

Vol. 30- 2016

Freemasonry

From Labour to Refreshment



"Seguendo la lampada Oscura"

The Victorian Lodge of Research – No. 218

Freemasonry

From Labour to Refreshment

THE VICTORIAN LODGE OF RESEARCH No. 218

Volume 29

Sequendo Lampada Disco

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Master in 2016 - WBro Nicolas Sakellaropoulos

Secretary in 2016 - WBro Bro. Doug Groom

Editor for 2016 – WBro Brendan Kyne

Front Cover: Ivalda Masonic Temple – Darebin, Vic. (photo with permission from the Robert Shea collection)

Back Cover: WBro Nicolas Sakellaropoulos, W. M. for 2016

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Editor's forward

The 2016 Lecture programme for The Victorian Lodge of Research was a great success with many outstanding research papers presented during the course of the year. We started 2016 with an esoteric paper on "Sacred Geometry" by Bro Carlos, and followed up with a couple of fresh perspectives from Bros Will Billings and Pete Grounds. Bro Justin Stark's presentation on Victorian Ritual provoked much discussion in the Lodge, but unfortunately that paper was not available at time of printing. For July Bro VRev Fred Shade led the Lodge through a presentation of a proposed Lodge of Sorrow Ceremony for use in this Jurisdiction.

In August the Lodge held one its regular meetings outside of Victorian and met in Launceston, Tasmanian, as part of the agenda for the Australian & New Zealand Masonic Research Council (ANZMRC). This was a first for The Victorian Lodge of Research and a first for the ANZMRC. For the August Launceston meeting of the Lodge, Bro Robert Brennand presented an excellent paper on a Masonic Lodge formed in the Esterwegen prisoner of war camp in 1943.

For the September meeting of the Lodge, Bro Associate Professor Pete Lentini presented an academic paper reflecting on the perennial question of Freemasonry and Religion, whilst in October the Lodge

had another first with Bro Felix Pintado and Bro Dave Angeles delivering an in-depth paper on Freemasonry in the Philippines.

The 2016 Lecture Programme finished with Bro Iain Taylor's piece of local research on Hugh Victor McKay, founder of the Sunshine Harvester Company, industrialist, philanthropist and Freemason. Unfortunately the full paper could not be published due to length, although a very limited monograph edition of the full paper was published by the Lodge during 2016.

In 2017 the Lodge will be having a slightly shorter year with the first meeting being our Installation meeting in March. We look forward to presentations from Bros John Molnar, Dr Thomas Mikeska, Bruce Cowie, Lewis Allan, Nikolas Sakellaropoulos, John Belton, the 2017 touring ANZMRC Speaker, and VRev Fred Shade (and a thank you to Bro Fred for again assisting with the publication of these transactions).

Brendan Kyne
Editor 2016

(The 2017 Lodge Lecture Programme is on page 186 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.

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Submitting a Paper

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

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

Lodge Meetings

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

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Pinewood, Victoria 3149

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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

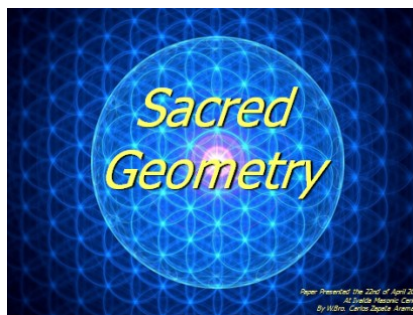
Membership of the Correspondence Circle is open to all Master
Masons in Good Standing of any recognised Jurisdiction. Please use
the application form at the end of this publication.

Chapter One

Freemasonry, Spirituality and Science Sacred Geometry Delivered before the Lodge by WBro Carlos Zapata Aramayo On Friday 22 April 2016

A lot has been said about Sacred Geometry, but how much has been understood, what it is really the significance of this term, in the full context, what part is Sacred, and what part is Geometry? The journey of humanity is the quest to find its origins encoded in our DNA, art, music, and an architectural blueprint that holds the harmonic key to our creation. Reality is a consciousness hologram through which we vicariously experience emotions.

In this paper, we will be introduced in a snapshot of how the Great Architect of the Universe, was able to frame the template of Creation. Freemasonry through Hermetics, for centuries have held a conceptualisation of the Universe as the material expression of a hidden reality, set down by the hand of the Grand Geometrician, and to which the study of Geometry provided the key and the means to render visible that which is concealed from the untrained and undiscerning eye, and which these fundamental geometric relations, manifested through forms, patterns and numbers, are responsible of the very basis of life and harmony of the universe.



The idea, vision rather, of God as a Great Architect and Geometrician has found expression through numerous sources throughout the ages. The great Christian theologian St. Augustine, who held both Pythagoras and Plato in high regard, grasped the significance of geometric form, pattern and proportion, and their representation through numerical symbolism, when he stated:

"Numbers are the thoughts of God."

And further when he said:

"The construction of the physical and moral world alike is based on eternal numbers."

Also, Galileo Galilei clearly understood this geometrical and/or numerical dimension of reality when he said:

"Mathematics is the alphabet with which God has written the universe."

And so did Johannes Kepler when he said:

"Geometry existed before the creation. It is co-eternal with the mind of God...Geometry provided God with a model for the Beyond Creation..."

An old Masonic lecture from several centuries ago states:

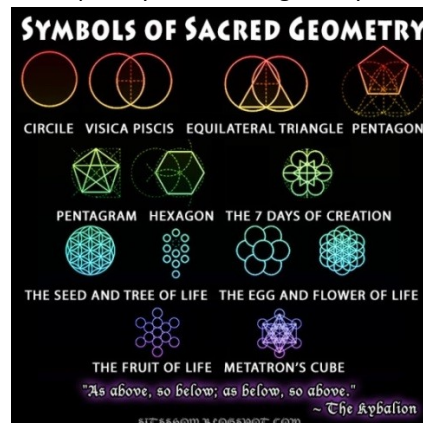
"If we consider the symmetry and order which govern all the works of creation, we must admit that geometry pervades the universe. By geometry we may curiously trace nature through her various windings to her most concealed recesses; by it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of the scenes which each season displays to the discerning eye. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe and view with delight the proportions which connect the vast machine..."

Sacred geometry involves sacred universal patterns used in the design of everything in our reality, most often seen in sacred architecture and sacred art. The basic belief is that geometry and mathematical ratios, harmonics and proportion are also found in music, light, cosmology, etc. This value system is seen as widespread even in prehistory, a cultural universal of the human condition.

It was considered foundational to building sacred structures such as temples, megaliths, monuments and churches; sacred spaces such as altars, and tabernacles; meeting places such as sacred groves, village greens and

holy wells and the creation of religious art, iconography and using "divine" proportions. Alternatively, sacred geometry based arts may be ephemeral, such as visualization, sand painting and medicine wheels.

Sacred geometry may be understood as a worldview of pattern recognition, a complex system of religious symbols and structures involving space, time



and form. According to this view the basic patterns of existence are perceived as sacred. By connecting with these, a believer contemplates the Great Mysteries, and the Great Design. By studying the nature of these patterns, forms and relationships and their connections, insight may be gained into the mysteries, the laws and lore of the Universe.

To understand this we first need to comprehend the basis of creation

based in Geometry, we need to root the study in the very beginning of creation, when there was nothing but the Wisdom of God, the Consciousness. The Egyptians used to represent this entity and time with "The Sign", from which the All-Seeing Eye symbol in Masonry comes.

The Flower of Life

The Flower of Life is the modern name given to a geometrical figure composed of multiple evenly-spaced, overlapping circles, which are arranged so that they form a flower-like pattern with sixfold symmetry like a hexagon. The centre of each circle is on the circumference of six surrounding circles of the same diameter.

It is considered by some to be a characteristic **symbol of sacred geometry**, said to contain ancient, religious value depicting the fundamental forms of space and time. In this sense, it is a visual expression of the connections life weaves through all sentient beings, believed to contain a type of Akashic Record of basic information of all living things.

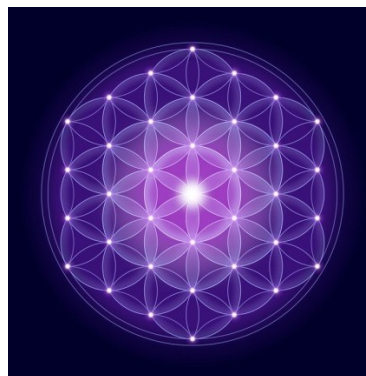
*(In theosophy and anthroposophy, the **Akashic** records are a compendium of thoughts, events, and emotions believed by theosophists to be encoded in a non-physical plane of existence known as the astral plane.)*

There are many spiritual beliefs associated with the Flower of Life; for example, depictions of the five Platonic Solids are found within the symbol of Metatron's Cube, which may be derived from the Flower of Life pattern. These platonic solids are geometrical forms which are said to act as a template from which all life springs.

Another notable example of that which may be derived from the Flower of Life is the Tree of Life. This has been an important symbol of sacred geometry for many people from various religious backgrounds. Particularly, the teachings of the Kabbalah have dealt intricately with the Tree of Life.

According to Drunvalo Melchizedek, a contemporaneous researcher and writer of several books on the subject; in the Judeo-Christian tradition, the stages which construct the Seed of Life are said to represent the seven days of Creation, in which **Elohim** (God /concept of divinity) created life; Genesis 2:2-3, Exodus 23:12, 31:16-17, Isaiah 56:6-8.

Within these stages, among other things, are the symbols of the Vesica Piscis (an ancient religious symbol) and The Borromean rings.



The Flower of Life

Flower of Life in History and Culture

Egypt

The Temple of Osiris at Abydos, Egypt contains the oldest known examples of the Flower of Life. Precisely how old these inscriptions are is unknown. Suggestions that they are over 6,000 years old and may date back to as long ago as 10,500 B.C. or earlier are entirely speculative and not based on any factual reality.

The most recent research shows that these symbols can be no earlier than 535 B.C. and most probably date to between the 2nd and 4th century AD, based upon photographic evidence of Greek text, still to be fully deciphered, seen alongside the Flower of Life circles and the position of the circles close to the top of columns, which are over 4 metres in height. This suggests the Osirion was half filled with sand prior to the circles being drawn and therefore likely to have been well after the end of the Ptolemaic dynasty.

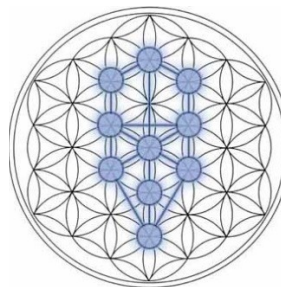
Possibly five Flower of Life patterns can be seen on one of the granite columns and a further five on a column opposite of the Osirion. Some are very faint and hard to distinguish. They have not been carved into the granite being drawn in red ochre with careful precision.

Christianity

Christianity has many symbolic connections to the Flower of Life. Most notably, the Seed of Life and components within the Seed of Life have strong Christian meaning to them as The Borromean rings (which represents the Holy Trinity). Such components are the Spherical Octahedron, Vesica Piscis, Tripod of Life, and Tree of Life (Kabbalah). Also the symbol of Metatron's Cube is delineated by a component of the Flower of Life and has appeared in Christian art.

Judaism; Kabbalah

The Kabbalah, which has historically been studied by the followers of Judaism, holds some symbolic connections to the Flower of Life. The symbol of the Tree of Life, which may be derived from the design of the Flower of Life, is studied as part of the teachings of the Kabbalah. Additionally, the symbol of Metatron's Cube, found by connecting the centres of each circle in the Fruit of Life, is seen in early Kabbalist scriptures.



New Age

In New Age thought, the Flower of Life has provided what is considered to be deep spiritual meaning and forms of enlightenment to those who have studied it as sacred geometry. There are groups of people all over the world

who derive particular beliefs and forms of meditation based (at least in part) on the Flower of Life. FlowerofLife.org, for example, coordinates workshops at locations all over the world, in which they teach their New Age beliefs, methods, and interpretations of the Flower of Life.

Other Religions

The concept of the Tree of life has been adopted by some Hermeticists and pagans. The symbol of the Tree of Life may be derived from the Flower of Life. One of the earliest known occurrences of the Vesica Piscis, and perhaps first, was among the Pythagoreans, who considered it a holy figure. **The Vesica Piscis** is a basic component of the Flower of Life.

Leonardo da Vinci studied the Flower of Life's form and its mathematical properties. He drew the Flower of Life itself, as well as various components such as the Seed of Life. He drew geometric figures representing shapes such as the platonic solids, a sphere, a torus, etc., and also used the **golden ratio of phi** in his artwork; all of which may be derived from the Flower of Life design.

Composition of the Flower of Life in Stages

When there was nothing at all, except **God**, as mentioned before, He decided to create the universe with all its contents. Therefore, the first thing He did was to create or define the three dimensions, depicted by tracing three lines; from right to left, up to down and front to rear; and then He traced a sphere around, this image in a bi-dimensional view, is the very well known, **Point within a circle** in Freemasonry, and it was the first step of creation, or the basis of creation, and then (the first day of creation), He moved the centre to any point of the circumference and draw a second circle, depicting the **Vesica Piscis** figure; the second day He traced a third circle from another point of the first circle, and at this moment the Light was created, **"And there was Light"**; *imprescindible (indispensable)* for the following creation steps.

This geometrical figure is called **The Tripod of Life** or The Borromean Rings, and continuing with this pattern of creation, the sixth day, the **"Seed of Life"**, which is formed with seven circles, being placed with sixfold symmetry, forming a pattern of circles and lenses, which acts as a basic component of the Flower of Life's design. If this pattern is viewed as a 3D

figure, then we realise that is composed by eight spheres, being the basic form of a creation in nature, i.e., the cells form an “egg” which is composed by eight cells forming the basis of life, or the Seed of Life as depicted. Going ahead with this pattern of creation, appears **The Tree of Life** and then **The Flower of Life**, which is composed by nineteen circles surrounded by a double sphere.

As I mentioned above, according to some researchers, the Seed of Life is a symbol of depicting the seven days of creation in which God created life; And then again, the first day is believed to be the creation of the Vesica Piscis, then the creation of the Tripod of Life on the second day, followed by one sphere added for each subsequent day until all seven spheres construct the Seed of Life on the sixth day of Creation. The seventh day is the day of rest, known as the "Sabbath" or "Shabbat."

In the 13th century, a Kabbalist group from France succeeded, through geometric interpretation, in dividing the entire Hebrew alphabet into an order using the Seed of Life. The resulting alphabet was remarkably similar to that of the Religious sage Rashi who wrote his commentaries on the Old Testament at that time in France.

Many forms observed in nature can be related to this geometric pattern. For example, the chambered nautilus grows at a constant rate and so its shell forms a logarithmic spiral to accommodate that growth without changing shape. Also, honey bees construct hexagonal cells to hold their honey. The form of a storm, or some parts of the human body as the ears, or the way how sea waves advance, or the form of our Galaxy, and so on. These and other correspondences are seen as life witness in sacred geometry to be further proof of the cosmic significance of geometric forms.

The Golden Ratio

What do the facades of the Sydney Opera House and the National Gallery in London's Trafalgar Square have in common?. Most people would suggest the two buildings have no similarities, the latest is symmetrical and classically proportioned, whereas the former is modern, organic and curvilinear. An architect might offer the provocative answer that both buildings feature compositions of geometric shapes, combining circles, squares and rectangles. But this answer is not the reason the two are linked

in popular culture. Instead they can be found on the lists of buildings that allegedly rely on the **Golden Ratio or Golden Mean**, described below, to achieve a perfect aesthetic composition. The Golden Mean; also known as the Golden Section or the Divine Proportion; is a mathematical concept that is typically traced to the 15th century, a period in which geometry served both practical and symbolic purposes. It is a ratio that defines a recurring relationship between a larger element and a smaller subset of that element. And this ratio is also intrinsically connected with the spheres of creation.

Phi Ratio - Golden Ratio

In mathematics and in the arts, two quantities are in the golden ratio if the ratio of the sum of the quantities to the larger quantity is equal to the ratio of the larger quantity to the smaller one. The **golden ratio** is an irrational mathematical constant, approximately **1.6180339887**.



The golden ratio is often denoted by the Greek letter **phi**, usually lower case (**φ**).

As I said, the golden ratio is also called the golden section or golden mean. Other names include extreme and mean ratio, medial section, divine proportion, divine section, golden proportion, golden cut, and golden number. Many artists and architects have proportioned their works to approximate the golden ratio, especially in the form of the golden rectangle, in which the ratio of the longer side to the shorter is the golden ratio, believing this proportion to be aesthetically pleasing.

Mathematicians since Euclid have studied the properties of the golden ratio, including its appearance in the dimensions of a regular pentagon and in a golden rectangle, which can be cut into a square and a smaller rectangle

with the same aspect ratio. The golden ratio has also been used to analyse the proportions of natural objects as well as man-made systems such as financial markets, in some cases based on dubious fits to data.

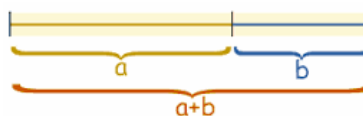
In the past 20 years or so, the discoveries in science about the Golden Ratio are breathtaking, it has been shown that this mathematical relation is everywhere, even in the smallest particles of life. Here are some illustrative articles on this.

[Golden Ratio Discovered in the Quantum World, Epoch Times, January 20, 2010](#)

The golden ratio, which is equal to approximately 1.618, can be found in various aspects of our life, including biology, architecture, and the arts. But only recently was it discovered that this special ratio is also reflected in nanoscale, thanks to researchers from the U.K.'s Oxford University. Their research, published in the journal Science on Jan. 8, examined chains of linked magnetic cobalt niobate (CoNb2O6) particles only one particle wide to investigate the Heisenberg Uncertainty Principle. They applied a magnetic field at right angles to an aligned spin of the magnetic chains to introduce more quantum uncertainty. Following the changes in field direction, these small magnets started to magnetically resonate.

[Researcher explains mystery of golden ratio, PhysOrg, December 21, 2009](#)

The Egyptians supposedly used it to guide the construction of the Pyramids. The architecture of ancient Athens is thought to have been based on it. Fictional Harvard symbologist Robert Langdon tried to unravel its mysteries in the novel The Da Vinci Code. "It" is the golden ratio, a geometric proportion that has been theorized to be the most aesthetically pleasing to the eye and has been the root of countless mysteries over the centuries. Now, a Duke University engineer has found it to be a compelling springboard to unify vision, thought and movement under a single law of nature's design.



At least since the Renaissance, many artists and architects have proportioned their works to approximate the golden ratio, especially in the form of the golden rectangle,

$$\frac{a}{b} = \frac{a+b}{a} = 1.618... = \phi$$

in which the ratio of the longer side to the shorter is the golden ratio, believing this proportion to be aesthetically pleasing. Since long time ago Mathematicians have studied the golden ratio because of its unique and interesting properties.

This has fascinated Western intellectuals of diverse interests for at least 2,400 years. Ancient Greek mathematicians first studied what we now call the golden ratio, because of its frequent appearance in geometry. The division of a line into "extreme and mean ratio" (the golden section) is important in the geometry of regular pentagrams and pentagons. The Greeks usually attributed discovery of this concept to Pythagoras or his followers. The regular pentagram, which has a regular pentagon inscribed within it, was the Pythagoreans' symbol.

Euclid's Elements provides the first known written definition of the golden ratio: *"A straight line is said to have been cut in extreme and mean ratio when, as the whole line is to the greater segment, so is the greater to the less."* Euclid explains a construction for cutting (sectioning) a line *"in extreme and mean ratio"*. Throughout the Elements, several propositions and their proofs employ the golden ratio. Some of these propositions show that the golden ratio is an irrational number. The name "extreme and mean ratio" was the principal term used from the 3rd century BC until about the 18th century.

Applications and Observations

Aesthetics

Beginning in the Renaissance, a body of literature on the aesthetics of the golden ratio was developed. As a result, architects, artists, book designers, and others have been encouraged to use it in the dimensional relationships of their works.

The first and most influential of these was "**De Divina Proportione**" (The divine proportion) by **Luca Pacioli**, a three-volume work published in 1509. Pacioli, a Franciscan friar, was known mostly as a mathematician, but he was also trained and keenly interested in art. De Divina Proportione explored the mathematics of the golden ratio.

The Swiss architect **Le Corbusier**, famous for his contributions to the modern international style, centred his design philosophy on systems of harmony and proportion. Le Corbusier's faith in the mathematical order of the universe was closely bound to the golden ratio and the **Fibonacci series**, which he described as *"rhythms apparent to the eye and clear in their relations with one another. And these rhythms are at the very root of human activities. They resound in man by an organic inevitability, the same fine inevitability which causes the tracing out of the Golden Section by children, old men, savages and the learned."*

Le Corbusier explicitly used the golden ratio in his Modular system for the scale of architectural proportion. He saw this system as a continuation of the long tradition of Vitruvius, Leonardo da Vinci's "Vitruvian Man", the work of Leon Battista Alberti, and others who used the proportions of the human body to improve the appearance and function of architecture. In addition to the golden ratio, Le Corbusier based the system on human measurements, Fibonacci numbers, and the double unit.

He took Leonardo's suggestion of the golden ratio in human proportions to an extreme: he sectioned his model human body's height at the navel with the two sections in golden ratio, then subdivided those sections in golden ratio at the knees and throat; he used these golden ratio proportions in the Modular system. Le Corbusier's 1927 Villa Stein in Garches exemplified the Modular system's application. The villa's rectangular ground plan, elevation, and inner structure closely approximate golden rectangles.

Painting

Illustration from **Luca Pacioli's De Divina Proportione** applies geometric proportions to the human face. Leonardo da Vinci's illustrations of polyhedra in De Divina Proportione (On the Divine Proportion) and his views that some bodily proportions exhibit the golden ratio have led some scholars to speculate that he incorporated the golden ratio in his paintings.

Salvador Dalí, influenced by the works of Matila Ghyka, explicitly used the golden ratio in his masterpiece, **The Sacrament of the Last Supper**. The dimensions of the canvas are a golden rectangle. A huge dodecahedron, in perspective so that edges appear in golden ratio to one another, is suspended above and behind Jesus and dominates the composition.

Music

Another amazing application, or use of the Sacred Geometry, is in Music. **James Tenney** reconceived his piece "**For Ann**" (rising), which consists of up to twelve computer-generated upwardly glissandoing tones, as having each tone start so it is the golden ratio; in between an equal tempered minor and major sixth; below the previous tone, so that the combination tones produced by all consecutive tones are a lower or higher pitch already, or soon to be, produced.

The golden ratio is also apparent in the organization of the sections in the music of **Debussy's, Reflets dans l'eau** (Reflections in Water), from Images (1st series, 1905), in which "the sequence of keys is marked out by the intervals 34, 21, 13 and 8 (Fibonacci Series), and the main climax sits at the Phi position."

The musicologist **Roy Howat** has observed that the formal boundaries of La Mer correspond exactly to the golden section. Trezise finds the intrinsic evidence "remarkable," but cautions that no written or reported evidence suggests that Debussy consciously sought such proportions.

Also, many works of **Chopin**, mainly Etudes (studies) and Nocturnes, are formally based on the golden ratio. This results in the biggest climax of both musical expression and technical difficulty after about 2/3 of the piece.

Nature

And the most relevant, marvellous and amazing proof of God creation, with what we called **The Sacred Geometry**, is in **Nature**, everything in nature, movable or immovable, old or new, living or perishable, visible or invisible, always is created on these patterns and the golden ratio.

Adolf Zeising, whose main interests were mathematics and philosophy, found the golden ratio expressed in the arrangement of branches along the stems of plants and of veins in leaves. He extended his research to the skeletons of animals and the branching of their veins and nerves, to the proportions of chemical compounds and the geometry of crystals, even to the use of proportion in artistic endeavours. In these phenomena he saw the golden ratio operating as a universal law.

In connection with his scheme for golden-ratio-based human body proportions, Zeising wrote in 1854 of a universal law *"in which is contained the ground-principle of all formative striving for beauty and completeness in the realms of both nature and art, and which permeates, as a paramount spiritual ideal, all structures, forms and proportions, whether cosmic or individual, organic or inorganic, acoustic or optical; which finds its fullest realization, however, in the human form."*

Rosslyn Chapel

And now I would like to present another incredible proof of this Geometry, in several aspects into one building, the celebre Rosslyn Chapel.

This celebre building in Scotland, which in the past years has been placed on the spotlight by the book of Dan Brown, has a rich history and relation with Freemasonry, though not necessarily in the context of which was placed in the commercial side of things, referring to the dubious called The Apprentice Pillar myth, but instead in the hidden mysteries residing in the architecture of such small temple.

Rosslyn Chapel was built by Sir William Sinclair and Sir Gilbert Haye in the 15th century. Steeped in the history of the Knights Templar and Freemasonry, Rosslyn's mysteries are famous worldwide.

As if there were not enough mysteries involving the medieval chapel that featured in "The Da Vinci Code", the plot thickens further nowadays. Rosslyn Chapel has, at one time or another, been suggested as the resting place of the Holy Grail, the Ark of the Covenant and even the mummified head of Christ.

Now cosmology has been added to this rich brew after the ornate symbols on its walls were likened to giant cloud formations photographed on Saturn. The link was made by Stuart Mitchell, 41, a composer, who with his father Thomas, 75, a former RAF code breaker, deciphered a musical score they believe was hidden in the 13 angel musicians and 213 cube-like shapes carved on the chapel arches.

Four singers joined eight musicians playing mediaeval instruments to perform the Rosslyn Motet at Rosslyn on May 2006. Simon Beattie, of the Rosslyn Chapel Trust, said: We're looking forward to the event as this is such

an exciting and intriguing piece of work. *"The music is particularly haunting and we cannot help feel this is yet another of the many puzzles that make Roslyn such an astonishing place."*

But, How They Did It? You may ask. Well....

1. Observing carved angels and blocks above their head in arches of chapel until they realized this one was holding a musical stave, and that the blocks signified notes.
2. Using specially enhanced photos, the researchers worked out that the carvings above the angel represent A, B and C (musical keys).
3. The researchers used this metal plate to recreate the ancient method of making notes. The plate is vibrated and sand poured on until it forms a particular pattern, indicating the correct pitch. The patterns match those carved into the arches of Rosslyn Chapel.

Stuart and Thomas, the researchers, discussed the 213 cubes on the ceiling and the Apprentice Pillar, at the top of which they find the stave angels, and at the bottom an Ouroboros which takes us to 2012 and coming full circle into the light. Stuart wrote:

Basically my father and I calculated the frequencies of the 3 notes that the stave angel is pointing out and it amounts to this;

At (ancient tunings)

A = 432

B = 488

C = 512

Check out this link, The Octave: Tuning at A432 or F432 Pitch: A440 or A432

About the Cubes

There were originally 215. Two of them have been broken off and lost in the past 500 years with no apparent explanation of why or how from Rosslyn. 215 does not make a significant number but 216 would. **216** as you know is a cosmologically important number. We know that Earth's polar

circumference is **21,600** nautical miles, or 'minutes of latitude' arc. It is also interesting that "our" math conventions use 21,600 arc-minutes as the circumference of 'any' circle or sphere.

Indeed, one of the most ancient and most celebrated sacred places of our planet is the **temple of Lord Shiva Nataraja** in the South Indian City of Chidambaram. Here Lord Shiva dances his dance of creation and dissolution. The Dance of Cosmos. The hereditary priesthood which have been the guardians of the Lord and his temple since the time of its origins follow the Vedic pattern of ritual worship. The sanctum in which the Lord is performing his Cosmic Dance is called the Cit Sabha, the Hall of Consciousness. It is a wooden structure, which differs in its shape from all other sanctums found in Indian temples. And its corbelled shaped roof has been covered with golden tiles from the time of its consecration. It consists of **21600 tiles**, representing the human breaths, and these are held together by 720,000 nails, representing the Nadis of the human energy body.

Their suggestion is that there should be 216 cubes/rectangles on the ceiling of Rosslyn (counting the 2 that are missing) because putting all the cubes together into one BIG cube would give us 216. Also a pattern will emerge when the correct sequence of smaller patterns are merged together. The final note of the music maybe ?!

As a curiosity, 216 is also 6x6x6 (666) and many other connotations.

After 27 years of research they cracked their code and, they staged Rosslyn Motet, is based on the deciphering of cube and hexagon-shaped symbols using an ancient musical system called cymatics, in which patterns are formed by sound waves at specific pitches.

The shapes appear when a note is used to vibrate a sheet of metal, or a sheet of glass covered in powder. Different **frequencies produce patterns** such as flowers, diamonds and hexagons. The hexagon features prominently in the chapel carvings. Mr. Mitchell and his father believe the tune was encrypted in the 15th century chapel outside Edinburgh because knowledge of music may have been considered heretical at the time. Early 2012 Mr Mitchell was preparing for the first performance when a Mexican astronomer telephoned him and told about the same hexagonal shape on Saturn. The coincidence suggests a universal significance for the musical

score, according to Mr Mitchell, even if the hexagon above Saturn is 15,000 miles across while the carvings are measured in inches.

In musical terms, both shapes represent a B natural, suggesting to some that the planets may have their own musical score to be cracked. *"The shape matches right down to the detail,"* said Mr Mitchell. The shape represents the B natural pattern in our code, and that is the first note of the Rosslyn Motet. Now we are starting to see that these symbols that everybody found so magical and unique are around us in a vast way. What we are seeing on our plane of existence we can now also see on a cosmic scale. It is one of the most amazing developments in this story.

"If the geometric figure in Roslyn Chapel is produced by the same principles as is happening on Saturn; vibration and sound; then Saturn is literally singing a piece of music to us."

Mr Mitchell said that the shape on Saturn was like a humpback whale singing in the darkness of space. He added: *"I find it propitious that the sudden interest in the Saturn Hex phenomenon should be at a time when my father and I have realized a composition we believe was 'set in stone' using this same science."* The hexagon above Saturn was detected 28 years ago, but was captured in its complete form for the first time earlier 2012 by NASA's Cassini Orbiter. At that time, a spokesman at the space agency said that it was a **"very strange feature"**.

Roslyn Chapel, since it featured in The Da Vinci Code, by Dan Brown, visitor numbers at the chapel have rocketed. Stargazers may now be about to join those throngs of religious conspiracy theorists.

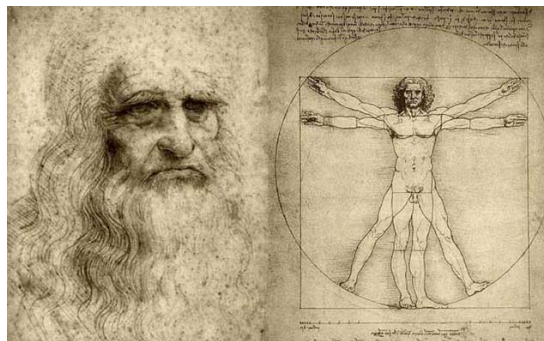
The Vitruvian man

The Vitruvian Man, Italian: Le proporzioni del corpo umano secondo Vitruvio (which is translated to, **"The proportions of the human body according to Vitruvius"**) or simply L'Uomo Vitruviano, is a drawing by Leonardo da Vinci around 1490. It is accompanied by notes based on the work of the architect Vitruvius. The drawing, which is in pen and ink on paper, depicts a man in two superimposed positions with his arms and legs apart and inscribed in a circle and square. The drawing and text are sometimes called the Canon of Proportions or, less often, Proportions of Man. It is kept in the Gabinetto dei disegni e stampe of the Gallerie dell'Accademia, in Venice, Italy. Like most works on paper, it is displayed to the public only occasionally.

The drawing is based on the correlations of ideal human proportions with geometry described by the ancient **Roman architect Vitruvius** in Book III of his treatise *De Architectura*. Vitruvius described the human figure as being the principal source of proportion among the Classical orders of architecture. Vitruvius determined that the ideal body should be eight heads high. Leonardo's drawing is traditionally named in honour of the architect.

This image demonstrates the blend of art and science during the Renaissance and provides the perfect example of Leonardo's deep understanding of proportion. In addition, this picture represents a cornerstone of Leonardo's attempts to relate man to nature. Encyclopaedia Britannica online states, "*Leonardo envisaged the great picture chart of the human body he had produced through his anatomical drawings and Vitruvian Man as a cosmografia del minor mondo (cosmography of the microcosm). He believed the workings of the human body to be an analogy for the workings of the universe.*"

According to Leonardo's preview in the accompanying text, written in mirror writing, it was made as a study of the proportions of the male human body as described in Vitruvius.



Similarly, in the members of a temple there ought to be the greatest harmony in the symmetrical relations of the different parts to the general magnitude of the whole. Then again, in the human body the central point is naturally the navel. For if a man be placed flat on his back, with his hands and feet extended, and a pair of compasses centred at his navel, the fingers and toes of his two hands and feet will touch the circumference of a circle described there from. And just as the human body yields a circular outline, so too a square figure may be found from it. For if we measure the distance from the soles of the feet to the top of the head, and then apply that measure to the

outstretched arms, the breadth will be found to be the same as the height, as in the case of plane surfaces which are perfectly square.

The drawing itself is often used as an implied symbol of the essential symmetry of the human body, and by extension, of the universe as a whole.

Conclusions

Being such extensive amount of study on this subject, The Sacred Geometry, that it is indisputably the most clear evidence of an intelligent creation of everything in life, everything on this material world and our universe, without neglecting the possibility that in other spheres of existence, other dimensions, other worlds, it could be also applied.

Hitherto it is also clearly depicted that everything is interconnected, in life and our existence, and all this is regulated, or controlled by numbers and geometry, and lastly, we may clearly visualised now that those ***“Hidden Mysteries of Nature and Science”***, to which every Freemason is encouraged to, and has the duty to research, learn and acknowledge, is exactly this: ***“The Sacred Geometry”***.

Thank you!!!

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<https://youtu.be/sY6z2hLgYuY>

Chapter Two

New Perspectives on Freemasonry – 2 Short Papers

**“The parallels of Freemasonry and Aikido -
A look at the traditions of Japanese Martial Arts and a side
note on the Vitruvian Man”
Delivered before the Lodge by
Bro William Peter John Billings
On Friday 27 May 2016**

Masonry Universal. This phrase, I have found, is often used as an encompassing way to describe the fraternity as one that, though may have different usages, customs, constitutions, and ritual depending on a lodge's geographic location or parentage, doesn't discriminate brother from brother, typically when visiting; as the core principles and philosophy are the same.

I have many other interests in life and 'Masonry Universal' has come to mean more to me than just a reference to the craft. I am seeing this phrase to mean: 'The internalising and application of Masonic Principles and Philosophy in all aspects of life.'

One of my other passions is martial arts, more particularly Aikido, but I've also dabbled in Iaido, Jodo, and Judo. And, I can't quite remember when, but one particular day, the concepts of peace, order, and harmony in those martial arts sparked a contemplation of the beauty that exists in them and Freemasonry. And of course, anyone that has served as a Senior Deacon might find that last sentence resonating.

