

Vol. 31- 2017

Freemasonry Profit & Pleasure



"Seguendo l'ampada Disce"

The Victorian Lodge of Research – No. 218

Freemasonry

Profit & Pleasure

THE VICTORIAN LODGE OF RESEARCH No. 218

Volume 31

Sequendo Lampada Disco

Consecrated 30 October 1911

Website: www.viclodgeofresearch.org



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

ISBN: 978-0-9923596-5-2

Published by The Victorian Lodge of Research, No. 218 on the register of United Grand Lodge of Ancient, Free and Accepted Masons of Victoria

The Victorian Lodge of Research, 218
Darebin (Ivalda) Masonic Centre
42 Salisbury Rd,
Ivanhoe, Vic 3079
Australia

Freemasonry – Profit & Pleasure is the title for this, the 31st Volume of the Transactions of The Victorian Lodge of Research No. 218 for the year 2017.

Master in 2017 - WBro Nicolas Sakellaropoulos

Secretary in 2017 - WBro Bro. Doug Groom

Editor for 2017 – WBro Brendan Kyne

Front Cover: - from the book cover of “Dream of Enlightenment” by Anthony Gottlieb

Back Cover: - WBro Nicolas Sakellaropoulos, W. M. for 2017

Contents

<i>Foreword</i>	Editor	
Submissions		
Membership	Full member and Correspondence Circle	
Chapter 1	The Master Mason's Word <i>RWBro John Molnar</i> (218 member)	9
Chapter 2	Freemasonry meets Optics <i>Bro Dr Thomas Mikeska</i>	15
Chapter 3	The Independent Order of Good Templars: Their History and Ritual <i>VWBro VRev Fred Shade</i> (218 member)	28
Chapter 4	Freemasonry, Qabalah and the Tarot <i>WBro Lewis Allan</i> (218 member)	55
Chapter 5	English Fraternal Support for Garibaldi 1848-1870 <i>WBro John Belton</i> (ANZMRC touring speaker)	67
Chapter 6	The Secret Science of Masonic Initiation <i>RWBro Bruce Cowie</i>	88
Chapter 7	The Conscription Debates and Catholicism Craft Divide <i>WBro Nikolas Sakellarpoulos</i>	104
Chapter 8	Three Lodge Buildings from Regional Victoria Bro Victor Luci.....	105
Appendix		
Masters of the Lodge of Research		
Cumulative Index		
Benefits of CC Membership		
Correspondence Circle Membership Application Form		

Editor's forward

The 2017 year was an outstanding success for The Victorian Lodge of Research, in terms of the quality of the papers presented to the Lodge, and the success of the new meeting format for most monthly meetings.

The 2017 Lecture programme contained a wide variety of interesting presentations beginning with Bro John Molnar and a paper on the "The Mason's Word". There have been a number of masonic theories as to the origin and meaning of the Master Mason's word, and this paper explored some of the most prominent of these. A member of the Lodge's Correspondence Circle, Bro Dr Thomas Mikeska presented a paper on "Freemasonry meets Optics". This paper looked at the 'Form of a Lodge' from a different perspective and also introduced the enquiring Freemason into the concept of complex or composite symbols, and presented some interesting and stimulating thoughts into masonic symbolism from an alternative angle.

For the June meeting of the Lodge we had a presentation by a long-standing and passionate member of the Lodge Bro VRev Fred Shade on "The Independent Order of Good Templars and the United Order of True Reformers: their History and Rituals." The Good Templars was a 19th century American Temperance society that also had rituals of three degrees, although It has no relationship with the Knights Templar, present or past. Other Temperance organisations were referred to and some of the rituals of these temperance orders was demonstrated.

In July, Bro Lewis Allan took the Lodge on a brief journey through "Freemasonry, Qabalah and the Tarot". Freemasonry and the mystical Qabalah ("received wisdom") of the Western Mystery Tradition are both systems of moral philosophy, with aspirations of promoting knowledge of the Self and of Divinity in the candidate. Both systems are beautifully illustrated within divinatory Tarot decks, and Bro Lewis explored the representations of well-known Masonic

symbols in the Tarot deck, and their connections with the expression of mystical Qabalah.

August was a presentation by the Touring ANZMRC Speaker, WBro John Belton on “English Fraternal Support for Garibaldi 1848-1870”. The presentation covered English Revolutionary Fraternalism linking London to the Italian Risorgimento in support of Bro Garibaldi and his redshirts. Garibaldi Lodge joined us for an evening of Italian food and all things Garibaldi.

The Grand Secretary of Freemasons Victoria, Bro Bruce Cowie, looked at the deeper spiritual and mystical side of Freemasonry with an examination of “The Secret Science of Masonic Initiation”. The talk was based on the work of Bro Robert Lomas and presented a summary of Br Lomas’ exposition of the three degrees of Craft Freemasonry, and concluded with thoughts on how the Lodge environment poses a challenge to the teaching of the lessons imparted in the three degrees.

The Lodge finished the year with the Worshipful Master’s paper on “The Conscription Debates and the Catholicism/Craft Divide”. During the Great War (1914-1918) the Australian people twice voted to reject conscription for overseas military service. The special referendums on conscription were one of the most divisive issues in Australia’s history. This presentation dispelled many myths regarding a supposed Masonic – Catholic divide on the issue of military conscription, for in the main Freemasonry rightly did not voice a public opinion on a political issue. *Unfortunately, Bro Nik’s paper was unavailable for inclusion in this edition at time of publication.*

Brendan Kyne
Editor 2017

(The 2018 Lodge Lecture Programme is on page 116 of this edition)

Submissions

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

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

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

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

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

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

receive indication of its use.

Copyright

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

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

Submitting a Paper

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

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

Lodge Meetings

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

All enquiries should first be directed the Lodge Secretary:

WBro Douglas Groom PM

PO Box 5273

Pinewood, Victoria 3149

Australia

doug.groom3149@gmail.com

Full Membership

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

Correspondence Circle Membership

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

Chapter One

The Master Mason's Word Delivered before the Lodge by RWBro John Molnar On Friday 28 April 2017

Where does the Master Mason's word come from and what does it really mean?

This question has been with us since the early days following the establishment of the Grand Lodge of England in 1717. The question presupposes of course a belief that the word once meant something. The "Master's Word" would appear to have been inherited from the fraternity's dim past, but the meaning appears to have been lost at some point in masonic history.

It is mentioned in the "Edinburgh Register House" Manuscript (MS), (1696) where it is called the "mason word" or simply "the word" saying its communication to an initiate is "all that is to be done to make him a perfect mason". The "Sloane" MS (c 1700) refers to "the master's word" - compare this with the "mason" or "freemason's word", which is how it seems to be referred to in other early documents. But the earliest documents say nothing about its meaning.

Bro C Bruce Hunter reviewed a prominent explanation in *Ars Quatuor Coronati* (Vol 113 p 151 (2000)). This refers to "marrow in the bone". This expression gained exposure in the William Morgan Affair in the United States of 1826. But even earlier, in 1725 another exposure "The Whole Institution of Free-Masons Opened" states that the word signifies "marrow in the bone".

However, Bro Hunter states that the word appears to have had little importance in the ritual at that time. There is no legend or secret attached to the word. Further, the particular meaning is attached to the second of three words. Finally, no further explanation is given. Perhaps this is just a reflection of the state of the ritual in the 1720s. It must be remembered that

there was no Third Degree until the 1730s, so the ritual and its story was still developing at that time.

Hunter states: "Freemasons had inherited a collection of words from the past but had not yet taken them beyond their place in the medieval workings" (and of course we don't know what those were anyway). It appears at that time to be only a reference to "the way our Secret is to be concealed".



Another theory arises from the "Graham" MS (1726) which contains a legend that Noah's sons visited his grave to recover a secret only their father had possessed. Their mission fails and they are prepared to accept anything they find in the grave as a substitute for the secret - sound familiar? But they only find Noah's decomposed corpse:

"So one said 'here is yet marrow in this bone', and the second said 'but a dry bone' and the third said 'it stinketh', so they agreed for to give it a name as is known to free masonry to this day..."

This seems to have the same content as our Hiram legend and seems to serve the same purpose. Still, Hunter argues that this text clearly implies that the word originated at some time in the past and that by 1726 there was some question about its meaning - because there are three possibilities given in the text. It seems however that "bone" was one-part freemasons of the time were reasonably certain about. Compared with "marrow in the bone", "bone" does appear in earlier and later dated documents.

In the "Edinburgh Register House" MS, the masonic catechism contains the following:

"Q13 Where shall I find the key to your lodge?"

A ..under the lap of my liver where all my secrets of my heart lie.

Q14 Which is the key of your lodge?

A A weel hung tongue.

Q15 Where lies the key?

A In the bone box."

There are many other examples from earlier manuscripts.

By 1760, however, the meaning of the word is given as "almost rotten to the bone", explained as a translation of the Hebrew "mhbn". By 1826 it reverts to "marrow in the bone". This, Hunter argues, means that it is no longer a name or a symbol meant to direct our attention to something else, but it has taken on a meaning of its own.

Despite the masonic tradition of looking to the Hebrew for explanations of our ritual words, Hunter believes that - from the time of the "Three Distinct Knocks" expose in 1760 - the masonic spellings are transliterations of English versions of the words. That is, the words did not originate in Hebrew but there was a masonic tradition to attribute linguistic origins to words where

no such origin existed. That is, freemasons in the 17th and 18th centuries were not working forward from genuine medieval traditions to arrive at their ritual - they were working backward from existing words they only suspected had come to them from the Bible by way of the medieval craft.

If Hebrew originals ever existed (and there is no evidence that Hebrew was widely known in medieval Britain) they had long since disappeared and by the 18th century freemasons could only guess at what they might have been. Hunter states: "In fact, there is nothing in the earliest documents to indicate either that the word had Hebrew origins or that freemasons believed it did. In my view, this belief arose only after 1720 and did so as an afterthought." (ibid p 157)

He goes on to say: "The presence in pre-Hiramic times (ie prior to the development of our Third-Degree ritual) of such renderings as "maha" and "byn" shows that the freemasons had long harboured a word later identified as having something to do with bone. And the many variations of this word in the old documents show that it must have been of great age, for both its pronunciation and meaning had become garbled by the early years of the 18th century." (ibid)

Hunter argues that the word comes from old English. The box, understood as the teeth or head, is represented as holding the key to the lodge. This is used to open and shut something, explicitly the mouth, but figuratively possibly also the lodge - to guard secrets by the proper use of the tongue and the heart.



The etymology of the word "bone" we find that it comes from the Middle English "boon" by way of an earlier version "bon". This comes from Old English "ban". The Old Saxon was "ben". The Old High German and Icelandic was "bein" from the Proto-Germanic "bainan". So not far from "byn" (Sloane

MS) "boe" (The Whole Institution of Free-Masons Opened) and "benah" (Masonry Dissected (1730)).

Bone is therefore purely Germanic. It does not derive from Latin or Greek, and Hunter argues, nor does it come from Hebrew. What about the rest of the word?

At the time of the Regius Poem (say, 1390) the English for marrow was "marawe" or "marwe". Fifty years earlier (perhaps when the Poem's original version was composed) it was "mergh" and before AD 800 it was "merg". Old Saxon was "marg" and Old High German was "marg" or "marage". This is very similar to masonic renderings such as "mach" (1730) "maha" (1726) "maugh" (A Mason's Examination 1723) and "mag" (1760).

It is quite possible that one lot evolved with the other during centuries of oral transmission. As in A Mason's Examination: "thy mark and maughbin makes thee free". (ibid p 165) Hunter suggests that the changing pronunciation was undertaken at some time in the 18th century to make the words sound more like Hebrew appropriate words.

The Latin "medulla" refers to the inner substance of an organ. It thus refers to anything that lies or comes from deep inside a person. Thus "mihi haeres in medullis" means "you stick to me in the marrow" - roughly corresponding with the modern "I love you from the bottom of my heart". "Medullitus" is an adverb meaning "from the marrow" and therefore "inwardly" or "cordially" (in Latin "cor" meaning "heart"). Hunter argues that by properly using the marrow in his skull and the marrow in his breast, a mason can keep all the obligations the craft imposes in him. This is the original meaning of the Master's Word in Hunter's opinion, and "ideally will produce the rectitude so highly valued by the fraternity." (ibid p 163)

Having got to this place in my researches, I thought I would ask Bro Ben Hirsch of my mother lodge - a long time MM and Hebrew speaker - what his view of these theories was. Much to my surprise he overturned Hunter's theory in two minutes. In the Hebrew, the words are "mot haboneh" meaning the "death of the builder", or "haboneh meyt" meaning "the builder is dead". Neither of those renderings are so very far from the words we use and those we use today could easily be explained by the changed pronunciation over the years due to the words being given orally and never being written down.

Subsequently, VWBro Fred Shade gave me a copy of a paper delivered by WBro David Barrett, Grand Marshall of the Grand Lodge of the State of Israel entitled "Explanation of the Master's Word". I do not know if that paper has ever been published anywhere but I am grateful to have received a copy. In it, Bro Barrett states that in Israel, in Hebrew they say (transliterated to an English pronunciation) "MahXXXXXX MetHXXXXXX" , the translation of which he says is usually given as "What! The Builder!" "The Builder is dead!" Bro Barrett's paper gives other theories about the meaning of the word but that must be the subject of another paper.

Chapter Two

Freemasonry Meets Optics Delivered before the Lodge by Bro Dr Thomas Mikeska On Friday 26 May 2017

INTRODUCTION

The '*Explanation of the First Degree Tracing Board*' starts with a very brief introduction into Freemasonry. A newly-made brother is quickly directed towards the following statement: "Let me first call your attention to the form of the lodge, which is a Parallelepipedon. In length from East to West, in breadth between North and South, in depth from the surface of the earth to the centre, and even as high as the heavens. The reasons a Freemason's lodge is described of this vast extent is to show the universality of science; likewise, that a Mason's charity should know no bounds save those of prudence."¹

As this statement is given in the first few sentences of the charge, it is probably safe to assume that it is given to define and introduce some core ideas of Freemasonry by providing information about a primary building block, the lodge. However, the description of a lodge, and particularly its form, appears quite elusive. Unfortunately, no further explanations are provided in this regard throughout the ceremonies of the three degrees in Craft Freemasonry. In addition, masonic articles or essays rarely address and discuss the form of a lodge, and it also seems that not too many Freemasons have pondered this topic on their own.

Therefore, in order to better understand the core ideas and principles of Freemasonry, we should first make ourselves familiar with the concept of a 'lodge'. To get started, it will be helpful to develop an understanding of some key terms by asking the following questions: Firstly, what is a *lodge*? and secondly, what is a *parallelepipedon*?

¹ Freemasons Victoria (2011). *Explanation of the First Degree Tracing Board* in *Ritual*, pp122-133.

2. THE SYMBOLISM OF A LODGE AND A PARALLELEPIPEDON

What is a lodge?

The term lodge allows for several interpretations. Firstly, a lodge can be a building, in general, where Freemasons meet or, more specifically, a room in that building where masonic work is conducted. Secondly, a lodge can be an assembly of Freemasons to perform masonic work, and thirdly, an individual Freemason can be considered as a lodge himself. As the last interpretation is not necessarily immediately obvious, further explanations are required.

During the '*North East*' charge of the first degree ceremony the newly initiated brother is informed that he was placed in the North East part of the lodge (room) to figuratively represent the corner stone of the foundation laid on the evening of his initiation and that he subsequently may raise a perfect superstructure on it [2]. This part of the charge contains three important concepts or ideas which require a closer look, namely the concept of the *corner stone* and its associated *foundation*, and the idea of a *perfect superstructure*.

The concept of the *corner stone* is directly associated with the symbols of the rough and the perfect ashlar, which are displayed in the lodge room by a cube with a rough or smooth surface, on the Junior Warden's and Senior Warden's pedestal, respectively. The rough ashlar and the perfect ashlar were essentially introduced in the '*Working Tools*' charge of the first degree ceremony [3] and are explained in much greater detail in the '*Explanation of the First Degree Tracing Board*' [1]. The rough ashlar represents a man in his ignorant or primitive state with multiple flaws and edges in his personality or character; he is also on the spiritual level quite immature. However, by working on his own personality and by continuous education he can transform himself, in an ideal scenario, into a perfect stone, a perfected individual, devoid of flaws and rough edges, and spiritually matured. Therefore, the nature of his character, or in other words his personal ashlar, becomes the first stone or 'cornerstone' of the foundation laid on the evening of this man's initiation.

A clearer picture, in regard to the nature of this *foundation* and the *perfect superstructure* to be built upon this foundation, becomes obvious from the position of the newly initiated brother in the North East part of the lodge room. From this position, the candidate can clearly see the 'Three Great

Pillars' which are situated in the East, West and South part of the lodge. The Three Great Pillars are represented there by the Ionic, the Doric and the Corinthian pillars, and represent the three supports of the lodge, namely wisdom, strength and beauty. This is further explained in a section of the *'Explanation of the First Degree Tracing Board'*, where we read: "Our lodges are supported by three great pillars. They are called wisdom, strength and beauty. Wisdom to contrive, strength to support, and beauty to adorn; wisdom to conduct us in all our undertakings, strength to support us under all our difficulties and beauty to adorn the inward man." [1,4].

This last statement permits the conclusion that every Freemason can be seen as an individual and personal construction, or a lodge. The physical lodge room represents therefore also his inner lodge room. Interestingly, from the position in the North East corner the candidate cannot only see the Three Great Pillars but is also exposed to the entire interior of a lodge room; the ornaments (i.e. the mosaic pavement, the Blazing Star and the tessellated border), the furniture (i.e. the Volume of the Sacred Law, the compasses and the square), the movable jewels (i.e. the square, the level and the plumb rule) and the immovable jewels (i.e. the first degree tracing board, the rough and the perfect ashlar) as well as the working tools of the first degree [5]. The moral messages and lessons implicated by those individual items can provide a solid foundation and the appropriate tools for the newly initiated brother for building, developing and shaping his own personality, character and (spiritual) consciousness: symbolically described as his inner lodge, temple or perfect superstructure.

Now that we have a better understanding of the possible meanings of the term lodge let us next address the form of a lodge, a parallelepipedon.

