge was held in the upper rooms of a beautiful old coaching inn in Hitchin in the county of Hertfordshire The lodge convened at 3pm and finished at 7pm. The South comprised of a dinner in which were served many courses. There were seventeen stewards at the time, but no one was required to attend tables the reason being, that the waitresses from the inn did all the serving. To reach the position of worshipful master in that lodge it would have taken all of twenty five years.

George was always very intrigued with spiritualism although his wife Dot was not too keen on it in the early days.

George had worked with an Engraver for a while, his name was Dennis Butcher. Dennis was also a Mason and a devout spiritualist. The two men had many discussions on the subject of life after death and spirit communication. Dennis took George to a few spiritualist meetings where George sat and listened to lectures and demonstrations of proof of survival. Mediums in England at that time were brilliant, rather different from what is available today.

One medium told George that he would develop the skills to become a deep trance medium and would be guided to go and live overseas.

I will now relate to you one of Georges early experiences with physical phenomena. Dennis Butcher invited him to a special evening given by the very famous English physical phenomena medium Mrs. Bullock. She was true to her name; she was a very large over-weight lady.

The small gathering of people who were present adjourned to a room which was empty except for a platform on which stood a large chair and above hung a bare red light bulb. The sitters' chairs were arranged around the platform. Mrs Bullock entered the room, sat down and took a few deep breaths. In a few minutes white ectoplasm started to build up around her, and in front of the sitters' eyes she disappeared and in her place built up a North American Indian in full head dress, feathers reaching to the floor. He gave a few messages and then faded away. Ectoplasm built up once again and in place was now standing an African, clothed only in a loin cloth. The beads of perspiration were glistening on his bare skin although the room was quite cold. After speaking for a few moments he vanished. It was not as if these figures just left the platform as if falling through some sort of trap door, they just faded away, and the red light above the sitters gave plenty of visibility.

The last spirit entity to appear was a little blonde girl with an armful of daffodils. Now it was early winter and daffodils were not in bloom. She tossed the flowers towards the sitters and everyone held one. These fresh blooms then disintegrated in their hands after a few minutes.

The meeting came to a close and Mrs Bullock appeared sitting in her chair once more. When she was fully herself again she left the room and the sitters were invited to inspect the platform, the chair and the floorboards. There were no gimmicks to be found, what had been witnessed was true manifestation of spirit. True materialisation. Mrs Bullock was an amazing physical phenomena medium.

A number of years passed and George and his family, wife Dot, daughter Monya and son Paul continued on with life as normal. Spiritualism was rather pushed into the background but Masonry was still very prominent in George's life, for he took Masonry very seriously. So did Dot and daughter Monya who were forever delving into the Masonic books trying to find the

mysteries. It was totally secret in those days, different from today. Dot always wondered how a goat had such significance in the theme of things!!!

George and Dot now had a new neighbour in the house next door to them; a Cliff Kurswell. Now Cliff had lived for many years in Australia. Cliff became very friendly with the Eldred household and spent many hours telling George about the many opportunities to be found in Australia.

The more George heard about this fascinating country the more a sudden inner urge to take his family there started to form in his mind. Finally the decision was made and the Eldred family packed up everything in England, boarded the Otranto, a liner of the Orient Line and headed for Australia.

Two days at sea and George and family met up with another family from Hitchin, going to Melbourne. This was the Hall family and believe it or not Dolores Hall was a trance medium, also a clairvoyant. She had a wealth of experiences to relate to George. She had seen physical phenomena, heard direct voice and seen the most amazing evidence of the Afterlife...It is amazing how life's events are planned, here once again George was being thrown into the spiritualist arena.

The friendship between the two families lasted throughout the whole trip and when they embarked in Melbourne they promised to keep in touch with each other. I think that Dot now wished it could be, out of sight out of mind, because remember she wasn't too enamoured with spiritualism at this point.

In spite of Dot's hopes, the Hall family didn't fade into the background, they did just the opposite. They were caterers in England and they had ventured up to Healesville to look at a small restaurant, actually more of a glorified café, which was for sale. They wanted to buy this business but needed a partner for financial reasons.

They rang George and had long discussions. They pointed out that there was living accommodation attached to the business. Now remember that George was a fine jeweller who had spent his days with precious stones and fine antique jewellery and precious metals and knew nothing about the food business. What a contrast.

Much to Dot's fears and unhappiness George decided to go in as a partner. The truth of the matter was, that he didn't like what was being offered to him in his own line of business at that moment. George was being more and more drawn in to the philosophy of spiritualism. Remember what that medium had once told him!!

This café was so haunted, so many strange things used to take place there. Strangest of all was, that one night the whole place burnt to the ground. Everything was lost. Everything that had been brought from England was now gone.

Both families now moved down to Melbourne. Both now lived in different parts of Kew. They almost seemed to be joined at the hip.

It wasn't too long before Dolores was on the phone asking if George and family would like to start sitting in séances with them. Of course George said, "We would love to come".

George was now in his own business, having bought a jeweller's store in Ivanhoe. The Eldred family turned up at the Hall's home for the séance. George was tired after a long day's work and immediately took the most comfortable chair. Dolores went into a light trance and a couple of her guides spoke. But then to everyone's astonishment George, who everyone thought had dropped off to sleep, jumped up from the chair and introduce him as a spirit guide of George's, called Marcel Du Bois. George was in a deep trance, which is a state parallel to being under an anaesthetic; the individual knows nothing that is taking place. The medium's spirit has left the body and the new entity has moved in.

Marcel Du Bois had lived on the Earth Plane many years ago. He had been a surgeon in France and also had been a Freemason. He was now a healing guide and had attached himself to George for the purpose of doing great work in psychic healing. And great work he certainly did through the years, working through George. He certainly had many wonderful cures.

Back to the séance, Marcel left the body and a Chinese entity called Tu Fu came and said a few words. He told everyone that he was George's guardian Spirit and a guardian spirit is with a person from conception until death. He said everything was working to plan and he would guide George along the path that he was destined to follow. George finally came to, and apologised

for having fallen asleep, so he thought. Everyone smiled, and Dolores then told him what had happened. Dot was not very happy, she didn't know where all of this was leading and she was scared. She preferred George going off to the Masonic lodge wearing the apron and dealing with all the many secrets. George took all in his stride. Apparently he had been in training by the Spirit World, unbeknown to him of course, for many years just too finally reach this point in time.

It was two or three years later that George was asked, by vote, to take over the presidency of the VSU. That position lasted for twenty eight years. George had done much platform work at the VSU besides the private work he did at home in the evening. He was still running his business so life was very busy.

Dot believe it or not was now an ardent spiritualist. Without Dot, George could not have done the work that he did for a deep trance medium must have someone to watch over them while they are in a deep trance state.

The VSU ran three services every Sunday. He ran development classes and ran a healing clinic for many years. I might add here that George never took one cent for anything that he did.

George did many lectures at the Theosophical Society. His lecture guides were wonderful speakers bringing the true philosophy of spiritualism to the people. There was no one else bringing such information from the spirit world as Georges guides' did. By this time George had now already developed clairvoyance and clairsaudience.

Later he then developed direct voice and ran a direct voice circle for a few years. This gives amazing proof of life after death, for the spirit voice is now, not coming through a medium, but from any part of the room. George and Dot also ran a home circle for psychic phenomena. They had seven sitters. They sat every Saturday evening for over a year. Finally one evening a huge explosion was heard coming from the ceiling in the room. It was an "apport". A large piece of quartz fell from the ceiling. There was no damage to anything in the room not even a scratch on the coffee table on which it had landed. When the quartz was touched it was quite warm. At one séance one of the sitters, who was a florist, was asked if she would like a gift from the Spirit World. After a while something fell into her lap, it too was warm. It was a very old silver brooch quite tarnished and in the corner of it was a

little flower made up of blue turquoise stones. She was told it had been brought from the underground rubble remaining from the bombing in England during the war. There were many wonderful experiences that happened during those séances; too many to list here.

George was often called out to deal with hauntings in various houses. One very prominent one was The Oakleigh Affair in the sixties. The police, the clergymen and student scientists tried to relieve the occupants of this house from the awful things that they were experiencing. It reached the papers and hordes of people hung around the place to try and get some insight into the mystery. Finally George was called out to the situation and with his group of sitters a séance was held. The disturbances were all due to an aboriginal spirit entity that was looking for his son who had been lost to him in a tribal battle. The land on which the house now stood had been the area where all this had taken place years ago. The problem was fixed in no time.

It was through George's efforts that saw spiritualism recognised by the Australian Federal government as a religion. This came about in 1974. George became the nominating authority for spiritualism in Canberra until his passing in 2002.

In 1974 George and Dot went on holiday to England. It was here that they were to attend a direct voice séance with the famous Leslie Flint. Leslie was booked up for months. People came from far and wide to have a séance with Leslie.

When Dot rang to get a booking she was told that there were no bookings available. You can imagine the disappointment. After a few more days Dot rang again to see if there was at least a cancellation. The answer was, still, not possible. Dot never gave up, time was running out and they were coming to the end of their holiday. She finally decided to make one last call in the hopes of getting a booking. When things are meant to be, they happen. There was a cancellation for the next day for two people.

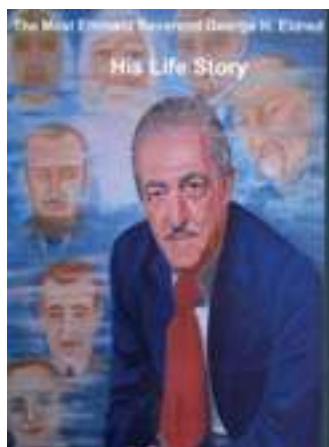
When they arrived at Leslie Flint's the next day they had been booked in as Mr and Mrs Eldridge and were introduced to the rest of the sitters by the same name. George didn't bother to correct the name.

The direct voice séance started. Leslie sat on the side of the room smoking a cigarette; this was most unusual for a working medium. The voice of a

cockney spirit entity by the name of Micky seemed to control the procedures. There were 14 sitters that day. It was astounding how Micky brought the voices through of peoples' loved ones. Voices were coming from all parts of the room. There was much laughter and also tears when connections were made...with direct voice the voices are exactly how that person, now in the spirit world, would have talked, when on the Earth Plane. Time passed and everyone had been linked up with their loved ones. George thought that the séance was coming to an end and they were going to miss out. Suddenly a beautiful cultured voice spoke. and said "I want to speak to Eldred", not Eldridge as George had been booked in as. He told them that he was Alfred Deakin, the second prime minister of Australia.

Now Deakin obviously knew what was taking place on the Earth Plane regarding Georges effort's in trying to get Spiritualism recognised as a religion. George had made so many attempts. Before leaving for England he had made another request to Canberra. Trying to put the wheels in motion.

Deakin said to George "When you return home to Australia, after a few days you will find in your letter box what you have been waiting for". True to Deakin's words, after a fortnight from returning home conformation came from Canberra that Spiritualism was recognised as a religion.



George had an Egyptian guide who used to control him on certain occasions. He was a wonderful source of knowledge concerning the mysteries of Egypt. He spoke extensively on the Pyramids and free-masonry as it was practiced 4000 years ago in Egypt. He told the details of the ancient Egyptian rituals and methodologies. Masonry then, was not as it is today. Apprentices would often die in deep tunnels while going through the ritual of danger and difficulty. If they failed to come out of the tunnels no one searched for them. Today the ritual is purely oral.

The Egyptians were initiated into free-masonry at the age of eleven. Before an apprentice was initiated he had to study esoteric knowledge, clairvoyance and "clairaudience". When they were ordained and they were

maisons, they were then given sexual privileges with the priestesses of the temple.

The Egyptian explained that within the Giza pyramid lays the uncovered chamber of Freemasonry. One must truly wonder what this uncovering will truly mean to our knowledge of nature and science. (All this knowledge is on the CD in Grand Lodge Library.)

What is Freemasonry?

It is a peculiar system of morality, veiled in allegory, and illustrated by the symbols. This is close to the esoteric knowledge of spiritualism.

Preparation means, the candidate is put in a peculiar room. This means the beginning of life. The candidate is blindfolded and during the service he is able to see the light. This signifies the beginning of consciousness. In the third degree the chaplain says to the candidate that he will be given such strength in his hour of trial that he will not fail. He will pass safely through under God's protection the Valley of the Shadow of Death. He will finally rise from the tomb of transgression to shine as the star for ever and ever. Meaning that there is no death, life is continuous.

From the Bible Ecclesiastics: The Silver chord is broken and the spirit returns from whence it came. It is the spirit that returns not the soul which disintegrates at death.

Spiritualism started from the creation of the Universe. It is as old as time itself.

Chapter Nine

Miscellanea:

Nosce Te Ipsum

Know Thyself - The Wonders of the One

Exploration of Self through philosophical analysis of the Craft
Masonic Degrees

By

Ari Indra, MM.

Mentor: R.W.Fr. Very Rev. Frederick A. Shade

Submitted for the Certificate of Masonic Research

Victorian Lodge of Research No. 218

*"If I could see the world, thru the eyes of a child, what a wonderful world this would be..."*⁴⁰ (Patsy Cline, 9 September 1958)

PREFACE

Following completion of my Certificate of Masonic Studies (CMS) in 2014, this paper which is an extension of the CMS paper, justly began in my heart, with a few questions - which I consciously could not comprehend, recurrently emerged in the seemingly conflicting moments, whenever the matter surrounding my existence was the subject. For the purpose of this paper, the following are a translation of what have been transpiring: is it right to be objective about believing in God; why one cannot rely on logic and reason to elucidate the truth; why must one exists as a *Being* - in with time; as one's existence is a series of occurrences, can he be separated from them, or become a different entity; how our moral obligation is influenced by unknown factors, happenstance and *qualia*; and, can one exist without beliefs and representations.