Firstly I want to introduce to you what Aikido is and what makes it different. The name itself holds much of that explanation; Ai – meaning harmony, Ki – meaning spirit or power, and Do – meaning 'the way.' Or in other words: 'The way of harmonising spirit and power. There is an important distinction that needs to be made between Do – the way, and Jutsu – method/technique (or the corrupted 'Jitsu'). Without delving into it too much for sake of time, which will leave this next statement open to all sorts

of criticism, know that martial arts that end in Jutsu are generally focused on the application and effectiveness of the technique in real combat (a more scientific or militaristic view), whereas Do generally refers to an art form that is focused also on developing the character of the person (a more philosophical view). Do is generally a more modern concept and is said to have arisen after the end of Samurai rule in Japan in the late 1860s when some practitioners at that time started to combine Taoist or Buddhist philosophies into their martial teaching.

Well brethren here is our very first parallel; the idea that an operative art form can be used to develop a man in a symbolic fashion. There are those out there that would argue that followers of Do are deluded and lack the effectiveness of Jutsu, and likewise that followers of Jutsu are psychopaths that lack the self-control of Do. Well in reality both are necessary for the development of the whole being. So what is the personal application here? Does it mean we need to find ourselves a hobby quarry to develop operative masonic skills to better understand Freemasonry? I suppose you could. I'm sure 'The Operatives' are looking for candidates as we speak. I think however that the fraternity has maybe evolved too far from its operative days where working with stone would help deepen our understanding of the craft, not that it wouldn't help. What it does, in its present form do though, is encourage members to refine and seek for perfection in our professions and skills and continually develop a deeper understanding and draw meaning from our daily activities. I'm a teacher by trade as well as an ordained minister, seeking meaning in these fields might seem a little easier but that does not limit any brother to look for meaning and fulfillment in his field whether he works with his hands, his mouth, or his mind, or any combination of the three.

(As a side note Iaido – 'The way of mental presence and quick response.'
Jodo – 'The way of the Jo (Short Staff).'
Judo – 'The gentle way.')

When I initially started my meditation on this topic I never thought that I would end up with such a long list of parallels that exist. Just as a quick intro to all the points I could make, if this lecture was any longer, of all the main abstractions I could come up with:

- An operative history that became a symbolic art.
- Being prepared in the heart.
- Setting aside time for lodge/training.
- The different constitutions and orders.

- The mystery of a mystical power.
- A designated place for training, i.e. the lodge or dojo.
- The need for numbers/members in the lodge or dojo to make the training effective.
- The mosaic pavement or floor spacing of the Dojo.
- The East of the Lodge or Shomen of the Dojo.
- The shedding of outside cares when entering the lodge/dojo.
- The mode of entry and exit into and out of the lodge/dojo.
- The expectation of dress or uniform.
- The training of the body to affect the mind, and the training of the mind to affect the body.
- The first stance.
- The first step.
- The sign, grip or token, and word.
- The three pillars of Wisdom, Strength, and Beauty.
- Slipshod feet.
- The distinguishing badge.
- Degrees and Ranks.
- Training and testing to rise through ranks.
- The seven virtues.
- The Working tools.
- Sacred geometry.
- The love and care for those you train with.
- The importance of socialising after training.
- The application of the training in everyday life.
- The importance of inviting, sharing, teaching, and standing as an example of the training.
- The celebration of life and the acceptance of death.

I'm sure there are others not on this list and each point no doubt can go deeper as well. Let's start with a look at Aikido in general. On face value it's an unarmed martial art form based around locks and throws and relies on using an opponent's force against them by unbalancing your enemy and redirecting their energy. Historically this was a very important skill to have, as Aikido has its roots in samurai warfare and sword-work. The ability to use an attacker's strength and not yours helped to conserve energy on the battlefield and directly contributed to the probability of surviving. This also means that a much smaller person can control a much larger person with ease, though the execution of the technique may change slightly depending

on the type and extent of the size difference. Size can be a factor but matters little when good technique is applied. This however when taken to extreme levels has given rise to silly 'no touch' Aikido and those 'deluded' individuals mentioned prior. I'll leave that for you to Google.

This is our next parallel; that there is a science to what we do. And this science of philosophy and principles does not discriminate based on physical differences. Good wholesome virtues can be practiced by anyone. Though, like size differences, the actual execution of them will differ according to the situation. We come to lodge to learn and perfect the basics, and we hone our practice of it without.

The basics of Aikido, which are both physical and intellectual, much like conduct in lodge starts with good posture, and leads to extending the limits of one's self, focus, exertion, respect and etiquette, and finishes with harmony and love. The purpose of training both in Aikido and in the Lodge room is to learn connection with others, with nature, with the universe, with the divine, and with one's self.

This practice and training aims to create a love for all things in the universe so that techniques and decisions come to us out of habit and muscle memory, as easily as breathing, and becomes a shield of protection in moments of danger and difficulty and strengthens our character.

Let's now look at the more tangible parallels of the two art forms and sciences beginning with the Sign, Grip, and Word. In the Yoshinkan style of Aikido that I practice, we say that everything starts and ends with etiquette. This etiquette we give in the sign of a bow. The bow can be done seated or standing and has very specific ways of doing both which I will demonstrate. The seated bow is done from a sitting position known as Seiza. The traditional sitting position practiced in Japan. The back and head must be kept straight throughout the bow without hunching. The thumb and index fingers form a triangle on the floor with firstly the left hand and then the right, level with the face at the bowed position. The standing bow is prepared by standing perfectly erect with the feet roughly in a square with hands by the sides that do not move down with the bow but stay at the resting position. The bow is executed by bowing to roughly 30 degrees with the back, neck and head straight and the eyes looking towards your partner's feet. Both these bows show respect for oneself and for your partner and demonstrates that you trust them by breaking eye contact. In

contrast if you had no respect you would either not bow at all or do so sloppily maintaining eye contact as a sign that you do not trust your opponent to attack you whilst you're temporarily not looking. The bow is done when entering and leaving the dojo, at the start and end of class, entering or leaving the training matts, before and after engaging a partner in practice, and as a general sign of gratitude and respect around the dojo. The question here for the brethren would then be how seriously do you take the sign that you perform when you perform it? Do you see it as a sign of respect and trust to your lodge leaders and a commitment to do your best whilst in lodge?

This bow is often accompanied with a word. That word is 'OSU.' The origin of this word much like the 3rd degree word has been lost in antiquity and is a subject all of its own which we don't have time to get into here. Suffice it to say that it is a universal word that can be used as a greeting, as an affirmation, to show gratitude, to show that you're pushing yourself and many other uses. Its general understanding is: I understand, and I will comply; even when that may not be the case at all. Does this not ring in similarity with the loyalty that we show to each other and those of high ranking visitors?

The Grip is derived from the sword grip, the sword being the principle working tool within Aikido. As hinted before Aikido draws from samurai sword-work and is actually the application of sword technique when a samurai had somehow dropped or lost his sword in battle. That is why if you look closely you will notice all the movements and techniques are directly related to the sword. The grip of the sword directly translates to the grip of the wrist or clothing of the person you are training with. It starts with the little finger, palm, and thumb, and then incorporates the remaining three fingers. This ensures a strong and close to unbreakable grip. With a sword it improves the control and chances of holding on to your weapon. And when grabbing a samurai it reduced the chances of him drawing his weapon on you; which normally meant certain death. In modern training this grip when properly given and received serves to show your partner that you are committed to their learning. Because without that simulated, yet realistic engagement from your partner you're unable to truly practice and refine your technique. How many times have we seen in lodge this practice falling short where brethren giving charges do not give that simulated, yet realistic engagement to not only support the candidate, but to contribute to his fellow brethren's' training and development.

One of the other physically distinguishing characteristics of both Masonry and Aikido is the apron or belts that we wear. They show rank and have much symbolism behind them. In martial arts depending on the art it will have its own ranking system. In ours we have 10 levels of what are considered student, coloured, or 'kyu' grades, followed by 10 instructors, black or 'Dan' grades. There is a saying that traditionally the belt was not washed and eventually turned from white to black from training, much like a mechanic that doesn't wash his overalls. It could be argued that the white and coloured belts have parallels with being an apprentice, brown belt being a Fellowcraft preparing himself for his black where it could be argued that one takes his true first step in becoming a master. In fact first degree black-belt, Shodan, roughly translates to 'beginner.' What a moment! Spending years to achieve your black belt or master mason degree only to be told it's only the start of greater things. One could see it as an anti-climax, or embrace it as the life long journey it is intended to be. On top of receiving a black belt it generally gives a practitioner the authority to wear on special occasions the samurai pants known as a hakama.

The hakama is that truly operative piece of attire that has become completely symbolic; much like the master masons apron. It began being worn as a protection against grass whipping along the legs whilst riding a horse but now has become a symbol of status and respect. Generally, at least in our style, the only person wearing it will be the instructor for that class. The worshipful master if you will, whilst the rest of us wear a belt of our own respective rank. Having said that though the process of putting on one's training uniform (Dogi) along with the Hakama is meant to be a time to contemplate the training that is about to be entered into; a physical and mental shedding of the outside world and adorning the special attire of the solemn hall. How many of us run late or just on time for lodge only to rush through the process of putting on our aprons and not take that time to mentally prepare ourselves for the training that we are soon to engage in? I only recently saw a PM enter his own lodge with the visitors, in a fluster, with his apron favoring his right hip. Though we shouldn't judge, what does that say about his mental state? Which is a fair question to ask ourselves in a similar situation? Similarly, how do we respect our apron when it goes back into the case after a lodge is closed? As Aikido students we almost, respectfully, fight over the honour of folding our instructor's hakama at the end of class. As it is pleated in a unique way there is a very specific way of folding it to preserve its shape and creases. This is a time to meditate on the

lessons learnt before returning to mundane life or with respect to masonry the frivolity of the south.

Much like the tassels on the MMs apron has its own symbolism and meaning, so do the seven pleats of the hakama. They in fact correspond with the seven virtues of Budo (the way of the warrior) and those that we teach in lodge.

Masonic	Budo	Concept
Faith	Chu – Duty, Loyalty, and Devotion	Warriors demonstrate their faith in those they care for and the groups they represent by being fiercely loyal and true to them.
Hope	Makoto – Sincerity, and Genuineness	Warriors do not make promises or 'give their word.' They don't need to. They do what they say and fulfil the hope of those they serve by doing so.
Charity	Jin – Compassion and Benevolence	A warrior's training makes him quicker and stronger than the average person. With this greater power comes a greater responsibility to use it for the greater good. If an opportunity does not arise of its own accord they go out and seek one.
Prudence	Meiyo – Honour and Reputation	Aside from God, the only judge of honour and character is one's self. The morality of how decisions are made and carried out are a reflection of a warrior's true self; especially in those times when they are alone, and no one is watching.
Fortitude	Yu – Courage and Bravery	It is essential for warriors to regularly take intelligent risks and allow themselves to be vulnerable but strong. This ensures that they not only grow and live life to the full but also attract the deepest beauty into that life.
Temperance	Rei – Respect, Courtesy, and Etiquette	True warriors choose never to be outwardly selective, vindictive, or cruel. They have no need to prove their might. They are tolerant

		and kind even to their enemies. They are measured by their treatment of those that can do nothing for them rather than those that can.
Justice	Gi – Integrity and Righteousness	Warriors are acutely honest in their dealings. They maintain their own strict principles and personal codes of conduct. They do not deviate from them even when there is an easier way and it seems everyone else is taking that path.

This is where we must deviate from the main topic for a moment and have a very quick look at the Vitruvian man. This amazingly complex illustration that seems so simple on face value contains some of the greatest truths found in both Masonry and Aikido.

Firstly it recognises that Man is the greatest of all God's creations. It is the most perfect geometric model within the universe. No doubt many of you are aware that Leonardo took the 'perfect' ratios of the human body as noted by Vitruvius to solve the age old problem of how to square a circle. He found that by giving the body two points of 'centre' he was able to fit the same human into both a square and a circle, with the centre of the circle being the navel, and the centre of the square being the groin. Or philosophically speaking, the circle, representative of the divine or the compass, centred on the point in which we receive nourishment to begin our lives. And the square, representative of mortality or the earth, centred around the point in which we create life and our legacy before we depart this world. Not failing to mention the equilateral triangle formed between the man's open legs that represent strength and stability.

It is from these concepts that it is suggested that all architecture should have symmetry and order like the human body and if adhered to will create perfect buildings with perfect architecture. It is also why it is alluded by some that the Doric and ionic columns are designed off and represent the male and female forms respectively (and the Corinthian agapanthus leaves being designed off a child's grave, representing the beauty of life and death simultaneously).

Leonardo was also well known for dissecting corpses and drawing what he saw. Something that was highly illegal at the time if you were not a physician of which Da Vinci was not. Not surprisingly he was not the first to dissect bodies for study, as many before him had done so, for there was a Samurai Lord by the name of Minamoto-no-Yoshimitsu, who was one of the ancient progenitors of what has now become Aikido. He would dissect corpses of men that had died in battle to study and isolate vital striking points and joint locks. Through his studies down to the development of Aikido we teach that a person's centre of gravity is a fists distance in from the belt; and that it is from that point that the mystical 'Ki' power originates.

Understanding these bodily ratios and how they relate to a training partner are essential in learning good technique in Aikido. This is because Aikido is not a competitive art form. It is focused on harmony and the type of training that it requires a high level of congruence from both the executer and the receiver of the technique. As mentioned prior it is an unarmed form that is based around having lost one's sword on the battlefield and/or to prevent others from unsheathing their swords. So the ability to control someone that has a blade even though you may be unarmed has given rise to the sometimes laughable, romantic ideas around 'Ki' power. What it really is in reality is two concepts expressed in three stages. The two concepts are timing and leverage - Ai (harmony/timing) and Ki (power/leverage). These are universal principles in business, negotiation, and relationships. By matching your opponents timing you can sense whether you are generally quicker or slower than them. You can then choose to both set up your leverage early and execute the technique before they can attack you, or you can choose to set yourself up in such a way that allows your opponent to complete their attack without landing it on you, and execute your technique at that point of vulnerability before the next attack. The three stages are firstly, a balance break, then a set up, and then a focused projection of energy. Reading this without seeing me demonstrate it may make it a little hard to understand but I hope you get the gist of it. In other words, when dealing with others, be it business or otherwise it's important to catch the timing, set up the leverage, and then give it all you got.

In all of these techniques geometry is very important. A triangular stance helps to build a strong foundation and shows a hidden WISDOM of anticipation - keeping your body square helps to set up the technique with STRENGTH. And circular movements generate power and execute the BEAUTY of the technique. Amongst all this there are two other essential

points; constant movement and maintaining contact. Constant movement helps you to keep your partner moving and allows you to maintain momentum. As an analogy, a lodge that does not try new things to inject that continuous improvement may find they become stale and lose that momentum. Maintaining physical contact throughout the whole technique ensures a full execution of the technique instead of a whimsy half executed one. Once contact is lost, that feeling of connection with your partner is also lost. This is why the almoner's job in a lodge is so important. And may also suggest why people are initiated and are never heard from again. What efforts are YOU personally making in timing, set up, focus, momentum, and contact?

Architecture, working tools, and stone is to masonry as the sword is to Aikido. It also has parallels with the three pillars of Freemasonry. The katana can be controlled by the WISDOM of the right hand alone but lacks power. The left hand gives power and STRENGTH but without the right hand lacks control. However when both are engaged, then the BEAUTY of the cut can be seen. The katana as a blade is quite unique and requires a high level of skill from the sword and metal artificers that make them. Very generally, they are made with a low carbon steel soft back/core and a high carbon steel hard edge. This is so that it can hold a sharp edge but also able to absorb impacts. It also serves as a way, during the quenching portion of the forging process to create its distinctive curve. This curve is quite important as with straight swords unsheathing and then cutting are two separate motions. The curve of the katana allows the bearer to unsheathe and cut in one movement. Unlike the European sword forms the katana serves as both a shield and weapon. Again the number three appears as the first third from the tip of the blade is used for cutting. The second third in the middle is for deflecting a cut from another sword. And finally the last third near the guard is used for blocking a cut.

The sword features prominently in freemasonry in several ways. We are first introduced to it as the Tyler's jewel and is 'to prevent the approach of any unworthy thought and to keep a conscious void of offence towards God and man.' Then we are told it represents prudence and fortitude. In some of the appendant degrees, we're taught that it's a symbol of protection. Amazingly again, these are the same concepts in Aikido. To keep a mind clear of thoughts other than the present moment means you can execute techniques decisively (prudence) and courageously (fortitude) for the purposes of protecting yourself and others. It also teaches us the

importance of holding the centre in any fight - much like the point within a circle. If we maintain that point, we cannot lose.

And as a final note; one thing my Sensei once demonstrated to a crowd was this: He had a student throw a punch and he threw her clear across the mats. He explained: "in our youth and early in our training we are likely to want to respond with a throw and with a lot of energy to prove ourselves to everyone." He asked the student to throw another punch but this time locked her up with a shoulder lock. He further explained: "as we mature and our temperament cools we tend to think more of the welfare of others and hope to control the situation for others' benefits." The student then threw another punch and he dodged and kept walking. And his final words were: "I'm still working on this myself, but when you reach that level of enlightened self-control and calmness you will just avoid conflict all together and focus on using your energy to create positive change rather than fight people over trivial matters."

I express my gratitude to my teachers in both Aikido and Masonry and to The Victorian Lodge of Research for allowing me the privilege to share these thoughts. I can only hope that these words are of worth and are an asset to Freemasonry in general.

New Perspectives on Freemasonry – 2 Short Papers
“The Origins of the Word Cowan”
Delivered before the Lodge by
Bro Pete Grounds
On Friday 27 May 2016

Brethren and fellows, there is an alarm! There is a Cowan in Freemasonry!

Perhaps not in terms of interlopers, as per the currently understood meaning of our Inner Guard tying ritual and abjuration, however the word Cowan is used in our rituals and has an interesting, albeit obscure, history and etymology.

Since its earliest recorded appearance in the late 16th century (1599), the word "cowan" has had negative connotations, and is used as a moniker to describe a person who has acquired knowledge or experience to which they were not entitled, using methods of subterfuge and deception, and for the purposes of personal gain.

Masonic historians have attempted for many years to determine the etymology of the word, and have proposed several possibilities as to its origin, including a Scottish, French and even Swedish language root.

These proposed origins are acknowledged as being tenuous, and, if I may paraphrase Douglas Adams to convey my take on the current state of research on the word's origin.

"At the end of the day, well respected Masonic historians grumpily announced that the origins of this common noun were virtually impossible to determine."

One day, after a particularly interesting and lively discussion during a Masonic Certificate lecture, I found myself reasoning in this way:
Others haven't been able to find the origin of this common noun... What if it is not a common noun?

There is one very obvious characteristic of the word cowan. It is also the anglicised spelling of the most common Jewish surname of the time, Cohen.

During and before the 16th century, Jews were culturally and religiously persecuted by many non-Jews, and anti-Semitism was not only tolerated, but was widespread throughout Europe, England and Scotland.

There was also a stereotype that vilified Jewish behaviour as deceptive, untrustworthy, lacking fidelity, self-serving and profiteering at the expense of others.

I see here a possible link to the specifics of the negative way the term Cowan is used.

Throughout history, Human societies and groups, both large and small, have come up with derogatory terms for people from other groups, often based on caricatures of physical appearance (hairy legs, big nose, slant eyes), behaviour (big oaf, thieving usurer), and common names of members of the other group ("gang of Ivans", "bunch of Marios", and of course, the term used infamously by Rev. Jesse Jackson to describe New York, "Hymietown").

My hypothesis as to the etymology of the term cowan, is that it originated sometime during or prior to the 16th century, specifically associated with Stone Masons' craft guilds, probably first in Scotland, and was created from the very common Sephardic Jewish surname, anglicised as Cowan. Given its status as a name, rather than a unique word specifically created by the craft guilds of the time, might also support one reason why its origins are shrouded.

I believe that, based on my research thus far, the available information matches the observed usage and cultural behaviours of the time. There do not appear to be any contra-indications, and let's be honest, humans have good "form" for this type of thing.

Chapter Three

**Victorian Ritual – 125 Years of Change
Delivered before the Lodge by
WBro Justin Stark PGSwdB
On Friday 24 June 2016**

This paper was unavailable at the time of printing

Chapter Four

The Lodge of Sorrow A Service of Remembrance for a Departed Brother Delivered before the Lodge by VWBro VRev Frederick Shade PGIW On Friday 22 July 2016

Introduction

Nearly two years ago the members of the Grand Lodge Interfaith Committee were asked to consider preparing a Lodge of Sorrow for use in this jurisdiction. As I have some awareness of this lodge observance in other countries, I undertook to research it and write a service for the committee to consider. The service set out below was presented and approved by the Committee. It was then submitted to Grand Lodge for their consideration (at the time of this presentation Grand Lodge has not yet made a decision).

I was able to obtain several references and decided to proceed with what I had studied. They are:

1. Memorial Service or Lodge of Sorrow, printed by Macoy publishing, U.S.A. early 20th century. This is the service that was written in Paris in 1778 for commemorating the death of the great French philosopher and freemason Voltaire. It is an elaborate ceremony and has ornate furnishings including a catafalque.
2. The Lodge of Sorrow, published by the Grand Lodge of Scotland. This is very much like the ceremony that would interest us.
3. The H.R.A. Funeral Service, of N.S.W. It is interesting but is mainly a funeral service rather than a chapter of sorrow.
4. Other services were studied including the Knight Templar Burial Service (U.S.A.).

The features of the Lodge of Sorrow that I have prepared include the following:

1. The service is open to non-masons, especially the family of the deceased.
2. All brethren are dressed in regalia, or alternatively, only the officers participating need to be vested.
3. A family representative participates in the ceremony.
4. The singing of two well-known hymns.
5. Two well-known scriptures readings.
6. The use of lodge officers (in their places), or substitutes.
7. Dialogue between Master and Wardens, ensuring involvement by the Wardens in the proceedings. (This is a feature of 19th century Masonic services in U.S.A., Canada and Scotland.)
8. A place for a Eulogy; should not be more than 5-8 minutes.
9. Ceremonial is kept to a minimum. There is an entry and exit procession (optional).
10. The service should take no more than 40 minutes to conduct.
11. The pedestal with the apron (upon a cushion) – centre east. The deposit of four items on or near the apron:
 - (i) 1 red rose (family); (ii) 2 white flowers (Wardens); (iii) 1 sprig of evergreen (WM). (The German service uses red, white and yellow flowers.)
12. The style and language of this version is similar to that which freemasons in this jurisdiction will be familiar. The somewhat flowery language, extensive orations and dialogue of other services studied (typical of the 19th

& early 20th century) have been avoided. The service is consistent with the style, language and teachings of Victorian freemasonry and thus will be appropriate for all faiths.

13. The commemoration can be adapted to cater for local circumstances. It can be reduced by the omission of Odes and/or Readings, and thus can be made suitable as a short commemoration at the end of a normal lodge meeting, as well as cater for the lack of an organist.

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Explanation

The purpose of the Lodge of Sorrow is to pay our respects for a brother of the lodge who has passed to the Grand Lodge Above. The venue, where possible, is to be the lodge room. The attendants are the brethren of the lodge, together with family and friends of the deceased. Thus, the commemoration is open to non-masons, especially the family of the deceased.

A Lodge of Sorrow is not a meeting convened for the purpose of masonic labour; there are therefore various departures from normal procedure.

The Master and officers of the lodge may have their aprons and jewels draped with black material. So far as is possible the brethren in the Lodge could also arrange to have their aprons and jewels similarly draped.

It is recommended that the family and friends of the deceased brother be especially invited to the service.

A brief explanation of the Service should be given to the assembled brethren prior to its commencement.

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ORDER OF SERVICE

All rise.

The Master and officers of the lodge enter in procession under the direction of the D.C., who will seat the Master and direct the officers to their normal places. (See Notes at end.)

Master: I welcome you all here on this important occasion, to remember our departed brother,, and I will now commence our Lodge of Sorrow.

"O God, our help in ages past"

Tune: St Anne

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

Time, like an ever rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

(All are seated.)

The Master Addresses the Brethren

Master: Brethren. The solemn music betokens the dissolution of this earthly tabernacle, our physical body, and the spirits of the departed have been summoned to the land where our fathers have gone before us.

Our brethren sleep in that peace which the world cannot give nor take away. The gentle breeze fans their resting place but it wakes them not. Sunshine and storm pass over it but they are not disturbed. Hence we have ordered this Lodge of Sorrow as an expression of sympathy by the brethren, and in memory of our departed brother.

Reading: Ecclesiastes Chapter 3, Verses 1-4.

"To everything there is a season...." (Optional)

Or "Psalm 90" (Preferred)

Let us pray.

All rise and assume the Sign of Fidelity.

Chaplain: Almighty God, Author of all goodness, pour down upon us the consolation of thy mercy, and strengthen our solemn engagements with the ties of sincere affection. In the passing of our brother may we be reminded of our own mortality, and have our hearts so drawn towards thee, that when the time of our own departure shall come, we shall be sustained and comforted by the sense of thy gracious presence, and be able to rejoice in the blessed hope of an unbroken fellowship in thine everlasting kingdom.

Brethren: So mote it be.

All drop the Sign of Fidelity and remain standing.

Master: Let us sing together the 23rd Psalm.

Psalm 23: "The Lord's My Shepherd"

Tune: Wiltshire

The Lord's my Shepherd, I'll not want
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

My soul he doth restore again:
And me to walk doth make
Within the paths of righteousness,
Ev'n for his own name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me: and thy rod
And staff me comfort still.

My table thou hast furnished
In presence of my foes:
My head thou does with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me:
And in God's house for evermore
My dwelling-place shall be.

All are seated.

Dialogue with the Wardens

Master: Bro. S.W., what man is he that lives, and shall not see
 death? Shall he deliver his soul from the hand of death?

S.W.: Surely every man walks in this world but for a short time.
He heaps up riches, and knows not who shall gather them.

Master: Bro. J.W., when he dies he shall carry nothing away; his
glory shall not go with him.

J.W.: But the loving kindness of the Lord is from everlasting to
everlasting upon those who love him.

Calling the Roll

Master: Brother Secretary, you will call the Roll.

The Roll of brethren present is called by the Secretary. Those present will answer to their names. The name of the deceased brother will be called last. This will be done three times and, after the third calling, an appointed brother will rise and say: "Worshipful Master, our brother has been summoned to the Grand Lodge Above".

All rise.

The Deacons approach the East and stand either side of the pedestal with the apron thereon, facing west, with Wands crossed.

All assume the Sign of Fidelity.

A member of the deceased brother's family is conducted to the pedestal and places a red rose upon the apron, and then is conducted back to their seat.

The Junior Warden advances from his pedestal, places a white flower alongside the apron on the left, and says:

J.W.: *(Sign of Fidelity)* In memory of our departed brother I deposit this white flower, emblematical of that pure life to which he has been called, and reminding us that, as this flower will fade away, so, too, we shall soon follow those who have gone before us. It also encourages us so to labour while it is yet day, and that we may leave to our brethren a sweet remembrance.

The Junior Warden drops the sign and returns to his pedestal.

The Senior Warden advances from his pedestal, places a white flower alongside the apron on the right, and says:

S.W.: *(Sign of Fidelity)* As the sun sets in the West to close the day and heralds the approach of night, so, one by one, we lie down in calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realise the true end of his pilgrimage here below. Let this flower be to us the symbol of remembrance of all the virtues of our brother who has preceded us to the silent land, that it may be a token of that fraternal alliance which binds us while on earth, and that brotherly love will finally unite us in heaven.

The Senior Warden drops the sign and returns to his place.

The Master advances from his chair, places a sprig of evergreen above the red rose, and says:

Master: *(Sign of Fidelity)* It is truly said that for everything there is a time and a season, a time to live and a time to die. The dust shall return to the earth, and the spirit unto God who gave it. In the grave all men are equal, and their heroic sacrifices survive and bear fruit in the lives of those who strive to emulate them.

Let us be reminded, by the evergreen symbol, of our faith in immortal life, that the dead are but sleeping, and that we may be comforted by the reflection that their deeds will not be forgotten.

Deacons uncross Wands, the Master and Deacons return to their places, and a period of silence will follow.

All remain standing and hold the Sign of Fidelity.

Chaplain: Let us pray.

Chaplain: We pray for the continuance of thy divine blessing, O Lord, that we, who now come after those who have preceded us, receive from their hands the Torch of Truth and run with enduring faithfulness the race that is set before us.

Grant unto us a continuation of thy protection and inspiration. Keep us within the bounds of Prudence, Temperance, Fortitude and Justice, so that we may be received into thine everlasting Kingdom, there to enjoy the refreshment of thy glorious presence throughout the endless cycles of eternity.

Brethren: So mote it be.

All are seated.

Eulogy.....

Reading: Ecclesiastes Chapter 12, Verses 1-7.) (Optional)

("Remember now thy Creator.....")

Dialogue with Wardens

Master: Bro. S.W., what is man that the Lord is mindful of him?

S.W.: Man is like to vanity, his days as a shadow that passes away.

Master: Bro. J.W., may we always profess what is good; and may we always act agreeably to our profession.

J.W.: So mote it be.

Master: May the Lord direct and prosper us; and may all our good intentions be crowned with success.

S.W.: So mote it be.

Master: Glory to God in the highest; on earth, peace towards men of goodwill.

J.W.: Let his great name be blessed for ever, and unto all eternity.

Master: Brethren, may we so live, that, when the Lord calls us into his immediate presence, we, too, may be found worthy to become stones in that immortal temple, that house not made with hands, eternal in the heavens.

All: So mote it be.

Master: I now call upon the Chaplain.

All rise and assume the Sign of Fidelity.

Benediction

Chaplain: Unto God's gracious love and protection we commit you; the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of his countenance upon you and give you his peace, this day and for evermore.

Brethren: So mote it be.

All drop the Sign of Fidelity.

Master: The Lodge of Sorrow is now closed.

All remain standing.

Brethren will remain in their places until the Worshipful Master and officers have retired.

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Notes

Participants

The main participants include the following officers of the lodge (nine brethren if possible): W.M., Chaplain, Secretary, Senior Warden, Junior Warden, Senior Deacon, Junior Deacon, Organist and Director of Ceremonies. Other brethren may officiate in their place.

Ceremonial

The Senior and Junior Wardens, and the Senior and Junior Deacons, have ceremonial work to do as indicated in the Order of Service. It is most desirable to have an organist present.

The ceremonial may include the formal entrance and exit of the officers under the direction of the D.C.

Entry Procession

The D.C. will call all present to rise. The Wardens enter together and at the north east will stop and turn in. The Master will enter under the wands of the Deacons. The Master walks between the Wardens and goes to his chair in the east. The Deacons drop wands, the Wardens and Deacons then go to their normal places.

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Chapter Five

Belgian – Lodge Liberte Cherie (Lodge of Cherished Liberty) Esterwegen Concentration Camp, Germany Delivered before the Lodge in Launceston Tas. by WBro Robert Brennand PGStB (218 Member) On Saturday 27 August 2016

Introduction

The story I am presenting today is one of inspiration and courage in the face of extreme adversity and danger. It is a tale of a small group of brave Belgian Freemasons who aimed to maintain their commitment to Masonic principles and dignity in an environment where severe punishment, or even death, was the likely result of their actions if they were discovered.

It is the story of a Lodge established by political prisoners in a Nazi prison camp on 15 November 1943.

The Lodge was named Liberte Cherie, or Cherished Liberty and was organised in the Esterwegen prison camp.

The Lodge only operated until early 1944, but its legacy has existed to this day by being officially recognised by the Grand Orient of Belgium as a regular lodge within its jurisdiction and with a memorial, in memory of those Freemasons who took a stand for liberty and freedom being established on the camp site.

During my research I found references to other Masonic lodges and activities in other Nazi camps. Lodge Obstinee, another Belgian Lodge, was established in a German prisoner of war camp for military personnel. References are also made to Masonic activities in Dachau, Buchenwald and Mauthausen concentration camps, but at this stage I have not been able to locate any detailed information on them.

One aspect that makes Lodge Liberte Cherie unique is that three of its members survived the war and were able to relate their experiences and promote official recognition of the Lodge by the Grand Orient of Belgium. A fourth survivor of the camp, who became a Freemason post-war, has also

written extensively on the Lodge's existence. In this respect, as the most documented story of Masonic activity in a Nazi prison camp, I see the story of Lodge Liberte Cherie as being testimony to all those Freemasons who took a stand against oppression by the Nazi regime

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Esterwegen camp, where the Lodge was established, was one of the original concentration camps established by the Nazis soon after their ascension to power in 1933. Early concentration camps were quite haphazard and usually involved securing prisoners in existing buildings and facilities. Dachau, for example, was originally established in old factory buildings, being run by the German police until taken over by the SS.

Esterwegen was different, in that it was purpose built as a concentration camp for detaining political prisoners and was one of fifteen camps established in the Emsland district of Germany, near the German-Dutch border.

The camp was initially run by the SA, or Brownshirts, until 1934. At this point, the SS, under the auspices and influence of SS Reichsfuehrer Heinrich Himmler, instigated a takeover of all concentration camps. An Inspectorate of Concentration Camps was established under the command of Theodore Eicke, the original SS Commandant of Dachau, and specialist SS garrisons of concentration camp guards, the Deaths Head units, were deployed across the camps.

In the early years of the Nazi regime, Esterwegen was at one time the second biggest concentration camp after Dachau. It had its fair share of notable personalities, both notorious camp guards and high profile prisoners. Karl Koch, who later earned an infamous reputation as commandant of Buchenwald and Majdanek concentration camps was commandant for a time. Koch's sadism and corruption eventually grew too much, even for the SS, who executed him themselves in 1945 for his crimes. On the nobler side, Esterwegen was used to detain Carl von Ossietzky, who was awarded the Noble Peace Prize in 1935, while in custody, for exposing clandestine German rearmament - much to the annoyance of his captors.

The camp was also used to detain Hans Litten. Litten's story is quite fascinating. In 1931 he took Hitler and the Brownshirts to court over stabbings committed by the stormtroopers. Hitler at the time, was trying to promote himself as a moderate politician, but Litten progressively proved

that the would-be Fuehrer promoted the violent policies of his subordinates. Hitler was so rattled by his court appearance that Litten's name could not be mentioned in Hitler's presence without provoking a rage. Unfortunately for Litten, this reputation earned him the enmity of the Nazis and he was immediately arrested after the Nazi seizure of power in 1933. After a period of detention, torture and abuse across several concentration camps, he eventually committed suicide in 1938 while in detention.

In 1936, there was a further re-organisation of the concentration camps. Esterwegen was actually closed as an official concentration camp and its prisoners moved to the Oranienburg camp.

The camp, however, continued to exist and became a prison camp for those convicted by civilian and military courts.

Some sources speculate that this change in status to a prison camp may have assisted with the establishment of Lodge Liberte Cherie as it created more favourable conditions. The camp no longer came under the jurisdiction of the SS Inspectorate of Concentration Camps and SS Deaths Head unit guards were replaced by ordinary prison guards.