What is a parallelepipedon?

Probably in the last quarter of the nineteenth century the term parallelepipedon was superseded by the term parallelepiped [6]. A parallelepipedon or parallelepiped belongs to the group of prisms and is a three-dimensional figure whose surfaces are formed by six parallelograms. This definition allows to design multiple geometric figures which fulfil this definition. However, I would like to draw your attention to a particular parallelepiped of which all surfaces are rectangular, a so called rectangular parallelepiped or cuboid. A special case of a cuboid is a double cube (**Figure 1**).

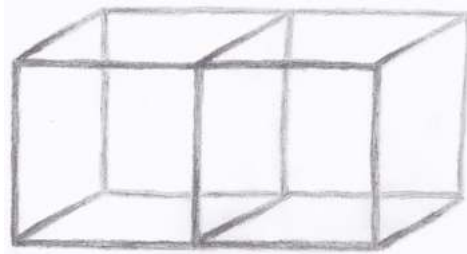


Figure 1: A double cube consists of two identical cubes.

A double cube is a geometric figure which is open to metaphysical interpretation. As a double cube consists of two identical cubes it can be immediately associated with a dualistic character, which can be seen and interpreted in the light of the hermetic Principle of Polarity. The Principle of Polarity expresses the idea that everything has a dual character which consists of two extremes [7]. In the context of this paper, the double cube could be interpreted to represent man's dual nature, consisting of a physical (temporal) and a spiritual (eternal) component [8]. If we now coalesce all of the ideas and interpretations so far developed, we come to the conclusion that an individual Freemason can be considered as a lodge and that its symbolical representation as a parallelepipedon or double cube can be used to describe his physical as well as his spiritual nature.

Now that we have developed an understanding of the terms lodge and parallelepipedon, I ask you to put them temporarily aside. We will return to them later in this paper. Let us now think about two other apparently separated (masonic) symbols, the letter 'G' and the Blazing Star, or Glory, situated in the middle of the mosaic pavement or checkerboard.

3. BRINGING MORE SYMBOLS INTO PLAY

The checkerboard and the Blazing Star

The checkerboard can be seen and interpreted as our path through life and the white and black squares symbolically represent good times and times of darkness, or good and bad decisions we made on our journey through life [9]. The association of our walk through life with the checkerboard naturally associates the checkerboard with the physical realm or plane of physical existence. Importantly, in the middle of the checkerboard we find the symbol of the Blazing Star or Glory. The symbol of the Blazing Star allows for many interpretations. However, in the context of the checkerboard, the

Blazing Star can be interpreted to represent the omnipresence of God throughout our entire life.

If we consider that we pass through various white and black squares during our lifetime, and by taking into consideration that we are each a lodge, we can play with the picture where a double cube, as a symbolical representation of our inner lodge, is placed onto the checkerboard (**Figure 2**). By doing so we could furthermore interpret the Blazing Star as the divine spark within us. This interpretation is in alignment with man's dual nature as discussed above where the checkerboard, our walk through life, represents our physical component whereas the Blazing Star or Glory represents both our spiritual component and also our connection with the Divine.

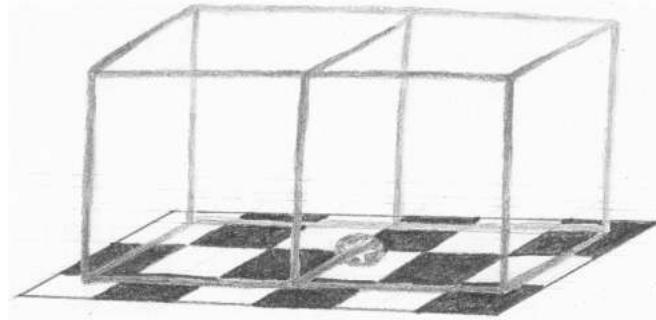


Figure 2: A double cube placed on the checkerboard. This placement visualises the physical as well the spiritual component of ourselves in this worldly existence.

The letter 'G'

Above the checkerboard in a lodge room, hanging from the ceiling, we will find the letter 'G'. The letter 'G' is often referred by Freemasons to represent God, since the word God starts with the letter 'G'. However, I partly agree and partly disagree with this interpretation. The word God starts with the letter 'G' in Germanic languages, for example 'Gott' in German or 'God' in English. As the French word for God is 'Dieu' this interpretation of the letter 'G' already looks questionable.

However, the *'Explanation of the Second Degree Tracing Board'* states: "When our ancient brethren were in the middle chamber of the temple, their attention was peculiarly drawn to certain Hebrew characters, which are here depicted by a letter G, denoting God, the Grand Geometrician of

the Universe, to Whom we must all submit, and Whom we ought humbly to adore” [10]. Interestingly, only a few second degree tracing boards show those Hebrew characters, for example the tracing board designed by John Harris in 1845 for the Emulation Lodge of Improvement (**Figure 3**). They are there shown just above the door to the Middle Chamber as ‘Yod-Heh-Vau-Heh’ and constitute the ineffable four-letter name of God in Hebrew (IHVH), also called the Tetragrammaton [11].

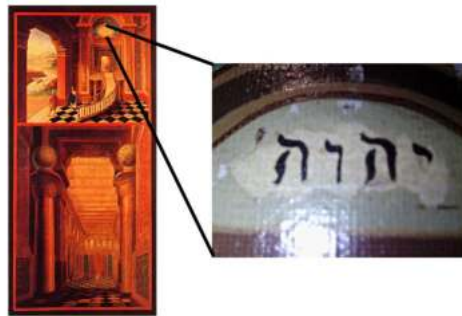


Figure 3: Second degree tracing board by John Harris (1845) [12]. Four Hebrew characters are shown just above the door to the Middle Chamber as ‘Yod-Heh-Vau-Heh’, spelled from right-to-left.

According to Jacques Huyghebaert, those certain Hebrew characters denoting God have been associated with the initial letters of the Hebrew words Gomer, Oz and Dabar, which he interpreted as meaning wisdom, strength and beauty [13]. And as we have already discussed above, wisdom, strength and beauty form the Three Great Pillars which support our (inner) lodge.

The letter ‘G’ has been also associated with Geometry. According to Walter Leslie Wilmschurst, Geometry is synonymous with self-knowledge, the understanding of the basic substance of our being, its properties and potential [14]. This idea is further extended by taking a quote of the Greek philosopher Pythagoras of Samos into consideration: “Man know thyself; then thou shalt know the universe and God.” [15]. In other words, once we have spiritually progressed and attained an understanding of who and what we are we will realise that we are no longer a separate and distinct individual, but also a microcosm or summary of all that is and to be identified with the Being of God [16].

The validity of the last statement and consequently of the synonymous use of Geometry with self-knowledge finds support in a passage from the *'The Lectures of the Three Degrees in Craft Freemasonry'*, where it reads:

“Q.-Why were you passed to the degree of a F.C.? A.-For the sake of Geometry or the fifth science, on which Freemasonry is founded. Q.-What is Geometry? A.-A science whereby we find out the contents of bodies unmeasured by comparing them with those already measured. Q.-Its proper subjects? A.-Magnitude and extension, or a regular progression of science from a point to a line, from a line to a superficies [surface], and from a superficies to a solid. Q.-What is a point? A.-The beginning of geometrical matter. Q.-A line? A.-The continuation of the same. Q.-A superficies? A.-Length and breadth without a given thickness. Q.-A solid? A.-Length and breadth with a given thickness, which forms a cube, and comprehends a whole.” [17].

Those questions and answers are a mathematical idiom that describes neo-platonic thought. This is not necessarily immediately obvious, but, it can be unlocked if we first start to interpret its content from a purely geometrical perspective (**Figure 4**). The ‘developmental’ process described starts with a point, the point of origin, which is prolonged to generate a line. The line is then extended in a way that a surface is formed, which again extended leads to the formation of a solid. This scenario implies that the ‘developmental’ process results in a progressive generation of more complex objects which have their own characteristics but also contain the characteristics of the object(s) they originated from, e.g. the surface contains the line from which it was generated. In addition, and fundamental in understanding the ‘developmental’ process, is the observation that every object generated traces back to the point (point of origin; zero dimensions) as a line can be considered as a one-dimensional extension of a point, a surface as a two-dimensional extension of a point and a solid as a three-dimensional extension of a point.

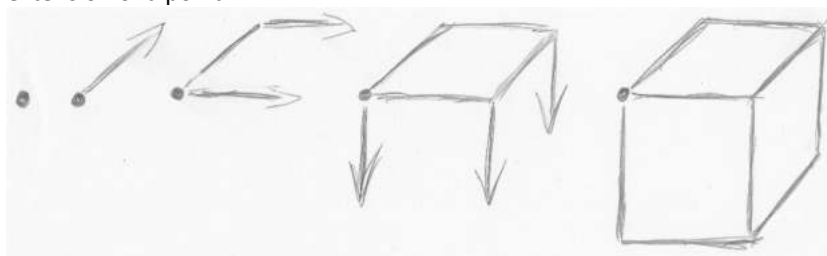


Figure 4: Visual presentation of the mathematical (geometrical) idiom that describes neo-platonic thought and illustrates a 'developmental' process (figure adapted from [18]).

This idiom can now be interpreted from a different angle where the 'developmental' process describes the process by which God brought the physical world into existence, including ourselves. In this sense, God on the divine plane (point), as the fundamental unit from which everything emanates, progressively projects itself into existence onto the spiritual plane (line), the plane of the psyche/soul (surface) and the physical plane (solid) [18]. Importantly, and as already mentioned above, the progressive nature of the 'developmental' process implies that each plane also contains the properties of the higher plane(s) from which it was derived. In other words, if we consider the cube as a symbolical representation of the physical world, and hence of ourselves, the cube contains also the point, the divine spark.

By using a mathematical idiom as a vehicle for developing a better understanding of ourselves as well as the physical world in general allows us now to see Pythagoras's remark: "Man know thyself; then thou shalt know the universe and God," in a much clearer sense but enables us also to justify the synonymous use of Geometry and self-knowledge, as suggested by Wilmschurst [14].

This simple interpretation allows us now to support the initial statement that the letter 'G' represents or is associated with God. Interestingly, the interpretation of Geometry in the context of a cube also nicely ties back to the previously discussed concept of the corner stone and the symbols of the rough and perfect ashlar. In other words, the pathway of self-knowledge assists us in our spiritual development as well as with our transformation from a person with a flawed character towards a perfected individual.

4. FROM SINGLE TO COMPLEX SYMBOLISM

Now let us combine the symbols of the letter 'G' and the Blazing Star or Glory. As mentioned before, beneath the letter 'G' is the Blazing Star which is situated in the middle of the checkerboard. The spatial arrangement of those two symbols in the lodge room can be associated with the hermetic Principle of Correspondence "As above, so below; as below, so above." [19]. In this sense, the letter 'G' hanging from the ceiling represents God on the

divine plane and is mirrored onto the physical plane, symbolised by the Blazing Star, in the middle of the checkerboard, and vice versa. By extending this idea further let us now place the double cube onto the checkerboard (Figure 5).

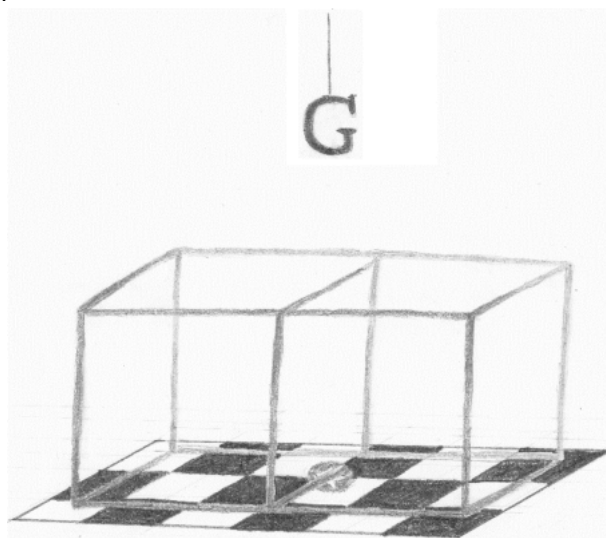


Figure 5: The double cube is placed on the checkerboard located between the letter 'G' and the Blazing Star.

In this position the double cube is now located between the letter 'G' and the Blazing Star. This can then be interpreted to represent ourselves (the double cube) on our walk through life (represented by the checkerboard), guided by the omnipresence of God from above (represented by the letter 'G'), in us and throughout our whole life (represented by the Blazing Star). Noteworthy, this idea still holds true in masonic jurisdictions where the letter 'G' is hanging from the ceiling over the Volume of the Sacred Law (VSL) placed on the Worshipful Master's pedestal. The VSL could here be seen as God's permanent presence (spiritual plane) for continuous support on our walk through life (physical plane). In other words, the Blazing Star and the VSL as used here, at least in regards to the aforementioned interpretation, are interchangeable.

As indicated above, a parallelepipedon or double cube belongs to the geometric class of prisms. If we explore now the 'prismatic' character of the double cube we can develop an additional interpretation of the model just

presented. In optics, a triangular prism is a 'dispersive prism' capable of dispersing light, that is, to break up light into its spectral components. In extending this idea to the prismatic character of the double cube, its dispersion capacity could be symbolically interpreted and pictured as dispersing godly-inspired 'light', thereby projecting its endless individual manifestations and expressions into existence in the physical world (**Figure 6**).

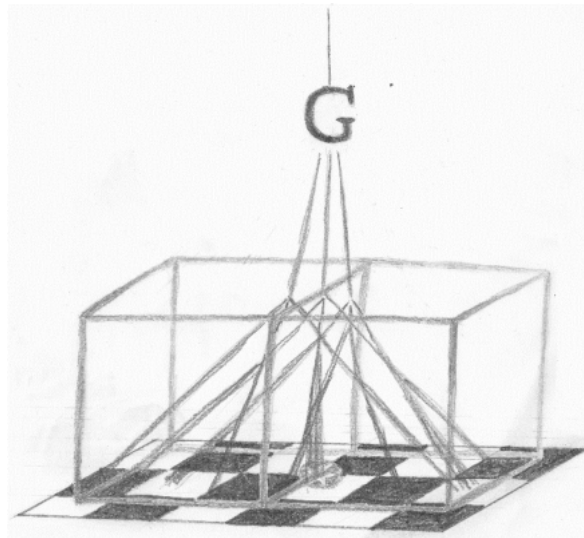


Figure 6: Dispersing godly-inspired 'light' from above onto our walk through life by exploring the prismatic character of the parallelepipedon or double cube.

In this sense, equipped with the knowledge of ourselves, and consequently of God, the double cube as a symbolical representation of our inner lodge can serve as a prism to disperse godly inspired 'light' from above (e.g. the divine plane), here symbolised by the letter 'G'. This 'light' is broken up into its endless facets and expressions, and manifests on the physical plane through us, through our words, behaviours and actions onto the checkerboard, a symbolical representation of our 'walk' through life. Throughout our life we make decisions virtually every moment, which not only have an impact on our life, but, also on the lives of the people around us. As a consequence of the many possible choices and decisions we might make, there are almost infinite ways to 'walk' over the checkerboard. The latter statement falls now nicely into place with the 'limitless' description of

the form of a lodge as given in *'Explanation of the First Degree Tracing Board'* or in other words the endless manifestations and expressions of an individual Freemason and his respective life.

A deep understanding of ourselves and God goes hand-in-hand with charity, passion, relief and care, as these are just some other aspects spread through the prism on our walk through life. This analogy applies not only for the individual brother's contribution to his own inner lodge but also as a joint contribution of the brethren of a lodge. Again, this interpretation fits with the 'limitless' description of the form of a lodge but also points out the universality of the underlying principles (universality of science) applicable not only on a personal level, but, also in a larger setting, such as for group, organisational or societal levels.

5. CONCLUSIONS

The beauty of masonic symbolism is that many symbols can be interpreted from different perspectives that are often flavoured by the interpreter's view on Freemasonry. Unfortunately, the vast majority of books on this topic present or list masonic symbols often in some sort of dictionary style which discuss most of the symbols mainly in an isolated manner. Without doubt, discussion of an individual symbol is of great value as a starting point; however, it should not be overlooked that two or more symbols can be often combined to form a complex or composite symbol that provides new insights into masonic teachings.

By combining the symbols of the letter 'G', the checkerboard and the Blazing Star or Glory with an interpretation of a lodge and its form, a parallelepipedon or double cube, we are able to establish a connection and relationship between the material or physical plane and the non-material planes (e.g. spiritual, emotional, intellectual) that are associated with, or influence, our worldly or physical existence. The symbols have been interpreted in this paper from a metaphysical point of view that include hermetic and neo-platonic principles and concepts fundamental to Renaissance thought. As the advent of speculative Freemasonry overlaps the end of the Renaissance, it appears reasonable to presume that Freemasons at the developmental roots of speculative Freemasonry were familiar with philosophical concepts and ideas of that important yet declining epoch [20]. Therefore, I think it is also reasonable to interpret masonic symbolism with the aid of thoughts from that time.

Freemasonry provides the necessary tools and a supportive network (through the brethren) to recognise each of us as a lodge, as well to encourage us to work constantly on the construction and refinement of our inner lodge. In addition, masonic ceremonies also point towards the benefits of education and self-education which are particularly addressed in the first and second degree ceremonies. Education, in conjunction with pursuit of a path of self-knowledge or self-discovery, which hopefully eventually leads to God, will enable us to bring ourselves to our individual capacity by spreading godly inspired 'light' through us, not only into our life, but, also into the lives of our family, our neighbours, our working colleagues, the community we live in, and all people with whom we interact throughout our life. If we allow ourselves to become this person and start acting as a prism to disperse goodness, kindness, charity and knowledge I can clearly see and understand the meaning of the quote: "Freemasonry - Making good men better".

6. ACKNOWLEDGEMENT

I would like to thank my wife, Nicole, for her continuous support of my masonic life and studies, and for preparing the artwork used in the figures (except figure three). I would also like to thank the members of the Holden Research Circle for their feedback on an earlier version of this paper.