Albeit the vanity of it all, one's existence which is the common desire of human mind, might be worth a level of understanding. Can we trust to the part of ourselves who has travelled the winding road, to give us an objective

⁴⁰ Part of the lyrics "If I Could See The World (Through The Eyes of a Child)", Written by Sammy Masters, Richard Pope and Tex Satterwhite, released by Patsy Cline 9 September 1958.

knowledge of what life in this world really is? Each one experience can tell us of what it had found, and we may be tempted or inculcated to follow. But the overall picture of our journey will be differently coloured according to how each experience is received and learned. As one desirous to partake in the search for wisdom, humanly speaking they may discover a *just* estimate of the infectious brew of image, poetry, features, and meaning of his search.

Taking a view from a prominent Freemason, Joseph Fort Newton, of his understanding on the essence of Masonic tenets and principles is summarised in his answer to the question ‘When is a man a Mason?’ in the last paragraph of the last part and chapter of *The Builders*⁴¹:

“When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage – which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins – knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith maybe. When he can look into a way side puddle and see something beyond mud, and into the face of the most forlorn fellow-mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand as word for evil, in his heart a

⁴¹ Joseph Fort Newton, *The Builders: A Story and Study of Masonry*, George Allen and Unwin Ltd, London, 1949 (reprinted), p. 214.

bit of a song – glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.”

Listening to a recitation of the Ecclesiastes / Qoheleth chapter 3 at Kring Nieuw Holland's (Circle New Holland) Sylvester ceremony one July afternoon, instigated the thinking which then translated into a conscious effort to put a pen on paper. Chapter 3 of the Ecclesiastes verses 1-22 according to the King James Version of the Bible are as follows, and indeed in this view, time is a virtue no one can resist, and one's virtuous state of mind consists in wisdom based on the contemplation of divinity:

[1] To every thing there is a season, and a time to every purpose under the heaven:

[2] A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

[3] A time to kill, and a time to heal; a time to break down, and a time to build up;

[4] A time to weep, and a time to laugh; a time to mourn, and a time to dance;

[5] A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

[6] A time to get, and a time to lose; a time to keep, and a time to cast away;

[7] A time to rend, and a time to sew; a time to keep silence, and a time to speak;

[8] A time to love, and a time to hate; a time of war, and a time of peace.

[9] What profit hath he that worketh in that wherein he laboureth?

[10] I have seen the travail, which God hath given to the sons of men to be exercised in it.

[11] He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

[12] I know that there is no good in them, but for a man to rejoice, and to do good in his life.

[13] And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

[14] I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

[15] That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

[16] And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

[17] I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

[18] I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

[19] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

[20] All go unto one place; all are of the dust, and all turn to dust again.

[21] Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

[22] Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Another allegory of a similar nature is illustrated by Pompeo Girolamo Batoni in his painting 'Time Orders Old Age to Destroy Beauty' dated 1745-46 as commissioned by Bartolomeo Talenti of Lucca. The 'Transcriptions: Writing' response by Cynthia Medford Langley a student in Birkbeck University of London's MA Creative Writing programme, articulates another dimension of the painting:

You must look her in the eyes and see that she is jealous.

You must see that you are only frightened of what you do not know.

You must know that the force that is changing you has its own purpose.

You must recognise inevitability and let the cuts happen cleanly.

You must build something else up inside that the claws cannot reach.

You must form connections to others that the glass cannot sever.

You must look to the director of your destruction and investigate his wisdom.

You must decide that this progression is better than its alternative.

*You will come to look like the destroyer.
 You will grow to love the director of your destruction, because
 You will realise that the roughing of smoothness is only the birth of
 substance.
 Then, you will reach out one day for someone just like you.
 But you will smile, and tell her not to be afraid.*



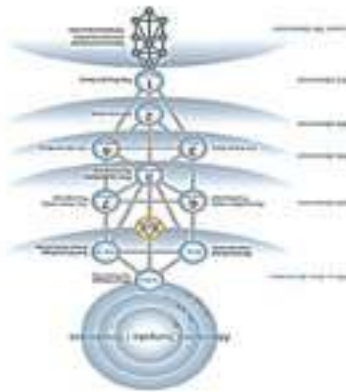
Image: Time Orders Old
 Age to Destroy Beauty,
 Pompeo Batoni, Oil on
 Canvas, 135.3 x 96.5
 cm, 1746

As the mind deliberated, another prompt was at a Trinity Holy Eucharist that brought me into the recollection of the Emerald Tablet written between the 6th and 8th centuries found in the hand of Hermes Trismegistus ('Hermes the Thrice-Greatest'): 'as above so below - as within, so without (One in Essence, Three in Substance)', where the mean that one requires to connect to their God is within them all the time, or the acceptance of 'I am that I am' (הַיְהִיָּה רַשָּׁא הַיְהִיָּה).

Thus, looking at this in a context of the Seven Hermetic Principles, i.e.: the Principles of Mentalism, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect, and Gender; one would wonder how the flow of nature is influencing the inquisitive mind; and enquiries such as the source of truth, right or wrong thoughts and beliefs, the creation / creature and creator may transpire. As the composites of consciousness and experience are being formed, also the complications that come with them intensify. These complications can often mystify one's perception and blur the boundaries, which makes all seems ubiquitous – universal; an illusion of order out of chaos?

The universality of the world can appear to have resembled this phenomenon, contra its myriad of cultures and traditions – not too dissimilar to Freemasonry and its (back)-grounds. Comparable to looking down at the forest and horizon from the top of a tall tree, where all details seem to dissipate; yet even the tallest tree still has its roots in the ground which sustain and support it.

A suggested of this is when mirrored (i.e. in known as the the ‘gross’ consciousness) its tip, with the the top as at after the the source or the bottom; ‘process’ of life light or the again – returning; ‘as above so below, as below so above’.



heightened view the tree is Sanskrit Vedas ‘veil of illusion’ of platform of and conjoined at roots present at the bottom; that ‘process’ of life the light or as at that after the the source or the truth is found becoming and

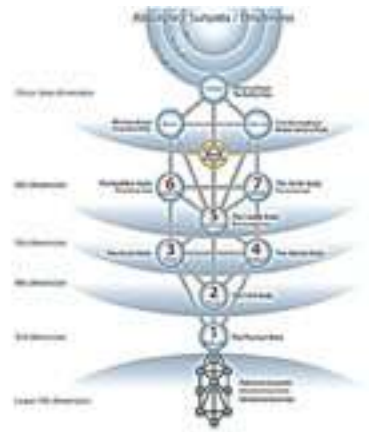
This image is not only a reflection of a tree of life or the transcendental world, but also symbolises the eternal circle of existence and rejuvenation – from cause to cause. The image and diagram in the following page is an attempt to illustrate this view. Then, continuing to read the empty space outside the solidness of the tree, as this void–solid or dark–light relationship or interchangeability is also part of the whole picture.

In this framework, Freemasonry could be seen as has been ‘created’ to reflect on these matters and their developments, to highlight the lessons learned, offer wisdom and improve or transform the life of masons, and progressively, the environment in where they belong.

The story of building of King Solomon’s Temple represents the preparation of human temple or the temple within the man. This representation of cosmic and human chronology is translated in the heterogeneous materials



Image: The Seven Initiations on the Tree of Life – from Nativity of Buddha, quoted in <http://gnosticteachings.org/courses/path-of-the-bodhisattva/684-the-gnostic-nativity-of-buddha.html> – mirrored to illustrate the concept



brought from various places for the construction of the temple, and the erection of which without the sound of tools being heard. For a man cannot have a bodily temple to live in until all matter in and about his world is found by the master, who is the 'inner man'. Once found the 'building' plans have to be detailed then carried out in further details until all of the parts are ready for placing the final structure. Therefore until such time, the materials (i.e. bodily or physical matters) are in the possession of the master whilst the planning is being carried out. Much time still is required upon the completion of the temple to have each of the 'occupants' to function and be

used by the master for his best and highest purposes. This allegory of preparation and building of the King Solomon's Temple teaches us that the inner man hidden from sight within, is carrying forward the plan for the foundation of the human temple.

Over the life of Freemasonry, many fermentations of thinking and study, such as alchemy, science, philosophy, psychology, and theosophy have enriched and further contributed to the expansion of masonic 'culture'. As human beings are technically an inculcate-able creature, in various masonic orders the implementation of these intellects have been in many areas employs the assistance of symbolism, rituals, stories, parables, drama, and the combination of some or all, to deliver the messages.

Some of the mystical side of Freemasonry includes exploration into the origin of man, and the regeneration of mankind such as convocation of spirits, the practice of moral, physical and spiritual rejuvenation, and the channelling of divination. Also, death, as the ultimate leveller of worldly journeys; that aspect of seeing the 'end' in the 'present' could in many cases have a humbling and directive effect on one's life, and help them to see its essence and priorities.

Dovetailed with a number of religious elements and promulgated by masonic authorities or esteemed figures of this side of Freemasonry, can undoubtedly yield magical expressions; such as

- the sun – circle – triangle;
- the sacred numbers of three & nine, two & seven;
- the Tetragrammaton in Hebrew theonym יהוה YHWH (Jehovah or Yahweh);
- Christogram / monogram of the name of Jesus Christ: I.H.S (iota, eta, sigma) *Iesus Hominum Salvator* / Jesus saviour of mankind, Yeshua / Joshua, the Rose of Sharon – all of which are titles for an intelligence / an energy / a locus;
- Rose-Cross or the sphere of the infinite;
- the letters I.N.R.I: *Iēsus Nazarēnus, Rēx Iūdaeōrum*, or as explained by Count Alessandro di Cagliostro (Giuseppe Balsamo) in 'the Power of the Name': *Ioithi, Nain, Rasith, Ioithi* – which symbolise active creative principle and the manifestation of divine power that

fertilises matter, passive matter – the mould of all forms, the union of these two principles and the perpetual transformation of created things, and return to the loithi and the creative power which emanates from it for the cycle to continue eternally;

- the reference to the Pentateuch of Moses: (*Mosaic* – an inspiration of Egyptian Freemasonry) Genesis in the Spiritist Philosophy⁴², Exodus, Leviticus, Numbers and Deuteronomy, and many other references.

In the 13th century, Thomas Aquinas deliberated “Bodies are beautiful with a sensible kind of beauty, and that spirits are more beautiful with an intelligible kind of beauty. Therefore there must be something from which these things derive their beauty, and which created spirits approach more closely than do bodily things.”⁴³ The spirits referred to in this context can be viewed as the one that is resulted from the repeated *karma* (in Sanskrit: कर्म means action) in the perpetual progression of time. Each individual mind in its own ‘time’ changes with this progression; for which one must reside in the present time, or ‘eternal present’ in where the connexion of the linear past, present, future is – as the past is a realm of memory learned, and the future is in the realm of (distorted) desire as it is considered always in an imagination state influenced by the Cosmic law of cause and effect. Per se, the union between nature’s polarities (as illustrated in the *Kybalion*⁴⁴ as varying degrees of separation which give the impression of being as opposites), lower and higher self, and the development of which can only occur in the present. Seen in this sense, the Christianity’s cross symbolises this intersection; the divine spark, the spirit and creative power in man. Ancient teachings such as kabbalah and practices of rituals, including those in Freemasonry can be construed as to teach us pragmatic wisdom or

⁴² Allan Kardec, *Genesis: Miracles and Predictions according to Spiritism*, translated by Darrel W. Kimble and Ily Reis, International Spiritist Council, Brazil, 2011, Chapter XII – The Mosaic Genesis.

⁴³ John F. Wippel, *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being* as part of Monographs of the Society for Medieval and Renaissance Philosophy: v.1, The Catholic University of America Press, 2000, p. 403.

⁴⁴ Three Initiates, *The Kybalion: A Study of the Hermetic Philosophy of Ancient Egypt and Greece*, The Yogi Publication Society - Masonic Temple, Chicago Ill, 1912.

phronēsis, by involving consciousness or engagement in reasoning / intellect and (past) experience creation⁴⁵, to progress beyond habitual knowledge to form virtues of ethics / character, and ‘accept’ the changes so one becomes *Cogito ergo sum* ⁴⁶and grow in this spirit. As all in nature is apparently in a state of perpetual change, therefore each *event* in a ritual is a process. Thus a chain of events (i.e. one event causing another to occur) is a multi-process that take place together in sequence in time. Bertrand Russell in *Human Knowledge* theorises this causal connection as ‘quasi-permanence.’⁴⁷ Even though in the highly complex world, we are reminded that there are *qualities* in our *memory* / ‘causal-lines’ that keep us grounded, and make us a living *Being*.

As many have found that it often takes adversaries to find the meaning of our experience. In any areas life is a paradox, and the beginning of wisdom is to know this fact, accept and adjust to it. The Cross is the symbol of the fundamental paradox of life; with the four arms directing every weakness making it the guidepost of free and limitless thought and balance – for example, in the story of Jesus, there is an ultimate victory and power in the weakness and self-surrender to the highest laws of life. Men will never live long enough to harmonise these paradoxes; as such what is deemed as the truth is to see and accept the contradiction and duality as a fact, for without one or the other life is not balanced (i.e. half-truth), where narrowness, perversion, fanatic or insanity would be the result. Therefore the virtues of wisdom: freedom, serenity and forgiveness rest in the alignment with the

⁴⁵ Also as Bertrand Russell and Richard Sermon referred to as *mnemic* (memory) *phenomena*. “The behaviour of human beings is distinguished from that of inanimate matter by what are called ‘mnemic’ phenomena, i.e. by a certain kind of effect of past occurrences. This kind of effect is exemplified in memory, in learning, in the intelligent use of words, and in every kind of knowledge.” Bertrand Russell, *An Outline of Philosophy*, George Allen & Unwin Ltd, London, 1927, p. 306.

⁴⁶ “I am thinking, therefore I exist”, a philosophical proposition by René Descartes. Although, at this point the potential discourse of conscious – unconscious desires (a psychological theory of Sigmund Freud), wishes, the principle of ‘knowing’, and their influence in behaviour, emotional maturity, relieves from internal pressures, have not been dealt with, as these may require a separate study to be properly understood.