It is possible that this may have made life in the camp a little less severe than a regular concentration camp. However, I feel it would be incorrect to say that lives of prisoners would have become significantly better. Prisoner abuse and appalling treatment was still commonplace. This is emphasised by the fact that a number of former Esterwegen guards were prosecuted for war crimes in 1947. Rations were kept at starvation levels. It has been estimated that prisoners would lose 4-5kgs of body weight per month while in detention. Slave labour was also instituted. Prisoners were employed in making radio parts for Messerschmitts, which being an indoor job, was preferable to the alternative of hard outside labour in the peat bogs surrounding the camp.

From 1941, the nature of Esterwegen changed yet again. It was used to hold prisoners arrested as part of the Nacht und Nebel Decree issued by Hitler. Nacht und Nebel, literally translated as Night and Fog, was a Fuehrer directive which gave the Gestapo authority to arrest resistance fighters and opponents to the regime and have them disappear without trace, as the name suggests, into the night and fog. Families, friends and colleagues

would have no idea what happened to the prisoners. It was designed as a scare tactic against resistance activities.

It was as Nacht and Nebel prisoners that the founders of Lodge Liberte Cherie found themselves in Esterwegen in 1943.

They had all been Freemasons pre-war, but were arrested for resistance activities against their Nazi occupiers. I am unsure as to the extent that their Masonic beliefs influenced them in their resistance activities – perhaps Masonic resistance to the Nazis could be the topic of another paper.

At this time Esterwegen was divided into two main sections - the northern section of the camp which was reserved for the German criminal prisoners, and the southern section which held the “Night and Fog” prisoners. There was strictly no communication between the two parts of the camp and a gallows in the central square, in addition to armed watchtowers, emphasised the fate of those who broke the camp rules.

In the southern section of the camp, 80% of the resistance prisoners were Belgium, with smaller percentages from northern France and the Netherlands. In my opinion, I believe this assisted with establishment of Lodge Liberte Cherie as a common heritage and language would have established a greater atmosphere of trust and support, necessary for any clandestine activities to be conducted in relative safety.

Of the seven founding members of Lodge Liberte Cherie, three had known each other well prior to their arrival in Esterwegen. I have not been able to establish how the other members identified themselves as Freemasons, but one survivor of the camp mentions in his memoirs that the prisoners did not hide their Masonic affiliations. It is therefore reasonable to assume that fellow Masons were able to identify each other and form a common fraternal bond.

There are differing accounts of who the exact founding members of the Lodge, and later joining members, were. In the sources examined, the founding members are mostly referred to as:

- Luc Somerhausen: Somerhausen was a journalist and arrested for resistance activities in 1943. Franz Bridoux, a survivor of the camp, described Somerhausen in his memoirs as a Jewish, Communist Freemason – all the necessary attributes the Nazis would look for

to make an arrest! Somerhausen would appear to have taken the initiative in establishing Lodge Liberte Cherie, which would not be surprising as pre-war he was a Deputy Grand Secretary of the Grand Orient of Belgium.

- Paul Hanson (elected as the Worshipful Master): Hanson was a judge who courageously in 1942 made a judgment in favour of farmers who refused to make contributions to the Nazi controlled National Corporation of Agriculture and Food, declaring the Corporation as not having legal existence. This did not impress the Nazi occupiers and he was arrested one month after issuing the judgment.
- Franz Rochat (appointed as Secretary of the Lodge): Rochat was arrested for espionage and had been active in the underground press, contributing to "Voice of the Belgians".
- Jean Sugg: Sugg was active in the Belgian resistance, and like Rochat, worked in the underground press printing "Voice of the Belgians" He also helped airman escape occupied Belgium.
- Guy Hannecart: Hannecart headed the "Voice of the Belgians" underground newspaper and was arrested in 1942.
- Amadee Miclotte: Miclotte was arrested for espionage in 1942.
- Joseph Degueldre, arrested as a member of the secret army in Belgium in 1943

These members were later joined by:

- Henri Story: Story was a member the local Belgian resistance, worked in the underground press, and as a well-known businessman resisted Nazi attempts to deport Belgian workers to Germany. He was arrested in 1943.
- Jean De Schrijver: De Schrijver was arrested for espionage and keeping secret weapons.

There was a further member who was initiated into the Lodge during its short existence, Fernand Erauw, arrested in 1942 for “aiding the enemy”. The Lodge held its meetings in Hut 6 of the camp, where the prisoners were housed.

There are differing accounts of how the name of the Lodge, Liberte Cherie, was decided on. Some sources claim it is a reference to “La Marseillaise”, the French national anthem. However, the name may also have come from the lyrics of a song composed by camp prisoners known as “The Song of the Marsh” –a reference to the prisoners being used as forced labourers in the peat marshes surrounding the camp.

The founders of the Lodge developed short versions of Lodge statutes and made minutes and notes of each meeting conducted. They also developed their own logo or symbol - a drawing which symbolised their struggle for freedom in captivity. After the Lodge stopped working in 1944, all these documents were placed in a metal box and buried in the vicinity of the barracks. Unfortunately in 1946, when survivors returned to locate the box, they found that the camp had been completely overturned and the box could not be found. This included losing the symbol of the Lodge, and disappointingly the drawing does not seem to have been recreated.

It is interesting to note that the Lodge was not the only clandestine activity in the camp. Catholic priests conducted secret Masses for inmates as well. Due to the close confinement of the prisoners and the need to avoid detection by the guards, these activities required the collaboration of other prisoners, whether Masons or Catholics or those of other affiliations. Prisoners would need to co-operate in providing privacy for Lodge meetings or Masses, acting as look-outs to warn of approaching guards, and importantly, not informing on the activities going on.

It is here that I believe the common link of predominantly Belgian and western European prisoners made a difference. The Nazis were particularly adept at exploiting political and nationality differences between prisoners in the camps (for example, granting favours to one group of prisoners over others) and creating distrust between prisoner groups. Such a strategy encouraged informing and prevented prisoners from banding together against the camp authorities.

In Esterwegen, however, it would appear that a common humanity between the prisoners overcame any other differences. The activities of Lodge Liberty Cherie were not discovered by the guards, and I have not uncovered any evidence that the Masses conducted by the Catholic priests were likewise discovered.

In regards to the Masses conducted, it has been noted that a look-out would shout "22" and the nickname of a guard as a warning if a guard approached. The Mass would then stop and the prisoners would go about their normal business. It can be reasonably speculated that a similar warning would have been used to warn the Lodge of an approaching guard. Indeed, it may have been the same warning as survivors of the camp mention that Lodge meetings were held at the same time as the Masses.

Some references mention a Catholic priest acting as a look-out when the Lodge was working – but this has been disputed by one of the survivors who points out there were only two Catholic priests in Barrack 6, one of whom was blind. Additionally, the priests were most likely to have been conducting Mass at the same time when the Lodge was at work. Differences in survivor recollections, however, should not overshadow the fact that collaboration and support would have been required by all prisoners in Hut 6 for Lodge meetings and Masses to occur.

This spirit of co-operation and mutual support was emphasised by one of the imprisoned priests, Abbe Froidure, who stated, "The spirit of understanding and tolerance of non-practitioners allowed the Mass to be said aloud and partly sung". I would also put forward the proposition that this spirit of understanding and tolerance was also extended to Lodge Liberty Cherie.

It is important at this juncture to emphasise the risks being taken by the members of Lodge Liberty Cherie in conducting a Lodge. After restrictions being placed on Freemasons taking positions in public life, the Nazis banned Masonic Lodges in Germany and confiscated their property in 1935. Special sections of the Nazi security agencies were established to deal with Freemasonry and this anti-Masonry policy was carried through to the occupied countries. It is estimated that 80,000 to 200,000 Freemasons may have been murdered by the Nazis. For existing inmates to establish a banned organisation within a prison, placing their already endangered lives at an even greater risk of execution, is a truly amazing act of courage.

As previously mentioned, one Brother, Fernand Erauw was initiated into the Lodge. The ceremony was based on the Ancient and Accepted Scottish Rite and was described by Luc Somerhausen as simple but meaningful. I consider this to be one of the most inspiring acts of the Lodge – that its members did not just meet in name only, but chose to conduct work as a regular Lodge. This is even more meaningful given that they had none of the furniture and symbols in a regular Lodge room to undertake the work, but had to impart the ritual and its meaning through their own experiences and thoughts. Other meetings conducted were focussed on discussing specific themes, including discussions on:

- The symbol of the Great Architect of the Universe;
- The future of Belgium; and
- The position of women in Freemasonry.

The lifespan of the Lodge was, however, interrupted in early 1944 and it effectively stopped working. The main reason for this was that the members were split up and sent to other prisons and camps.

Their fates were as follows:

- The Worshipful Master, Paul Hansen was moved to a prison in Essen in Germany and died during an allied bombing raid in March 1944.
- Henry Story died in the Gross Rosen concentration camp in December 1944.
- Amadee Miclotte also died in the Gross Rosen concentration camp in February 1945
- Jean De Schrijver was another Gross Rosen victim, dying in February 1945
- Franz Rochat died in an Untermansfeld prison of tuberculosis and heart disease in January 1945

- Guy Hannecart died in Bergen Belsen concentration camp in February 1945.
- Jean Sugg, died in Buchenwald concentration camp on 6 May 1945, tragically as the camp was being liberated.

However, this is not the end of the story of the Lodge, as there were three survivors.

Joseph Degueldre survived detention, but apparently remained fairly quiet on his Masonic activities. He died in 1981 and it was only towards the end of his life in 1975 that he related his experiences in Lodge Liberte Cherie. Luc Somerhausen and Fernand Erauw were the other survivors.

After being shipped from Esterwegen they met up by chance in Sachsenhausen concentration camp in 1944. They became inseparable until the end of the war in April 1945. Both wrote of their experiences with Lodge Liberte Cherie and promoted the formal recognition of the Lodge by the Grand Orient of Belgium.

Another survivor also wrote extensively on the Lodge. Franz Bridoux was not a member of the Lodge at the time, but was also imprisoned in Hut 6 of Esterwegen and was an eye-witness to its events. He became a Freemason after the war and wrote on the operation of the Lodge, including publishing his biography entitled "Lodge Liberte Cherie - The Incredible History of a Lodge in a Concentration Camp".

At the end of the war, Luc Somerhausen appeared to waste no time in writing a report to the Grand Orient of Belgium, informing them of the establishment of the Lodge and seeking official recognition. He first wrote to the Grand Orient in August 1945, only 3 months after his liberation. Unfortunately it appears that his original report has been lost. Fernand Erauw recounts that when the document was sought from the archives of the Grand Orient it could not be found. Somerhausen also appears to have not kept copies of his report.

In response to Somerhausen's report The Grand Orient of Belgium administratively recognised Lodge Liberte Cherie in 1945. However, for

some reason, the Lodge was not included on the register of the Grand Orient's established Lodges.

Very little in regards to the remembrance of Lodge Liberty Cherie subsequently occurred until 1975, when Somerhausen wrote a further article on the Lodge for the Grand Orient of Belgium, commemorating 30 years since the liberation of concentration and prison camps. Somerhausen passed away in 1982 aged 79. It is at this point that Fernand Erauw took up the cause to seek more than administrative recognition of the Lodge.

In May 1986, following discussions with Erauw, other Belgian Freemasons took the initiative to request the Grand Orient of Belgium to rule on the official recognition of the Lodge. This occurred in October 1987 after a vote conducted by the Grand Orient. At this time Lodge Liberte Cherie was added to the list of established Lodges, without a number, but listed between Lodges 28 and 30.

It is unfortunate that Luc Somerhausen, as both the founding force and a primary keeper of the Lodge's memory, was not alive to observe this recognition.

In December 1989, a new list of Lodges was drawn up and Lodge Liberte Cherie was included as Lodge number 29.

To an outside observer, this appears to add a measure of confusion as the Grand Orient now has three Lodges officially numbered as 29 – Lodge Liberte Cherie, the previously mentioned Lodge Obstinee, and Lodge Simon Stevin (which is the original holder of Lodge 29). I do not have an official explanation for there being three Lodges numbered 29, but on examination it would seem that the Lodges are recognised according to date of establishment – for example, the oldest established Lodge on the register being number one.

As Lodge Liberte Cherie was established in 1943, but not inserted into the list until 1987, it had to be retrospectively allocated its appropriate position between Lodge 28 and Lodge 30, along with other Lodges established in the same period.

Fernand Erauw, lived until 1997, when he died at the age of 83. As the Lodge's only initiate and its ongoing supporter for recognition, it is fitting that he was able to witness its official listing in the Grand Orient's register. The legacy of Lodge Liberty Cherie, however, did not end there. In November 2004 a memorial was created by Belgium and German Freemasons and placed on the site of the cemetery of the Esterwegen camp. The memorial specifically commemorates Lodge Liberty Cherie as an example of freedom of thought and resistance to oppression.

It is appropriate, therefore, that the last words should go to Wim Rutten, the Grand Master of the Belgian Federation of Le Droit Humain who said during the dedication, "We are gathered here today in this Cemetery in Esterwegen, not to mourn, but to express free thoughts in public.....In memory of our brothers, human rights should never be forgotten".

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USA

Chapter Six

Freemasonry and Religion

Delivered before an Open Meeting of the Lodge by

Associate Professor Bro Pete Lentini

(218 member)

On Friday 23 September 2016

Introduction

Although Freemasonry does not advocate that its members profess a particular faith or that they practice or adhere to their sacred paths with specific degrees of intensity or commitment, the Craft does require that Brethren believe that there is some superior being, or some force that is greater themselves—which many scholars might consider to be a bare minimum for constituting a religion. Indeed, the topic of the continuities, contradictions and departures between the Craft and religious beliefs occupies an important place within the daily lives and interests of many Freemasons. The relationship between religion and Freemasonry has also been a focus of debate and research within previous numbers of these Transactions. Indeed, our Lodge of Research Brethren have written no fewer than 11 major articles about religion (or secularism) within the context of Freemasonry or that have addressed religious themes relating to or affecting the Craft and its members (Duke 1992; Hitchen 1993; Love 1993; Hollingsworth 1996; McKenzie 1997; Beresiner 2000; McKenna 2003; Gale 2006; David 2009; Shade 2010; Richmond 2013). This paper's aim is to develop a more enhanced understanding of the relationship between Freemasonry and some broad theological trends, and to maintain, extend and increase the body of Masonic research into these topics produced by this Lodge's membership. Additionally, this paper attempts to take further and to contemplate quite seriously some of the very important propositions that WBro Alan Richmond raised in the previous volume of Transactions about ways that Freemasons might consider rethinking and contemporizing some elements of the Craft's ritual and practices (Richmond 2013). WBro Richmond discusses several important matters such as our relationships with the Prince Hall Lodges, how the ritual addresses the issue of slavery and free-born status, and membership for women within his paper. However, these themes are beyond the scope of the present contribution, which confines itself to the relationships between Freemasonry and religion.

The paper addresses several questions. These include: What is the difference between Freemasonry and Religion? What are the reasons for religious objections to Freemasonry? What are the similarities and differences between Theism, Monotheism, Deism, Atheism and Agnosticism?

The Similarities and Differences between Freemasonry and Religion

Religions possess general characteristics and perform various functions. Huston Smith suggests that religion, 'in its widest sense' constitutes 'a way of life woven around people's ultimate concerns' and 'in a narrower sense it is 'a concern to align humanity with the transcendental ground of its existence...' (Smith 1991: 183). R. Scott Appleby (2000: 10-11) argues that 'religion embraces a creed, a cult [object of worship-PL], a code of conduct and a confessional community.'

However, in considering Smith's definition, then Freemasonry has most, if not all of the qualities that a religion possesses. Indeed, through charitable acts, contemplations on proper moral development, the requirement that a Freemason believe in a deity, and especially the third degree ceremony, the contemplation of death and how an individual's earthly behaviour will influence the prospects of an afterlife, the Craft could constitute a religion.

Similarly, Freemasonry shares much of what Appleby lists as present in religions. Freemasons clearly are a community. They have a distinct code of conduct. However, they come from various confessional communities, and do not constitute a single one. They therefore do not espouse the same creed, nor do they share the same notion of cult, or object of worship.

Numerous Masonic organisations and individual Masons, stress that Freemasonry is not a formal religion. According to Freemasons Victoria, *"...Freemasonry does not have any theological doctrines, offers no sacraments and does not claim to lead to salvation. It is not a substitute for religion, nor is it a forum for a religious discussion. To be a Freemason, you must, however, have a belief in a "Supreme Being..."*

"...Freemasonry promotes unity and tolerance amongst all men and does not discriminate against any religion. The principles and practices of Freemasonry are compatible with all compassionate religions that teach respect for the deity and tolerance towards one's fellow man. If anything,

Freemasonry complements the philosophies of these faiths..." (Freemasons Victoria, no date).

Scottish Freemason and author Robert L D Cooper argues that, 'Freemasonry is not a religion as it is missing some of the essential elements that define the very nature of a religion, in particular a dogma' (Cooper 2011: 122-23). Hence, he too notices that the absence of a uniform creed amongst Brethren would preclude Freemasonry from being constituted as a religion.

Non-Masonic scholars have made similar observations. According to Robert O. Gilbert, 'Although members must believe in God, Freemasonry is not a religion, nor a substitute for religion. The masonic precepts are simply those of public and private morality, based on the principles of brotherly love, religion (in the sense of charity) and truth' (Gilbert 2004: 315).

Nonetheless, espousing such principles and arguing that they are located within each Brother's Volume of Sacred Law, and that individuals are accountable to God, and consider their actions are divinely oriented and that they are articulating them in a way that reflects religious beliefs, Freemasonry corresponds somewhat to what William Sims Bainbridge has identified as religious movements. He argues (1997: 3):

"...A religious movement is a relatively organized attempt by a number of people to cause or prevent change in a religious organization or in religious aspects of life. Religious movements have some similarities with political, cultural and social movements, in that they are collective human attempts to create or block change. But their religious character is a decisive part of their definition, and we cannot understand them unless we recognize their connection to human feelings about the divine. Such movements are special expressions that motivate religion of all kinds..."

Indeed, it is therefore not surprising that Gilbert's contribution on Freemasonry appears in a volume on religious movements edited by Christopher Partridge, one of the world's leading scholars on both religious movements and the esoteric.

Freemasonry clearly espouses some religious principles and seeks to exhibit moral behaviour. However, it is not entirely a religious movement either. It is based on religious values, its members must adhere to religious beliefs,

and it encourages its members to behave in manners that would correspond to the best qualities of all religions. However, it does not coincide completely with Bainbridge's definition of a religious movement because the religious themes and practices to which it adheres pertain solely to its members. Freemasonry and Freemasons do not seek to impose their values on others. Its members assist the broader community. They are concerned for their welfare and they seek to be role models to others by their behaviour and morals. However, that is the extent of their outward religious activity. It permits all individuals freedom of conscience. Freemasons and the Craft view religious proselytising as divisive, and that it is counterproductive to attempt to interfere with others' religious matters. In this respect, Freemasonry is radically different from other religiously oriented fraternities such as the Knights of Columbus. Although their charitable efforts are extremely praiseworthy, The Knights are a Catholic-only order, and they have crossed the line from a purely benevolent organisation to include elements of a religious and political movement, having agitated against women's reproductive choice and gay marriage in the United States (Gibson 2012; Catholics For Choice 2013).

Freemasonry is a fraternal, charitable and voluntary organisation of religiously oriented individuals of many faiths who come together for common purposes of advancing the welfare of all within society who require their assistance. It is not a religion that distinguishes only its members as the select who are destined for salvation, and considers all others as profane and damned. Indeed, as Mackey and McClenachan have eloquently stated (1912a: 439), Freemasonry's 'universality is its boast; In its language, citizens of every nation may converse; at its altar men of all religions may kneel in its creed, disciples of every faith may subscribe'.

Religious Antagonisms towards Freemasonry

Although Freemasonry does not restrict itself to members of any particular faith, and indeed welcomes them from many belief systems, there have been some faiths—or more appropriately members of some faiths—that have harboured antagonisms towards the Craft. Nonetheless, even within particular faiths that have been hostile to Freemasonry this antipathy occurred at different times. For example, in Freemasonry's early days some high ranking Catholic clerics numbered among the Brethren. However, after the 1738 Papal Bull against Freemasonry, Catholic membership declined for over two centuries. The Catholic Church was afraid that its members would

adopt heretical and seditious ideas in associating with Freemasons. They also strenuously opposed that as members in Freemasonry, Catholics would be taking oaths to any entity other than the Church or God, and that Freemasons conducted their operations in secret (Clement XII 1738).

Various Protestant denominations propagandized that Freemasonry constituted some form of Satanic cult. Indeed, there was a strong belief that during Masonic rituals Brethren would regularly raise Satan. Over the centuries many artists have depicted Satan as a horned being or demon. Hence, because some Protestants believed that Masons worshiped and invoked Satan, Freemasons became associated with goats (Mackey and McClenachan 1912a: 301). Regrettably, this misconception about Freemasonry and Satanism is long-standing, and still remains in some evangelical denominations and sects, or individual Evangelical Christians (Gale 2006; Stewart, no date; Dominick, no date).

Despite the fact that Islam constitutes one of Freemasonry's major accepted faiths, the Qur'an is one of the recognized Volumes of Sacred Law and there are many Muslims participating in the fraternity globally, there are some points of concern about Islam and Muslims' place in Freemasonry that need to be addressed. Nonetheless, first it is important to acknowledge those parts of the Qur'an (al-Quran 1994) which correspond with Masonic ideals. Indeed, the reliance that Freemasonry places on celestial bodies as proof of divine existence and the Great Architect of the Universe's benevolence is similar to that found in 'The Romans' (30:21-23) 'Verily there are signs of His creation in the heavens and in the earth....Another of his signs is the night, a time for you to sleep, and the day to seek his bounty.' This latter point is consistent with the Junior Warden's references to separating the day in terms into periods of labour and refreshment, during the opening of the lodge in the First Degree

Additionally, in terms of Islam's acceptance of other faiths The Qur'an states in 'The Cow' (2:62) 'Surely the believers and the Jews, Nazarenes and the Sabians (followers of John the Baptist—PL), whoever believes in God and the Last Day, and whosoever does right, shall have his reward with his Lord and will neither have fear nor regret.' Diversity, knowledge and mutual cooperation are included in 49:13 'O men, We created you from a male and female, and found you into nations and tribes that you may recognize each other.' These sentiments are reflected the global existence of Freemasonry, and the diversity amongst Brethren. Importantly, both Islam and

Freemasonry esteem charity, and in the former, especially in the form of zakat, it is one of the faith's five pillars.

However, Freemasonry may pose some challenges to Muslims, and in particular, some Muslims may find some aspects of ceremonies and ritual offensive. In the first degree ceremony there is a requirement that Freemasons are free men. In general, this should not be problematic. However, the Masonic interpretation of Ishmael is potentially controversial. Ishmael is the father of Arabs and a Prophet in Islam. Mackey and McClenachan write (1912a: 358),

"...Isaac and Ishmael, [are] the sons of Abraham by Sarah and Hagar. They are recognized, from the conditions of their mothers, as the free born and the bond man....[T]he fact that the inheritance which was bestowed upon Isaac, the son of his freeborn wife, was refused to Ishmael, the son of a slave woman, gave rise to the Masonic theory which constitutes a landmark that none but the free are entitled to initiation..."

They also place the Qur'an in a dubious position within the fraternity by stating, '...unlike the Old and New Testaments, the Koran [sic] has no connection with, and gives no support to, any of the Masonic legends or symbols, except in those parts which were plagiarized by the Prophet from the Jewish and Christian Scriptures' (Mackey and McClenachan 1912a: 417). Such arguments may be very old. However, these publications are still mainstays of Masonic knowledge and the statements on Ishmael remain in Masonic ceremonies.

Freemasonry is attempting to make overtures to current and prospective Muslim Brethren. That the most recent edition of Information on Lodge Workings (2010) notes in Chapter 21 (degree works for non-Christian Candidates, p. 337) that 'The Ritual and Ceremonial Committee are awaiting the outcome of the investigation being undertaken by the Grand Chaplains before completing this section' indicates that Grand Lodge is certainly concerned with these matters. Nonetheless, perhaps some of the aforementioned points I raised need to be brought to their attention in order for them to engage more thoroughly with candidates from the Islamic faith.

There are however, some things that no amount of good will on the part of Freemasons will be able to reconcile, such as the fact that some Muslims

have very negative and conspiratorial views of Freemasonry. Indeed, Hamas, now the governing faction in Gaza includes in its Charter's Article 22 the claim that Freemasonry is under the control of the Zionists (Hamas 2004: 437), and is hence hostile towards Palestine and other Muslims. Moreover, the notorious forgery the Protocols of the Learned Elders of Zion, which claims that Jews are seeking to take over the world in league with Freemasons, is very popular throughout the Middle East, and circulates widely as literature. Several states' official media have serialized it in television programs. Protocols 4 and 15 state that Freemasons' lodges are the recruiting grounds from which the Zionist conspiracy coopts its gentile agents, and places where it can gradually transmit its propaganda amongst the Brethren so that they may distribute it more broadly throughout society (Gray 2010: 23, 39, 147, 151; Protocols 1990: 20-21; 43).

We are taught that Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols. I would argue that the notion of the construction of King Solomon's Temple, can be considered an allegory for personal development. However, some Muslims take this literally and believe that Freemasonry is committed to helping Israel destroy the Al-Aqsa mosque to rebuild the Temple on the site in Jerusalem, the third holiest place in Islam. This is misconception is reinforced by beliefs that the Knights Templar brought the Secrets of Freemasonry with them from the Holy Land after the Crusades, and that survivors from the 14th Century persecution of the Knights Templar and their descendants stayed dormant for a while, only to resurrect the order as Freemasons. Moreover, that Anders Behring Breivik claimed that he was part of a paramilitary-oriented revived Knights Templar that would lead an anti-Islamic crusade throughout Europe, that he boasted that his 2011 terrorist attacks in Norway in response to Islamic migration to the continent constituted the first act in this military campaign, and that at the time of the attack he was a member of the Norwegian Order of Freemasons (he was excluded immediately after this was brought to light), and even posed in Masonic regalia in the photos that were contained within his Compendium outlining his objectives and philosophy, reinforced this conspiracy belief of Freemasonry's malicious intent against Islam amongst many Muslims (Lentini 2012).

On Theism, Monotheism, Atheism, Agnosticism, Deism and Freemasonry

Crowder argues that theism means 'minimally, "the existence of a God."' Additionally, he maintains that 'Philosophically..., theism is constituted by a

specific set of beliefs concerning God, and God's relationship to the world.' Hence, he posits that theism is more concretely defined 'as "the doctrine that the universe owes its existence, and continuation in existence to the reason and will of a self-existent Being, who is infinitely powerful, wise and good"' (Crowder 1999b: 866-67).

For Ellwood, 'Monotheistic religions are those professing belief in one all-powerful and personal God, and no other gods.' He points out that these include the three Great Monotheisms of Judaism, Christianity and Islam, but that 'Zoroastrianism, Sikhism, and in a sense bhaktic Hinduism and Amidist Buddhism' are also within this category, and that 'overtones of monotheism appear in [the notion of] the primitive high god and in non-dualist Hinduism and Buddhism' (Ellwood 1982: 252). Ellwood also claims that the monotheisms also share their origins in the Axial Age in which human attitudes towards the divine and history transcended from beliefs in the supernatural power of seasonal changes to a specific deity or several distinct deities. For Ellwood, the Monotheisms are also associated with great founders and prophets. The Monotheisms have linear conceptions of time (hence, beginnings and endings). They believe in messiahs who emerge at times of crisis and have saved or will bring salvation to their believers. Monotheisms have often formed the basis of or are among the reasons used to legitimate the foundation of states or nations. Nonetheless, Ellwood infers that they have contradictory properties: Monotheisms claim to be universal faiths—open to all, but that their believers are chosen people or an elect who alone are either favoured by the deity or will gain salvation through their unique and truthful beliefs (Ellwood 1982: 255-56).

Theistic, and especially Monotheistically oriented candidates would be well accommodated within The Craft. They espouse belief in a deity. Indeed, the overwhelming majority of Brethren would belong to these creeds. Indeed of the 7 VSLs that Freemasonry currently recognizes, 5 are for Monotheistic religions: Judaism, Christianity, Islam, Parseeism/Parsiism and Sikhism. Nonetheless, Freemasonry also recognizes the Hindus' Gita and The Dhammapada (Mahayana Buddhism) (Grand Lodge of Iowa, n.d.)

Three other belief orientations are very strongly rooted in science and nature. As we will recall the study of nature and science are very strongly revered within Freemasonry, and are emphasized in the Second degree.

Agnosticism, a term coined by Thomas Huxley in 1869, posits that without sufficient empirical evidence for or to the contrary, it is impossible to prove with certainty the existence or not of a Supreme Being. Crowder writes that Huxley made these remarks as a way to defuse religious and secular tensions on the notions of God and science. However, he argues that agnosticism has lost this principled and philosophical connotation and now generally refers to 'a kind of "don't know"' on religious matters (Crowder 1999a: 18-19).

Traditionally, if someone who is agnostic inquired about membership in Freemasonry, we would probably inform him that it would be best for him to wait before seriously considering joining. He would need to identify a Volume of Sacred Law (VSL). If he did not believe in a specific path, then he might be violating his own conscience by attempting to adhere to principles to which he does not adhere. That he may also be demeaning both a faith and the Craft—even if unintentionally—should he decide to join and take an oath on someone's VSL is a distinct possibility. Therefore, a Brother would normally advise the individual, regardless of his positive demeanour and attitude that until he can reconcile with a specific set of religious beliefs, and accept a single volume of sacred law he should not seek membership.

However, as WBro Richmond perceptively queried in these pages in last year's Transactions, perhaps we should reconsider such old ways: 'Should a Humanist be excluded from the lodge? A believer in Nature and Science with a devotion to human interests? A good subject for debate in the 21st century, maybe?.' Hence, he argued convincingly, that '...we as an organisation have to reflect on the religious aspects of our rituals if we wish to remain relevant in the coming years' (Richmond 2013: 19, 20).

Atheism comprises a complex set of beliefs, non-beliefs and actions. For Baggini, an atheist philosopher and journalist (2003: 3), atheism 'is the belief that there is no God or gods.' Prothero, a professor of comparative theology, however, argues that 'theoretically, atheists deny the existence of all gods, but as a practical matter, can deny only the gods they know' (Prothero 2009: 318). Baggini maintains that atheism is grounded in nature, and in particular, the observation of nature. Atheists' primary rule is that only those things which can be observed in the natural, as opposed to the supernatural, can be said to exist (Baggini 2003: 4-7). According to leading atheist commentator Richard Dawkins, atheists are (2006: 14),

“...philosophical naturalists...who believe [sic] there is nothing beyond the natural, physical world, no supernatural creative intelligence lurking behind the observable universe, so no soul that outlasts the body and no miracles—except in the sense of natural phenomena that we don’t yet understand. If there is something that appears to lie beyond the natural world as it is now imperfectly understood, we hope eventually to understand it and embrace it within the natural...”

Despite this scientific orientation, and its grounding in natural processes, atheism has been associated with diabolism or a staunch anti-religious position. This is largely because for centuries Christianity persecuted pagan religions, which were nature worshipping religions, but they were associated with Satan. Thereafter, various Church hierarchies associated witches with Satanic and heretical cults that sought to obliterate Christianity (Demos 2008). Hence, there is a long history of associations between atheism and Satanism, suggesting that those who do not believe in God are in fact evil.

This could not be further from the truth. Baggini suggests that atheism, or at least individual atheists purport moral codes because they are predicated on reason, and reason dictates that it is beneficial to individuals concerned and society more broadly to treat others well, utilize resources wisely, be kind to human and non-human sentient beings. Moreover, he stresses that the only antagonism, indeed if it could be called that, that most atheists harbour towards religion is that they reject the notion of a Supreme being that created and guides the universe (Baggini 2003: 92). The late Christopher Hitchens pointed out that he never encountered ‘an ethical statement made or an action performed by a believer that could not have been made or performed by a non-believer’, and that ‘the so-called Golden Rule is innate in us or is innate except in the sociopaths who do not care about others and the psychotics who take pleasure from cruelty’ (Hitchens 2007: xiv; xvii).

Atheists see contemporary religion as irrational. However, they noted that historically, they played a role in helping humans advance in knowledge. Indeed, while he would have been numbered among the more militant, anti-theist atheists, Hitchens argued that at one time, religion was humanity’s ‘first (and worst) attempt to make sense of reality’ (Hitchens 2007: xvii). However, both he and Baggini note that it was necessary for humanity to proceed from religion to make scientific progress and strive to elevate their

potential for unrestricted development (Baggini 2003: 111; Hitchens 2007: xxi).

However, Prothero sees some contradictions amongst atheists. Despite harbouring suspicions, derision and in some cases hate towards religion, he maintains that they are paradoxically very much like a religion. It will be recalled that Appleby indicated that religions comprise a creed, cult, community of believers and code of conduct. He observes that atheism encompasses three of these, with the exception of an object of worship (Prothero 2009: 324-25).

Moreover, both Prothero and Baggini point out that the New Atheism as espoused by individuals such as Richard Dawkins and the late Christopher Hitchens constitutes a form of dogmatic secular fundamentalism, exhibiting all of the hallmarks of religiously oriented intolerance. They posit that this New Atheism, not only denies the existence of God, but argues that religion is the basis of malevolent activity. Baggini considers such approaches to constitute a 'militant atheism' that requires more than just strong disagreement with religion—it requires something verging on hatred and is characterized by a desire to wipe out all forms of religious belief' (Baggini 2003: 101). Prothero contends that this is an 'angry atheism' in which some identify themselves as 'Brights' to distinguish themselves from theists, whom they view as far less intelligent, that 'their atheism is oppressive and evangelistic—on the attack and courting converts', and that every refusal of a person of faith to come over to the atheist side is viewed not as a principled disagreement but as evidence of stupidity or worse (Prothero 2009: 319, 322-23). For Dawkins, who has self-ascribed as a 'Bright', 'atheism nearly always indicates a healthy independence of mind, and indeed a healthy mind' (Dawkins 2006: 3). Nonetheless, while scathing towards religion, Hitchens is highly critical of such 'conceit' as identifying as a 'Bright' (Hitchens 2009:5). Nonetheless, he labelled himself an 'anti-theist' because he both denied any divine existence and instead emphasized that, notwithstanding religion's contribution to literature, which must be taught and revered, it produced nothing but ill-effects. Indeed, he conveyed notions of illness and disease in his writings. For instance, he referred to 'the bacilli' of human pathologies from human sacrifice, negative attitudes towards sex, homophobia, war and genocide that were located within, and spawned from the sacred texts (Hitchens 2007: xiv, xxii, xxiii).