7. REFERENCES

- [1] Freemasons Victoria (2011). Explanation of the First Degree Tracing Board in *Ritual*, pp122-133.
- [2] Freemasons Victoria (2011). North East Charge in *Ritual*, pp33-35.
- [3] Freemasons Victoria (2011). Working Tools of an Entered Apprentice in *Ritual*, pp38-39.
- [4] Emulation Lodge of Improvement (2012). First Lecture, Fourth Section in *The Lectures of the Three Degrees in Craft Freemasonry*, Lewis Masonic, pp53-63.
- [5] Emulation Lodge of Improvement (2012). First Lecture, Fifth Section in *The Lectures of the Three Degrees in Craft Freemasonry*, Lewis Masonic, pp64-74.
- [6] Darling D. Parallelepiped from *The Worlds of David Darling - Encyclopedia of Science*, Web Resource, <http://www.daviddarling.info/encyclopedia/P/parallelepiped.html>.

- [7] Three Initiates (2015). Chapter X. Polarity in *The Kybalion: A Study Of The Hermetic Philosophy Of Ancient Egypt and Greece*. Dover Publications, pp66-70. (Original work published by The Yogi Publication Society in 1908).
- [8] Rees, J. (2013). Ornaments, Furniture and Jewels, Lewis Masonic, p15 and p38.
- [9] Mikeska, T. (2014). A Matter of Black and White. Holden Research Circle.
- [10] Freemasons Victoria (2011). Explanation of the Second Degree Tracing Board in *Ritual*, pp134-139.
- [11] Cockburn, J.A. (1912). The Tetragrammaton, S.R.I.A Metropolitan College - Transactions, pp36-42.
- [12] Picture taken from: Emulation Ritual, Lewis Masonic.
- [13] Moore, D. (2010). A Guide to Masonic Symbolism, Lewis Masonic, pp41-42.
- [14] Oliver M.W.J. (2014). Chapter Three: Further Notes on Craft Symbolism in *Wilmshurst Revisited - The Meaning of Masonry*. Kindle Edition. (Original work: The Meaning of Masonry by W.L. Wilmshurst published by Watkins in 1922).
- [15] Cajander, P. (2006). Fragments of Reality: Daily Entries of Lived Life, iUniverse Inc., p109.
- [16] Dyer, C. (2006). Symbolism in Craft Freemasonry, Lewis Masonic, p91.
- [17] Emulation Lodge of Improvement (2012). Second Lecture, Second Section in *The Lectures of the Three Degrees in Craft Freemasonry*, Lewis Masonic, pp104-113.
- [18] MacNulty, W.K. (2005). Freemasonry - A Journey through Ritual and Symbol. Thames and Hudson. pp15-16. (Original work published in 1991).
- [19] Three Initiates (2015). Chapter VIII. Planes of Correspondence in *The Kybalion: A Study Of The Hermetic Philosophy Of Ancient Egypt and Greece*. Dover Publications, pp50-60. (Original work published by The Yogi Publication Society in 1908).
- [20] MacNulty, W.K. (1996). A Philosophical background for Masonic Symbolism. *Heredom*, Vol. 5, pp17-34.

Chapter Three

The Independent Order of Good Templars: Their History and Ritual Delivered before the Lodge by VWBro VRev Frederick Shade On Friday 23 June 2017

Part One

Independent Order of Good Templars

Let us begin our story with the earliest of the Temperance Societies in America. *The Sons of Temperance* began in New York City in 1842. Unlike many fraternal organisations, it admitted both men and women. There were, as with most fraternal orders and societies, secret rituals, passwords and handshakes. Members wore regalia. Although noble in its ambitions it met with some contrary thought in the growing temperance movement. Many people felt that a "Secret Society" might not be in the best interests of the movement.

Temperance fraternal orders grew and in the same year of 1842 the *Independent Order of Rechabites* was formed as an offshoot of the English order of the same name, but which had an earlier pedigree, starting in 1835. Unlike the *Sons of Temperance*, the Rechabites was a male only temperance society. However, there was a female counterpart called the Daughters of Rechab. The Rechabites preached total abstinence and met in "tents" as opposed to lodges. This name for their gatherings was figurative and not literal, and comes from the Rechabites found in the book of Jeremiah, who abstained from wine and lived in tents:

"And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." (Jer. 35:5-6)

The Marshall Temperance Fraternity was established in 1845 and later on changed their name to *The Marshall Temple*. Still later they changed again to the *Sons of Honor* and finally settled on *The Templars of Honor and Temperance*.

They seem to have modelled themselves on the earlier Sons of Temperance and used a system of six degrees based on the legend of Damon and Pythias as well as the Knights Templar. Like the Sons of Temperance, they had traditional fraternal modes of recognition including passwords, grips and the traditional regalia such as collars and aprons. Like most of the temperance fraternities, the order is not in existence today.

There is however, one temperance order that is still in existence and that is *The Independent Order of Good Templars* (IOOGT). The IOOGT was founded in Utica New York in 1851 and was originally known as the *Knights of Jericho*. It used a three-degree system, collars and aprons similar to Freemasonry. Regalia is no longer used by the modern counterpart. The campaign against alcohol developed apace.

The most striking innovation of the Good Templars was its membership. According to Dennis (p.153), not only did it admit whites and African-Americans on terms of perfect equality – otherwise unheard of in the United States at that time – but it was the first temperance order to admit women alongside men in mixed-sex lodges. However, this view is not in accord with what Harrison and Lomax, who state in their little publication, and I quote them here:

“The Independent Order of the Good Templars also inspired the United Order of True Reformers, which was founded as the black version of the all-white Good Templars. This African-American Order was founded in Kentucky in 1872 and, like the black Orders that were founded in the likeness of the Elks and the Moose, it reveals how the black communities also had a need for fraternal societies and, in this case, an Order that promoted total abstinence. These black Orders were reminiscent of how Prince Hall Freemasonry had developed.” (p.50)

The first Good Templar lodge in Britain opened in 1868 in Birmingham, and the order spread rapidly. By 1871 there were three hundred British lodges, with over twenty thousand members. Juvenile Templary began in the United States in 1868 and spread to England in the early 1870s. Children could be enrolled as Infant Templars from birth, Juvenile Templars from the age of five, and could join a senior temple at twelve.

Although similar to the Sons of Temperance, which began in 1842, the Good Templars claimed that their organisation was superior because they weren't interested in selling life insurance to the membership, something their predecessors were actively engaged in.

The next few years of the organisation would see many new members admitted to the order. In 1865 the order had 60,000 members and by 1869, with the end of the Civil War behind them, the order had over 400,000 members. These members seemed dissatisfied with the Republican and Democratic parties and in 1869 the Prohibition Party was formed. It attracted only a small number of voters, but occasionally, as in the case of the close political race of 1884 between Cleveland and Blaine, may well have played the spoiler in this evenly matched race. Many historians contend that this may well have been the case. In New York State the Prohibition Candidate, John P. St. John received 25,000 votes and Blaine lost the state by only 1,149 votes. Many of those voters were no doubt Good Templars casting what they felt to be the "good vote."

Here is a letter held by the Scottish Rite Museum & Library:

Utica Oct 27th 1871
E. S. Hughes Esq.

Dear Bro.

It having come to my knowledge that Bro. Lewis H. Babcock the Democratic candidate for Dist. Attorney has been visiting the several Lodges of our order in the county for the purpose of soliciting the votes of Temperance men, I deem it my duty to

caution Lodges against allowing themselves to be drawn into any political controversy as Lodges.

At the same time, I would state the facts as they are in relation to the candidates for district atty for the information of such voters of our order as are unacquainted with them. Lewis H. Babcock, the Democratic nominee, and Capt. D. C. Stoddard, the Republican nominee, are both members of Utica Central Lodge, No. 240, and have been for 3 or 4 years. During that time, Bro. Babcock has repeatedly violated his obligation and has been disciplined therefor. It is only since his nomination that he has returned to the Lodge. Bro. Stoddard has maintained his standing from the first and is known as a consistent and persistent Temperance Man. Good Templars should consider these facts and judge accordingly.

This circular is not intended to be read in Lodge but is for the information of members outside the Lodge room.

Today, less political in nature, the order is known as the *International Order of Good Templars* or IOGT and operates worldwide in over 40 countries. As in the original organisation, the IOGT admits men and women equally and promotes the ideas of temperance, peace and brotherhood. At this time it stands as the largest non-government run organisation working in the field of temperance and has expanded its practice of temperance beyond mere alcohol to include narcotics and other drug dependencies.

Originally, the Good Templars worked three Degrees, namely Heart, Charity, and Royal Virtue. The rituals and regalia were reduced significantly in the 1970s as the organisation tried to make itself more modern and relevant. Now, the initiatory degree of Justice is the only one worked. Initiates are requested to promise to do all in their power "to promote total abstinence of intoxicating beverages both through the enforcement of laws and through our own way of life."

In 2005 the Order was still widespread throughout the world, with its headquarters in Sweden.

The emblem of the Independent Order of Good Templars was a shield bearing a cross with splayed ends, and a central escutcheon (shield) with three standing lions vertically above one another.

Appendices

In the appendices to this section of the paper, I have included the following: (i) a list of Temperance organisations (selected), (ii) the Good Templar Platform, (iii) extracts from the Rituals, and (iv) a photo of members in regalia.

True Reformers

I will now offer some information on the United Order of the True Reformers which was founded in 1873. As already mentioned, its membership was African-American and was supported by the Good Templars. They appeared to have had a total of six degrees in its early days (c1873), and later reduced it to one degree (1887). Excerpts from this degree and the Funeral Ceremony have been included as an appendix. The other organisation that I studied was The Templars of Honor and Temperance. They too had a number of degrees. What I found most interesting was the fact that some of these were fraternal organisations only (i.e. having rituals etc. but no insurance or benefits) and some were friendly societies (i.e. groups providing insurance and benefits and in most cases also had ritual). The Druids is such a group, and I leave them for another time. Also, the Oddfellows is a significant organisation that justifies study as it has a long history and very detailed rituals. I plan to have a paper ready on the Oddfellows for next year.

.....

Part One
Appendix 1
Temperance Organisations (U.S.A.)
(Summary)

1. Sons of Temperance

1842 New York	men & women
	life insurance

2. Independent Order of Rechabites

1842 New York (offshoot of English of same name)

men only

Daughters of Rechab

offshoot for women

3. The Marshall Temperance Fraternity 1845

. The Marshall Temple	new name
-----------------------	----------

. Sons of Honor	new name
-----------------	----------

. The Templars of Honor and Temperance	new name
--	----------

. six degrees, based on Sons of Temperance	
--	--

4. The Independent Order of Good Templars

(IOOGT) 1851 New York

- . Originally known as Knights of Jericho
- . three degrees

- . International Order of Good Templars (IOGT)

became its new name

collars & aprons like masonry

no life insurance

men and women.

White only

Today - little regalia & only one degree

1865 – 60,000 members

1900s - 350,000 members

1979 – Only 2,000 members (U.S.A.)

Still exists in a number of countries with current Headquarters in Sweden.

.....

Appendix 2

Good Templars Platform

In 1859 the Good Templars formed their platform of six items concerning their stand on the temperance movement:

1st – Total abstinence from all intoxicating liquors as a beverage

2nd – No license in any form or under any circumstances for the sale of such liquors to be used as a beverage

3rd – The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purposes-prohibition by the will of the people, expressed in due form of law with the penalties described for a crime of such enormity

4th – The creation of a healthy public opinion upon the subject by active dissemination of truth in all the modes known to an enlightened philanthropy

5th – The election of good, honest men to administer the laws

6th – Persistence in efforts to save individuals and communities from so direful a scourge against all forms of opposition and difficulty until our success is complete and universal

Appendix 3

(Extracts from the Rituals of the three degrees)

FIRST OR DEGREE OF THE HEART

Obligation

I, (name) in the presence of these members of the Degree of the Heart, and in view of my obligations to this Order and the love I bear my race, do most solemnly promise, that I will never divulge any thing pertaining to this Degree, to any one, except in a lawful manner. And I further promise that I will discharge all the duties enjoined in this Degree to the utmost of my ability, they containing nothing inconsistent with the allegiance which I owe my Country, or the duties which my religion may claim; to the true and faithful performance of which I pledge my sacred honor.

W.C.T. You will now repair with the Marshal to the Chair of the W.V.T., where you will listen to the lecture which recounts the duties pertaining to the Degree of the Heart.

M. Worthy Vice Templar, by direction of our Worthy Chaplain, I present our friend for the lecture and further obligation pertaining to the Degree of the Heart.

W.V.T. Persons can advance in this Order only as they advance in knowledge and virtue. Accordingly, this Degree relates to yourself, to your own heart from which, as from a fountain, all your actions rise. Hence its name, the Degree of the Heart. The heart should be cultivated. That which does not do this is valueless. This is the object of all religion; this is the object of Revelation, and this is the object of Divine government in our world. Should we fail in this here, we should prove ourselves unworthy of your respect or confidence. Fidelity is a great virtue. Where the heart is right, this is easy; and where this is possessed, we can trust confidently and are happy because we are secure. One great, I may say, the principal, object of this Order is to promote the cause of Temperance in our world. To do this we must be temperate ourselves, constantly and devotedly temperate. Many have lost sight of this; they have felt that they might put on, or lay off,

their allegiance to this cause at pleasure. Hence its great instability in times past.

The object of this Degree is to secure your unwavering allegiance to this work. I have now explained the object we have in view in conferring this Degree. Before we proceed further, it will be necessary for you to take another obligation in which you will be required to bind yourself in the most solemn manner, to adhere to this cause, WHILE YOU LIVE, and never, under any circumstances, while life shall last, voluntarily to use intoxicating liquors as a beverage. Are you prepared to take such an obligation?

Cand. I am.

Obligation

I, (name) in the presence of the members of the Degree of the Heart, and in memory of all the evils which have fallen upon my race through the use of intoxicating liquors, do now, of my own free will and accord, and with a deliberate purpose to perform, most solemnly promise that be I where I may, and under whatever circumstances or in whatever country, on the Ocean or on the Land, among civilized or uncivilized men, I will not use or sell knowingly as a beverage any thing that can intoxicate, under the penalty of being held, as one unworthy of confidence, from any person whatever, and as a liar among all men, and that I will steadily observe this my promise to my life's end. To all of which I pledge my sacred honor.

W.V.T. Remember Ananias and Sapphira. They thought they were only promising to men, but the result proved that the Infinite and HOLY ONE heard their pledge and He punished their falsehood. He has heard your solemn covenant, and he will hold you responsible for its fulfillment to the end of your mortal career.

Be faithful; be not forgetful; be diligent; be persevering; and so a good conscience and large success shall attend you.

.....

W.C.T. The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes. They were a separate people and were the descendants of Jethro, the father-in-law of Moses. Jonadab, the son of Rechab, was a man eminent for his zeal for that which was right, and assisted King Jehu in arresting and driving a great evil from the land. He gave

to his children the rule on Temperance, which has already been rehearsed in your hearing; and their fidelity to that pledge seems to be to them the promise of perpetual existence. Since they entered into that covenant, nearly three thousand years have rolled away; the glory of Egypt, of Babylon, Tyre and of Jerusalem, has faded. Great and mighty nations have been swept from the face of the earth, and still this simple people dwelling in tents and without city or nationality, exist, and still observe their ancient covenant. You will see in this an example of fidelity which is worthy of your imitation; and you will also learn that heaven visits integrity to this cause with peculiar honors.

We close this Degree by urging upon your attention the example of these wandering sons of the desert. Where they have been faithful thousands of ages, be ye faithful until DEATH.

The emblematic color of this Degree is BLUE. Its language is the same as that of the azure heavens which throw their broad arch above and around us. As the eye never wearies in looking upon their mild and beautiful expanse, so the heart never tires in contemplating the results of true virtue. As, wherever we are, this beautiful arch is ever above us, the fairest emblem of strength, so we should be taught by it the firmness which should characterize true principle in whatever situation or whatever country or society we may be placed. Wherever and in whatever you may see this color, be reminded of the obligations imposed upon you by this Degree.

SECOND OR DEGREE OF CHARITY

Obligation

I, (name) most solemnly promise, declare and say, that I will not reveal any of the matter pertaining to this Degree, I will not write, indite, or cause to be written or indited, any part of its lectures, signs, passwords, tokens or grips, so that any part may be unlawfully or improperly obtained. I will only use and communicate what pertains to this Degree as directed by the work and in no other way nor for any of this Order, and in no other way for any other purpose. I further promise that I will remain faithful to my pledge, WHILE LIFE SHALL LAST, and that I will, by all lawful means, try to lead all with whom I may associate be temperate, and the friends of temperance. And I solemnly promise to observe all the duties enjoined by this Degree to the

extent of my ability. To the true and faithful performance of all which I, in the most solemn manner, pledge my honor.

All present, in unison: "We witness your covenant."

W.V.T. You are now entitled to all the advantages which this Degree can confer. This is a privilege which you will esteem highly; but what you should prize beyond this, is the privilege which it gives you of doing good to others.

We cannot live to ourselves; we are destined to influence others; we attract them involuntarily to the good or to the bad which we may choose. How much more powerful, then, will be our influence when we exert ourselves, and with the effort use the appliances for producing a beneficial influence which the Creator has furnished to our hand. The GOOD TEMPLAR is to do good everywhere, and to all men. You are to have no enemies. Men may wrong you, they may traduce you, but you must not be their enemy. You must treat them, not confidently, but kindly. Do them favors, as enjoined in the lecture. "If thine enemy hunger, feed him; if he thirst, give him drink." You are to minister to affliction, to want and wretchedness, wherever you find it, and can, whether in purple or in rags, in a cottage or in a palace. Your heart should ever be like the rock at Horeb, when touched by the magic rod of Moses, it should ever gush out with streams of refreshment to the weary, the thirsty and the dying.

W.C.T. The emblematic color of this Degree, which you are now entitled to wear, is RED or SCARLET. As in light, the red rays are most intense and ardent, so the selection of this color for this Degree is designed to teach that our charities should never degenerate to mere formal acts, but that they ought ever to be free and earnest, that the spirit which prompts them should be ever equally intense and ardent, that their object may feel, from our happiness in ministering to his wants, that we are rather receiving than conferring a favor. As red is conspicuous among all other colors and is also primary among the original colors given by the prism, so the virtue of true charity will ever form a conspicuous element in our character, an element which, when possessed by us, will be seen and admired; but its abuse will surely be detected and lamented. When, therefore, you put it on or see this color, remember your duty and your obligation.

