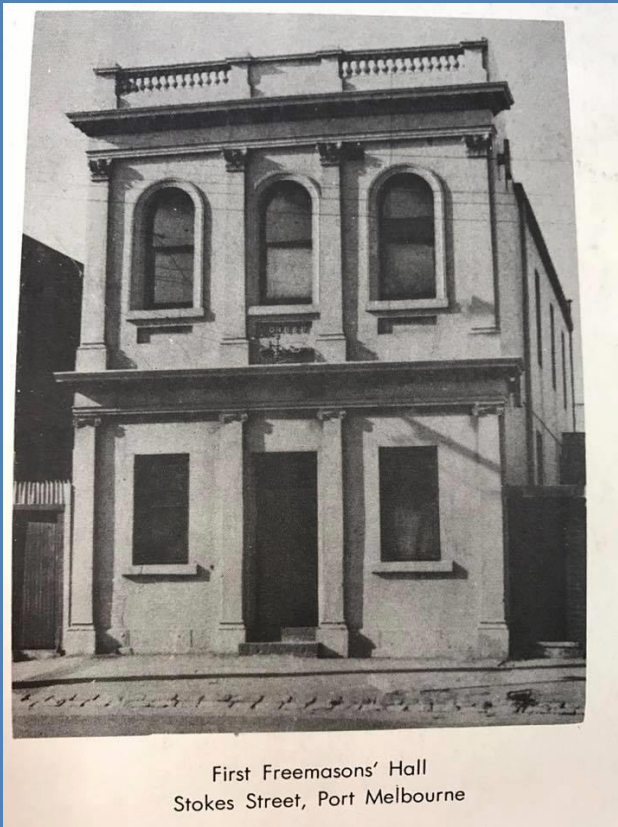


Vol. 33- 2019

Freemasonry Timeless



First Freemasons' Hall
Stokes Street, Port Melbourne



The Victorian Lodge of Research – No. 218

Freemasonry

Timeless

THE VICTORIAN LODGE OF RESEARCH No. 218

Volume 33

Sequendo Lampada Disco

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

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Freemasonry – Timeless is the title for this, the 33rd Volume of the Transactions of The Victorian Lodge of Research No. 218 for the year 2019.

Master in 2019 - WBro Chris White

Secretary & Editor in 2019 - WBro Bro Brendan Kyne

Front Cover: - photo of "First Freemasons Hall, Melbourne, 1858" from *The First Hundred Years 1858-1958*, private publication of the Sandridge Marine Lodge

Back Cover: - WBro Chris White, W. M. for 2019

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Editor's Foreword

Firstly, a big thank you once again to VWBro VRev. Fred Shade for proof reading duties on this edition of our annual Transactions publication.

The Lodge year started in March 2019 with the Installation of WBro Chris White as the Master of the Lodge and investiture of Officers. Since the Victorian Lodge of Research never undertakes degree ceremonies, in 2019 we had a shortened Installation Ceremony and in keeping with the work of the Lodge, a paper entitled "The Moral Law" was presented to the Lodge on installation night by the Installing Master, RWBro Richard Elkington, DGM.

The 2019 Speaker Programme commenced in May with VWBro VRev Fred Shade's presentation on "Samuel Pritchard's Masonry Dissected," which covered the context of the exposure, the catechisms for the three degrees, and included a list of other exposures of the period. Members participated in the presentation of the catechisms.

For the June meeting the Lodge had a presentation by Mr Leon J Lyell, a Melbourne writer and researcher, looking at the laying of the foundation stone to Melbourne University and the non-involvement of the Freemasons. Whilst in July Bro John Molnar presented a fabulous paper on "History of Lodge Amoy". Bro John took us through a history of Lodge Amoy, from its founding on the island of Amoy in the 1870. The story of the Lodge is a story of the turbulent history of China from the late 1800s to late 1900s, from rebellions, Treaty ports, civil war and invasion.

In August the Lodge meeting was at the Australia Club with Lodge Amalthea, Lodge of the Golden Fleece and The Bank Place Lodge, for the 2019 ANZMRC Tour Speaker, WBro Mike Kearsley with his presentation on The Roberto Calvi Affair & The P2 Lodge.

The September meeting was a talk by Bro Pete Grounds on "Freemasonry in Denmark". Bro Pete detailed personal experience of witnessing the degrees of Danish Freemasonry, but unfortunately much of that esoteric content cannot be published.

And by tradition, the last presentation for 2019 was by the Lodge's WM Bro Chris White with an outstanding presentation on the "Hero's Journey". Using the work of Joseph Campbell, Chris explored the structure of the craft ceremonies and their relevance to contemporary society. This was a

presentation that should be heard by all Freemasons for it really supports the positive aspects, and the importance of a good lodge mentor.

And the final piece included in this edition is “The First-Degree Tracing Board and The Pleiades” by Bro Victor Luci. Bro Victor was an enthusiastic Freemason and researcher and the Lodge has lost a keen member with young Bro Victor’s passing to the Grand Lodge above.

The lodge’s Certificate of Masonic Studies course has now been fully available on-line for over 12 months and the first students are nearing the end of the course modules and will be graduating soon.

In 2020 the Lodge will be offering Victorian lodges the option of Corporate Correspondence Circle membership, which will include 6 copies of Transactions for the lodge office holders (WM, SW, JW, SD, JD, IG), TITEMs, other material and an annual education night.

And on the subject of the Correspondence Circle, if you are a current member and still receiving your correspondence from the Lodge by quarterly snail-mail and would like to switch to monthly emails from the Lodge, email the Lodge Secretary at lordbiff@hotmail.com and we will organise that for you. The annual Transactions publication will still be sent to you as a hard-copy via the postal service.

Brendan Kyne
Editor 2019

(The 2020 Lodge Lecture Programme is on page 116 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. 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.

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

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alterations of any kind), provided the source is indicated and the Victorian Lodge of Research is provided with a courtesy copy of the reprinted materials and at least one of the Editors informed.

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

Submitting a Paper

- 1) To submit a paper for publication or presentation at the Lodge, please send a copy to the Lodge so that an appraisal regarding its eligibility. The following process ensues (discussion with editorial panel members by prospective authors can be made):
- 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 relevant to Freemasonry, 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 (reasons given);
 - d. does not meet criteria (reasons given).

Lodge Meetings

4th Fridays, March to October (March Installation), at 7.30 pm at the Darebin (Ivalda) Masonic Centre, 42 Salisbury Ave., Ivanhoe, Victoria, unless specifically mentioned otherwise.

All enquiries should first be directed to the Lodge Secretary:

WBro Brendan Kyne

c/o email address:

lordbiff@hotmail.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

Samuel Pritchard's Masonry Dissected Delivered before the Lodge by VWBro VRev Fred Shade On Friday 24 May 2019

BACKGROUND

Samuel Prichard's "Masonry Dissected" was published in October 1730. It was so popular that it went through at least 30 editions in England and eight in Scotland. In addition to the "Author's Vindication" at the beginning, the concluding section contains a List of Lodges. The title of his publication is as follows: "Masonry Dissected: being a Universal and Genuine Description of all Branches from the Original to the Present Time. As it is deliver'd in the Constituted Regular Lodges both in City and Country, According to the Several Degrees of Admission. Giving an Impartial Account of their Regular Proceeding in Initiating their New Members in the whole Three Degrees of Masonry. Viz. I. Enter'd 'Prentice, II. Fellow Craft, III. Master. To which is added, The Author's Vindication of himself." They certainly liked long-winded titles for their publications in those days!

In the introduction section Prichard states – "The original institution of Masonry consisteth of the Foundation of the Liberal Arts and Sciences; but more especially on the Fifth, viz. Geometry." We tend to forget these days how important this science was to the masons of the period, and that the letter G appearing in the modern lodge room referred to Geometry. He continues: "For at the Building of the Tower of Babel, the Art and Mystery of Masonry was first introduc'd..."

This exposé became the foundation of other publications revealing the secrets of masonry both in England and France. (See Appendix for a list of exposures.) The Catechism was a feature of meetings in those days, and this publication shows that many of our present-day ritual and legends were in place by 1730, at least in London.

Before the advent of masonic exposures of the early 18th century, our knowledge of early (modern) masonic ritual is dependent on several MS of

the late 17th and early 18th centuries. They are not exposures, but were used as aides-memoires. They include four principle documents:

- The Edinburgh Register House MS, dated 1696
- The Chetwode Crawley MS c1700
- The Kevin MS c1714.
- There is also the “Haughtfoot fragment”, 1702.

These are all Scottish and therefore cannot be taken to indicate masonic practice in England.

In 1943 (rev. 1963) Knoop, Jones and Hamer published “Early Masonic Catechisms” and their work consists of 15 texts of the early catechisms and exposures up to an including Prichard’s “Masonry Dissected” of 1730. Prichard’s publication is very important as it is the first to set out a trigradal system. It is for this reason that I have selected Prichard for closer examination. (Please note that the spelling of the author’s name is ‘Prichard’ and not ‘Pritchard’.)

3rd DEGREE

A few observations are required in regard to the 3rd degree as it is the feature of this publication. There is a need to separate “esoteric knowledge” from “tradition”. We are used to seeing these two elements together in our modern rituals (Craft and Chapter), and thus we do not appreciate that these features were separate and distinct in former times. For example, the story of the building of King Solomon’s Temple is not mentioned in the early operative manuscripts of the Middle Ages; this came later. (The Inigo Jones MS c1655 gives considerable detail in regard to the relationship between King Hiram and King Solomon and the building of his temple.)

It appears that, although there were only two-degree ceremonies (in Scotland) in the 17th and early 18th centuries, there were in fact three classes of members – EA, FC and Masters, the latter being selected from FCs. It does appear that the Masters were given a word (e.g. Maha-Byn cf Sloane MS 1700), and that seems to be all they received; there was no “tradition” attached to it.

When the 3rd degree appeared on the scene in the 1720s, the f.p.o.f. had been transferred to that degree and also given its own "tradition". We do not know who or where the ritual was developed, but it certainly had its sources of inspiration as Knoop and Jones note:

"The practices connected with the communication of the Mason Word probably changed quite as much during the seventeenth century as masonic ceremonies did during the eighteenth. As a possible explanation of seventeenth-century development, we would suggest, though only tentatively, that the five points of fellowship may have originated in practices connected with witchcraft or some other superstition, of which there was no lack in Scotland. In the second half of the century, to judge by the dates of most of the surviving Scottish versions of the *MS. Constitutions of Masonry*, the Scottish lodges adopted the Old Charges and caused them to be read to the entered apprentices at their admission. It is not inconceivable that, in order to provide the fellow crafts with some kind of corresponding 'history', and perhaps to supply an explanation of the "five points" for the benefit of the increasing number of non-operative masons, a story was elaborated. This was possibly done, in part at least, by the utilisation of existing traditions. The Noah story, with its distinctly necromantic flavour, may have been formulated first and the Hiram story, further removed from witchcraft, but, in its oldest known form, very similar in its *motifs* to the Noah story, perhaps followed later. In each case a very minor character in the legendary history of the *MS. Constitutions of Masonry* was made the principal figure of the story.

It is not impossible, however, that there existed a third story, as yet undiscovered, associating freemasonry with the Tower of Babel. In support of this suggestion it may be noted (i) that the Tower of Babel figures prominently in all versions of the *MS. Constitutions of Masonry*; (ii) that a Scottish letter of 1697 states that masons believe the Mason Word to be as old as Babel, where they could not understand one another, and communicated

by signs; (iii) that *The Free Masons: - An Hudibrastick Poem of 1722/3* definitely associates freemasonry with the Tower of Babel:

If Hist'ry be no ancient Fable,
Free Masons came from *Tower of Babel*;"
(*Genesis...*, pp 276/7)

EXPOSURES

The publication of Prichard's *Masonry Dissected*, in October 1730 is referred to in the minutes of Grand Lodge of 15 December 1730. Prichard was denounced as an impostor. (There was no comment recorded as to the accuracy of this exposure.) However, in order to prevent lodges being imposed upon by false brethren or impostors, the Deputy Grand Master proposed that no person should be admitted into any lodge unless duly vouched for by a member as a regular mason. On the same day, 15 December 1730, there was announced in *The Daily Post* the publication "this day" of a reply to Prichard's pamphlet, viz., *A Defence of Masonry, occasioned by a Pamphlet called Masonry Dissected*. As Knoop & Jones observe: "This anonymous pamphlet was reprinted in Anderson's *Constitutions* of 1738 and in the second edition of Smith's *Pocket Companion* of the same year, so that it must be regarded as enjoying at least semi-official approval. There was also published in 1730 another anonymous reply to Prichard, viz., *The Perjur'd Free Mason Detected*." (*Genesis...*, pp 317/8)

Masonry Dissected certainly piqued the interest of the general public; it went through many editions. The observations of Bernard E. Jones are worth quoting here:

"The public Press of the 1720's echoes the considerable interest which the public was taking in freemasonry. We find in it allusions of every sort, from the kindly, appreciative, and respectful on the one hand, to a great variety of vulgarity, scurrility, and downright, lying invention on the other. Skits on the freemasons were many, their 'leather aprons and gloves' being the point of many a jocular reference. The newspapers of the period go to show that the public was very much alive to the fact that there was a strong masonic movement in the land. We find one simple piece of evidence very convincing. Curiosity had been tickled by the

publication in 1730 of Prichard's *Masonry Dissected*, and it is probably as a consequence of this that we find in one of the booths of the Bartholomew Fair of 1731 an opera being performed under the title of *The Generous Free-Mason: or, The Constant Lady* (With the Humours of Squire Noodle, and his Man Doodle. A Tragi-comi-farcical Ballad Opera. In three acts. With the MUSICK prefix'd to each SONG. By the AUTHOR of the LOVER'S OPERA")." (p. 187)

Although I do have a facsimile of the original publication, I have used the modernised version of the Catechism prepared by Knoop & Jones for ease of presentation.

.....

MASONRY

DISSECTED:

BEING

A Universal and Genuine
DESCRIPTION

OF

All its BRANCHES from the Original to this Present Time.

As it is deliver'd in the

Constituted Regular Lodges

Both in CITY and COUNTRY,

According to the

Several Degrees of ADMISSION.

Giving an Impartial ACCOUNT of their Regular Proceeding in Initiating their New Members in the whole Three Degrees of MASONRY.

VIZ.

I ENTER'D PRENTICE, } IL FELLOW CRAFT.
TICE, } IL MASTER.

To which is added,

The Author's VINDICATION of himself.

By SAMUEL PRICHARD, late Member of a
CONSTITUTED LODGE.

L O N D O N:

Printed for J. WILKINS, at the Three Flowers-L. Lane behind
the Chapter-house near St. Paul's. 1730. (Price 6d)

The Ritual Entered Apprentice's Degree

- Q. From whence came you?
A. From the Holy Lodge of St. John's.
- Q. What recommendations brought you from thence?
A. The recommendations which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John's, from whence I came, and greet you thrice heartily well.
- Q. What do you come here to do?
A. Not to do my own proper will,
But to subdue my passion still;
The rules of masonry in hand to take,
And daily progress therein make.
- Q. Are you a mason?
A. I am so taken and accepted to be amongst brothers and fellows.
- Q. How shall I know that you are a mason?
A. By signs and tokens and perfect points of my entrance.
- Q. What are signs?
A. All squares, angles and perpendiculars.
- Q. What are tokens?
A. Certain regular and brotherly grips.
- Exam. Give me the points of your entrance.
Resp. Give me the first, and I'll give you the second.
- Exam. I hail it.
Resp. I conceal it.
- Exam. What do you conceal?
Resp. All secrets and secrecy of masons and masonry, unless to a true and lawful brother after due examination, or in a just and worshipful lodge of brothers and fellows well met.
- Q. Where was you made a mason?
A. In a just and perfect lodge.
- Q. What makes a just and perfect lodge?
A. Seven or more.
- Q. What do they consist of?
A. One Master, two Wardens, two Fellow Crafts and two Entered Apprentices.
- Q. What makes a lodge?

- A. Five.
- Q. What do they consist of?
- A. One Master, two Wardens, one Fellow Craft, one Entered Apprentice.
- Q. Who brought you to the lodge?
- A. An Entered Apprentice.
- Q. How did he bring you?
- A. Neither naked nor clothed, barefoot nor shod, deprived of all metal and in a right moving posture.
- Q. How got you admittance?
- A. By three great knocks.
- Q. Who received you?
- A. A Junior Warden.
- Q. How did he dispose of you?
- A. He carried me up to the north-east part of the lodge, and brought me back again to the west and delivered me to the Senior Warden.
- Q. What did the Senior Warden do with you?
- A. He presented me, and showed me how to walk up (by three steps) to the Master.
- Q. What did the Master do with you?
- A. He made me a Mason.
- Q. How did he make you a Mason?
- A. With my bare-bended knee and body within the square, the compass extended to my naked left breast, my naked right hand on the Holy Bible; there I took the Obligation (or Oath) of a mason.
- Q. Can you repeat that Obligation.
- A. I'll do my endeavour. (*Which is as follows.*)

I hereby solemnly vow and swear in the presence of Almighty God and this Right Worshipful Assembly, that I will hail and conceal, and never reveal the secrets or secrecy of masons or masonry, that shall be revealed unto me; unless to a true and lawful brother, after due examination, or in a just and Worshipful Lodge of brothers and fellows well met.

I furthermore promise and vow, that I will not write them, print them, mark them, carve them or engrave them, or cause them to be written, printed, marked, carved or engraved on wood or stone, so as the visible character or impression of a letter may appear, whereby it may be unlawfully obtained.

All this under no less penalty than to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, them to be buried in the sands of the sea, the length of a cable-rope from shore, where the tide ebbs and flows twice in 24 hours, my body to be burnt to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among Masons.

So help me God.

Q. What form is the lodge?

A. A long square.

Q. How long?

A. From East to West.

Q. How broad?

A. From North to South.

Q. How high?

A. Inches, feet and yards innumerable, as high as the heavens.

Q. How deep?

A. To the centre of the Earth.

Q. Where does the lodge stand?

A. Upon holy ground, or the highest hill or lowest vale, or in the vale of Jehosaphat, or any other secret place.

Q. How is it situated?

A. Due East and West.

Q. Why so?

A. Because all churches and chapels are or ought to be so.

Q. What supports a lodge?

A. Three great Pillars.

Q. What are they called?

A. Wisdom, Strength and Beauty.

Q. Why so?

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

Q. What covering have you to the Lodge?

A. A clouded canopy of divers colours (*or the clouds.*)

Q. Have you any furniture in your lodge?

A. Yes.

Q. What is it?

A. Mosaic Pavement, Blazing Star and Indented Tarsel.

Q. What are they?

- A. Mosaic Pavement, the Ground Floor of the Lodge, Blazing Star the Centre, and Indented Tarsel the Border round about it.
- Q. What is the other furniture of a Lodge?
- A. Bible, Compass and Square.
- Q. Who do they properly belong to?
- A. Bible to God, Compass to the Master, and Square to the Fellow Craft.
- Q. Have you any Jewels in the Lodge?
- A. Yes.
- Q. How many?
- A. Six. Three moveable, and three immoveable.
- Q. What are the moveable jewels?
- A. Square, Level and Plumb Rule.
- Q. What are their uses.
- A. Square to lay down true and right lines, Level to try all horizontals, and the Plumb Rule to try all uprights.
- Q. What are the immoveable jewels?
- A. Trasel Board, Rough Ashlar, and Broached Thurnel.
- Q. What are their uses?
- A. Trasel Board for the Master to draw his designs upon, Rough Ashler for the Fellow Craft to try their jewels upon, and the Broached Thurnel for the Entered Apprentice to learn to work upon.
- Q. Have you any Lights in your Lodge?
- A. Yes, Three.
- Q. What do they represent?
- A. Sun, Moon and Master Mason.

N.B. These lights are three large candles placed on high candlesticks.

- Q. Why so?
- A. Sun to rule the day, Moon the night, and Master Mason his Lodge.
- Q. Have you any fixed lights in your Lodge?
- A. Yes.
- Q. How many?
- A. Three.

N.B. These fixed lights are three windows, supposed (though vainly) to be in every room where a Lodge is held, but more properly the four Cardinal Points according to the antique Rules of Masonry.

- Q. How are they situated?
A. East, South and West.
- Q. What are their uses?
A. To light the men to, at and from their work.
- Q. Why are there no lights in the North?
A. Because the Sun darts no rays from thence.
- Q. Where stands your Master?
A. In the East.
- Q. Why so?
A. As the Sun rises in the East and opens the day, so the Master stands in the East [*with his right hand upon his left breast being a sign, and the square about his neck*] to open the lodge and to set his men at work.
- Q. Where stands your Wardens?
A. In the West.
- Q. What is their business?
A. As the Sun sets in the West to close the day, so the Wardens stand in the West [*with their right hands upon their left breasts being a sign, and the Level and Plumb-Rule about their necks*] to close the lodge and dismiss them men from labour, paying their wages.
- Q. Where stands the senior Entered Apprentice?
A. In the South.
- Q. What is his business?
A. To hear and receive instructions and welcome strange brothers.
- Q. Where stands the junior Entered Apprentice?
A. In the North.
- Q. What is his business?
A. To keep off all cowans and eves-droppers.
- Q. If a cowan (*or listener*) is caught, how is he to be punished?
A. To be placed under the eaves of the houses (*in rainy weather*) till the water runs in at his shoulders and out at his shoes.
- Q. What are the secrets of a Mason?
A. Signs, Tokens and many Words.
- Q. Where do you keep those secrets?
A. Under my left breast.
- Q. Have you any key to those Secrets?
A. Yes.
- Q. Where do you keep it?

- A. In a Bone Bone Box that neither opens nor shuts but with Ivory Keys.
- Q. Does it hang or does it lie?
- A. It hangs.
- Q. What does it hang by?
- A. A tow-line nine inches or a span.
- Q. What metal is it of?
- A. No manner of metal at all; but a tongue of good report is as good behind a brother's back as before his face.

N.B. The Key is the tongue, the Bone Box the teeth, the Tow-Line the roof of the mouth.

- Q. How many Principles are there in Masonry?
- A. Four.
- Q. What are they?
- A. Point, Line, Superficies and Solid.
- Q. Explain them.
- A. Point the Centre (*round which the Master cannot err*), Line, Length without Breadth, Superficies, Length and Breadth, Solid, comprehends the whole.
- Q. How many principle Signs?
- A. Four.
- Q. What are they?
- A. Guttural, Pectoral, Manual and Pedestal.
- Q. Explain them.
- A. Guttural the throat, Pectoral the breast, Manual the hand, Pedestal the feet.
- Q. What do you learn by being a gentleman-mason.
- A. Secrecy, morality and good fellowship.
- Q. What do you learn by being an operative mason?
- A. Hue, Square, Mould-stone, lay a Level and raise a Perpendicular.
- Q. Have you seen your Master to-day?
- A. Yes.
- Q. How was he clothed?
- A. In a yellow jacket and blue pair of breeches.