⁴⁷ Bertrand Russell, *Human Knowledge: Its Scope and Limits*, Routledge, Oxon, 1948, p. 476.

Will of the Great Architect of the Universe as one travels through the path between the 'Two Pillars of a Temple of Truth'⁴⁸.

By way of allusion, the Book of Revelation 13:18⁴⁹ illustrates that six is the number of man which denotes imperfection, and seven is the number is God which denotes perfection: "Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six." And regardless of tripling the 'six', this number of man is not an achievement of a fulfilment. Naturally man longs for a completeness, and searches for the 'last note'; which depth and length of it vary for each individual. This paper and the questions it explores can be interpreted as a way of seeking this 'last note'. William G. Gray in *Qabalistic Concepts: Living the Tree*⁵⁰ argues that humans live to achieve, and as long as we are actually seeking them, that is what matters most.

In realms of analytical philosophy, it is argued that the enemy of thinking is false simplicity. True simplicity which encompasses an abundance of meaning is more difficult to attain than is complexity. In 'Transformation in Christ' by Dietrich Von Hildebrand, it is explicated that "the basic error of all false simplicity lies in the assumption that it is a 'simple' thing to have a true simplicity."⁵¹ Hildebrand argues that a way to attain full simplicity which is condensed in the way of eminence (*per eminentiam*), comes from the single-hearted devotion to God. To be like a child, whose humility, simplicity, unworldliness, teachableness, selflessness, immaculateness, and lowliness can open the gate to the kingdom of heaven. This view can certainly open up a lengthy discussion; including the definition of *God*, the intelligent faculty *It* represents, and how *It* is manifested in the mind and matter.

⁴⁸ H.L. Haywood, *Symbolical Masonry: An Interpretation of the Three Degrees*, George H. Doran Company, New York, 1923, p. 193.

⁴⁹ In referring to this Book, the different perspectives of Theism and Deism have not been entertained, as conceptually the latter is a strain of the former.

⁵⁰ William G. Gray, *Qabalistic Concepts: Living the Tree*, Red Wheel/Weiser LLC, Boston MA, 1997, p. 92.

⁵¹ Dietrich Von Hildebrand, *Transformation in Christ: On the Christian Attitude*, Helicon Press Inc., Baltimore MD, 1960, p. 66.

As a way of analysis, the paper will resort to and touch on the philosophical lectures and studies of scholars in phenomenology and fundamental philosophy including ontology, epistemology, logic, and ethics; such as Bertrand Arthur William Russell, William James, Edmund Gustav Albrecht Husserl, Martin Heidegger, Maurice Merleau-Ponty, Georg Wilhelm Friedrich Hegel, Jacques Derrida, and a few others. Although there are different conceptions of phenomenology and the other disciplines of philosophy, different methods and conclusions among the philosophers; a connective principles and arguments will be drawn, in line with the context of this paper.

The research conducted for this paper is not an attempt at all to provide the ultimate answers to the questions outlined in the beginning of this Preface. Perhaps more of an exploration through an abstraction of *ideas*; with an objective simply to understand, and grappling with the notions behind the questions, with a view that the outcome would shed a light, and contribute to the building of the infrastructure of consciousness for fellow Freemasons, and interested minds. Thus, this paper is structured to reflect a chronicle which illustrates the progression of my experience of knowledge in an effort to achieve this objective. The narrative of this paper will as much as possible be complied with a sort of logical (i.e. chronological, causal, and evaluative) structure, to assist with clarity when read as a standalone material.

Not too dissimilar to the process of self-discovery in the second Craft degree, where using the guidelines and directions provided, the candidate has to decipher, discover the hidden secrets of nature and science – of himself as the temple of divinity, with all its dualities and polarities, spirit infused soul, and limitations and capabilities of the physical body. As nature does not reveal itself easily, and science is a continuous enterprise; devotion – the accompaniment of intellect is necessary to read the fine prints of nature, and acquire the most possible verities in science. The journey of a man, mason or not, is enriched with this everlasting study and discovery; each in various degrees of complexity.

Melbourne, 2015

*Tao's working of things is vague and obscure,
Obscure! Oh vague!
In it are images.
Vague! Oh obscure!
In it are things.
Profound! Oh dark indeed!
In it is seed.
Its seed is very truth.
In it is trustworthiness.
From the earliest Beginning until today
Its name is not lacking
By which to fathom the Beginning of all things.
How do I know it is the Beginning of all things?
Through it!*⁵²

Lao-Tzu, Tao Teh Ching, ch. 21.

Epithet, Mind and the Self

The three degrees of craft masonry although seemingly basic amidst the myriad of higher degrees and orders, form the foundation of those degrees, and saturated with the Masonic concepts. These wealth of knowledge, infused in the allegories and symbols of the rituals and materials throughout these first three degrees is largely hidden behind the very allegories and rituals, therefore often overlooked by common masons. One of the commonly asked question is if the first three degrees all is needed for a mason to complete his masonic journey. With the presupposition that Freemasonry is a reflection of life and its allegories, would there be a sufficient account within the craft degrees for one's self exploration, to discover his self.

There are many ways to interpret the journey from First to Third Degree in Freemasonry. One of which is that the journey is of a twofold nature: a progression toward the essence of man, and a guidance on how to make such progress. Likewise, in order to appreciate and distinguish the relative dependence of this self-exploration, a series of decoding of its separable

⁵² As quoted in Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (translated by R.F.C. Hull), Routledge, London, 1968, p. 290.

parts is required. These parts are fundamentally: polarity of the outer or lower and the inner or higher self; and the path connecting the two.

Philosophically for interested masons Freemasonry can be seen as a form of corporeal appearance experienced through the sensation by which the mental phenomena depends upon a physical causation. In this view, Freemasonry as the physical *matter* it appears in is not inconvertible. There are layers of objective nature that assemble behind the *name* it represents. For *naming* causes an immersion in the name but does not disclose the actual meaning of the object i.e. what it is. 'What it does' would rather be the more appropriate line of inquiry. Such inward looking into the essence of matter, or as adopted in the principles of Freemasonry – one's true Being⁵³, can be achieved by the process of reduction or *epochē* - bracketing out the layers, collective consciousness, trivialities and multiplicities, by grasping the finitude of one's existence, to unveil and offer the universally true *transcendental ego*, and then some further distance by acknowledging the disquieting grieve and death as the great leveller.

To highlight the methodological distinction between an appearance and an understanding of this appearance, I wish to quote Alexander Piatigorsky, a Russian philosopher; "And it is in connection with understanding that I feel it necessary to introduce the notion of *hermeneutics* or the science of understanding. So, for instance, to know what the word 'Freemasonry' means it is enough to look in the Oxford Dictionary, but to understand it more fully, not merely at a linguistic level, would mean, among very many other things, knowing *why* they – lawyers, plumbers, doctors, policemen, publicans – call themselves 'Freemasons'. If you employ a hermeneutic approach, you must, temporarily at least, suspend your accumulation of

⁵³ The understanding of Being here used is predominantly adopting Heidegger's notion of the word as "an authentic interpretation of *Dasein* in terms of existence and temporality in the countertendency to a falling interpretation of *Dasein* in terms of presence." John D. Caputo's *Hermeneutics as the Recovery of Man*, as published in Brice R. Wachterhauser (ed.), *Hermeneutics and Modern Philosophy*, State University of New York Press, Albany N.Y., 1986, p. 431.

However Brentano's 'translation' of Being also corresponds to this use on the hermeneutic level or thematic interpretation. Refer to Franz Brentano, *Psychology from an Empirical Standpoint* (edited by Oskar Kraus, and Linda L. McAlister – for English edition. Translated by Antos C. Rancurello, D.B. Terrell and Linda L. McAlister), Routledge, London, 2009, pp. 258-265.

factual knowledge, and try to understand why one of the Masonic (or non-Masonic) historiographers chooses to think that the original meaning of the term 'Freemason' was 'a *free* [that is, independent and 'born free'] mason', while to another it was 'a mason not belonging to a guild', and to the third it was 'a mason who worked with a special kind of stone called 'free-stone'.'⁵⁴ In this paper, the type of hermeneutical investigation we are conducting is more of the underlying philosophical composition of Freemasonry.

R.W.Fr. Very Rev. Frederick A. Shade, VIII° & 9°, ACR OCR, Dep. Chap-Gen of St Christopher College No.64 SRIA Province of Victoria wrote a sermonic article in 2015 on the lesson of Good Friday: per the teaching of the cross, by giving up of the ego is the sacrifice by which the cross is transformed from the instrument of punishment to an instrument of deliverance - that of life. Similarly, as introduced and represented in the Orders of Holy Royal Arch and Societas Rosicruciana in Anglia, man's divine potentials are discoverable through a personal understanding of himself, his surroundings and the relationship of the two – a journey which must be taken through individual's own efforts. Although the representations through Masonic orders are physical in nature (i.e. rituals and study using examples of religious, nature and universe's symbolism and allegories), the lessons using these physical vehicle are mystical and spiritual as to arrive at the point of reunion with the supreme Being – God in the higher state.

This journey of discovery of self and God by way of investigation of nature has been discovered and studied for centuries; and more recently by means of philosophical methods, including analytical philosophy, phenomenology, and ontology. It was understood that some key elements of nature are pre-existed awaiting to be discovered. Using an example of geometry; the entire edifice was built upon a foundation of a basic concept of points and lines. Geometry although seems inconvertible, is "an a priori science of essences but its evident insights do not arise from introspection"⁵⁵ – as argued by Husserl, it is 'constructed' upon a series of discoveries i.e. at some point in primitive history someone understood the idea of 'point', then someone else learned the concept of 'lines' as a series of points, and later a discovery of the undeniable true meaning thus exploring the logical implication

⁵⁴ Alexander Piatigorsky, *Freemasonry: The Study of a Phenomenon*, The Harvill Press, London, 1997, p. 22-23.

⁵⁵ Dermot Moran, *Introduction to Phenomenology*, Routledge, New York, 2002, p. 136.

resulted from these basic concepts i.e. triangle, square, etc. However, in the same way as all logics and unqualified knowledge, geometry does not contain these truths as it was pre-existed beyond reality, inexactitude and uncertainty of the physical world, simply awaiting to be discovered. The only substitute of this pre-existing 'entity' would be an absence of its presence. The *presence* of such entity exclaims the absolute truth. As claimed in the early phenomenology theory, such *presence* resembles by the unseen all-seeing God, whose existence pledges all truth. Thus the search for the truthful life is to find a way to God, and philosophically speaking in order to achieve this it is necessary to study the humanity itself, ourselves, particularly the morality of human being – which portrays the polarity between the abstraction of reality and the finite truth. Of this understanding, Freemasonry – as an allegory of the search for internal truth and virtue, or the light as it is often depicted, bears a striking resemblance to phenomenology.

The use of geometry in Freemasonry and how it is represented in numerous masonic allegories, guiding masons into the principles of self-discovery and introspection to find the higher self, also bears the marks of phenomenology. Husserl's early logical investigations theory of signs and symbols i.e. mereology although predominantly mathematical already indicated these signs. Edmund Husserl introduced phenomenology in the early 1900's. Could he be a Freemason, and / or could it have influenced his theory of reduction? Could one tender a premise that the study in mathematics and religious conviction was the connecting link among Edmund Husserl, Dr John Dee, and speculative Freemasonry? Perhaps these can be a more historical focused research subject for another paper.

From psychological standpoint, the Freemasonry as known by most masons and public in general appears simply as a form of *matter*, from which the experience is acquired by ways of observation and sensation, which subsequently interpreted as consciousness in thought, mnemonic causation, habit, sensitiveness to sign, memory, and predictive assumption with or without the actual physical causation. In human being, the ability to acquire experience is advanced to a level where the cause and effect are of multiple counts. The experience learned of Freemasonry - via observation, publication, or directly in the rituals, are taken into consideration and transpired into a myriad of reactions – both pro and contra. This is particularly complex when combined with the recollection of individual's background and past experiences. Bertrand Russell in his argument in 'The

Analysis of Mind'⁵⁶ defined this mental phenomena characteristic as *subjectivity*; which in itself is a passive characteristic of individualistic particulars of perspective – at any given time, and biographies – taken throughout a period of time.

This understanding of subjectivity is (indirectly) connected to the psychoanalysis of knowledge; which is commonly construed as a relation of consciousness to an object – a conception fits more appropriately to the notion of knowledge. *Knowledge* has been classified as a response to intention; as outlined by Heidegger as he studied Brentano's classification of the idea of mental phenomena i.e. thought and reasoning, the idea of knowledge⁵⁷ is a concrete and descriptive manifestation of inner perception of physical phenomena; a mental disposition what variously known as emotions, phenomena of love and hate, phenomena of interest – i.e. corresponding to Descartes' *ideae, judicia* and *voluntates sive affectus*.⁵⁸ "A classification that has exercised a far reaching influence on the development of phenomenology. *Voluntas* (will) has a double meaning. It means, first, each actualization of a possibility in the soul and, second, specifically wilful behaviour." ⁵⁹ As such, the arbitrary notion and competition between perceived reality i.e. imagination and law of nature, and between moral / intellectual and physical phenomena has been ever existed.

With this understanding, Freemasonry is a path of introspection which can then be linked to a phenomenological view of reduction, in order to *unconceal* the truth in Being - Heidegger's *Dasein*. As one's experience of life is constructed of a series of memories, by un-concealing or unveiling these very layers of memories, man can discover the true unconcealed (*alēthēs*)⁶⁰

⁵⁶ Bertrand Russell, *The Analysis of Mind*, George Allen & Unwin Ltd, London, 1921.

⁵⁷ physiological in this context, in lieu of physical

⁵⁸ Franz Brentano, *The Origins of our Knowledge of Right and Wrong*, Routledge & Kegan Paul, London, 1969, pp. 15–16.