THIRD OR DEGREE OF THE ROYAL VIRTUE

Obligation

I, (name) most solemnly and sincerely covenant, with these Good Templars, and before Him who has pronounced a solemn and awful curse upon the drunkard, and the drunkard maker that, as a solemn duty to Him, of my race and myself, I will never use as a beverage anything which can intoxicate, be it what it may, and I will use all lawful and moral means to banish the evil from the world, as a duty which I owe to my Maker. I also promise that the words, signs, grips and all pertaining to this Degree, or either of the Degrees connected with this Order, or any part of its work, shall be by me kept as a sacred trust, and shall never be revealed or divulged by me, only in a lawful manner, and as prescribed by the work of the Order. To all of which, I pledge my sacred honor.

W.C.T. In the first Degree you was instructed in your duty to yourself; in the second you were informed of what was due from you to your neighbor, and it now becomes my duty to impress upon your mind your solemn obligation to your Creator. This I am satisfied cannot be done more appropriately than in his own language.

“And God spake all these words, saying, I am the Lord thy God. Thou shalt have no other god before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

W.C.T. The connection of the two (former) Degrees arises from the natural relation which they bear to each other. You cannot fail to see their fitness, and we hope that they may form a rich theme for your meditation and thought during all your life. The third and last Degree relates to our Creator.

W.C.T. The emblematic color of this Degree is PURPLE. Its language is that of royalty. The selection of this color as appropriate to this Degree was to

indicate to you that the virtue of which it is designed to remind you is the chief of all virtues. Love is the fulfilling of the law, and that love must first reach towards, and centre in, the Creator; then it will extend to the creature.

PURPLE has always been regarded as the appropriate color for those who were chief in place and in power; but how much more appropriate for those who keep the "Royal Law". This color will remind you of the high place which has been given you by this Order, of the confidence of those around you, in your integrity and virtue, and above all of the solemn obligation you are under, to cultivate and maintain the high moral character which it teaches and enjoins. May it ever be your highest ambition to illustrate in your life the royal virtue: Love to God.

.....

Note: W.C.T. = Worthy Chief Templar
W.V.T. = Worthy Vice Templar
M. = Marshal



Part Two

The United Order of True Reformers

The Grand United Order of True Reformers began in 1873 in Alabama and Kentucky as a fraternal society for African Americans. It was managed, to a large extent, by deputies of the Independent Order of Good Templars. William Washington Browne, an African American who spoke passionately against "king alcohol," tried to apply for formal membership to the Good Templars but was denied because of his race. When the Good Templars agreed to foster a separate all-black affiliate group called the United Order of True Reformers, Browne accepted this level of support. Although Browne did not actually found the True Reformers, he eventually transformed the order into a mutual benefit association and broadened the organisation's membership by travelling throughout the South building smaller chapters - or "sub-fountains" - while preaching temperance. (He was a Methodist minister, a church that opposed the use of alcohol.) From Browne's perspective, alcohol and drunkenness were the primary causes for the disproportionate numbers of African Americans in penitentiaries and, because convicts were denied the right to vote, the main reasons that so many of the community had been disfranchised. During his address to the order on April 8, 1895, Browne recounted that by 1879, the work of the True Reformers had helped reduce the number of their people condemned to work on the chain gang from five thousand convictions per year to only five hundred.

While more fountains (lodges) of the True Reformers and other temperance societies came into existence during this time, the True Reformers went through a period of bitter infighting caused primarily by Browne's desire to change the organisation's course and focus. As Reconstruction (1865–1877) ended and the era of Jim Crow began, Browne came to believe that the organisation was adequately supporting the commercial and educational needs of poor African Americans. While the federal government had provided some assistance through the Freedmen's Bureau, that agency's resources were not sufficient, and Browne's ambition - pursued via the Grand Fountain (Grand Lodge) - was to create an all-African American economy of goods and services, independent of government assistance.

In 1881 Browne founded The United Order of True Reformers: "Let us stop playing, trifling and wasting our time and talents, and scattering our little mites to the four winds of the earth, and let us unite ourselves in a solid

band." Browne left Alabama in 1880 and settled in Richmond, Virginia, where he built his powerful Grand Fountain of the United Order of True Reformers (GFUOTR) with branches in twenty states by 1893-94.

The national organisation thus had its headquarters in Richmond, Virginia. The True Reformers offered far more than the standard African American benevolence societies of that era, which mostly were cash benefits to members for family burial expenses.

In 1889 the GFUOTR organised the first chartered African American bank in the United States, the Savings Bank of the Ground Fountain of the United Order of True Reformers, with deposits amounting by 1907 to one million dollars. The fraternal order owned real estate, purchased a farm, a hotel, owned over a dozen halls. They also became involved in insurance, which provided for the support of widows and the education of orphans.

In 1885 the Order organised and put in operation a department for children known as the Rosebud Department.

The GFUOTR became a model for banking and insurance enterprises throughout the South. With the death of Browne in 1897, the bank, however, survived only another decade and collapsed in 1910 as a result of mismanagement and embezzlement. Nevertheless, the True Reformers continued, nevertheless, as a fraternal order and insurance agency until its demise during the Great Depression.

Appendices

I have attached to this section of the paper several items including (i) excerpts from the Ritual (one degree) of 1887, (ii) a list of contents of the published ritual of 1887, (iii) a list of contents of the six rituals of 1875, and (iv) the floor plan of the lodge room (1887) and photo of William Washington Browne. The six degrees in use in 1875 are very short and consist mainly of short homilies and exhortations on good living.

Closing

I have enjoyed doing the research of the Good Templars and similar organisations. Their organisational structures, officers and rituals are obviously modelled on Freemasonry but, interestingly, some of them dispensed with the use of ritual and regalia in a later period, or at least

reduced their complexity. I also studied other Temperance organisations in America and especially their rituals, and was surprised to see their similarities.

The origin and cause for this research was a statement made by Bro. Graeme Love some years ago, that the regalia worn by my great grandfather (Theodore Shade) in a portrait I have of him appeared to be Good Templars – it did not seem to him to be Manchester Unity. And so, I started finding out about the Good Templars. (My family at that time were members of the Salvation Army and so being a member of a teetotal society seemed likely.) However, it would now appear that my great grandfather was most likely wearing Manchester Unity regalia, although it is not the same as that which appears in references that I have consulted.

.....



Part 2
Appendix 1

United Order of the True Reformers
(Ritual excerpts - 1887)

W.M.F.: We rise to do you honor. You have come from the outer world, which is full of temptations, to seek this pure retreat of the Fountain. The welcome we give you is from the heart, and as we now stand around you, we promise ever to support you in your virtuous resolve to fly the tempters, and unite with us in our efforts to raise the fallen and make happy the homes of the suffering.

*

You will now accompany our Guide to Worthy Chaplain, and receive his counsel.

W.G.: Worthy Chaplain, our friend awaits your instructions.

W.C.: Who hath sorrows?

All respond: The disobedient.

W.C.: Who hath woe?

All: The sluggard.

W.C.: Who hath suffering?

All: The neglected.

W.C.: Who hath redness of eyes?

All: The drunkard.

W. C.: These lessons, my friend, were taught by Solomon before the coming of Christ, and are by him sanctioned. It is right that we should accept and adhere to them. Be obedient to God and to your obligations. Be ever watchful for the good you may do your fellow-man, remembering that, if we desire the assistance of others, we must assist them. Rebuke backbiters and slanderers wherever you find them, for they are thieves who attack when there are none to defend, like the thief that cometh by night. They are dangerous enemies to society and to the peace and dignity of our common brotherhood. They have always been instruments in the hands of our enemies to prevent our progress. In exchange for these I would advise you to take love, truth, and mercy as companions in the future journey of life. And now may the God of all truth keep you steadfast and make you useful.

You will accompany our Guide to the Worthy Mistress of the Fountain and receive her instructions.

W. G.: *[stopping in front of the W. Mrs.]* Worthy Mistress of the Fountain, our friend would learn more of the beauties of our Order.

W. Mrs. F.: My friend, we welcome you to our midst. We are banded together here to suppress intemperance and to assist suffering humanity. What has intemperance done? It has caused blight to fall upon helpless infancy; dug pitfalls along the pathway of youth; brought proud manhood to shame and degradation, and plundered countless hearts and homes of all their happiness. This monster has defied parental restraint; been unmoved by the pleadings of infant's tears; has mocked at the sanctity of religion, and trampled upon the authority of civil law. It has invaded the family circle, and shattered its peace; it has invaded the church, and distracted those of a common faith; it has invaded the halls of legislation, and trifled with the public good; it has invaded the army, and stained the warrior with his brother's innocent blood. It is to suppress these evils that we would unite your efforts with ours to drive intemperance from the land.

.....

Funeral Ceremony

W.M.F. I hold in my hand a sprig of evergreen, the long-recognised symbol of immortality. The evergreen through all the drear winter of the year, retains its verdure, and keeps its faithful watch over the dust of the dead, when the snows drift and the winds howl against the cheerless door of the tomb, as if it would teach us of that immortal spirit in man, which never withers and fades beneath the frosty touch of death. The body of our *brother (sister)* we surrender to mother earth, but *his (her)* spirit survives the decay of the tomb, and is as enduring as the perennial Tree of Life that remains ever green on the banks of that River of Life that proceedeth out of the Throne of God. I deposit this emblem (*throwing the evergreen into the grave*) upon the throbless breast of our dead *brother (sister)*, as expressive of our unflinching faith in the immortality of the soul.

.....

Appendix 2

United Order of True Reformers Initiatory Ritual – 1887 (Revised Ritual of the Grand Fountain) (Bound copy – 40 pp)

Contents

- Worthy Mr Fountain (East)
- Worthy Mrs (Mistress) Fountain (West)
- Christian
- Opening (p.5) - incl. Q & A of the officers
 - Prayer
- Business Agenda – the usual
- Initiatory Ceremony (only one degree)
- Secrets – Signals, Pass Words etc.
- Watchword and Countersign – semi-annually
- Alarms, knocks
- Regalia – not specified, prob. Sash or Collar
- Closing

Installation Ceremony (p. 25)

- Obligation
- Invest. Officers with charges

Institution of New Fountains (lodges) (p.34)

Funeral Ceremony (p.36)

Form of Receiving Visitors (p.39)

Note: This Ritual (1887) may have replaced the system of six degrees (1875), but there is no information available at this stage to confirm it.

Appendix 3

Grand United Order of True Reformers Rituals – 1875

Contents

Notes:

The lodge (fountain) is opened every time in the 6th
Degree.

Membership is opened to both men and women.

Terminology of officers is different to that of 1887 Rituals.

Fountain = Lodge, as well as source of water.

1st or Faith Degree

Opening

Q & A officers

Ode

Reception

Ref. to Moses and the burning bush, Exodus

Ode

More ref to Moses (rod) incl. Exod 14:23-28)

Ode

Obn (1 para)

Secrets (Countersign, Token, Grip, Word)

Close - declared

2nd or Hope Degree

Opening – v. short

Reception

Ode

Q & A members (ref. to Luke 10:25-38)

Obn. (ref. not to write, indite...)

Address – purpose of the Order

Secrets

Close – declared

3rd of Charity Degree

Opening – declared

Reception

Member in West clothed as an old patriarch.

Have compassion on the poor.

The “Holy Bible is a great temperance record”.

Obn

Temperance is the Cause.

Secrets (Countersign, Alarm sign, Token, Grip,
Word)

Close – declared.....

4th or Friendship Degree

Opening – declared

Reception

Dialogue between DGM & WGM

Ref. to David and Jonathan – extensive.

Obn

Secrets

Close – declared

5th or Loyal Degree

Opening – declared

Reception

Candidate enters without permission.

Dialogue with Candidate.

“Friendship is the link that binds heart to heart,
and unites us together in the bonds of love.”

Officers – Q & A

Obn

Secrets

Close – declared

6th or Reformers' Degree

Opening – declared

Reception

Cand. from Samaria, “comes to perform vows,
and enter into a more solemn covenant.”

Room darkened, curtain across lodge room,
skeleton figure on wall.

Ref. to death, man’s mortality.

Cand. Looks into mirror

Ode

Ref. to the Good Samaritan.

Obn

Reflections on “the evils of intemperance”.

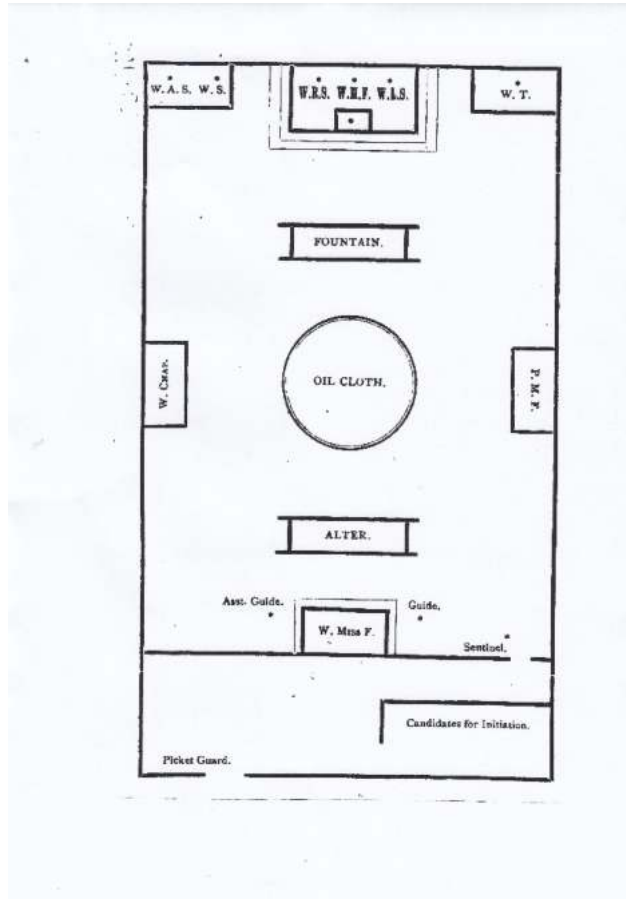
Secrets, 6 signs etc.

Close – declared

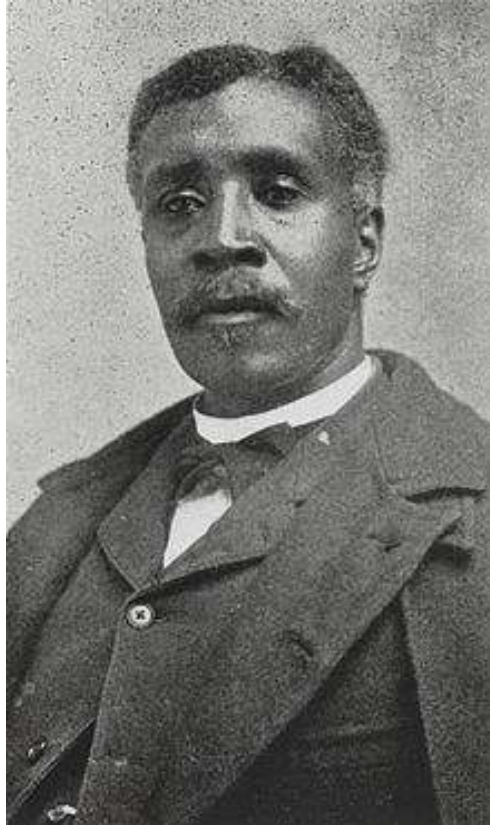
Initiation Ritual 1887

Same as Initiatory Ritual 1887 that appears on page 1 of
this document. Note: The Initiation/Initiatory Ritual is not
the same as the 1st Degree Ritual of 1875.

Appendix 4



Floor layout



William Washington Browne

1849 - 1897

References consulted:

Discovering Friendly and Fraternal Societies, Victoria Solt Dennis

Shire Pubns, U.K., 2005, ISBN

Freemasonry & Fraternal Societies, David Harrison and Fed Lomax

Lewis Masonic, 2015, ISBN 978 0 85318 496 6

Degree Book of the Independent Order of Good Templars (1854),
(Rituals of the three degrees)

Revised Ritual of the Grand Fountain, United Order of True Reformers, 1887

Official websites and other sources including:

William Washington Browne, - Wikipedia

United Order of True Reformers, - stitchingarguys

Grand Fountain of the United Order of True Reformers,
encyclopediavirginia (extensive timeline and references given)

United Order of True Reformers, Initiatory Ritual 1887, Columbia
University (digitised by Google)

Rituals of the six degrees and the Initiation Ritual,
Stitchingargus.nl/urijmetselarijr/.html

Revised Ritual of the Grand Fountain, United Order of True Reformers, 1887,

Columbia University (digitised by Google)

Chapter Four

Freemasonry, Qabalah and the Tarot Delivered before the Lodge by WBro Lewis Allan (218 member) On Friday 22 September 2017

Introduction

As an esoteric tradition, there are many parallels that can be drawn between Freemasonry, the mystical wisdom of the Qabalah, and its illustration in the Tarot. There are several ways of expressing the meaning of the word “Qabalah,” but it is both adequate and appropriate to define it here as “received wisdom.” The wisdom is received by mystics, magicians, occultists, and indeed Freemasons, from the Supreme Being. The Tarot is a divinatory system; it is a method by which the wisdom of Qabalah can be received, in interpreting the images and symbolism on the cards. The fact that Qabalah is illustrated by symbols shows a similarity to Freemasonry.

Freemasonry and Qabalah, however, have much more in common than the way in which their mysteries are expressed. Both present a hierarchical system that connects man with the Supreme Being. In Freemasonry, this is expressed in the Lodge room by the hierarchy and progression that leads from candidate to Worshipful Master. In Qabalah, the progression is illustrated in a glyph known as the Tree of Life (fig. 1).

creation of the universe. It is composed of ten spheres, or Sephiroth (singular: Sephirah), which are connected by twenty-two paths. The top-most Sephirah, Kether, represents Adam Kadmon, the reflection of the Supreme Being through the which the universe was emanated.