N.B. The yellow jacket is the compasses, and the blue breeches the steel points.

- Q. How long do you serve your Master?
 A. From Monday morning to Saturday night.
 Q. How do you serve him?
 A. With Chalk, Charcoal and Earthen Pan.
 Q. What do they denote?
 A. Freedom, Fervency and Zeal.
 Ex. Give me the Entered Apprentice's Sign.

Resp. Extending the four fingers of the right hand and drawing of them cross his throat, is the sign, and demands a token.

N.B. A token is by joining the ball of the thumb of the right hand upon the first knuckle of the fore-finger of the Brother's right hand that demands a word.

- Q. Give me the Word.
 A. I'll letter it with you.

Exam. BOAZ. [N.B. The Exam. says B, Resp. O, Exam. A, Resp. Z, i.e. Boaz.]
 Give me another.

Resp. JACHIN. [N.B. Boaz and Jachin were two Pillars in Solomon's Porch.
 I Kings ch.vii ver. 21.]

- Q. How old are you?
 A. Under seven [*denoting he has not passed Master*].
 Q. What is the day for?
 A. To see in.
 Q. What is the night for?
 A. To hear.
 Q. How blows the wind?
 A. Due East and West.
 Q. What is a clock?
 A. High Twelve.

The end of the Entered Apprentice's Part.

Fellow Craft's Degree

- Q. Are you a Fellow Craft?
- A. I am.
- Q. Why was you made a Fellow Craft?
- A. For the sake of the letter G.
- Q. What does that G denote?
- A. Geometry, or the fifth Science.
- Q. Did you ever travel?
- A. Yes. East and West.
- Q. Did you ever work?
- A. Yes, in the building of the Temple.
- Q. Where did you receive your Wages?
- A. In the middle chamber.
- Q. How came you to the middle chamber?
- A. Through the porch.
- Q. When you came through the porch, what did you see?
- A. Two great Pillars.
- Q. What are they called? *Vide I Kings ch. 7*
- A. J. B. i.e. *Jachin* and *Boaz*.
- Q. How high are they? "
- A. Eighteen cubits.
- Q. How much in circumference? "
- A. Twelve cubits.
- Q. What were they adorned with? "
- A. Two chapters.
- Q. How high were the chapters?
- A. Five cubits.
- Q. What were they adorned with?
- A. Network and pomegranates.
- Q. How came you to the middle chamber?
- A. By a winding pair of stairs.
- Q. How many?
- A. Seven or more.
- Q. Why seven or more?
- A. Because seven or more makes a just and perfect Lodge.
- Q. When you came to the door of the middle chamber, who did you see?
- A. A Warden.
- Q. What did he demand of you?

- A. Three things.
 Q. What were they?
 A. Sign, Token, and a Word.

N.B. The sign is placing the right hand on the left breast, the token is by joining your right hand to the person that demands it, and squeezing him with the ball of your thumb on the first knuckle of the middle finger, and the word is Jachin.

- Q. How high was the door of the middle chamber?
 A. So high that a cowan could not reach to stick a pin in.
 Q. When you came into the middle, what did you see?
 A. The resemblance of the letter G.
 Q. Who doth that G denote?
 A. One that's greater than you.
 Q. Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge?
 A. The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the pinnacle of the Holy Temple.
 Q. Can you repeat the Letter G?
 A. I'll do my endeavour.

The repeating of the Letter G.

- Resp. In the midst of Solomon's Temple there stands a G,
 A letter fair for all to read and see,
 But few there be that understands
 What means that letter G.
 Ex. My friend, if you pretend to be
 Of this Fraternity,
 You can forthwith and rightly tell
 What means that letter G.
 Resp. By sciences are brought to light
 Bodies of various kinds,
 Which do appear to perfect sight
 But none but males shall know my mind.
 Ex. The Right shall.
 Resp. If Worshipful.
 Ex. Both Right and Worshipful I am,
 To hail you I have command,

That you do forthwith let me know,
As I you may understand.
Resp. By letters four and science five
This G aright doth stand,
In a due art and proportion,
You have your answer, friend.

N.B. Four letters are Boaz. Fifth Science Geometry.

Ex. My friend, you answer well,
If right and free principles you discover,
I'll change your name from friend,
And henceforth call you brother.
Resp. The sciences are well composed
Of noble structure's verse,
A point, a line, and an outside
But a solid is the last.
Ex. God's good greeting be to this our happy meeting.
Resp. And all the Right Worshipful Brothers and Fellows.
Ex. Of the Right Worshipful and Holy Lodge of St. John's.
Resp. From whence I came.
Ex. Greet you, greet you, greet you thrice, heartily well,
craving your name.
Resp. *Timothy Ridicule.*
Exam. Welcome, brother, by the grace of God.

N.B. The reason why they denominate themselves of the Holy Lodge of St. John's, is, because he was the fore-runner of our Saviour, and laid the first Parallel Line to the Gospel (others do assert, that our Saviour himself was accepted a freemason whilst he was in the flesh) but how ridiculous and profane it seems, I leave to judicious readers to consider.

The end of the Fellow Craft Part.

The Master's Degree

- Q. Are you a Master-Mason?
A. I am; try me, prove me, disprove me if you can.
Q. Where was you passed Master?
A. In a perfect lodge of Masters.
Q. What makes a perfect lodge of Masters?
A. Three.
Q. How came you to be passed Master?
A. By the help of God, the Square and my own industry.
Q. How was you passed Master?
A. From the Square to the Compass.
Ex. An Entered Apprentice I presume you have been.
R. Jachin and Boaz I have seen;
A Master Mason I was made most rare,
With Diamond, Ashlar and the Square.
Ex. If a Master Mason you would be,
You must rightly understand the Rule of Three.
And *M.B. shall make you free: *Machbenah*
And what you want in Masonry,
Shall in this lodge be shown to thee.
R. Good Masonry I understand;
The keys of all lodges are all at my command.
Ex. You're an heroic fellow; from whence came you?
R. From the East.
Ex. Where are you a going?
R. To the West.
Ex. What are you a going to do there?
R. To seek for that which was lost and is now found.
E. What was that which was lost and is now found?
R. The Master Mason's Word.
Ex. How was it lost?
R. By three great knocks, or the death of our Master Hiram.
Ex. How came he by his death?

R. In the building of Solomon's Temple he was Master Mason, and at high 12 at noon, when the men was gone to refresh themselves, as was his usual custom, he came to survey the works, and when he was entered into the Temple, there were three ruffians, supposed to be three Fellow Crafts, planted themselves at the three entrances of the Temple, and when he

came out, one demanded the Master's Word of him, and he replied he did not receive it in such a manner, but time and a little patience would bring him to it. He, not satisfied with that answer, gave him a blow, which made him reel; he went to the other gate, where being accosted in the same manner and making the same reply, he received a greater blow, and at the third his quietus.

- Ex. What did the ruffians kill him with?
R. A Setting Maul, Setting Tool and Setting Beadle.
Ex. How did they dispose of him?
R. Carried him out at the west door of the Temple, and hid him under some rubbish till high twelve again.
Ex. What time was that?
R. High Twelve at night, whilst the men were at rest.
Ex. How did they dispose of him afterwards?
R. They carried him up to the brow of the hill, where they made a decent grave and buried him.
Ex. When was he missed?
R. The same day.
Ex. When was he found?
R. Fifteen days afterwards.
Ex. Who found him?

R. Fifteen loving brothers, by order of King Solomon, went out of the west door of the Temple, and divided themselves from right to left within call of each other; and they agreed that if they did not find the Word in him or about him, the first Word should be the Master's Word; one of the brothers being more weary than the rest, sat down to rest himself, and taking hold of a shrub, which came easily up, and perceiving the ground to have been broken, he hailed his brethren, and pursuing their search found him decently buried in a handsome grave six feet east, six west, and six feet perpendicular, and his covering was green moss and turf, which surprised them; whereupon they replied, *Musculus Domus Dei Gratia*, which, according to masonry, is, thanks be to God, our Master has got a mossy house: So they covered him closely, and as a farther ornament placed a sprig of cassia at the head of his grave, and went and acquainted King Solomon.

- Ex. What did King Solomon say to all this?

- R. He ordered him to be taken up and decently buried, and that is Fellow Crafts with white gloves and aprons should attend his funeral [which ought amongst masons to be performed to this day.]
- Ex. How was Hiram raised?
- R. As all other masons are, when they receive the Master's Word.
- Ex. How is that?
- R. By the Five Points of Fellowship.
- Ex. What are they?
- R. Hand to Hand 1, Foot to Foot 2, Cheek to Cheek 3, Knee to Knee 4, and Hand in Back 5.

N.B. When Hiram was taken up, they took him by the fore-fingers, and the skin came off, which is called the slip; the spreading the right hand and placing the middle finger to the wrist, clasping the fore-finger and the fourth to the sides of the wrist; is called the grip, and the sign is placing the thumb of the right hand to the left breast, extending the fingers.

- Ex. What's a Master Mason named.
- R. Cassia is my name, and from a just and perfect lodge I came.
- Ex. Where was Hiram interred?
- R. In the Sanctum Sanctorum.
- Ex. How was he brought in?
- R. At the west door of the Temple.
- Q. What are the Master Jewels?
- A. The Porch, Dormer and Square Pavement.
- Q. Explain them.
- A. The porch the entering into the Sanctum Sanctorum, the dormer the windows or lights within, the square pavement the ground flooring.
- Ex. Give me the Master's Word.
- R. Whispers him in the ear, and supported by the Five Points of Fellowship before-mentioned, says Machbenah, which signifies the builder is smitten.

N.B. If any working masons are at work, and you have a desire to distinguish Accepted Masons from the rest, take a piece of stone, and ask him what it smells of, he immediately replies, neither brass, iron, nor steel, but of a mason; then by asking him, how old he is, he replies above seven, which denotes he has passed Master.

The end of the Master's Part.

APPENDIX

This is a list of exposures presented in Mackey's Encyclopedia:

1. *A Mason's Examination*, which appeared in *The Flying Post* for April 11-3, 1723. This has been reprinted in Brother Gould's *History of Freemasonry* (iii page 487).

2. *The Grand Mystery of Freemasons Discovered*, London, 1724, reprinted in Brother Gould's *History of Freemasonry* (iii, page 475). A reproduction of original was published by Brother Enoch T. Carson of Cincinnati, Ohio, 1867.

3. *The Secret History of Freemasonry*. London, 1724, noted by Doctor Mackey but not traced by Reviser.

4. *The Whole Institution of Free-Masons Opened*. Sheet printed on both sides. 1725.

5. *The Grand Mystery laid open, or the Free Masons Signs and Words discovered*. A sheet printed on one side only. 1726.

6. *The Mystery of Freemasonry*. A sheet reprinted in the *Daily Journal* of London, August 15, and again August 18, 1730. Brother Lionel Vibert, *Rare Books of Freemasonry*, records that this is the work that with some small variations was published in the *Pennsylvania Gazette*, December 5 to 8, 1730, by Benjamin Franklin who later on was to be so actively identified with the Craft in the United States and in Europe. Another reprint of this work and in same year is entitled *The Puerile Signs and Wonders of a Free-Mason*.

7. *Masonry Dissected* (second edition, *Dissected*), by Samuel Prichard. London, 1730. Several editions, and French translation in 1737, and a German one in 1736. This was also reprinted by Brother Enoch T. Carson, 1867.

Brother Vibert states that this book by Prichard went through twenty-one editions by 1787 and he further points out that *The Secrets of Masonry*, London, 1737, and *The Entertaining Mystery of Freemasonry* of Glasgow, 1803, are also reprints with some variation from the original. A curious reprint is in the library of the Masonic History Company and is in English but printed as part of a work in French of 1788, entitled *Les Jésuites Chassés de la Maçonnerie et Leur Poignard Brise par les Maçons*, meaning *The Jesuits Driven from Freemasonry and Their Weapon Broken by the Freemasons*.

8. *The Secrets of Masonry made known to all men*, by S. P. (The initials

are those of Samuel Prichard.) London, 1737.

9. *The Mystery of Masonry*. London, 1737.

10. *The Mysterious Receptions of the Celebrated Society of Freemasons*, London, 1737.

11. *Masonry Further Dissected*. London, 1738. Brother Vibert says this is a translation of a French work *L'Ordre des Franc Maçons Trahi*, meaning *The Order of Freemasons Betrayed*, but of an edition earlier than that of the same name in 1745 which is usually considered the first.

12. *Le Secret des Franc-Maçons*, par M. l'Abbé Perau. Geneva, 1742.

13. *Catéchisme des Franc-Maçons*, par Leonard Gabanon (or Louis Travenol). Paris, 1745. He published several editions, varying the titles.

14. *L'Ordre de Franc-Maçons trahi et le Secret des Mopses révélé*, meaning *The Order of the Freemasons Betrayed and The Secret of the Mopses Revealed*. Amsterdam, 1745. There were many subsequent editions, and a German and a Dutch translation.

15. *Le Maçon démasqué*, meaning *The Mason Unmasked*. 1751.

16. *The Freemason examin'd*, by Alex Slade, London, 1754, that Brother Vibert deems is perhaps intended as a parody of an exposure rather than an exposure. Brother John T. Thorp discusses this peculiar work in *Transactions of Quatuor Coronati Lodge* (volume xx, 96).

17. *The Secrets of the Free Masons Revealed by a Disgusted Brother*, London, 1759.

18. *A Master Key to Freemasonry*. 1760.

19. *The Three Distinct Knocks*. 1760.

20. *Jachin and Boaz*. London, 1762. Up to the Union of 1813 there were twenty-six editions according to Brother Vibert. The authorship of the work is credited to Goodall of whom Dr. George Oliver gives some account in the *Discrepancies of Freemasonry* (pages 42 and 43). The book brought forth a reply which under the title: *A Free-Mason's Answer*, was published at London, 1762.

21. *Hiram; or, The Grand Master Key*. London, 1764.

22. *Shibboleth, or Every Man a Freemason*. 1765.

23. *Solomon in all his Glory*. 1766. This is a reprint in English of *Le Maçon démasqué*.

24. *Mahhabone, or the Grand Lodge Door Open'd*. 1766.

25. *Tubal- Kain*. 1767. This is a part only of *Solomon in all his Glory*.

26. *The Freemason Stripped Naked*, by Charles Warren. London, 1769.

27. *Recueil précieux de la Maçonnerie Adonhiramite*, meaning *Choice Selection of Adonhiramite Masonry*, par Louis Guillemain de Saint

Victor. Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were published.

28. *The Master Key*, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.

29. *A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry*, etc. by W. Finch. London, 1801.

30. *The Cat out of the bag. Containing the whole secrets and mysteries of Freemasonry never before divulged*, London, 1824 and 1825, published in four parts.

31. *Manual of Freemasonry*, by Richard Carlisle, 1825. These essays printed in *The Republican* at London were collected and published in one volume in 1845.

32. *Illustrations of Masonry*, by William Morgan. The first edition is without date or place, but it was probably printed at Batavia, New York, in 1828.

33. *Light on Masonry*, by David Bernard. Utica, New York, 1829.

34. *A Ritual of Freemasonry*, by Avery Allyn. New York, 1852.

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Source: Albert Mackey, Mackey's Encyclopedia of Freemasonry, pp 347/8

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Exposures:

- Samuel Prichard - Masonry Dissected, 1730, Poemandres Press, NY, 1996 (facsimile edition)
- Goodall - Jachin & Boaz, 1760, Cornerstone, 2014, (1797 facsimile edition) (Shown by Cornerstone as Samuel Pritchard, which is incorrect.)
- Anon - The Three Distinct Knocks, 1760, Cornerstone, 2014 (facsimile edition) - (Shown by Cornerstone as Samuel Pritchard, which is incorrect.)
- J.G. - Mahhabone, 1766

Chapter Two

A Melbourne masonic mystery: The University Chancellor, the uninvited Freemasons and the foundation stone... Delivered before the Lodge by Mr Leon J Lyell On Friday 28 June 2019

Preamble

The Masonic Library, Archive and Museum together are full of historical gold. Finding the means to preserve and admire these treasures will benefit both the Craft and the public.

1854

Amid the excitement and disorder of the Victorian gold rush, Melbourne's elite created 'the University.'

The foundation stone was laid on Monday 3 July 1854 by the recently arrived Lieutenant-Governor Charles Hotham with Justice Redmond Barry, resplendent in his immaculate chancery robes – and silk stockings, as master of ceremonies.

Professor Richard Selleck in his exhaustive book *The Shop*, says the ceremony began with a procession from the city to the muddy paddock where the University was to be built. It was intended, he imagined, to follow a familiar pattern with a prominent role for Freemasons.¹

Selleck's assumption about the Freemasons was reasonable, but was it correct? Soon after the ceremony, a Freemason calling himself 'Hiram' wrote to the *Argus*, the most read paper in the city, complaining that the Freemasons had in effect been uninvited. He asserted that this would not have happened if La Trobe had been Lieutenant-Governor and he wanted an explanation.²

¹ R. J. W. Selleck, *The shop: the University of Melbourne, 1850-1939*, Melbourne: Melbourne University Press, 2003, P. 1-2.

² The *Argus*, Thursday 6 July 1854, P. 5. Neither W.J. Ingram, *The first hundred years of the Lodge of Australia Felix no. 1...*, or Dorothy Wickham *Freemasons on the goldfields: Ballarat and district 1853 – 2013*, discuss this issue.

I came across this controversy in preparing a review of Professor John Barnes' 2017 book, *La Trobe: traveller, writer, governor*.³ I don't think anyone noticed it before. So, was Selleck correct or Hiram? The answer turns to be neither, but the event did signal some kind of change. The story suggests that the Masonic presence in Melbourne's early history has been somewhat neglected and that further research, building on Peter Thornton's comprehensive work,⁴ can yield a better understanding of both Melbourne and Freemasonry in that period.

Redmond Barry

Redmond Barry is famous for sentencing Ned to the gallows, but Ned hadn't been born in July 1854. He was an Irish aristocrat whose ancestors became Protestants in the time of Cromwell. Their English allegiance was central to their identity but they were Irish nonetheless. They were Conservative and 'high Tory' in their politics and 'wedded to the property interests of the landed gentry.' The Barry's played a leading role in local Freemasonry.⁵

In contrast with the present, Freemasonry in this period should not be regarded only as being a prominent fraternal organisation. 'It should also be considered as a force that helped to shape the structure and development of the social, economic and political evolution that was then in progress.'⁶

Barry was born in 1813 in County Cork, graduated from Trinity College Dublin in 1837 and was admitted to the Irish Bar. He emigrated to Australia, landing in Sydney, then settling in Melbourne in 1839, establishing a practice in the minor courts. He became the Standing Council for Aborigines in 1841 advocating that they be tried before a jury which included Aboriginal people; an approach consistent with the values of 18th Century Freemasons.

³ John Barnes, *La Trobe: traveller, writer, governor*, Braddon, Australian Capital Territory: Halstead Press in association with State Library Victoria [and] La Trobe University, 2017.

⁴ In *A Century of union: The United Grand Lodge of Victoria, East Melbourne, Vic.: United Grand Lodge of Victoria, 1989 and The History of Freemasonry in Victoria*, Shepparton Newspapers, 1978.

⁵ Ann Galbally, *Redmond Barry: an Anglo-Irish Australian*, Carlton, Victoria: Melbourne University Press, 1995, P. 5.

⁶ R A Berman, *The Architects of Eighteenth Century English Freemasonry, 1720 – 1740*, University of Exeter, 2010, PhD thesis', P.306.



Sir Redmond Barry in Chancellor's robes, photograph by Thomas Foster Chuck, 1878. Courtesy State Library of Victoria.

He was Melbourne's first solicitor-general in 1851 then elevated to the Supreme Court of Victoria in 1852. He was involved in almost every social, cultural and philanthropic activity in Victoria at the time of his death in 1880.⁷

Barry was a prime founder of the University and Public Library placing his personal stamp on both. There would be no contemporary fiction in the Library but working men could come and freely learn and there would be no religious test at the University for the all-male students.

⁷ Peter Ryan, 'Barry, Sir Redmond (1813–1880)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/barry-sir-redmond-2946/text4271>, published first in hardcopy 1969, accessed online 11 June 2019.

Professors could not be in holy orders nor could they lecture on religious topics - anywhere.⁸ La Trobe supported the institution and provided funding for it, wishing to avoid the interdenominational rivalry which plagued the University of Sydney.⁹

Barry became a Freemason in Dublin. In Melbourne he affiliated with Australia Felix Lodge of Hiram No 349 in the Irish Constitution (later No 4 in the Victorian Constitution) on 30 April 1847 (8 years after his arrival) remaining a quiet member.¹⁰

Barry's reputation has undergone a revision, highlighted by the current University of Melbourne Chancellor, Allan Myers AC QC who presented the 2016 Redmond Barry Lecture. To quote Myers, 'I have called Barry cruel, pessimistic, fearful, hypocritical, vain and impetuous. Barry's social views and political philosophies have little, if any, importance for Australian society in 2016. But an energetic devotion to the advancement of institutions which promote education, scientific knowledge and access to the arts is as important today as it was 150 years ago.'¹¹

We can both acknowledge his weaknesses and celebrate his achievements, both public and personal.

La Trobe and Freemasons

La Trobe was not a Freemason, but he was certainly a friend of the Masonic bodies and the Churches which he saw as civilising forces. The Freemasons

⁸ Ann Galbally, *Redmond Barry*, P. 89.

⁹ Geoffrey Blainey, *A centenary history of the University of Melbourne*, Melbourne: Melbourne U.P., 1957, P. 6. Blainey's account includes unreferenced details not mentioned in other secondary works.

¹⁰ Lodge Devotion 723, 'Brother Sir Redmond Barry (1813-1880)', <http://www.lodgedevotion.net/devotionnews/famous-australian-freemasons/large-list-of-notable-and-famous-australian-freemasons/biographies-and-articles-on-famous-australian-freemasons/brother-sir-redmond-barry-2017-07>, Accessed 3 June 2019. Further examination of the Masonic archives for Barry's name may be productive.