It would be safe to say that the reverence for nature that atheists like Baggini espouse would be shared by many Freemasons. Hence, such atheists like him, would be welcome for an evening in the South for philosophical discussions, and very possibly the types of individuals that WBro Richmond suggested we reconsider as prospective Brethren. Nonetheless, the anti-theists or militant atheists would really have not much common ground with Freemasons. Nonetheless, they might make for engaging visiting speakers to whom we might open up the South on occasions for lively debates and exchanges.

Also maligned and misunderstood is Deism. Deism emerged during the 17th Century in the UK and Europe, and eventually their colonies, and began to become more prominent, but was still considered radical throughout the 18th Century. Deism generally posits that there is a God, in the sense of a Supreme Being who created the universe, but that it is a non-interventionist entity (Edwards 1999: 207). More importantly, Deism is a way to reconcile science and religion, using the empirical medium of nature as a means of proof of the divine's existence. Ethan Allen, one of the heroes of the American War of Independence was a leading proponent of Deism (although his work on Deism was published very long after his death). He argued, 'We are certain that God is a rational, wise, understanding Being, because he has in degree made us so, and his wisdom, power and goodness is visible to us in his creation and governance of the world' (Allen 1854 [2011]: 14).

Perhaps the most influential Deist text, however, is Thomas Paine's three-part *The Age of Reason* (Paine 1796a; Paine 1796b; Paine 1819a). Paine wrote the tract in response to religious persecution during the Terror following the French Revolution. For Paine there was no doubt that God existed. In the Third instalment he states,

"...There is no man that believes in revealed religion stronger than I do; but it is not the reveries of the Old and New Testament, nor of the Koran [sic], that I dignify with that sacred title. That which is revelation to me, exists in something which no human mind can invent, no human hand can counterfeit or alter. The Word of God is the creation we behold; and this is the word of God revealeth to man all that is necessary for man to know of his Creator. Do we want to contemplate his power? We see it in the immensity of his creation.

Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed.

Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth.

Do we want to contemplate his mercy? We see it in his not withholding that abundance, even from the unthankful.

Do we want to contemplate his will, so far as it respects man? The goodness he shews to all, is a lesson for our conduct to each other.

In fine—Do we want to know what God is? Search not in the book called the scripture, which any human hand might make, or any imposter invent; but the scripture called creation...” (Paine 1819a: 49).

Indeed, his treatise is grounded in serious religious principles and convictions. In Part I, he begins by stating,

“..I believe in one God, and no more; and I hope for happiness beyond this life.

I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.

I do not believe in the creed professed by the Jewish Church, the Roman Church, by the Greek Church, the Turkish Church [Islam. At the time he wrote the Caliphate was centred in the Ottoman Empire-PL], by the Protestant Church that I know of. My mind is my own Church. All national institutions of Churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. I do not mean by this declaration to condemn those who believe otherwise...” (Paine 1796a: 3-4).

Paine criticized the notion that all of the monotheisms were based on revelations. However, he argued that the only revelation that could be considered valid was the first. ‘Revelation, when applied to religion, means something communicated *immediately* from God to man.’ He stated emphatically that, it is revelation to the first person only, and *hearsay* to every other; and consequently, they are not obliged to believe it’ (Paine 1796a: 5 - original emphasis).

Hence, in the second part, after exhaustively examining historical inconsistencies in the Old and New Testaments, Paine claims, 'if we consider the nature of our condition here, we must see there is no occasion for such a thing as a revealed religion' (Paine 1796b: 79). Instead, he notes that,

"...Deism then teaches us, without the possibility of being deceived all that is necessary or proper to be known. The Creation is the Bible of the deist. He there reads, in the hand writing of the Creator himself, the certainty of his existence; and the immutability of his power, and all other Bibles and Testaments are to him forgeries..." (Paine 1796b: 79).

However, he also argued that,

"...the belief in God is so weakened by being mixed with the strange fable of the Christian creed, and with the wild adventures related in the Bible, and the obscurity and obscene nonsense of the Testament, that the mind of man is bewildered as in a fog.... The notion of a Trinity of Gods has enfeebled the belief of one God..." (Paine 1796b: 79 - original emphasis).

Indeed, Paine and Deism more broadly received serious attacks from both theists and atheists for their positions. Shortly after Paine published *The Age of Reason*, R. Watson, the Lord Bishop of Landaff attacked him.

"...I begin with your preface. You therein state—that you had long had an intention of publishing your thoughts upon religion, that that you had originally reserved it for a later period in life—I hope there is no want of charity in saying, that it would have been fortunate for the Christian world, had your life been terminated before you had fulfilled your intention. In accomplishing your purpose, you will have unsettled the faith of thousands rooted from the minds of the unhappy virtues all their comfortable assurance of a future recompense; have contributed in the minds of the filigractions all their fears of future punishment; you will have given the reins to the domination of every passion, and have thereby contributed to the introduction of the public insecurity, and of the private unhappiness, usually and almost necessarily accompanying a state of corrupted morals..." (Watson 1797: 4).

Paine's former comrade in the American War of Independence Samuel Adams also took him to task for the book. He accused Paine of writing a "'defence of infidelity'" (Adams cited in Paine 1858: 293. Original emphasis).

However, Paine defended himself by explaining to Adams that, 'The people of France were running headlong into atheism, and I had the work translated and published in their own language to stop them in that career, and fix them to the first article...of every man's creed, who has any creed at all, I believe in God' (Paine 1858: 295).

Moreover, Paine also remarked that although he was critical of Christianity,

"...Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers, many years before, by the Quakers since and by many good men in all ages, it has not been exceeded..." (Paine 1796a: 7 - original emphasis).

Indeed, the Deists' belief in the goodness, and especially humanity in Jesus Christ, is probably best exemplified in Thomas Jefferson's *The Life and Morals of Jesus of Nazareth*, commonly referred to as *The Jefferson Bible* (Jefferson, no date), which removed all references to prophecies about Christ as a Messiah, his miracles and all other supernatural content, to focus solely on those passages that highlighted his benevolence as a person. Hence, the book emphasized both the rational and natural.

While theists attacked Paine and deists for what they believed to be their denial or denigration of religion, especially Christianity, atheists critiqued them for not basing their beliefs on science and empirical evidence. Percy Bysshe Shelley professed that there was 'no evidence of the existence of a God from the principles of reason' as deists purported.' Moreover, he was adamant that contrary to the Deists' argument which posited that 'Creation is your Bible', that 'it is easier to suppose that the Universe has existed from all eternity, than to conceive an eternal being capable of creating it' (Shelley 2007: 51, 56). For Dawkins,

"...a theist believes in a supernatural intelligence who, in addition to his work of creating the universe in the first place, is still around to oversee and influence the subsequent fate of his initial creation. In many theistic systems, the deity is intimately involved in human affairs. He answers prayers; forgives or punishes sins; intervenes in the world by performing miracles; frets about good and bad deeds, and knows when we do them (or even think

of doing them). A deist too, believes in a supernatural intelligence, but one whose activities were confined up to setup the laws that govern the universe in the first place: the deist god never intervenes thereafter, and certainly has no specific interest in human affairs....Deists differ from theists in that their God does not answer prayers, is not interested in sins or confessions, does not read our thoughts and does not intervene with capricious miracles....Deism is watered-down theism..." (Dawkins 2006: 18).

These points are well and good. However, how does Deism relate more specifically to Freemasonry? First and foremost, Deism and Freemasonry share what Paine refers to as the creed of the Universal religion: 'I believe in God.' Hence, Deism would be consistent with Masonic principles. However, there are other reasons why there are relationships between Deism and Freemasonry, especially during the first few generations of the latter's existence. Deism was prominent amongst the revolutionary elite that led the American War of Independence.

Second, there were consistencies between Masonic and Deistic philosophies and values amongst the revolutionary elite during the American War of Independence and the early years of the US, commonly known as the 'Founding Fathers'. George Washington, Benjamin Franklin, Thomas Jefferson, James Madison, James Monroe and, of course Thomas Paine were Deists (Holmes 2006: 50-51). Therefore, given these individuals' stature there is a belief that Deism was Freemasonry's the main religious orientation. There is tension as to the extent to which the Founding Fathers may have been Deists or Christians. Suffice it to say that while most were Christians, there is still quite a bit of Deist-inspired language and belief in the bedrock of the US early documents such as the Declaration of Independence, referring to God in neutral, deistic terms such as 'Providence' and avoiding direct references to Jesus Christ. America's founding principles and the beliefs, such as freedom of religion and not establishing an official church reflect Deistic thought. Such beliefs were and clearly are consistent with Masonic thought. Also, to paraphrase Holmes, given that Deism was cutting-edge thought during the time, and that many of these individuals would have been in their early adulthood, it would have been doubtful if they had not been influenced by it to some degree (Holmes 2006: 50). Also, as many members of the social elite in the American colonies were also Freemasons at that time, it is therefore not surprising that these associations between Deism and Freemasonry have been invoked.

Moreover, Morse provides further evidence that there were relationships between Masons, Deists and the foundation of America. At least two of the Founders—Washington and Franklin—were also high ranking Freemasons. Morse indicates that even the idea of a United States had its origins amongst Freemasons. Before the American War of Independence, two Freemasons, (Daniel Case and Benjamin Franklin) suggested a union of all colonies to defend against French and Indians. General George Washington, the commander of the Continental Army normally gave command positions within its structure to Freemasons (this did not extend, however, to those in various militias), because, it is believed that because they could maintain their oaths concerning Freemasonry's secrets could be considered to be trustworthy. Morse also notes that Colonial America demonstrated great diversity in social structures, governance, etc. However, Freemasonry appeared to be the only institution or organisation that was universal to all thirteen colonies. Hence, it played a very important unifying force in the early days of the revolutionary, then post-revolutionary country (Morse 1946: 211, 212; 215). For most people, this would be evidence that Freemasonry played a strong, benevolent and guiding role in the foundation of the United States and paved the way for its system of freedoms. However, for some, such information suggests that the US was founded as part of a Masonic plot.



Paine also wrote a bit about Freemasonry in a posthumously published essay. In it, he strongly critiqued Anderson's historical treatment of the Craft's origins as 'an obscenity'. However, he also declared that Freemasonry, like Christianity, originated from the Druids, or at least they all owed their origins to the heliocentric beliefs that emerged in Ancient Egypt (Paine 1819b: 46).

"...The Christian religion and Masonry have one and the same common origin, both are derived from the worship of the sun; the difference between their origin is, that the Christian religion is a parody of the worship of the sun, in which they put a man whom they call Christ, in the place of the sun, and pay him the same adoration which was originally paid to the sun..." (Paine 1819b: 47).

In addition, he pointed out that as the Druids worshiped the sun, so was it present within Masonic lodges from its place on the mosaic tiles, and (as then) on Freemasons' aprons. He also mentioned that the notion of Freemasonry's Druidic origins were not inconsistent with what would have occurred in King Solomon's temple from where, he argued, some individuals worshiped the sun, or performed ceremonies in its honour, and that this eventually made its way throughout the world after the Jewish dispersal. He also claimed that Freemasons' reliance on secrecy was derived from the Druids, as they had to operate clandestinely to protect themselves from persecution first from the Romans, then from Christians (Paine 1819b: 47, 48, 52, 56). While Mackey and McClenachan were critical of Paine, arguing that he 'disgraced himself' by his writings on Christianity, they also noted that his treatment of Masonry and Druidry showed 'considerable ingenuity' for someone who was so 'little acquainted with Freemasonry' (Mackey and McClenachan 1912b: 541). However, in regard to this latter point, it is unclear whether they were praising him for either or both his historical accuracy or innovative methodology, or suggesting that his approach was very wide of the mark.

Modern Deism, however, is much more confronting than the classical Deism of Jefferson, Paine and others. While Paine, for example critiqued the non-rational bases of religion, but still held their believers in high esteem, as well as central figures such as Jesus Christ, contemporary Deists, such as those from the World Union of Deists are the very similar in attitude in demeanour to members of organized faiths and atheists as the 'angry atheists' or anti-theists are towards religiously oriented individuals, ridiculing them for not seeing in nature that there is a God, and that what the holy books write about a deity is fabrication and irrational (Johnson 2009).

Mackey and McClenachan, however, suggest that Deism's role and influence in the Craft has been exaggerated, particularly in relation to the time of its founding. They write that in the early 18th Century, Freemasonry 'demanded almost a Christian belief—at all events, a Christian allegiance', but that 'it is now more tolerant, and Deism presents no disqualification for initiation' (Mackey and McClenachan 1912a: 204). This would remain so today, so long as the candidate agrees, 'not to be an enthusiast, persecutor or slanderer of religion' (UGLV no date [2009?]: 75). Hence, those who might espouse views of some of the World Union of Deists might not be the most congenial of Brethren.

Conclusion

Based on the aforementioned, there are clearly overlaps between elements of Theism, Monotheism, Deism, Agnosticism and Atheism. There is nothing in any of these theological or anti-theological orientations that precludes seeing goodness in all individuals, regardless of origins or station, charity and respect for education. Nonetheless, as Freemasonry is predicated on belief in some creative force or Supreme Being and mandates that this faith must be represented in a Volume of Sacred Law, atheists are currently prohibited from membership. However, so too would agnostics. Traditionally, the Craft's restriction has not been intended to cast aspersions on their overall characters. Rather, it reflected that they did not share a core principle with those who are members of the Craft. However, in light of WBro Richmond's suggestions, perhaps it may be time to reconsider these provisions. Similarly, there may be some Deists who over the years would have been willing to join, but did not because they may have felt somewhat restricted, as the VSLs that are currently recognized do not represent their true beliefs—despite the fact that like all Freemasons they share the creed of the universal religion of 'I believe in God'. Hence, perhaps there should be some effort expended in seriously considering including books such as *The Age of Reason* as a VSL. It is true that it is critical of religion. However, unlike many of the Volumes of Sacred Law, it does not exhibit or exalt violence towards those who are not of its faith—even under specific contexts. Moreover, in light of the pagan and heathen revivals that are occurring in many European countries and North America and Australia, it might be worth considering whether some of those adherents' sacred texts might be included amongst the recognized Volumes of Sacred Law. Given that most pagans are indeed women, it is doubtful that Freemasonry could expect that it would attract many members from such belief systems. However, the founder of the modern pagan revival, Gerald Gardner was a Mason—there is still debate as to whether he was a Freemason or Co-Mason. Nonetheless, he introduced three degrees into his religious system, based on Freemasonry, as well as terminology such as cowans to refer to outsiders, to name but a few such matters. Hence, amongst some men who are members of another 'Craft', as pagans affectionately call their religion, they may express some affinity towards our Craft, and perhaps they too could be encouraged to become Brethren. In these respects, I strongly support WBro Richmond's position on rethinking some of our ideas about religion.

Postscript

Henotheism is perhaps another matter that could be considered in relation to the Craft and its attitudes towards and recognition of religious matters. Historically, henotheism constituted a form of monotheism in name, but polytheism in practice. In henotheistic systems, such as those that existed in Ancient Rome and Greece, individuals recognized a plurality of gods, but also acknowledged that there was a high god to whom believers should devote most reverence and worship. Such would have been the case with respectively Jupiter and Zeus. There were also times in which various rulers would have favoured certain gods (and sometimes goddesses) over others. Hence, there was a degree of religious dynamism in henotheistic systems (Papathomas 2002). However, new understandings of henotheism seem to reflect the manner in which religious life functions de facto in contemporary liberal democratic systems: individuals worship one deity, but do not exclude the existence of others (Adler 1997: 258), or more appropriately, they follow one path, but see and appreciate the validity in other faith systems. Moreover, such beliefs are upheld by law, with the state neither favouring nor persecuting any religious belief. In this respect, Freemasonry may most accurately be described as one which tends to exhibit tendencies that reflect this modified understanding of henotheism.

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Chapter Seven

Freemasonry in the Philippines Delivered before the Lodge by Bro Felix Pintado & Bro Dave Angeles On Friday 28 October 2016

Synopsis

Freemasonry has existed in the Philippines since the mid-1800s. Although the earliest lodges were composed solely of foreigners, Filipinos soon had a foretaste of the libertarian ideals of the Fraternity. This European Freemasonry aroused a craving for freedom from oppression through several wars that prompted the first Philippine President to claim that the revolution was “Masonically inspired, Masonically led, and Masonically executed”.

The paper is a brief study of the beginnings of Freemasonry in the Philippines, its impact and influence on the struggle for freedom and independence, and its gradual permeation into the very fabric of Filipino society. The study draws on literature that is not readily available on the subject matter, sourced directly from the Philippines, and relies on individual research undertaken during recent visits to the country and visits to Masonic lodges of the Grand Lodge of the Philippines.

Through a potted early history of the Philippines and Freemasonry, the study offers some insights and reflections on the achievements, heroes and successes of Freemasonry and its role in attaining the independence of the Republic in what is a predominantly Catholic country with ancient Islamic heritage.

Historical context

The history of the Philippines may be considered in four distinct periods as follows:

1. Before 1521 Pre-Spanish colonisation era

2. 1521 – 1898	Spanish colonisation	
	○ 1521 – 1750s	Early Spanish period
	○ 1750s – 1810s	Middle Spanish period
	○ 1820s – 1890s	Late Spanish period
3. 1898 – 1945	○ 1896 – 1898	Anti-colonial revolution
	American colonisation	
4. 1946 – present	- 1942 – 1945	Japanese occupation
	Post colonisation era	
	○ 1946 – 1965	Early post-war Republic
	○ 1966 – 1986	Marcos period
	○ 1986 – present	Current period

For the purposes of this paper, we will focus primarily from the middle period of Spanish colonisation until the early post-war Republic. It is near impossible to convey the various phases of Masonic progress without mention of the historical events that surrounded them and were intertwined in them. This paper is an attempt to present the authors' research and perspectives on the intrinsically entangled story of Freemasonry in Philippine history. In this sense, Filipino Freemasonry cannot be understood outside the context of Philippine history. In order to appreciate the role of Freemasonry in the history of the Philippines, it is essential to understand a little of the country and its origins.

Before Spanish Discovery

When the Philippines was discovered by Ferdinand Magellan in 1521, it was a discovery to people of the West, but not to Filipinos who regard it merely

as a rediscovery. The first ancient people of the Philippines came from Central Asia having walked across the connected land, and over thousands of years, immigration first by Indonesians and then by three waves of Malays the first two between 200 BC and 1300 AD.

The third of these immigrant waves was the Mohammedan Malays (Moros), between 1300 and 1500 AD, who were more advanced in culture than their predecessors, having been influenced by the ancient civilizations of Malaysia, India, China and Arabia. From the intermingling of the first settlers over thousands of years, has evolved the Filipino people.¹

Mohammedanism (Islam) is still an active religion in Mindanao and Sulu. With this religion came a new form of government (sultanate), a new alphabet (Arabic script), Moorish arts and sciences and the use of gunpowder.

The unit of government among ancient Filipinos was the barangay – a settlement of 30 to 100 families – ruled by a datu (chief). Ancient Philippines was divided into hundreds of barangays, independent of one another, although some would unite for mutual welfare or for improved protection. This unit of organisation continues in local government structures of today.

In the centuries prior to the coming of the Spaniards, the Germans, British, Dutch and Portuguese were already bartering goods, but not establishing permanent settlements in the Philippines. Filipinos were also intermarrying with Indians, Chinese, Japanese and Arabs, and from their contact with western countries, the Filipino race was further mingled with Spanish, American, English, French, Italian and other Western nations. In this way, the Filipino people are a product of the racial blending of East and West with the Malay predominant – brown complexion, straight black hair, dark brown eyes and well-built physique.

Spanish discovery and colonisation 1521 - 1898

In 1519, Ferdinand Magellan, a Portuguese serving Spanish royalty, sailed from Spain with a Spanish expedition in search of the Spice Islands. He

¹ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, pxii.

landed in Mactan on the island of Cebu in the Philippines in 1521 and claimed the lands for Spain, naming them *Islas de San Lazaro*.

Magellan never completed the journey himself, having been killed in an encounter with natives. In what is known as the Battle of Mactan, in April 1521, Magellan and his 100 soldiers were clearly outnumbered by Chief Lapu-Lapu's 3,000 warriors. Three Spanish expeditions followed Magellan's – Saavedra (1527-29), Villalobos (1541-46) and the most successful of all, Legazpi (1564).

In February 1565, Spanish explorer Miguel Lopez de Legazpi set about to accomplish an almost bloodless conquest of the Philippines. He concluded treaties of friendship with the *datus*, the most famous of which was a blood compact and alliance with Datu Sikatuna on the island of Bohol. In May that year, the Island of Cebu was surrendered to Legazpi by its datu and Legazpi established the first permanent Spanish settlement and became the first Spanish governor-general.

Datus who decided to oppose Spain's colonisation were met by force, often with the aid of native alliances. The Spaniards played on old enmities of native tribes that opposed each other. This same methodology, of using one native group against another, was often used by the Spaniards in quelling revolts throughout its rule of the colony.

In 1570, Legazpi continued his exploration throughout the Philippine islands forming alliances with the *datus* he encountered to gain greater influence. Reaching Manila in the island of Luzon, Legazpi formed a peace pact with the native councils and local ruler Suleiman. Both groups agreed to organize a city council, consisting of two mayors, twelve councillors and a secretary. Legazpi established a settlement there in June 1571, and ordered the construction of the walled city of *Intramuros*. He proclaimed the town as the island's capital, and the seat of the Spanish government in the East Indies.¹

Apart from the discovery of spices, Spain's primary aims and intentions in the Philippines may be summed up as God, Gold and Glory, that is:

- the conversion of the natives, or "indios" to Roman Catholicism,
- the accumulation of wealth, and

¹ Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn., pp75-79.

- the supremacy of Spain over Portugal as a superpower.

The Manila-Acapulco galleon trade was the main source of income for the colony during its early years. The galleon trade brought silver from the Americas (New Spain) and silk from China by way of Manila. Income was earned by buying silk from China for resale to New Spain and buying silver from the Americas for resale to China.

The trade was very prosperous, but it neglected the development of the colony's local industries which in turn affected the native Filipinos who relied on agriculture as their livelihood. In addition, the building and operation of galleons meant that the natives were engaged in forced labour (*polo y servicio*). However, the cultural and commercial exchange between Asia and the Americas led to the introduction of new crops and animals to the Philippines notably tobacco which provided a new source of income that directly benefited the locals.

Spanish missionary work with Filipino natives focused on the advancement of education, culture, and architecture. Their efforts were the key factor in the virtual elimination of the ancient written literature of the Filipinos. The destruction of ancient writings and ancient cultural records has meant that only orally transmitted literature has survived.

As the country was divided into thousands of scattered barangays, it became necessary to gather the population in places where they could be conveniently administered by colonial and religious officials. During the period of colonization, the Spanish operated under two divisions of government:

- the central government in which the King of Spain entrusted the colony to the governor-general, the highest position in the Spanish government.
- the *Royal Audiencia* - the Supreme Court of the Philippines.

Other structures included:

- The *Residencia* and the *Visitador* - special courts that investigated the conduct of the governor-general and other high-ranking Spanish officials.

- Provinces were divided into either an:
 - o *Alcaldia* - which recognized Spain's possession over the land, or a
 - o Corregimiento - where the people had not yet succumbed to Spain's rule.
- The *Ayuntamiento* or the city government was the center of society, religion, culture and business. The *pueblo* (city) was governed by the *gobernadorcillo*, the highest position for Filipino politicians and a *Cabeza de Barangay* governed the *barrios* (villages).²

Spanish rule also meant the union of the church (headed by the highest office of Archbishop) and the state (headed by the governor-general). While the governor-general had power over the church, the "friars" (a collective term for priests, brothers and nuns of religious orders) had an overwhelming influence in the affairs of state.

In fact, it seemed that the church exercised more power than the government and, because of this, the Spanish government in the Philippines was referred to as a "Frailocracia," a government controlled by the friars.³

There quickly developed social or racial strata by which Spanish authorities could ensure the purity of Spanish heritage was maintained in all dealings. The racial divisions became a means of self-identity as Peninsulares banded against creoles and insulares. These strata were:

- a) Peninsulares – Spaniards born in the Iberian Peninsula.
- b) Insulares – Spaniards born of Spanish parents in the Philippines, called "Filipinos Insulares" or just "Filipinos".
- c) Criollos (creoles) – Spaniards born in the Spanish colonies (eg the Americas). Among the ranks of Spanish colonisers in the Philippines were those born in Mexico and Peru.

² Ibid.

³ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp81-89.

- d) Mestizos – offspring of Spaniards interbreeding with Indios, Chinese, and Creoles.
- e) Indios – natives of the Philippines divided into the ‘pacified’ and the ‘savages’. ⁴

1. The Introduction of Freemasonry

The spread of Freemasonry to the Spanish colonies occurred during the 18th century, heralded by a number of jurisdictions establishing lodges at considerable risk, as the wrath of the Inquisition discouraged membership of the Craft.⁵

In 1738, the Roman Catholic objections to Freemasonry were first expressed in the Papal Bull *In Eminenti* issued by Pope Clement XII. Accusations against Freemasonry included:

- becoming popular
- binding members to secrecy
- members being compelled to swear an oath.

Despite the fact that Freemasonry is obviously not a religion, but a unique and practical philosophy of life, perhaps even a philosophical companion to religion, the Catholic Church either chose to misunderstand it as anti-Christian or was genuinely fearful of the philosophy, and confused its secular rituals with religious liturgy.

In Eminenti and subsequent Papal Bulls, however, did little to prevent Catholics from remaining or joining Freemasonry including many priests and Church dignitaries. Despite the automatic penalty of excommunication and being deprived of all spiritual privileges, many Catholics ignored these Papal Bulls, which led to a series of Papal edicts over the next three centuries that confirmed or renewed the Church’s position against Freemasonry.

⁴ Ibid.

⁵ Rich, P & De Los Reyes, G, 1995, “Reappraising Scottish Rite Freemasonry in Latin America”, *Heredom*, vol 4, pp245-246.

The outlawing of Freemasonry by King Ferdinand VI of Spain in 1751, brought with it a continued wave of oppression across the Spanish empire.

British Masons in the Philippines – 1762-1764

It is not exactly certain when or why Freemasonry was introduced to the Philippines. The strict prohibitions of the 18th and 19th centuries have effectively wiped any early records that may have existed. There are, however, two pieces of evidence of early Freemasonry in the country.

There is a record of individual Masons having been in the Philippines in 1756. As Pope Clement XII's *In Eminenti* was enforced by the Spanish colonial government, a record of the Inquisition shows an entry of a trial of two Irishmen - James O'Kennedy, a merchant and Dr Edward Wigat, a physician – for 'heresy' in Manila on the charge of being Freemasons. Both Masons were released because they were British citizens.¹

The other piece of evidence is a record of the earliest lodge, founded by English Masons in Manila between 1762-1764.²

The confrontational relationship between Britain and France can be traced to the Seven Years' War - the last major conflict before the French Revolution to involve all the great powers of Europe - between England and France in 1756 in which Spain allied with France. This conflict extended across the empire. In 1762, after a brief struggle with Spain, the British fleet anchored in Manila Bay to mark the beginning of the British invasion of the Philippines. General William Draper (British East India Company) led the expeditionary forces to capture the Spanish colony of Manila.

Almost as if in retaliation for the trial of the two British Masons six years earlier, there are vague reports that the occupying force used the Catholic Cathedral in the walled city of Intramuros in Manila as the venue to hold military lodge meetings. This military lodge was organised by members of Gibraltar Lodge No.128.³

¹ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, p5.

² Rich, P & De Los Reyes, G, 1995, "Reappraising Scottish Rite Freemasonry in Latin America", *Heredom*, vol 4, pp245-246.

This is the earliest evidence of lodge meetings having been held on Philippine soil. It is also an indication of how widely Freemasonry had spread across the globe, 45 years after the establishment of the United Grand Lodge of England.

The outrage at this occurrence is best evidenced in a letter in the Archives of the Indies in Seville, Spain, wherein the Archbishop of Manila sought to have the cathedral demolished because of the desecration caused by British Masonic meetings. Fortunately, the authority to do so was not granted. The hidden door to the meeting room and the meeting room itself still exist within the cathedral to this day.

The British occupation of the Philippines was short-lived as the Seven Years' War ended in Europe in 1763 with the signing of the peace treaty in Paris. The British invaders returned Spanish sovereignty over Manila and its environs in March 1764 and sailed back to India in April that year.

While the British occupation left distinct features of Indian ancestry, as Sepoy members of the British forces chose to remain and married Filipino women, the brief skirmish also brought about ideological change among Filipinos. Knowing that Spain was vulnerable and its rule in the Philippines would not last forever foreshadowed that Filipinos could and would eventually self-rule.

Another early record of the presence of Masons in Manila is a monument erected in Plaza Cervantes in honour of an American, Bro. George W. Hubbell, the first US Consul to Manila (1822-32) who passed away in 1834. A memorial was to be put over his grave, however since he was not Catholic (but rather a Protestant and a Mason) the Spanish colonial government would not allow it in its cemetery. The monument is now located on the grounds of the US Embassy in Manila.⁴

Spanish Prohibition – early 1800s

To a large extent, the impact of Freemasonry and its contribution to the development of Philippine independence echoed the progressively political,

³ Causing, J, 1969, Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965, pp6-8.

⁴ Ibid.

secular, anti-clerical and reformist movements in Latin America during the 18th and 19th centuries.

During the early nineteenth century, Spain was ruled by King Ferdinand VII, a devout Catholic who detested Freemasonry because of its association with liberal thinking and political unrest. The revolts in Mexico and parts of Latin America were led predominantly by Freemasons like Miguel Hidalgo (Mexico, 1810) and Simon Bolivar, who is often referred to as the liberator of South America.

The first official prohibition of Freemasonry in the Philippines was in a Royal Letter Patent dated 19 January 1812 issued by the Council of the Regency of Spain and the Indies, on behalf of the absent Ferdinand VII of Spain who was then a prisoner of the French. In 1814, Ferdinand VII abolished the constitution and re-established the Inquisition.⁵

In August 1824, in another Royal Letter Patent, Freemasonry was again prohibited as “one of the main causes of revolution in Spain and in (Latin) America”.⁶

There can be little doubt that Freemasonry in Spanish territories was perceived as a political threat, its very existence caused Spain to fear the loss of its colonies. In addition, the Roman Catholic Church perception of Freemasonry as godless, anti-Christ and heretical, meant that Freemasons in the Philippines were bound to wage a long, arduous struggle for religious freedom and against bigotry.⁷

Early Spanish Masons and Lodges in the Philippines

Foreigners in the colonies neighbouring the Philippines (such as Hong Kong, Singapore, Java, Macau and other ports) had a great advantage - they were consolidated by Freemasonry. Fraternisation between them brought about a spirit of solidarity that was not present in the Philippines.

⁵ Ibid.

⁶ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, p6.

⁷ Rich, P & De Los Reyes, G, 1995, “Reappraising Scottish Rite Freemasonry in Latin America”, *Heredom*, vol 4, p249.

This advantage proved particularly useful to the Spanish Navy and helped to motivate the establishment of the first formal lodge in Manila in 1856 with the aim of creating a solidarity for peace and harmony. This led a Spanish naval officer, Capt. Jose Malcampo to establish “La Primera Luz Filipina” (Lodge of the First Philippine Light) in Kawit, Cavite.⁸

In 1859, joined by officer Mendez Nuñez, Malcampo formed another lodge in the province of Zamboanga. As most of the Lodges in Spain at that time were under the Gran Oriente Lusitano of Portugal, this jurisdiction was chosen for these first two lodges composed of officers from the Navy, Army, and government employees - all Spaniards.

In 1862, Malcampo and Nuñez returned to Spain and in 1868 participated in the revolution that deposed the Monarchy and Queen Isabella II. Malcampo later served the Spanish government in different positions until he was again assigned to the Philippines as Governor General from 1874 to 1877.

In the 13 years between 1859 and 1872 existing and new jurisdictions formed lodges in the Philippines. In 1868 alone, three lodges were formed:

- Lodge Union Germanica (1868) organised by the German Consul General and other foreigners in Manila under a Scottish Rite lodge in Hong Kong.
- Lodge Nagtahan (1868) organised by the British Consul in Manila also under a Scottish Rite lodge in Hong Kong.
- Lodge Pandacan (1868) organised by exiled republican Spaniards.⁹

Both the German and British lodges admitted prominent “Filipinos”, presumably insulares, creoles or mestizos.¹⁰

Implications of the Spanish Revolution – 1868

⁸ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time* (1920), p9.

⁹ Henderson, K & Love, G (eds), 1994, *Masonic inspirations*, 8th vol, pp101-107.

¹⁰ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, p12.

One of the leaders of the Spanish revolution of 1868 was a Freemason, General Juan Prim, who became Regent in 1869. Under Prim's administration there served another Freemason (and liberal), Segismundo Moret as Minister of Overseas Colonies. Moret set about reforming Spain's colonies and appointed another Freemason who was also a liberal, Governor General Carlos Maria dela Torre who was assigned to the Philippines in 1869.

The reforms implemented by Governor dela Torre included free public discussion of social and political issues; partial secularization of education and government control over some educational institutions previously dominated by the friars. He lifted censorship of the press, and provided exemptions from forced labour and payment of tributes. Dela Torre also fraternised with mestizos and native Filipinos.

These reforms and innovations were well received by Filipinos, particularly the growing ranks of intellectuals and Filipino secular priests. However, they also served to anger the Spanish friars who saw their influence threatened and who feared the promotion of nationalist sentiment and the focus given this fervour by Filipino secular priests headed by Fr Jose Burgos.

Conditions quickly changed when the Spanish Parliament restored the Spanish monarchical system, the Regent, General Juan Prim was assassinated in 1870, and Governor General Carlos dela Torre was recalled to Spain in 1871, allegedly through the agitation of the friars.

In 1871, King Amadeo of Spain appointed Lt. Gen. Rafael de Izquierdo as Governor General of the Philippines. Both the King of Spain and the governor general were Freemasons.

Cavite Mutiny – 1872

The year 1872 was marked by the mutiny (revolt) of native military and other personnel working at the Cavite arsenal and navy yard who protested the withdrawal by the new Governor General Rafael de Izquierdo of certain privileges granted earlier by the liberal dela Torre.

Although the mutiny leaders were wiped out, the event was exploited by the friars and Izquierdo to quell growing nationalist feelings and to implicate

many prominent Filipinos and liberal minded intellectuals many of whom were Freemasons.

While many were imprisoned or exiled to distant colonies, the friars convinced Izquierdo of the complicity of Fr. Burgos, together with Fathers Mariano Gomez and Jacinto Zamora in the so-called mutiny. The three priests were publicly executed by garrote on 17 February 1872.

A total of 41 people was executed as a result of the Cavite mutiny.¹¹ The martyrdom of the three Filipino priests inspired rebellion and the quasi-Masonic rebel force yet to be formed in years to come, the Katipunan, used the cryptonym “Gom-bur-za” as a password in its ritual.