The emanation from Adam Kadmon then passes through eight other Sephiroth before arriving at Malkuth, or Earth – the physical world as we know it. In passing through these Sephiroth, the emanation traces what is known as the Qabalistic Lightning Bolt (see fig. 1). The lightning bolt moves from Kether to the second Sephirah, Chokmah, which is at the top of the right-hand pillar. This pillar is defined by masculinity, mercy and Force. Force is the creative drive or instinct. In biological terms, it can be likened to sperm. This is contrasted with the left-hand pillar, which denotes femininity, severity and Form. Like the womb, this pillar gives form to the creative impulse generated on the masculine side. In terms of architecture, we may liken Chokmah to the architect's creative impulse, and Binah (at the top of the left-hand pillar) to the first sketches of the intended structure.

The lightning bolt then passes through several other Sephiroth on the left and right-hand pillars before the final manifestation in earth which, if we maintain the architectural metaphor, would be the completed building. In addition to the left and right-hand pillars, there is also a Middle Pillar. This pillar contains both Kether and Malkuth, the beginning and end of the process, as well as Tiphareth and Yesod, which may be seen as spiritual attainments or gateways.

One may observe that there is also a grayed out Sephirah on the Middle Pillar called Daath. This is known as the "invisible Sephirah," and it is beyond the scope of this paper to examine now. A separate paper will examine its relationship to the Third Degree in some detail.

The Tree of Life has a strong relationship with the standard Tarot pack of seventy-eight cards. The standard Tarot deck contains three sets of cards: The twenty-two major arcana, forty minor arcana and sixteen court cards. In traditional systems, the twenty-two major arcana are attributed to the twenty-two paths on the Tree; they also correspond to the twenty-two letters of the Hebrew alphabet. The forty minor arcana are split into four suits of ten cards each: Wands, Cups, Swords and Pentacles (sometimes represented as Disks or Coins). The ten cards of each suit are attributed to

the ten Sephiroth. Finally, the four ranks of court cards³ are ascribed to the four Qabalistic worlds. It is not necessary in this paper to examine these four worlds, but they are known as Atziluth, Briah, Yetzirah and Assiah.

The system that I am proposing, however, differs substantially from the traditional attributions. It is also simpler. I will be ascribing several of the major arcana of the Tarot to the Sephiroth of the Tree. These attributions will illustrate the hierarchy of the Lodge room, as well as provide some interesting illuminations regarding the roles of the officers of the Lodge.

We will begin at Malkuth, the Sephirah that represents Earth. This is the grossest, material level of the Tree. It is the physical world. To this Sephirah we can ascribe the Tarot card numbered 0, the Fool. The Fool is an ordinary man; he has not yet been initiated into the mysteries, or gained wisdom. In Masonic terms, this is the candidate before his first entrance into the Lodge. The Fool is pictured (see plate 1) as dancing at the edge of a cliff, apparently unaware of the danger he is in. Likewise, the candidate is unaware of the two great dangers he faces at the door of the Lodge, until later in the First Degree Ceremony.

The next Sephirah that is encountered on the journey from Malkuth to Kether is Yesod. Likewise, the first officer that the candidate encounters during the Ceremony of Initiation is the Tyler, and this is his Sephirah. The Tyler may be represented by the Tarot card known as the Hermit. This card suggests solitude and isolation, but it should be noted that the reason for this isolation is that the Hermit has already obtained the mysteries; now he silently reflects upon them. The Tyler, usually a Past Master, stands outside, at the door of the Lodge. His duty is to use the wisdom he has gained in his Masonic duty to prepare the Candidate for initiation. Otherwise, his role is largely silent. Indeed, outside of degree ceremonies, the Tyler does not speak; he only knocks. It is the Junior Warden who speaks for the Tyler at the opening of the Lodge.

The Sephirah of Yesod also refers to the state of dreaming. I would suggest that at the beginning of the Ceremony of Initiation, the candidate moves in a dream-like state until his awakening after the Obligation. It is at this point that he has been initiated and is qualified to ascend the Tree.

³ Traditionally King, Queen, Knight, Page, but there are several variations.

The next Sephirah is Hod, labelled 8 in fig. 1. This is the lowest Sephirah of the feminine pillar. This pillar, it should be noted, is often labelled “B,” as distinct from the opposing masculine pillar which is labelled “J” (see plate 11). Hod is concerned with the intellectual faculties, including prudence. This gives us our link to the office of Inner Guard, whose jewel – the crossed swords – refers to two of the four Cardinal Virtues, namely Prudence and Fortitude. Prudence refers to the Inner Guard’s discretion in admitting the candidate, while Fortitude refers to his role in guarding the Lodge. There is a strong sense of balance here, and this is why it is appropriate to assign the major arcana of Temperance to this office. Temperance is a feminine card (see plate 3), and therefore appropriate to the feminine pillar.

The Junior and Senior Deacon may be ascribed the Sephiroth numbered 7 and 5 – Netzach and Geburah – respectively. The Deacons are both represented by the dove bearing an olive branch, which denotes peace and celerity. In this instance, I have ascribed celerity to the Junior Deacon, and peace to the Senior. The Junior Deacon is located at Netzach, the Sephirah associated with the swiftness of passion and inspiration. It is therefore appropriate to assign to this Sephirah and office the major arcana of the Chariot, which is likewise swift and filled with fiery passion. One might also consider the swiftness of the messenger gods Mercury and Hermes. This is an intensely masculine card.

The Senior Deacon is ascribed to Geburah, which may at first seem counterintuitive as Geburah is the Sephirah of war and judgement. However, it is the Senior Deacon who, through his role in preserving peace, order and harmony in the Lodge, brings war and judgement into due bounds. Without the influence of the Senior Deacon in this Sephirah, there would be chaos. Therefore, I have ascribed the major arcana of the Empress to the Senior Deacon, as she is concerned with sustaining and nurturing. She is also symbolic of an intensely earthly power, which is relevant to the Deacons whose duties largely see them perambulating about the floor or “earth” of the Lodge, while the “celestial bodies” of the Lesser Lights of Freemasonry are above them.

It will be noted that in assigning the Deacons to Netzach and Geburah, I have skipped Tiphareth, a Sephirah that appears on the Middle Pillar of equilibrium and is numbered 6. Qabalistically, Tiphareth is said to be the highest spiritual point to which a living man can attain. The Sephiroth beyond Tiphareth can only be achieved after earthly death. Therefore, I

would see Tiphareth as not representing an office, but representing the completion of the Masonic journey – which the candidate achieves while escorted by the Deacons, who stand on either side (see fig. 1 – Tiphareth is located between Netzach and Geburah). For this reason, I have assigned to Tiphareth the Major Arcana of the World, which comprehends the entire system.

In a brief side-step from the hierarchy of Sephiroth and offices, I would at this point like to point out the correspondences that may be made between the Director of Ceremonies and the major arcana of the Magician (plate 10). One of the defining characteristics of the Magician is that he has mastered the four magical tools: the wand, the cup, the sword and the pentacle. Likewise, it is the DC who is in control of the Working Tools of the Lodge, in that he opens and closes their receptacle as the Lodge moves through the degrees. The DC also has comprehensive knowledge of Masonic ritual, while the Magician has comprehensive knowledge of magical rituals.

We now move on to the Junior Warden, who represents one of the three Lesser Lights of Freemasonry, that being the sun. Accordingly, the major arcana of the Sun is ascribed to him. The Sun is an incredibly positive card signifying joy, expansion, optimism and goodwill. This seems to coincide well with the Junior Warden's role of calling the brethren from labour to refreshment, and refreshment to labour, that profit and pleasure may be the result. Expansion and opulence are the purview of the Junior Warden, and this is also borne out by the Sephirah to which he is assigned, Chesed; for this is the Sephirah of benevolent rule and loving kindness. In many traditional systems, including that of the Tarot, the Sun is masculine.

The Senior Warden is, accordingly, assigned the major arcana of the Moon, another of the Lesser Lights of Freemasonry. The Moon is a relatively negative card, but this is appropriate to some of the darker moments of our mysteries. The Senior Warden indicates that the Work of the Third Degree is to seek for that which was lost. It is the anxiety and confusion of that loss that is referred to here, as the sun of our first Grand Master, HA, has truly set. The Moon is also suggestive of mysteries yet to be revealed, again referring to that which has been lost. It also perhaps refers to the further secrets that are revealed to the Worshipful Master, which the Senior Warden has not yet obtained. However, the Moon is also suggestive of peace in the face of this adversity. The Senior Warden's jewel is the level,

and in this context it may refer to keeping a level head, as well as his level conduct.

The Sephirah assigned to the Senior Warden is the highest of the feminine Sephiroth, Binah. This Sephirah is linked with sorrow, but also with understanding. This reflects the mourning for this loss of our Grand Master – another of the attributions of Binah is time – but also the understanding of the lessons to be learnt from that loss.

We then arrive at the chair of the Worshipful Master, who is the Hierophant of the mysteries; he is, accordingly, assigned the major arcana of the Hierophant. The Hierophant has the keys to the secrets or mysteries, and reserves them for those initiates who have deservedly obtained them. He is the discrete dispenser of knowledge, just as the Master confers degrees upon candidates according to merit. He is assigned the highest of the masculine Sephiroth, Chokmah, whose chief quality is wisdom. This is of course reflected by the Master's Ionic Pillar of Wisdom in the East.

Though this concludes the principal and assistant officers of the Lodge, there are yet two other officers who sit in the East to whom major arcana may be assigned. Sitting at the Master's right (feminine) side is the Chaplain, to whom we may assign the Major Arcana of the High Priestess. Just as the Chaplain's jewel of office is the Volume of the Sacred Law (VSL), so is the High Priestess often depicted holding or reading from the Torah (see plate 11). She is also pictured in between the two pillars of King Solomon's Temple, perhaps looking into the Sanctum Sanctorum, and even to the Ark of the Covenant. The Chaplain and High Priestess also share the role of invoking the blessing of their Supreme Beings.

At the Master's left hand (masculine) sits the Immediate Past Master. As the Master's position in the East may refer to progress or the present moving into the future, the left-hand path refers to that which is past, looking back to previous states of being. This symbolism of the past and the left hand suggests the major arcana of the Devil (plate 12). While it would be inappropriate to suggest that the Immediate Past Master is in some way "fallen," it is worth considering that he has "descended" from the chair of King Solomon to resume a previous way of being. It may also be noted that the Devil somewhat resembles the Hierophant.

With all of these attributions in mind, we can then apply some very interesting Qabalistic numerology. Each of the major arcana is assigned a number, from 0 to 21. The arcana that concern us in this instance are the High Priestess (Chaplain), the Hierophant (Worshipful Master) and the Devil (Immediate Past Master), which are numbered 2, 5 and 15 respectively. If we add these numbers together, we get 22 – the total number of major arcana in the Tarot pack, letters in the Hebrew alphabet, and paths on the Tree of Life. This is indicative of a complete system.

Furthermore, we may apply Qabalistic reduction to the number 22. This consists in adding the two numerals together ($2 + 2$), until we get a single figure. In this case, $2 + 2 = 4$. Qabalistically, this is the number of the Tetragrammaton, or the fourfold name of God often written as YHWH (Yahweh, Jehovah). This may be represented by the letter “G” in the centre of the Lodge room, and also gives us our link to Kether, the crown of the Tree of Life and the source of the emanations of the Supreme Being.

With all of this in mind, we may re-draw the diagram of the Tree of Life incorporating our attributions like so:

Thus we see that the Tree of Life, the officers of the Lodge and the Tarot may be combined into a single system of knowledge, where each aspect reveals hidden elements of the others.

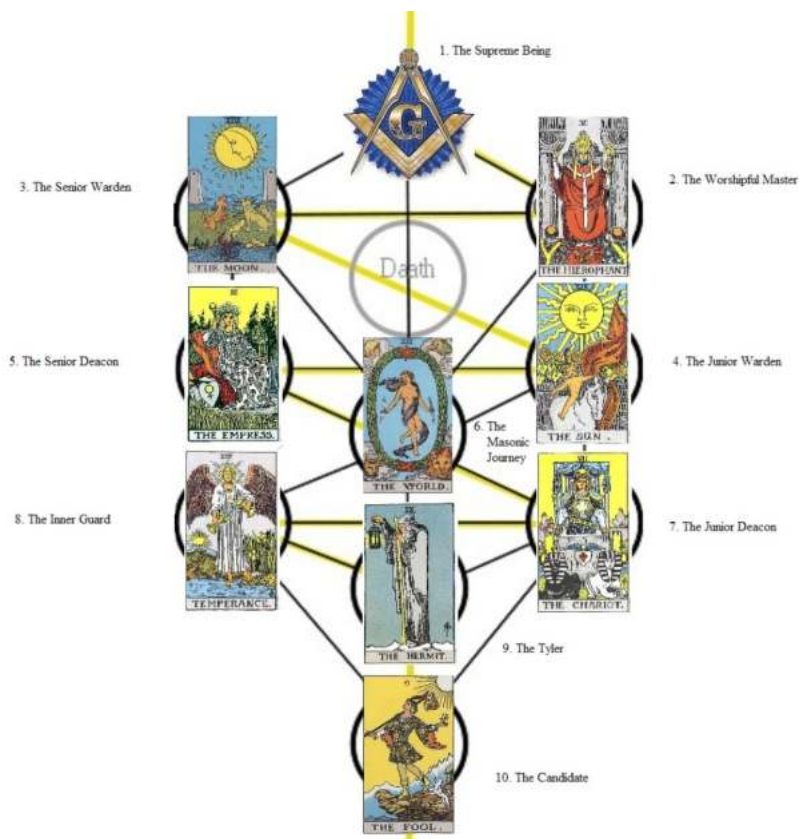




Plate 1: The Fool

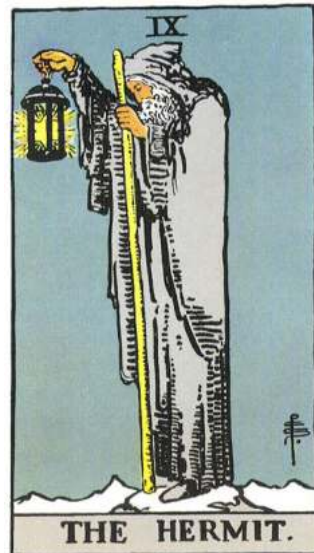


Plate 2: The Hermit



Plate 3: Temperance



Plate 4: The Chariot



Plate 5: The World



Plate 6: The Empress



Plate 7: The Sun.



Plate 8: The Moon.



Plate 9: The Hierophant.



Plate 10: The Magician.



Plate 11: The High Priestess



Plate 12: The Devil.

Chapter Five

Revolutionary Socialist Fraternalism 1848 – 1870:

London to the Italian Risorgimento.

Delivered before the Lodge by

WBro John Belton

(ANZMRC Touring Speaker)

On Friday 11 August 2017

Synopsis

Felice Orsini failed in his attempt to assassinate Louis Napoleon in 1858, but Dr Bernard, a French exile, was implicated. There was an admission decade later by George Jacob Holyoake - social radical, secularist, co-operator and Oddfellow - that he tested similar bombs. France desired the rendition (in the current American usage) of Dr Bernard and to make this possible the Prime Minister Lord Palmerston brought forward 'The Conspiracy to Murder' Bill, which would allow such renditions. A meeting at Freemasons' Hall was convened to halt the bill: this succeeded and Palmerston was defeated and resigned. Dr Bernard was then put on trial in London, but acquitted with help from Charles Bradlaugh - parliamentarian, secularist, social radical and Freemason.

Much of the thread of action swirls around the *Loge des Philadelphes*, and supporters of the Italian Risorgimento. Giuseppe Garibaldi was and is both a national and Masonic hero in Italy but he was also a member of the *Philadelphes* in London. Members of this same group raised funds for an English Brigade which went to fight in Italy. This British support is perhaps an untold part of the tale.

Readers will have to form their own opinions of this revolutionary or at least radical fraternalism, but it was in the mood of the times. The preoccupations of mid-nineteenth century British society find some uncanny echoes with today's 'war on terror', 'extraordinary rendition' of 'terrorists' and our society with its secular overtones. That Garibaldi got such support should perhaps not surprise us: after all, he was popular enough in Britain for them to actually name a biscuit after him.

Introduction

Hearing Professor Prescott talk about Charles Bradlaugh was something of an eye-opener: here was a social radical who was also a Freemason. But there were other fascinating snippets too, and questions that followed from some of Prescott's comments.⁴ Surely Freemasonry didn't do bombs, didn't support 'terrorists', was not secular, and - especially - that this was all in some way associated with the *Loge des Philadelphes*. Clearly here was part of a story – but of what, and where was the rest of it?⁵

Let us now meet some of the players in this Great European Game, in the chronological order in which they appear.



Felice Orsini (1819-1858)

Felice Orsini (1819-13 March 1858)

Orsini was born in Romagna, part of the Papal States. His biographer, Michael St John Packe, perhaps describes him neatly: 'She (his mother) did not realise that his infant thoughts were of a repressed and furtive trend; that when he waved his wooden spoon and gurgled, he was marshalling secret armies in craggy places, or that his wondering unfathomable eyes, jet black and shining, screened from her view a world of incipient revolution, wherein he was already blowing up Emperors and dethroning Popes.'⁶ While destined for the priesthood, he left and joined *Giovine Italia* (Young Italy), the

organisation founded by Giuseppe Mazzini.

⁴ A. Prescott, 'In the Cause of Humanity: Charles Bradlaugh and Freemasonry', *AQC*, Vol. 114 (2003), pp. 15-64 and particularly p. 31.

⁵ MEPP02/68 'Meeting at Freemasons Hall, Great Queen St, to discuss Lord Palmerston's Conspiracy Bill 15th February 1858'. [www.nationalarchives.gov.uk/CorrespondenceandPapers/MeetingsandDemonstrations\(1858\)](http://www.nationalarchives.gov.uk/CorrespondenceandPapers/MeetingsandDemonstrations(1858)).

⁶ M. St J. Packe, *The Bombs of Orsini* (1957).