¹¹ University of Melbourne, 'Victorian Optimism: Does it Persist Today? Redmond Barry Lecture 2016', <https://about.unimelb.edu.au/leadership/chancellor/speeches/victorian-optimism-does-it-persist-today>, Accessed 4 June 2019. The characterisation is of course not unanimous and Freemasons emphasise his significant good works.

formal welcome to La Trobe's replacement, Sir Charles Hotham, includes the following statement:

'... La Trobe, however was pleased on several occasions to express himself very favourably disposed towards our body, and has more than once honoured us by his presence at such festivities as may be partaken by those who are strangers to our Order.'¹²

Freemasons and the Prince's Bridge

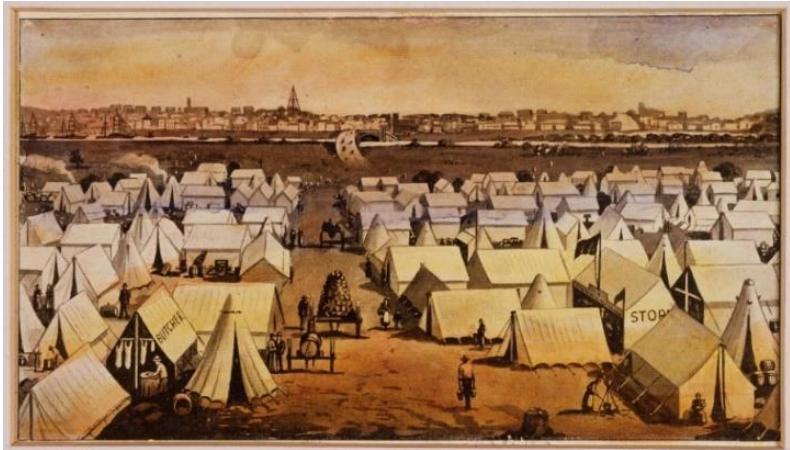
Foundation stone laying events were popular and were opportunities for everyone to dress in whatever organisational garments they possessed and carry any tools of trade. In 1854, the biggest events in living memory were for the Prince's Bridge foundation stone in 1846 and its subsequent opening in 1850. This is not the bridge we know today; this was for a stone structure to replace a timber bridge. Catholic Irish-born journalist Edmund Finn writing as Garryowen in *The chronicles of early Melbourne, 1835 to 1852* described the event.¹³

The need for a permanent bridge compelled the Government of New South Wales to commit funds. The bridge would be begun on the same day and with the same ceremony as the much-needed Melbourne Hospital. After the Masonic Brotherhood and other Societies settled, proceedings began with Rev. A. C. Thomson, Masonic Chaplain, offering a prayer, after which he delivered the following invocation:

'May the great Architect of the Universe permit this work to be carried on successfully to its completion...' The Masonic response came from the crowd: 'So Mote it be.'

¹² *Victorian Government Gazette*, No 59, Friday July 7, 1854, P. 1513. This quote illustrates the potential for a more detailed study to refine conclusions about the relationship between British imperialism and Freemasonry, and local press lampooning of both, outlined in Jessica L. Harland-Jacobs, *Builders of Empire: Freemasons and British Imperialism, 1717-1927*. Chapel Hill: University of North Carolina Press. 2007. The reference also scotches the suggestion that La Trobe may have been a French Freemason

¹³ Garryowen [Edmund Finn], *The chronicles of early Melbourne, 1835 to 1852*, 2 vols., Melbourne, Ferguson & Mitchell, 1888. Vol2. Pages 501-513.



'View of opening of the Princes Bridge, Melbourne, on Friday 15th November 1850: To commemorate the arrival of Separation', by H. Nash. Courtesy of the State Library of Victoria.

The stone was then partly lowered, and Brother Frederick Lord Clay, as 'Junior Worshipful Master'¹⁴, having received a bottle containing various coins of the realm from His Honor the Superintendent, deposited it in the stone, and also a brass plate, the inscription on which was read by Brother John Stephen (1798–1854)¹⁵, as Director of Ceremonies.

THE FOUNDATION STONE
Of
This Bridge Over the Yarra Yarra River, at Melbourne,
Was Laid on the 20th Day of March, A.D. 1846,
By
His HONOUR CHARLES JOSEPH LATROBE,
Assisted by
The Ancient and Honorable Fraternity of Freemasons
...

¹⁴ This phrase and 'Senior Worshipful Master' were used by Garryowen. He was not a Freemason though is a usually reliable observer. Further checking of Masonic records should confirm if these were actual Masonic titles and if so, what their precise function was.

¹⁵ 'Stephen, John (1798–1854)', *Obituaries Australia*, National Centre of Biography, Australian National University, <http://oa.anu.edu.au/obituary/stephen-john-22093/text32033>, accessed 28 June 2019.

A silver trowel¹⁶ was handed by 'Senior Worshipful Master' A. H. Hart to His Honor, who spread the mortar, after which some verses of a psalm were sung. The corn was then scattered, some oil and wine poured on the stone, and another invocation was offered by the Chaplain followed by 'So Mote it be.'

Three cheers were given for the Queen and three for La Trobe. The National Anthem was then 'chanted' by all present, and everyone moved on to the foundation of the Hospital.

Freemasons acted as officiating assistants and formal payers were read by the Masonic Chaplain, but Foresters, Druids and Oddfellows also paraded as was common practice. There were no angry letters to the press afterwards asking how the Freemasons came to be so favoured. Broad customary practice was probably the basis of the ritual at such events.¹⁷

Finn's account concludes with a reference to the formal opening on 15 November 1850 as the 'grandest processional display witnessed in the colony'. The celebrations joined three events, the opening of the Bridge and the Hospital, and separation from New South Wales.

The *Melbourne Daily News* recorded the various community bodies and their banners at the Bridge. The procession having arrived at the crown of the centre of the bridge, the Australia Felix Lodge of Freemasons formed a lane through which the procession passed, until the arrival of La Trobe when the cavalcade halted. John Stephen as senior Past Master of the Lodge addressed His Honor thanking him for inviting Freemasons to officiate at the completion of 'a great national monument'. After wishing His Honor long

¹⁶ This was the trowel of the Australia Felix Lodge rather than one made for the occasion. It remains in the care of the Lodge, see <https://victoriancollections.net.au/items/5503a0092162f11a6c8d1d95>. Accessed 5 July 2019.

¹⁷ This is an area worth further research. In Australia, a beginning has been made by Masonic writer Bob James, *They call each other brother: the strange, slow death of mateship in Australia 1788-2010: the authentic history*, Tighes Hill, N.S.W.: Bob James, 2010.

life and happiness, he called for three cheers for La Trobe, 'which were but faintly given.'¹⁸



'View of opening of the Princes Bridge, Melbourne, on Friday 15th November 1850: To commemorate the arrival of Separation', H. Nash. Courtesy of the State Library of Victoria.

The *Argus* version consistently refers to La Trobe as 'the hat and feathers.' Their reporter also had difficulty hearing what La Trobe said, though his hearing improved when there was an opportunity to make an uncomplimentary comment.¹⁹

The Freemasons had an organising role for the procession, but there were no Masonic rituals performed and no formal prayers offered. La Trobe continued south across the Bridge and made his famous formal announcement under the Separation Tree at 10.30 a.m. Hat and feathers in place.

¹⁸ 'Separation – opening of Prince's Bridge', *Melbourne Daily News*, Tuesday 19 November 1850, P. 1

¹⁹ 'Separation – rejoicings', *Argus*, Tuesday 19 November 1850, P. 1.



C J La Trobe, Lieutenant-Governor of Victoria, Hamel & Co., lithograph, possibly made from a now lost photograph. Courtesy State Library of Victoria. Image enhanced and cropped by author.

Changing plans

In 1853, La Trobe made plans to return to England and his wife, Sophie, left before him. The foundation stone events at the University and the Library would have been an appropriate way to conclude his service in Melbourne.

On his arrival in Melbourne La Trobe had declared, 'It is not by individual aggrandisement, by the possession of numerous flocks or herds, or by costly acres, that the people shall secure for the country enduring prosperity and happiness, but by the acquisition and maintenance of sound religious and

moral institutions without which no country can become truly great'.²⁰ The University and Library were clearly consistent with this philosophy.

On 27 April 1854, La Trobe was reading the *Morning Post* of 4 February which had just arrived from England. He was stunned to see the death notice for Sophie.²¹ The foundation stone ceremony had already been postponed to 1 May and had now to be postponed again with the new Governor to officiate.²²

The Freemasons of Melbourne had also undergone some trauma. The Gold Rush enticed many to abandon the city to try their luck. Melbourne lodges lost members, though this was a gain to the lodges of Bendigo and Ballarat.

Robert Levick writes to Barry

The next day, the four Masters of Melbourne's lodges, wrote to Barry through Robert Levick W.M. of the Australia Felix Lodge 697 (English Constitution).

There is no record of discussion about this in the Australia Felix minutes and it is likely that the Masters met up informally. The other Masters involved were M. Hall Lodge of Australiana No 773 (English Constitution), Henry T. Shaw, Lodge of Australasian Kilwinning 337 (Scottish Constitution) and J. Elliott, Lodge of Hiram No 349 (Irish Constitution).

Although somewhat forgotten now, in his day, Levick was a widely respected and energetic Freemason much loved for his efforts to develop Freemasonry. In December 1855 he was presented with a silver snuffbox engraved '... in testimony of the valuable services rendered to his younger brethren as their masonic instructor during the years 1854 and 1855.'²³

There is an interesting summary of Freemasonry in Melbourne written in 1858 by an 'eminent member of the Craft'. The 'clue' to his identity may be a negative one. A person of significance *not* mentioned is Thomas McCombie, an omission perhaps explained by modesty rather than ignorance. The four pages are in the book *Australasia* written and published

²⁰ John Barnes, *La Trobe*, P.152.

²¹ John Barnes, *La Trobe*, P. 322.

²² Geoffrey Blainey, *A centenary history*, P 8, claims it was 'postponed thrice'.

²³ 'Masonic Testimonial', *The Age*, Sat 8 Dec 1855, P. 6.

by William Fairfax – a cousin of the more famous John. It highlights a positive consequence of the Gold Rush.

‘After the discovery of gold in 1851, an immense influx of Europeans arrived in the colony, and amongst them several brethren of great masonic experience, fully conversant with the various rituals and qualified to carry on the work of Freemasonry according to the ancient usages, customs, and land-marks of the order. Some of these brethren greatly accelerated the progress of Freemasonry in Victoria, and still continue to exercise a marked influence over it. Amongst these may be mentioned Br. J. J. Moody, a Past Provincial Junior Grand Warden for Cheshire, a Royal Arch Past Z., a Knight Templar, and Prince Grand Rose Croix ; Br. E. T. Bradshaw, a P.M., a R.A., a Knight Templar and Knight of the 30th degree, H.R.D.M. ; Br. Edward Sydes, P. Prov. G. Secretary for Somersetshire, a R.A. and Knight Templar ; and Br. Robert Levick, a P.M. and R.A. past Z[erubbabel].²⁴ These severally commenced their masonic labors in 1858. The latter brother²⁵ established in 1854, and has successfully continued to the present a lodge of instruction, which has been of inestimable advantage to the craft. About two years thereafter Br. H. W. Lowry, a P.M., a R. A., and Knight Templar; Br. Professor [William Parkinson] Wilson [1826? -1874]²⁶, a R.A., and K.T.; and several other influential brethren from Britain, increased this phalanx of devoted Freemasons.’²⁷

Levick died in 1873 ‘after a long and severe illness ... an old colonist, and past master and founder of many Masonic lodges in Melbourne.’²⁸ His grave remains unmarked, but in his day, he made a significant contribution to Freemasonry.

²⁴ The last phrase means a Past Master of the Royal Arch Lodge.

²⁵ Levick.

²⁶ ‘Wilson, William Parkinson (1826–1874)’, *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/wilson-william-parkinson-4870/text8143>, published first in hardcopy 1976. Accessed 25 June 2019.

²⁷ William Fairfax, *Handbook to Australasia: being a brief historical and descriptive account of Victoria, Tasmania, South Australia, New South Wales, Western Australia, and New Zealand*, Melbourne: W. Fairfax and Co., 1859, P. cvii.

²⁸ ‘Deaths’, *The Argus*, Sat 9 Aug 1873 Page 4.

Barry's response to Levick

Levick's letter to Barry has apparently not survived.²⁹ We do have Barry's immediate response however.³⁰ It is worth a close reading.

Melbourne April 29 1854

Gentlemen,

In reply to your letter of the 28th inst, I have the honor to inform you that it was proposed to adopt, on the occasion of laying the foundation stone of the University, the arrangement & order of procession observed on the 15th of November 1850, when the separation of the Colony of Victoria from the Colony of New South Wales was celebrated by a procession to open the Prince's Bridge.

His Excellency the Lieutenant Governor would have laid the stone. No form of prayer would have been read.

The members of the various Lodges of Free and accepted Masons took their place on the 15th of November 1850 after the Grand United order of Odd Fellows and before the general body of inhabitants who joined the procession.

If it be the wish of you, Gentlemen, & the members of your Lodges to do honor to the procession by giving your attendance, timely notice will be published of the day on which the Ceremony now proposed will take place. I have the honor to be Gentlemen your obedient Servant

*Redmond Barry
Chancellor*

Robert Levick. W.M. of the Australia Felix Lodge 697 [English Constitution]

J. W. Hall [sic though the actual WM seems to have been 'M. Hall']. *W.M. of Lodge of Australasia No 773* [English Constitution]

Henry T. Shaw. R.W.M. Lodge of Australasian Kilwinning 337 [Scottish Constitution]

J. Elliott. W.M. Lodge of Hiram. No 349 [Irish Constitution]
(Addressed to Robert Levick)

²⁹ Sophie Garrett, University of Melbourne Archives, to Leon Lyell, email 30 November 2018, original held in authors possession.

³⁰ Chancellor to Worshipful Masters of Masonic Lodges, 29 April 1854, Council Letter Book 1854-1871, P. 8, University of Melbourne Archives.

Barry is saying that the Freemasons were not included in his plans for 1 May except to be part of the procession. Invoking the Bridge Opening as a precedent was a convenient way to avoid the question of Masonic ceremony and is perhaps a deliberate obfuscation. The precedent should have been the foundation stone ceremony for the Bridge, but that would not have suited Barry's purpose.

1854.
April 29.
10/15/11
To the
Worshipful
Masters of
the
Lodges

Melbourne. April 29. 1854

Gentlemen
In reply to your letter of the 28th
inst. I have the honor to inform you
that it was proposed to adopt on the
occasion of laying the foundation stone
of the University, the arrangement of
the procession observed on the 15th
November 1850, when the separation of the
Colony of Victoria from the Colony of New
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If it be the wish of you, Gentlemen
the members of your Lodges to do honor
to the procession by giving your attention
timely notice will be published of the
day on which the Ceremony now proposed
will take place.
I have the honor to be
your obedient servant
Edmund Barry
Chancellor
To Robert Leitch, W.M. of the Australia Felix Lodge, 697-
Mr. Hall. W.M. of Lodge of Australasia. No 773
Messrs. T. Baird, R.W.M. Lodge Australasian Kilwinning 88
J. Elliott. W.M. Lodge of Aram. No 349
[Addressed to Robert Leitch]

The University's hand-written copy of Barry's letter to the Worshipful Masters.
Picture by the author.

What was his purpose? 'No form of prayer would have been said.' The Bridge event is not invoked for this sentence and he is talking about what had been proposed for 1 May.

The next paragraph invokes the Bridge opening again on the subject of where the Freemasons would appear in the procession.

Freemasons could take part in the procession and witness the event along with everyone else if they wished but nothing more. There is no suggestion that they would officiate in setting the foundation stone and no formal prayers of any sort were to be read.

The Masters understood this clearly. There is also no suggestion of any face to face meeting

The event and letters to the editor

What occurred on 3 July 1854? Shortly after noon the governor's carriage *led* the procession to an untidy paddock one mile north of the city. There was no formal representation of either Freemasons or Oddfellows. Was there a boycott?

Raised seats surrounded three sides of the place where the stone was to be laid. Barry, wearing 'the very handsome robes' of the Chancellor's office, conducted Lady Hotham to her seat under a canopy. She and her husband inspected the plans of the building and expressed themselves satisfied. The *Argus* was less satisfied with the attendance: the spectators were fewer than expected, and ladies were not numerous.³¹

The Melbourne correspondent of the *Sydney Morning Herald* wrote an entertaining account which included the following:

'... a very noticeable feature in the affair was, the military aspect it presented to an onlooker, not only were the whole of the soldiers there under arms, but there was a strong detachment of dragoons with drawn sabres present. ... a friend ... said it was "the way they managed these things in Ireland." But however well it chimed in with the military notions of the Irish Chancellor of the University, and acting Chief Justice of Victoria, Englishmen generally felt

³¹ 'Melbourne University', *Argus*, 4 July 1854, P. 4.

it to be out of place, and thought it smelt too much of continental despotism. I may remark that there is a hankering after military display in some quarters here, for I saw it noticed in the *Argus*, the other day, that on the opening of a new church by the Bishop, on Sunday last, "a detachment of soldiers was present". Probably we shall hear next of "strong detachments" being present at missionary and prayer meetings.'³²

Barry, gave a protracted speech and the *Argus* reported that 'when the learned gentleman desired to be most impressive, he became the least audible'. Full details of the event have been preserved in a publication prepared by the University's convocation.³³

The foundation stone was actually two stones: one in the ground and the other suspended above it from cross-trees. After Hotham had replied to Barry's speech, some coins and the constitution of the University were placed in a cavity in the lower stone. The cavity was covered with a brass plate carrying a Latin inscription composed by Barry. The plate pronounced that the university had been 'instituted in honour of God, for establishing young men in philosophy, literature and piety, cultivating the talent of youth, fostering the arts, and extending the bounds of science'. Hotham spread mortar with a silver trowel (inscribed with La Trobe's name), the upper stone was lowered, and, tapping it with a mallet 'in Masonic fashion three several times', he declared it well laid.

Although the *Argus* describes the tapping as being 'in Masonic fashion' it was not in any sense a Masonic ceremony. Barry offered a prayer but the words are not recorded. In both cases these actions are more likely to have been customary practice.

We are now ready to hear 'Hiram'.³⁴

To the Editor of the Argus.

Sir - I regret that the ceremony of laying the foundation stones of the two public buildings by His Excellency Lieutenant-Governor Sir Charles Hotham yesterday, was not attended by any of the various public bodies who at the

³² 'Melbourne', *The Sydney Morning Herald*, Thursday 13 July 1854, P. 2.

³³ *The foundation stone of the University of Melbourne: a re-creation of the foundation plate presented by the Committee of Convocation*, 21 November 2007, Melbourne, Committee of Convocation, University of Melbourne, 2007.

³⁴ 'Foundation Stones', *The Argus*, Thursday 6 Jul 1854, Page 5.

similar ceremonies of laying the foundation stones of the bridge and hospital by His Honor Mr La Trobe, on the 20th March, 1846, joined and contributed to enliven the procession; but more particularly regret the non-attendance of the Freemasons.

I am myself a freemason, and jealous of the privilege of our order, and among them I rank the right which in England is almost invariably conceded of being present and assisting in the ceremony of laying the foundation stone of all stately and superb edifices.

I had understood that the officers and members of the several Melbourne lodges had been invited through their respective W. M.s to assist at the ceremony when it was arranged to have taken place on the 1st of May, and should have been glad to have availed myself of the invitation then, had not the domestic affliction of Mr. La Trobe necessitated its postponement.

But why has not the Invitation been renewed? For on inquiry of a brother Mason whom I casually met, he informed me that the W. M of his lodge had not received any, nor did he believe that any other master had: nay, he went so far as to intimate that he had hardly expected from what he had heard that the invitation would be renewed; but he declined giving any reasons, as he said that the matter had been left in the hands of the W. M ^{s35}, and that he placed confident reliance in their judgement.

Now, Sir. I don't in the least understand this, nor why, in a colony like this, Freemasons should be deprived of a privilege belonging to them - a privilege which they highly prize and one which is moreover cheerfully granted them in England on all occasions - [w]ether through the caprice of the officers by whom the arrangements are made, or from any other cause.

I do not mean in the least degree to question the authority of the masters of the lodges, or to impugn either their actions or their motives; but it does seem to me that some explanation is due to the large body of the fraternity who, like myself, may have expected to have been honored with an invitation, and, like myself, are mortified and annoyed at finding that they have been neglected,

Yours faithfully, HIRAM

Melbourne, July 4th.

We do not pretend to interfere with the motives or decisions of the mysterious race of W. M.s, P. G.s, &c.; but we confess that we think the foundation stones in question are quite firmly enough laid as they are. Why the Freemasons did not attend, or were not invited, we are not in the position

³⁵ Implies they acted together.

to say. Possibly the world is getting old enough to think that it can begin to do without the pretty babyisms of the blue apron. Ed. A

The story of Hiram is well-known to all Masonic constitutions and may suggest the writer felt persecuted so it is only a signal that the writer is a Freemason. The letter refers to supposed customs 'in England' suggesting the writer was English and thus a member of an English Lodge.

The response came swiftly.³⁶

To the Editor of the Argus.

Sir, - Permit me to make a few observations in reply to the letter of your correspondent Hiram, which appears in your paper of this day, and to your own remarks on the subject upon which it treats.

I believe that the masters of the several lodges have no wish to keep back the truth from any brother, however much they may condemn the mode in which he has thought proper to make his inquiry, and however little they may be disposed to recognise his right to receive a reply to an anonymous communication, addressed to the editor of a daily paper.

I will therefore state at once, and without further preface, that your correspondent has been rightly informed that the several Melbourne lodges had the compliment paid them of being invited by His Honor the Chancellor of the University of Melbourne, through their respective masters, to assist at the ceremony of laying the foundation stone on the first of May: as also, that it had not been renewed, and that the masters had not expected that it would be.

It seems hardly necessary to vindicate the acts of the masters, on whom, in the absence of a Provincial Grand Lodge, devolved the duty of considering the invitation: as, however, their silence may be misconstrued, I will proceed to say that they felt that, under the proposed arrangement, they had no alternative but to decline it.

It would occupy too much space in your valuable column to insert the correspondence which took place between them and His Honor the Chancellor upon the occasion, and your correspondent, or of any other proved brother, can, if he desired it, have access to the documents on application to me in a regular manner in open lodge.

³⁶ 'The Foundation Stones', *The Argus* Fri 7 Jul 1854, P. 5.

It may suffice to say that among other objections, the following were insurmountable: -

It was not contemplated that the stone should be laid, or assisted to be laid, by a Freemason.