⁵⁹ Martin Heidegger, *The Introduction to Phenomenological Research* (translated by Daniel O. Dahlstrom), Indiana University Press, Bloomington IN, 2005, p. 99.

⁶⁰ Martin Heidegger, *Being and Time – A Translation of Sein und Zeit* (translated by Joan Stambaugh), State University of New York Press, Albany, 1996, p. 33.

– or the process of *aletheia* un-forgetfulness of memory, to bring out the truth - Being, the essence of his existence.

Notwithstanding, the un-concealment presents a possibility to conceal the 'other instances' or sources of the subject knowledge which are not shared or conform to the proposition - the tendency of generalisation. For example, the mathematical proposition of $2+2=4$ closes reception of otherwise propositions. This understanding can in most cases lead to the 'false' establishment of a-priori, even to the concept of *apophenia*⁶¹. Bertrand Russell in *The Problems of Philosophy* argues that *belief* introduces truth and falsehood, both which are equal in the properties of beliefs and statements, and dependent upon the relation of the beliefs to other things in lieu of the internal quality of the beliefs. And truth consists in some form of correspondence between belief and fact - of thought with something outside thought. What we view as *truth* however, consist in coherence in the body of our belief, which forms a complete rounded system that is *the truth*.⁶²

Does Freemasonry follow the above principles?

In light of the above materials and the discussions from the previous part of this paper, Freemasonry – more specifically speculative Freemasonry, seems to share the essence of individuality – of personal journey⁶³, inherently subjective, infused with memories and ideas; becomes an object of studies – of thoughts, is open to interpretation, and at the surface is often judged by its appearance and attributes – its *epithet*. As a visible and tangible object, Freemasonry intrigues numerous investigations upon which paths to advancement of self - or as many desirous to know and hope to find, the method to perfection of human Being can be attained. However as we have been made mindful, there are several layers which must be unveiled prior.

⁶¹ Spontaneous perception of connections and meaningfulness of unrelated phenomena.

⁶² Bertrand Russell, *The Problems of Philosophy*, Oxford University Press, Oxford, 1986, pp. 69-70.

⁶³ One of the 'physical' presentations of this is in the first degree where the candidate alone was blindfolded to symbolise that the journey is his alone, whilst the other brethren can only provide guidance, and together symbolise a unity.

At this juncture as the title of this chapter suggests, it would be appropriate for us to place a tag on the notion of epithet and its Freemasonry context. The common understanding of the word is “an adjective or phrase expressing a quality or attribute regarded as characteristic of the person or thing mentioned”⁶⁴, which is a modern adaptation of a late 16th century French origin *épithète*, or via Latin from Greek *epitheton*, neuter of *epithetos* ‘attributed’, from *epitithenai* ‘add’, from *epi* ‘upon’ + *tithenai* ‘to place’. Here we find a peculiar introduction to a physical being, often created by others – or in a case of a person, sometimes by him-self, as a collective representation of his action, appearance, background, and / or history.

This creation of attributes involves a degree of comparable action, appearance, background, history, or combination of the aforementioned on behalf of the creator of such attributes, either directly or indirectly. As also illustrated in the Book of Genesis 1:27 that man is the image of God, so is the physical or worldly appearance of him is a shadow of the non-physical presence. In other words, *experience* is one of the key elements to allow a person to ‘place’ an attribute upon a thing or another person. In his biography, John Stuart Mills is quoted from his critique of Sir William Hamilton philosophy and discourses in 1865: “I will call no being good who is not what I mean when I apply that epithet to my fellow creatures; and if such a creature can sentence me to Hell for not so calling him, to Hell I will go.”⁶⁵ In this multi-faceted rhetorical comment, there are at least two purposes to be served: the first being an allegory of human being’s good, sin, (an impudence of) the divine judgement, the image of Hell as the final destiny and the collaboration of the divine judge and eternal punishment; and second, an epithet - a representation of human being (i.e. his fellow creatures) as the main actor in this play, a character for which was created perhaps based on his personal experience, background and / or religion.

In its creation the character embodies within itself a rendition of an *archetype*, a historical motif or representation, a manifestation of senses which is loosely called instincts or psychological urges. Since pre-historic times, the archetypes have nourished philosophical and religious

⁶⁴ Oxford Dictionaries

⁶⁵ Nicholas Capaldi, *John Stuart Mill: A Biography*, Cambridge University Press, New York, 2004, p. 52.

speculations about life and death, pain, pleasure, personal identity, progress / stages of life, sex, and other instinctive nature. Similar emotional manifestations of such thought-patterns are found in human being as well in animals; which explains why we do things without knowing why we do them. Anthony Stevens, in *Archetype – A Natural History of the Self* argues that “Archetypes, being ‘active living dispositions’ or ‘living organisms, endowed with generative force’, have the capacity to initiate, control and mediate the common behavioural characteristics and typical experiences of our kind, even though we are, for the most part, unaware of them. As the basis of all the usual phenomena of life, the archetypes transcend culture, race and time.”⁶⁶ As a Jungian scholar, Stevens’ understanding of archetype is aligned with Jung’s: “The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear.”⁶⁷ It needs to be noted that this understanding is applicable to archetype, not archetype ideas i.e. hypothetical / irrepresentable model / pattern of behaviour in biology.

In the first degree, the candidate is being positioned in this very junction of life; so that he would see the many sides of it – although few are aware of this intention; from both physical and emotional realms. At this stage in the masonic journey, the conflict between ‘darkness’ and ‘light’ or their representations thereof are highlighted. One of these dualities is his ego and *Self* i.e. great man within.

In various imageries, the Self is represented in the centre of a circle divided into four regions i.e. in Jung’s use of word: mandala or magic circle, which is symbolic representation of the ‘nuclear atom’ of the human psyche. In a masonic lodge one of the most ambiguous symbols in Masonic iconography is the ‘Point within a Circle’ on the Tracing Board of the First Degree; as it relates to the opening of the third degree where the Junior Warden answers to Worshipful Master’s question ‘What is a centre?’ as ‘a point within a

⁶⁶ Anthony Stevens, *Archetype – A Natural History of the Self*, Routledge, London, 1990, pp. 39-40.

⁶⁷ Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (translated by R.F.C. Hull), Routledge, London, 1968, p. 5

circle from which every part of the circumference is equidistant' because 'that being a point from which Master Mason cannot err.'

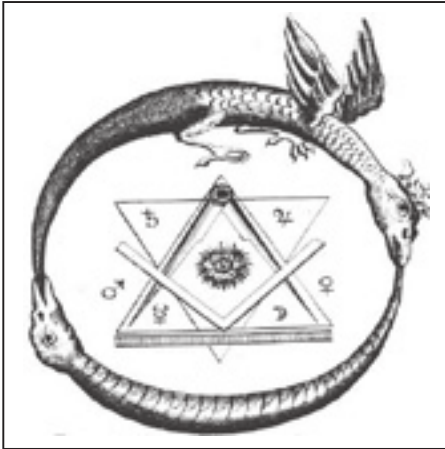
In the exploration of epithet, as briefly outlined above, one can lead to an awakening of intellect, and discovery of polarity between consciousness and unconsciousness, between the tangible and intangible – the individuality of spirit and personality i.e. the soul of persona – the mask, the vehicle that retains the nobler qualities and memories, both which form the 'two in one' which is infused with and perform the illusions of life.

Mandala of a Modern Man

Frontispiece of C. G. Jung's *The Archetypes and the Collective Unconscious*, Second Edition 1996



Painting by C. G. Jung, 1916. The microcosmic enclosed within the macrocosmic system of opposites. Macrocosm, top: boy in the winged egg, Erikapaaios or Phanes, the spiritual principle with triadic fire-symbol and attributes; bottom, his dark adversary Abraxas, ruler of the physical world, with double pentadic star of natural man and rebirth symbols. Microcosm, left: snake with phallus, the procreative principle; right, dove of Holy Ghost with double beaker of Sophia. Inner sun (jagged circle) encloses repetitions of this system on a diminishing scale, with inner microcosm at the centre. (From *Du*, Zurich, April 1995, where the mandala was reproduced. Cf. *Memories, Dreams, Reflections*, p.195, U.S.; 187, Brit.)



Ouroboros – the Cycle of Necessity

This is the frontispiece of Philippa Faulks and Robert L.D. Cooper's *The Masonic Magician – The Life and Death of Count Cagliostro and his Egyptian Rite*, Watkins Publishing, London, 2008.

Kirchweger, Anton Joseph, *Annulus Platonis (Aurea catena Homeri order physikalisch-chymische Erklärung der Natur)* 1781.

"*Ouroboros* (tail-devourer) is an ancient alchemical symbol depicting a snake or dragon swallowing its own tail, thereby constantly creating itself and forming a circle. The symbol has survived from antiquity and can be traced back to ancient Egypt, where it was called *The Circle of Necessity*." Ibid, p. 12.

Also on the *Chrysopoeia* of Cleopatra is an inscription in a double ring this describing the Ouroboros: "One is the Serpent which has its poison according to two compositions, and One is All and through it is All, and by it is All, and if you have not All, All is Nothing." (Ervin Reffner, *The Esoteric Codex: The Alchemists*, Public Domain, 2015, p. 13)

Theosophical Society Seal - Frontispiece of Charles Webster

Leadbeater's *A Textbook of Theosophy – The Purpose of Life*, CreateSpace Independent Publishing Platform, 2014.

The 6 key elements of the seal:

1. Ouroboros
2. Seal of Solomon and Star of David
3. Swastika
4. Ancient Egyptian Cross - the Ankh or Crux Ansata
5. Motto: "There is no religion higher than Truth"
6. 'OM' symbol.

"Theosophy is itself a result of the awakening of such powers by men, for the teachings which puts before us are founded upon direct observation made in the past, and rendered possible only by such development...It deals with the present by describing what man really is, as seen by means of developed faculties." Ibid, p. 4-5.

One of key experiences in the First Degree which relates to this is the 'darkness' implied to the candidate by being hoodwinked and the subsequent question on his utmost desire after being kept in the dark for a 'considerable time'. These two parts of the ceremony specifically guide the candidate to the darkness in the womb, and the future darkness in the tomb or death; and the most desired 'light' is the bridge that shines in between the two darkness polarity – where the improvement, learning, work and actions for and by the Being occur.

The nature of polarity is such that the cycle continues and is repeated from death to birth; thus the time taken from *birth* to *birth* i.e. the idea of resurrection, reincarnation and immortality spans a 'considerable time'. Another intimation on this subject is also inserted in the allegory of the building of King Solomon's Temple⁶⁸, as told in the 'Reasons for Preparation' charge. Here, the candidate, no doubt 'practically' and materialistically oblivious to the whole drama, nonetheless is appropriately notified of his physical existence which alludes to the critical yet ineffable information of its origin, the composition and mysteries of nature, and how to conduct through the intricate nature of life thus left to be experienced in further degrees – which is truly an endless cycle.

One late afternoon my daughter Celia who was 9 years old at the time said: I spy with my little eye a thing that starts with D and it is invisible; after a while when no-one could give the correct answer, she told the eagerly impatient audience of one - her younger sister Alysia, that the word is 'distance'. It is a thing although cannot be seen but can be measured. To a growing and learning child, and adult alike, external appearance and expression can often be adjusted to adapt or deemed as appropriate to the external environment, but this compulsive action further distances oneself from his conscience - his honest self. The distance matters.

Similarly, experiencing the distance or depth beyond the window of epithet is unveiling the layers of self that is invisible but measurable. The other side of the physical self is qualities, such as service, humility, love and piety, which again cannot be seen, but can be experienced. As also encouraged in

⁶⁸ The preamble on this particular subject was included in the Preface of this paper, in an effort to illustrate the perspective of the overall research.

Freemasonry, consciously exercising these qualities would draw one closer to his conscience.

Information gathered by appearance, for which only a part of the whole is incomplete – therefore must be not sub-existent. Probable opinions need to be assessed as it will never turn into indubitable knowledge. To this analysis, Russell argues that "A man's nature, for example, is constituted by his memories and the rest of his knowledge, by his loves and hatreds, and so on; thus, but for the objects which he knows or loves or hates, he could not be what he is. He is essentially and obviously a fragment: taken as the sum-total of reality he would be self-contradictory. This point of view, however, turns upon the notion of the 'nature' of a thing, which seems to mean 'all the truths about the thing'. It is of course the case that a truth which connects one thing with another thing could not subsist if the other thing did not subsist. But truth about a thing is not part of the thing itself, although it must, according to the above usage, be part of the 'nature' of the thing. If we mean by a thing's 'nature' all the truths about the thing, then plainly we cannot know a thing's 'nature' unless we know all the thing's relation to all the other things in the universe. But if the word 'nature' is used in this sense, we shall have to hold that the thing may be known when its 'nature' is not known, or at any rate is not known completely."⁶⁹

Russell's logical analysis of 'nature' when applied to an equally seemingly complex phenomenology of Being, shares a fundamental understanding that knowledge as it appears as a limited sense-data and connexion of the universals requires experience, constructive and unbiased criticism in order to acknowledge such limitation, inconsistencies, and fallibility of human nature, thus find a path to see his true Being. "All acquisition of knowledge is an enlargement of the Self, but this enlargement is best attained when it is not directly sought. It is obtained when the desire for knowledge is alone operative, by a study of which does not wish in advance that its objects should have this of that character, but adapts the Self to the characters which it finds in its objects. This enlargement of Self is not obtained when, taking the Self as it is, we try to show that the world is so

⁶⁹ Bertrand Russell, *The Problems of Philosophy*, Oxford University Press, Oxford, 1986, pp. 83-84.

similar to this Self that knowledge of it is possible without any admission of what seems alien.”⁷⁰ Thus, “the true philosophical contemplation finds its satisfaction in every enlargement of the non-Self, in everything that magnifies the object contemplated, and thereby the subject contemplating. Every-thing, in contemplation, that is personal or private, everything that depends upon habit, self-interest, or desire, distorts the object, and hence impairs the union which the intellect seeks.”⁷¹ In this process, as in a philosophic contemplation the uncertainty, sense of wonder, freedom, and enlargement of the self, adapt to the characters found in the object of contemplation, infinity of the universe, knowledge in the union of self and beyond - the non-self which constitutes the highest good, then possibilities are unveiled.