He was arrested in 1844 for revolutionary plotting, sentenced to life imprisonment, and then freed by Pope Pius IX. He was back fighting in the First War of Italian Independence in 1848. In 1854 he was then sent by Mazzini on a secret mission to Hungary but was caught and imprisoned at Mantua, escaping by sliding down a rope made of bed sheets. He visited Britain in 1856, his story was serialised in the press, and he published his memoirs. In the end, he went to the guillotine on 13 March 1858 for his bomb-throwing.

Lord Palmerston (1784-1865)

Palmerston twice served as Prime Minister but he was in government almost continuously from 1807 until his death in 1865. Palmerston's intention was for Britain to rule the world, and to achieve that he had to diminish the power of Austria, Russia, Prussia and the Ottoman Empire. He started with the Greek Revolution in the 1820s. The year of 1848 was a great revolutionary year with many governments in Europe toppled, the war in Italy, civil war in Austria, barricades in Paris and tumult in Germany. With the help of Napoleon III, Palmerston was planning to deal with Russia, in what was to be the Crimean War.



Lord Palmerston (1784-1865)

To be able to run such a broad foreign policy Palmerston needed a good reserve of exiles who could be encouraged to produce disruption. However, things did not always proceed entirely according to the Palmerston plan, and the tale that follows is one of those.

Louis Napoleon/Napoleon III (1808-1873)

He was a nephew of Napoleon Bonaparte, first President of the French Republic and the only Emperor of the Second Republic. After the defeat of Napoleon in 1815, the family fled abroad and he was brought up in Switzerland and Germany, later settling in Italy where he joined the Carbonari – who were opposed to the Austrian domination of Northern Italy.

He returned to France in 1836, attempted a coup which failed, and was exiled to the United States where he remained for four years. In 1840, he



Napoleon III (1808-1871)

returned again to France, staged another (failed) coup and was sentenced to life imprisonment. He eventually managed to escape in May 1846 by changing clothes with a mason working at the castle, and fled to Southport in England.

By December 1848 he had returned to France, fought and won an election, and became President of France. His attitude to Italy was tempered by the time he spent there but in 1849 he sent French troops to help restore Pius IX as ruler of the Papal States. Matters were further complicated by the fact that France controlled Savoy, which is largely today Piedmont and Italian. It is not perhaps

surprising that Orsini could feel that Louis Napoleon was the real impediment to a unified Italy.

In 1870 he started the Franco-Prussian War; he was captured after being defeated at Sedan and deposed upon the formation of the Third Republic. He spent the last few years of his life at Chislehurst in Kent, England and died there.

The Attempted Assassination of Napoleon III

In Paris on the evening of 14 January 1858 Emperor Napoleon III and his wife were in a carriage going to the opera when Orsini and three accomplices threw three bombs at them. The first landed among the mounted horsemen in front of the carriage, the second wounded horses and broke the carriage glass, while the third landed underneath the carriage and seriously wounded a policeman. Eight people were killed and 142 injured - but the Emperor went on to the theatre. Orsini was found the next day in his lodgings by the police. He was sentenced to death and guillotined on 13 March 1858. There might have been no repercussions from this, if the trail had not led back to England where the bombs had been made. The Emperor

was keen to deliver justice to all the parties involved, and not simply those who had thrown the bombs!

The Bombs

Towards the end of 1857 Orsini had visited England and commissioned a gunsmith by the name of Joseph Taylor to make six bombs to a design of Orsini's own. The bombs were made, tested and sent back to France. A French émigré, Dr Simon Bernard, was also implicated in these events and Louis Napoleon wanted him back in France to be tried. An unnamed party, however, was George Jacob Holyoake, who admitted some decades later in his memoirs *Sixty Years of an Agitators Life* to testing bombs of a similar design in 1856 – whilst denying they were the same bombs that were sent to Paris.⁷

"It was at Ginger's Hotel that I first saw the bombs whose construction was perfected afterwards for use in Paris ... When strangers came into the coffee-room Dr Bernard laid them back on the seat between him and a friend ... At a later stage I was told that Mazzini thought they might be useful in the unequal warfare carried on in Italy, where the insurgent forces of liberty were almost harmless ... [and declining responsibility] ... When two of the shells were delivered to me to make experiment with, I understood that they were a new weapon for military warfare in Italy".⁸

Thus equipped, he decided to take the bombs to Sheffield where he was lecturing, choosing Sheffield because 'it was a noisy manufacturing town, where the addition to its uproar of a bomb going off would be little noticeable'. He did, however, have to get both himself and the bombs to Sheffield by train!

"With a shell as large as a Dutch cheese in each pocket, I looked like John Gilpin when he rode with the wine kegs on either side of him ... My only anxiety was that some mechanic with his carpenter's or plumbers basket might choose to sit down by my

⁷ George Jacob Holyoake, *Sixty Years of an Agitators Life* (1900).

⁸ *Ibid.*, Chapter LX, 'In Charge of Bombshells', pp. 19-25. The Chapter heading says 1856, so either Holyoake has the wrong year or the plot was being hatched earlier than most record it.

side, when a projecting hammer or chisel might be the cause of an unexpected disturbance".⁹

The bomb exploded and he was able to saunter away. He then determined to take two more shells to Devon: he did, but they failed to explode when they landed in the soft mud of a field.



**George Jacob Holyoake
(1817-1906)**

George Jacob Holyoake (1817-1906)¹⁰

Atheist and freethinker, self-proclaimed 'agitator', champion of the working class, and cooperator, he was born in Birmingham on 13 April 1817. His father was a printer and his mother a button maker. In 1831 Holyoake joined the Birmingham Reform League and became an active participant in radical political and social movements. During one of his lectures, his reply to a loaded question put up by a clergyman about the place of religion in proposed socialist communities led to his prosecution for atheism, and to six months' imprisonment in Gloucester gaol; thereby achieving the distinction of being the last person in Britain to be

imprisoned on such a charge. Following his release, Holyoake coined the term 'secularism' to describe his views. His later years were chiefly devoted to the promotion of the cooperative movement among lower class workers. As a mark of its respect for him, the cooperative movement built a headquarters for the cooperative societies in Manchester called Holyoake House in his memory.¹¹

⁹ *Ibid.*, Volume I, p. 21.

¹⁰ G.J. Holyoake, Obituary from *The Times* viewed at [http://www.gerald-massey.org.uk/holyoake/c_misc_\(1\).htm#Obit_1](http://www.gerald-massey.org.uk/holyoake/c_misc_(1).htm#Obit_1) (August 2008).

¹¹ The plaque on the building reads 'This building was erected by the voluntary contributions of 794 Co-operative Societies members of the Union to perpetuate the memory of the late George Jacob Holyoake, one of the pioneers of Co-operation, who for nearly 70 years was a strenuous worker for liberty and reform. Born 1817. Died 1906'. It is now part of a 20-acre site occupied by the

He was also an Oddfellow and a member of the Robert Burns Lodge (of Oddfellows) in Glasgow. In 1845, on arriving there on a visit, he discovered that the Manchester Unity of Oddfellows was offering five prizes of £10 each for the five best lectures to be read to members of the Order on taking successive degrees. The subjects were to be Charity, Truth, Knowledge, Science and Progression. He duly entered, and won in all the categories.

George Jacob Holyoake is a name that will crop up frequently in this tale. His brother Austin Holyoake, together with Charles Bradlaugh, were both members of the *Loge des Philadelphes* and indeed this blend of secularism, fraternalism, socialism and their fight for freedom and liberty was very much of the age.

Lord Palmerston and the Conspiracy to Murder Bill

The attempted assassination of Napoleon III took place on 14 January and very soon there were mutterings from some French Colonels who expressed their readiness to cross *La Manche* to London and fetch Dr Bernard back to Paris. However, Palmerston and Napoleon III were on good terms and Palmerston brought a bill to Parliament in early February 1858 to enable him to deal with foreigners who, while in Britain, conspired against friendly governments abroad – a bill to extradite them having been considered untenable and so abandoned.

The first reading passed by nineteen votes on Wednesday, 10 February; the following day a subscription was taken,¹² and on Saturday, 13 February it was resolved to call a meeting on a Monday night at Freemasons' Hall.¹³ On Monday, 15 February a group of activists met at Holyoake's house at 147, Fleet Street and they decided to have a meeting on Sunday, 21 February in Hyde Park.

Co-operative Wholesale Society and part of a redevelopment site, the largest in central Manchester.

¹² Lord Clarendon in Hansard, Lords, 1 March 1858, Law Relating to Aliens p. 64. Lord Clarendon says that 'one half of the hire of the room was paid by Bernard, the man who is now in custody'. The veracity of this statement is unclear. Viewed at www.books.google.com (August 2008).

¹³ The actual place of the meeting was Freemasons' Tavern, part of the Freemasons' Hall complex, but let out and run as a commercial enterprise, and which was much used for large meetings.

Events carried on apace and on Friday, 19 February 1858, the second reading of the bill took place, and was lost by 234 votes to 215 – and Lord Palmerston's government resigned.

The Meeting at Freemasons' Hall, 15 February 1858

Normally a meeting at Freemasons' Hall would have passed unnoticed, but on this occasion not so. Holyoake deals with it in detail in his memoirs and, clearly, the Metropolitan Police considered the event so seditious that they sent a team of shorthand writers to take a verbatim transcript of the proceedings.¹⁴ This was unearthed in the National Archives with an online search and a copy obtained – it runs to 171 manuscript pages! Holyoake describes the event graphically:



Freemasons' Hall & Tavern

"On Monday evening when we arrived, the Freemasons Hall was so crowded that the conveners of the meeting were unable to get in. Mr Stansfeld spoke to the manager of the hall, who conducted us through the wine cellars to a private passage that led on to the

¹⁴ MEPO 2/68, Metropolitan Police: Office of the Commissioner: Correspondence and Papers: Meetings and Demonstrations at www.nationalarchives.gov.uk

platform. In a small gallery on the opposite side of the hall, fronting the platform, were two French spies, disguised as gasfitters – assumed to be placed there by the manager in case their services should be required”.¹⁵

Mr George Levenson described Dr Bernard and his situation:

“You have seen a poor harmless French refugee, a Doctor of Medicine, a man of science who, I’m told is 41 years of age, but to look at him you would think he was three score years and ten - that man whose cheeks are furrowed and his hair white from his country’s woes had been dragged from home and brought before a Police Magistrate and remanded and I distinctly say, as it was said by his learned counsel in the presence of the magistrate, there is not one bittle of evidence against him (*Cheers*)”

and he goes on to say:

... some months ago, I believe, he had openly, in the broad face of day taken to the booking office of the South Eastern Railway a parcel addressed to a friend in Paris. When asked by the Clerk at the booking office the contents and value of that parcel as is their custom he replied that the value was £12, the contents two pistols ... and because pistols were found (not the identical pistols) on the persons of Orsini and Pieri in Paris, therefore, according to the sapient wisdom of a British magistrate that man is remanded for a week (Cries of ‘Shame Shame’).¹⁶

There are 170 pages of rhetoric, and from the record of cheers, hisses, boos and so on, it is clear that the audience had a thoroughly entertaining evening. At the end of the proceedings, there was a need to advise those present of the meeting at Hyde Park and a curious case of diffidence strikes those on the platform:

“The audience in the hall was tumultuous, and, fearing I might not speak with sufficient loudness for everyone to hear, I asked

¹⁵ George Jacob Holyoake, *Sixty Years of an Agitators Life*, Volume II, p. 49.

¹⁶ MEPO 2/68, pp. 121-122.

several gentlemen to make the announcement for me. They, however, proved unwilling to take the responsibility of it. I explained that the committee took the onus and merely wanted to borrow a voice. Mr Mackintosh, who wrote as "Northumbrian" in *Reynolds Newspaper*, who had been a schoolmaster and had stentorian lungs, finally complied with my request. For a time he demurred, but on my saying "Use my name. And say you give the notice at my request", he consented.¹⁷

On Friday, 19 February the second reading of the bill took place, and was defeated by 234 votes to 215. With that defeat the Palmerston government resigned. As Holyoake observed:

"I have witnessed many great debates in Parliament, but I never saw the same vehemence and national spirit as was displayed from eleven o'clock till twenty minutes past two o'clock on Saturday morning.

... When the division came the 200 majority of the Government changed sides or vanished, and instead a majority was recorded against the Colonels' Bill.

*... and the Palace Yard contained a large throng of publicists and patriots waiting to learn the decision. They went huzzaing along the streets, and people leant out of their bedroom windows to learn and cheer the good tidings."*¹⁸

There were probably no people more surprised than the committee who organised the meeting at Freemasons' Hall. They clearly capitalised on the mood of the country and, so rapidly did the sentiment change, that they never even got their demonstration at Hyde Park. Holyoake comments wryly that they spent more on trying to stop the Hyde Park meeting than they had in advertising it.

The Trial of Dr Bernard.

Dr Simon Bernard was born in Carcassonne in 1815 and wherever he went he seemed to attract trouble and 'eight prosecutions had spent their rage

¹⁷ George Jacob Holyoake, *Sixty Years of an Agitators Life*, Volume II, p. 50.

¹⁸ *Ibid.*, Volume II, p. 33.

on him'.¹⁹ He arrived in London in 1851, took up practice as a physician, especially in the treatment of speech impediments; but by 1853 he had already served a term in Newgate. He had been arrested and charged whilst the Palmerston government was in power, but his trial was under the following government of Lord Derby. The indictment had been prepared, the defendant had pleaded not guilty, and the trial would thus follow with inevitability.

The case was prosecuted by the Attorney General Sir Fitzroy Kelly, with Edward James defending. The opening day of the five-day trial was attended by the Lord Chief Justice, Lord Chief Baron, the Lord Mayor and several Aldermen in state. Bernard who, as a foreigner, had the right to a jury of six Englishmen and six foreigners, probably chose a jury of Englishmen, declaring 'I trust my case to a jury of Englishmen'. There were no witnesses for the defence, and even James did not have much to say of a factual nature. Typical of the orations was:

*"Tell him that though 600,000 French bayonets glittered before you, though the roar of French cannon thundered in your ears, you will return a verdict which your own breasts and consciences will sanctify and approve, careless of whether the verdict pleases or displeases a foreign despot ..."*²⁰

The judge summed up for a guilty verdict and, just as the jury were about to retire, Bernard addressed them, ending his remarks with the words:

*"I have conspired – I will conspire everywhere – because it is my duty, my sacred duty, as of everyone; but never, never, will I be a murderer."*²¹

Even Holyoake could not have been confident, because he records James' closing address to the jury as 'I was in court and heard with amazement his ornate appeal so materially destitute of facts'. Bradlaugh had taken the opportunity to get a sympathetic juror to fill his pockets with sandwiches so that the jury might not feel pressed by hunger to reach a too rapid verdict.

¹⁹ *Ibid.*, Volume II, p. 31.

²⁰ *Ibid.*, Volume II, p. 33.

²¹ *Ibid.*, Volume II, p. 33.

However, after two hours the jury returned a verdict of Not Guilty. Bernard's comment was:

*"I do declare that this verdict is the truth, and it proves that in England there will always be liberty to crush tyranny. All honour to an English jury."*²²

On the acquittal Holyoake describes the scene as men waving their hats, the members of the bar cheered, ladies stood on their seats and waved their handkerchiefs or bonnets, and cheered again, and again, the crowd outside catching indications of the nature of the verdict sent back in still louder cheers.

Loge des Philadelphes

The early years of the *Loge des Philadelphes* is well described by Ellic Howe in his paper 'The Rite of Memphis in France and England 1838-1870'.²³ The entry in Wikipedia under 'Philadelphes'²⁴ may make delightful reading but as it comments at the end 'All articles lacking sources'. It is, however, typical of the conspiracy theories that seem to abound in relation to many of the characters who feature in these events, and contains many clear inaccuracies.

What is plain however is that the majority of French *proscrits* did not leave France till after the *coup d'état* of December 1851, when Louis-Napoleon, as President of the Republic, staged a coup and declared himself Emperor. Howe comments that most of the *proscrits*, whether members of the *Philadelphes* or not, would have been largely preoccupied with earning a modest living. It would appear that a Warrant was received from France in 1850 and that the Order of Memphis was closed down by the French state subsequent to the 1851 coup.²⁵ In 1853 the first Rite of Memphis lodge *Sectateurs de Ménéès* took up the Grand Lodge role from France and restyled

²² *Ibid.*, Volume II, p. 33.

²³ Ellic Howe, 'The Rite of Memphis in France and England 1838-1870', *AQC*, Vol. 92 (1979), pp. 1-15.

²⁴ 'Philadelphes' viewed at www.wikipedia.org/wiki/Philadelphes (August 2008).

²⁵ Anon., 'Masonic Intolerance - An Appeal to the Conscience of Enlightened Masons'. Copy of a Communication addressed to the Grand Lodge of England, at the British Library, shelfmark 4784.aa.38.(7).

itself as the *Grande Loge des Philadelphes*. Several lodges were opened across the country and abroad in New York, Belgium, Switzerland and in Ballarat, Australia.

An Excursion Down Under

You might well ask what Ballarat has to do with this story of Italian history, but in terms of the fight for rights it almost certainly does. Of the French who left France after the coup by Napoleon III, some came to Australia. In Ballarat in 1855 Jean-Marie Ballaguy created the *Grand Lodge Mère et Chapitre Le Rameau d'Or d'Eleusis No. 103* – which met at his hotel, the Ballaguy Hotel. When it was declared irregular by UGLE, its members formed the Ballarat Lodge No. 717 (EC). This later merged with Yarrowee Lodge (now VC No. 10) in 1861.²⁶

Curiously, if one digs around, then an interesting name comes to light - that of Henry Holyoake. He was the brother of the George Jacob Holyoake of the bombs, and the brother of Austin Holyoake who was a member of the *Loge des Philadelphes*. He is mentioned as being one of the editors of the *Diggers Advocate* from 1853-1854, and involved in the Ballarat Reform League. So the same groups of people were involved in fighting for rights in Australia as in England, and again Freemasonry was involved!