The customary masonic ceremonies were to be neglected; and, above all, no form of prayer was to be observed.

I feel satisfied that the enunciation of this last startling fact will deprive every true brother of the least trace of mortification or annoyance at having been absent from the ceremony, and will only have the effect of inducing a change of those feelings into pure astonishment that such an omission should have been determined on by Christian authorities, in a Christian community. And now will your correspondent allow me to offer, in behalf of himself and the alleged large body of Mason to whom he refers, a little advice?

Let me recommend him and them to lose no time in joining, and thereafter regularly at attending, one of the lodges in this city, when it will be their own fault if they have again occasion to seek for the elucidation of any supposed masonic mystery in the columns of a public journal.

Having disposed of Brother Hiram's letter, I will now, with your permission, remark briefly on your own comment.

[The writer then addresses the editor's remarks about Freemasonry.]

Yours faithfully,

M. Hall. W.M. Lodge of Australasia, N 773. [A Lodge of the English Constitution]

The Editor could not resist the opportunity to repeat his views in more detail concluding that 'we hope the day is fast coming when a body of worthy and intelligent men shall be able to go about a grave undertaking sensibly and in plain clothing' which was criticism not only of Freemasons, but all those who enjoyed dressing up to elevate themselves above their peers - judges, mayors and a Chancellors.

So, what happened?

There was probably an initial expectation that Freemasons would take part, though Hall thinks that this was also planned for 1 May. The Freemasons were not uninvited. The WMs declined the invitation. Did anyone ask Barry why the foundation stone laying for the Prince's Bridge was not a better precedent? Levick was probably aware of the facts but seems not to have raised it.

After some months a formal report was printed in *The Freemasons' Monthly Magazine* in 1855³⁷ published in England which provides a considered summary:

'A correspondence, involving an important Masonic principle, took place during the past year. The Chancellor of the Melbourne University, the Acting Chief Justice, Judge Barry, solicited the Masonic Lodges to attend a procession for the laying of the foundation stone of the University. But as prayer was not to be offered up on the occasion, or the Masons either to lay the foundation stone, or, after its being laid by a civilian [ie Hotham who was not a Mason], to adjust it with the usual Masonic observations, they declined to attend, to the general satisfaction of the Craft.'

However, there is one more thread in the tapestry which may explain why the Masonic leadership didn't wish to press the case. The lodges were collectively becoming better educated and were focussed on growth and development. Hall didn't address Hiram's assertion of the Masonic 'right' to take part in such events in England.

The Lodge of Hiram was just being brought out of its Gold Rush slump by the efforts of Thomas



Hon. T. McCombie, M.L.C., photographer Thomas Foster Chuck, 1872. Courtesy State Library of Victoria. Enhanced by the author.

³⁷ The Freemasons' Monthly Magazine, April 1, 1855 P. 258.

McCombie³⁸. He had probably been elected master of the Lodge in April replacing 'J. Elliot'. The Lodge formed a committee on 4 July 1854 to take 'all steps necessary' for the formation of a Provincial Grand Lodge and by 8 August John Thomas Smith had been recruited to lead the effort.³⁹

From support role to centre stage

The aforementioned 'eminent member of the Craft' provided this somewhat clumsily worded insight. It suggests another issue for which the change of Lieutenant Governor provided the opportunity to resolve quietly. It may also be the other unmentioned issue which Hall referred to. Barry's insistence on 'no formal prayer' and dismissal by silence of the idea of a Masonic 'right' to conduct such ceremonies, may have been a convenient way to change what seems to have been the Melbourne custom of 'assisting' the Governor in foundation stone laying ceremonies. Barry may well have been in silent agreement with the change and after La Trobe, Governors were not 'assisted by Freemasons' in laying foundation stones.

Here is the relevant section from Fairfax;

'Contrary, however, to prescriptive right, to take a secondary part in such ceremonies, the brethren assisted Charles J. LaTrobe, Esq., Superintendent of Port Phillip, and in his subsequent position as Lieutenant Governor of Victoria, to lay the foundation stones of several public structures, namely, the Supreme Court in July, 1842 ; Prince's Bridge and the Hospital in March, 1846 ; and the Benevolent Asylum in June, 1850. The R.W. Master of the Australasian Kilwinning Lodge, with the Masters of the other lodges, laid the foundation-stone of the Temperance Hall, Russell-street, in December, 1846.'⁴⁰

For contrast, the Foundation Stone of the Freemason's Alms-houses was laid on 17 July 1867. The ceremony was conducted entirely by Freemasons. The

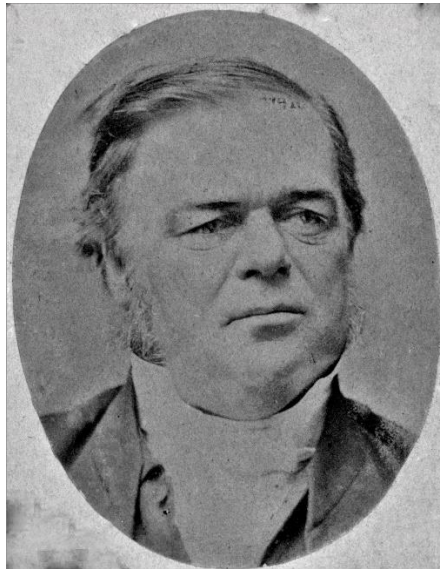
³⁸ Thomas McCombie (1819-1869), journalist, merchant and politician, born in Scotland was founding master of the Lodge of Hiram. His Masonic career is covered in Thornton, *The History of Freemasonry in Victoria*.

³⁹ Thornton, *A Century of Union*, pp 10-11.

⁴⁰ William Fairfax, *Handbook to Australasia*, P. cvi.

Governor, Sir John Manners-Sutton, was present *as a witness* and was not a Freemason. He spoke *after the ceremony*.⁴¹

The foundation stone ceremony at the Gas Works in December 1854 was explicitly a Masonic ceremony. The stone was laid by 'Brother J T Smith' who in his address said 'Gentlemen - in compliance with your request to the Freemasons to lay with masonic honors the foundation stone of the Melbourne Gas Works. ...I have had the honor of performing this interesting ceremony.' Smith was a Freemason, a member of Parliament and the Mayor. The event was well-attended with both military and musical entertainment, perhaps organised in part by McCombie who was a shareholder. Hotham was toasted – in his absence.⁴²



John Thomas Smith, photographer Thomas Foster Chuck, 1872. Courtesy State Library of Victoria. Enhanced by the author.

The third example is the foundation stone ceremony for Collingwood Bridge on 7 November 1856. The entire ceremony was a Masonic one, although

⁴¹ 'Laying the foundation-stone of the Masonic Alms-house', *The Argus*, Tuesday, 18 June 1867, P. 6.

⁴² 'The Melbourne gas-works – laying the foundation stone', *The Argus*, Saturday, 2 December 1854, P. 5.

they were supported by the Oddfellows and a military band. The guest of honour was the Mayor of Melbourne who made clear he was a Freemason. Although not named he was probably John Thomas Smith.⁴³

The Fairfax reference suggests that what occurred in La Trobe's tenure was unusual. It may have been one of the things corrected with the arrival of Freemasons, such as Levick, who were 'fully conversant' with the various rituals. Barry may well have had the same view.

Barry could not entirely escape the Omnipotent. He did say a prayer. Though it was not formal and, as far as the press was concerned, it was certainly silent.

Two Postscripts

Item 1

The Lodge of Australia Felix No 697 met on Friday July 7 1854 with Brother Robert Levick Worshipful Master in the Chair. After regular business Levick brought before the notice of the Lodge the (unspecified) conduct of the Worshipful Master of the Australasia Lodge Brother M. Hall.

Brother J W Hill proposed, that 'the members of this Lodge express in the strongest terms their disapprobation of the Conduct of the W.M. of the Lodge of Australasia, and at the same time they would wish to express the fullest confidence in the W.M. of their own Lodge believing him to be quite capable of Carrying out the onerous duties entrusted to him. Carried unanimously.'⁴⁴

The issue is not stated but involved some kind of joint activity between the Lodges. There were only two at the time; 1 – arrangements to meet the new Governor which Hall took the lead in and seemed to go well, 2 – the non-participation at the University where Hall responded to Hiram.

⁴³ 'Collingwood Bridge', *The Age*, Saturday 8 November 1856, P. 5.

⁴⁴ Minute Book, Lodge of Australia Felix No 697, Meeting of Friday July 7 1854, P. 444-5. Rare Archives Box number 5, 'Australia Felix No 697, 23-12-1839 to 25-5-1855.' Grand Library, Freemasons Victoria.

What is the principal duty of the WM? Everything it seems. 'If lodge functions go awry, it is the Master who bears the blame'.⁴⁵ If 'Hiram' was a member of Hall's lodge, Hall could be held responsible for his public outburst. Levick and the other WMs had successfully managed their memberships in not making a fuss.

Item 2

The *Argus* thought 'the foundation stones in question are quite firmly enough laid ... without the help of the Freemasons'. Why then did the Convocation of the University of Melbourne create a replica of the covering plate in 2007? The building was finished within two years, but the foundation stones and plate went missing. Perhaps they lie buried on the location of the wing of the original building which did not go ahead. Or perhaps some miffed Masons wanted to make a final point and it waits to be discovered.

In any case, the stones were somehow not firmly enough laid.

-END-

⁴⁵ 'Lodge Officer Duties', Masonic Lodge of Education,

<https://www.masonic-lodge-of-education.com/lodge-officer-duties.html>

Accessed 14 June 2019.



A modern rendering of the Latin text of the brass plate covering the now lost foundation stone of the University of Melbourne.

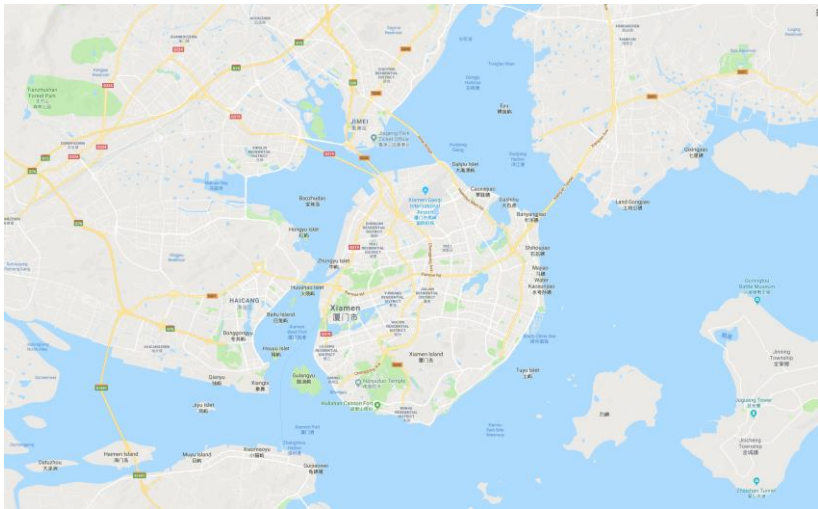
Chapter Three

History of Lodge Amoy Delivered before the Lodge by RWBro John Molnar On Friday 26 July 2019

Introduction

CORINTHIAN LODGE OF AMOY

The history of any lodge can be seen as social history- the story of the culture and environment in which the lodge is established. Visiting this lodge on a trip to Hong Kong a few years ago, I was struck by the interesting history surrounding this lodge in particular.



Amoy Island (Xiamen)

Amoy is an island town in Fukien Province, China, on the South East coast, opposite the island of Taiwan (Formosa). It is roughly halfway between Hong Kong and Shanghai. Whilst the South East coast of China had many overseas contacts, its relations with the rest of China was limited by rugged mountains along its interior border. It was not until the Third Century AD

that the area came under central Chinese authority. Consequently, the region has many dialects – mutually unintelligible.

“Amoy” is the local pronunciation of two Chinese characters meaning “Summer Gate”. In Cantonese these are pronounced “Ha mun”. In the Mandarin it is “Hsia-men”. It is these days spelt on maps as “Xiamen”.

Given the mountainous terrain, Fukien was a relatively poor province and was not agriculturally productive. As a result, it was always a trading centre, as well as being dependent on fishing. Fukien is the legendary origin place of the Chinese Triad. It has always seemed to be a bit independent of the Chinese great dynasties.

Portuguese trade reached China in 1517, but Canton was closed to them in 1522. They finally settled in Macao in 1557. In the early Seventeenth Century, the Dutch settled on the islands between Amoy and Taiwan, making it a centre for trade to which Chinese produce could be brought by Chinese junks. Elizabeth I chartered the East India Company in 1600, but it was not till the late Seventeenth Century that the English were able to import tea from Amoy.

Maritime trade, legal or illegal, was the lifeblood of the Fukienese Cheng family. Trading guns and ammunition to the Cheng in their rebellion against the Manchus, the English got a foothold on Amoy in 1676, the Dutch having been expelled from Taiwan.

Freemasonry reached China, not from England, but from Sweden. The third lodge in Sweden was founded in Gothenberg, and in 1759 it granted a charter to members of the Swedish East India Company’s ship “Prince Carl” to meet as masons wherever they came to shore. The ship reached Canton for the 1760 trading season, and left a masonic lodge in the Canton factories. The English founded a second lodge in Canton in 1767. Both lasted until the end of the Eighteenth Century, when adverse trade at Canton caused them to close.

The firm of Jardine Matheson & Co came into existence in 1828, but even before that Matheson began direct smuggling of opium along the Chinese coast. Others followed, directly leading to the Opium Wars after 1839. As a result of the Chinese defeat, Amoy and Shanghai were opened to English trade in 1843, and Hong Kong was ceded to the English for 150 years.

The life of the so called “treaty ports” for the European residents included monthly lodge meetings. There were two lodges in Hong Kong and one in Shanghai. Rutherford Alcock became British Consul at Amoy in November 1844, but lived on Kulangsu island. His successor Consul Lay, moved the consular residence to Amoy. Alcock moved on to Shanghai, and was one of 14 petitioners for the Northern Lodge of China (dated 1 August 1849).

In 1853 there was a Triad rebellion which briefly took control of Amoy from the Imperial authorities – during which the British remained strictly neutral. Amoy continued to slowly develop and increased in numbers of foreign residents, especially “Straits Chinese” – those from Malaya who were new British subjects. By 1875, there were four English lodges in Hong Kong, three in Shanghai and one in Chinkiang. There were also one Massachusetts lodge, one German, and two Scottish Lodges in Shanghai and one Scottish Lodge in Hankow. The (English) District Grand Lodge of Hong Kong was formed in 1875 by dividing the District of China into two. The Southern District had no lodges outside Hong Kong.

In 1878, a petition for the Ionic Lodge of Amoy was granted by the Grand Lodge of England. It was numbered 1781, and was consecrated on 11 December 1878. The lodge had 29 members, including 14 founders and 13 initiates. At the District Grand Lodge meeting on 19 December 1879 it was reported the Corinthian Lodge of Amoy had already been working under a provisional warrant. The petition for a new warrant came from the Ionic Lodge of Amoy – the WM, SW and JW wrote to the District Grand Master on 25 November 1878 stating:

“The friendly rivalry that will exist between two lodges working together in this Port promises the very best Masonic results and will stimulate both to fresh efforts”!!

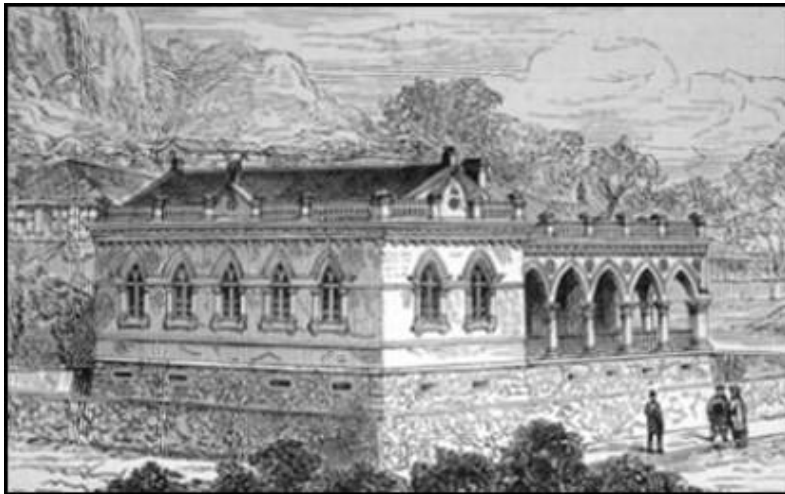
Albert Leigh, the first Master was from Zetland Lodge HK 768, the SW was William de St Croix of Northern Lodge of China 570 and the JW William Charles Howard of Tuscan Lodge 1027. The other petitioning brethren were:

Herbert Allen Giles (of The Oak 190 EC) (of which more later)
Henry Aeneas Sidford (PM Tuscan Lodge 1027 and 1433 and PDGDC China)
(of which more later)
James Kirkwood (Zetland Lodge 525 HK)

George A Corder (Zetland Lodge)
Waldemar Paulsen (Zetland Lodge)
J Henningsen (Lodge Northstar, Copenhagen)
J H Penrose (Royal Sussex 501)
Nicholas Moalle (Cosmopolitan 428 SC)

Of these 11, eight had also been petitioners for Ionic Lodge. The first meeting was on 26 October 1879. There were 14 joining members – the 11 petitioners and three members of Ionic Lodge. They had a busy year. On 14 December 1878 they had three initiates, on 28 December two initiates, on 11 January 1879 two initiates, on 22 February four initiates and on 27 March a further three initiates. All this before the lodge could possibly have received its warrant.

The fifth initiate was Bro Hormusjee Rustomjee Dauver, whose name suggests he was a Parsee. As all the petitioners were Europeans, this indicates an early intention to open the Craft to all irrespective of race or creed. There was a diaspora of Bombay Zoroastrians in the treaty ports, and a second Parsee, Bro Jamsetjee Merjibhai Vajifdar was initiated a few years later.



Lodge Amoy lodge building - built 1880

By the time of the first annual return (St John's Day 1879) the names of Bros Giles and Penrose were missing. During the year, members joined from

Lodge Germania of Shanghai (under the grand Lodge of the Three Globes of Berlin) and from Lodge Cosmopolitan No 428 SC. Together with 17 initiates, the lodge had 32 members at the end of the year.

The professions of the members are a picture of treaty port life: the first master was Secretary of the Amoy Dock Company, the SW was a merchant, and the JW was in the Chinese Customs Service. Of the other members, six were merchants, four were ships chandlers, there were three engineers, three master mariners, the same brother from the Telegraph Company, and a carpenter. Of the members, four were listed under ships names.

Bro Henry Sidford is worthy of mention. He had been the second master of Tuscan Lodge in Shanghai (1864), and the founding master of Doric Lodge in Chinkiang (1873). He was a member of the Chinese Imperial Customs Service, and must have moved from postings in various treaty ports. He was the first signatory on the letter requesting a warrant for Corinthian Lodge, but he never served as master. As master of Ionic I think we can see where the names of these lodges came from. He states in the letter "this is the third lodge that I have been mainly instrumental in having added to your rolls." (No lack of ego there!) The VSL used in the red room at Zetland Hall Hong Kong was presented to Ioninc Lodge by Bro Sidford.

He wrote to the District Deputy Grand Master on 15 December 1879 noting that Ionic had had 14 meetings in the year and conferred 24 degrees. It had 41 members. Corinthian held 15 meetings and worked 42 degrees. It had 34 members. They had also built a masonic temple at a cost of \$6,000. The title deed was registered in June 1880 and the building completed in time for the Installation meeting in December 1880. The hall (50 feet x 25) was slightly smaller than the present blue room at Zetland Hall.

Giles, the Master of Ionic Lodge of Amoy (and District SGW) published "Freemasonry in China". It was originally presented as a paper in the lodge on 1 June 1880. He points out the usage of "compasses", "square" and "the man of the level" in the 7th century BC "Book of History". Confucius' "Discourses" talks about "transgressing the limits of the square". Mencius taught the figurative application of the square and compasses to a man's life. The "Great Learning" of the 4th century BC taught that a man should abstain from "doing to others what he would not they should do unto him". This was called "the principal of acting on the square".

Giles points out that the “cash” – a circular coin pierced with a square – is a symbol of the perfect man. The circle is the symbol of heaven and the square of earth. The altars of Heaven and Earth in the Forbidden City in Peking follow these shapes. The point within a circle is the Chinese character for “sun”. The triple tau was similar to the Chinese character “cheng” meaning “upright”.

The Discourses of Confucius do refer to an apron, which when illustrated was decorated with a sprig, seven stars, an axe and the character “ya”. The character for “axe” within a square became the character for “master mason”, and the character “ya” itself refers to “darkness visible”. I am not familiar enough with the Chinese language to determine whether Giles is correct, but I do feel that we often as Freemasons try to impose meanings that satisfy us which really aren’t there. Giles refers to the Chinese secret societies, and noted similarity of their date of origin with speculative freemasonry. Giles was certainly instrumental in expanding the study of Chinese culture and ended up as Professor of Chinese at Cambridge University.

However, before being carried away with this picture of masonic knowledge and growing harmony at Amoy, I have to note that Giles objected to the District Board of General Purposes when he lost the vote for WM at Corinthian Lodge in November 1880 – the WM Bro Howard having used his casting vote to re-elect himself. The Board found for Howard.

In 1881, Giles seems to have been the chief protagonist in a petition to UGLE for a new District Grand Lodge of Amoy and Central China. The District Board of General Purposes rejected the petition as it was not signed by a majority of the brethren in the Ionic, Corinthian and Foochow Lodges. A Royal Arch Chapter was founded at Amoy in 1884.

The first Chinese member of Corinthian was Bro Lie Khong Teh who joined in 1895 from the Netherlands Constitution. He was a merchant and probably came from the Malacca Straits or the Dutch East Indies. The Amoy lodges seemed to take Chinese membership seriously, and wrote to the District Grand Secretary about it. The District Board of General Purposes wrote on 1 May 1898:

“With reference to the letter from the lodges in Amoy as to the desirability of initiating Chinese the following resolution was adopted:

- 1 that the reason for the admission of Chinese (JM: expediency) is bad.
- 2 the revolution in Manilla has brought Masonry into disrepute.
- 3 In the present state of the Chinese Empire it would be inadvisable to give any facilities for Chinese to become masons."

It seems that at the time, the Governor of Hong Kong was having difficulty controlling potential revolutionaries from both China and the Philippines from using Hong Kong as a base. But the confusion of the Spanish speaking Filipino Lodges and the minority Chinese membership in the English craft lodges is clearly wrong.