Marysville Winter after the Fire

An image illustrating that not everyone can see what lies behind the appearance. The picture was taken without any people in it. We have to do more than imagining a beautiful winter town in general.

A photo of road leading to Marysville a small town in the Shire of Murrindindi in Victoria, Australia. The town, which previously had a population of around 500 people, was devastated by the Murrindindi Mill bushfire on 7 February 2009. On 19 February 2009 the official death toll was 45. Around 90% of the town's buildings were destroyed. Photo courtesy of Leo V. Cosio

The mind accustomed to such contemplation and an unalloyed desire for truth and love is like an artist who freely and impartially sees the day unfolds slowly, dramatically or nostalgically, whilst others see the same

⁷⁰ Ibid, p. 92.

⁷¹ Ibid, p. 93.

moment in a completely different quality of mind – in the world of action and emotion i.e. deeds, hope, fear, worldly, hasty, hectic, problematic, chaos, mundane, or simply distracted / abstracted and let the day slides away seemingly unobserved.⁷² Incompleteness of information invites contradiction yet opens an opportunity for antithesis - which need to be examined or decoded until the whole is found – concurrent to Hegel's claims - as God sees it, the eternal unchanging and perfect unity. This can be achieved by contemplation of nature - also allegorically told in the Retrospect charge of the Masonic third degree ceremony, to discern the interest which frees the intellect from the imprisonment of desire, common sense, and personality. In this charge – similarly in the Reasons for Preparation of the First Degree, it is also alluded that moral or heart must be made to conceive before science or eyes can be permitted to discover; because the secrets (of nature) must only be communicated to the ones who possess the appropriate medium of and be ready for wisdom, and thus incapable of abusing them.⁷³

The ultimate understanding of self and its existence, is simplicity - that distances itself from the chaos of intellectual conclusions and thus limitation of neither individual nor collective logical uncertainty. The outcome of this process would also mean drawing out the moral reflection and improvement, breaking away from the bound of genetically cyclical nature, from physical influences into the unknown - beyond man's thoughts,

⁷² Also discussed in further details from phenomenological perspective in Ari Indra, *What is Phenomenology – In the Context of Human Behavior towards Architecture as a Work of Art*. Written for Investigation Program A.1., Faculty of Architecture The University of Melbourne, Melbourne, 1997, pp. 21-24.

⁷³ Manly P. Hall in *The Secret Teachings of All Ages – The Theory and Practice of Alchemy Part One*, 1928: "Alchemy teaches that God is in everything; that He is One Universal Spirit, manifesting through an infinity of forms. God, therefore, is the spiritual seed planted in the dark earth (the material universe). By arc it is possible so to grow and expand this seed that the entire universe of substance is *tinctured* thereby and becomes like unto the seed--pure gold. In the spiritual nature of man this is termed *regeneration*; in the material body of the elements it is called *transmutation*. As it is in the spiritual and material universes, so it is in the intellectual world. Wisdom cannot be imparted to an idiot because the seed of wisdom is not within him, but wisdom may be imparted to an ignorant person, however ignorant he may be, because the seed of wisdom exists in him and can be developed by art and culture. Hence a philosopher is only an ignorant man within whose nature a *projection* has taken place."

theories, and philosophies; to exist in one's individual unique substance i.e. as God sees it, which is also corresponds to Spinoza's law of Ethics that a substance can only be identified with and created from itself. In the context of divinisation process or *theosis*, this view appears to be shared by James Ingall Wedgwood who describes his interpretation of *substance* as "the reality, force, or ensouling Life, or *noumenon*, which lies behind a physical object. It is that which stands under (Latin, *sub* = under; *stans* = standing) or behind the outer physical object, and of which that object is the expression of epiphany."⁷⁴

In the Masonic allegories, the way of conducting one's daily obligations universally in a *substantive* manner is symbolised by the 'square'. Borrowing William Meeson's interpretation to describe the moral science of Freemasonry, as quoted by WBro. Shawn Eyer in the Ahiman, "the square is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity, or ninety degrees; the longest side is the sum of the lengths of the several duties we owe to the Supreme Being; the other is made up of the length of the several duties we owe to all men. And every man should be agreeable to this Square when perfectly finished."⁷⁵ Simonides in his poem expresses this principle of the 'square man':

"For a man, indeed, to become good truly is hard; In hands and feet and mind foursquare; Fashioned without reproach."

⁷⁴ The Very Rev. Tony Jack Howard, M.A, M.L.A. (ed.), *The Collected Works of James Ingall Wedgwood Docteur (Sciences) de l'Université de Paris*, St. Alban Press, San Diego CA, 2007, p. xi.

In his sacramental view of life, Wedgwood describes "Transubstantiation (Latin, *trans* = across) on this principle, means that essence, substance, or superphysical reality and counterpart or creative force of the bread and wine is transmuted, or changed across, and replaced by a similar ensouling Life coming direct from Our Lord Himself."

⁷⁵ Shawn Eyer, *Ahiman – A Review of Masonic Culture & Tradition*, Plumbstone, San Fransisco, 2009, p. 16.

“ἄνδρ’ ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν; χερσὶν τε καὶ ποσὶ καὶ νόῳ τετράγωνον; ἄνευ ψόγου τετυγμένον.”⁷⁶

As one of the three furniture of a Lodge – which to ensure that the Lodge can be legally held, and to guide men on the value of tradition, importance of inspiration which comes from higher self, and highlight the value of facts and common sense; the Square carries an objective to regulate our actions. Only one corner of the square is what commonly known as the fourth part of a circle or an implement having an angle of 90 degrees.

The ‘corner’ of a square represents a triangle, which has a different meaning – a higher meaning to the square i.e. intelligence, strength, triad of spiritual will, individuality of the soul, etc.; whilst the square typically symbolises the ‘body’, lower quaternary, lower consciousness, etc. Therefore when conjoined it symbolises a *septenary* man; which according to Madame H.P. Blavatsky consists of the following principles⁷⁷:

1. *Rupa* or *Sthula Sharira* - the physical body.
2. *Prana* - the Life, or Vital principle.
3. *Linga Sharira* - the double, or Astral body.
4. *Kama rupa* - the ‘desire body’, seat of animal desires and passions.
5. *Manas* – a dual principle in its functions; consisting of Mind, Intelligence - Higher Manas, the spiritual, inner, or higher Ego; and Lower Manas, the ordinary mind.
6. *Buddhi* - Spiritual Soul - vehicle of pure universal spirit.
7. *Atma* - Spirit - One with the Absolute, as Its Radiation.

In the craft degrees the square is employed in conjunction with a set of compasses with which the point within a circle previously mentioned is created. The point within a circle from which a Mason cannot err has many

⁷⁶ Simonides of Ceos (c. 556 BC – 469 BC), Fragment 37.1 1-3 as per Plato, *Protagoras*, Plato in Twelve Volumes, Vol. 3 (translated by W.R.M. Lamb. Cambridge), MA, Harvard University Press; London, William Heinemann Ltd. 1967.

⁷⁷ H.P. Blavatsky, *The Key to Theosophy – Being A Clear Exposition, In The Form of Question and Answer, of the Ethics, Science, and Philosophy for The Study of Which the Theosophical Society Has Been Founded*, Theosophy Trust, Washington D.C., 2006, pp. 52-53.

interpretations: the sign of the Divine creative energy; or the hieroglyphic signs of the sun-worship (i.e. sun-god – RA); or the worship of the phallus,⁷⁸ which relates to one of the triple tau's representations i.e. Creator's Creative power in the Royal Arch Degree; or "the Supreme Being – the circle indicates the annual circuit of the sun and the parallel lines mark out the solstices within which that circuit is limited"⁷⁹; or "The One is the midpoint of the circle, the centre of the triad, and it is also the 'novenary foetus' (*foetus novenarius*), i.e. it is as the number nine to the ogdoad, or as the quintessence to the quartenity. The midpoint of the centre is fire. On it is modelled the simplest and most perfect form, which is the circle. The point is most akin to the nature of light, and light is a *simulacrum Dei*. Just as the firmament was created in the midst of the waters above and below the heavens, so in man there is a shining body, the radical moisture, which comes from the sphere of the heavenly waters."⁸⁰ This symbol seems to represent the centre of the Self which is meant to bring an inner peace, meaning and order to life. The symbolic of a circle being the *nature* symbolises the ultimate wholeness. The alchemist in AD 1000's and geometers in 1882 illustrated the concept of mandala or the Self in one of their central symbols *quadrature circuli* or the 'squaring of the circle' - the

⁷⁸ Albert G. Mackey, M.D., *A Manual of the Lodge; Monitorial Instructions in the Degrees of Entered Apprentice, Fellow Craft, and Master Mason, arranged in accordance with the American System of Lectures: to whom are added The Ceremonies of the Order of Past Master, Relating to Installations, Dedications, Consecrations, Laying of Corner Stones, etc.*, Charles E. Merrill Co., New York, 1862, pp. 55-57.

⁷⁹ John Fellows, A.M., *the Mysteries of Freemasonry or an Exposition of the Religious Dogmas and Customs of the Ancient Egyptians; showing from the Origin, Nature, and Object of the Rites and Ceremonies of Remote Antiquity, Their Identity with the Order of Modern Masonry, with some remarks on the Metamorphosis of Apuleius*, William Reeves, London, 1871, p. 271.

⁸⁰ Jung in commenting on Gerard Dorn's (c. 1530 – 1584, a Belgian philosopher, translator, alchemist, physician and bibliophile) interpretation of 'point' in the centre as the centre of natural wisdom whose circumference forms a circle, in which number four, three and two combined into one – the culmination of knowledge and mystic art and infallible midpoint of the centre.

Carl Gustav Jung, *The Collected Works. Edited by Gerhard Adler, Michael Fordham, Sir Herbert Read. Volume Thirteen - Alchemical Studies* (translated by R.F.C. Hull), Routledge, London, 2014, pp. 187-188.

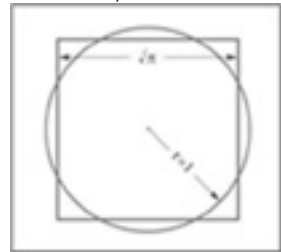
challenge of constructing a square with the same area as a given circle by using only a finite number of steps with compass and straightedge.

More abstractly and more precisely, it may be taken to ask whether some specified axioms of Euclidean geometry concerning the existence of lines and circles entail the existence of such a square, which proves that pi (π) is a transcendental. Cooke Manuscript, circa 1450 and Halliwell Manuscript / Regius Poem, circa 1390, claims that the art of geometry is the key principle of the seven liberal art and sciences, for it is the art of “geometry is said [to be] the measure of [the] earth, Where-fore, I may say that men live all by geometry, for all men here in this world live by the labour of their hands.” as quoted from Cooke Ms – English translation. For Plato, Geometry was a revelation of the Eternal Mind.



Emblem XXI of Atalanta Fugiens (Atalanta Fleeing)

Oppenheim in 1617 by Count Michael Maier (1568–1622) a German physician and alchemist depicts a symbol of wholeness and of the union of opposites (i.e. male-female, square-circle, great-small and north-south).

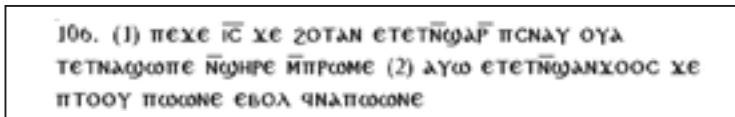


So, to live by the square and compasses is the path to a self-discovery?

By nature, a human being as a social-mammal is programmed to see the duality in their life. As a ‘free’ man, Stevens argues that each individual enters life equipped with a set of neurological substrate for the formation of superego. As a person grows and learns from their parents and surrounding

environment shaping their ethical & moral standard, beliefs, etc. the sense of belonging equally grows; which raises fear of being abandoned as the Self is being revealed, and lead to the establishment of superego as the inner control mechanism between the Self and the values around him. Stephanie Sorrell in *Nature as Mirror: An Ecology of Body, Mind and Soul* argues that often to compensate for the imbalance between *lower* and *higher consciousness* (i.e. phrases taken from the Kabbalistic tree), the ego becomes inflated by feelings of being special and self-importance⁸¹. This is where the sense of morality i.e. acceptable and unacceptable behaviour is originated – the collective of elements of the later is commonly branded as ‘the beast within’ or as Jung called them the *Shadow*. M.L. von Franz in *The Process of Individuation* explains that the shadow contains the overwhelming power of irresistible impulse and does not mean the drive should always be repressed.⁸² Sometimes the Self and the shadow are pointing in the same direction. In the unconscious the differences is non-existence / blurred into one another (i.e. contamination of unconscious contents).

Understanding and respecting each other’s positions and potentials; and the ability to appropriately apportion each other’s



needs, actions and consequences is the art of living and a way to sustain human civilisation. A classic illustration of this archetype duality is Jekyll and Hyde, where the reality / nature both good and evil are embraced (i.e. concept of synchronicity), which brings out the ethical challenges and accentuates our individuality. An example of this in religious script is illustrated in *The Story of Prophet Moses and Al-Khidr* from the Quran (Surah Al-Kahf, 18: Verses 60-82) on experience and paradox of human

⁸¹ Stephanie Sorrell, *Nature as Mirror: An Ecology of Body, Mind and Soul*, O Books, Washington, 2011, pp. 41-42.