²⁶ P. Barclay, *The Beginnings of Freemasonry in Ballarat*. Typescript, n.d. Sadly the minutes of Ballarat Lodge could not be found among those archived in the Masonic hall in Ballarat (in 2000). A.W. Steane, *Freemasonic Records: Ballarat and District 1854-1957* (1957), and Robert Bell, 'Freemasonry in Early Ballarat' in the *Ballarat Historian*, might prove informative.



Laying of the foundation stone of Ballarat City Hall August 1860.
Note the Freemasons wearing aprons!

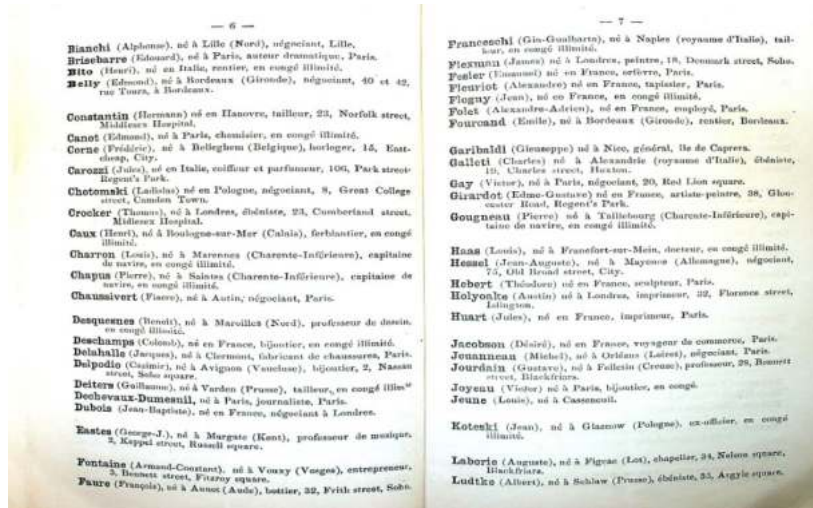
Back to Britain

The *Philadelphes* Lodge in London did continue in existence till around 1870, and did have Garibaldi as a member (whether a paying or honorary member is unclear). Some of its members were actively involved as social radicals and with the Italian cause. The difficulty is in trying to determine how all their activities were linked. What is clear is that social and political radicalism among this group was not felt to be incompatible with membership of fraternal organisations in this period.

Perhaps the ethos of the Lodge is epitomised by the 1857 change in its Statutes, whereby the first one now read:

"Freemasonry is an institution essentially philanthropic, philosophical and progressive. It has for its object the amelioration of mankind without any distinction of class, colour or

opinion either philosophical political or religious, for its unchanging motto: Liberty, Equality, Fraternity."²⁷



Abstracts from the 1864 membership list of the Loge des Philadelphes

Who was who in the 1858 events?

The more one looks at the individuals involved in these events, the harder it becomes to put them into particular niches - they were all social radicals. It would seem that each held radical views on a variety of causes, and probably to varying degrees of conviction, and that when a particular cause came to the top of the list a temporary coalition of individuals would form to deal with it. When the crisis or urgency for action had passed, the individuals would then move on to other causes.

The Library at Great Queen Street contains a printed list of the members of the *Loge des Philadelphes* for the year 1863-1864 and some entries are relevant to this paper. They are:

²⁷ A. Prescott, 'In the Cause of Humanity: Charles Bradlaugh and Freemasonry', *AQC*, Vol. 114 (2003), p.31.

Bradlaugh (Charles) ne a Londres, avocat 12, St Helens Place, Bishopsgate Street

Garibaldi (Giuseppe) ne a Nice, general, ile de Caprera

Holyoake (Austin) ne a Londres, imprimeur, 32 Florence Street, Islington

Montague-Leverson, ne a Londres, avoue, 12, St Helens Place, City²⁸

It is clear is that the members of this circle knew each other well. They switched between causes and groups, supporting them as they chose. Largely they stood up for social and radical causes, and for some of them fraternalism was part of that set of values, but it is almost impossible to estimate to what extent the *Loge des Philadelphes* was actually involved as a unit.

The Italian Risorgimento

While it might appear that these events were purely concerned with matters of internal British societal and political issues, the background is that one way or another they were all involved in supporting the progress towards the unification of Italy. Today detailed and fervent British concern with Italian politics might seem strange, but back in the mid-nineteenth century, in Britain as well as elsewhere in Europe, it was a big issue and Garibaldi in particular was a genuinely popular celebrity. When he visited London in 1864, his popularity was such that between 100,000 and 500,000 people were said to have filled the streets. It was recorded that the children chanted 'We'll get a rope, And hang the Pope, So up with Garibaldi'.²⁹ Such were the tensions of the times!

To Brother Giuseppe Garibaldi also goes the distinction of being possibly the only Freemason to have a food named after him. The Garibaldi biscuit was manufactured by the Bermondsey biscuit company Peek Frean (founded in 1857) in 1861, following the recruitment by the company of one of the great biscuit makers of Scotland, James Carr.

²⁸ *Grand Loge des Philadelphes Annuaire 1863-1864* (1864) in the Library of Freemasonry, London (BE682 PHI): being a list of all the members with addresses and places of birth.

²⁹ 'Garibaldi: The first global action hero'. *The Independent*, Saturday, 30 June 2007.

Giuseppe Garibaldi (1807-1882)³⁰

Born in Nice, Garibaldi joined the Carbonari while in his twenties and he played a role in the Uruguayan Civil War. Thus it was that in 1844 he became a Mason in Lodge *L'Asil de la Vertud* in Montevideo, this being an irregular lodge and an offshoot of Brazilian Freemasonry. Later the same year he joined *Les Amis de la Patrie* Lodge, also in Montevideo, but under the regular *Grand Orient de France*.

In 1848 he left Latin America after fourteen years and his final words in a letter to his Lodge members included the phrase "... always ready to dedicate myself to the Sacred Rite to which I have the honour of belonging".

In December 1861 he was voted the title of 'First Freemason of Italy' by the Italian Grand Orient. The Supreme Council, Grand Orient of Italy, nominated him as Most Potent Sovereign Grand Commander Grand Master on 11 March 1862, an office he resigned on 7 July 1868.



**Caption: Giuseppe Garibaldi
(1802-1882)**

His relationship with the Rite of Memphis did not end with the membership of the *Loge des Philadelphes*, for very much later, in 1881-2, he was Grand Hierophant of the Sovereign Sanctuary of Memphis-Misraim in Italy.

Garibaldi never joined a lodge in Italy and took no direct interest in the Craft. He viewed Freemasonry as a political organisation and was frustrated by his inability to use it as such. Masonry in its turn used Garibaldi as an exemplar to further its own cause.

On the matter of religion, he had expressed quite clear views: 'It is in vain that my enemies try to make me out an atheist. I believe in God. I am of the

³⁰ Gustavo Raffi, 'Garibaldi, The Mason', *Hiram* (2007), Issue 1, pp. 9-14.

religion of Christ, not of the religion of the Popes'.³¹ Others were of a different opinion, and he has been elsewhere described as a 'sentimental atheist'.³²

Of Garibaldi's Italian campaigns and vicissitudes much can be read elsewhere, but he spent most of his later years on the Isle of Capri where he died.

Giuseppe Mazzini (1805-1872)

Mazzini was born in Genoa (then part of the French Empire), and his father was a professor and Jacobin.³³ He was admitted to Genoa University at the age of 15 and studied law. In Tuscany in 1830 he became a member of the Carbonari, was arrested and chose exile. In Marseilles, he organised the political society *La Giovine Italia*, whose objective was the union of the states and kingdoms of Italy into a single republic. Subsequently several similarly-named organisations were formed in Germany, Poland and Switzerland. After a series of failed uprisings, Mazzini ended up in London in 1837, on the first of several stays. It was during these periods in London that he met and mixed with the social activist, intellectual group which included Holyoake and Bradlaugh; at the same time earning his living as a journalist. He was also an atheist and a republican.

It is uncertain if he was a Freemason, in spite of claims that he was.³⁴

³¹ General Garibaldi: *The Rule of the Monk; or Rome in the 19th Century*, (1870), Vol. II, p. 91.

³² Edward Royle, *Victorian Infidels: The Origins of British Secularism 1791-1866* (1974), p. 252 (viewed online at www.books.google.com August 2008).

³³ The term Jacobin was in the context of the French Revolution related to membership of the Jacobin Club, but is also used more generally to describe those who hold more extreme political views of revolutionary tendencies.

³⁴ There is actually no firm evidence that Mazzini was a Freemason; claims that he was tend to appear from sources which do not cite their references. However, there is a letter he wrote to Albert Pike dated 22 January 1870, which was published in *Occult Theocracy [sic]* by Lady Queensborough (aka Edith Starr Miller) in 1833, pages 208-209.

The English 'Excursion to Sicily', 1860

Support for the Italian cause continued and in 1860, upon a request from Garibaldi to send out an English contingent, a Committee was formed. Holyoake was the secretary, W.H. Ashurst the treasurer, and one of the members, W.J. Linton, recorded events:

"A Committee was quickly formed, and measures were promptly taken to enrol volunteers, for what was called an Excursion to Sicily, so called to keep clear of proved illegality ... Captain de Rohan (a native of Jersey) has already from his own means chartered the three steamships which took Garibaldi's force to Sicily ... He helped us in the purchase of arms and organising, with advice and money, and as friend and agent of Garibaldi took charge of the Expedition. In twenty-three days we had enrolled and were ready to despatch a thousand men, armed and equipped. I went with the main body of them by a night train to Harwich, where a steamer was provided to carry them to Sicily.

*... The legion arrived in Sicily too late to be much needed, except as an expression of British sympathy, but its behaviour was good and it was honourably reported."*³⁵

However, raising such a force was contrary to the Foreign Enlistment Act and J. Baxter Langley, a Freemason, was brought before the Newcastle Police Court charged with violating this Act. He was found Not Guilty, and this was taken by the planners of the expeditionary force to indicate that the attitude of the government would be one of benevolent neutrality towards them.³⁶

The Italian Risorgimento (Rising)

It is appropriate to finish off this paper with a short, and inevitably deficient, summary of the events of the following decade, as this provides the context. It was probably inevitable that Italian Unification would take place. The

³⁵ W.J. Linton, *Memories* (1895), Chapter XXIV. Viewed at www.gerald-massey.org.uk (August 2008).

³⁶ Edward Royle, *Victorian Infidels: The Origin of British Secularism 1791-1866* (1974), p. 255.

north-west of modern Italy - Lombardy, Venetia, Parma, Modena and Tuscany - were Austrian; Savoy and Sardinia were French; the Papal States straddled the Peninsula; and only in the south was there any Italian rule in the Kingdom of both Sicilies.

The Papal States were ruled by the Pope, who was both a religious and political ruler. From 1831-46 Pope Gregory took a very conservative view of technological progress: for example, he was opposed to gas lighting, and banned railways from the Papal States calling them '*chemins d'enfer*' (ways of hell) in a parody of the French *chemin de fer*. The basis of this was that he felt they would promote commerce and thus increase the power of the bourgeoisie - in that he was right, but ultimately this was a battle that would always be lost, as the forces of change proved remorseless.

In 1848, the year of upheaval and revolution across Europe, a representative government was installed in Rome but it did not last long and the Pope returned. The Second War of Independence in 1859 saw Napoleon III accepting that Piedmont was to become part of Italy. The following year Naples fell to Garibaldi, who, after greeting Victor Emmanuel as King of Italy, rode with him into Naples and afterwards then retired to the Isle of Capri. In 1866 while Austria was preoccupied with the Austro-Prussian War, Italy seized Venetia from the Austrians. The Franco-Prussian War of 1870 forced Napoleon III to withdraw his troops from the Papal States. A plebiscite was held in October 1870 and the Papal States became part of Italy. Thus Italy, more or less as we know it today, was formed, although the exact story is of course very much more complicated. The full, complex sequence of events is not dealt with here but this is an attempt to provide the conclusion to the events dealt with in this paper.

Conclusion

It is perhaps easy to forget that the weave and texture of Freemasonry vary from country to country and are very much a product of the history of each country. Thus in England where the monarchy broke with the Roman Catholic Church in the time of Henry VIII, the issue of the Divine Right of Kings was resolved by beheading Charles I and experimenting with a Commonwealth, all before Freemasonry established itself. Consequently,

England perhaps did not need to create the concept of *laïcité* (secularism).³⁷ In France and Italy, they addressed these issues much later and thus their Freemasons had to decide how to address them - they had no choice because they were part of the events, and their Freemasonry has that as part of its heritage.

Perhaps Margot Finn says it better than I can:

*"For if the historiography of the mid-Victorian period is a historiography of liberalisation, the history of liberal radical and chartist relations in the fifties was a history of tumultuous dissent. Manchester Liberals, Christian Socialists and ardent Unitarian radicals displayed diverse and often mutually antagonistic responses to commerce, industry, war and religion, but they enjoyed a common worldview nonetheless."*³⁸

Thus perhaps it should be no surprise that we find men like Bradlaugh and Holyoake holding radical social and political ideals and at the same time being Freemasons or Oddfellows - they certainly did not see any incompatibility.

They were attacked at the time: Bradlaugh as to how as an atheist he had become a member of High Cross Lodge, and Holyoake at the time of his prize-winning essays for the Oddfellows because of his imprisonment for atheism. Worthy members of fraternal organisations? That is something we each ought to take a view on: however for their contributions to society they are still remembered today. What is certain is that all these people

³⁷ The choice of England is quite specific because the situation in Scotland was very different, and not considered here.

³⁸ Margot C. Finn, *After Chartism* (1993), p. 187. Viewed on www.books.google.com (August 2008).

Chapter Six

The Secret Science of Masonic Initiation & Freemasonry in the 21st Century A Presentation of the Book by Robert Lomas Delivered before the Lodge by RWBro Bruce Cowie Grand Secretary FMV On Friday 22 September 2017

Introduction

To start this paper let me pose a question – Why do we join Freemasonry? What is it all about? Many see the organisation as a secular, charitable organisation, others see it in more depth. What keeps people interested? What do they see as important?

Anecdotal surveys will show that friendship is a key reason for remaining a part of Freemasonry. Do people look for or even want deeper understanding and knowledge?

This paper is primarily an examination of the book by Robert Lomas, *The Secret Science of Masonic Initiation*, published in 2010. I first wrote a review of this book that was published in *Freemasonry Victoria*, Spring edition 2013.

I mentioned in that review that Robert Lomas had co-authored a number of books on the history of Freemasonry, which in some cases were very speculative and based on shaky ground. I much prefer his later works that focus more on the meaning and symbolism of Freemasonry. While I do not discard his historical work I am not a subscriber to his theories.

Robert Lomas is a Scientist. He is a practical and educated man. He writes:

“I ask my readers to temporarily set aside science and to listen as a child, to the ancient teachings of the Craft as it shows you how you might know

yourself. This book will take you on an imaginative journey deep into that inner part of your consciousness that Freemasons call your soul."

Preface

The book was inspired by W.L. Wilmshurst. Lomas after putting together Wilmshurst's thoughts believed that he had a course in the secret science of Masonry. Again, I quote:

"Throughout the ages the aspirant to Initiation has found it essential to pass under the personal tuition of some expert teacher who knows the way and can give him help suited to his personal requirements. Hence the Craft, following this traditional method, declares that every new Apprentice shall find a Master and from him gain instruction. For the opened Lodge was never intended to be a place for instruction; it is a place for corporate realisation of the truths in which we are to be instructed privately elsewhere.

It rests upon not only the moral duty of every more advanced Brother to help the less advanced, but upon the spiritual principle that whoever has freely received must as freely give, that no one is initiated for his private advantage but must pass on the light to someone below him on the life-ladder."

This is something that many, in my personal view, do not understand. We talk about Initiation processes but the work to be done to disseminate the teaching is not discussed or debated nearly as readily.

Why Become a Mason?

Lomas explores the question, why become a Mason. He outlines the different perceptions of Freemasonry. Is it a social society, a mutual back scratching club? It has attracted Kings and men of learning. It has persisted where others have failed.

Freemasonry is something different and when you truly realise its purpose, when you embrace the teachings and seek for its depth it comes at a cost. Again, I quote:

"Masonry is not a Secular Society. It is a house of the spirit."

Lomas explains, to learn about yourself, can be challenging and many are not prepared for this challenge. Some are not ready, some cannot understand, some do not want to pursue it. Others will find improvement without ever plunging into its depths. Again, I quote:

“As an Initiate, expect to suffer mental anguish. Progress in Masonic Science involves great changes to yourself, your mental outlook and your ways of living. The prizes are immense, yet they are not for you alone. Initiation involves destroying your sense of personal self-hood to become a self-less instrument for the diffusion of light, wisdom and love to all beings.”

“If you follow this course; if you make your daily steps in Masonic Knowledge; you may in time become a Living Stone in the Masonic Temple of perfected humanity.”

Personally, intuitively do we take on the challenge, do we really internalise the teachings or do we listen but not hear.

What is Initiation?

Initiation is concerned with raising your level of consciousness, moving from one state of consciousness to another.

Lomas outlines that Darwin talked about the four Kingdoms, three were pre-human and one human. We can visualise a fifth Kingdom, that of the Initiates.

To go to a higher Kingdom, you need to die and then be re-born in the higher kingdom. In Freemasonry of course we have a symbolic death. An initiate will not fear death. A mystical dying makes you a Master Mason.

You will return to your companions of your former toils, after your being has been raised to a new level. It is an inward dying and resurrection. In Masonic terms it is about being made perfect.

Lomas compares the Masonic Initiate with a Religious initiate. A religious initiate follows with blind faith, a Masonic Initiate learns spiritual knowledge as a practical living science. As a Master Mason you will live the Initiation and the expansion of consciousness.

The First Masonic Step Towards Initiation

The First-Degree Tracing Board

The Floor is your physical state, lower or material nature. The Sky with its Sun, Moon and Stars stands for your mind or intellectual nature.

The Blazing Star or Glory represents your ultimate spiritual core.

The Earth

The chequered floor, black and white, light and darkness. Perpetual movement. We move through good and bad. Both are a necessary part of our development.

The good and bad are not necessarily, always the same. Something good can lead to a vice and a bad experience can teach important lessons.

As a candidate for wisdom we need to rise above the duality of life. Remain stable, serene and detached from emotions that are transient or unreal.