No doubt they were seeking to expand membership – a resolution was passed in January 1902 to return Ionic's warrant and Grand Lodge officially erased it in 1905. The Amoy Chapter detached from Ionic and was attached to Corinthian Lodge by Supreme Grand Chapter that year. Amoy itself was declining as a port. Better shipping meant it could be bypassed and the connection of major towns in China by railroad meant a decline in shipping. Amoy was not connected to the railways due to the mountainous terrain inland. In 1912 the lodge had to raise a loan from the members to keep the building in adequate repair.

There was also rapid population turnover. In 1913 a number of masons formed the idea of founding a lodge in Swatow – quite a number of them from Corinthian Lodge. There was also an increase in the number of treaty ports operating and Amoy was losing its resident membership.

In the 1920s Amoy also suffered from the general political disturbances in China. Chiang Kai Shek's Kuomintang turned on the Communists in 1927. The Communists were defeated in their attacks on Chiangha, Canton and Amoy with great losses. The principal Chinese banks and businesses temporarily moved their offices to the International Settlement on Kulangsu Island. The island of Amoy was put under the administration of the Navy and this ended the disorder. The interior of Fukien province was not so lucky. The Communists terrorised the countryside, and extorted taxes from the farmers and merchants. This stifled trade and agriculture. In 1928 the Kuomintang drove the Communists out of Fukien which initiated the "Long March".

All this, however, impacted freemasonry. On 29 December 1925 the President of the District Board of General Purposes noted that the masonic hall at Swatow was wrecked and in other ports it had been impossible to hold meetings. The Amoy Chapter fizzled out in the mid-1920s (in fact its Warrant seems to have been lost at some stage). Its share in the Amoy Masonic Hall was transferred to Corinthian Lodge. Economic problems also affected the area. Almost all imports at Amoy were for the district, which still had bad roads. The wealth of the area seems to have been dependent on money being sent home by expatriates. There were a lot of locals moving to work in Malaya and the Dutch East Indies in the tin and rubber industries. There was also a tendency for local Chinese merchants to handle their own imports directly.

By the late 1920s the lodge had only 20 members but all seem to attend meetings, being all resident in Amoy. A number of mariners also called at Amoy from time to time, and visitors also came from Hong Kong and Shanghai. In 1931 the lodge deposited the title to the hall with the Hong Kong and Shanghai Bank. To upkeep the hall, in 1933 the lodge issued \$3,000 of debentures at 4.5% interest redeemable in 10 years. At that time membership was about 14. Members left on transferring to other ports and there was a high turnover of members.

The Second World War came early to China. By 1932 Japan had invaded China, and by 1938 large parts of north east China and the south as far as Hangchow and Wuchay were occupied – areas around Amoy and Canton included. The rape of Nanking in 1937 is probably the best-known atrocity carried out by the Japanese during their invasion, but there were many others, including at Amoy itself. The “foreign concessions” however seem to have been treated with respect by the Japanese.

Bro Le Patourel (WM in 1932 and 1941) made it to Hong Kong to report to the District Grand Lodge meeting in January 1939. Although the lodge had fallen to ten active members, they had two initiates in prospect. By 1940, the Lodge meeting in Swatow moved to Hong Kong, but the lodges in Canton, Amoy and Foochow continued on. Actually, Amoy was then in a state of siege, but representatives of the District Grand Lodge had still gone to install the WM there.

The last pre-war meeting of the District Grand Lodge was 17 January 1941. The District Grand Secretary sent off the last annual return from Corinthian

to London on 13 June 1941. The Lodge had a membership of 55, but the most recent joining member had already joined the army in Canada. The last initiation was a Bro Peterson on 2 November 1941. The Japanese had already occupied the larger island of Amoy and the mainland.

Immediately after Pearl Harbor, 7 December 1941, Kulangsu Island was also occupied and the lodge was closed by “armed force” on 8 December 1941. Subsequently all books, records, instruments and the Charters were removed to the Municipal office. (As in Nazi Germany there was considerable anti-masonic feeling in Japan and the lodge effects may have gone to an anti-masonic exhibition in Japan). A PM, Robert Tully, remained behind when the Europeans were evacuated to look after the English Presbyterian mission property, and “keep an eye on the lodge”.

Bro Jeacock arrived at Amoy exactly at this time, having been ordered by the Admiralty to leave Hong Kong. His ship was intercepted by a Japanese destroyer and escorted to Amoy. For the next 18 months he was a guest of the Japanese Navy and lived in the hospital on Kulangsu. The Japanese in Kulangsu did not intern civilians. European residents – regardless of nationality – were confined to their houses, and retained their servants.

Bro Tully, master in 1938, was appointed British Representative on Kulangsu. In 1942, the foreign citizens were repatriated, but Bro Tully remained behind to help a group of elderly retired British who refused to leave. Bro Anderson, also a missionary, remained at the missionary school. He is the only member of the lodge recorded (on a plaque at Zetland Hall) as having died as a result of enemy action.

After the war, in 1947 the Hong Kong and Shanghai Bank wrote to the Grand Secretary, advising they still held the lodge’s title deeds. Whilst Chiang Kai Shek had abolished the “extraterritoriality” of the treat ports occupied foreign powers, in fact the lodge was able to reregister its title in 1949. (The three Chinese characters on the registration can be literally translated as “Upright Way Academy”).

There was at this time a bit of discussion with the District Grand Secretary about resuscitating the Lodge in Hong Kong. While the Chinese Nationalists didn’t like the presence of the British in Hong Kong, it was ceded territory, the Chinese National Maritime Customs gained the right to operate in the colony and its European officers from Amoy were the impetus for the move

to Hong Kong. A meeting of a few members was held in May 1948. The first formal meeting was held on 21 June 1948. The meeting elected a Master, and took a ballot for six joining members, being from Shanghai lodges. There was a notice of motion to amend the bylaws and the signed a petition for a Warrant of Confirmation. The necessary dispensations had apparently been given by the District Senior Grand Warden.

The Confirmation Warrant is dated 29 July 1948, nine days after the first installation meeting on 19 July 1948. The first annual return on 31 December 1948 gives the number of members as 51, but 39 are in arrears because a lot of the brethren could not be found. They had had three initiations and 11 joining members in the year.

Whilst the move to Hong Kong may have been hoped to be temporary, in fact with the Communists' success against the Nationalists in 1949, there was clearly no way for the Lodge to return to Amoy. The Nationalists retreated to Taiwan, and in fact removed the entire naval dockyard from Amoy in the process. The Grand Lodge of China had been founded in 1949 in Shanghai, created out of six regular Filipino lodges meeting there. It closed in 1952 after three years of Communist rule, and was reactivated in Taipei in 1955. The joining members from Shanghai to Corinthian Lodge dried up.

On 20 October 1952 one of three candidates for ballot was Mr Yue Ting Tsoong, a "Chinese advisor to ICI" – the first Chinese member of the Lodge since Bro K T Lie in 1893. He became master in 1962.

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Chapter Four

The Robert Calvi Affair – A Masonic Scandal? Delivered to the Lodge at the Australia Club by WBro Mike Kearsley (ANZMRC Touring Lecturer) On Friday 16 August 2019

Introduction

From time to time Freemasonry becomes the target for an ‘exposure’ – either of its rituals, its membership, its supposed influence in high places or its direct actions. Occasionally the exposure takes the form of a report of scandalous behaviour either within the Craft or by members of the Craft. Many of the latter are, we know, blatantly ridiculous. There have been times, however, when such exposures have caused widespread, and very public, concern. They may even cause brethren to leave the Craft and others not to join.

I suggest that there have been two major scandals in the modern history of Freemasonry which fall into this latter category; the Morgan Affair in America, covered in another chapter in this book, and the Roberto Calvi Affair in Italy and London; both were extremely damaging to the Craft at the time. This paper presents a fuller explanation of the facts surrounding the Roberto Calvi Affair – in so far as anything can be regarded as fact where this event is concerned. Many of the sources are questionable and you will appreciate, as the story unfolds, that few records were kept of the various activities – the Mafia tends not to keep minutes of its meetings or publish its accounts and the Roman Catholic church is no stranger to suppressing things it does not want aired. Much of my information was, in fact, gleaned from internet sources and the few books written about the affair – often by people who were not there. The paper also raises some questions about the Craft and its members, summarised at the end, for brethren to consider. I have put a question mark in the title – this is so that the reader can judge for themselves whether the scandal really was a ‘Masonic’ scandal or not.

But let me firstly set the scene as a background to later events. In order to do this, I need to take you back to Italy before it was a unified country in 1870 – back to the beginning of the 19th century.....

Italy before its unification in 1870 was a collection of various states (Tuscany, Lombardy, Venetia, Sardinia, the two Sicilies etc) with a history of rivalry and even warfare between them. Dividing the centre of Italy, and including Rome, were the Papal States; for the Popes, historically, were temporal rulers able to field an army with political ties to Catholic monarchs in Europe. Much of Italy was ruled at various stages by foreign powers – the Swiss, French, Austrians and others (even the Brits had naval bases in the South) – and the Popes frequently conspired with these foreign rulers to influence politics and even support them with money and soldiers. Throughout the 18th and 19th Century there were many attempts to create some kind of unity as alliances were forged and broken but certain themes run through all of the various groups dedicated to unity – get rid of the influence of foreign rulers, get rid of the influence of monarchists and get rid of the influence of the Catholic Church. All were seen as obstacles to unity. Any group espousing Italian unity was, therefore, likely to be equally unpopular with any of these three forces.

Alan Beaver has presented a paper to Temple of Athene research lodge, Middlesex, linking the Grand Tourers (those young English gentlemen desirous of acquiring a level of cultural sophistication whilst sowing a few wild oats at the same time), with early Masonic activities in the main centres of Italy (Temple of Athene Transactions Vol VII – 65). Lodges were formed in several places, especially in the North. Later, this was influenced by the presence also of the British navy in the South and in Sicily. In another paper presented to Temple of Athene Lodge, David Bratley described the impact of the anti-Masonic papal Bulls *In Eminenti Apostolatus Specula* of 1738 and *Providas Romanorum Pontificum* of 1751. (*Transactions*, Temple of Athene Lodge, vol. 2 Feb. 1996). These served to restrict, but not stop, the development of Freemasonry in Italy, for a considerable time, while it was developing rapidly in England and elsewhere.

There was a sort of Masonic unity when Napoleon occupied Italy. Although not a Freemason himself he realised that the Craft attracted many influential (and therefore potentially dangerous) men. He therefore appointed members of his own family and close friends to senior positions in Masonic circles thus, effectively, maintaining a watchful eye on Masonic activities. His wife, Josephine, was, interestingly, a lady Mason (yes, there were lady Masons even then).

However, it was not until 1805, in the Palazzo Gustiniani in Rome, when the Grande Oriente d'Italia was founded when existing Grand lodges of the North

and of the South merged. It was the first organised Italian Masonic organisation and it immediately became involved in the turbulent politics of the time. This is, after all, the era of the French Revolution, the Napoleonic wars, and many other turbulent events throughout Europe. Perhaps the lodges provided a focus for intellectuals and dissidents to meet and discuss their plans and grievances. Perhaps too the doctrine of equality and fraternity struck a chord with its members. Perhaps the influence of the growing democracy across the Atlantic, now free of its kingly rule, was also an incentive. Whereas British Masons have always professed to keep politics out of the lodge, our European brethren often suggest that, if one wishes to have a positive influence in society and be a force for good, then one will inevitably need to be involved in politics. However, how much Masonic ritual and teaching was important to these early Italian Masons is open to conjecture.

This is because the names of many of the earlier members of the Grand Oriente is a who's-who of Italian politics at the time. Let me introduce a few of them.

Giuseppe Garibaldi (1807-1882) was a Grand Master of the Grand Oriente. He travelled extensively, supported revolutions in South America, fought countless battles to free Italy from the Austrians, and Papal influence, and is famous for his red shirt and poncho – as well as the biscuits and Nottingham Forest football colours. Wikipedia notes in his autobiography:

'An active freeMason, Garibaldi had little use for rituals, but thought of Masonry as a network to unite progressive men as brothers both within nations and as members of a global community'.

Giuseppe Mazzini (1805-1882) was also a Grandmaster of the Grand Oriente. He was a lawyer and writer who espoused the cause of Italian unity through revolution and anarchy. Wikipedia notes

'Mazzini believed that Italian unification could only be achieved through a popular uprising. He relentlessly agitated the Italian populace to revolt, and encouraged, initiated, and organized numerous small and large revolts from his exile in England. Although the odds may have been against his revolutionaries in any given situation, the trend of history was with Mazzini and so every challenge to local authority advanced the cause of the Risorgimento'.

He was an advocate of a United States of Europe and is credited with developing and supporting a number of revolutionary groups. One group

based in Sicily came to be known as the Mafia; another, in Naples, the Camorra. These are the criminal gangs of today (they were likely criminal gangs then – but the ends justified the means).

Mazzini is reported to have been a 33rd degree Mason with links to Lord Palmerston in England and Bismark in Germany – both also reputedly 33rd degree Masons appointed by a certain Albert Pike, a well-known Masonic figure in the United States and Supreme Commander of the Scottish Rite Southern Jurisdiction.

Adriano Lemmi (1822-1906) was, reputedly, another 33rd degree Mason who became Grand Master of the Grand Oriente. He was a close friend of Mazzini and of Louis Kossuth the leader of the Hungarian revolution. He set up banks and trading companies and was given concessions to run the railways and had the tobacco monopoly. He realised that if you control the finances of a country you control the country.

Another Grand Master was Ernesto Nathan (1848-1921) an English Italian who became Mayor of Rome. His house in Rome became a center of literarian and political debate, with figures like Giosuè Carducci and the Prime Minister, Francesco Crispi (1819-1901). Crispi's left-wing party, initiated land reforms and educational projects for the working classes – as well as violent demonstrations. Like the other revolutionaries he was very anti clerical to begin with but then decided that he needed to have connections within the Vatican in order to use its power for his own ends. In 1894 some of the lodges of the Grand Oriente actually wanted to expel Crispi, their own Grandmaster, for being too friendly with the Catholic Church.

We could go on like this for a while, but you are probably seeing the pattern. It is clear, also, that the main authorities of the time – the monarchies and the church - were very antagonistic to these revolutionaries who, in turn, were violent in their opposition to the groups they saw as standing in the way of Italian unification. So, you can see that the Grand Oriente was not the conservative, royalty led, establishment body of the United Grand Lodge of England. In England and in Sweden the monarchy (who were equally concerned with regard to revolution and republicanism) contrived to be appointed to leadership positions in the Craft, so they did not need to impose the censorship felt by the other European lodges. The English were absorbed by the establishment. What better way to know what is happening in an organisation and to direct its policy and actions than to be head and rulers of

it? Of course, UGLE was not, in any way, supportive of the Grand Oriente and UGLE, in fact, did not officially recognise the Grand Oriente of Italy until 1972 – 167 years after it was founded. That has to be a record!

In 1895 a lodge was founded under the Grand Oriente which called itself 'Propaganda Due' or P2 – an unusual name for what was to be a notorious lodge.

Propaganda is defined as the organised spreading of doctrine and opinion, true or false, to bring about change or reform. Interestingly, Propaganda Uno, or One, was a Catholic congregation founded by the Vatican in 1622 and was responsible for foreign missions and for the training of missionaries who would go out and convert others to Catholicism. Thus, any means were justified if the object was to save the eternal soul of the heathen.

The P2 Lodge was clearly founded on this same principle - but, like many Italian organizations, it was soon infiltrated by rogue political and commercial elements. Its first Master was quickly involved in a bank collapse, the printing of false banknotes and the payment of bribes to Cardinals and politicians. The lodge appeared to go into hibernation from time to time depending on what was happening in society. However, it continued to exist and exert an influence over politics and business quietly and from behind the scene.

After the First World War, and the growth of fascism throughout Europe, Freemasonry was not popular with the dictatorships. There are several reasons for this. As Freemasons we would like to think it is because we stand for freedom and justice and truth. However, Freemasons were also involved in many revolutions and plots and many were republicans and communist supporters. Others were just plain crooks (let's be kind and call them opportunists). Hitler banned Freemasonry and sent many Masons to the camps – often because of their political activity. In Franco's Spain to be revealed as a member of a lodge (not difficult if lodge membership lists are openly available) was an instant ten-year jail sentence. To hold higher Masonic office could result in a death sentence. In Italy it was also outlawed by Mussolini (despite the fact that twice as a young man Mussolini had applied for membership and twice had been blackballed). Masonic lodges throughout Europe, therefore, seem to have understandably gone undercover. Lodge lists were destroyed, members destroyed or buried their regalia and certificates, discussion about Freemasonry ended – even with family because children were being questioned in school to tell what their

parents were doing. Freemasonry revived after the war but was still very subdued, and almost immediately there were two competing Grand Lodges in Italy – the Grand Oriente and another Grand Lodge which now admitted men and women (Co-Masonic). Other Grand lodges also started to develop – often on the back of the regional differences which still characterised Italian society.

But let us move now to the 20th century, from the second world war, to the present time and to the first character in the modern scandal – Licio Gelli.

Licio Gelli was born in 1919. He volunteered for Mussolini's fascist expeditionary force (the Blackshirts) at the age of 17 and was sent to Spain. From there he became a liaison officer to the armies of the Third Reich – notably with Hermann Goering, the man whom Hitler chose to manage the suppression of Freemasonry. He was, of course, a member of the MSI – the Italian fascist movement.



Licio Gelli

At the end of the Second World War, he quickly took his military and criminal contacts to the CIA, helping to smuggle Klaus Barbi (the infamous Nazi) to the USA. He then became part of the CIA's anti-communist "fifth column" of traitors known as *Operation Gladio*, which would remain throughout Europe, to work against Russia in the event of an invasion. With access to information this relationship gave him - dirty secrets, confidential business plans, and so on - he was swiftly able to become rich and influential. The CIA was actively involved with P2 funnelling vast amounts of money

to foment terrorism and the drug trade throughout Europe and to seek to restrict the Communist influence in politics and in society. The Communist party – also suppressed during the war – was now active and supported by the Soviet Union who controlled most of Eastern Europe behind the so-called Iron Curtain. The allegations of CIA and P2 cooperation was said to be involved in many events over many years – the Iran-Iraq war, Afghanistan, Nicaragua, Solidarity in Poland, the Falklands and much more – the list is endless. Whether P2 was actually involved in them all will never be known.

Gelli was initiated into (or resurrected) the P2 lodge in 1963, and with his CIA influence, quickly rose to become its Master. From there, he went on an aggressive recruitment drive in Italy, Europe and Argentina, enlisting high ranking military contacts, and leading business, political, and criminal figures. Some members later complained that he had used blackmail to force them to accept membership. He had access to the CIA files on everyone, so could pick the most embarrassing secrets to use in order to persuade them to cooperate. He had diplomatic immunity, he had four passports, he brokered arms and oil deals and seems to have been involved in countless nefarious dealings including bombings and assassinations. Much of this activity was supported by the CIA to counteract communist influence in Italian politics. Gelli boasted that the daily intelligence briefing prepared for the Italian Prime Minister was delivered to him, first, every morning.

Now, the lodge seems to have operated like no other Masonic lodge we, or even the Italians, would recognise. It did not hold open meetings – rather individuals were summoned to rooms 27, 28 or 29 of the Excelsior Hotel on the Via Veneto in Rome where Gelli held court. Members did not know who else was a member and there were no open meetings. Individuals met with Gelli (and whoever he chose to be there), came in through one door and left through other doors without seeing other members. A short initiation ceremony, quite different to any accepted Masonic initiation ceremony, was apparently performed but there appears to have been no Masonic ritual thereafter.

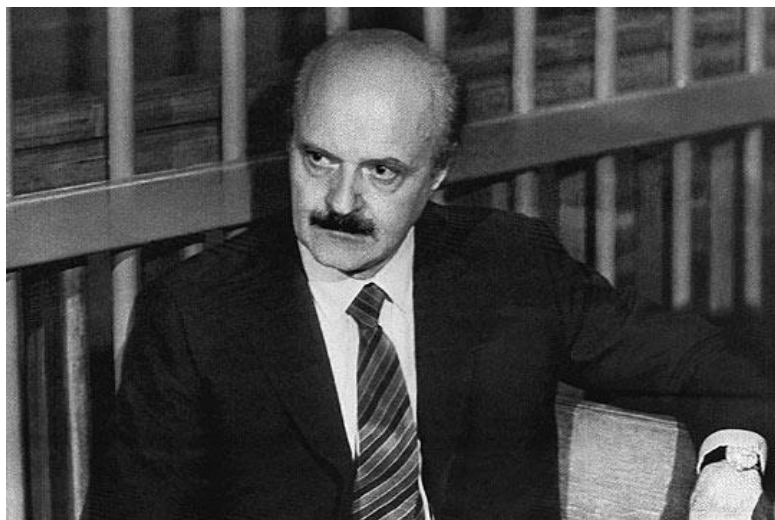
As soon as Italian Freemasonry heard about the irregularities, the Lodge was investigated (one wonders just how this was achieved) and with Decree 444LS, dated June 1976, the lodge was struck off the register of the Grand Oriente. However, this had no impact on the lodge or on Gelli at all. Gelli blithely ignored the fact that he was now running a Lodge without a warrant, and just continued as he had before, using the P2 name and pretending it was a regular Masonic Lodge. The Lodge in fact continued to grow and sponsored other Lodges which were being formed in many different locations; including four in South America, with Gelli finally appointing himself Grand Master of his own group of lodges. For five years Gelli was still a member of the Grand Oriente. However, the Grand Oriente finally moved again and Gelli was specifically expelled from the Grand Oriente in 1981. Unsurprisingly, this also had no effect whatsoever on Gelli or his group of lodges.

Members of P2 now included Prime Minister Bettino Craxi who was later indicted on fraud charges. Another was Michele Sindona, a banker linked with the Mafia and the collapse of the Franklin National Bank when hundreds of millions of dollars disappeared – the largest bank collapse to that date. Sindona, together with Hambros bank of London, bought a great deal of real estate throughout Europe. This is a good way to move money around and also provides a reason to travel between countries and provides a place to stay when there. Properties were purchased throughout the world including the Watergate complex in Washington, intimately connected with his good friend Richard Nixon. Also, a member was a certain Silvio Berlusconi who later would become another Prime Minister surrounded by allegations of sleaze and corruption. On Italian television Berlusconi was interviewed and strongly denied that he had ever been involved with P2 in any way – until his receipt for payment of his subscription was presented to him!