⁸² Marie-Louise von Franz, Part 3 - The Process of Individuation, in Carl Gustav Jung (ed.) and M.-L., von Franz (ed. after his death), *Man and His Symbols*, Aldus Books Ltd, London, 1964, pp. 174-175.

behaviour. The Gospel According to Thomas which was discovered in Nag Hammadi, Egypt, in December 1945 illustrates in Saying 48: Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here!' and it will move."; and Saying 106: Jesus says: "When you make the two one, you will become sons of Man and if you say: 'Mountain, move!', it will move."

First degree teaches us to know ourselves i.e. to be aware of our emotion, the constant contradiction between self and ego, and that both are one – which sets the extent of our influence and sense of worth; and that it, is a matter of morality. As morality is one of the foundations of character, it institutes the strength to support a man's journey.

Man was born with his mind ignorant of his identities. It is through the bidding of the mind, a man's action is transmuted. Derrida in Edmund Husserl's *Origin of Geometry* argues that "it is easy to see that even in (ordinary) human life, and first of all in every individual life from childhood up to maturity, the originally intuitive life which creates its originally self-evident structures through activities on the basis of sense-experience very quickly and in increasing measure falls victim to the *seduction of language*. Greater and greater segments of this life lapse into a kind of talking and reading that is dominated purely by association; and often enough, in respect to the validities arrived at in this way, it is disappointed by subsequent experience."⁸³ Once one is attributed an identification, or is identified with, his mind hovers around it. Identification often acquired as a means of retirement into a private place of an individual where sense of security and self-preservation, and even the identity itself can be created. However, as we sometimes find that these waves of desire, emotion and ego would result in a false sense of self and self-belief, which traps intellects in its quagmire, consuming one's resources to feed the identity; distancing one's visions and actions against, or at least prejudgement toward others that seemingly contradict the identity - i.e. religious, political, career, rank, social status, pride, fear, hope, etc. and often the spin off from this is a perception of a hard life for a price of work, career, lodge commitments, and many so called 'duties'; that also negatively affected others. Unfortunately, the identities are accumulated over a life time - often

⁸³ Jacques Derrida, *Edmund Husserl's Origin of Geometry: An Introduction* (translated by John P. Leavy, Jr.), University of Nebraska Press, Lincoln NE, 1989, p. 165.

through an unconscious process, therefore become seemingly an a-priori, and constitutes a character of the individual, which renders the separation from his self difficult; and further, suffocates the intellect.

This understanding of identity, in addition to the reflection on how the self is formed with memories of self-beliefs, and how our actions - or lack thereof, can result in the quality of life we lead. The Bible or the Freemasons' traditional Volume of the Sacred Law⁸⁴ inculcates this moral principle. The Book of John 12:12-19 and 19:1-16 illustrate how fickle a man can be if he surrenders to his identity i.e. the bodily emotions and desires which infused it; the weakness and false sense of self-belief depicted in the comparative events between when the people of Jerusalem welcomed Jesus at the beginning of the holy week, and afterwards when the same people shouted *Crucifige eum!* When this is viewed in conjunction with the Book of John 19:30, where it is written that on the cross Jesus cried *Consummatum Est*⁸⁵ - 'it is finished'; an image of the 'unshaken fidelity and noble death' - a sacrifice that instructs at least two important lessons:

⁸⁴ Freemasonry, although grapples with “the relationship between the source of all consciousness and its multiplicity of individual expressions; with the complex relationships that arise between these personalities; with the duties and obligations which thus come into existence; with the evolution of the individual consciousness and its ultimate translation to higher spheres”; is not a religion. (Louis William Rogers, *Elementary Theosophy*, Theosophical Press, California, 1950, p. 12.). This is also by no means dictating that Freemasonry is pro-Christian, or any associated fundamental religious practices; as explained by John M. Hamill in *Freemasonry and Religion – the English view*, in Trevor Stewart (ed.), *The Canonbury Papers Volume 3 – ‘Freemasonry and Religion’ being the transactions of the Sixth International Conference held at the CMRC in London on 6 & 7 November 2004*, Canonbury Masonic Research Centre (CMRC), London, 2006, pp. 1-11. Also refer to Refer to Ari Indra, *Paper for Certificate of Masonic Studies – Module 6: Philosophy, Tenets & Principles*, The Victorian Lodge of Research, Melbourne, 2014 for further details on philosophy of Freemasonry and its association with religion.

⁸⁵ In Rosicrucian teaching; if the Immaculate Conception is the mystic birth, the crucifixion is the mystic death, and the cleansing of blood is the atonement (Max Heindel, *Gleanings of a Mystic – A Series of Essays on Practical Mysticism. Second Edition*, The Rosicrucian Fellowship, California, 2011, pp. 160-172 and Max Heindel, *The Rosicrucian Mysteries*, The Rosicrucian Fellowship, California, 1998, pp. 6-7); it necessarily follows that this last word of Jesus on the Cross symbolises the intersection of all three.

The first lesson is that we need to retrospect internally to ensure that our choice of right actions defines our identity, in lieu of the vice versa. The Immaculate Conception also teaches us the concept of *devotion*. Luke 1:38 "And Mary said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her.", prepares us to accept the divine, the truth; for which human being must *devote* i.e. relinquish his power and curiosity, to be a part and an extension of, and a union with nature. It necessarily follows that we need to sacrifice or consume our body i.e. the definable entity, for the sake of our *substance*.

Phenomenologically this lesson brackets-out the layers of epithet, both physically and in our mind, and unveils our true Being, which prepares it, ready (Luke 14:16-17) to receive the path for the second lesson, transcending the limited body into the mystical union of love with our higher self / highest perfection, with the ultimate *substance* – 'Ye are the Temple of the living God' (2 Corinthians 6:16) - where the purpose of our Being is accomplished. The principle of the same is symbolised on the First Degree tracing board as Jacob ladder with its base on the Volume of the Sacred Law, connecting heaven and earth, and faith, hope and charity ascending and descending upon it. In *The Ethics – Ethica Ordine Geometrico Demonstrata. Part I – Concerning God*, Benedict de Spinoza claims that *substance* is indivisible and conceived solely by intellect, whilst the phenomenal world / physical / body i.e. matter is divisible, therefore can be corrupted. However all things originated from and in the infinite, the soul-free cause - God, the in-dwelling whose essence and existence appertains to its nature, the eternal truth. Also, seeking the final cause by interpreting nature, and (failing that) himself is commonly become the quest of man. Everything that is conducive to the state of his brain, of health and pleasing to him is called good and ordered, if contrary, bad and unordered. Hence individuality of the mind.

On the account of these two lessons the concept of *light* as we learnt earlier and also argued by Heindel, is transcendental; as it is applicable to the *journey* of light for when he lives in and transitions between both physical and spirit worlds, i.e. where he learns and works in the physical world, and purified in the purgatory and spirit world. Heindel also further argues that the transition between the two is gradual, as in the immediate transition process, the soul still clinging to its previous medium or *the panorama of a*

past life; just like our eyes are adapting from dark to light. With the assistance of *pure thought* this process can be completed.⁸⁶

In the mystery of Self, the act of thinking would perhaps occupy one of the main columns; for which there are three major components: the act of thinking, the content of the thought, and the object - these are also outlined by Bertrand Russell in the *Analysis of Mind* although approached via a different perspective. The thought is the key note to create a personality to live in 'the now' which is needed to release the Self from the desire world. As argues by Heindel, the *thought* prompted the reason that proceeded the *word* in the St John's first verse of the Bible⁸⁷.

To adopt the view of Alexander Piatigorsky in *Mythological Deliberations on phenomenological definition of text*⁸⁸, in a similar context, the legend of Hiram Abif in itself could be called a fixed object i.e. the objectification is not a process but a *fait accompli* as the process of thinking, with its temporal characteristics, such as its duration – timeframe, start and finish points, etc., ends with the story and gives way to the space - the experiential-able opportunities contained within the legend, with its own spatial characteristics and dimensions. Therefore we have in the legend "the space of objectified thinking, the space to which thinking can return again as to an already formed object and re-start its processuality in moving within this object as already deprived of its own temporality." Coincidentally perhaps, Albert Mackey's *The Legend of the Third Degree*⁸⁹ discusses the various aspects of the legend in this manner.

⁸⁶ Ibid, pp. 39-44.

⁸⁷ Ibid, p. 28.

⁸⁸ Alexander Piatigorsky, *Mythological Deliberations: Lectures on the Phenomenology of Myth* (edited by Audrey Cantlie), School of Oriental and African Studies at University of London, London, 1993, pp. 31-33.

⁸⁹ Albert Mackey, *The Symbolism of Freemasonry: Illustrating and Explaining Its Science and Philosophy, its Legends, Myths, and Symbols*, Clark and Maynard, New York, 1869, pp. 228-246, and various sections of the book.

It is tenable, thus, that an epithet is also a *simulacrum*⁹⁰; seen in this context, it is a re-interpretation of substance which cannot be seen yet can be experienced by what it does. Correspondingly by understanding this concept of appearance versus content in this light, Freemasonry - without insinuating that Freemasonry is a truly a substance, can be regarded as a creation of allegorical simulation of a substance - cannot be seen, however can be experienced by what it does. No one can sit in a theatre and watch Freemasonry perform its stories, as we - masons are all in it therefore can only see it in parts i.e. including the rituals, charges, study materials, history, moral and social applications, etc., and experience how these parts function and interact. And we learn by the principle of mimesis⁹¹, copying the bits we learn, memorise them, and utilise the memory to reconstruct. It necessarily follows that the accumulated memories or information - which no longer part of the learned reality, are stored in our mind. This information subsequently becomes the very material that drives our mind to form an identity, which runs our actions, material world and even infused in our physical body - all which are divisible. Therefore – back to a classic statement - by understanding the principle of substance, nature, the 'connections of the whole system' and 'the relative dependent of its severable parts', one can begin to understand how his identity is formed at elemental and pure truth level, and if he choose to, could de-construct the identity back into its parts.

Into one, the Master Mason's retrospect of the first three degrees explains the logical pattern of the progression, and it says...

"Proceeding onwards, and still guided in your progress by the principles of moral truth, you were led in the Second Degree to contemplate the intellectual faculties, and to trace them from their development through the paths of heavenly science even unto the thrown of God himself. The secrets of nature and the principles of moral truth were then unveiled to your view, - you learned a just estimate of those wonderous faculties with which God has endowed the being formed after His own image; and feel the duty which

⁹⁰ Jean Baudrillard, *Simulacra and Simulation (Simulacres et Simulation)* (translated by Sheila Faria Glaser), The University of Michigan Press, Ann Arbor, 1994, p. 6.

⁹¹ Refer to Ari Indra, *Paper for Certificate of Masonic Studies*, The Victorian Lodge of Research, Melbourne, 2014 for further details on *mimesis*.

he has thereby imposed upon you, of cultivating this Divine attribute with the most diligent and unremitting care and attention; that you may be enabled to show forth His glory and render yourself useful to the happiness of mankind.

To your mind thus moulded by virtue and science, nature however presents one great and useful lesson more, the knowledge of yourself. She prepares you by contemplation for the closing hour of your existence, and when by means of that contemplation she has conducted you through the intricate windings of this your mortal state, she finally instructs you how to die.”⁹²

As Masons we are taught to raise from the figurative death, raising above our obliviousness, are shown our internal conflicts, rue and compunction, then be guided to the light within him-self.

GLOSSARY

Note: Glossary is provided herein as an extended information and introduction for the readers unfamiliar with some of the technical and philosophical terminologies used in the paper. The definitions included in this Glossary are such, that, taken directly from public sources and published materials, they serve a purpose as introductory materials. Phrases and words already elucidated in the body of the paper are not repeated in this Glossary.

- *A priori* - a given proposition is knowable a priori if it can be known independent of any experience other than the experience of learning the language in which the proposition is expressed, whereas a proposition that is knowable a posteriori is known on the basis of experience. [from: Internet Encyclopedia of Philosophy]
- *Alexander Piatigorsky* - (Russian: Алекса́ндр Моисе́евич Пятиго́рский; 30 January 1929, Moscow – 25 October 2009, London) was a Russian philosopher, scholar of South Asian philosophy and culture, historian, philologist, semiotician, and writer. Well-versed in the study of

⁹² Thomas Sargant 32^o (compiled by), *The Freemason's Manual containing the First, Second and Third Degrees of Freemasonry*, Masonic Publishing Co., Toronto, 1880, p. 121.

language, he knew Sanskrit, Tamil, Pali, Tibetan, German, Russian, French, Italian and English. In an obituary appearing in the English-language newspaper The Guardian, he was cited as "a man who was widely considered to be one of the more significant thinkers of the age and Russia's greatest philosopher." On Russian television stations he was mourned as "the greatest Russian philosopher." [from: Wikipedia – the Free Encyclopedia]

- *Crucifige Eum* - "Ecce homo." *Cum ergo vidissent cum pontifices et ministri, clamabant, dicentes: "Crucifige, crucifige eum." Dicit eis Pilatus: "Accipite eum vos, et crucifigite: ego enim non invenio in eo causam." Responderunt ei iudaei: "Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit." Cum ergo audisset Pilatus hunc sermonem, magis timuit. Et ingressus est praetorium iterum: et dixit ad Iesum: "Unde es tu?" Iesus autem responsum non dedit ei. (Passion of Our Lord Jesus Christ according to Saint John, from the Liturgical Action in Commemoration of the Passion and Death of the Lord - St. John, xix, 5-9: "'Behold the Man.' When the chief priests, therefore, and the servants, had seen him, they cried out, saying: 'Crucify him, crucify him.' Pilate saith to them: 'Take him you, and crucify him: for I find no cause in him.' The Jews answered him: 'We have a law; and according to the law he ought to die, because he made himself the Son of God.' When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: 'Whence art thou?' But Jesus gave him no answer.") [from: Henri-Dominique Lacordaire, Conférences de Notre-Dame de Paris (1846) as published in RORATE CÆLI]*
- *Ecclesiastes* – Ecclesiastes (/ɪ.kliːziːæstiːz/; Greek: Ἐκκλησιαστής, *Ekklesiastes*, Hebrew: קהלת, *Qoheleth*, *Koheleth*) is one of 24 books of the Tanakh or Hebrew Bible, where it is classified as one of the Ketuvim (or "Writings"). It is among the canonical Wisdom Books in the Old Testament of most denominations of Christianity. The title *Ecclesiastes* is a Latin transliteration of the Greek translation of the Hebrew Koheleth (meaning "Gatherer", but traditionally translated as "Teacher" or "Preacher"), the pseudonym used by the author of the book. [from: Wikipedia – the Free Encyclopedia]

- *Epithet* (basic definition) - An epithet (from Greek: ἐπίθετον *epitheton*, neut. of ἐπίθετος *epithetos*, "attributed, added") is a byname, or a descriptive term (word or phrase), accompanying or occurring in place of a name and having entered common usage. It can be described as a glorified nickname. It has various shades of meaning when applied to seemingly real or fictitious people, divinities, objects, and binomial nomenclature. [from: Wikipedia – the Free Encyclopedia]
- *Euclidean geometry* - the study of plane and solid figures on the basis of axioms and theorems employed by the Greek mathematician Euclid (c. 300 bce). In its rough outline, Euclidean geometry is the plane and solid geometry commonly taught in secondary schools. Indeed, until the second half of the 19th century, when non-Euclidean geometries attracted the attention of mathematicians, geometry meant Euclidean geometry. It is the most typical expression of general mathematical thinking. Rather than the memorization of simple algorithms to solve equations by rote, it demands true insight into the subject, clever ideas for applying theorems in special situations, an ability to generalize from known facts, and an insistence on the importance of proof. In Euclid's great work, the Elements, the only tools employed for geometrical constructions were the ruler and the compass—a restriction retained in elementary Euclidean geometry to this day.