Many others, liberals, intellectuals and Freemasons were imprisoned or deported. As persecution continued, some were able to escape to Spain to avoid arrest. Those fortunate enough to reach Spain were later joined by Filipinos who were studying in Spanish and other European universities. Together, they started a movement for reforms which also led to the organization of Masonic lodges in the Philippines.

Organisation of Spanish Lodges

Shortly after the Cavite Mutiny, the Gran Oriente de España appointed Grand Delegate Rufino Pascual Torrejon to organise Masonic lodges in the Philippines. In 1874, together with a Spanish (Peninsulare) doctor, Mariano Marti, three Spanish lodges were established - Logia Luz de Oriente No 6 in Manila; Logia La Española in Cebu and Logia La Libertad in Iloilo.¹²

If there were any Filipinos that remained in these lodges, the reorganisation of the Gran Oriente de España in 1874 would have eliminated them. The Masonic lodges in the Philippines at this time were comprised completely of European membership.

By 1874, the three lodges formed in 1868 (German, British and Spanish) had all dissolved. When Malcampo (founder of the Portuguese lodge, Primera Luz Filipina) assumed the role of Governor General in June that year he reported, to the Minister of Colonies, the growth of Freemasonry in the

¹¹ De Viana, AV, 2011, The Philippines: A Story of a Nation, pp145-147.

¹² Causing, J, 1969, Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965, pp13-17.

Philippines and expressed his fears that its existence would become hostile to Spain should its native members (Filipinos) become the majority and lead the secret society into activism.

Malcampo promised the Minister that he would impede and restrain the influence of Filipinos by ordering their elimination from the lodges and reorganising Freemasonry under the Gran Oriente de España. Torrejon complied and constituted a District Grand Lodge in 1875 with himself as Grand President.

The following year, its General Regulations containing an organizational plan was approved by the Gran Oriente de España.

The next decade saw a consolidation of the Spanish lodges into a Provincial or Regional Lodge. In 1879, Torrejon's District Grand Lodge formed four more lodges - one in Iloilo, one in Cebu and two in Cavite. A Blue Lodge, a Sovereign Chapter of Rose Croix, a Chamber of Knights Kadosh and a Grand Triangle of the Royal Arch were constituted in each of these cities.

In 1884, the then Prime Minister of Spain, Illustrious Bro. Práxedes Mateo-Sagasta (Sovereign Grand Commander (Scottish Rite) and Grand Master of the Gran Oriente de España) appointed three 33rd degree Freemasons (known as the *Triangulo de los 33°* or Triangle of the 33rd Degree) to government positions in the colony. They were:

- Emilio Terrero y Perinat, a general who served as commanding officer in New Castille and chief of the King's military. He was appointed governor general of the Philippines in 1885. A conservative at first, he became a reform-minded liberal and anti-cleric after seeing first-hand the abuses and avarice of the friars and their blatant disregard for the laws of the land.
- Jose Centeno y Garcia, the acting Civil Governor of the province of Manila, long-time resident of the Philippines, mining engineer and author of several geological works on the Philippine archipelago. He was appointed chief of the mining bureau from 1876 to 1886. From 1884, he served as Grand Delegate of the Oriente Nacional de España and it was due to his efforts that the officers and members of Logia Luz de Oriente No.6 (formed in 1874) transferred and re-chartered their Lodge from the Gran Oriente de España to his

Grand Orient.

- Benigno Quiroga y Lopez Ballesteros, trained as a forester and served in the Spanish parliament as a liberal. He first served as Director General for Civil Administration in June 1887. He used the daily newspaper *La Opinion* as the mouthpiece of the Triangulo de los 33°. Most of the subscribers to this newspaper were progressive Filipinos.

The combined leadership forces of these three Spanish Freemasons helped to reduce, as far as they reasonably could, the power and prestige of the abusive friars in the Philippines. In a bold move, Terrero declared that all Filipino natives were by law Spaniards. He further decreed the establishment of schools in a province for the education of children by laypeople. This was in direct defiance of the Papal Bull – that education is the function solely of the Church.¹³

As a consequence, with the continued agitation of the proponents of the *Frailocracia*, the Triangle of the 33rd Degree was eventually dismissed, and its reform efforts short-lived.

In 1886, the Gran Oriente de España was plagued by a series of upheavals after the resignation of its Grand Master over the discovery of mishandling of funds by the Grand Secretary. This led in 1888 to a merger of the Oriente Nacional with the Gran Oriente de España. Charges of fraud marred the ensuing elections and Miguel Morayta, together with about 90 lodges, left the newly formed union of the two Orients to form the *Gran Oriente Español*.¹⁴

Morayta was a professor at the Universidad Central Madrid and became the Secretary General of the Ministry of State during Spain's First Republic. He was initiated into Freemasonry in Logia Mantuana de Madrid and served as Grand Master of the Gran Oriente Español from 1889 to 1901 and again from 1906 until his death in 1917.

Early Filipino Masons and Lodges in Spain

¹³ Gonzales, JY, 2015, "Father of Philippine Masonry- Ka Selo Del Pilar", *The Cable Tow*, Vol. 92, No. 3, Sept-Oct, pp42-48.

¹⁴ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, pp19-23.

For most of the 19th century, Masonic lodges were centres for liberal thought leadership and, as such, Freemasonry played a significant part in the liberation of the Spanish American republics primarily because of its “anti-clerical orientation and...the opportunity its secrecy allowed for clandestine activity”.¹⁵



Lopez Jaena

MH del Pilar

Dr Jose Rizal

The last two decades of the 19th century were characterised by political unrest never before experienced by Filipinos. It was also a time when improved economic conditions in the Philippines enabled some Filipinos to travel to Europe.



Mariano Ponce

Antonio Luna

Miguel Morayta

Growing political and social consciousness and dissatisfaction with the status quo found expression in the works of students turned reformists such as Graciano Lopez Jaena, Jose Rizal, Marcelo del Pilar, Eduardo de Lete,

¹⁵ Schumacher, JN, 1966, “Philippine Masonry to 1890”, *Asian Studies*, vol 4, p328.

Pedro Govantes and others, who were among those who fled the Philippines in search of freedom, to pursue higher studies or simply to avoid arrest.

The Propaganda Movement and La Solidaridad

In 1872, these Filipino expatriates formed a literary and cultural (not political) organization known as the Propaganda Movement, which aimed to heighten Spanish awareness of the needs of its Philippine colony.

As part of this movement, the Asociación Hispano-Filipina (Hispanic-Filipino Association) was inaugurated in Madrid in 1888 with Miguel Morayta as president. The association, comprised of Filipino and Spanish Masons, worked with Marcelo del Pilar, Jose Rizal, Mariano Ponce, Antonio Luna and other Filipino propagandists all of whom served as key figures in Philippine Freemasonry and the campaign for colonial reforms.¹⁶

After several attempts to give voice to the plight of Filipinos under Spanish rule in the Philippines, Lopez Jaena with the support of other Filipino reformist thought leaders in Spain funded and eventually published *La Solidaridad* newspaper in Barcelona in 1889.

With contributions from Filipino nationals in the Philippines and Spain, the fortnightly paper was dedicated to:

- 1) exposing conditions in the Philippines,
- 2) defending Filipinos against the malicious and slanderous attacks of the friars, and
- 3) publishing studies about the Philippines and Filipinos.

As such, it addressed Spanish and European audiences so they might know and appreciate the conditions and the need for reforms in the Philippine colony.¹⁷

Morayta also actively worked to promote Filipino interests and helped the campaign for the reinstatement of Filipino representation in the Spanish

¹⁶ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time* (1920), pp40-41.

¹⁷ Schumacher, JN 1997, *The Creation of a Filipino Consciousness: The Making of the Revolution: The Propaganda Movement 1880-1895*, pp128-138.

parliament (Cortes). Running out of funds, plagued with internal problems and weary of the apathy shown by the central government in Madrid, *La Solidaridad* printed its last issue on 15 November 1895. Less than a year later, the Philippine revolution started. Lopez Jaena died in January 1896 and Del Pilar followed him six months later – both succumbed to tuberculosis.¹⁸

Disgusted with the role of the friars in Philippine affairs, the Filipino propagandists in Spain became closely affiliated with European Masonic lodges. It was also perhaps the fact that Freemasonry in the Philippines had not at this time accepted Filipinos as members that explains the readiness of Filipino students in Europe to join Masonic lodges that had no race prescriptions.¹⁹

The Filipinos who became Freemasons in Spain became among the *Ilustrados* or educated or enlightened Filipinos. These educated Filipino Freemasons were able to promote the democratic notion of nationhood among Filipinos in the Philippines. In this way, Freemasonry in the Philippines was associated with revolutionary thought.

In 1889, Logia La Solidaridad was founded in Barcelona by two Filipinos, three Cubans, a Puerto Rican and two peninsular Spaniards. Although the lodge dissolved after only a few months, it helped to establish Filipino contacts with Freemasons and Miguel Morayta.²⁰

Morayta's friendship with the Filipino expatriates led to the organization of a predominantly Filipino Lodge in Barcelona, Logia Revolución (1889) and the revival of Logia Solidaridad in Madrid (1890). Chartered by the Gran Oriente Español, Logia Revolución was the first predominantly Filipino lodge with Lopez Jaena as Master, Mariano Ponce as Secretary and members Marcelo del Pilar, Jose Maria Panganiban, and two Cubans.

Logia Revolución dissolved when Marcelo del Pilar moved the propaganda campaign to Madrid, and Logia Solidaridad became the lodge of Filipino

¹⁸ Roxas-Mendoza, P, 2012, "Europe in the time of Rizal and the Free Masons", *Philippines Graphic*, vol. 23, no. 30, 24 December, p29.

¹⁹ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp152-153.

²⁰ Schumacher, JN 1997, *The Creation of a Filipino Consciousness: The Making of the Revolution: The Propaganda Movement 1880-1895*, pp134-135.

Masons in Spain and a forum of nationalistic ideas. Dr Jose Rizal was made a Master Mason in the lodge. As Master of the Lodge, Del Pilar used the Lodge to actively communicate with other lodges, and used their collaboration in various petitions to obtain reforms and rights for the Philippines.²¹

The lodges themselves became the focus of propaganda activities in Spain and were responsible for maintaining unity in the ranks. Some authors argue that Marcelo Del Pilar, in particular, rose rapidly through the ranks in Freemasonry to make effective use of this advantage for the political purposes of the reformist movement and to destroy the power of the friars in the Philippines.²²

In contrast, Dr Jose Rizal was unwilling to make use of Masonic influence for political purposes having declared that he did not want, “to owe the tranquillity of the Philippines to anyone except the forces of the country itself.”²³

The leading Filipinos then thought it was opportune to secretly set up lodges in the Philippines.

Early Filipino Masons and Filipino Lodges in the Philippines – 1890s

In 1890, Morayta authorised a plan for the organisation of Philippine Freemasonry and the establishment of Masonic lodges in Manila and the provinces. Marcelo del Pilar and Dr Jose Rizal led the initiative with the aim of establishing a strong, united force to teach Filipinos to make use of their freedom of thought and speech and set about to establish Filipino lodges in the Philippines under the jurisdiction of the Gran Oriente Español.²⁴

In mid-1891, Logia Solidaridad No.53 petitioned the Spanish Parliament (Cortes) for the restoration of the parliamentary representation of the Philippines which was cancelled in 1837. This right was actually withdrawn in all overseas provinces of Spain but was restored in Cuba and Puerto Rico. The petition was also sent to lodges to elicit the support of their members and followed up with another circular in 1892.

²¹ Ibid., pp173-178.

²² Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn., pp143-146.

²³ Schumacher, JN 1997, *The Creation of a Filipino Consciousness: The Making of the Revolution: The Propaganda Movement 1880-1895*, pp173-178.

²⁴ Ibid.

Bro. Marcelo del Pilar was considered the most able journalist that the Philippines has ever produced in his generation. Using the cryptonym, "Plaridel" (after which is named the Temple of the Grand Lodge of the Philippines in Malate, Manila), he wrote fearlessly and frankly about the plight of Filipinos under Spanish rule with little thought to what the consequences might have been for himself. He was also a politician and diplomat.²⁵

Marcelo del Pilar helped to implant Freemasonry in the Philippines and made it work effectively for the country. His seminal writings were a significant inspiration for Lodges particularly during the formative period of Freemasonry in the Philippines. Today, Marcelo del Pilar is referred to as the "Father of Philippine Freemasonry".²⁶

Del Pilar secured an authorization from Morayta, Grand Master of the Gran Oriente Español, and Antonio Luna and Pedro Serrano Laktaw were appointed to undertake the practicalities of the task. Luna prepared regulations and a complete plan of organization but was unable to return to the Philippines. Morayta also authorised Bro. Dr. Jose Rizal to represent the Gran Oriente Español before the Grand Orient of France and lodges in Germany, with which he became affiliated.

In 1891 Lodge Nilad was formed in Manila and, in 1892, it was recognised by the Gran Oriente Español as Lodge Nilad No. 144. By virtue of being the first Filipino lodge, from where other lodges came from, it was considered as a "Mother Lodge" and granted authority to supervise other lodges. It was also known as Logia Central y Delegada (Central Lodge and Deputy). By 1893 there were 35 such lodges in the country, nine of which were in Manila. Initially, these lodges were limited to the elite class and were among the first to throw their support behind Filipino propagandists.

Catholic historian and Jesuit priest, John Schumacher, argues that the fundamental purpose and rationale for the activity and organisation of the early Filipino lodges in the Philippines was three-fold:

²⁵ Schumacher, JN 1997, *The Creation of a Filipino Consciousness: The Making of the Revolution: The Propaganda Movement 1880-1895*, p121.

²⁶ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, pp16-17.

1. *Educative* - provide models for cooperative action and a collective life of association so as to bring about a receptiveness among Filipinos of the anti-friar, nationalist and progressive ideas of the propaganda movement as promoted in the works of Del Pilar, Rizal and others.
2. *Research* – study the problems of political, economic and military organisation of the Philippines to develop solutions for the future independence of the country.
3. *Fundraising* – for the reformist campaign, as initiation and other fees were collected by the mother lodge, Nilad, and used to fund propaganda activities of Logia Solidaridad in Madrid.²⁷

It was through the lodges that the inflammatory works of Rizal, *Noli Me Tangere* and *El Filibusterismo*, were distributed discretely among Filipinos. For this reason, it took some time before this practice was discovered and, by then, the works had already opened the eyes of Filipino intellectuals.

Filipino Masons themselves however were careful in their pronouncements, so as not to antagonise unduly the Spanish authorities. It could be argued that Filipino Masons were not seeking independence from Spain as such, but the right to provincial self-rule, that is, as a province of Spain rather than a colony of the empire.²⁸

As such, Filipino Freemasonry seems to have confined itself to less disruptive activity, keeping itself free of any political or revolutionary endeavour. Although the lodges in Spain were a means of propaganda for Filipino Masons in Spain, Filipino Masons in the Philippines were not meant to be the vehicle for political action. While Freemasons may have sought and acquired membership of groups with active revolutionary agendas, such as the Katipunan, they were not dependent on Freemasonry for their existence.

Freemasonry and a Trilogy of Wars

²⁷ Schumacher, JN 1997, *The Creation of a Filipino Consciousness: The Making of the Revolution: The Propaganda Movement 1880-1895*, pp179-180.

²⁸ Ibid.

Freemasonry spread throughout the country as the reform movement gained momentum and support. Recruitment was done through “the triangle system”, a form of networking where a Mason invited two prospects to form a triangle, who in turn, formed other triangles. When a sufficient number of members were acquired in this manner, a lodge was established. (see also the section on *The Katipunan* in this paper)

The propaganda corps of the reform movement was composed mostly of Freemasons, and it was this fact that caused the greatest concern for the Spanish Minister of the Colonies.

In July 1892, Bro. Dr. Jose Rizal returned to the Philippines and organised *La Liga Filipina*, a peaceful, civic association of Filipinos aimed at uniting the country into one homogeneous body; providing mutual protection; defence against violence and injustice; encouragement of instruction, agriculture and commerce; and the study and application of reforms. Its motto was *Unus Instar Omnium* (One Like All).²⁹

Rizal was soon after arrested, having alarmed the authorities with his popularity as author of the anti-friar novel *Noli Me Tangere*, and imprisoned at Fort Santiago before being deported to Dapitan in Mindanao until July 1896.

As more lodges formed to accommodate the increasing number of new member Masons, the speed with which the Fraternity was growing and spreading again frightened the Spanish authorities into coercive action. High-profile Freemasons in government positions were harassed and ousted from their offices, and some Freemasons were exiled for possessing incriminating Masonic documents.

In 1893, Logia Nilad lost its authority over other lodges when its leadership was challenged over alleged infringement of the rights and autonomy of lodges. Morayta acted quickly to approve the establishment of a new body, the Gran Consejo Regional de Filipinas (Grand Regional Council) to administer Philippine lodges.

After 1892, Freemasonry seemed to have disappeared in the provinces, although it could be assumed that the Fraternity went underground as a

29 Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn, pp146-148.

means of survival. When the revolution broke out in August 1896, Freemasonry was already deeply entrenched in the Philippines in spite of constant government persecution. Though not directly responsible for the revolution – even if Andres Bonifacio was a Mason – Freemasonry served as a pattern for the methods and organisation of the radical group, the Katipunan.

The Philippine Revolutionary War – 1896-1897

The failure of Spain to grant significant reforms forced Filipinos down a more radical revolutionary road. Amid the varying degrees of dissent, there were two polarities among the reformists and liberal thinkers:

- those who considered Spain as the ‘mother country’ and who promoted reform so as to transition the Philippines into a self-governing province within the Spanish empire (as espoused by the reformists of the propaganda movement and Emilio Aguinaldo in the first instance), and
- the adherents of revolution who considered Spain as an oppressive master bent on perpetuating itself and for whom the real ‘mother country’ was the Philippines that was crying out to be free from Spanish slavery (as espoused by Andres Bonifacio and his associates in the Katipunan).

As early as 1888, there were groups of revolutionaries that called themselves “katipunan” who adhered to the latter form of dissent and whose one aim was to overthrow Spanish rule.

Following the arrest of Dr Jose Rizal in 1892, a group of six Freemasons led by Bro. Andres Bonifacio was formed called the *Kataastaasang Kagalanggalang Katipunan ng mga Anak ng Bayan* (KKK ANB or just KKK) or “Supreme and Most Honorable Society of the Children of the Nation”. Unlike Rizal’s La Liga Filipina, the Katipunan advocated for complete and total separation from Spain by revolution rather than through reform.³⁰

Bro. General Emilio Aguinaldo joined the Katipunan in 1895, having been inducted by Bonifacio. After being elected Municipal Captain of Kawit, Cavite, Aguinaldo joined Freemasonry in the same year and was personally

³⁰ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, p160-172.

initiated by Bonifacio in Logia Pilar No. 203 in Imus, Cavite. By 1896, Katipunan numbers swelled to approximately 100,000 members, with chapters in six of the eight provinces that first revolted. The eight provinces were: Manila, Cavite, Batangas, Laguna, Pampanga, Tarlac, Bulacan, and Nueva Ecija.

As early as 1893, Spanish authorities were cognisant of the existence of the Katipunan and considered it an “association of notable criminals” led by Freemasons and rich Filipinos. Though they had no real proof that it existed, they believed that Freemasons were supporters of the Katipunan or were Katipuneros themselves. Some of the intelligence reports (Vigilancia) listed Katipunan chapters as Masonic lodges.³¹

As a result, Freemasons were even more readily associated with revolutionary thought and action, treated with deep suspicion, severely punished with many persecuted and killed. Despite some early Katipunan victories, as Spanish forces were thinly spread throughout the country, the Katipunan and Freemasons fell victim to the reign of terror unleashed by Spain.³²

Reign of Terror – 1895-1897

In July 1896, a Royal Decree was issued from Madrid condemning Freemasonry as a secret organization and ordering stricter measures against any member of a Masonic Order in the Philippines.

Among the measures, Heads of Spanish Orients were issued warrants of arrest, with the claim that it was Spanish Freemasonry that had implanted Freemasonry in the Philippines and therefore, shared in the responsibility for the insurrection:

*Secret societies among them and very specially
Freemasonry have used their influence widely
and regrettably in a most disruptive manner, in
our colonial problems. These societies, by the
mere fact of being secret, are illicit and illegal,*

³¹ Ibid.

³² Ibid.

*harmful in every state and a source of insidious
evil in a territory like the Philippines.* ³³

The betrayal of the Katipunan in August 1896 by the wife of a Katipunero, aggravated the increasing fear of the Spanish colonial government, egged on by Church authorities, and turned into reports of an impending plot against the government and a death threat to all Spaniards in the colony. This led to a paranoid hysteria where all Filipinos especially members of Masonic lodges and person with liberal leanings were naturally suspect.

During August, Bonifacio gathered the Katipunan to Balintawak to decide on the next course of action. Having been discovered, the Katipuneros cried out "Revolt!" as their decision, tore up their cedula or identification papers (which sealed their fate as without it arrest was guarantee) and burned them crying, "Long Live Philippine Independence!". The "Cry of Balintawak", as this came to be known, has ever since been associated with the Katipunan movement and the Philippine Revolution. ³⁴

By the end of August 1896, the Spanish Governor General issued a decree declaring the eight rebelling provinces in a state of war and laced them under martial law. Spanish authorities reacted swiftly and harshly. On 12 September 1896, in Cavite, 13 Filipinos were rounded up, jailed, and tortured and sentenced to die by firing squad in an attempt to intimidate the populace into submission. They became known as the "13 Martyrs of Cavite". Ten of the 13 executed men were Freemasons, and the list below provides some indication of the age and occupation of Masons (Filipino and Spanish) during this time:

- Mariano Inocencio, 64, a rich proprietor
- Jose Lallana, 54, a tailor, former Corporal in the Spanish Army and a Spanish Mason
- Eugenio Cabezas, 41, a watchmaker and member of the Katipunan
- Maximo Gregorio, 40, a clerk of the Cavite Arsenal
- Hugo Perez, 40, a physician and member of the Katipunan
- Severino Lapidario, 38, Chief Warden of the Provincial Jail and Katipunan member

³³ Kalaw, TM, 1956, Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920), pp125-128.

³⁴ De Viana, AV, 2011, The Philippines: A Story of a Nation, p170-173.

- Alfonso de Ocampo, 36, a Spanish mestizo and member of the Katipunan
- Luis Aguado, 33, employee of the Cavite Arsenal
- Victoriano Luciano, 32, a pharmacist and poet; and
- Feliciano Cabuco, 31, an employee of the Navy Hospital in Cavite.

The three non-Masons were:

- Francisco Osorio, 36, a Chinese mestizo and contractor;
- Antonio de San Agustin, 35, a surgeon and businessman; and
- Agapito Concio, 33, a teacher, musician and painter.³⁵

While Bro. Andres Bonifacio believed that the Katipunan should carry on the fight, Bro.Gen. Emilio Aguinaldo as military leader insisted that a new revolutionary government should be established to supervise the struggle.

In October 1896, Aguinaldo issued at Kawit, Cavite his manifesto proposing that the new government be based on the principles of "Liberty, Equality, and Fraternity" the motto of European Freemasonry.³⁶

The most infamous injustice was perpetrated upon Bro Dr Jose Rizal who was executed in Bagumbayan on 30 December 1896. Twelve days after his execution, another 13 Filipinos implicated in the Katipunan were executed by firing squad. All thirteen men were Freemasons:

- Domingo Franco, a tobacco merchant
- Numeriano Adriano, a lawyer
- Moises Salvador, member of the Liga Filipina
- Francisco Roxas, a businessman
- Jose Dizon, a Katipunan member
- Benedicto Nijaga, a second lieutenant in the Spanish army
- Cristobal Medina, a corporal in the Spanish army
- Antonio Salazar, a businessman
- Ramon Padilla, an employee of the Manila customs house
- Faustino Villaruel, a merchant from Pandacan
- Braulio Rivera, a Katipunan member
- Luis Enciso Villareal, member of the Liga Filipina

³⁵ Philippine News Agency n.d., <http://www.pna.gov.ph>

³⁶ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp180-181.

☉ Faustino Manalac ³⁷

In January 1897, 12 more Filipino rebels in Bicol were executed by the Spanish and 19 other patriots were shot to death in Kalibo, Kapis.

i. Freemason against Freemason

Even before the outbreak of the revolution, the Katipunan in Cavite was already divided into two factions representing two provincial councils – *Magalo*, headed by Emilio Aguinaldo and *Magdiwang*, headed by Mariano Alvarez. To resolve the conflict between the factions, the Tejeros convention was held in March 1897, with Aguinaldo and Bonifacio (a *Magdiwang*) in attendance. The convention elected Aguinaldo as President of the newly proclaimed Republic of the Philippines.¹

The arguments at the Tejeros convention and the manner in which the result of the election was achieved left Bonifacio and his faction disaffected. This led to Bonifacio forming an alternative military government through The Naik Military Agreement. On learning of Bonifacio's intentions, Aguinaldo ordered the arrest of Bonifacio and his brother Procopio, and their subsequent trial by the Council of War.

Their trial lasted from 29 April to 4 May 1897, after which they were found guilty of treason and sedition, despite the lack of evidence to prove the alleged guilt. Aguinaldo, now President, changed the death sentence to banishment, only to be convinced by his advisors to revert to the death sentence. On 10 May, on the orders of one Mason (President Emilio Aguinaldo), another Mason (Andres Bonifacio) and his brother were executed in Maragondon, Cavite.

These unfortunate events entrenched Aguinaldo as the leader of the Philippine Revolution and head of the first Philippine Republic. The fighting remained protracted and the revolution continued to spread.

The Pact of Biak-na-Bato

³⁷ Dumindin, A, n.d., Philippine-American war, 1899-1902, <http://www.filipinoamericanwar.com/>

¹ Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn, pp177-179.

After several attempts at a truce, in December 1897, an agreement between the Spanish colonial government and the revolutionaries known as the Pact of Biak-na-Bato, created a truce between the parties. Among other terms, the resulting Truce provided:

- 1) That Aguinaldo and the revolutionary leaders would self-exile abroad.
- 2) That P800,000 was to be paid to the revolutionaries in three instalments:
 - P400,000 to Aguinaldo on his departure from Biak-na-Bato
 - P200,000 when the number of arms surrendered exceeded 700
 - P200,000 when the Te Deum was sung and general amnesty proclaimed by the Governor General.
- 3) That an additional P900,000 would be paid to the families of non-combatant Filipinos who suffered during the armed conflict.²

Under terms of this agreement, Bro. Gen. Emilio Aguinaldo and other revolutionary leaders went into exile to Hong Kong. However, despite the exile, Filipino leaders were not disposed to abide by the Truce and instead, used their new found resources to purchase arms and ammunition. The Spanish also continued to arrest and imprison many Filipinos suspected of rebellion. Such acts exposed the Truce as a mask and led to the resurgence of the revolution.

The Spanish–American War in the Philippines – 1898

The relationship between the US and Spain continued to worsen over the insurgency in Cuba. The drift towards conflict led to a declaration of war in April 1898 and, as war broke out, Commodore George Dewey sailed from Hong Kong to Manila Bay leading the Asiatic Squadron of the U.S. Navy. On 1 May 1898, Dewey defeated the Spanish forces in the Battle of Manila Bay. Later that month, the US Navy transported Aguinaldo back to the Philippines.³

² Ibid., pp184-186.

³ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp 184-187.

With a renewed fighting spirit, and siding with the invading American forces, Aguinaldo called for the renewal of the struggle against Spain. Filipino insurgents soon won successive victories in various provinces. On 28 May, as Spanish prisoners were being marched to Cavite, Aguinaldo unfurled a new national flag which was sewn by Filipino women in Hong Kong.

The new national flag was again unfurled on 12 June 1898 at Aguinaldo's residence in Kawit, Cavite where he had the independence of the Philippines formally proclaimed. Aguinaldo's advisors, particularly Bro. Apolinario Mabini, advised against such a premature and imprudent act, as hostilities with Spain were in progress. However, some have argued that, although the declaration paid tribute to the US, it also served another purpose of delivering a message to the US of the Filipino resolve to attain freedom and independence.⁴

By the time the US entered the Philippine scene, Filipino revolutionaries had largely won their revolution. Under Bro. Gen. Emilio Aguinaldo's leadership, the Katipuneros had nearly succeeded in overthrowing colonial rule in the Philippines. Aguinaldo's forces had laid siege to Manila at least three months before Dewey's confrontation with the Spanish military. The Spaniards' surrender to Aguinaldo's troops was only a matter of time.⁵ Instead, to save face by not surrendering to the native *Indios*, Spain surrendered to the US in August 1898 following an unnecessary battle in Manila Bay, having already ordered the surrender in June. The US however was keen to show its might as a new superpower defeating the old superpower and so ignored Aguinaldo and denied him a role in achieving that surrender, thus sending a clear message of US superiority. Shortly thereafter Aguinaldo moved the seat of his revolutionary government from Manila to Malolos.

The Spanish government later ceded the Philippine archipelago to the United States in the 1898 Treaty of Paris. On 12 December 1898, it was clear that the US had no intention of recognising Philippine independence when President William McKinley (who was made a Mason in 1865 at Hiram Lodge No.21, Winchester, Virginia), even while the US Senate had yet to ratify the

⁴ Delmendo, S 2004, *The Star-Entangled Banner: One Hundred Years of America in the Philippines*, pp9-11.

⁵ *Ibid.*, pp118-124.

Treaty of Paris, issued the "Benevolent Assimilation Proclamation" declaring sovereignty over the Philippines.

The Filipino-American War – 1899-1902

The Philippine Revolutionary Government did not recognize the Treaty of Paris. When the US sought to execute the terms of the treaty, Aguinaldo's proposal for peace talks was refused and the Malolos Congress declared a state of war against the US in June 1898. The US government called it an insurrection and a three-year conflict, now referred to as the Philippine-American War, ensued.⁶

Bro. Gen. Aguinaldo, with the help of his chief adviser, Bro. Apolinario Mabini formed a government, created departments, appointed diplomatic agents and formulated a national budget. Decrees were issued for the election or appointment of delegates to a national congress, local schools were reopened and military and vocational colleges established.

Many active Freemasons held important positions in the revolutionary government of General Emilio Aguinaldo, among them were:

- Apolinario Mabini, private counsellor to Aguinaldo, later head of the cabinet;
- Baldomero Aguinaldo and Ambrosio Flores, Secretaries of War;
- Gracio Gonzaga, Secretary of Finance;
- General Antonio Luna, Director of War;
- Timoteo Paez, Bonifacio Arevalo and Venancio Reyes, War Commissaries;
- Mariano Llanera, Vicente Lukban, Juan Castaneda, Pantaleon Garcia, Mariano Trias, Jose Alejandrino, Manuel Tinio, Servillano Aquino, Venancio Concepcion and Mamerto Natividad - Military Generals;
- Francisco Joven, Colonel of Infantry;
- Jose Sofio Banuelos, Lieutenant Colonel of Staff; and
- Estanislao Legaspi, Lieutenant Colonel of Infantry.⁷

⁶ Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn, pp211-216.

⁷ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time* (1920), p130.

The Malolos Congress moved to draft a constitution and considered three drafts. The first which comprised 130 articles prepared by Apolinario Mabini was rejected as too Masonic. The second (Paterno) draft was too much like the post-revolution Spanish Constitution of 1868 and was also rejected. The third draft by Calderon was inspired by the constitutions of France, Belgium, Costa Rica, Guatemala, Brazil and Nicaragua and was accepted.⁸

On 21 January 1899 Aguinaldo's Malolos Congress promulgated a constitution which established a republican form of government. Freemasons led by Antonio Luna fought and won the separation of Church and State. On 23 January 1899, the Philippine Republic was inaugurated with Aguinaldo as president.

In 1900, Bro. President McKinley's First Philippine Commission (Schurman) established in the previous year, declared that Filipinos were not ready for independence. The Second Commission (Taft) was appointed in March 1900 with legislative and executive powers. A civil government was inaugurated on 4 July 1901 with Judge William H. Taft, a Freemason, as first Civil Governor, who for the passage of the Philippine Bill of 1902 establishing complete civilian government.

Bro. President McKinley was assassinated in 1901 and was succeeded by his Vice-president, Theodore Roosevelt (who joined Freemasonry that year at Matinecock Lodge No. 806, Oyster Bay, New York). Under Roosevelt, the war was pursued with more aggressive force and his army would be charged with numerous atrocities.

Against a powerful US war machine the Filipinos, short of arms, could not win the war. In March 1901, Gen. Funston arrested Aguinaldo and imprisoned him in Malacañang Palace where he was treated well by a fellow Freemason, Bro.Gen. Arthur MacArthur who was the Military Governor General at the time. Although President Roosevelt declared the end of the Philippine-American war on 4 July 1902, the war of attrition lasted for another decade.

It would be fair to say at this point that the Philippine nation, like the US, arose out of a revolution against a colonial master. However, due to the US

⁸ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp190-202.

pre-emption of the Philippine revolution, unlike the US, the Philippines did not decisively win its revolution.

Masonic resurgence in the Philippines 1890s – 1930s

Freemasonry enjoyed a limited resurgence in the late 1890s through to the 1930s with the establishment of a number of lodges.

Among these was the first American Lodge that operated in Manila - a movable military lodge organized by Freemasons of the First Regiment of Volunteers from North Dakota in 1898. In the following year, another military lodge, the Manila Military Lodge No 63, under the Prince Hall Grand Lodge of Missouri was founded by African American servicemen. In 1903 yet another American lodge was established in Cavite under the Grand Lodge of California.⁹

At the end of 1898, attempts were made to resume Philippine Freemasonry by Ambrosio Flores, Grand Master of the Grand Regional Council (Gran Consejo Regional de Filipinas) together with Gracio Gonzaga, by gathering Masons who survived the persecution and the revolution. Some meetings were held but plans were interrupted by the outbreak of the Philippine-American war.

In October 1899, Flores again convened several assemblies for the purpose of restoring the Grand Regional Council or organizing a National Orient. An appeal was drafted addressed to Freemasons in the United States, beseeching their influence to help bring about an end to the Philippine-American War and to recognize Philippine independence.

While the war was still raging, the first active Filipino Freemasons during this period joined the reorganised Logia Modesta which was issued with a new charter by the Gran Oriente Español.¹⁰

⁹ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, pp43-44.

¹⁰ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, pp134-156.

In 1900, an association of American Freemasons known as the Sojourner's Club, formed the Manila Lodge No. 342 under the jurisdiction of the Grand Lodge of California.