Gelli's activities and the influence of the P2 lodge started to become a little wider known. In March 1981, the finance police, acting on information received, raided Gelli's house in Arezzo, Italy. The documents they discovered in this operation included a list of P2 members containing 962 names, among whom were a number of very important civil servants, politicians, military officers, the heads of all three of the secret intelligence services, 48 members of parliament, and many leading business figures. To their horror they discovered that 37 of the names on the list were senior figures in the finance police – the body carrying out the raid. It included the Commander of the Corps, Orazio Giannini who, hearing that the raid had occurred (apparently nobody had told him about the raid) phoned while the search was underway and recommended the officers to be discreet in what they found. They listened to what he said because a second list of names was not released after the raid. The second list showed that some 121 Cardinals, bishops and senior prelates of the Roman Catholic church were also members of the lodge. They included:

Archbishop Paul Marcinkus, the Chicago born chairman of the Vatican bank, and also the name of Pope Paul VI's personal secretary – though not the Pope himself. The list of these names was not reported at the time but was later published by the journalist Mino Pecorelli – who was himself a member of P2 – and who would be shot dead a year after while sitting in his car in a Rome street. Marcinkus repeatedly comes into the later story because of his work as a senior player in Vatican finances, being described by many as 'a man without scruples' – an interesting description for an Archbishop.

Among the many bankers and financiers was a certain Roberto Calvi, president of the Banco Ambrosiano of Milan, who was already awaiting trial for the illegal export of capital. Banco Ambrosiano had been founded in 1896 by a priest to provide financial services to Roman Catholic institutions. Shareholders were required to submit a baptismal certificate and statement of good conduct from their parish priest and employees were expected to be good Catholics. Given its nature as a Catholic bank it was a natural ally for the Vatican and the people who worked there were largely beyond reproach.



Roberto Calvi

Calvi's biography, however, runs like the villain in a Bond story – money laundering, bank collapses, international deals, escapes from prison, travels to South America and other exotic places, bombings, assassinations, drugs and the high life you would expect of someone awash with millions of dollars - of other people's money. He was described by many as 'frighteningly introverted and frustratingly uncommunicative' – a man who lived only for power.

He had joined the World Organisation of Masonic Thought and Assistance in Rome in 1975 and was initiated into the P2 lodge a month later with a subscription fee of the equivalent of £250. He was reported to have joined (or attended) the City of London Lodge No 901, the Royal Alpha Lodge No 16 or the Navy Lodge No 2612, at about the same time, to extend links with business circles in the City of London. Grand Lodge denies any such

membership but affirms that he could have visited and signed, or not signed, the visitor's book in his own or any other name. However, the lodges named were small and restrictive, so an unknown visit seems unlikely.

The illegal activities of the P2 Lodge were drawn to public attention in 1982, following the collapse of Roberto Calvis' Banco Ambrosiano. After years of being under surveillance and then in court, Calvi, now known as *God's Banker* because of his bank's links to the Vatican Bank, was sentenced to 18 years in jail after being found guilty of fraud concerning a black hole of \$1.4 billion of the bank's money of which \$250 million belonged to the Instituto per le Opere di Religione – the Vatican bank – founded in 1942 by Pius XII. The Vatican bank was rather unusual to say the least. It operated in total secrecy. It published no accounts or details of its activities or connections. The supervising committee of five cardinals met irregularly when Marcinkus chose to call them. They received only verbal accounts of the bank's activity – often little more than a cheery confirmation that everything was fine - and were paid \$5,000 in cash each time they met for their personal expenses. Of course, they were wined and dined and well looked after during the time they attended the meeting.

The Irish Times later noted

'The groundwork for the involvement of the Vatican in all of this had been laid by a shady character named Michele Sindona (later jailed in the US). He entered the picture in Rome soon after the promotion of Marcinkus. Sindona, who had manoeuvred his way to becoming owner of one of the biggest Italian merchant banks, apparently convinced the financially untutored Marcinkus it was high time the Vatican began to enjoy the fruits of its huge assets. This led to financial entanglements that would hugely embarrass the Vatican.'

Marcinkus's big mistake was to provide Calvi with "letters of patronage" (sometimes known as "letters of comfort") on behalf of the Vatican Bank, letters which amount to a quasi-legal guarantee. Calvi used these quite unscrupulously and recklessly to establish other banks and "shell" companies in Panama, the Bahamas, Luxembourg, Lichtenstein and South America. It wasn't just Vatican money he was playing with — he was also handling (and mishandling) huge sums on behalf of the Mafia and P2'.

Charges were also laid against 16 members of the P2 lodge on accusations of conspiracy, espionage, slander and revealing state secrets. Calvi received a further 17 years sentence added to the 18 years already laid.. Then the affair

moved into that most Italian of situations – the appeals process. During this time the best lawyers are hired and these spare no efforts or money to argue their case. The defendants remain on bail and may continue with their lives. Often witnesses find that their memories of events have become shaky – others disappear. After two years of appeals all charges were dropped against all the P2 members, due to lack of evidence, and Calvi's sentence was reduced to house arrest. Perhaps he might have just sat things out. However, he appears to have been concerned about the support from colleagues who also seem to have been concerned about Calvi's state of mind and his ability to maintain his innocence and not admit to anything which might incriminate him – and others. At this point he disappeared from his apartment in Rome and we know that with the help of an English lawyer he flew into England in a private plane on a false Nicaraguan passport in the name of Roberto Calvini. Not very original considering the tortuous journey he made between Italy and London which consisted of 17 different modes of travel and many diversions. He moved into a flat in Chelsea and was seen to have with him a packed briefcase which, he said, contained highly incriminating documents. Calvi seems to have carried this briefcase wherever he went. Gelli reported that he once said to Calvi 'Do you take it to bed with you? Have you made it a set of pyjamas?' Calvi, however, refused to be parted from his briefcase.



Roberto Calvi's suicide

Calvi had been due to give evidence about links between his bank, P2, the Mafia, and the Vatican, as part of an appeal. So, the fact that he had disappeared for a week (a week in which the bank finally collapsed, and

several people died in mysterious circumstances such as accidentally falling out of high windows) made headline news. Then, on 17th June 1982, his body was found hanging on scaffolding under Blackfriars Bridge in London with heavy bricks in his pockets and stuffed down his trousers. He was noticed by a milkman who called a police constable who then assisted to retrieve the body – not easy considering where it was hanging.

Police first announced that his death was suicide. After all, his bank, the largest in Italy, had collapsed; he had already received several sentences, and was in the dock on further charges of fraud. However, his family and many others felt that suicide was not clearly the cause of death. Calvi's death was the subject of two coroner's inquests in the United Kingdom. The first inquest, in July 1982, recorded a verdict of suicide, while the second, in July 1983, recorded an open verdict, indicating that the court had been unable to determine the exact cause of his death. However, there were very strange circumstances. He was an older man with known vertigo. He would have to travel from Chelsea to Blackfriars – how did he get there? He would have had to climb over the parapet, along girders and scaffolding under the bridge along narrow pathways. He left no suicide note and had enough drugs in his flat to have killed himself with a lot less effort and pain. He had a large sum of money in his pockets – various amounts are given but a figure of around \$15,000 in different currencies is accepted. He was wearing his expensive Patek Philippe watch. He had bricks stuffed down his trousers making walking and climbing virtually impossible. His precious briefcase had also disappeared. He had come to London with two associates and their Austrian mistresses (the Kleinszig sisters). All had disappeared from the flat. Others later claimed that Calvi had told them he was in great danger and intended to go to London to blackmail certain members of the United Grand Lodge of England and various bankers. Yet others claimed he was planning to defect to the Russians and take his secrets with him as collateral. The London police were accused of deliberately confusing the whole affair and British intelligence were said to be involved because Calvi had helped to finance the Argentinian attack on the Falkland Islands. The Exocet missile which sank a British ship was financed through the Banco Ambrosiano.

The death led to the accusation that Calvi was murdered and his body left hanging under Blackfriars Bridge as a Masonic warning, because of symbolism associated with the word "Blackfriars". It was suggested by the media that the members of P2 wore black regalia and called each other 'friar' rather than brother (the correct word for brother in Italian is fratello). A picture was printed in the papers of strange hooded figures, dressed in black and waving

swords. It was presented as the P2 lodge but where or how it was taken was not revealed and it is still a mystery to today of who exactly the picture is of.

The Calvi family always maintained that his death had been a murder – unmotivated, we might assume, by the fact that Calvi's 4 billion lira life insurance policy was negated if death was by suicide. Following Calvi's exhumation in December 1998 (16 years after his death) an independent forensic report published in October 2002 (four years later and 20 years after his death) concluded that he had indeed been murdered. They concluded that the Banker had been taken to the River Thames – bruises on his arms and right wrist were now discovered suggesting a struggle, and the absence of marks on the soles of his shoes which it was suggested would have been there had he scraped along the scaffolding, suggested that he had not climbed over the scaffolding at all. It looked more likely that he had been taken from Chelsea to Blackfriars by boat and then killed (or already dead) and lifted onto the scaffolding at high water. One vivid press account suggested the following scenario:

After he was subdued, perhaps drugged, the killers applied a slow, steady pressure, strangling him to a point of unconsciousness. They then put bricks into his pockets and inside the front of his trousers, together with a large amount of cash. Calvi was still alive – but probably unconscious – when a noose was placed around his neck and the rope tied to a ring on scaffolding under the bridge. It was shortly after midnight on June 18th, 1982. The killers then moved the boat away and the weight of his body with the bricks, combined with the river's current, tightened the noose. With water swirling around his legs, halfway up to his calves, Calvi took anything from 30 to 60 minutes to die.

One might believe that the writer was sitting on the scaffolding watching the events when in fact it was all fanciful supposition. The odd, ritualistic circumstances of his death and the original Inquest verdict of suicide were enough to encourage the media to look more closely at Calvi's connections. They discovered his association with Gelli, and also managed to obtain details about P2 Lodge that the police had been keeping secret. They were then able to report on a scandal of enormous proportion. The Mafia, Freemasons, and the Vatican, were all implicated in a tale of murder, drug trafficking, money laundering, and other criminal activities throughout the world. It was often implied that these groups had worked together in some organised and

devilish way - it was, of course, very good for the sale of newspapers and, thus, the revelations grew daily.

Among the lists and documents obtained from the police, was a plan which supposedly described Gelli's objectives for the P2 Lodge; it was information about a new political and economic elite that would lead Italy away from democracy and back to a fascist government. It also became clear that Gelli had his own men, who were also P2 members, in every decision-making centre in Italian politics, and was able to exert significant influence over their decisions. The media were shocked and described the P2 Lodge as a "state within a state". They were horrified at its plan to take over the country. There were attempts to link it also with Opus Dei – the right wing and wealthy, secret organisation within the Catholic Church. There were claims that the lodge had also been implicated in the death of Pope John Paul 1 who was found dead in bed after only 33 days into his papacy. He was planning many reforms and also planning to open up the activities of the Vatican bank to scrutiny. Poison was suspected and David Yallop, the author, ensured another successful exposure with his book 'In God's Name'. Under his successor, John Paul II, men like Marcinkus were safe in their positions with money now also flowing to support Solidarity in Poland.

The scandal shattered an already weak government, and the Prime Minister was forced to resign. P2 Lodge was then examined by a special commission of the Italian Parliament. The conclusion of the commission was that the Lodge was an illegal, secret, criminal organization, although no evidence could be found of any specific crimes committed. Gelli was eventually prosecuted for plotting to overthrow the Italian government. He was acquitted on that charge but convicted on other minor charges. He was jailed but disappeared one night without any guards apparently seeing him leave. He was eventually discovered 17 years later, in Cannes, when 79 years of age, living in comfort and with no recollections as to who had abducted him from prison that night and forced him to live in luxury in the South of France.

Most people today are hazy when it comes to the overall facts of the affair. The common perception is that there was a financial scandal, a ritual murder, and that Freemasons were behind it all – all Freemasons, worldwide. Of course, the press knocked on the doors of Gt Queen St asking for comment about the affair. English Freemasonry was, however, still committed to the secrecy which it had developed during the 1930s. Thus, the United Grand Lodge of England maintained their normal silence for the time, and so the

media said and printed almost anything with impunity both then and in the succeeding years.

Here are a few examples of the headlines over twenty years....

Head of secret Masonic lodge surrenders to judge – Seattle Times 21st Sept 1987

P2 Masonic lodge on trial for conspiracy – Independent 13th Oct 1992

Grandmaster of Italian lodge arrested - Agence France Press 10th Sept 1998

Mason indicted over murder of 'God's banker' - The Independent, July 20, 2005

A number of books have been written. One, recently, by Philip Willan, was called *'The Last Supper: The Mafia, the Masons and the Killing of Roberto Calvi'* [London: Constable & Robinson, 2007]. Another book was Rupert Cornwell's *'God's Banker – the life and death of Roberto Calvi'* [Unwin 1984]. David Yallop produced a detailed account of John Paul II's reign as Pope in *'The Power and the Glory, Inside the dark heart of John Paul II's Vatican'* [Constable, London 2007]

Here a quote from Willan:

With his hands tied behind his back (?) and a brick thrust into his coat pocket, Calvi had been strangled, apparently by the rope that had been noosed around his neck. Moreover, the location itself was believed to be symbolic. Blackfriars bridge sits astride the border that connects the Masonically named "Square Mile" of the City of London to the rest of the Capital city.

The whole affair simply fed the fire of those who see conspiracies and secrets in everything. Freemasons worldwide felt that the spotlight had been turned on them – and it was very critical. In the 1980s two other books were written – *'The Brotherhood'* and *'Inside the Brotherhood'*. Both were highly critical of Freemasonry, claiming that Freemasons were in league with the police and were going unpunished, that Freemasons were manipulating various events and so on. A government enquiry failed to find any evidence at all of these allegations – but the exoneration received little or no publicity, whereas the accusations were often front-page news. Many government employees, particularly in the police and judiciary were required to state publicly whether they were Freemasons or not. Many members and potential members withdrew from this situation.

The later, and very successful, addition to this genre of secret societies, ritualistic murders, secret oaths and spies in high places is, of course, the Da Vinci Code – a book by Dan Brown which links secret societies within the Catholic church to assassins, criminal activity and Masonic rituals. You will need to see the film for full visuals although Brown's latest book 'The Lost Symbol' is much more complimentary of the Craft.

It was also said by some that the plot of the film 'The Godfather 3' is taken directly from the activities of Calvi, Gelli, the Mafia and the Vatican as described above. Gelli signed an agreement to produce a film (to be called 'Conspirator') which was never made as funding was withdrawn. Gelli wrote the script and plot and in 1996 he was even nominated for a Nobel prize in literature for it. He didn't get it!

Four known Mafia men and one of the Kleinsig sisters were indicted for his murder in 2005 – 23 years after his death. At the trial, in a fortified courtroom in Rome, over 600 witnesses were called (you might rightly be asking 'witnesses to what?'). There were 5 television cameras and over 20 reporters. The chief prosecutor, Luca Tescaroli, was given round the clock protection. One of those accused of Calvi's murder, when asked to admit what had gone on, shouted back for the press to go and see the Godfather film – it was, he said, all there. Meanwhile one of his best friends, one of the five on trial for killing him, a certain Flavio Carboni, assured the press that it was simply suicide by a depressed man who could have been helped by his friends if he had come to them in the first place (Carboni had been with him in London). He even produced Calvi's briefcase (yes, 23 years later) on television and showed that there were no incriminating papers in it – it was empty!. After 20 months of trial all five were acquitted in June 2007 due to lack of evidence. An appeal was also dismissed in May 2010 and their acquittal confirmed due to lack of evidence.

The idea that regular Freemasons were involved has, however, persisted to the present day. Will we ever know the truth of it all? Is it that Gelli and the members of P2 were likely just criminals with delusions of grandeur, reinforced with regalia and titles, hiding behind the supposed respectability of freemasonry. Some would say, therefore, that regular Freemasons had nothing at all to do with P2's criminal schemes or the death of Roberto Calvi - who was probably killed to prevent him giving evidence and to punish him for losing a lot of money. How much were any of the members of P2 attracted to Freemasonry, recognised or not, as a model for morality in their lives? How

often did they attend a lodge meeting? It would seem that the answer is not much or never. Many are now dead, others went to prison, while a few withdrew to other things – Marcinkus, for example, was eventually replaced as chairman of the Vatican bank and was never selected to be a cardinal. He retired in 1990 and went to live in comfort in Sun City retirement centre, Phoenix, where he was known as Fr Chink and where he mainly played golf. His neighbours had no idea of his background when he was found dead in his apartment at the age of 84 in 2006 leaving only a son by his current mistress.

In 1989, after lengthy legal proceedings, the Vatican, while denying legal liability, reached a financial settlement with the Bank of Italy in recognition of “moral responsibility” in the crash of Banco Ambrosiano. Marcinkus’s “letters of comfort” ended up costing the Vatican at least \$182m.

However, there is a sequel which also brings us to the present day. In 1993 a group of Italian Freemasons broke away from the Grand Oriente arguing that its leadership was irretrievably corrupt and too involved in political intrigue. The breakaway was led by none other than the Grand Master of the Grand Orient and several of the leadership of that body! They set up the Regular Grand Lodge of Italy and invited ‘decent’ Freemasons to join them. The attempted creation of another Italian Grand Lodge is nothing new – according to UGLE there are now currently over 60 significant Grand Lodges in Italy and possibly 200 Grand Lodges in all – many very small in numbers, yet all seeking some form of approval from other Grand Lodges. However, UGLE was already concerned about the behaviour of the Grand Oriente leadership and after less than twenty years withdrew its recognition, transferring this to the new Regular Grand Lodge. Recognition could not be transferred to the second largest Grand Lodge as this is co-Masonic and the Regular Grand Lodge is currently the third largest with perhaps 3,000 members (actual numbers are not easy to access). Such is the situation today and brethren of UGLE are prohibited from attending lodges of the Grand Oriente. Interestingly, the Grand chaplain of the Regular Grand Lodge was an ordained and practicing catholic priest – perhaps an attempt at reconciliation with the church. It has been said that Italy is a country where everything is possible.

The current Grand Master of Regular Grand Lodge is MW Bro. Fabio Venzi who according to their website was initiated in 1998 at the age of 37 and became Grand Secretary two years later and Grand Master in 2002 - four years later - at the age of 41; rapid promotion, indeed.

He is a past Grand Master of Malta, also of Sao Paolo Brazil and has received many awards from Israel, Estonia, Brazil and others. He appears to have been a writer and academic, especially in Masonry, all his career and founded the Italian Quatuor Coronatum research lodge. He has developed good links with the Grand Lodges of Ireland and Scotland and Michael Baigent, former editor of Freemasonry Today, wrote a foreword for one of his books. He visited Surrey in October 2009 to be present when one of his Italian lodges was twinned with Old England Lodge No 1790 and he has presented lectures in many places in England. He is a full member of Quatuor Coronati Lodge 2076, the premier English Masonic research lodge, which meets at Gt Queen St. There are no allegations of misconduct against him.

However, the problems the Calvi affair caused have been undoubtedly damaging to the Craft, especially in Italy and England, and readers might like to reflect on a few questions raised by it:

Can we truly expect that all people calling themselves Freemasons, worldwide, will always be decent and honourable people – even those in regular and recognised lodges? How is the public to know the difference – if there is one. How do we really judge what is acceptable behaviour and what is not? Is agitating for freedom or justice or democracy in a dictatorship still unacceptable for Masons? Were those early Italians or indeed the Freemasons of the American colonies (Washington, Franklin and the like) wrong to do what they did?

What can the rest of Freemasonry then do about unacceptable behaviour? Simply removing recognition made little difference in this case and the world did not perceive the difference anyway.

Why did these men want to be Freemasons in the first place? How much Freemasonry did they actually practice – or even believe in? Why are so many men attracted to titles, ritual and regalia? – something which, in fairness, is not peculiar to the Craft. Why did these rich and powerful people still want to wear a fancy apron and collar? – or, reportedly in Gelli's case, a black cape.

Is silence from Grand Lodge or from Masons themselves always the best defence against attack? Should we actively and openly condemn those parts of Freemasonry we don't agree with? Does Masonic secrecy actually help those who attack it as well as those who wish to use it for their own ends?

Many Masons only have experience of a small part of the world they accept as Freemasonry.

Indeed, how can the average Freemason in his English Craft lodge, ever know what is really happening in other orders or by the rulers of the Craft, or in other constitutions and lodges?

Should Masons always accept the rule of the existing rulers of the Craft, no matter how evil, corrupt or just irresponsible they are? The many schisms we have experienced worldwide suggests not.

Now, I am not suggesting for one minute that the UGLE rulers are evil and corrupt. They are largely unpaid – and often unloved. They give enormous amounts of time and energy to an organisation which they regard highly. I think that many Freemasons at all levels are exactly the same. The commitment that so many Freemasons give to the Craft is, frankly, quite amazing.

However, English Freemasonry is not overly democratic. We have had the same Grand Master for over 50 years and there are many who have been influential in it for decades. Decisions, awards, honours, promotions and the like often occur in a mysterious vacuum known only to a few. It is very pleasing, of course, when it happens to you and then you are happy about it – at least for a while. This happens at all levels. I suspect it also happens in such as Australia and New Zealand. Is this what Freemasons want? Are we happy with autocratic rule or are we just apathetic? Grand Lodge quarterly communications are now rather tame affairs when compared to our earlier years. They consist largely of agreeing to whatever is proposed followed by a good lunch and good company. Some argue that the important thing is to see who is there and for them to see that you are there. Are we cowed into agreement because it would be churlish to be argumentative, or, perhaps, by the promises of future promotion and recognition – or the possibility of not ever receiving these if we did cause a fuss?

Chapter Five

Scandinavian Freemasonry – A brief introduction Delivered before the Lodge by Bro Pete Grounds On Friday 27 September 2019

Introduction

The largest regular Masonic organization in the Scandinavian countries is Swedish Rite Freemasonry.

It is substantially different from our English Constitution Freemasonry.

My experience with this rite or system comes from my visit to Copenhagen, Denmark in February 2017, where I was fortunate to have been invited to attend several meetings of a St. John's Lodge, meeting at the *Den Danske Frimurerordens (DDFO)* Grand Lodge Building, as most DDFO lodges do.

I will start this presentation with some background on the origins of the Swedish rite, and then discuss my own Danish experience of it, covering the DDFO Grand Lodge building, the brethren and their attire and regalia, some of the differences between our systems, and concluding with a brief description of some aspects of the first, second and third degree ceremonies, which I was able to participate in while attending the lodge.