Fundamentals

Euclid realized that a rigorous development of geometry must start with the foundations. Hence, he began the *Elements* with some undefined terms, such as “a point is that which has no part” and “a line is a length without breadth.” Proceeding from these terms, he defined further ideas such as angles, circles, triangles, and various other polygons and figures. For example, an angle was defined as the inclination of two straight lines, and a circle was a plane figure consisting of all points that have a fixed distance (radius) from a given centre.

As a basis for further logical deductions, Euclid proposed five common notions, such as “things equal to the same thing are equal,” and five

unprovable but intuitive principles known variously as postulates or axioms. Stated in modern terms, the axioms are as follows:

1. Given two points, there is a straight line that joins them.
2. A straight line segment can be prolonged indefinitely.
3. A circle can be constructed when a point for its centre and a distance for its radius are given.
4. All right angles are equal.
5. If a straight line falling on two straight lines makes the interior angles on the same side less than two right angles, the two straight lines, if produced indefinitely, will meet on that side on which the angles are less than the two right angles.

[from: Encyclopedia Britannica]

Euclid's text *Elements* was the first systematic discussion of geometry. While many of Euclid's findings had been previously stated by earlier Greek mathematicians, Euclid is credited with developing the first comprehensive deductive system. Euclid's approach to geometry consisted of proving all theorems from a finite number of postulates (axioms). Euclidean Geometry is the study of **flat space**. We can easily illustrate these geometrical concepts by drawing on a flat piece of paper or chalkboard. In flat space, we know such concepts as:

- The shortest distance between two points is one unique straight line.
- The sum of the angles in any triangle equals 180 degrees.
- The concept of perpendicular to a line can be illustrated as seen in the picture below.



In his text, Euclid stated his fifth postulate, the famous **parallel postulate**, in the following manner:

If a straight line crossing two straight lines makes the interior angles on the same side less than two right

angles, the two straight lines, if extended indefinitely, meet on that side on which are the angles less than the two right angles.

Today, we know the **parallel postulate** as simply stating:

Through a point not on a line, there is no more than one line parallel to the line.

The concepts in Euclid's geometry remained unchallenged until the early 19th century. At that time, other forms of geometry started to emerge, called non-Euclidean geometries. It was no longer assumed that Euclid's geometry could be used to describe all physical space.

[from: Regents Exam Preps Center. Created by Donna Roberts. Copyright 1998-2012 <http://regentsprep.org>. Oswego City School District Regents Exam Prep Center]

Also refer to Ari Indra, Paper for Certificate of Masonic Studies – Modules 1 and 5, The Victorian Lodge of Research, Melbourne, 2014 for further details on the correlation between geometry and Freemasonry.

- *Hermeneutics* - The term *hermeneutics* covers both the first order art and the second order theory of understanding and interpretation of linguistic and non-linguistic expressions. As a theory of interpretation, the hermeneutic tradition stretches all the way back to ancient Greek philosophy. In the course of the Middle Ages and the Renaissance, hermeneutics emerges as a crucial branch of Biblical studies. Later on, it comes to include the study of ancient and classic cultures. [from: Stanford Encyclopedia of Philosophy]
- *Hermes Trismegistus* - Hermes Trismegistus (Ancient Greek: Ἑρμῆς ὁ Τριμύστητος, "thrice-greatest Hermes"; Latin: *Mercurius ter Maximus*) is the purported author of the *Hermetic Corpus*, a series of sacred texts that are the basis of Hermeticism. Hermes Trismegistus may be a representation of the syncretic combination of the Greek god Hermes

and the Egyptian god Thoth. In Hellenistic Egypt, the Greeks recognised the congruence of their god Hermes with Thoth. Subsequently the two gods were worshipped as one in what had been the Temple of Thoth in Khemnu, which the Greeks called Hermopolis. [from: Wikipedia – the Free Encyclopedia]

- *Intellect* - (Latin *intelligere* — *inter* and *legere* — to choose between, to discern; Greek *nous*; German *Vernunft*, *Verstand*; French *intellect*; Italian *intelletto*). The faculty of thought. As understood in Catholic philosophical literature it signifies the higher, spiritual, cognitive power of the soul. It is in this view awakened to action by sense, but transcends the latter in range. Amongst its functions are attention, conception, judgment, reasoning, reflection, and self-consciousness. All these modes of activity exhibit a distinctly suprasensuous element, and reveal a cognitive faculty of a higher order than is required for mere sense-cognitions. In harmony, therefore, with Catholic usage, we reserve the terms *intellect*, *intelligence*, and *intellectual* to this higher power and its operations, although many modern psychologists are wont, with much resulting confusion, to extend the application of these terms so as to include sensuous forms of the cognitive process. By thus restricting the use of these terms, the inaccuracy of such phrases as "animal intelligence" is avoided. Before such language may be legitimately employed, it should be shown that the lower animals are endowed with genuinely rational faculties, fundamentally one in kind with those of man. Catholic philosophers, however they differ on minor points, as a general body have held that intellect is a spiritual faculty depending extrinsically, but not intrinsically, on the bodily organism. The importance of a right theory of intellect is twofold: on account of its bearing on epistemology, or the doctrine of knowledge; and because of its connexion with the question of the spirituality of the soul. [from: Catholic Encyclopedia]
- *Kring Nieuw Holland* – a unique masonic study circle is an autonomous body formed in 1993 by a number of freemasons in Melbourne, Australia, and has the sanction of the United Grand Lodge of Victoria. The reason for establishing this study circle was to learn about - and experience - the Royal Art (Craft) as it is worked on the

continent of Europe in general and under the Grand East of the Netherlands in particular. [from: Kring Nieuw Holland website]

- *Mandala* – “the psychological expression of the totality of the self.” As quoted by Jung from Cf. Wilhelm and Jung, *The Secret of the Golden Flower*, in Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (translated by R.F.C. Hull), Routledge, London, 1968, p. 304.
- *Mereology* - (from the Greek μέρος, ‘part’) is the theory of parthood relations: of the relations of part to whole and the relations of part to part within a whole. Its roots can be traced back to the early days of philosophy, beginning with the Presocratics and continuing throughout the writings of Plato (especially the *Parmenides* and the *Theaetetus*), Aristotle (especially the *Metaphysics*, but also the *Physics*, the *Topics*, and *De partibus animalium*), and Boethius (especially *De Divisione* and *In Ciceronis Topica*). [from: Stanford Encyclopedia of Philosophy]
- *Mnemic* – “The behaviour of human beings is distinguished from that of inanimate matter by what are called ‘mnemic’ phenomena, i.e. by a certain kind of effect of past occurrences. This kind of effect is exemplified in memory, in learning, in the intelligent use of words, and in every kind of knowledge.” Bertrand Russell, *An Outline of Philosophy*, George Allen & Unwin Ltd, London, 1927, p. 306.

The causal relation existing between an earlier event and a subsequent episode of remembering it. The term was used by Russell but is not current, because there may be such a relation without the causation being of a special type, for instance if we suppose the memory to be carried by traces in the brain. The relation between the content of the memory and the early event is what is so special. [from: Oxford Dictionary of Philosophy]

- *Pentateuch* - Torah (/ˈtɔːrəˈtoʊə/; Hebrew: תּוֹרָה, "Instruction, Teaching"), or the Pentateuch (/ˈpɛntəˌtuːk, -tjuːk/), is the central reference of the religious Judaic tradition. It has a range of meanings. It can most specifically mean the first five books of the twenty-four books of the Tanakh, and it usually includes the rabbinic commentaries. The

term Torah means instruction and offers a way of life for those who follow it; it can mean the continued narrative from Genesis to the end of the Tanakh, and it can even mean the totality of Jewish teaching, culture and practice. Common to all these meanings, Torah consists of the foundational narrative of the Jews: their call into being by God, their trials and tribulations, and their covenant with their God, which involves following a way of life embodied in a set of moral and religious obligations and civil laws (halakha). [from: Wikipedia – the Free Encyclopedia]. Pentateuch, in Greek pentateuchos, is the name of the first five books of the Old Testament. [from: Catholic Encyclopedia]

- *Phenomenology* - the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning (which represents the object) together with appropriate enabling conditions. Phenomenology as a discipline is distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic, and ethics. Phenomenology has been practiced in various guises for centuries, but it came into its own in the early 20th century in the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others. Phenomenological issues of intentionality, consciousness, qualia, and first-person perspective have been prominent in recent philosophy of mind. [from: Stanford Encyclopedia of Philosophy]
- *Qabalistic or Kabbalistic* - Hermetic Qabalah (from the Hebrew קבלה "reception" or "accounting") is a Western esoteric, occult and mystical tradition. It is the underlying philosophy and framework for magical societies such as the Golden Dawn, Thelemic orders, mystical-religious societies such as the Builders of the Adytum and the Fellowship of the Rosy Cross, and is a precursor to the Neopagan, Wiccan and New Age movements. The Hermetic Qabalah is the basis for Qliphothic Qabala as studied by left hand path orders, such as the Typhonian Order. [from: Wikipedia – the Free Encyclopedia].

"Kabbalah is the inner and mystical aspect of Judaism. It is the perennial Teaching about the Attributes of the Divine, the nature of the universe

and the destiny of man, in Judaic terms. Imparted by revelation, it has been handed down over centuries by a discreet tradition that has periodically changed the mythological and metaphysical format to meet the spiritual and cultural needs of different places and epochs. This long and broadly spread history has given Kabbalah a remarkably rich and wide variety of images of reality which appear to the unversed eye as strange, obscure and even at times contradictory or corrupt. Therefore in this presentation one particular Kabbalistic system is used to unify and clarify a kaleidoscope of diverse views and practices drawn from ancient and modern sources. Finally it must be stated, in concordance with a strict Kabbalistic rule, that the exposition represents one man's comprehension of a living tradition as it exists in the world today." Z'ev ben Shimon Halevi, *Kabbalah: Tradition of Hidden Knowledge*, Thames and Hudson, New York, 1980, p. 4.

- *Simulacrum Dei* - "The simulacra of invisible things are themselves called visible things, so that the simulacrum of (God's) invisible power is the immensity of the created universe, the simulacrum of (His) invisible wisdom is the beauty of the created world, and the simulacrum of (His) invisible goodness is the utility of the created world. The more closely each created thing approaches to a likeness of its Creator, the more clearly it declares its Creator. Therefore, the more perfectly a visible simulacrum retains expressed in itself the image of the divine likeness, the better it should exhibit the invisible exemplar." Hugh of Saint Victor, *De tribus diebus* 16.548/556, ed. Dominique Poirel, CC CM 177:34 (Turnhout: Brepols, 2002) as quoted in Galbert of Bruges, *The Murder, Betrayal, and Slaughter of the Glorious Charles, Count of Flanders* (translated by Jeff Rider), Yale University Press, London, 2013, p. xxxv.

Csaba Németh in his Doctoral Dissertation '*Contemplation of the Cognition of God. Victorine Theological Anthropology and its Decline*', Central European University, Budapest, 2013, p. 46; mentions: "In the *Sententie de divinitate*, the mind (*mens rationalis*) is called *imago et simulacrum Dei*, and the divine trinity discovered by the mind is defined as *potentia*, *sapientia* and *amor* (these being names referring to the Father, the Son and the Holy Spirit, respectively). The twelfth-century

triad of *potentia*, *sapientia* and *amor* has a parallel in the *De tribus diebus*: there the immensity, beauty and utility of the sensible world is the expression (Hugh of Saint-Victor's term is *simulacrum*) of the divine *potentia*, *sapientia* and *benignitas*. The mind conceived as *imago et simulacrum Dei* opens another Hugonian (and definitely not Augustinian) context. For the Augustine of the *De Trinitate*, the trinitarian image in the soul discovered by introspection meant something stable and constant: the *imago*, the divine image in man. By adding *simulacrum* to *imago*, Hugh changes the meaning of the world 'image': it is not *the* image, it is *just* an image. The term *simulacrum* is synonymous with *imago*, but has no Biblical overtones: it means representation or imitation of something, something that is not reality but stands for reality – like a sign. In a text edited as an appendix to the *Sententie*, Hugh makes this idea more explicit: wisdom, happiness and power in the human mind are only *images* of these realities as they exist in God. They are 'in God,' in truth (that is, in reality); in the mind they only *appear*, only in an image."