In 1901, the Grand Orient of France organized Logia Rizal, so named after the martyred Bro. Dr. Jose Rizal who affiliated with a lodge of this French Orient in Paris in 1892. There soon followed other lodges so that by 1903, eight lodges and a number of Triangles were operating. In the same year, the Americans established Manila Lodge No 342 under the Grand Lodge of California and, in 1904, proposed a Grand National Lodge under US jurisdiction. The proposal was rejected by the majority of Filipino Masons, perhaps because of the war with the US.¹¹

In 1907, the Regional Grand Lodge of the Philippines (Gran Logia Regional de Filipinas) was organised with seven lodges as prescribed by the statutes and regulations and under the auspices of the Gran Oriente Español. In the same year, a member of the American Manila Lodge No. 342 (California) organised Lodge Perla del Oriente in Manila and Cebu Lodge No.1106 in Cebu City, both chartered under the Grand Lodge of Scotland with the aim of implanting the principles of Anglo-Saxon Freemasonry into the country for Filipino Masons who were denied admission to American lodges.¹²

Philippine Freemasonry moves away from Spain

In 1911, members of Logia Luz de Oriente No 228 of the Gran Oriente de España requested affiliation with the Gran Oriente Lusitano Unido, which was the result of the union of the old Oriente Lusitano with other Grand Jurisdictions in Portugal in 1869. The affiliation was granted in 1912 and this Orient chartered a number of lodges.

In the same year, a convention of representatives of three American lodges (Manila, Corregidor and Cavite) established the Grand Lodge of the Philippine Islands (GLPI) on the basis that, "the Philippines being a territory Masonically free, it was within the legal bounds of three subordinate lodges to organize a sovereign Grand Lodge." It should be noted that the present-day Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines (GLP), which is recognised by the United Grand Lodge of Victoria,

¹¹ Ibid.

¹² Ibid.

acknowledges the unifying event of 1912 under the jurisdiction of the Grand Lodge of California as its foundation.¹³

None of the Filipino Lodges under the Gran Oriente Español were invited to send representatives to the convention that formed the GLPI because it was felt that the presence of such representatives would be looked upon by the US Grand Lodges generally, and by the Grand Lodge of California in particular, as irregular and would give them sufficient reason to deny recognition to the new Grand Lodge.

The primary concern of the convention was to proceed in accordance with the Masonic principles and procedures that guided the formation of the various US Grand Lodges. The reason given for the organization of the Grand Lodge was that "such a step would assure the permanency and promote the progress and efficiency of the legitimate and Ancient Craft Masonry in the Philippines." In 1915, the GLPI constituted its first lodge, Bagumbayan Lodge No. 4.¹⁴

The Grand Master of the Grand Regional Lodge of the Philippines, Teodoro M. Kalaw, convened a grand general assembly of Masons in 1915 "to discuss "internal and external problems, so serious and so fundamental in fact, that from their solution will depend the life, the honor and the future development of national Philippine Masonry."

The general assembly elected Bro. Manuel Luis Quezon (Sinukuan Lodge No 272), as President and Presiding Officer and, among other matters, passed the following resolutions which were subsequently forwarded to the Gran Oriente Español and Masonic bodies around the world – that the Regional Grand Lodge:

- question the legality of the organization and constitution of the Grand Lodge of the Philippine Islands (GLPI) because the Gran Oriente Español had jurisdictional primacy over the country and the American Grand Lodge assertion that the country was Masonically free did not "coincide with the truth of actual facts."

¹³ Fajardo, RS, 1999, *The Brethren: In the days of the Empire- Philippine Masonry from the US Colonial Era to the Commonwealth Years*, pp15-36.

¹⁴ Grand Lodge of the Philippines, n.d., "A Century of Dedicated Masonic Service", www.grandlodge.ph

- is reorganised into an independent Masonic body called the Grand National Lodge of Ancient and Accepted Masons of the Philippines; to be known as the Grand National Lodge of the Philippines.¹⁵

From August 1915 to December 1916, a voluminous exchange of communications between the respective Grand Masters of the Grand Regional Lodge (MWBro Kalaw) in the Philippines and the Gran Oriente Español (MWBro Morayta) in Spain did not result in a grant of freedom and authority to form an independent Grand Lodge.

In one such communication, Kalaw warned Morayta of the growing tendency of Filipinos to favour fusion with the Americans and that prominent Filipino Freemasons were advocating for such a merger unless a favourable decision was received before the American Grand Lodge Assembly in February 1917. Grand Master Morayta died on 18 January 1917. His last letter to Kalaw was dated 21 December 1916 revealed:¹⁶

- Morayta's deep sentiments and mistrust of the Americans,
- reaffirmed the regularity and legality of the Grand Regional Lodge of the Philippines, and
- that the re-organizational plan was being considered by the Grand Council of the Order.¹⁷

¹⁵ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, pp163-165.

¹⁶ Ibid.

¹⁷ Causing, J, 1969, *Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965*, pp110-112.

Towards American Freemasonry

The death of Morayta in 1917 cut the last ties that connected Filipino Masons with the Grand Oriente Español, and fusion with the Americans was pursued. After several joint meetings, a six-point draft agreement was prepared that guaranteed equal rights and privileges regardless of race and the freedom to adopt any recognised rite and language that a Lodge might choose for its work. Subject to ratification by each Grand Lodge, the draft agreement proposed to:

- convene a joint assembly in order to adopt, with possible amendments, the American Grand Lodge's Constitution;
- recharter the Lodges of the Gran Oriente Español; and
- elect the Grand Officers.¹

In February 1917, the Grand Regional Lodge and its Lodges approved the provisions of the draft agreement. Ten days later, and one day before the joint assembly was to be held, GLPI representatives disapproved the terms of the agreement, rejected fusion by a constituted assembly and sought affiliation with individual lodges instead. Tasked by the committees to assist in resolving the situation, Quezon was able to overcome all opposition and persuaded the Filipino Lodges to integrate with the Grand Lodge of the Philippine Islands by affiliation.

Just before the scheduled assembly, the Grand Council of the Gran Oriente Español authorised the establishment of an independent Philippine Grand Lodge, leaving the final decision to an Assembly to be held in June 1917. The late arrival of the notice rendered the matter incapable of any influence on the chain of events.

On 14 February 1917, 27 Grand Regional Lodges of the Gran Oriente Español signed the document of affiliation to the Grand Lodge of the Philippine Islands. William H. Taylor was re-elected as Grand Master and Manuel L. Quezon (Resident Commissioner to the US) was elected as Deputy Grand Master.²

¹ Fajardo, RS, 1999, *The Brethren: In the days of the Empire- Philippine Masonry from the US Colonial Era to the Commonwealth Years*, pp67-68.

² Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time* (1920), p195.

At Quezon's suggestion, the practice was adopted wherein a Filipino and an American would alternate as Grand Master, since the larger number of Filipino Lodges could easily dominate in succeeding elections. In 1918, Quezon became the first Filipino Grand Master of the Grand Lodge of the Philippine Islands. The practice of alternate succession of Grand Masters continued until the election of the last American Grand Master in 1974.

In 1919, the Gran Oriente Español mandated to reorganize its symbolic lodges and revive its Scottish Rite bodies which led to the formation of the Gran Logia Regional del Archipelago Filipino. In 1924, a disagreement between the Grand Master of the Grand Regional Lodge and the Grand Delegate gave rise to the notion of forming the Philippine Family of Universal Freemasonry. This led to the establishment of two separate organisations:

- Gran Logia Nacional de Filipinas under the "Supremo Consejo del Grado 33° para Filipinas" was founded by Timoteo Paez, incorporated on 4 July 1924, and proclaimed on 30 December with Timoteo Paez as Soverano Gran Comendador. It claimed jurisdiction over 27 Blue Lodges, one Lodge of Perfection, one Chapter Rosa Cruz, one Council of Kadosh and the corresponding Grand Consistory.
- Gran Logia del Archipelago Filipino under the Supremo Consejo 33° del Archipelago Filipino was chartered as sovereign and independent by the Gran Oriente Español in December 1925.³

Following a resolution considered during the GLPI Annual Communication in 1937, approval was given and made effective in 1940 to change the title of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, to the Grand Lodge of Free and Accepted Masons of the Philippines. This is the present day Grand Lodge of the Philippines (GLP) recognised by the United Grand Lodge of Victoria.⁴

³ Fajardo, RS, 1999, The Brethren: In the days of the Empire- Philippine Masonry from the US Colonial Era to the Commonwealth Years, pp93-109.

⁴ Fajardo, RS, January-April 1990, The Cable Tow, Grand Lodge of the Philippines, Manila.

Between 1930 and 1937, the GLPI warranted six lodges in China and in 1937 the District Grand Lodge of China under the Grand Lodge of the Philippine Islands was inaugurated in Shanghai.⁵

Freemasonry and Philippine Independence

Despite the move towards American Freemasonry among Filipino Freemasons, there was an undercurrent movement to bring into effect the independence of the Philippines.

In 1913, under US President Woodrow Wilson's administration, Francis Burton Harrison (a Freemason) was appointed governor-general. Harrison worked for the Jones Law of 1916 – The Philippine Autonomy Act - which stated as its purpose the withdrawal of US sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established. Harrison “Filipinised” the government and at the end of his term in 1921 it was 96% controlled by Filipinos.

During this time, missions were formed to work for the independence of the Philippines, with the majority of them chaired and attended by prominent Freemasons - Manuel Quezon, Sergio Osmeña, Pedro Guevarra, Camilo Osias, Rafael Palma, Rafael Alunan, Emilio Tria Tirona, Teodoro Yangco, Filemon Perez, Ceferino de Leon, Tomas Earnshaw, Quintin Paredes, Jose Abad Santos, Conrado Benitez, Jorge Vargas, Maximo Kalaw, Arsenio Luz and others. They worked with and influenced Freemasons in the US government, the media and Masonic Lodges in the US.

As early as January 1916, Senator James P. Clarke (Western Star Lodge No. 2, Arkansas) introduced an amendment to the Philippine Bill, which would grant independence to the Philippines within a few years. His amendment was approved by the US Senate, but was defeated in the House of Representatives by a slim margin.

The first Philippine Independence measure passed by the American Congress was the Hare-Hawes-Cutting bill vetoed by Pres. Herbert Hoover. Another mission led by Senate President Quezon secured the passage of the

⁵ Fajardo, RS, 1999, *The Brethren: In the days of the Empire- Philippine Masonry from the US Colonial Era to the Commonwealth Years*, pp175-200.

Tydings-McDuffie Law approved in March 1934 by Pres. Franklin D. Roosevelt (a Freemason of New York City).

It called for a Constitutional Convention to frame the Constitution of the Philippines. Held in 1935, the Convention proved a fertile ground for Masonic free thought with 41 Freemasons as delegates - among them were Manuel Roxas, Jose Laurel, Camilo Osias, Conrado Benitez, Rafael Palma, Pedro Guevarra, and Vicente Francisco.

Incorporating Masonic principles in their deliberations, they ensured that the Constitution specified that "No religious test shall be required for the exercise of civil or political rights." Later, Claro M. Recto and Jose P. Laurel (both Freemasons) sponsored a bill for all students to study the banned Rizal books, *Noli Me Tangere* and *El Filibusterismo*.⁶

Importantly, the Convention resolved that upon the final withdrawal of US sovereignty, the US Commonwealth of the Philippines would be known as the Republic of the Philippines. Manuel Quezon became President and Sergio Osmeña Vice President.

Japanese Occupation – 1942-1945

The Japanese bombed the Philippines on 8 December 1941 (the same day as Pearl Harbor). All lodges in the Philippines were forced to cease activities during the Second World War and the Japanese invasion and occupation of the Philippines.

The US Armed Forces in the Far East were under Lt. Gen. Douglas MacArthur (on whom GLPI Grand Master Hawthorne had exercised a rare privilege by making him a "Mason at Sight" and inducting him as a member of Manila Lodge No 1). Having given Europe priority, the limited US forces meant that a Japanese victory was inevitable in the short term.

During their Philippine occupation, Japanese authorities looked upon Freemasonry with aversion and revenge. They claimed that the Masonic and Shrine movements originated in Paris and were Jewish revolutionary organisations designed to overthrow established government indirectly, and

⁶ Agoncillo, TA, 1990, *History of the Filipino People*, 8th edn, pp311-361.

that they had to be persecuted, tormented, humiliated, and reviled without respite.

Bro. Dr. Jose P. Laurel (Batangas Lodge) with fellow Freemasons Jorge Vargas, Rafael Alunan, Antonio de las Alas, Quintin Paredes, Camilo Osias, Benigno Aquino Sr. and others were ordered to serve the Japanese. In October 1943, Philippine Independence was proclaimed anew under the sponsorship of the Japanese Imperial forces. Bro. Jorge B. Vargas (Sinukuan Lodge) read the proclamation terminating the Japanese Military Administration and another Freemason (Aguinaldo) hoisted the flag marking the first time since the start of the Japanese occupation that the flag was displayed in public. The puppet government set up by the Japanese placed Bro. Dr. Laurel as President.

While these Freemasons accepted their duties to ease the consequences for the general populace and lessen the damage, other Masons refused to submit to the invaders and joined the guerrilla resistance movement. The eighth president of the Philippines, Pres. Carlos P. Garcia, was one such dissenter who served as a military guerrilla leader. Many high ranking Freemasons were lost through the atrocities of the Japanese either during the occupation or as a result of the Battle of Manila in February-March 1945:

- Supreme Court Justice Jose Abad Santos (PGM 1938) was executed in Malabang, Lanao for refusing to cooperate.
- Grand Master John R., McFie was killed by Japanese artillery fire while interned at the University of Santo Tomas concentration camp during February 1945).
- Deputy Grand Master Jose P. Guido was beheaded in the presence of his family on 7 February 1945.
- Jose de los Reyes (PGM 1940) was also killed.
- Joseph H. Alley, (PGM 1937) died 1 February 1946 after his release from concentration camp.⁷

Early in 1942, President Quezon with his family and other Freemasons left for the US to influence that government to support the war in the Pacific

⁷ Causing, J, 1969, Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965, pp183-191.

and give independence to the Philippines. Bro. Gen. Douglas MacArthur fought hard to convince the Americans to come to the aid of their colony. In June 1944, the US Congress passed Joint Resolution No. 93 authorizing the US President to proclaim the independence of the Philippines on 4 July 1946. Quezon passed away in August that year never to see his efforts fulfilled.

MacArthur returned to the Philippines and restored the Philippine Commonwealth in October 1944 with Bro. Osmeña as President. Bro. Manuel Roxas followed as President of the Commonwealth in April 1946, and independence declared in July. Bro. President Harry Truman's Proclamation was read by High Commissioner Bro. Paul McNutt, after which a third Freemason, President Manuel A. Roxas (PM of Makawiwili Lodge No. 55), raised the Philippine flag.⁸

In 1945, RWorBro Michael Goldenberg, Senior Grand Warden re-established the Grand Lodge of the Philippines when he became acting Grand Master after the liberation of the Philippines.

Following the end of World War II, Philippine Freemasonry spread to Japan, Okinawa, Korea and Saipan as the Americans continued the "island hopping" strategy of Bro. Major General Douglas and applied it to Freemasonry. In 1947, an English and two Scottish lodges that survived in American-occupied Japan sought, through the Grand Lodge of the Philippines, to organise lodges there. In 1950, membership of Masonic lodges was made available to Japanese nationals and, six years later, there were 16 lodges established.⁹

In 1948, one of the six lodges established by the then GLPI (now GLP) during the 1930s, Amity Lodge No 106 of China convened a meeting of lodges in China, which was attended by lodges of other foreign Grand Jurisdictions as observers only (Massachusetts, England, Scotland, and Ireland). The delegates from China resolved to form a Grand Lodge of China; adopted a Constitution and Regulations based on the statutes of the Grand Lodges of California and the Philippines, and elected a Grand Master.

⁸ Philippine News Agency n.d., <http://www.pna.gov.ph>

⁹ Fajardo, RS, 1999, *The Brethren: In the days of the Empire- Philippine Masonry from the US Colonial Era to the Commonwealth Years*, pp221-260.

The District Grand Lodge of Japan, under the Grand Lodge of the Philippines, was constituted in 1954. Three years later, Moriahyama Lodge No 134 convened a meeting of Japanese lodges wherein 15 lodges, after unanimously endorsing the resolution, gave effect to the formation of a Grand Lodge of Japan and elected its officers in March 1957.

The president of the first Philippine Republic, Emilio Aguinaldo outlived most of his successors and witnessed how the Philippines struggled in the hands of Spain, the US, and Japan. After his crucial roles in wars against Spanish and American invaders, Aguinaldo championed the rights of his fellow veterans by establishing the Veteranos de la Revolucion (Veterans of the Revolution) and helping them buy land on instalment from the government. Aguinaldo died of coronary thrombosis at the age of 95 in 1964.

More recently

Herein is an outline of some of the more recent events that have shaped Freemasonry in the Philippines and remarks regarding its role in the development of the country:

In 1998, Mabuhay Lodge No 59 was established in Dau, Mabalacat, Pampanga in the Philippines, under the Prince Hall Grand Lodge of Washington. Prince Hall Masons are the oldest and largest group of Masons of African origin in the world. Today there are 40 Grand Lodges of Prince Hall Freemasonry in the United States, Canada, the Bahamas, and Liberia, presiding over more than 5,000 lodges.

In 2006, two districts in Samar, Leyte issued a manifesto declaring independence from the Grand Lodge of the Philippines in an unsuccessful bid to form a United Grand Lodge of the Philippines. This was followed by seven regularly constituted GLP lodges that, through their respective resolutions achieved with much angst and in-fighting, formed the Independent Grand Lodge of the Philippine Islands (IGLPI).¹⁰

In an assembly held in August 2006, officers were elected and the lodges approved a draft Constitution. The IGLPI was formally constituted in

¹⁰ Philippine Center for Masonic Studies, n.d., *History of Masonry in the Philippines*, www.philippinemasonry.org/history-of-masonry-in-the-philippines/html

September and in November that year, the Constitution was ratified during the First IGLPI Annual Grand Assembly held at the Emilio Aguinaldo Memorial Lodge No 5, Kawit, Cavite.

In February 2012, the Hon. Joseph F. Violago, representative of Nueva Ecija-2nd District on the occasion of the 15th Public Installation of Officers of Eulogio R. Dizon Lodge No 321 (GLP), quoted former President Carlos P. Garcia who paid tribute to Freemasonry in this way:

*I cannot help but take cognisance of the great and noble work which your grand fraternity had done and is still doing for freedom of thought and conscience, for democracy and equality. In our country and in the United States, members of your brotherhood led in the fight for the sacrosanct cause of liberty, equality and fraternity.*¹¹

Lastly, and in conclusion, at the 100th Annual Communication of the Grand Lodge of the Philippines in April 2016, on the occasion of the Grand Installation of Grand Master MWBro. Voltaire T. Gazmin (former Secretary of National Defence of the Philippines), the Most Worshipful Grand Master said of Filipino Freemasonry today:

.... Philippine Freemasonry today is very much vibrant, active, and progressive. We have successfully nurtured the freedom secured to us by the heroism of our celebrated brethren. We have passed with flying colors our centennial year of Masonic existence in this great Filipino nation. We have expanded the number of our active lodges which now total to about 380 lodges in the jurisdiction and still growing. And when it comes to passion, loyalty and dedication to our Craft,

¹¹ "My Homage and Clarion Call to the Masons" - speech delivered by the Hon. Joseph F. Violago, representative of Nueva Ecija-2nd District on the 15th Public Installation of Officers of Eulogio R. Dizon Lodge No 321 under the jurisdiction of the GLP, Pag-asa Gym, Talugtug, Nueva Ecija at 1:30 p.m., 25 February 2012.

*there is no doubt that the Filipino brethren would rank among the top in the entire world of Masonry.*¹²

2. Insights, Tangents and Reflections

The Katipunan

The Kataastaasang Kagalanggalang Katipunan ng mga Anak ng Bayan (or KKK) borrowed heavily its structure and activities from Freemasonry and La Liga Filipina, since many of its founders were or had been members of one or both organisations. As a secret revolutionary society, it mirrored the survival methods of Freemasonry under persecution:

- Its recruitment was carried out using the triangle system, wherein an existing or founding member took in two individuals who did not know each other.
- New recruits were 'initiated' in a darkened room, to face hooded men and answer three questions:
 1. What were we before the coming of the Spaniards?
 2. What are we today?
 3. What are we in the future?

The previously coached answers had to be given thus:

- 1) *Before the coming of the Spaniards, the Filipinos were free and progressive. We were trading with other countries like Japan and other neighbouring countries.*
- 2) *When the Spaniards came, they colonised us and we lost our freedom. We lived in suffering and oppression.*
- 3) *In the future, with our combined efforts, we shall restore the happiness of our people by ridding the country of its oppressors.*

¹² 2016, *The Cable Tow*, May-June 2016, Vol. 93, No1, Manila, Philippines.

Upon being accepted, the hooded men removed their masks to greet the new member.

- Each recruit had to enter into a blood compact by signing his name in blood on the register held over a skull symbolising his vow to avenge the death of his brothers.
- Like Freemasonry of the time, the members were allowed to take assumed names. For example, Andres Bonifacio was *Maypag-asa*; Emilio Aguinaldo was *Magdalo*
- Its structure consisted of three councils: a supreme council, a provincial council and a popular council.
- Membership also had three levels:
 - o associate (*katipon*) – who, at Katipunan meetings, wore a black hood and his password was *Anak ng Bayan* (son of the nation).
 - o soldier (*kawal*)- wore a green hood and carried the password, “Gom-bur-za” – the first syllables of the surnames of the Filipino secular priests martyred in 1872.
 - o patriot (*bayani*) – wore a red mask and used “Rizal” as a password. Bro. Dr. Jose Rizal was considered the honorary president of the Katipunan. ¹

Apart from its objective of political revolution to overthrow Spanish rule in the colony, the Katipunan held that an internal revolution involves a reform of individual values. These are outlined in the *Kartilla* which was originally written by Bonifacio and later revised by Emilio Jacinto. It was intended and served as primer on patriotism for the ordinary members of the Katipunan – the *Katipuneros*. In addition to the *Kartilla*, Bonifacio wrote a *Decalogue* as a guideline on good citizenship, and the love of God and fellowman.

¹ De Viana, AV, 2011, *The Philippines: A Story of a Nation*, pp160-168.

The Katipunan also had a women's section which, it is claimed, originated from the women's suspicions regarding the whereabouts of their husbands.² The Supreme Council formed a women's section into which only the wives and daughters of Katipuneros could be admitted. This section was given the task of ensuring that Katipunan meetings were not disturbed and of hiding the documents of the Katipunan. Often, the women would hold gatherings and parties while the men would hold their secret meeting in the back rooms.³

The Katipunan published its teachings through a newspaper it printed itself called *Kalayaan* (Freedom). To confuse Spanish authorities it had on its masthead that it was printed in Yokohama and stated (as an untruth) that Marcelo H. del Pilar was its editor. Del Pilar's name gave stature to the paper and the organisation as the Spaniards considered Del Pilar as the most dangerous of the 'subversives'.⁴

The Philippine Flag and Links to Freemasonry

The Hong Kong designed flag that Aguinaldo brought back with him to Manila from his exile, and which became the official flag of the first Philippine Republic, consisted of:

- two horizontal stripes, blue on top and red below
- a white equilateral triangle at the hoist
- within the triangle, at its centre, a mythological sun bearing eight rays, and three five-pointed stars, one at each angle of the triangle. All these in yellow or gold colour.

In the Proclamation of Philippine Independence (1898) signed by Aguinaldo and 96 other Filipino leaders, the Hong Kong-designed flag was enshrined as the national emblem of the Philippines in this manner:

*The white triangle represents the distinctive emblem
of the famous Katipunan Society, which means of its*

² Agoncillo, TA, 1990, History of the Filipino People, 8th edn, p163,

³ De Viana, A, 2011, The Philippines: A Story of a Nation, p165.

⁴ Dioso, MM, 2004, *A Trilogy of Wars*, p52.

blood compact suggested to the masses the urgency of insurrection;

the three stars represents the three principal islands of the Archipelago, Luzon, Mindanao and Panay, wherein this revolutionary movement broke out;

the sun represents the gigantic strides that have been made by the sons of this land on the road to progress and civilization;

its eight rays symbolize the eight provinces: Manila, Cavite, Bulacan, Pampanga, Nueva Ecija, Bataan, Laguna and Batangas, which were declared in a state of war almost as soon as the first revolutionary movement was initiated;

and the colours blue, red and white, commemorate those of the flag of the United States of North America in manifestation of our profound gratitude towards that great nation for the disinterested protection she is extending to us and will continue to extend to us.

(Excerpt from the “Act of Proclamation of Independence of the Filipino People (Acta de la proclamación de la independencia del pueblo Filipino) in the town of Cavite-Viejo, Province of Cavite, this 12th day of June 1898”, written by Freemason, Bro. Ambrocio Rianzares Bautista, who also raised the flag at the proclamation.)

To do away with irregularities and discrepancies, a number of subsequent presidents have specified the different elements of the flag and set a uniform pattern for the national emblem.

There can be little doubt that President Emilio Aguinaldo was a zealous Masonic partisan. In one of his speeches delivered at the 39th Annual Communication of the Grand Lodge of the Philippines on 26 April 1955, Aguinaldo said:

The successful Revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed. And I venture to say that the first Philippine Republic of which I was its humble president, was an achievement we owe, largely, to Masonry and the Freemasons.⁵

In addition, during the Revolution, Aguinaldo frequently displayed a marked bias in favour of Freemasons and Masonry. He made membership in the Fraternity an important qualification for appointments to government positions. His nepotism was so pronounced, a critic of masonry denounced it as one of the "evils" of the Revolution.

It is no surprise therefore, that Aguinaldo extolled Freemasonry in the Philippine flag, despite the lack of any written affirmation of a Masonic connection to the flag. Among the more credible assertions relied upon to establish a connection between Freemasonry and the design of Philippine flag are the following:⁶

- In 1899, Grand Master of the Gran Regional Council, MWBro Ambrocio Flores (at the time a general in Aguinaldo's army), wrote letters to US Grand Lodges appealing for their influence to help the fledgling Philippine Republic. In these letters he compared the Philippine flag to the Masonic banner in this way:

...this national flag resembles closely our masonic banner starting from its triangular quarter to the prominent central position of its resplendent sun surrounded in its triangular position by three five-pointed stars. Even in its three coloured background, it is the spitting image of our Venerable Institution's banner so that when you see it in any part of the world, waving with honor amidst the flags of other

⁵ Causing, J, 1969, Freemasonry in the Philippines: a comprehensive history of Freemasonry during a period of 209 struggling, glorious years 1756-1965, p27.

⁶ Philippine News Agency n.d., <http://www.pna.gov.ph>

*nations and acknowledged by these nations, let us hope that with this flag, and through it, our common parent, Freemasonry will likewise be so honored.*⁷

and also:

*...the task already started and that so greatly honors.....American Masonry, will be carried on until the Philippine flag, that ensign carrying all the Masonic symbols and colors, is officially hoisted in our country and recognized and saluted by all other nations.*⁸

- In 1928, historian Teodoro M. Kalaw said:

*And the triangle appearing on the Philippine flag, the loftiest symbolism of the struggles of the Filipino people, was put there, according to President Aguinaldo, as a homage to Freemasonry.*⁹

i. The triangle

The most awe-inspiring Masonic symbol during the Philippine Revolution was the equilateral triangle, and the ritual referred to it as the most perfect figure that could be drawn with lines, an appropriate emblem of perfection or divinity. As such:

- Prior to initiation, a candidate was brought to a chamber, placed in front of a table upon which was a triangle – the first Masonic symbol he is shown – and

⁷ Ibid.

⁸ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, pp131-133.

⁹ Fajardo, RS, 2004, *The Filipino Flag – Its Masonic Roots*, freemasonry.bcy.ca/symbolism/philippine_flag.html

obligated to answer questions on his concept of man's duty to God, to himself and to his fellowman.

- Inside the lodge:
 - the triangle was on aprons worn by all the officers and members.
 - stone triangles were placed on the chair of the Worshipful Master and on the pedestals of the Senior and Junior Wardens.
 - the tables of the Senior and Junior Wardens and Almoner were triangular in shape as were the stools provided for the initiates.
 - the perfect ashlar was represented by a "cubico pyramidal."
 - The "Delta Sagrada" (Sacred Triangle) with the name of the Great Architect of the Universe inscribed in the centre in Hebraic characters, was suspended from the centre of the lodge - equivalent of today's suspended letter "G".

The triangle also appeared constantly in Masonic communications. Many Masonic terms frequently employed in documents, were abbreviations that ended with three dots arranged in a form of triangle. Aguinaldo used it repeatedly in his letters and documents, incorporated it in postage and telegraph stamps and coins issued by his government and on the insignias of his officers. Aguinaldo also often used triangular tables when entertaining guests. Thus, the important role played by the triangle in Masonic ritual and symbolism at the time, made it the obvious choice as the symbol to honour Freemasonry.¹

The sun, stars, and colours

The sun, stars, and colours - red, white and blue - are minor emblems in Masonic symbolism, overshadowed by the degree working tools. In

¹ Fajardo, RS, 2004, *The Filipino Flag – Its Masonic Roots*, freemasonry.bcy.ca/symbolism/philippine_flag.html

Revolutionary times, the only place where the sun, stars, and the three colours had a degree of importance was in the "Decoracion de la Logia" (the decoration of the lodge).

The rituals of the Grand Oriente Español stated that the lodge was a representation of the universe and directed that the lodge be a rectangular shape with its four walls denominated East, South, West and North. In the East it was required that a "disco radiante" (radiant disk) be placed representing the sun. The ceiling was painted to represent a starlit sky. The altar was draped with red velvet on which was embroidered the square and compasses with a five-pointed star in the centre. A five-pointed star with the letter "G" in the centre was the symbol of the Fellow Craft degree.

Red and blue were dominant colours in the lodge:

- Lodge walls were draped with blood red colour (colgaduras encarnadas) and the altars of the Wardens, the tables of the Orator, Secretary, Treasurer and Almoner, the long benches, the stools for initiates, and all the chairs in the lodge room were upholstered or covered in red.
- The canopy over the Worshipful Master's chair was sky blue as was the ceiling of the lodge.

Thus, from a Master's chair looking straight ahead could be seen on either side the colour red, and blue if he looked up. Similarly, the banner of the Federation of the Gran Oriente Español had a blue stripe on top and a red one at the bottom.

From the above evidence, a similarity between the decoration of the lodge and the Filipino flag can be perceived. However, the counter argument is that as most Masonic meetings in revolutionary times were held on the run, because of the persecution of Freemasons by the Spanish colonial authorities, the lodge decoration and furniture (including triangular tables) had to be designed for quick dismantling and rearranging.

As such, it is highly unlikely that Freemasons would have adhered strictly to the Statutes regarding lodge set up. It is more likely that Aguinaldo must have been acutely aware of the prescribed decoration of the lodge through the rituals of the Orient jurisdictions with which he was undoubtedly familiar.

Filipino Freemasons today consider the Philippine flag not only an emblem of liberty and a symbol of the valour and sacrifices of the Filipino people, it is also a memorial to the Fraternity so involved in the fight for freedom.²

Reflections

Even from a brief overview of Philippine history, it appears that no other fraternal organisation has ever been persecuted, maligned, suspected, or blamed more for circumstances and events that happened in the world than Freemasonry. In this sense, Filipino Freemasonry cannot be understood outside the context of Philippine history.

Because the Spaniards, Americans, the Church and even the elite within Filipino society censored history to hide their own atrocities, the truth regarding the role of Freemasons and Freemasonry in the Philippines was never revealed. Even the two novels by Rizal were banned for decades. Fortunately, because Filipino Freemasons were able to hide and preserve records, their archives have proven to be a great source of historical facts.

Throughout Philippine history the diverse legacy of Freemasonry – action and inaction, discord and unity, principled discourse and unabashed rivalry, philosophy and irrationality – play out all at once. Yet, it was this variety that led many Filipino reformists to European Freemasonry seeking help among Spanish liberals who happened to be Freemasons themselves.

The historical anomaly is that the various elements of Spanish rule and society deliberately introduced, openly promoted, vehemently objected to, and brutally persecuted Freemasonry in the Philippines. The Philippines and Freemasonry felt the brunt of a political climate in Spain that oscillated, albeit slowly, from conservative to centre to liberal.

Some authors have pointed out the paradox that Spain began to weaken its own position in the Philippines through its at times positive support of Freemasonry. This is particularly evident in the numerous appointments of Freemasons to civic positions within the colonial government.³

² Ibid.

³ Rich, P & De Los Reyes, G, 1995, "Reappraising Scottish Rite Freemasonry in Latin America", *Heredom*, vol 4, p24.

To a large extent it was Freemasonry's political rather than religious challenge to the status quo that shook the foundations of the *Frailocracia* which served the interests of the friars at the expense of the native Filipino and the colonial government itself. As was the case in colonial Latin America, the Filipino lodges in Spain (more so than those in the Philippines) were regarded as 'heralds of the new era of democracy and self-government'.⁴

As such, although their opposition to political and religious tyranny initially guided the Filipino brethren toward the Spanish Masonic tradition, it was the Masonic ideals of liberty, equality and fraternity that drove their involvement in the building of the Philippine nation.

To a large extent, US colonisation disrupted the harmony of the Masonic Order in the Philippines and created a dichotomy between Spanish and American Masonic observances. The distinction was probably most evident in the early days, as Filipinos of the Spanish Masonic tradition, compared to their American counterparts, tended to come from the more elite class of Filipino society (much like the *Ilustrados*), highly educated and religiously oriented compared to the rest of the Filipino population.

More so in earlier times, Masonry was thought primarily to be only for the elite and well-educated, and provided an elevation of self-esteem, a sense of accomplishment and recognition, for those who strove to be a part of it. As it gradually aligned with traditional Filipino values of the extended family (where the recently acquainted would call each other *Kuya* (brother) or *Ate* (sister)), and hospitality (where no one is left to go hungry), Masonry became more accessible to the middle class.

The dispersed and diverse geography of the country also encouraged Masonic principles of harmony and peace – if only to ensure viability, sustainability and development. Much of this is still the case today, although Freemasonry in the Philippines provides a strong sense of belonging and acceptance regardless of ethnicity, financial or social status and a sense of attachment to history and its heroes.

⁴ Ibid.

While the association of Filipinos with American lodges fostered and advanced the movement towards independence, the dichotomy created by adherents of either the Spanish or American Masonic schools of thought, also divided the Filipino brothers. To this day, many jurisdictions remain irregular according to the GLP and our own UGLV. Thus, while many famous men in Philippine history were Masons (such as Bro. Gen. Emilio Aguinaldo, Bro. Dr. Jose Rizal and Bro. Marcelo Del Pilar), if these gentlemen were alive today, we could not Masonically associate with them.

Yet, in all this, it was the fusion of Latin Freemasonry with that of American Freemasonry in the Philippines that proved to be one of the most significant events in Masonic history. It was a great movement because it brought the beauty and glory of the Craft to a people who had formerly often been denied admission because of racial prejudice. It was great because the Chinese, Japanese and Malays knew that they were considered as brothers, equals of the Europeans and Americans, without the distinction of race, creed or colour.

As we were preparing this paper, we also found ourselves moved to pay homage to fallen Freemasons, who gave up their lives for Craft and Country. It is not possible to compile a list of all the Freemasons who were killed during the various persecutions and wars, so we have opted to list the names of those who lost their lives in some of the more well-known executions in Philippine history. They serve to highlight that the repeated trials and persecutions undergone by Freemasons, including during the Second World War, served to strengthen a resolve to withstand and re-establish in the fullness of time.