Origins:

The Swedish Rite was created in the middle of the 18th century, and was derived from the English system, via France and Austria. It is a substantially different system, having ten worked degrees, and an eleventh ceremonial degree, conferred by the monarch of the jurisdiction where it is being conferred, as this degree is also a civil order, which is quite remarkable in freemasonry, and indicates the close ties that this system has with royalty and the aristocracy. The ten degrees are arranged very approximately as the 3 blue lodge degrees (Saint John's lodges, degrees I to III), the Mark Order degree(s) (Saint Andrew's lodges, degrees IV to VI), and the Chapter Order degree(s) (Chapter lodges, degrees VII to X).

The Swedish Rite requires a Christian faith, and to become a member, one must have been baptised a Christian, denomination is unimportant, broadly speaking, except that it be a recognised Trinitarian faith.

The nature of the system appears to be far more focused on esotericism and education than our English Constitution Freemasonry.

Most remarkable of all, in over 200 years, the details of the rituals of the Swedish rite have never leaked. No “expose” exists, no internet accessible details are available.

DDFO Grand Lodge building:

The DDFO Grand Lodge is a very impressive structure. It is constructed to be a large-scale representation of the smooth ashlar, with precisely cubic dimensions. Approximately half of its vertical dimension is underground.

The entrance has the obligatory 2 pillars, and the pillars and surrounding area retains the bullet holes from when the Danish Masons resisted the Nazi occupation during World War 2.

The main entrance is a massive wooden door, which is the entrance that all brethren use.

Security is tight, with access controlled by proximity pass, and a full-time armed guard in a security office built into the building, near the door. Verification of visiting brethren is confirmed by this guard before entry is granted, regardless of proximity pass.

All sign-in and out is electronic. The internal décor is nothing less than palatial, and immaculately maintained and cleaned. Reminiscent of a gentlemen’s club, e.g. the Melbourne Club in Melbourne, Australia, or a regal residence.

The lodge has separate lodge rooms for each of the ten degrees; each lodge room is fully customised to the degree for which it is used.

No pavement exists in the lodge room, and no “G” is present. In the centre of each lodge room is a representation of the tracing board, sometimes in 3 dimensions, depending upon the degree.

1st degree lodge room:

The 1st degree lodge room is designed to represent a newly commenced structure, with the walls built, but the roof open to the sky. The lighting (if this is even the correct term) is arranged such that as the lodge is opened, the “sky” starts out a deep blue, reminiscent of the dawn sky. As the lodge ceremony progresses, the sky becomes brighter, and a lighter blue, with clouds. As the lodge closes, the sky transitions to night, with the stars and constellations clearly visible, similar to a planetarium. The position of the stars has been configured to match what the night sky looked like when seen from the lodge rooftop, on the feast day of St John, on the date that the Grand Lodge building was dedicated.

The attention to detail here cannot be overstated.

The physical dimensions of the 1st degree lodge room are designed such that the room forms an “acoustic waveguide”. This means that if one is seated in the Master’s chair, anything spoken will be conducted by the room’s design to focus on a particular point just inside the entrance to the lodge room.

This effect is intentional, and is used in the <Content Redacted>

DDFO Brethren:

The historical patronage of Scandinavian Freemasonry has a large percentage of aristocracy, and royalty. This persists even today, and may explain why the United Grand Lodge of England (UGLE), and by extension, the United Grand Lodge of Victoria (UGLV), recognised the Swedish Rite as a regular Masonic body, more than 200 years ago. Despite its radical departure from English Constitution Freemasonry, it may have been for political reasons that UGLE maintained Amity with the Swedish lodges. The amity between the two systems may also have its beginnings from the involvement of the Swedish Grand Master at the installation of the first Grand Master of the newly created United (antient and modern) English Grand Lodge, two centuries ago.

Despite the nature of the membership, the yearly fees are comparable to our own, if you factor in our yearly cost of Blue Lodge, and the Mark and

Chapter orders, as the Swedish rite incorporates both Mark and Chapter into its contiguous ten-degree system.

Today in Denmark, the brethren wear full tails, white bowtie and top hat as regular attire. Grand Lodge officers wear the same as brethren.

The regalia is customised for each degree, and the aprons are of particular interest, as they are significantly different from ours, and carry large motifs that allude to the degree of the wearer. Medallions and Sashes are also significant items of regalia.

Upon arrival at the lodge room, *<Content Redacted>*.

The brethren hold lodge meetings weekly, rather than monthly, and as such, rehearsal is unknown to them.

1st degree:

<Content Redacted>

As the details describing Swedish Rite Freemasonry have not leaked into the public domain, this part of the presentation will not be published in print. Please contact the Victorian Lodge of Research if you are interested in having this paper presented in a lodge opened in the appropriate degree.

2nd degree:

<Content Redacted>

As the details describing Swedish Rite Freemasonry have not leaked into the public domain, this part of the presentation will not be published in print. Please contact the Victorian Lodge of Research if you are interested in having this paper presented in a lodge opened in the appropriate degree.

3rd degree:

<Content Redacted>

As the details describing Swedish Rite Freemasonry have not leaked into the public domain, this part of the presentation will not be published in print. Please contact the Victorian Lodge of Research if you are interested in having this paper presented in a lodge opened in the appropriate degree.

Conclusion:

I found my experience of four lodge visits to be profound. It changed how I view freemasonry. I trust that during this presentation, I have been able to convey some small part of this experience to you my esteemed brother masons.

Thankyou.

Chapter Six

The Hero's Journey Delivered before the Lodge by WBro Chris White (WM) On Friday 25 October 2019

The three degrees in freemasonry are used to illustrate and teach the principles upon which freemasonry is founded. They are among our first experiences on our journey with freemasonry and as such have been designed to have a profound impact on both the candidate and all present. In this paper I will explore how the structure of these ceremonies has been designed to impart such an impact and their relevance to contemporary society.

The Craft Degrees

A frequently espoused purpose of freemasonry is to make "better men out of good men", better fathers and better husbands by strengthening character, improving moral and spiritual outlook and broadening their mental horizons. Freemasonry strives to build a better world by building better men for our communities. At the beginning of every freemason's journey are the three craft degrees which are used to provide the new freemason with awareness, to introduce masonic philosophy and to begin the journey of learning and growth.

According to Mackey (The Encyclopedia of Freemasonry, 1873), the word degree in its primitive meaning, signifies a step. The degrees of Freemasonry are the steps by which the candidate ascends from a lower to a higher condition of knowledge or is brought into the light. Each of the degrees requires the candidate to participate in the drama being presented, progressing from the introduction of freemasonry, the symbols and philosophy to a higher plane of learning and acceptance as a full member of the fraternity. Together they can be considered to provide a rite of passage from the profane to the enlightened; a rite of passage being ceremony or event marking an important stage in someone's life, for example the transition from childhood to adulthood (Arnold van Gennep, 1909). Rite of

passage ceremonies serve to solidify a new identity and help individuals to function and fit into the community as responsible adults.

Gennep through his work with peoples of Africa and Oceania identified three stages through which ceremonies usually progress:

1. Separation: Separation from the existing limited awareness of all that is familiar and secure. Acknowledging and facing the fear of the unknown. At this stage the community has to see that the initiate is ready for the transition.
2. Transition Rites or the Adventure: This is where we face the fears head on. This is a time when our faith is tested, a time when the community support is needed for wisdom and clarity.
3. Rites of Incorporation - the Return: The return of the same person, but forever changed. The deed has been achieved, the boon, or gift gained, leading the initiate to self-recognition and deep understanding. Celebration and community support enhance the individual's experience to trust in the cycles of life.

The understanding of the cycles of change is usually passed down from the wise tribal elders, the rituals include much symbolism affecting the initiates on both conscious and subconscious levels. Due to the symbolism and dramas of these ceremonies, and the way they are undertaken, they leave an everlasting and indelible imprint on the psyche, invoking a sense of awe and creating a lasting and powerful image on the whole community. The ceremonies greatly enhance the initiate's ability to move forward into their new role with pride and respect and serve to remind the community of their responsibility in responding to the initiate in a new way, in their new role as an important member of the community.

The Importance of Myth

The values and beliefs on which rites of passage are based are according to Joseph Campbell (1949) founded in the mythology of that culture. In the words of Campbell, mythology is an organized collection of stories (myths) by which we explain our beliefs and our history. Beneath the story-lines, myths usually confront major issues such as the origin of humanity and its traditions, and the way in which the natural and human worlds function on a profound,

universal level. Applying his analysis to the myths re-enacted in our rituals, one might come to the following conclusions:

Myths grant continuity and stability to a culture. They foster a shared set of perspectives, values, history and literature. The Hiram myth has certainly granted continuity and stability to the Craft.

Myths present guidelines for living. When myths tell about the activities and attitudes of heroes, the moral tone implies society's expectations for our own behaviours and standards. The Hiram myth presents us with the moral ideal of fidelity and secrecy.

Myths give meaning to life. We transcend our common life into a world in which heroes lived, and we can believe that our daily actions are part of some grand scheme. In our difficulties, the pain is more bearable because we believe that the trials have meaning; we are suffering for a bigger cause rather than being battered randomly. And when we read that a particular hero experienced something which we are now enduring perhaps a struggle against betraying a friend, a struggle against being uncharitable, we can feel that our own struggle might have a similar cosmic or archetypal significance, though on a smaller scale.

Campbell identified similarities between cultural myths and religious stories and ceremonies around the world and developed a universal story structure - a monomyth that takes a character through a sequence of stages where the main character is the hero. The hero isn't a person, but an archetype, a set of universal images combined with specific patterns of behaviour that reside in the psyche of every individual. Campbell's most important and enduring point is not with the mechanics of the hero's journey but with the very purpose of hero-myths in human life. Over and over again, he was amazed to find this structure in the cultures he studied. He saw the same sequence in many religions including the stories of Gautama Buddha, Moses, and Jesus Christ.

Campbell's basic thesis is this:

- We all go through the major life events of birth, growth and reproduction, decline and death.

- This applies to all mankind irrespective of culture and religion.
- We all have to deal with the problem of death.
- Mythologies help us to orientate ourselves in this world and to find meaning and the inner resonance of life while we are living.
- There is therefore a commonality between all the world's mythologies.
- Societies also have rituals to help us re-enact those mythologies in our own lives so as to enable us to participate in those mythologies.
- The myriad figures in the mythologies of different countries and cultures all actually point to the same archetypal figure common to all human beings.

By understanding the symbolic meaning of a myth, Campbell believed that you come to know the psychological undercurrent including hidden motivations, tensions, and desires of the people.

The Hero's Journey

Campbell's monomyth defines a process of personal transformation from an innocent child into a mature adult. The child is born into a set of rules and beliefs and through the child's heroic efforts he/she must break free from these conventions (transcend them) to discover him or herself, and in the process, the individual returns to his or her soul.

The hero or adventurer who is called to a task greater than themselves is plunged into a crisis (inner or outer), transformed by the journey, and returned to "normal" life with knowledge, wisdom, and/or power from said journey.

Campbell's universal motif of adventure and transformation revolves around three basic and familiar phases:

- 1. Departure or call to adventure:** The hero departs from the world they know.
 - Luke Skywalker leaves his home planet to join Obi-Wan to save the princess.
 - Neo gets unplugged from The Matrix with the help of Morpheus and his crew.

In the Departure stage, you leave the safety of the world you know and enter the unknown.

2. **Initiation:** Here the hero must face a series of trials and tribulations. The hero's journey isn't safe; he is tested in battle, skill, and conflict. The hero may not succeed in each action but must press on. The hero will meet allies, enemies, and mentors with supernatural aid throughout the initiation stage.
3. **Return:** Having endured the trials and hardships of the adventure, the hero returns home, but the hero is no longer the same. An internal transformation has taken place through the maturation process of the experience.
 - Luke is now a Jedi and has come to peace with his past.
 - Neo embraces his destiny and liberates himself from the conventions of The Matrix.

Abraham Maslow (1943) points out that throughout life we are confronted with an ongoing series of choices between safety and growth, dependence and independence, regression and progression, immaturity and maturity. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety. Many of us refuse the call to adventure, we cling to the safety of the known instead of embracing the "delight of growth" that only comes from the unknown. In this sense psychological development is the process of overcoming setbacks, limitations, and conditioned behaviour to reach maturity.

Because of our fear of the unknown, many of us refuse the call to adventure. We delay our journey in many ways:

- Put important things aside.
- Procrastinate.
- Distract ourselves with social media and other people's lives.
- Make excuses.

But something brews inside of us. An internal tension builds. It may be small at first, but it grows stronger in the darkness. Tensions are those opposing forces at play within us. This internal conflict creates disharmony and so these internal tensions can catapult us out of the familiar and into a journey of discovery, learning and change.

In the beginning, the hero's journey is about achievement. Whether you're trying to build a successful business or raise a family, it is through these external achievements that we face problems and try to overcome them. Without problems, troubles and tensions there's nothing to engage us and no urge to grow and begin a hero's journey.

Campbell (1949) identified 17 subparts or significant events of the monomyth, he emphasises that not all steps must be followed, and the order is sometimes changed; it is the journey as a whole that is important.



Departure

1. The Call to Adventure

The hero begins in a situation of normality from which some information is received that acts as a call to head off into the unknown.

2. Refusal of the Call

Often when the call is given, the future hero first refuses to heed it.

3. Meeting the Mentor

Once the hero has committed to the quest, consciously or

unconsciously, his guide and magical helper appears or becomes known.

4. Crossing the First Threshold

This is the point where the hero actually crosses into the field of adventure, leaving the known limits of his world and venturing into an unknown and dangerous realm where the rules and limits are unknown.

5. Belly of the Whale

The belly of the whale represents the final separation from the hero's known world and self. By entering this stage, the person shows willingness to undergo a metamorphosis. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown and would appear to have died. Instead of passing outward, beyond the confines of the visible world, the hero goes inward, to be born again.

Initiation

6. The Road of Trials

This is a series of tests that the hero must undergo to begin the transformation. Often the hero fails one or more of these tests, which often occur in threes. Eventually the hero will overcome these trials and move on to the next step.

7. The Meeting with the Goddess

This is where the hero gains items given to him that will help him in the future.

8. The Woman as Temptress

The hero faces those temptations, often of a physical or pleasurable nature, that may lead him to abandon or stray from his quest. Woman is a metaphor for the physical or material temptations of life, since the hero-knight was often tempted by lust from his spiritual journey.

9. Atonement with the Father/Abyss

The hero must confront and be initiated by whatever holds the ultimate power in his life. In many myths and stories this is the

father, or a father figure who has life and death power. This is the centre point of the journey. All the previous steps have been moving into this place, all that follow will move out from it. Although this step is most frequently symbolized by an encounter with a male entity, it does not have to be a male; just someone or something with incredible power.

10. Apotheosis

This is the point of realization in which a greater understanding is achieved. Armed with this new knowledge and perception, the hero is resolved and ready for the more difficult part of the adventure.

11. The Ultimate Boon

The ultimate boon is the achievement of the goal of the quest. It is what the hero went on the journey to get. All the previous steps serve to prepare and purify the hero for this step, since in many myths the boon is something transcendent, such as the elixir of life itself, or a plant that supplies immortality, or the holy grail.

Return

12. Refusal of the Return

Having found bliss and enlightenment in the other world, the hero may not want to return to the ordinary world to bestow the boon onto his fellow man.

13. The Magic Flight

Sometimes the hero must escape with the boon if it is something that the gods have been jealously guarding. It can be just as adventurous and dangerous returning from the journey as it was to go on it.

14. Rescue from Without

Just as the hero may need guides and assistants to set out on the quest, often he must have powerful guides and rescuers to bring him back to everyday life, especially if the person has been wounded or weakened by the experience.

15. The Crossing of the Return Threshold

The trick in returning is to retain the wisdom gained on the quest, to integrate that wisdom into a human life, and then maybe figure out how to share the wisdom with the rest of the world.

16. Master of Two Worlds

This step is usually represented by a transcendental hero such as Jesus or Gautama Buddha. For a human hero, it may mean achieving a balance between the material and spiritual. The person has become comfortable and competent in both the inner and outer worlds.

17. Freedom to Live

Mastery leads to freedom from the fear of death, which in turn is the freedom to live. This is sometimes referred to as living in the moment, neither anticipating the future nor regretting the past.

Journey Through the Three Degrees

The journey through the Three Degrees is a rite of passage, a Hero's journey, from darkness to light.

The call to adventure is the point in life where the man-to-be is essentially asleep to the bigger picture going on around him. There has to be a call to adventure - a challenge to do something different, change our ways, find out where the real meaning is in life. But if we accept the call, or the need to change, there is an awful threshold we must then overcome to answer the call.

In the masonic system each candidate must seek to join the fraternity pursuant to his own freewill and accord. Each candidate must therefore heed his own internal call to leave the world of the profane that he knows, in order to enter into the mysteries of the fraternity that await him. Before the hero (member) can begin his journey, he must come into contact with a mentor, the member or members recommending the brother's Petition. The candidate must then cross over the "first threshold", the entry interview in order to actually begin his journey. The first threshold represents the point where the hero actually steps

onto the path to begin his journey away from the world that he knows, and into the unknown.

Crossing the threshold is echoed in the E.A. degree where the brother crosses the boundary of the preparation room, and into the lodge room passing his first trial at the point of a sharp instrument. He has now left the known limits of his world and ventured into an unknown realm, a point of no return, where the hero undergoes his first metamorphosis that will separate him from his previous world and set him firmly on his new path.

When the new E.A. is first brought to light after his obligation and is greeted for the first time as a brother he has completed the final subpart of the Departure stage, the “belly of the whale”, the point of no return. The hero has undergone his first metamorphosis separating him from his previous world and setting him firmly on his new path.

In the masonic system, it is the role of the brethren to act as mentors and guides to aid the brother on his masonic journey. While many masons will undoubtedly think that the “Initiation” occurred in the E.A. degree, in the Hero’s Journey, the initiation takes place under pressure as the hero labours in his quest. In the masonic system the Entered Apprentices are supposed to labour amongst their brethren prior to receiving their F.C. degree. Therefore, it can be said that the real initiation portion of the E.A. occurs in the interim period between the E.A. and F.C. degrees. During this interim the E.A. should be beginning to discover and refine his inner-self. The brother must also use the tools of the E.A. to ward off the temptations of the profane world that is full of vices and superfluities, overcome the “Temptress”, before he can continue his journey in the F.C. degree.

The “Apotheosis” or point of realisation occurs when the hero moves beyond the material world and enters into a state of divine knowledge or wisdom. This is invoked in the F.C. degree when the brother journeys with his spiritual guide and mentor (the S.D.) into the spiritual realm, where he is taught lessons regarding the physical and spiritual realms.

To steer the barque of this life over the seas of passion, without quitting the helm of rectitude, is the highest perfection.

A time will come - and the wisest of us knows not how soon - when all distinctions save those of goodness and virtue, shall cease.

He who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard.

Finally, the "Initiation" stage is completed when the hero receives the final or ultimate "boon", which is the ultimate goal of the quest. In the Jungian model, the ultimate boon would occur when the hero reaches psychological wholeness, or individuation. In the masonic system, this occurs when the brother, due to his previous work and newfound knowledge, is allowed to enter into the M.C. of King Solomon's Temple.

The final portion of the Hero's Journey, involves the hero's "Return" to his former world, in order to impart his boon (knowledge/wisdom) to his fellow man. This can be a difficult journey for the hero, either because the hero doesn't want to return to his old world, or there is some sort of dangerous/evil force that seeks to prevent the hero from leaving with the boon, hence why there is an initial refusal to return. In the masonic system the Return is symbolized by, and played out in, the Hiram legend of the third degree. During the Hiram legend, the brother is representing the transcended master, H.A., who has completed his Hero's Journey by obtaining his boon and working not only as a Master Mason but as one of the three Grand Architects involved in building King Solomon's Temple. Hiram possesses the secret knowledge that only the Grand Architects possess, and as such he has great power. During the drama of the third degree, H.A., attempts to make a desperate flee from the ruffians that attack him (magic flight), however he is unable to escape their grasp and dies with his boon (knowledge/secrets) intact. The "Rescue from Without" involves the hero being rescued from his peril by his guides or mentors. The "Crossing of the Return Threshold" involves the hero leaving, or being resurrected from his world of adventure, and being brought back to his original world.

The most important part of the Hero's Journey takes place at the end of the Hero's "Return", which is composed of the "Master of the Two Worlds", and "Freedom to Live". These are the portions of the journey where the hero begins to inculcate the boon (blessings/wisdom/knowledge obtained on the quest) into his everyday life, and into the lives of those in his original world.

Similarly, the M.M. should inculcate the boon (teachings, wisdom, knowledge, etc.) of the fraternity into his life, and use them to impact the material and spiritual worlds around him.

The Hiramic myth, as re-enacted in the Craft's ceremonies provide a psychological and spiritual truth and therefore have the power to give us the wisdom of the ages to manifest that hero in all of us, to make us better men. The Hero's journey provides a powerful blue print for transformation, and it is no coincidence that the ritual experience of the blue lodge follows this timeless formula. Just as the hero's quest calls seemingly ordinary men to undertake feats of greatness, which have far reaching impacts, freemasonry calls men of all backgrounds to undertake their own hero's journey, to not only transform themselves, but the world around them.

Making Better Men Out of Good Men

Today men face a difficult challenge, how to transition from a gender-polarized society, to one that has women and men exchanging roles in unprecedented ways. Many men struggle to define their masculinity and themselves as men in a culture that increasingly stigmatizes things like sexuality, aggressiveness, and competitiveness.

The confusion with what is a man and how should a man behave is killing us. Men commit suicide at a rate four times higher than women, suicide is the single biggest killer of men under the age of 45 in the UK, depression in men is being called a "silent epidemic" because of its high incidence and substantial contribution to men's mortality.

In study after study, it has also been shown that becoming a man is a whole different game from becoming an adult. We have learned that social and legal milestones alone do not make the man. Men will acknowledge they never felt that such things as being allowed to drink or vote made them a man.

Transcendence requires an extraordinary experience, often attached to a single, memorable moment in time. The central problem for the male transition to manhood is that there are no formal rites through which young people can be ushered from childhood to manhood. The traditional rites of passage from boyhood to manhood which have always been a key for survival in human history have been largely eliminated from modern society,

abandoned and discarded in our quest for a “politically correct” lifestyle. As social animals, humans have depended on group affiliation for survival. When a society delivers no clear expectation of how people should participate in the social constructs of their life, the individuals do not know what is required by society. It could be argued that the loss of meaningful initiation rites partly explains why so many individuals feel isolated and cut off from any sense of community.