"But the treasure itself, the Word of God, is for Luther nothing merely human, nothing subjective, but something entirely objective, as objective, as holy, as inviolable as the Sacrament of the Altar to the Roman Catholic. For Luther (i.e. the theology of Martin Luther (1483–1546) Christology – Luther's Works Erlangen edition) the Word is a sacrament, *imago Dei*, *involucrum Dei*, *simulacrum Dei*; the image, garment, and **likeness of God**. In the Word the Christians has God Himself: 'When the Gospel is preached, God is present, He will cause Him-self to be found there.' It is God Himself who, in the words of His human messenger, speaks to the assembled congregation." Friedrich Heiler, *The Spirit of Worship: Its Forms and Manifestations in the Christian Churches. With an additional Essay on Catholicity, Eastern, Roman, and Evangelical* (translated by W. Montgomery, M.A., B.D.), Hodder and Stoughton Limited, London, 1926, p. 79.

- **SRIA** - The Societas Rosicrucian in Anglia is the oldest independent society of Rosicrucian Freemasons in the world, its members being

Master Masons of Lodges recognised by the United Grand Lodge of England. It assists Freemasons to extend their researches into the hidden mysteries of nature, science and truth. [from: SRIA website]

- *Sylvester ceremony* - The "Winter Sylvester" is celebrated in Europe, particularly in Germany and the Netherlands at the Winter Solstice. The Sylvester ritual is also performed each year which is often celebrated together with one of the local lodges – as annually demonstrated by Kring Nieuw Holland.
- *Tao Teh Ching* - The *Tao Te Ching*, *Daodejing*, *Dao De Jing*, or *Daode jing* (simplified Chinese: 道德经; traditional Chinese: 道德經; pinyin: *Dàodéjīng*), also simply referred to as the *Laozi* (Chinese: 老子; pinyin: *Lǎozǐ*), is a Chinese classic text. According to tradition, it was written around 6th century BC by the sage Laozi (or Lao Tzu, Chinese: 老子; pinyin: *Lǎozǐ*, literally meaning "Old Master"), a record-keeper at the Zhou dynasty court, by whose name the text is known in China. The text's true authorship and date of composition or compilation are still debated, although the oldest excavated text dates back to the late 4th century BC. The *Tao Te Ching*, along with the Zhuangzi, is a fundamental text for both philosophical and religious Taoism, and strongly influenced other schools, such as Legalism, Confucianism, and Chinese Buddhism, which when first introduced into China was largely interpreted through the use of Daoist words and concepts. Many Chinese artists, including poets, painters, calligraphers, and even gardeners, have used the *Daodejing* as a source of inspiration. Its influence has also spread widely outside East Asia, and is among the most translated works in world literature. [from: Wikipedia – the Free Encyclopedia]
- *Tetragrammaton* - The tetragrammaton (from Greek τετραγράμματον, meaning "(consisting) of four letters") is the Hebrew theonym יהוה, commonly transliterated into Latin letters as YHWH. It is one of the names of the national God of the Israelites used in the Hebrew Bible. Yahweh is the pronunciation most widely accepted by Hebrew scholars. The name may be derived from a verb that means "to be", "exist", "to cause to become", or "come to pass". [from: Wikipedia – the Free Encyclopedia].

In Greek, it signifies, a word of four letters. It is the title given by the Talmudists to the name of God, Jehovah, which in the original Hebrew consists of four letters. [from: Mackey's Encyclopedia of Freemasonry]

- *Transcendental ego* - the self that is necessary in order for there to be a unified empirical self-consciousness. For Immanuel Kant, it synthesizes sensations according to the categories of the understanding. Nothing can be known of this self, because it is a condition, not an object, of knowledge. For Edmund Husserl, pure consciousness, for which everything that exists is an object, is the ground for the foundation and constitution of all meaning. For Giovanni Gentile, it is the self that comes to consciousness when one expresses one's thoughts in language, the self whose being is pure act. [from: Encyclopedia Britannica]
- *Vedas* - The Vedas (/ˈveɪdəz, ˈviː-/; Sanskrit: वेद *véda*, "knowledge") are a large body of texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. Hindus consider the Vedas to be apauruṣeya, which means "not of a man, superhuman" and "impersonal, authorless". [from: Wikipedia – the Free Encyclopedia]

APPENDIX I

Masters of the Lodge

+1911-12 MWBro.G.E.Emery, ProGM	+1941-42 WBro.H.W.Lynch, PM
+1912-13 RWBro.C.Carty-Salmon, DGM	+1942-43 WBro.J.E.Paice, PM
+1913-14 MWBro.A.T.Holden, PDGM	+1943-44 WBro.L.J.Buddle, PM
+1914-15 RWBro.E.Coulson, PDGM	+1944-45 WBro.H.J.Parker, PM
+1915-16 RWBro.W.RBice, PM	+1945-46 WBro.F.R.Sanders, PSGD
+1916-17 VWBro.C.E.Towl, PM	+1946-47 WBro.G.W.Nixon, PGStdB
+1917-18 RWBro.C.J.Barrow; PDGM	+1947-48 WBro.GJ.Doward, PM
+1918-19 RWBro.H.M.Lee, PSGW	+1948-49 WBro.GJ.Doward, PM
+1919-20 RWBro.H.M.Knight, PDGM	+1949-50 WBro.A.F.Salmon, PM
+1920-21 RWBro.WJ.Fookes, PDGM	+1950-51 WBro.J.W.Holinger, PM
+1921-22 RWBro.C.T.Martin, PSGW	+1951-52 WBro.W.W.Starling, PM
+1922-23 RWBro.J.C.Hutton, PSGW	+1952-53 WBro.J.A.McD.Stewart, PM
+1923-24 RWBro. W.Kemp, SGW	+1953-54 WBro.J.K.Adey, PM
+1924-25 VWBro.J.Adcock, SGW	+1954-55 WBro.A.A.Bradbury, PM
+1925-26 RWBro.R. Williams, PSGW	+1955-56 WBro.P.H.Noldt, PM
+1926-27 VWBro.G.B.Leith, PGIWkgs	+1956-57 WBro.R.B.Alexander, PM
+1927-28 WBro.F.J.Cornish, PGStdB	+1957-58 WBro.T.Todd, PM
+1928-29 WBro.W.H.Chandler, PM	+1958-59 WBro.J.D.Pickett, PGStdB
+1929-30 WBro.G.Burridge, PM	+1959-60 WBro.W.J.Sayers, PM
+ 1930-31 WBro.I.Brodie, PM	+1960-61 WBro.Kurt Lampel, PM
+1931-32 WBro.E.R.Cornish, PM	+1961-62 WBro.K.G.Linton, PGStdB
+1932-33 WBro.F.G.Hayward, PM	+1962-63 WBro.E.B.Cotton, PGStdB
+1933-34 RWBro.R.E.Trebilcock, PJGW	+1963-64 WBro.G.Baker, PM
+1934-35 WBro.A.E.Alpass, PM	+1964-65 WBro.R.H.Herrod, PM
+1935-36 WBro.S.P.Thompson, PM	+1965-66 WBro.G.Beslee, PM
+1936-37 WBro.J.G.Naismith, PJGD	+1966-67 WBro.J.G.Stevenson, PM
+1937-38 RWBro.T.J.Jolly, PDGM	+1967-68 WBro.A.J.Page PM
+1938-39 WBro.H.A.Brown, PM	+1968-69 WBro.J.R.Myles, PM
+1939-40 WBro-D.C.Trainor, PM	+1969-70 WBro.W.A.Rattray, PM
+1940-41 WBro.L.T.Patterson, PM	

+1970-71 WBro.G.Farrell, PM
 +1971-72 WBro.C.J.Hoffman, PM
 +1972-73 WBro.E.B.Cotton, PSGD
 +1973-74 VWBro.J.C.Gliddon, PGIWks
 +1974-75 WBro.G.J.Howe, PGSwdB
 +1975-76 RWBro F.W. Schulz, PSGW
 +1976-77 VWBro.E.H.Krause, PGLect
 +1977-78 WBro.KA.Wiens, PGStdB
 +1978-79 WBro.P.T.Thornton, PGStdB
 +1979-80 WBro.J.R.M.Allen, PM
 +1980-81 WBro.F.McDonough, PM
 +1981-82 Jim Robinson, PM [ex-c.]
 1982-83 WBro.M.T.Moore, PM
 +1983-84 WBro.E.W.G.Tuttleby, PM
 +1984-85 WBro.G.C.Love, PGStdB
 +1985-86 RWBro.F.W.Oldfield, PJGW
 +1986-87 RWBro.F.W.Oldfield, PSGW
 1987-88 WBro.M.Jeavons, PM
 +1988-89 WBro J.Heatley PGStdB
 +1989-90 WBro.F.Benson, PM
 1990-91 WBro.K.Henderson, PGStdB
 +1991-92 WBro.M.Moyle, PM
 +1992-93 WBro.W.Herrod, PGO
 +1993-94 WBro.G.A.Bowers, PGStdB
 +1994-95 WBro.H.van Tongeran, PM

1995-96 WBro.K.Hollingsworth, PM
 +1996-97 WBro.G.C.Love, PJGD
 1997-98 WBro.K.Hollingsworth, PGStdB
 1998-99 WBro.K.G.Hamill, PM
 1999-00 VWBro.N.D.Anderson,
 PGChpln
 +2000-01 WBro.B.C.Gibson, PJGD
 +2001-02 WBro. M.S.Kahn, PM
 2002-03 WBro. J.Boardman, PM
 2003-04 WBro. A Jennings, PJGD
 2004-05 WBro. F.I.Richards, PGStdB
 2005-06 WBro.VRev.F.Shade, PJGD
 2006-07 VWBro M. Treseder, PGIWkgs
 2007-08 WBro. P. Alexander, PM
 2008-09 WBro. J-M David, PM
 2009-10 WBro J-M David, PM
 2010-11 WBro VRev. F Shade, PJGD
 2011-12 RWBro J Molnar G.Reg
 2012-13 RWBro J Molnar G.Reg
 2014-15 WBro Brendan Kyne, PM
 2015-16 WBro Rev G. Dolezal, PM

+ Deceased

Officers of the Lodge 2015

Worshipful Master	WBro Rev George Dolezal
Immediate Past Master	WBro Brendan Kyne
Senior Warden	WBro Nik Sakellaropoulos
Junior Warden	WBro David Pederick
Chaplain	RWBro John Molnar, SGW
Treasurer	VWBro Murray Treseder, PGIWkgs
Secretary	WBro Doug Groom
Dir. of Ceremonies	WBro Ian Richards, PJGD
Senior Deacon	WBro Iain Taylor PGStdB
Junior Deacon	Bro Richard Jones
Inner Guard	WBro Phillip Bennett
Tyler	VWBro Alan Jennings, PGIWkgs
CC Convenor	VWBro Alan Jennings, PGIWkgs
CMS Administrator	WBro Iain Taylor PGStdB
Research Group	
Chairman	WBro John Manning, PJGD

Lecture Programme 2016

4th Friday February to November

Dates	Lecture	Presenter
February Friday 26th	Installation of Master and Investiture of Officers	
March Friday 25th	<i>No Meeting in March 2016 (Easter)</i>	<i>No Meeting in March 2016 (Easter)</i>
April Friday 22nd	Freemasonry, Spirituality and Science - "Sacred Geometry"	Bro Carlos Zapata (218 C.C. member)
May Friday 27th	New Perspectives on Freemasonry Three Short Papers	Bro Will Billings & WBro David McCoy & Bro Pete Grounds
June Friday 24th	Victorian Ritual - how it has changed	WBro Justin Stark
July Friday 22nd	Ritual Presentation - Lodge of Mourning Ceremony	VWBro VRev Fred Shade (218 member)
August Friday 26th	<i>Freemasonry and Religion</i> OPEN MEETING	Associate Professor Bro Pete Lentini (218 Member) OPEN MEETING
September Friday 23rd	<i>Belgian - Lodge Liberte Cherie (Lodge Cherished Liberty) Esterwegen Concentration Camp, Germany</i>	WBro Robert Brennand (218 member)

October Friday 28th	<i>Freemasonry in the Philippines</i>	Bro Felix Pintado & Bro Dave Angeles (Middle Park Lodge)
November Friday 25th	H.V. McKay - Freemason & Founder of Sunshine Harvester Open Meeting	WBro Iain Taylor (218 member) Open Meeting

APPENDIX II

Fellows of the Lodge

Y. BERESINER, K.L., UGLE
R. COOPER, GLScot.
Rev N.B. CRYER, UGLE
J. DANIEL, UGLE
J.M.K. HAMILL, UGLE

K.W. HENDERSON, K.L., UGLV
G.C.LOVE,K.L.,UGLV
W MCLEOD, GRC
N.W MORSE, K.L., NSW/ACT
P.T. THORNTON, UGLV

The Frank Oldfield Memorial Award Holders

Basil COFF 1992-93
Keith HOLLINGSWORTH 1993-94,
Fred SHADE 1994-95, K.L.
Mel MOYLE 1997-98
Graeme LOVE 1998-99, K.L.

Phillip HELLIER 1999-2000
Kent HENDERSON 2000-01, K.L.
Roberto CALIL 2001-02
Neil MORSE 2002-03, K.L.
Dr. Bob JAMES, PhD, 2007

Reciprocal Lodges

Barren Barnett Lodge No.146, Queensland
Launceston Lodge of Research No.69, Tasmania
Lodge of Research No.277, Western Australia
Maine Lodge of Research, USA
Masonic Service Association, USA
Masters & PMs Lodge No.130, New Zealand
Quator Coronati, (Germany)
Research Lodge of Southland No.415, New Zealand
Research Lodge of Wellington No.194, New Zealand
United Masters Lodge No.167, New Zealand
W.H. Green Memorial Study Circle, Queensland
W.H.J. Mayers Lodge of Research, Queensland

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