Perhaps, the best conclusion to this study, is a quotation from Past Grand Master of the Grand Lodge of the Philippines, MW Teodoro M. Kalaw, who in January 1920 observed:

In these days of peace and goodwill, under a government that neither condemns nor persecutes, but rather encourages and helps those who work for the benefit and progress of humanity, Freemasonry which is a universal institution to which many honest men belong, irrespective of religion, race or nationality, will be able to teach the Filipinos

that the ideal life is that in which nobody interferes with the beliefs of others; in which everybody may profess the ideas that each considers best, if within the law; in which everyone is free to adore his God in his own way; in which all may practice as they deem advisable the commandment of "Love thy neighbor as thyself; charity towards the needy, tolerance and humility towards the poor, justice and truth towards all; in which there is no hatred, but love, no division of classes, but fraternal cooperation, no monopolies for the few, but opportunities for everybody; and in which all will understand that morality is not expressed in words, or even in thoughts, but in daily deeds, in every industrial, commercial, agricultural activity, in every phase, in short, in human existence. ⁵

Epilogue - The Victorian Initiative

The 22nd of May 2016 marked the 70th anniversary of the beginning of formal diplomatic relations between Australia and the Philippines which commenced on that date in 1946. This auspicious occasion provided a unique background and perhaps an impetus for the re-discovery of a hidden bond in Freemasonry that was brought to light in the same year.

Geographically, Australia is one of the Philippines' most important neighbours sharing a democracy of the western pattern, the two countries are in the same ideological camp. The historical link goes back further than 1946 - Filipino pearl divers worked in Australia's fledgling pearl industry in the 1800s and some, 4,000 Australian servicemen fought alongside their Filipino brothers during the Second World War.

⁵ Kalaw, TM, 1956, *Philippine Masonry: Its Origins, Development and Vicissitudes up to Present Time (1920)*, p205.

Australia's and the Philippines share similar perspectives and openly cooperate on many regional, economic, trade, defence and security issues. A common democratic history laid the foundations of friendship, development assistance and ever-deepening brother-to-brother links across the seas. Immigration has played an important part, as Filipinos are consistently one of the fastest growing migrant groups in Australia, with 225,000 citizens identifying as having Filipino ancestry. Today, 50,000 Filipinos reside in Victoria.

It is in this context that, in 2014, a small group of Freemasons from lodges of the United Grand Lodge of Victoria (UGLV) made initial contact with Masons of the Most Worshipful Grand Lodge of the Philippines (GLP). There then followed an informal visit by the Honorary Consul of the Philippines in Melbourne (a Freemason) to the GLP in Manila in January 2015. During the visit it was resolved to encourage and work towards sending a Victorian delegation to the GLP Annual Communication to be held in April 2016.

In October 2015, GLP Grand Secretary RWBro Danilo Angeles formally extended to the UGLV Grand Secretary and the UGLV Grand Master "our warm fraternal invitation to be our guest on the occasion of our 100th Annual Grand Communication". What followed was a coordinated mobilisation of UGLV brethren who seized the momentous occasion to enable the inaugural visit by UGLV Grand Master MWBro. Don G. Reynolds to the Annual Communication and Grand Installation, marking the 100th anniversary year of the GLP and the 70th anniversary year of diplomatic relations between the two countries.

The UGLV delegation to 100th ANCOM in April 2016 was reciprocated by a less formal visit to UGLV by GLP Grand Master MWBro. Voltaire T. Gazmin in August 2016, at the gracious invitation of the UGLV. During that visit, the GLP Grand Master had occasion to observe some lodge ritual at Middle Park Lodge No.206 and engage in discussions on corporate Grand Lodge matters. The outcomes of that meeting included:

- the mutual realisation that each of the two jurisdictions may benefit from the respective experience and governance of the other,
- the appointment of a UGLV Representative to the GLP, and
- the formation of technical working groups to forge the initial framework of inter-jurisdictional Masonic cooperation and comity

between the GLP and UGLV.⁶

To this end, a draft Memorandum of Understanding was prepared that set forth the terms and understanding between the GLP and the UGLV to forge and foster a mutually-beneficial sisterhood agreement by and between both grand jurisdictions.

In October 2016, at the time of finalising this paper, the respective Grand Masters were to sign the Memorandum of Understanding in Taipei, Taiwan where they were attending the Grand Installation of MWBro Dennis Liao as Grand Master of the Grand Lodge of China.

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⁶ 2016, *The Cable Tow*, July-August 2016, Vol. 93, No.1,

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Chapter Eight

H.V. McKay Industrialist, Philanthropist & Freemason Delivered before the Lodge by WBro Ian Taylor PGStB On Friday 25 November 2016

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multitalented assistant.

Forward - How did I come to write this book?

As a volunteer in the Library of the United Grand Lodge of Victoria and only there on a Tuesday it was on one of my days on duty that WBro. Johnathan Ruddick PGCh., UGLQ, and a member of Gatton Lodge No. 87, phoned the library enquiring if we had any information of Hugh Victor McKay. When I asked who Hugh Victor McKay was? He was amazed that I did not know about this person. I explained that as an immigrant Scot I was not up to speed on all the members past and present. WBro Ruddick explained that

he had been on holiday and had seen a Sunshine Harvester and was going to give a talk about the harvester and wanted a bit of background on McKay. I then took his number and set about looking for information on McKay.

After finding out a bit more about him in the Australian Dictionary of Biography and that he was the Master of Sunshine Lodge I put all this on paper and sent it to WBro Ruddick. I then started to read more about him and after finding the Petition for Sunshine Lodge and finding he was the inaugural Master I was hooked. I now had to find more about him.

I borrowed a book "The McKays of Drummartin and Sunshine Their Personal Story" from the Sunshine Library. After reading it I made up my mind that I was going to write a paper on his masonic career for the Victorian Lodge of Research no. 218. As researchers will know you can never just write about one particular aspect of a man's life without looking into his history and so a short talk has turned into what now lays before you.

If WBro. Ruddick had not phoned me on that particular day this book would possibly never have been written, certainly not by me. So thank you Johnathan for inspiring me by your enquiry.

Hugh Victor McKay CBE Industrialist, Philanthropist, Freemason

Hugh Victor McKay (H.V. McKay) CBE¹ (21 August 1865 - 21 May 1926)

Hugh Victor McKay (rhymes with day) was born on the 21 August 1865 at Raywood Victoria. His parents were Nathaniel McKay and Mary née Wilson who emigrated from County Monaghan Ireland to Australia.

The McKay family were famous for the stonemasonry all over Ulster, Scotland and England. They originally came from Scotland to Ulster and arrived in North Monaghan. They developed the Glennan Quarries and their wonderful stone work can be seen in Donagh's old graveyard and other graveyards in many other areas. The McKay family built Glennan Church and was employed by the Leslie family. It is not known if it was the Leslie's, who

¹ <http://museumvictoria.com.au/collections/items/1899196/letter-of-reply-schedule-record-of-reference-for-order-of-the-british-empire-h-v-McKay-16-jan-1919> See End notes

brought them to Glennan, or if they came first and were then employed by this family².

The father Hugh opened a quarry at Glaslough³. The family business started cutting grave stones and progressed to building. William was an architect and his brother George was a building contractor. The McKay family mason company ran for five generations. (In 1851 Glaslough was part of Ulster. Today it is part of Ireland (Eire)).

Hugh McKay and Jane Dunlop had 3 children; William (1791 – 1866) George and Hugh.

William (1791 - 1866) married Hannah Wilson (1802 - d.25 February 1852) and gave birth to eight children; Nathaniel (1826 - 1888), Jane (b. 1827), Mary (b. 1829), Hugh (b. 1831), Margaret Anne (b. 1833), William (1834 – 1875), George (b. 1837, d.y.) and Eliza (1839 – 1918).

In The McKays of Drummartin & Sunshine Their Personal Story John McKay writes “due to an argument with the local council over the payment for building a bridge (the council refused to pay on a technicality) William decided to emigrate from Ireland to Australia.”

William McKay and his wife Hannah (nee Wilson) sailed from Plymouth in the S.S. Joshua under the command of the master, Captain Varian, on 5th November, 1851. The ship's list registered the following ages for the McKay family: William 48 years, Hannah 46 years, their children Nathaniel 24 years, Jane 23 years, Mary 21 years, Hugh 19 years, Margaret 17 years, William 14 years and Eliza 11 years⁴. Accompanying the McKay family was William Wilson and Mary Wilson (nee Breaky) and their daughter Mary (b. 1825) from Mullabane, County Louth, Ireland (Eire) who on arrival in Australia was to marry Nathaniel McKay in Melbourne in 1853. They arrived at Hobson's Bay (Williamstown) Port Phillip, Victoria on 30 January 1852. William and the older boys found work as stone masons. Not long after their arrival William's wife Hannah died possibly from appendicitis.

² <http://www.emyvale.net/McKay.html>

³ www.ulsterancestry.com/newsletter-content.php?id=350

⁴ McNeil Dorothy The McKays of Drummartin and Sunshine Their Personal Story by Dorothy McNeill and the McKay Family Privately Printed ISBN 0 9591375 0 5 page 14

H.V. McKay's father Nathaniel was an Irish stone mason. Nathaniel on arriving with his arrival at Williamstown found some work in Melbourne where the family stayed for a short time. Nathaniel built the stone fence around the Scots Church in Collins Street, Melbourne and the granite gate posts topped with the fleur-de-lys (three feathers) design. Some 60 years later the Scots Church fencing was modernised and Cecil McKay, son of HV, arranged for these gate posts to be relocated to the entrance to the public gardens in Sunshine⁵. After the death of Hannah, Nathaniel's mother, the family moved to Soldier's Hill in the Ballarat area⁶.

Nathaniel and his newly wed Mary moved to the goldfield area of Pleasant Creek Gold Mine about 2km west of Stawell. It is believed that he also tried his luck at Fiery creek just north of Inglewood, Dunolly, Bendigo and Moliagul. At Pleasant Creek Nathaniel had a serious accident at the mine and this is possibly the reason he gave up gold mining and by the end of 1864 he became a farmer at Raywood. Nathaniel died in 1888 at Kamarooka north of Sandhurst (Bendigo). Mary died 22 May 1910 at her home in Drummartin where she had lived for the past 45 years⁷. Her remains were taken to Elmore railway station where she was entrained to Melbourne and her interment took place at Melbourne Cemetery.

Hugh Victor McKay's Siblings

He was the sixth child of a family of twelve. The first five children were born at Pleasant Creek at Stawell and the rest were born in the Drummartin area, between Elmore and Raywood, some 40 Kilometers north from Sandhurst (Bendigo). Hugh attended Drummartin Primary School where his older brother Nathaniel was a teacher;

"...Earliest records now in existence at the History Branch of the Education department show that two part time schools were in existence in this area for three weeks in May 1873. They were known as Kamarooka and Warragamba (or Piccaninny Creek). The following are the names of the children who attended Picaninny Creek; Henrietta Petch, Louisa Petch, Hannah McKay, John McKay, Henry Dennis, Hugh McKay, Alice Dennis,

⁵ Gordon Shaw Shaw and Associates Consulting "Coorong" Jindera NSW 2642

⁶ Sunshine Harvester Works H V McKay An Agricultural Icon Revised 2013 Ken Arnold Page 5

⁷ Bendigo Advertiser (Vic.: 1855 – 1918), Tuesday 24 May 1910 Page 3

*James Petch, Lizzie Light, Emma Petch William Petch, Alfred Petch, George McKay, Susan Petch...*⁸

Hugh and his siblings also received some education from their father, before returning to the farm at 13. The older children also had little schooling but Nathaniel and Mary read the bible to them. They also read to them the sermons of John Bunyan and other such literature.

Hugh Victor McKay Entrepreneur, Manufacturer

As mentioned before Hugh worked in the wheat fields on his father's farm in Drummartin and was annoyed at how slow it took to harvest the crops especially the "winnowing". In October 1883 an article in the Melbourne Leader written by JW Dow described how the Californian wheat farmers were using a mechanised "combination harvester."⁹

Having an inventive mind and with the help of his father and brothers John



and George, Hugh built a shed to use as a smithy and using parts of other machines and scraps of metal found on their farm. Taking the land wheels and axles of an old reaper which was used to support the frame of the harvester and trimmed the stripper comb to half its length then using sprocket

The Drummartin Smithy c. 1894

wheels and chain drives from an old binder and using the riddles from a willowing machine they eventually completed the assembled his stripper harvester prototype in 1884.¹⁰

⁸www.drummartin-ps.vic.edu.au/index.php/information

⁹ Australian Dictionary of Biography General Editors Bede Nairn; Geoffrey Serle Volume 10 1891 – 1939 Lat-Ner Melbourne University Press ISBN 0 522 84327 1, page 291

¹⁰ Australian Inventors by Leo Port with Brian Murray Printed by Cassell Australia First published 1978 ISBN 0 7269 6798 x Page 48 - 49

Hugh's older brother Nathaniel being the only tradesman showed them how to square and set the harvester frame and how to adjust the bearings. John did the carpentry, George the ironwork and their father fashioned and tempered the tools needed for the various components. Pulleys were made from red gums and some of the bearings came from the same material.

The addition to the Stripper harvester was an internal "winnowing" facility that separated the husks from the grain and bagged the grain ready for storing. This was done by a comb separating the stalks, a five bladed beater stripping the grain off the stalks and grinding the grain against a concave surface. The grains, husks and straw were then lifted by conveyor belt and dropped onto a riddle for separation. A rotary fan blew the threshed straw back to a conveyor to be returned to the threshing drum. Clean grain passed through a riddle to a grain elevator and conveyed to a hopper and then into a suspended bag. The chap and dirt dropped through a lower sieve into a box with a hinged flap for ease of emptying and the straw was blown out under the machine.¹¹

In February 1884 Hugh tried out his Stripper Harvester in a field he had set aside for this trial and having success he then applied and received a patent (Patent No.V4006 Improvements in and connected with harvesting machinery) on 24 March 1885.¹² Having secured the patent for his harvester McKay started taking orders and looked for a manufacturer to build the stripper Harvester. He influenced plough makers McCalman, Garde and Co., of Blackwood Street North Melbourne¹³ to build the first five machines in time for the 1885 harvest. The following year he used Henderson & Company of North Melbourne to build his next batch of harvesters¹⁴ and it was at their works that the original model was lost.

¹¹ Ibid, Page 50 -51

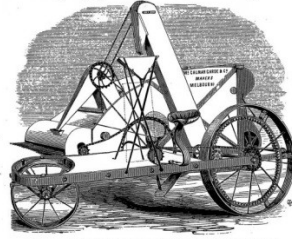
¹² National Museum of Australia Object Biography Sunshine Harvester; page 2, & Australian Dictionary of Biography General Editors Bede Nairn; Geoffrey Serle Volume 10 1891 – 1939 Lat-Ner Melbourne University Press ISBN 0 522 84327 1, page 291

¹³ <http://www.ozwrenches.com/mccalman.htm#5> Retrieved 9 January 2014

¹⁴ Sunshine Harvester Works H V McKay An Agricultural Icon Revised 2013 Ken Arnold Page 5

2 THE JOURNAL OF THE NATIONAL [Aug. 13, 1886.]

MCCALMAN, GARDE & CO.
MANUFACTURERS OF ALL KINDS OF
AGRICULTURAL IMPLEMENTS,
Des to inform the Farming Community that they are the SOLE MAKERS of the
McKAY'S PATENT COMBINED HARVESTER.



All kinds of Implements kept in Stock to select from at their Manufactory.
BLACKWOOD STREET, NORTH MELBOURNE.

McCG & Co Advertising as "The SOLE MAKERS of the McKay'S PATENT COMBINED HARVESTER"
 image courtesy D Symons, © Ozwrenches.

Permission to print this advert has been requested (Nov 2013) but to date no reply has been received.

The next season Hugh Victor tried to find another manufacturer but due to the lack of finance he could not find one. Down to his last few shillings he boarded a train to head home. On the train he met with a Peter Ellis a draughtsman and manager of the railway section of Pickles & Sons manufacturers of Bendigo. After some discussion Peter Ellis gave him an introduction to the manager of Pickles and Sons Sandhurst and a bargain was struck for 25 harvesters.¹⁵

The harvester was exhibited at the National Agricultural Show in August 1885 (before the harvest season) which proved a success. Shortly after that McKay Brothers was established later to be renamed McKay Harvester & Machinery Company with an office in Dawson Street Ballarat. While collecting together sufficient money to fully establish himself as an independent company Hugh Victor had Harrison, Pickles of Bendigo, A.B. Munro & Sons and Quale & Williams of Ballarat manufacture his harvester for him.

¹⁵ Sunshine Harvesterworks H V MCKay An agricultural Icon by Ken Arnold Revised 2013
 printed by Trojan press Pty 706 Lorimer Street Port Melbourne , Australia, 3072

Victim to the Economic Crisis of 1892-93 - Australian banking crisis of 1893¹⁶

The 1893 banking crisis occurred in Australia when several of the commercial banks of the colonies within Australia collapsed. During the 1880s there was a speculative boom in the Australian property market. Australian banks were operating in a free banking system, in addition to few legal restrictions on the operation of banks; there was no central bank and no government-provided deposit guarantees. The commercial banks lent heavily, but following the asset price collapse of 1888, companies that had borrowed money started to declare bankruptcy. The full banking crisis became apparent when the Federal Bank failed on 30 January 1893. By 17 May, 11 commercial banks had suspended trading.

In 1892 just prior to the banking crisis of 1893 some Banks failed and Hugh's Company funds were frozen. The H.V. McKay Harvester Company was forced into liquidation. With the assistance of a few friends and family members who shared his faith in the future of mechanisation, and loaned him money, H.V. McKay bought back his own assets in the business and started again.

H.V. McKay decided that it was costing him time and money to have his materials shipped up from Melbourne and finished goods shipped back to Ballarat. It would be more profitable if he purchased the raw materials and manufactured his harvester and other implements himself.

Eventually McKay opened his own factories in Yuille Street, Mair Street and Curtis Street Ballarat in 1888 and from 1890 began trading as the H.V. McKay Harvester Company.¹⁷ He employed a local fitter Andrew Gibb. Hugh took on the roles of designer, manager, salesman, and factory hand. By 1894 Yuille Street factory expanded to 185 square acres with two lathes, a drilling machine, grindstone, forge and bellows. All of this equipment was driven by two grey ponies.

¹⁶ http://en.wikipedia.org/wiki/Australian_banking_crisis_of_1893

¹⁷ http://www.nma.gov.au/history/research/presentations_and_papers 'Sunshine: Landmarks gallery development' (PDF 1,022kb), (Friends magazine, vol. 20, no. 4, December 2009)
Retrieved 19 January 2014

In 1903 - 1904 production soared to 1023 machines. In 1905 – 1906 this soared to 1916 machines. This increase in production encouraged McKay to install mechanised plant and streamline his assembly methods. Improvements included a new steel foundry, moulding machinery, a sawmill and a new woodworking section. Year-round production guaranteed employment to some 500 loyal workers by 1905.¹⁸ Later on the introduction of steam was a blessing but a problem. He did not have sufficient room in the workshop for a boiler, so he had the boilers set up across the road and had the galvanised pipes run under the road to the workshop. He also purchased adjoining properties for the blacksmith shop, cutting up shop, offices, storage and testing sections. He used an old brewery building for painting and despatching department. The H.V. McKay Harvester Company was now reaching its maximum capacity and further expansion in Ballarat was becoming a problem.¹⁹ A newspaper report from the Ballarat Courier on Saturday 19 September 1896 (page 4) reported the following;

MR H. V. M'KAY'S MACHINERY WORKS²⁰

Amongst the flourishing industries in Ballarat at the present time, where considerable activity prevails amongst the workmen, are the agricultural machinery works of Mr Hugh Victor M'Kay, which are situated in Yuille street, Mair street, and Curtis street, For the past eight years Mr M'Kay, who has been connected with the manufacture of agricultural machinery, has taken the deepest interest in the construction of harvesters and strippers. He turned his inventive genius to the manufacture of harvesters, and "The Sunshine" harvester was designed, patented, and introduced by him some three years ago. This harvester has been exhibited at numerous shows, and has been very highly spoken of. Mr M'Kay has been rewarded for his energy, and the orders taken since June, 1896, for the machines, amount in value to £10,060. In order to cope with the increasing demand for these machines Mr M'Kay some time ago set out to increase the accommodation he had at his disposal for their manufacture, and he has now three extensive

¹⁸ Australian Dictionary of Biography Volume 10 1891 to 1939 Lat - Ner General Editors Bede Nairn; Geoffrey Serle Melbourne University Press ISBN 0 522 84327 1

¹⁹ Australian Inventors by Leo Port with Brian Murray Printed by Cassell Australia First published 1978 ISBN 0 7269 6798 x Page 53

²⁰ Ballarat Courier Saturday Sept. 19 1896 (page 4)

manufactories in Yuille, Mair, and Curtis streets in full swing. The factory in Yuille street is principally devoted to the manufacture of the Sunshine harvester, and extends from Yuille street to Da vey street at the rear, being 300 feet long by 160 feet wide. The factory is fitted with a complete plant for the construction of all kinds of agricultural machinery, and at the present time workmen are engaged putting in a 40 horse-power boiler and erecting a steam hammer. Mr M'Kay expects that within the next few weeks he will have ten black-smiths' fires in full swing. There are about fifty employees engaged in the factory, The Mair street factory which is under the control of Mr A. B. Munro, is devoted to the manufacture of Sterling strippers. Here there are about half a dozen hands at work. At the Curtis street factory, where there are about twenty hands employed, the woodwork in connection with the manufacture of the harvesters and strippers is turned out. Altogether, Mr M'Kay is in control of an industry already of much importance and which promises to rapidly develop. He has a capable and industrious staff, whose energies and brains are applied in their workmanship which is of a very high order of merit. The staff are paid partly by wages and partly by the results of their labor—that is, their receive a portion of the "proceeds" from the sale of the machines—and Mr M'Kay considers that this gives them a stronger inducement to put their best work into the construction of the machines. The system, Mr M'Kay says, works admirably and the workmen are thoroughly satisfied with the terms under which they are engaged. In another column we produce views of the "Harvester" which Mr M'Kay has brought to a high state of perfection, and the stripper for which he is the sole agent.

Between 1894-95 Hugh designed a new improved harvester and old strippers were no longer converted.

In 1895 H.V. McKay drew up a contract with George and John Bult, and William Hopkins a turner, fitter and blacksmith to manufacture twelve harvesters. H.V. McKay supplied a pattern machine, horses and horse feed and all materials necessary. The horses were used to turn the large wheel that drove the machines via a belt system. In lieu of wages they were paid £3 per fortnight against their share of quarter of the net profit on the sale of the twelve harvesters.²¹

²¹ McGoldrick Prue When the Whistle Blew A social History of the Town of Sunshine 1920 – 1950 Page 20

In September 21, 1906 a fire in the wood work department of “The Sunshine Harvester” in Curtis Street threatens to devastate the entire building. A newspaper report from the Ballarat Courier of 21 September 1896 (page 2) reported the following;

*A fire, which threatened to devastate the entire building and its contents, occurred at the factory of Mr. Hugh Victor M'Kay, Curtis Street, at bout half-past two o'clock yesterday afternoon. The factory was formerly the property of Mr. W. M. Styles, cabinet and mantelpiece maker, but was recently purchased by Mr. M'Kay, the inventor of "The Sunshine" harvester, for turning out the wood work for the machines. When the week's work of the employees ended on Saturday afternoon, and the place closed for business until to-day, everything appeared to be thoroughly safe from fire. There was however, a small fire burning in the boiler, which is adjacent to the drying-room, where a quantity of timber was stored. Whilst passing the factory yesterday, Mr. Harry Robertson observed smoke issuing from the building, and as he feared that an extensive fire, was burning within the factory, he transmitted an alarm to the Ballarat Fire Brigade. The brigadiers were quickly in attendance, and the City brigadiers promptly answered the call. An entrance was forced into the factory, and it was found that a quantity of timber near the boiler was ablaze. The fire was making rapid progress, but the well-directed effort of the firemen soon checked and averted what might have been a serious conflagration. It was estimated that about £50 worth of damage was done. The fire is believed to have originated from the heat of the boiler. There is no insurance on the stock.*²²

In 1902, there was a severe drought throughout Australia. Crops everywhere had failed and the future was looking extremely grim for the farm implement business. Using his creative brain H.V. McKay studied the world map looking for countries with a similar climate to Australia, where wheat was grown. He selected Argentina in South America, as his target. He had a large stock of Harvesters already completed and no prospect of selling them here in Australia, so he decided to send his brother Sam with 50 Harvesters to Argentina and with them his most experienced men; John and George Bults, John McLean and David B. Ferguson, to show the Argentinians how to manage and maintain the machines. The 50 Harvesters were sent by rail to be loaded onto the sailing ship “QUILPUE” for a 7,700 mile journey

²² Ballarat Courier Saturday Sept. 21 1896 (page 2)

that would take 2 months. The ship also carried gates and spare parts. From 1909 – 1914 the Sunshine factory sent thousands of harvesters to the Argentine.²³ With the drought now over in 1910 H.V. McKay stated that due to the increase in demand from the Argentina and Australia we are now dispatching 50 harvesters a day; that means we are turning out 32 completed harvesters each day, one every 15 minutes on the day shift.²⁴ This increase in output prompted "The Evening Echo" on December 15, 1906 to run a "Supplement" to the newspaper headed:

OUR PREMIER INDUSTRY
The
Sunshine Harvester Works

Extracts from the Evening Echo Supplement of December 15, 1906:

It sounds big, but it is true—the biggest manufacturing and exporting industry in the Southern Hemisphere had its growth and still has its existence in Ballarat to-day. The establishment known as the Sunshine Harvester Works employs more hands, pays the highest wages, individual and average, exports more value in manufactured commodities, and brings in more money to spend in Australia than any concern in the Commonwealth. As all Ballarat people are aware, the "Sunshine" works began in a small way. Its founder and present proprietor, Mr. H. V. McKay, had nothing to begin with but his inventive genius and the pluck he derived from the hardy Tuetons and Celts from whom he descended. They made their mark in the old world as men who knew reverses but who never acknowledged defeat ; whose word was their bond and who would have regarded a stain on the family name as worse than a wound.

Mr. H. V. McKay's father, Mr. Nathaniel McKay, was one of the pioneers of Ballarat. There are still living about Ballarat many who can recollect the tall, mild-mannered old gentleman who wore his belltopper in spite of " Joe's" and jeers, and whose family was recognised, in those strenuous times, as a pattern for all who valued clean living, industry and probity above-rank and fortune.

²³ McNeil Dorothy The McKays of Drummartin & Sunshine Their Personal Story by Dorothy McNeil and the McKay Family. page 32

²⁴ Ford, Olwen, Harvester Town: the Making of Sunshine 1890-1925, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 117

The result of the introduction of the Harvester to the farmers of Australia has been to place them in a position which is enjoyed by the farmers of no other country in the world. The cost of harvesting their grain has been very much lowered, only amounting to 1s. per acre, not including oil and sacks. Outside Australia the farmer pays from 12s. to 18s. per acre for the same work, not including bags, oil, or wear and tear of machinery.

Another feature in Mr. McKay's policy is his determination to, as far as possible, use Australian products in the manufacture of his goods. Fully 70 per cent, of the materials used in the making of the "Sunshine" Harvester is grown and prepared in Australia. Locally-made belting, paint, varnish, malleable iron, steel castings, bolts, tyres, and a considerable portion of the other iron and steel parts, New Zealand kauri, Tasmanian black wood and other Australian woods, enter into the construction of a "Sunshine" Harvester. It is an Australian invention, made almost entirely of Australian material, from those directly associated with its manufacture, a large number of workers in the complementary trades are sure of constant employment. Mr. McKay has succeeded, but his success, unlike that of many other less scrupulous captains of industry has hurt nobody, and has increased the well-being and prosperity of many hundreds of his fellow countrymen." "Sunshine" Harvesters are now annually exported to South America, Africa, and the continent of Europe.

Braybrook

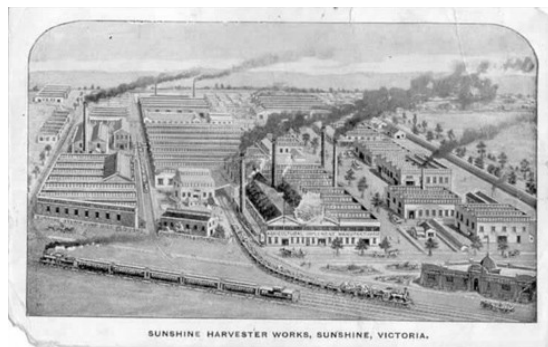
Braybrook Junction came under the Parish of Cut-Paw Paw in the County of Bourke.²⁵ Due to the increase in demand the factory at Ballarat was too small so he started looking at properties closer to Melbourne. The Braybrook Implements Work was available at Braybrook Junction. This was an ideal spot as it was on the main Melbourne to Ballarat and Bendigo lines.

Braybrook Junction was first established as a settlement in 1884 when a branch line to Ballarat was built from the Melbourne to Bendigo railway line. The Braybrook Implement Company run by the Mellor Brothers, farm machinery makers from South Australia set up the factory on 63 acres in 1888 and were one of the first factories in Braybrook Junction. A year later

²⁵ Sunshine Advocate (Vic.: 1924 – 1954) Friday 20 March 1953 page 9

they had a railway siding running into their factory.²⁶ In 1902 there was a serious drought in Australia. Due to the drought the Braybrook Implement Works made a loss and was closing down. It was at this time that H.V. McKay was looking for new premises.

A major reason for the move to Braybrook from Ballarat was his inflexibility and his thoroughness. He was not wholly resigned to the fate of having employers having their affairs managed by paternal bodies appointed by the government and resolved to rid himself of their interference. As the province of Ballarat was classed as a metropolitan area and came within the ambit of the wages board system and Braybrook which was outside the metropolitan area and therefore not subject to wage board limitations. He did not do this because he objected to paying good wages, but because he believed that it was the right of the employer to control his own business.²⁷ Prior to this McKay had appealed to the government and obtained a secret undertaking from Sir Thomas Bent KCMG (1838–1909) Premier of Victoria (1904 – 1909) that the Wage Board determination would not be extended to Braybrook so he moved his factory there.²⁸



On 30 April 1904 H.V. McKay put in a tender to purchase the Braybrook Implement Works. The bid included an area of four acres of land, all buildings thereon, the railway siding and all the companies interests therein.²⁹

http://en.wikipedia.org/wiki/Sunshine_Harvester_Works

²⁶ Ford, Olwen, *Harvester Town: the Making of Sunshine 1890-1925*, Sunshine and District Historical Society Incorporated, Melbourne, 2001 Page 5

²⁷ *The Argus* (Melbourne, Vic.: 1848 -1957), Saturday 22 May 1926, page 36

²⁸ *Australian Dictionary of Biography* General Editors Bede Nairn; Geoffrey Serle Volume 10 1891 – 1939 Lat-Ner Melbourne University Press ISBN 0 522 84327 1, page 292

²⁹ Ford, Olwen, *Harvester Town: the Making of Sunshine 1890-1925*, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 73

The factory was moved to Braybrook Junction over a 2 year period. In 1926 the workshops covered 68 acres.³⁰

Eventually H.V. McKay through his estate company purchased 400 acres (162 hectares) of land at Braybrook. The first 25 acres he subdivided into 76 lots and built houses on them especially for the work force that relocated from his old works at Ballarat.³¹ H.V. McKay encouraged his workers to live close to the works and were expected through his real estate business to buy land and build homes. Not all employees did this. Each house had a good parcel of land sufficient to grow vegetables, have chickens and room for a flower garden.³² In 1906 H.V. McKay acquired 276 acres encompassing Ballarat Road to Kororoit Creek and up to the Bacchus Marsh railway line.

Prue McGoldrick author of "When the Whistle Blew" quotes;

"...An abiding memory of Sunshine is of days and nights fragmented by the sound of whistles. At 6:30am H.V. McKay's Sunshine Harvester Works whistle sounded reveille for its workers who were within earshot. At 7:15 there was another wail to let them know they should be on their way to work and at by the 7:30 whistle they had joined thousands of fellow workers on the job..."

Over time H.V. McKay provided amenities such as recreational workers garden with trees, flowers, grass and paths which were maintained at his expense. He donated a tennis court and a bowling green with a pavilion. In 1924 he offered the Shire Council 10 acres of "open space" not as a free gift but for £1,000 and on condition that they maintain it and make improvements to it in the future, the land became known as "Selwyn Park" named after his son.³³ In many cases H.V. McKay was the promoter rather than the benefactor.

In June 1911 H.V. McKay made an offer to the Victorian Government of 5 acres of land and £2,000 towards the building of a Technical College. He

³⁰The Register (Adelaide, SA : 1901 – 1929 Saturday 22 May 1926 page 15

³¹ Victorian Heritage Register (VHR) Number: H1953 HV McKay Memorial Gardens; page 2. Report generated 26 November 2013

³² Ford, Olwen, Harvester Town: the Making of Sunshine 1890-1925, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 99

³³ Ibid, 2001 page 296

also at a meeting of manufacturers representing the engineering trades expressed that he would grant his apprentices one day per week to attend technical school and some evening instruction would supplement this day work.³⁴ The Technical School was officially opened on 7 October 1913.³⁵

He also sold an acre of land (for £45) to the education department to enlarge the state school, but he did not offer to build it.

He also made a gift of land and a donation of £100 to the Presbyterian Church but the congregation had to find and fund-raise the rest of the money. On 15 May 1926 H.V. McKay CBE, FRGS laid the foundation stone and also made another donation of £600, George McKay donated £100, Henry Taylor £100 and Sir Aaron Danks £70.³⁶ This would be the last public duty that H.V. McKay performed. He passed away 6 days later on 21 May 1926. The church was officially opened by his widow (Sarah) on 13 June 1928.³⁷ He built his village/suburb on a British design similar to those of the Bourneville Chocolate (John Cadbury) and Port Sunlight (Lever Brothers) to accommodate workers in their factories. He also supplied power to the township. This housing estate he called Sunshine after the trade name of the harvester.