Freemasonry’s traditional role in this journey to mature masculinity is now more important than ever. We are not a social club, a public charity or a family institution, these are things we do, not what we are. We should never lose sight of our original purpose which is not just to teach a set of cultural moralism, but to establish a pathway that instructs men how to be in control of their lives in conscious and responsible ways. Freemasonry was created to mould men into icons of virtue and morality; to fashion them in healthy and positive ways so that their very actions will exhibit virtue and moral integrity. Ours is a rite that incorporates us into society as responsible mature adults.

When a candidate knocks on the door of a Masonic lodge, he is standing at the threshold of his own consciousness. Beyond that door, he should find a Temple of Enlightenment where every symbol he encounters, every pause he takes, every process he witnesses from that point forward relates to his increased awareness, his levels of consciousness, and his transformation as a more enlightened human and spiritual being.

The initiatic experience unfolds in proportion to two essential requisites: the individual preparedness to receive it, and our lodge’s collective will that it must create within its tyled recesses, a space so focused on the art of transformation, that both the candidate and the initiated men are psychically changed by the experience. What we make of this experience becomes our rite of passage. It determines the difference we will make to ourselves, in others, and in the world.

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Chapter Seven
The First-Degree Tracing Board and The Pleiades
Bro Victor Luci (dec.)
Scholar, Freemason & Gentle Soul



Peering through the cosmic sphere - illustration from
'L'atmosphère: météorologie populaire', Paris 1888, by Camille Flammarion.

“Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion”
Job 38:31

“When the Bright Bull opens the year with Gilded Horns”
Virgil

As masons we should all be familiar with the first-degree tracing board and its symbolism or are, we? Ever wondered why there are seven stars surrounding the moon and what they represent and symbolise? I did a few months ago and went on a journey of discovery.

After conducting research, I found that those seven stars surrounding the moon where the famed Seven Pleiades located in the constellation of Taurus (The Bull) one of the constellations of the Zodiac. How could I be sure and why are the Pleiades on the first-degree tracing board?

Firstly, what are the seven Pleiades? The seven Pleiades are classified as an open star cluster, located close to the ecliptic. The brightest stars within the

cluster are the Seven Pleiades. With the naked eye on a clear night you see only six stars. In the Northern Hemisphere where Freemasonry evolved the rising of the Pleiades occurred during the spring/vernal equinox.

Interesting to note the raising of the heliacal star Sirius in the constellation of Canis Major was important to the Ancient Egyptians as it indicated the approaching flooding of the Nile. Due to its close proximity to the ecliptic, occultations (Astronomical event when one object is hidden by another) occur with the moon and planets. This may explain why we see the Pleiades surrounding the moon on the first-Degree Tracing Board.



The Pleiades are known by various ancient cultures around the world with each culture having their own mythology surrounding the creation of the Seven Pleiades.

Archeo-astronomists have discovered a cave in La-Tête-du-Lion, France with a panel showing the Pleiades dating back to the Palaeolithic period.

Masons familiar with the works of Vitruvius (c.90-c. 20 BC) will find that Vitruvius dedicates a few chapters on Astronomy and mentions the Seven Pleiades. The Pleiades are quoted three times in the Old Testament.

Subaru in Japanese means unite, it's also a term used for the Seven Pleiades. Next time you see a Subaru vehicle have a good look at the logo and count the number of stars. In the absences of calendars, the stars, constellations within the Zodiac acted as a timekeeper. For a predominately agricultural and seafarer society this was important, as the farmers knew the time of the year to plant their crops and the Seafarers that it was the season for fishing.

You can understand why the ancients celebrated the Vernal Equinox and Summer Solstice.



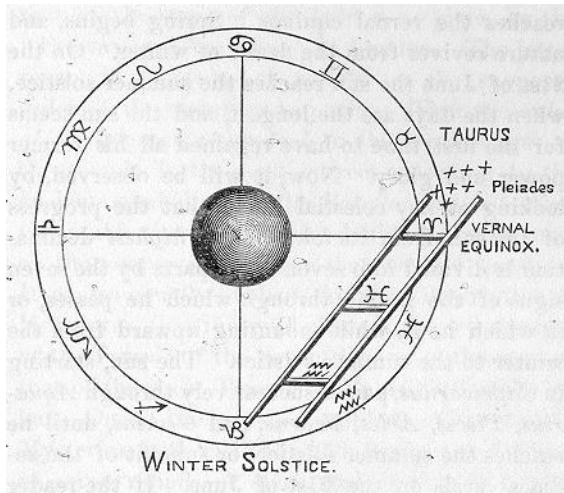
The Hammat Tiberias Synagogue 286 and 337 CE “Zodiac “

“With Astronomy the system of Freemasonry is intimately connected. Many of Masonry’s symbols and emblems come from Astronomy. The Lodge room itself is symbolic of the world, and it is adorned with symbols representing the sun and moon whose regularity and precision provides a lesson to the

initiate. The pillars of strength and establishment, and the spheres of the terrestrial and the celestial demonstrate the connection of Freemasonry with the heaven and earth, God and man.” (Albert Mackey)

What was the significance of the Pleiades for Freemasonry and why was it chosen as an emblem?

"When the Sun has reached his lowest southern declination, and begins to ascend towards the Vernal Equinox, we have nothing but Faith in the goodness of God and the immutability of the laws of nature to sustain our belief that the Sun will once more “unlock the golden gates of spring”; but when the Sun enters Pisces, and ascend to the second round of the ladder, Hope is added to our faith, for the Sun is seen already to have climbed up two thirds of the distance required to reach the Vernal Equinox; and when at last, on the 21st of March, he mounts the third round of the ladder and enters Aries, the “sweet influences of the Pleiades” (Robert Hewitt Brown)



Source: Stellar Theology and Masonic Astronomy.

For the Ancients it was an allegory representing the death and resurrection of the Sun. It teaches the Mason to have faith in God and the immortality of the soul. It is in the three autumn months September, October and November that the sun is slain and lays dead in the three winter months.

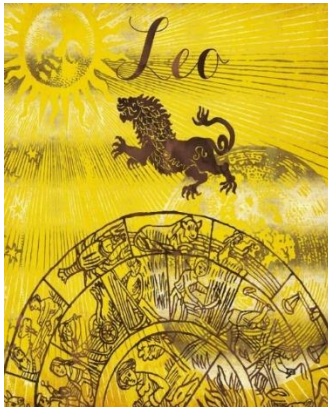
These haunting words to him addressed:

“September and October, both,
You have escaped and still Survive:
But I have a sworn a deadly oath,
By me you cannot pass alive.
That which I promise I perform.
For I am he who “mid the storm,
Rides on the pallid horse of death”

While even thus the spectre spoke,
He drew his arrow to the head,
The god received the fatal stroke,
And at the Archer’s feet fell dead”

When the sun enters the constellation of Taurus in April the sun begins its accent, through the constellation of Gemini in May and Cancer in July and finally reaches it glorious peak in the constellation of Leo.

Then up rose Phoebus in his pride,
With the “lordly lion” by his side,
And earth and sky with his glory shone.
As again he sat on his golden throne,
For the voice of God is nature’s law,
And strong was the grip of the lions paw.



Source: **Stellar Theology and Masonic Astronomy.** by Robert Hewitt Brown

“To be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness”.
Ephesians 4:23-24

Why are the Pleiades an emblem of immortality placed on the First-Degree tracing board that deals with initiation? The first degree is the beginning of the processes of self-improvement and enlightenment. You will look deep within and undergo change, the current persona that you project to the world will cease to exist and a new self will emerge.

We have all heard the term “Know Thyself” engraved on the temple Apollo at Delphi. Do we really know what it means? Forget any new age spin placed on the term. It simply means not to get above our selves. Not to act like someone you’re not. To be humble not arrogant.

I have to live with myself, and so
I want to be fit for myself to know,
I want to be able as days go by,
Always to look myself straight in the eye;
I don’t want to stand with the setting sun,
And hate myself for the things I have done
I don’t want to keep on the closet self.
I lot of secrets about myself,
And fool myself as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don’t want to dress myself in sham.
I want to go out with head erect;
I want to deserve all men’s respect;
And here in the struggle for fame and pelf,
I want to be able to like myself.
I don’t want to look at my self and know.
That I am a bluster and a buff and empty show.
I never can hide my self from me;
I see what others may never see;
I know what other will never know;
I can never fool myself, and so,
Whatever happens, I want to be
Self –respecting and conscious free.

(Rev G. S. Beckwith)

Freemasonry takes this to a further level.

"Masonry is not an irreligious institution, but it assumes no special dogmatic form; it demands at the hands of its candidates a sincere and honest belief in a Creative Being, ever attentive to the honorable aspirations of those who seek *Him in spirit and in truth*, and it rejects with scorn those who would degrade the Contriver into a part of the contrivances, and thus would set bounds to the limitless Author of all Being. "

(The Royal Masonic Cyclopedia)

"First, there should be the invocation of God, flowing from the depth of a pure and sincere heart, and a conscience which should be free from all ambition, hypocrisy, and vice, as also from all cognate faults, such as arrogance, boldness, pride, luxury, worldly vanity, oppression of the poor, and similar iniquities, which should all be rooted up out of the heart—that when a man appears before the Throne of Grace, to regain the health of his body, he may come with a conscience weeded of all tares, and be changed into a pure temple of God cleansed of all that defiles."

(The Triumphal Chariot of Antimony)

The Entered Apprentice is provided the first-degree working tools to begin his journey.

"...the force of conscience, which should enable us to keep down all vain and unbecoming thoughts which might obtrude themselves during any of the aforementioned periods so that our words and actions may **ascend to the throne of grace pure and unpolluted** "

(2012 Freemason's Victoria Ritual pocket book on the definition of the common gavel.)

The following by Neo-Platonist Plotinus will sound familiar (Neo-Platonism was not only an influence on early Christianity it was also an influence on Freemasonry)

"Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue,

until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.” (Plotinus, The Enneads.)

The initiate is also asked to devote time to the study of the liberal arts and sciences. I will let Proclus Lycaeus explain why the studying of liberal arts is important.

“To this energy of the soul, my friend, arithmetic and geometry, the mother of your art, are said to contribute much, which indeed, elongated the soul from the senses, purify the intellect from the irrational forms of life...”

There is much more to Freemasonry then memorizing lines and acting out the rituals. There is a hidden world out there to be explored, so expand your mind. You do not need a PHD to understand the basics of Astronomy just a will to learn.



The Crab Nebulae

https://www.nasa.gov/multimedia/imagegallery/image_feature_1604.html

The above image is a supernova remnant. Astrologers from the Sung Dynasty in 1054 had observed a bright star in the sky they had not seen before. Over time the star faded away, the star was named “The Guest Star.”

The Crab Nebula was once a massive star that went supernova. It is these massive stars through thermonuclear fusion that create the heavy elements such as iron, nickel, titanium, oxygen and carbon to name a few.

"The nitrogen in our DNA, the calcium in our teeth, the iron in our blood, the carbon in our apple pies were made in the interiors of collapsing stars. We are made of star stuff." (Carl Sagan, Cosmos)

Freemasonry encompasses both a rational and mystical component. Sir Isaac Newton was interested in the rational and mystical aspects of natural philosophy. He studied the occult arts with an interest in alchemy.

"And just as the world was created from dark Chaos through the bringing forth of the light and through the separation of the aery firmament and of the waters from the earth, so our work brings forth the beginning out of black Chaos and its first matter through the separation of the elements and the illumination of matter" (Sir Isaac Newton, "Commentarium on the Tabula Smaragdina,")

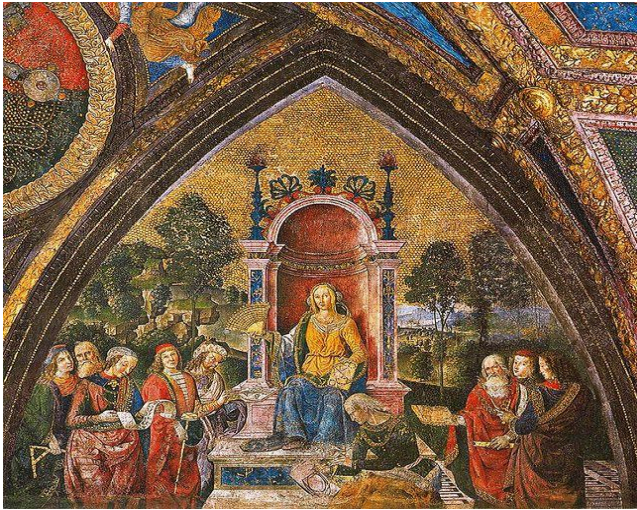
The upward path is not for everyone, you need determination, persistence and a strong will. I started my journey a number of years ago, still chipping away at my rough ashlar.

"Masonic morality strives to elevate man over the littleness of worldly possessions, to relieve him from sorrow and grief, to remove him from the vanity of life and to implant in him a strong burning striving to an unceasing perfection in knowledge and morality...."
(Rabbi H. Geffen)

The younger masons who are familiar with the sci-fi movie The Matrix. In the first movie in the trilogy, there is a scene where Morpheus gives Neo the choice of the Blue or Red pill. It's your choice which one you take.

"Why do men love Masonry? What lure leads them to it? What spell holds them through the long years? What strand is it that tugs at our hearts, taut when so many threads are broken by the rough ways of the world? And what is it in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hillman, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell the sailor; the desert to the Arab; the arctic ice to the explorer; the

stars to the astronomer? When we have answered these questions mayhap, we may divine the magic of Masonry. Who knows what it is, or how or why, unless it be the long cable tow of God, running from heart to heart.” (E. Powell - The Magic of Freemasonry)



Arts of Quadrivium, Geometry, Hall of the Liberal Arts. Borgia apartments, Vatican.

<https://thiswritelife.wordpress.com/2010/07/08/the-secret-borgia-apartments/>

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Amelia Sparavigna Dipartimento di Fisica, Politecnico di Torino C.so Duca degli Abruzzi 24, Torino, Italy.

Stellar Theology and Masonic Astronomy, by Robert Hewitt Brown .

APPENDIX I ***Masters of the Lodge***

| | |
|-------------------------------------|-------------------------------------|
| +1911-12 MWBro.G.E.Emery, ProGM | +1943-44 WBro L.J. Buddle, PM |
| +1912-13 RWBro.C.Carty-Salmon, DGM | +1944-45 WBro.H.J.Parker, PM |
| +1913-14 MWBro.A.T.Holden, PDGM | +1945-46 WBro.F.R.Sanders, PSGD |
| +1914-15 RWBro.E.Coulson, PDGM | +1946-47 WBro.G.W.Nixon, PGStdB |
| +1915-16 RWBro.W.RBice, PM | +1947-48 WBro.GJ.Doward, PM |
| +1916-17 VWBro.C.E.Towl, PM | +1948-49 WBro.GJ.Doward, PM |
| +1917-18 RWBro.C.J.Barrow; PDGM | +1949-50 WBro.A.F.Salmon, PM |
| +1918-19 RWBro.H.M.Lee, PSGW | +1950-51 WBro.J.W.Holinger, PM |
| +1919-20 RWBro.H.M.Knight, PDGM | +1951-52 WBro.W.W.Starling, PM |
| +1920-21 RWBro.WJ.Fookes, PDGM | +1952-53 WBro.J.A.McD.Stewart, PM |
| +1921-22 RWBro.C.T.Martin, PSGW | +1953-54 WBro.J.K.Adey, PM |
| +1922-23 RWBro.J.C.Hutton, PSGW | +1954-55 WBro.A.A.Bradbury, PM |
| +1923-24 RWBro. W.Kemp, SGW | +1955-56 WBro.P.H.Noldt, PM |
| +1924-25 VWBro.J.Adcock, SGW | +1956-57 WBro.R.B.Alexander, PM |
| +1925-26 RWBro.R. Williams, PSGW | +1957-58 WBro.T.Todd, PM |
| +1926-27 VWBro.G.B.Leith, PGIWkgs | +1958-59 WBro.J.D.Pickett, PGStdB |
| +1927-28 WBro.F.J.Cornish, PGStdB | +1959-60 WBro.W.J.Sayers, PM |
| +1928-29 WBro.W.H.Chandler, PM | +1960-61 WBro.Kurt Lampel, PM |
| +1929-30 WBro.G.Burridge, PM | +1961-62 WBro.K.G.Linton, PGStdB |
| +1930-31 WBro.I.Brodie, PM | +1962-63 WBro.E.B.Cotton, PGStdB |
| +1931-32 WBro.E.R.Cornish, PM | +1963-64 WBro.G.Baker, PM |
| +1932-33 WBro.F.G.Hayward, PM | +1964-65 WBro.R.H.Herrod, PM |
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| +1936-37 WBro.J.G.Naismith, PJGD | +1968-69 WBro.J.R.Myles, PM |
| +1937-38 RWBro.T.J.Jolly, PDGM | +1969-70 WBro.W.A.Rattray, PM |
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| +1939-40 WBro-D.C.Trainor, PM | +1971-72 WBro.C.J.Hoffman, PM |
| +1940-41 WBro.L.T.Patterson, PM | +1972-73 WBro.E.B.Cotton, PSGD |
| +1941-42 WBro.H.W.Lynch, PM | +1973-74 VWBro.J.C.Gliddon, PGIWkgs |
| +1942-43 WBro.J.E.Paice, PM | +1974-75 WBro.G.J.Howe, PGSwdB |

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| +1975-76 RWBro F.W. Schulz, PSGW | 1999-00 VWBro N.D. Anderson, PGChap |
| +1976-77 VWBro E.H. Krause, PGLect | +2000-01 WBro B.C. Gibson, PJGD |
| +1977-78 WBro K.A. Wiens, PGStdB | +2001-02 WBro. M.S. Kahn, PM |
| +1978-79 WBro P.T. Thornton, PGStdB | +2002-03 WBro. J. Boardman, PM |
| +1979-80 WBro J.R.M. Allen, PM | 2003-04 WBro. A Jennings, PJGD |
| +1980-81 WBro F. McDonough, PM | 2004-05 WBro. F.I. Richards, PGStdB |
| +1981-82 Jim Robinson, PM [ex-c.] | 2005-06 WBro VRev F.Shade, PJGD |
| +1982-83 WBro M.T. Moore, PM | 2006-07 VWBro M. Treseder, PGIW |
| +1983-84 WBro E.W.G. Tuttleby, PM | 2007-08 WBro. P. Alexander, PM |
| +1984-85 WBro G.C. Love, PGStdB | 2008-09 WBro. J-M David, PM |
| +1985-86 RWBro F.W. Oldfield, PJGW | 2009-10 WBro J-M David, PM |
| +1986-87 RWBro F.W. Oldfield, PSGW | 2010-11 WBro VRev. F Shade, PJGD |
| 1987-88 WBro M. Jeavons, PM | 2011-12 RWBro J Molnar G.Reg |
| +1988-89 WBro J. Heatley PGStdB | 2012-13 RWBro J Molnar G.Reg |
| +1989-90 WBro F. Benson, PM | 2014-15 WBro B. Kyne, DGSup Ed |
| 1990-91 RWBro K. Henderson, PJGW | 2015-16 WBro Rev G. Dolezal, PM |
| +1991-92 WBro M. Moyle, PM | 2016-17 WBro N.E. Sakellaropoulos, PGStdB |
| +1992-93 WBro W. Herrod, PGO | 2017-18 WBro N.E. Sakellaropoulos, PGStdB |
| +1993-94 WBro G.A. Bowers, PGStdB | 2018-19 WBro David Pederick, PM |
| +1994-95 WBro H. van Tongeran, PM | 2019-20 WBro Chris White, 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 | |

+ Deceased

Officers of the Lodge 2019

| | |
|-----------------------|---------------------------------------|
| Worshipful Master | WBro Chris White |
| Immediate Past Master | WBro David Pederick |
| Senior Warden | WBro Dr Lewis Allan |
| Junior Warden | WBro Dr Thomas Mikeska |
| Chaplain | VWBro VRev Fred Shade, PGIW |
| Treasurer | Bro Andrew Cooper, |
| Secretary | WBro Brendan Kyne, Dept Grand Sup Ed. |
| Dir. of Ceremonies | RWBro John Molnar, PDGM |
| Senior Deacon | Bro Pete Grounds |
| Junior Deacon | WBro Alun Dauncey |
| Inner Guard | WBro Joe Husidic |
| Tyler | WBro Ange Kenos |

| | |
|------------------------|---|
| CC Convenor (Analogue) | VWBro Alan Jennings, PGIWkgs |
| CC Convenor (Digital) | WBro Lewis Allan |
| CMS Administrator & | |
| Lecture Master | WBro Brendan Kyne |
| IT Support | WBro David Pederick & WBro Chris White |

Lecture Programme 2020

4th Friday March to October

| Dates | | Lecture | | Presenter |
|--------------------------|--|--|--|---|
| March Friday 27th | | Installation of Master and Investiture of Officers | | |
| April Friday 24th | | <i>Female and Co-Masonry</i> | | WBro Richard Shelly (218 Member) |
| May Friday 22nd | | <i>The Oddfellows - Their History and Ritual</i> | | VWBro VRev Fred Shade (218 Fellow) |
| June Friday 26th | | <i>No Formal Meeting Winter Recess Norse mythology</i> | | No Formal Meeting Winter Recess at Mjolner Viking-themed restaurant |
| July Friday 31st | | <i>Guest Lecturer</i> | | WBro Andrew Hammer (USA) |
| August Friday 28th | | <i>Freemasonry in Wales</i> | | WBro Alun Dauncey (218 Member) |
| September Friday 25th | | <i>Laying Foundation Stones & Early Lodge Buildings of Melbourne</i> | | WBro Brendan Kyne (218 Fellow) |
| October Friday 23rd | | <i>Paschal Beverly Randolph</i> | | WBro Lewis Allan (218 WM) |

APPENDIX II

Fellows of the Lodge

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

The Frank Oldfield Memorial Award Holders

| | |
|------------------------------|------------------------------|
| Basil COFF 1992-93 | Phillip HELLIER 1999-2000 |
| Keith HOLLINGSWORTH 1993-94, | Kent HENDERSON 2000-01, K.L. |
| Fred SHADE 1994-95, K.L. | Roberto CALIL 2001-02 |
| Mel MOYLE 1997-98 | Neil MORSE 2002-03, K.L. |
| Graeme LOVE 1998-99, K.L. | Dr. Bob JAMES, PhD, 2007 |

Reciprocal Lodges

Barren Barnett Lodge No.146, 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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Master of the Lodge – 2019

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