In April 1907 a petition was going round to change the name of Braybrook Junction to Sunshine Junction.³⁸ The Shire Council said it would not change, but the Railway Board and the Postal Service wanted the change to eliminate the confusion that already existed with Braybrook and Braybrook Junction. On the 6 August 1907 the Braybrook Shire Council agreed to the change of the name to Sunshine.³⁹

³⁴ The Argus (Melbourne, Vic. :1848 – 1957 Tuesday 7 October 1913 page 10

³⁵ Sunshine Harvester Works Hugh McKay An Agricultural Icon by Ken Arnold, Reprinted 2013 ISBN 978 1 875 342 92 1 Trojan Press P/L 706 Lorimer Street, Port Melbourne Victoria 3072 page 90

³⁶ The Argus (Melbourne, Vic.: 1884 – 1957) Monday 17 May 1926 page 23

³⁷ Sunshine Harvester Works Hugh McKay An Agricultural Icon by Ken Arnold, Reprinted 2013 ISBN 978 1 875 342 92 1 Trojan Press P/L 706 Lorimer Street, Port Melbourne Victoria 3072 page 90

³⁸ The Argus (Melbourne, Vic.: 1848 – 1957 Tuesday May 1907 page 6

³⁹ Sunshine Advocate (Vic. : 1924 – 1954 Friday 12 November 1954 page 8

Hugh always remembering his early frustrations when inventing and building his harvester was always willing to help other inventors. In 1915 he adopted the ideas of Headlie Shepherd Taylor who invented an improved harvester. Headlie Taylor joined McKay's company and stayed with him for the rest of his life.⁴⁰

On or about the 24 August 1917 the Shire Council decided to honour those who had fallen in the Great War (WW1) by having an Avenue of Honour". H.V. McKay supplied all the cypress trees. And in 1921 when H.V. McKay built a new showroom opposite his offices he had a clock tower included in the construction. The clock tower is still there today.

In 1924 there was a great need for a Baby Health Care Centre. Before it could get off the ground the State Government said if the town could come up with £125 they would contribute the rest. H.V. McKay offered £75.

Sunshine⁴¹

Origin of the 'Sunshine' Brand name⁴²

According to company legend, H.V. McKay had the original idea for the "Sunshine" brand-named after attending an inspirational lecture by the visiting American evangelist Reverend Dr Thomas de Witt Talmage (1832-1902), a prominent American preacher, spiritualist and social reformer. In 1894, Rev Talmage visited Australia and New Zealand as part of a world tour and on the evening of Wednesday 22nd August, presented a lecture at the Alfred Hall, Ballarat, where H.V. McKay was most likely part of the audience. While delivering a lecture at the Melbourne Town Hall entitled "The Bright Side of Things", during which he explained to the audience that "My religion is sunshine, and the difference between earth and Heaven is that the sunshine on earth sometimes gets clouded over.

When H.V. McKay created a residential estate to house his workers adjacent to his Sunshine Harvester Works at Sunshine, one of the streets was named

⁴⁰ Australian Inventors by Leo Port with Brian Murray Printed by Cassell Australia First published 1978 ISBN 0 7269 6798 x Page 54

⁴¹ Ford, Olwen, Harvester Town: the Making of Sunshine 1890-1925, Sunshine and District Historical Society Incorporated, Melbourne, 2001

⁴² <http://museumvictoria.com.au/collections/themes/10190/origin-of-the-sunshine-brandname> Retrieved 9 January 2014

Talmage Street in honour of the person who had inspired the "Sunshine" brand-name that McKay took around the world. H.V. McKay had a smart Edwardian villa called "The Gables" built for himself on Talmage Street, where he lived until 1922 when he purchased the property Rupertswood, at Sunbury.

Hugh McKay was a far thinking man and when he had his worker's housing estate constructed he incorporated in to the scheme stores, a public hall, a coffee palace, electric lighting, public buildings, a library, recreational areas and initiated tree planting.⁴³ The Sunshine Harvester Works' formal apprenticeship program began in 1911 when H.V McKay donated £2,000 and 5 acres of land to the Victorian Education Department to establish the Sunshine Technical School. The college was located at 129 Derby Street, Sunshine. Forty-seven apprentices enrolled following the school's opening in 1913.⁴⁴

The factory was next to the Braybrook Railway Junction which had the Melbourne to Bendigo and Ballarat lines running through it. The factory was on one side of the railway and the village he built was on the other side of the track. To get his workers from the village to the factory he had a footbridge built across the railway.

H.V. McKay expanded his operation and advertisements showed his numerous company locations which are shown below.

H. V. McKay⁴⁵
SUNSHINE HARVESTER WORKS
SUNSHINE
Head Office and Works;
Sunshine, Near Melbourne, Victoria, Australia

London Office;
Amberley House, Norfolk Street, Strand W.C.

⁴³ <http://museum.victoria.com.au/sunshine/tour> Retrieved 26 November 2013 & Australian Dictionary of Biography General Editors Bede Nairn; Geoffrey Serle Volume 10 1891 – 1939 Lat-Ner Melbourne University Press ISBN 0 522 84327 1, page 293

⁴⁴ <http://museum.victoria.com.au/collections/themes/12525/apprenticeships-at-sunshine-harvester-works> Retrieved 8 February 2014

⁴⁵ <http://museum.victoria.com.au/collections/items/1519208/catalogue-h-v-McKay-sunshine-harvester-works-agricultural-implements-circa-1907> Retrieved 10 January 2014

Branches

Stanley Street, South Brisbane, Queensland
27 – 39 George Street, West Sydney, New South Wales
102 Spencer Street, Melbourne
56 North Terrace, Adelaide

Showrooms

102-104 Spencer Street, Melbourne (directly opposite railway station)
N.S.W. Office and Showrooms, 42 Engine Street, Sydney
S.A. Office and Showrooms, 56 North Terrace, Adelaide
West Australian Agency, Sandover and Co., Perth
South Queensland Agency, Mott & Barlow, Toowoomba
Tasmania Launceston Showroom Corner York and St John Streets⁴⁶

By 1926 the H.V. McKay Company was the largest implement maker in the southern hemisphere covering approximately 80 acres. In 1930 the H.V. McKay Company merged with Massey Harris the largest farm implement makers in Canada but the directorship remained in the McKay family. Massey Harris amalgamated with Harry Ferguson in 1953 and the McKay family interest was bought out in 1955.

The Harvester Judgment and Australia's Minimum Wage⁴⁷

The first question one asks is; what has the minimum wage for Australian workers got to do with the Sunshine Harvester Company? Reported in the Footscray Independent newspaper was an article stating that Samuel Mauger MLA put a motion before the House that it was the government's duty to make provisions in all its contracts for the payment of a minimum wage and to limit the number of hours worked and to ensure all employees had one rest day a week.⁴⁸

In 1906 the Protectionist Party and the Australian Labour Party were united in an effort to introduce measures that would guarantee workers the right

⁴⁶ Examiner (Launceston, Tas. : 1900 - 1954) Wednesday 8 October 1919 Edition: DAILY p 8
Article Illustrated

⁴⁷ <http://worksite.actu.org.au/the-harvester-judgment-and-australias-minimum-wage/>
Retrieved 26 November 2013

⁴⁸ Ford, Olwen, Harvester Town: the Making of Sunshine 1890-1925, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 64

to fair and reasonable wages and working conditions. It was called 'New Protection'. The Constitution did not give the Commonwealth direct power to legislate on these matters. So, in order to sidestep the issue, the Excise Tariff (Agricultural Machinery) Act was established. It created an excise tax on locally made machinery that would be waived if workers were paid 'fair and reasonable' wages.⁴⁹ There were 124 applications for exemption from Excise Duty. In 1907 the Arbitration Court Judge, Justice Henry Bournes Higgins (1851 - 1929) President of the Commonwealth Court of Conciliation and Arbitration chose H.V. McKay to contest the case mainly because he had a great variety of trades' employees⁵⁰ who represented many trade unions such as; the Agricultural Implement Society, the Amalgamated Iron-Moulders, the Timber Smiths and iron-Workers' Society, the Coach Builders and Wheelwrights' Society and the Certificated Engine-Drivers. To find out what a minimum wage should be, Justice Higgins interviewed nine housekeeping women. Their husbands' wages averaged £1/12/5d, this covered the cost of rent, groceries, bread, milk, fuel, vegetables and fruit. It did not cover light, clothes, furniture, utensils, rates, life insurance, accident benefit, savings, union dues, literature, holidays, sickness and death, religion and charity and unusual contingencies. His conclusion was that a minimum basic wage should be 7/- a day or £2/2/- a week for a 6 day week.⁵¹ The Harvester Judgement was set down on 9 November 1907.

Justice Higgins sent H.V. McKay's company a tax bill for £20,000. H.V. McKay refused to pay it and went to the High Court to fight the judgement. On 8 June 1908 the judgement was overruled by 3 to 2 in favour of H.V. McKay. The judgement was deemed invalid.⁵² This did not sit well with Justice Henry Bournes Higgins.

The Strike

⁴⁹ http://www.abc.net.au/cgi-bin/common/printfriendly.pl?/federation/fedstory/ep3/ep3_events.htm

⁵⁰ McGoldrick Prue, *When the Whistle Blew A social History of the Town of Sunshine 1920 – 1950* Page 23

⁵¹ Ford, Olwen, *Harvester Town: the Making of Sunshine 1890-1925*, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 89 & http://www.fwc.gov.au/documents/education/resources/Waltzing_Matilda.pdf Retrieved 5 January 2014

⁵² Ford, Olwen, *Harvester Town: the Making of Sunshine 1890-1925*, Sunshine and District Historical Society Incorporated, Melbourne, 2001 page 91

With the Harvester Judgement being declared invalid the unions were not happy that their members were not getting paid the wages laid down in the Harvester Judgement. As the judgement was invalid the unions had to look elsewhere to bring their employers into line. This resulted in the unions declaring the whole works a closed shop, i.e. all employees belong to a union. H.V. McKay made it quite clear that his factory was a “free shop” to unionists as well as non-unionists. The strike that followed involved 2000 workers from 16 agricultural implement makers. Not all strikers were unionists.

Both sides agreed that the strike be orderly. There was some jostling when non-unionists came to work. The unionist complaints were; not enough time off for toilet breaks; not happy with the time-card system; foreman dismissed a shop steward; foreman dismissed an experienced fitter, unwell after an eye operation. The foreman later admitted his work was good, but they could not agree with each other.

On 16 February 1911 all major agricultural implement employers stood together and closed their factories. Production continued with non-union labour and office staff. David Charles McGrath MP⁵³ approached both sides separately to find what terms the men might return to work. Eventually it was agreed to “Bury the Hatchet”. All workers to be re-instated as much as possible, sign an agreement accepting the wage board rates and the union to withdraw all proceedings from the Arbitration Court. A secret ballot was held, 709 accepted 214 against. Justice Higgins caused a slight delay when he insisted the agreement should be filed in writing through the Arbitration Court. The strike ended 16 May 1911. There were losses on both sides, wages by the workers, production by the employers. H.V. McKay kept his “Open Shop Policy”, possibly that was the only win out of the whole deal.

The strike lasted 13 weeks leaving the unions bankrupt. It was the longest union dispute in Australian history to that date.⁵⁴ The strike (16 February – 16 May) involved about 2000 unionists, 1,400 Agricultural Implement Employers Union, 130 Iron Foundry Employees Union, 100 members of the

⁵³ D.C. McGrath MP was a member of Lodge Hope No. 274. He was Initiated on 21 May 1932; Passed on 15 August 1932 and Raised on 14 January 1933

⁵⁴ Victorian Heritage Database report Victorian Heritage register (VHR) Number:H0667
Heritage Overlay No. 3 Report generated 26 November 2013

Moulders Society, 60 members of the Sawmill and Timberyard Employees Union, engineers, engine drivers, carters and others.⁵⁵

War Time Activities at Braybrook 1914 – 1918

Sunshine Harvester Works assisted the war effort from August 1914 and manufactured military equipment and weapons such as ambulances, general service wagons, Furphy water carts and other war material such as weaponry, trenching tools, hand grenades, lathes for making shell harness mountings and large quantities of horseshoes and chains. H.V. McKay later became a member of the State Munitions Committee Victoria and Australia and a member of the Board of Business Administration for Defence, Australia. He also became a Director of Broken Hill Proprietary Co., the principal steel manufacturer of Australia, and also a committee member of the Industrial Alcohol Section of the Bureau of Science & Industry, Australia. Many Sunshine Harvester Works employees served in the Australian military.

"...At least 35 workers enlisted in the army in 1914 and by 1917, 250 employees were in battlefields across Europe. Of these troops, 15 were killed, 28 were wounded and two missing. The company's apprentices were particularly enthusiastic about enlisting as 40% had joined in 1918. Members of H.V McKay's family also fought in the war, including nephew Victor who travelled from Argentina to join the British army and son Cecil who enlisted in the Australian Flying Corps. Gavin, H.V McKay's youngest brother, served in the Australian Light Horse in present-day Iraq and France.

The McKay family suffered a tragic loss in November 1916 when Corporal Alan McKay (H.V McKay's nephew and the son of Nathaniel and Emma McKay) was killed in Gueudecourt, France.⁵⁶ Gueudecourt, a village on the Somme battlefield in northern France, became the scene of two attacks by Australian troops in November 1916 which were made amid conditions rated as the most difficult ever faced by the AIF..."⁵⁷

⁵⁵ The Sydney Morning Herald Friday 10 March 1911

⁵⁶ <http://museumvictoria.com.au/collections/themes/12510/sunshine-harvester-works-contributions-to-the-war-effort-world-war-i-1914-1920> Retrieved 8 February 2014

⁵⁷

http://alh-research.tripod.com/the_battle_of_gueudecourt_france_5_14_november_1916_album/

Returned soldiers received assistance from the company when the Sunshine Technical School began training returned soldiers in 1917, the Sunshine Harvester Works offered employment and course materials.⁵⁸ The first course for returned soldiers was electrical wiring for houses and generators.

H.V. McKay's brother George and his wife Jessie were very involved with the returned servicemen and their families. The new Soldier's Settlement virtually gave Sunshine a new suburb named "Albion."

Hugh Victor McKay Esq. CBE⁵⁹

His chief interests and activities since August 1914 have been in manufacturing transport wagons, ambulance wagons, and other war material. He was later a member of the State Munition Committee Victoria Australia and a member of the Board of Business Administration for Defence, Australia. He became a Director of Broken Hill Proprietary Co., the principal steel manufacturer of Australia, and also a committee member of the Industrial Alcohol Section of the Bureau of Science & Industry, Australia.

World Travel

Hugh Victor McKay made many overseas trips between 20 October 1905 and 4 May 1926. The countries he visited were Argentine, Hawaii, Philippines, England, Canada, United States, Russia and South Africa. He travelled First Class on all his trips. The ships he sailed on were the Steam Ships (SS) BALTIC, LUSITANIA, NIAGARA, AND ARMADALE CASTLE. There were times when he took some of his family members with him. On his last trip home from London to Melbourne he was surrounded by Sarah his wife, sons Hugh V (Pop) and Cecil and his daughter Mrs. Hilda M Kidd. This was just after he had visited a cancer specialist in London who had informed him he had terminal cancer. The family travelled to London to be with him on his return trip home.

H.V. McKay Memorial Gardens⁶⁰

⁵⁸ Advertiser (Footscray, Vic.:1914-1918) Saturday 15 September 1917

⁵⁹ Work identifier <http://trove.nla.gov.au/work/185007839> Edition identifier <http://trove.nla.gov.au/version/201461041> APA citation (1919). Letter of Reply & Schedule - Record of Reference for Order of the British Empire, H. V. McKay, 16 Jan 1919. Museum Victoria

⁶⁰ Sunshine Advocate (Vic.: 1924 -1954) Friday 16 October 1953 page 1 & Victorian Heritage Register (VHR) Number: H1953 Report generated 26 November 2013

The memorial gardens were originally named Sunshine Gardens. They were established in 1909 as an amenity for his workers. The gardens were inspired by the overseas industrial village gardens such as Bourneville and Port Sunlight. The gardens are rectangular in plan, bounded by the railway line and Anderson Road and the Chaplin Reserve. A number of facilities were included within the garden, a bowling green, bandstand, conservatory, tennis court and Curator's House.

A Member of The Melbourne Savage Club⁶¹

H.V. McKay, the farmer who invented the Sunshine Harvester, was by 1904 the largest manufacturing exporter in Australia. McKay though 'generous in impulse, democratic in habit', fought against Justice Higgins's Harvester Judgement which would have guaranteed his workers a wage to meet the normal needs of a human being in a civilised society. On the other hand, he attempted to build a model industrial community for his workers at the Sunshine plant, which grew into Australia's largest factory. He lived in Sunshine himself until 1922, when he purchased Rupertswood, the seat of another Savage member, Sir Rupert Clarke Baronet.

Sunshine Village

When McKay bought the land to build homes for his workers, apart from the amenities he incorporated into the village he also personally named some of the streets in recognition of people and places that were dear to him, such as Adelaide Street, Brisbane Street, Burrawang Street, Ballarat Road, Drummartin Street, Kamarooka Street, Talmage Street, Forrest Street, Sunshine Road, Sun Crescent and Harvester Road. McKay himself lived in Talmage Street which he named after the Rev Dr Thomas de Witt Talmage (1832 – 1902).

Rupertswood

In 1922 McKay bought Rupertswood from Sir William Clarke (first Australia born baronet) (Grand Master Irish Constitution; Scottish Constitution; English Constitution during 1882-3). The purchase of this property was a

⁶¹ This information was extracted from a page in the Savage Club history book, by a member of the Savage Club on the author's behalf

long-held ambition of McKay. Unfortunately he died four years later and the property was bought by pastoralist William Naughton and then sold to the Salesian Order and was used as a school.

The house is now used for accommodation and receptions. This mansion located in Macedon Street, Sunbury, Victoria had its foundation stone laid on 29 August 1874. Rupertswood is associated with the history of cricket as the birthplace of the Ashes, cricket's most famous trophy. It is alleged that after a social match with members of the English touring cricket team in 1882, Lady (Janet) Clarke burnt a bail and presented the ashes in an urn to the victorious English captain Ivo Bligh.⁶²

When there was nothing available in the way of pensions or social welfare assistance H.V. McKay established a retirement fund for employees and started a self-help fund for distressed cases. In 1922, he set up a sick pay scheme and a mortuary fund in 1924. A profit sharing scheme was begun in 1927 after his death.

He supplied the local hospital with material, furniture and manpower to build a canteen for the staff and outpatients.

Flying Doctor Service

When McKay died in 1926 he left £2,000 to finance the Rev. John Flynn's experiment (an aerial medical service for the outback) providing the Presbyterian Church doubled his bequest. The Church Assembly agreed on the condition that Flynn raised £5,000 which he did and thus begun the Aerial Medical Service.⁶³

Trust Deed⁶⁴

Shortly before his death in 1926 High Victor McKay set up a trust deed.⁶⁵ *Charitable Endowment.*

⁶² Heritage Council & Heritage Victoria Website: www.heritage.vic.gov.au Retrieved 23 November 2013

⁶³ <http://aussies.wikispaces.com/Flynn,+John> Retrieved 10 December 2013

⁶⁴ The Argus (Melbourne, Vic.: 1848 – 1957) Friday 6 August 1926

⁶⁵ <http://oa.anu.edu.au/obituary/McKay-hugh-victor-699> Retrieved 10 December 2013

The codicil revokes clause eight of the will, and confirms the trust deed executed by him on the same date. By clause eight of his will testator bequeathed to his trustees 50,000 shares in Hugh McKay and Sons Pty. Ltd., and directed that such shares should be held upon a charitable trust. By the codicil he directed in substitution that 100,000 shares in H. V. McKay Pty. Ltd. be held upon trust for charities, in terms which have already been published. Briefly the trust deed provides that the capital shall remain in the names of the trustees for the present and the trustees will have the entire management thereof. The capital is to be retained in perpetuity, the income, which it is expected may be about £10,000 a year, being available for distribution for charitable purposes. The distribution is to be made by a committee which consists of Mr. George Swinburne; Mr. Samuel McKay, of Sunshine; and Mr. Henry Shaw, solicitor. Mr. McKay, before his death, indicated to the committee the charitable purposes to which, in his view, the income of the fund should either in whole or in part be applied. These purposes are:-

- 1. The establishment and assistance of any organisation the object of which, either wholly or in part, is to improve the conditions of life in the inland districts of Australia, and thus promote the settlement of such districts.*
- 2. The general advancement and improvement of conditions of life in any of the country districts of Australia.*
- 3. The advancement of agricultural education in all its branches, and the advancement of scientific knowledge in connection with agricultural and pastoral pursuits and rural industries of every description and the improvement of agricultural methods.*
- 4. The establishment and assistance of charitable objects at Sunshine, or at any other place at which manufacturing works may hereafter be established by the company.*

Freemasonry

Hugh's younger brother Samuel at the age of 34 was proposed in Combermere Lodge No. 752 (EC) on the 18 August 1906. He was balloted and Initiated on the 20 September 1906. He was Passed on the 15 November and Raised on the 20 December 1906. His profession was a manufacturer of machinery and gave his residential address as 668 Bourke

Street West Melbourne (*The Melbourne branch of the Sunshine Harvester Company*).

Hugh Victor McKay at 42 years of age was proposed in Combermere Lodge No. 752 (EC) on 19 September 1907. He was balloted for and Initiated on 17 October 1907. He was Passed on the 21 November 1907 and Raised on the 19 December 1907. His profession was a “Manufacturer of Machinery” and gave his residential address as 668 Bourke Street, Melbourne West (*The Melbourne branch of the Sunshine Harvester Company*).

It would seem that Hugh recognised that many of his company employees were freemasons and considering the numerous amenities he had made available to his workforce; a housing estate (village) with all public amenities, primary, secondary and tertiary schools a (private) firefighting facility why not add to that a masonic lodge.

In the minute book⁶⁶ of the Quarterly Communication of UGLV on 19th March 1913 page 5, item 5;

5. The Board has recommended the M.W. Grand Master to grant petitions for new Lodges at Kyabram and Footscray, to be called respectively Kyabram and Sunshine Lodges.

Sunshine Lodge was consecrated on Saturday 26 April 1913 at the Leeds Street Temple, Footscray.⁶⁷ The lodge name “Sunshine” was brought from Ballarat by H.V. McKay (his trade mark).⁶⁸

The presenting Lodge was Footscray St. John No. 71 in the 1st Degree by Worshipful Brother the Rev. J. H. Goble and then the Most Worshipful Brother the Rev. A.T. Holden Grand Master and Grand Lodge Officers were admitted.

⁶⁶ The United Grand Lodge of Antient Free & Accepted Masons of Victoria Quarterly Communications Held at Freemasons Hall Melbourne on Wednesday 19 March 1913 Minute Book March 1913 – Dec 1916 Page 5.

⁶⁷ Information taken from the Banquet Card of the Sunshine Wisdom Lodge No. 226 Consecration Ceremony dated Saturday 14 July 1990

⁶⁸ Information taken from the Banquet Card of the Sunshine Wisdom Lodge No. 226 Consecration Ceremony dated Saturday 14 July 1990 Page 4

The Consecration Ceremony was then carried out by the Grand Master and his Grand Officers, then after a short call off Brother H.V. McKay Master Elect was obligated in the 2nd Degree by Most Worshipful Brother G.E. Emery Past Grand Master who then returned the Gavel to the Grand Master who having convened a Board of Installed Masters installed Brother H.V. McKay into the chair of King Solomon.

Anomalies

In the Consecration brochure of the Sunshine Wisdom Lodge No. 226 on Saturday 14 July 1990 there is on page 4 "Some Interesting History of Early Sunshine Lodge No. 226". The names of the invested officers shown in the brochure are different from some of the names recorded in actual Installation Minutes of 26 April 1913, also the newspaper reporting the Sunshine Lodge Silver Jubilee has the same problem with the names.⁶⁹

(Names taken from the brochure)

There is some confusion as to who were actually invested in their respective offices. The original petition show a list of names and the local paper reporting the Silver Jubilee indicated different names.

I.P.M.	Wor. Bro. D.G. Munro
Senior Warden	Bro. W.J. Andrew
Junior Warden	Bro. S.H. Fielden
Chaplain	Bro. E.R. Clark
Treasurer	Not invested (Local paper shows J.B. Garde)
Secretary	Wor. Bro.R.H. Alford PGStdB
Senior Deacon	Bro. W.R. Bannister (Local papers - W.A. Fairchild)
Junior Deacon	Bro. J.B. Richards
Inner Guard	Bro. R. Dean
Steward	Bro. A.E. Simmonds (sic)
Steward	Bro. W. Smallwood (Local paper - Small & Evans)
Tyler	Bro. H. Shears (Local paper shows Bro. H. Skewes)
DC	Wor. Bro. J. McIntyre
Members	Bro. J Illingworth P.G.D.C. (Tas) Bro. N.B. McKay

The Treasurer, Organist Choir master and Director of Ceremonies were appointed and invested at a later date.

⁶⁹ The Sunshine Advocate (1942 – 1954) Friday 4 March 1938 page 1

Sunshine Lodge No. 226 was consecrated in the Footscray St. John's Masonic Temple in 42 Leeds Street, Footscray. Thirteen years later a new Masonic Temple was built at 93 Hampshire Road, Sunshine. The Foundation Stone was laid on 20 March 1926 by Worshipful brother H.V. McKay CBE. The first meeting in the new Sunshine Temple was on Tuesday 7 September 1926 when WBro. R.H. Alford PGStdB (foundation member and first secretary and trustee) handed over the key to WBro. A.H. Carter W.M. who opened the front door and declared the temple duly open. WBro. H.V.

McKay CBE never saw his masonic building completed as he died two months after he laid the foundation stone.



93 Hampshire Road Sunshine - Photo taken on 15 September 2014 by WBro. IR Taylor

Among the early employees of H.V. McKay, there were a number of Freemasons, many

of whom came from the Ballarat district when McKay relocated his Sunshine Harvester Works. Once sufficient foundation members had been obtained, the Sunshine Masonic Lodge (No. 226) was formed in 1913 by H.V. McKay, partly because of the difficulty for members in attending the lodges in which they were initiated. Hugh Victor McKay was the first Worshipful Master of the Sunshine Lodge, while the secretary was Worshipful Brother R.H. Alford, who was at the time a police officer in charge of the Sunshine station. Prior to the new temple being opened in 1926, members met at the Footscray temple. Following the erection of the new structure, the numbers of local Freemasons grew and a number of new Lodges were established. These included the Albion Lodge No 462, consecrated in 1929, and the Sunshine Lodge of Mark Master Masons (1936). In 1946, ex-servicemen formed their own local Masonic organisation, calling it the 'Lodge of Recollection', and the Lodge of St. Mark was consecrated. The hall on the ground floor was made available for private and community functions, including weddings, parties, meetings and social activities. The building is now run by RKV. Treuehusaren Inc.⁷⁰

⁷⁰ Prue McGoldrick, *When the Whistle Blew*, pp. 26, 100, 119, 199. C.G. Carlton (ed.), *Sunshine Cavalcade*, 1951, p. 37.

Some years later the Sunshine Lodge moved to the Western Masonic Centre in 1a Ralph Street, now 121 Callaway Boulevard Sunshine West. The reason for the two addresses is originally the Masonic Centre was in Ralph Street and the golf course was behind it. The golf course was subdivided and a new main road was constructed passing the masonic centre. This road was Callaway Boulevard. There is now no access to the Western Masonic Centre from Ralph Street.

HV McKay's Relatives still in Freemasonry

WBro Andrew McKay Secretary of Lodge Devotion and his son WBro Cameron McKay. I happened to be a recipient of their Lodge Devotion Newsletter and saw the name McKay. I e-mailed Bro. Andrew and he confirmed he was a relative through his grandfather's uncle. He also informed me that he had a son WBro. Cameron McKay also a member of Lodge Devotion.

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APPENDIX I
Masters of the Lodge

+1911-12 MWBro.G.E.Emery, ProGM	+1942-43 WBro.J.E.Paice, PM
+1912-13 RWBro.C.Carty-Salmon, DGM	+1943-44 WBro.L.J.Buddle, PM
+1913-14 MWBro.A.T.Holden, PDGM	+1944-45 WBro.H.J.Parker, PM
+1914-15 RWBro.E.Coulson, PDGM	+1945-46 WBro.F.R.Sanders, PSGD
+1915-16 RWBro.W.RBice, PM	+1946-47 WBro.G.W.Nixon, PGStdB
+1916-17 VWBro.C.E.Towl, PM	+1947-48 WBro.G.J.Doward, PM
+1917-18 RWBro.C.J.Barrow, PDGM	+1948-49 WBro.G.J.Doward, PM
+1918-19 RWBro.H.M.Lee, PSGW	+1949-50 WBro.A.F.Salmon, PM
+1919-20 RWBro.H.M.Knight, PDGM	+1950-51 WBro.J.W.Holinger, PM
+1920-21 RWBro.W.J.Fookes, PDGM	+1951-52 WBro.W.W.Starling, PM
+1921-22 RWBro.C.T.Martin, PSGW	+1952-53 WBro.J.A.McD.Stewart, PM
+1922-23 RWBro.J.C.Hutton, PSGW	+1953-54 WBro.J.K.Adey, PM
+1923-24 RWBro. W.Kemp, SGW	+1954-55 WBro.A.A.Bradbury, PM
+1924-25 VWBro.J.Adcock, SGW	+1955-56 WBro.P.H.Noldt, PM
+1925-26 RWBro.R. Williams, PSGW	+1956-57 WBro.R.B.Alexander, PM
+1926-27 VWBro.G.B.Leith, PGIWkgs	+1957-58 WBro.T.Todd, PM
+1927-28 WBro.F.J.Cornish, PGStdB	+1958-59 WBro.J.D.Pickett, PGStdB
+1928-29 WBro.W.H.Chandler, PM	+1959-60 WBro.W.J.Sayers, PM
+1929-30 WBro.G.Burridge, PM	+1960-61 WBro.Kurt Lampel, PM
+1930-31 WBro.I.Brodie, PM	+1961-62 WBro.K.G.Linton, PGStdB
+1931-32 WBro.E.R.Cornish, PM	+1962-63 WBro.E.B.Cotton, PGStdB
+1932-33 WBro.F.G.Hayward, PM	+1963-64 WBro.G.Baker, PM
+1933-34 RWBro.R.E.Trebilcock, PJGW	+1964-65 WBro.R.H.Herrod, PM
+1934-35 WBro.A.E.Alpass, PM	+1965-66 WBro.G.Beslee, PM
+1935-36 WBro.S.P.Thompson, PM	+1966-67 WBro.J.G.Stevenson, PM
+1936-37 WBro.J.G.Naismith, PJGD	+1967-68 WBro.A.J.Page PM
+1937-38 RWBro.T.J.Jolly, PDGM	+1968-69 WBro.J.R.Myles, PM
+1938-39 WBro.H.A.Brown, PM	+1969-70 WBro.W.A.Rattray, PM
+1939-40 WBro-D.C.Trainor, PM	+1970-71 WBro.G.Farrell, PM
+1940-41 WBro.L.T.Patterson, PM	+1971-72 WBro.C.J.Hoffman, PM
+1941-42 WBro.H.WLynch, PM	+1972-73 WBro.E.B.Cotton, PSGD
	+1973-74 VWBro.J.C.Gliddon, PGIWks

+1974-75 WBro.G.J.Howe, PGSwdB	+1997-98 WBro.K.Hollingsworth, PGStdB
+1975-76 RWBro F.W. Schulz, PSGW	1998-99 WBro.K.G.Hamill, PM
+1976-77 VWBro.E.H.Krause, PGLect	1999-00 VWBro.N.D.Anderson, PGChpln
+1977-78 WBro.KA.Wiens, PGStdB	+2000-01 WBro.B.C.Gibson, PJGD
+1978-79 WBro.P.T.Thornton, PGStdB	+2001-02 WBro. M.S.Kahn, PM
+1979-80 WBro.J.R.M.Allen, PM	2002-03 WBro. J.Boardman, PM
+1980-81 WBro.F.McDonough, PM	2003-04 WBro. A Jennings, PJGD
+1981-82 Jim Robinson, PM [ex-c.]	2004-05 WBro. F.I.Richards, PGStdB
1982-83 WBro.M.T.Moore, PM	2005-06 WBro VRev F.Shade, PJGD
+1983-84 WBro.E.W.G.Tuttleby, PM	2006-07 VWBro M. Treseder, PGIWkgs
+1984-85 WBro.G.C.Love, PGStdB	2007-08 WBro. P. Alexander, PM
+1985-86 RWBro.F.W.Oldfield, PJGW	2008-09 WBro. J-M David, PM
+1986-87 RWBro.F.W.Oldfield, PSGW	2009-10 WBro J-M David, PM
1987-88 WBro.M.Jeavons, PM	2010-11 WBro VRev. F Shade, PJGD
+1988-89 WBro J.Heatley PGStdB	2011-12 RWBro J Molnar G.Reg
+1989-90 WBro.F.Benson, PM	2012-13 RWBro J Molnar G.Reg
1990-91 WBro.K.Henderson, PGStdB	2014-15 WBro Brendan Kyne, PM
+1991-92 WBro.M.Moyle, PM	2015-16 WBro Rev G. Dolezal, PM
+1992-93 WBro.W.Herrod, PGO	2016-17 WBro N.E. Sakellaropoulos, PGStdB
+1993-94 WBro.G.A.Bowers, PGStdB	
+1994-95 WBro.H.van Tongeran, PM	
+1995-96 WBro.K.Hollingsworth, PM	
+1996-97 WBro.G.C.Love, PJGD	
	+ Deceased

Officers of the Lodge 2016

Worshipful Master	WBro Nik Sakellaropoulos
Immediate Past Master	WBro Rev George Dolezal
Senior Warden	WBro David Pederick
Junior Warden	WBro Jean Michel David
Chaplain	VWBro VRev Fred Shade
Treasurer	VWBro Murray Treseder, PGIWkgs
Secretary	WBro Doug Groom
Dir. of Ceremonies	RWBro John Molnar, PSGW
Senior Deacon	WBro Chris White
Junior Deacon	Bro Pete Grounds
Inner Guard	WBro Lewis Allan
Tyler	VWBro Alan Jennings, PGIWkgs
CC Convenor	VWBro Alan Jennings, PGIWkgs
CMS Administrator	WBro Iain Taylor PGStdB
Lecture Master	WBro Brendan Kyne

Lecture Programme 2017

4th Friday February to November

Dates		Lecture		Presenter
March Friday 24th		Installation of Master and Investiture of Officers		
April Friday 28th		<i>The Master Mason's Word</i>		RWBro John Molnar (218 Member)
May Friday 26th		<i>Freemasonry meets Optics</i>		Bro Dr Thomas Mikeska (218 C.C. Member)
June Friday 23rd		<i>The Independent Order of Good Templars: Their History and Ritual</i>		VWBro VRev Fred Shade (218 member)
July Friday 28th		<i>The Secret Science of Masonic Initiation</i>		VWBro Bruce Cowie Assist. Grand Secretary Freemasons Victoria
August Friday 25th		<i>English Fraternal Support for Garibaldi 1848-1870</i>		WBro John Belton ANZMRC Visiting Speaker
September Friday 22nd		<i>Freemasonry, Qabalah and the Tarot</i>		WBro Lewis Allan (218 member)
October Friday 27th		<i>The Conscription Debates and the Catholicism/Craft Divide</i>		WBro Nik Sakellaropoulos (WM)

APPENDIX II

Fellows of the Lodge

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