The tracing board is surrounded by skirt work that represents the surrounding unity. The skirt work ties into four tassels that signify energy – Fire, Air, Water and Earth.

The Firmament or heavens

This represents your psychological make up:

The parts:

- Emotional Nature
- Natural Instincts
- Your higher mind and controlling will.

The Sun, Moon and Stars exist within us, as taught by the ancient schools that we are a microcosm of the universe.

In the North-East corner of the Board we see the sun and in the South East we see the moon and in the middle the Masonic Sun.

In the centre of the Lodge is the Blazing Star, which Lomas describes as the spiritual essence. It is the centre, the point from which no mason can err.

It is known as the One or the Good in Hermetic and platonic thought, it is also called the Monad.

Practical Work for the Initiate.

A lengthy quote from Lomas:

"The Circle is that of Infinity whose centre is everywhere and circumference nowhere. It is infinity shrunk and compressed to a point, but a point from which it is possible to consciously expand to infinite being.

Your personal temporal self is but a separated individualised point in the ocean of the universal spirit encompassing you, but by renouncing and dying to the sense of your personal self, you will transcend it and, losing the sense of separateness, grow into conscious union with the one indivisible life which comprehends all.

The Parallel lines bounding the circle tell you that this one indivisible life is everywhere characterised by two opposite aspects bound together in perpetual equilibrium. Spirit and Matter, the Formless and the Formal, Freedom and Necessity, inflexible justice and boundless mercy – these are parallels permeating the universe on all its planes, present in every atom and cell.

These are held together in eternal balance at one neutral central point where these opposites blend into unity. That point in yourself is the Centre, to find which you must follow a middle way, a straight and narrow path, turning neither to the right hand nor the left, and in every pursuit having the eternal unity in view."

The Altar

A double cube with its base on the earth hiding the submerged depths of our unconscious, the four sides which represents human elementary nature brought into balance and harmony

The upper side exposed to the bright morning star.

On the altar rests a ladder to ascend to achieve union.

The Three Pillars

Lomas outlines and I paraphrase:

The rays of the sun passing through the prism of the human spirit it makes seven colours. Three primary – Wisdom, Strength and Beauty. These are a trinity of attributes. A triple cord not easily broken. They are three that agree.

The work of initiation is not in vain. It will touch you in some way and even if not understood or known you will benefit from it.

The path of the initiate is not easy but a journey that requires the initiate to take the steps. You must personally do it and become it. You must live it so that it lives within you.

The Second Masonic Step to Initiation

The next step is taking the lessons of the first degree and applying them. The increase of consciousness that should come from initiation will not necessarily be immediate but after a period of time and reflection.

The River and the Fall of Water

Lomas outlines and I paraphrase:

The man who has crossed the water, the candidate who has broken away from the bondage of the senses. It is a clean break from the past.

An Ear of Corn Near a Fall of Water

The seed, and emblem of immortality. The seed is within us it needs to be nurtured and grown.

The Porchway

Lomas outlines, and I paraphrase:

There are three entrances – the Gate Beautiful, the Gate of Works or the Gate of Wisdom.

We are introduced to the Liberal Arts and Sciences in this degree, which is to clarify your mind and discipline your thoughts.

Specific quote:

“By mental discipline you can secure inward peace. The mind can become an unruffled pool, a burnished mirror, capable of reflecting without distortion the light of ultimate truth when the sun rises – when, as our ritual says, the rays of heaven shed their blessed and benign influence upon you.”

The Winding Staircase

Progress is made by moving in a spiral motion, not in a straight line. Nature does not contain straight lines. The spirit issues from its primal source and stands in fleshy mortality and then the spirit re-ascends casting off the clothes and worldly possessions.

The spiral upwards reflects that as we go up we are in a higher state without being able to see up or down.

The Armed Wardens

They challenge you for a password and unless it is correctly given you are not able to ascend. Unless you understand you cannot ascend.

The Wages

These are the experiences that we have that provide an opportunity to grow. They are good and bad and we need to accept without scruple or diffidence knowing that they are part of our journey.

Lomas sums up that the Second Degree is the midway point:

“This work takes you farther than the preparatory control of the bodily senses and moral virtues laid down in the First Degree”.

There are rewards in this exercise that are inferior to what is to come.

The Third Masonic Step to Initiation

This starts in the dark. It is the awakening of the spirit.

"These lead to the stage of Perfection, our third sublime Degree of mystical death and resurrection. This is a crucial regenerative event that raises you above the normal human mystical level and lets you take a great step forward in the evolution of your spirit. You become an Initiate, a spiritual Adept, a Master Mason."

The Traditional History

The story of Hiram Abiff is not history, although he is a Biblical figure the story of his death is not in the Bible. The Story is an allegory.

"...the truth of the spirits fall into material darkness and its restoration to light."

The first and second degrees have dealt with physical and mental training to prepare you for this trial.

You are restored on the five points of fellowship.

Lomas highlights that this must be experienced. The candidate is identified with a hero. This is a common practice in many initiatic rites.

Lomas encourage us to read and study the Hermetic literature, Hiram Abiff was slain by ruffians and rose above death.

The Third Degree Tracing Board

"When you advanced to the East in this Degree you stepped over an open grave. This signified that you trampled your bodily nature underfoot, making it your servant instead of simply giving into its demands."

The rosettes on the aprons – represent the soul and physiological centres. Although Lomas does not say it these are the Chakras. The energy centres.

The Sprig of Acacia

Lomas describes this as representing the higher principle. It is your centre. He calls it the 'core of your being'. Your '*Master light that never goes out*'.

The Implements of Destruction

Lomas points out that the tools we use to build our temple are the same as those you use to bring us down.

Remember the posture that we are asked to adopt when we give the signs.

"As a real initiate, when you meditate in private, you should tyle the door both of your chamber and your mind, stand to order as a Mason and maintain the sign of the Degree in which you desire to open the Lodge of your spirit.

Then meditate and perform other Masonic labour in a condition of physical uprightness and mental tension, holding your body in the posture of Masonic Alertness."

The Master Mason

Again, I quote;

"You must not allow yourself to become distinct from the one Life that runs through all.

Your ego must be allowed to wither.

A purifying and aligning of all parts of your mortal nature to the Centre that, like the acacia, hovers above but to the side your lower personality."

Whatever is the consequence, your lower self will be raised.

The true realisation at this point is that your brain is suffused with light. Your consciousness will expand, the awakening of the spirit. Masonic Initiation is to assist in the re-awakening of God within us.

“Every initiate has to experience the supreme ordeal of passage through the divine dark. You must cross this unstable psychic region before you can find the light of light; all the great illuminates underwent this test.”

The end is reunion with the Bright Morning Star.

The aspects of the journey have come together, the duality has disappeared, the pillars are balanced and established in strength.

This is to truly overcome death to have seen that there is nothing to fear that the consciousness has expanded beyond this life. Things that are important to others seem less important to you.

The Tracing Board of the Centre

A Tracing Board by Brother Wilmshurst – *“The four sides of the Lodge correspond to four different, yet progressive, modes of consciousness: sense impression (North), reason (West), intellectual ideation (South), and spiritual intuition (East).”*

These are the four ways of knowing.

“The opening and closing of the Lodge in the Third Degree reveals the philosophy of the Masonic System. It says that the human spirit originated in the eternal East, in the world of Spirituality and that thence it has directed its course towards the West, the material world that is the antithesis of the spiritual. Its purpose in journeying from the spiritual to the physical is to recover what it has lost, but what, by your own industry and suitable instruction, you hope to find.

What it is that has been lost is not explicitly declared, but is implied to be the genuine secrets of a Master Mason – this is the loss of the essence of your own being. In other words, your loss is the fact that your spirit has ceased to be aware of the cosmos and has become imprisoned within a limited terrestrial consciousness.”

Lomas goes on to discuss the square that represents the material world and the circle the mind, the spirit.

It is the transformation of the square to the circle.

"They must gradually digest the Masonic teachings in the closed circle of their own minds to extract their final values at which point they will square the circle."

Inside is the triangle. The triangle upwards that represents fire and the downward triangle represents water.

Two purposes of Freemasonry

Lomas describes the two purposes of the Craft:

1. To demonstrate that man has fallen, and the only way to rise again is to find the centre.
2. To show man how to find the Centre.

The Masonic doctrine of the Centre is, in other words, that the Kingdom of Heaven is within you.

How Can You Make Darkness Visible in Your Lodge?

Lomas laments that Lodges with lots of candidates, degree work at every meeting and numerous social events are deemed successful and perhaps we have lost the original intent of the Lodge.

Personally, I find this statement essential to understanding the problems confronting Freemasonry today. In all jurisdictions across the world the loss in membership is being lamented, the decline in Masonic Standards decried and the future considered uncertain.

Lomas states that the quality of the Corporate life of its members is what is important. A consistent and united approach to a common ideal. Group consciousness should be the aim.

1. *A Shared rule of personal life, and*
2. *A way by which all members can constitute a group mind.*

Lomas is not talking of a monastery, each must lead their own life but it is important to harmonise your outward and inward life.

1. *It emphasises continual obedience to Moral Law.*
2. *It calls for daily progress in Masonic Science by the use of some form of helpful study, reflection of meditative practice, adapted to your taste and temperament.*
3. *It provides the symbolism of the Working Tools and the Tracing Boards for daily contemplation and reflection.*

Lomas sees the use of the tracing Boards and Working tools as important.

Forms of Masonic Meditation

1. Tracing Boards

Lomas outlines that he uses a Tracing Board to meditate. 15 minutes is set aside, the lights are lowered and the board is illuminated with a single light. He aims to use the posture and the sign of the degree and to hold the body still. He then focuses on the images.

2. Mason Word

30 minutes is set aside, settled in an upright chair and having stretched prior to the session. Then breathing in and repeating the first word syllable by syllable, pause and exhale while saying the second part of the Mason word. He repeats this a number of times.

These two approaches are alternated, focussing on the meaning of the degrees and then the darkness of the centre. He is preparing his mind for the advanced and concealed mysteries. These he believes will be revealed in the Group mind of the Lodge.

3. The Meditating Lodge

As a member of the Lodge you are to be a part of its life. We are separate individuals with our own lives, responsibilities and duties.

You need to raise your spirit above the separateness of the membership. You can agree to meet with the members in the Lodge to build a mental community or group mind.

“Following the precedent of our Grand Master Hiram Abiff at the hour of high-twelve, every day at noon banish every other concern from your thoughts and try to visualise yourself and your fellow members gathered together in Lodge, in peace, concord and harmony with each other. It is useful if all agree to recite the same piece of ritual together to form a focal point.”

This will enable the group to meet daily and increase harmony, thought and unity. The Lodge room will fulfil the role for which it was consecrated.

Lomas exerts, each to persevere with this approach.

“Reflect that the stronger the group mind becomes, the stronger the mystic tie is knitted. You will benefit by reaction from this increase in strength. As vapour rises from the ground and forms a cloud, from which rain falls to replenish the earth, so from the collective thought and aspiration of the Lodge there will be a return current of ideas upon each Brother contributing to it. In this, as in other regions of nature, action and reaction are equal and opposite. By drawing from the common pool of thought energy, the weaker and less efficient contributor becomes enriched by the contributions of the more capable ones, and so is gradually raised to equality with them.”

Next Steps in the Modern age.

When learning about the meaning of Freemasonry and exploring books such as this, it is easy to focus on the impact on the candidate from the ceremonies and the experience. This book looks at the deeper spiritual meanings and provides an easy to understand approach to the three degrees. He also looks at the Master's degree but for the sake of the audience, I did not include.

Lomas brought out to my mind several important points that are easy to overlook and not consider in the way that we practice Freemasonry. The

Book provides an understanding of the Lodge and the three degrees, and demonstrates a pathway to higher consciousness. The book outlines the sevenfold parts of the mind which must come together in balance and harmony – Spirit, mind, personality, the link between the spirit and mind, the link between mind and personality, inner sense nature and outer sense nature.

But it also brings what is in my view the more important aspect, and that is that a Freemason once shown the light must be prepared to help others, must be prepared to be that beacon, selfless in assisting others on their paths.

What is the current experience of Freemasonry in the modern world? Are we a society that truly reflects these practices, or are we becoming a service club that treats the ritual and teaching as secondary to the mundane business of running a club or society.

How do we approach Lodge meetings? Is it a common experience to race into Lodge shake every members' hands, discuss the day's events and then when the Master bangs the gavel begin to focus on the ritual. Perhaps not even focussing on the words until the opening is advanced.

Where is the spiritual preparation, where is the meditation and reflection? Have we lost the essence of the ceremony in the conduct of a meeting which moves from the mundane to the spiritual with no regard for the elements that are necessary to gain spiritual development?

We must not forget that Freemasonry is many things and the mundane aspects are equally important as the philosophy and the teaching, but do we have the conditions to achieve both?

The business of running a club or society is essential and it is hoped that the teaching will truly reflect the moral principles derived from the philosophy.

In Freemasonry we have a duality, the business and the philosophy. This does cause a tension.

Do we need to run two types of meetings – business meetings and ritual & ceremonial meetings, so that the mundane business of the Lodge should be dealt with at one meeting and the ceremonial meetings held separately to

enable the conditions for the meeting to be such that all who participate can gain some spiritual enlightenment.

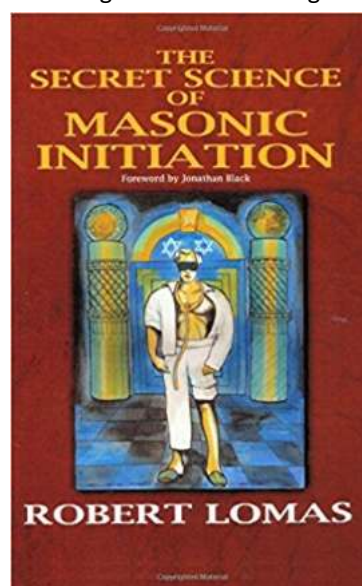
Not covered in the book, however, W.L. Wilmhurst, in a paper "Concerning the Ceremony of Consecration" related to the Lodge of Living Stones which was formed to provide a fuller understanding of the teachings of Freemasonry. This was at a time when the Craft had grown significantly and there was a need to find the deeper meaning.

Talking of the Ceremony of Consecration, he wrote:

"...if it be a spiritual reality and not a mere ceremonial spectacle, the force generated at it will never be dissipated".

Wilmhurst saw the energy coming being important and growing with the life of the Lodge.

He asked each Brother to prepare and consecrate himself and invoke a blessing on those involved in preparation for the Ceremony of Consecration.



Do our Lodges provide that spiritual reality or merely set a scene that is never really understood?

In the emulation ritual we use in Victoria, in the address to the Master at every Installation:

"I therefore trust we shall have but one aim in view, to please each other, and unite in the grand design of being happy and communicating happiness to others...."

As we come to understand the philosophy of Freemasonry through study, participation and meditation, we can attain that true happiness. This book is

one such guide; there are many to which we can seek guidance and assistance.

There is much in his book, by Robert Lomas, that I have not covered. It is well worth the investment to read and study.

Personal Reflections:

The preparation, meditation and instruction will heighten the experience for he that wants to change, and this will be influenced by the stage we arrived at in our personal journey. The book provided a further chance to explore the Masonic Initiation and reminds each of us that the Journey is personal and that the symbolism in the degree can be explained simply, but it also demands deeper and more meaningful meditation to reach the deeper understanding.

References:

1. The Secret Science of Masonic Initiation, Robert Lomas, 2010.
2. The Lodge of the Living Stones No.4957, Private Paper.
3. The Ceremony of Installation of Master and Investiture of Officers, 1991.

Chapter Seven

**The Conscription Debates and the Catholicism/Craft Divide
Delivered before the Lodge by
WBro Nikolas Sakellarpoulos
On Friday 27 October 2017**

Chapter Eight
The History of Freemasonry in Victoria
Three Lodge Buildings from Regional Victoria
By Bro Victor Luci

Zetland Lodge Kyneton

The inauguration of Zetland lodge in Kyneton occurred in May 1859 by R. W. Deputy Provincial Grand Master Francis T. Gell under the English constitution with George A. Mockler installed as the first Worshipful Master of the Lodge. Zetland lodge was the 32nd lodge to be inaugurated under the English constitution in Victoria at the time, indicating the growth and popularity of Freemasonry in those early pioneering days.



Meetings were held at the Manchester Unity Hall from 1866 to 1890 in Kyneton. In 1904 Zetland Lodge purchased the Manchester Hall. Over time a number of rooms were added to the building including a large hall constructed at the rear of the building in 1927. Zetland lodge is an example of Egyptian Revivalism that became popular in Australia from the mid 1800's to mid-1900s (interesting to note that The Great Synagogue located in Sydney was the first Egyptian revival building in Australia built in 1844).

Aesthetically for an Egyptian revival lodge Zetland looks quite plain on the outside compared to the Emulation lodge in Canterbury or the Sandringham Masonic Hall. What it lacks aesthetically on the outside is truly made up for on the inside. The interior is modelled on the Temple of Isis at Philae. There are murals throughout the lodge depicting various Egyptian scenes including the Temple of Isis and The Sphinx to name a few.

One of the murals was altered to contain an Honour Roll of members who had served in the World War One. The murals were painted by a local painter and art teacher Thomas Fisher Levick. He was a member of Kyneton Lodge, Levick studied art design at the London College of Art, and was awarded the National Medal for Design. He was the head of the school of art at The Eastern Suburbs Technical College later to become RMIT. Levick designed the Patterson Memorial Drinking Fountain in Castlemaine to commemorate Sir James Patterson a Member of Parliament in Castlemaine and later to become the Premier of Victoria.

Zetland Lodge is the only Egyptian revivalist lodge left in Victoria (Emulation lodge in Canterbury and the Sandringham Masonic Hall were sold a few years ago). Zetland lodge should be cherished, it reminds us of the popularity of Freemasonry in country Victoria in those early pioneering days and the talented men such as Thomas Fisher Levick who contributed to Freemasonry in their own unique way.

The Bendigo Masonic Hall

The Bendigo Masonic Hall, now The Capital - Bendigo's Performing Arts Centre, was built in 1873. The building was designed by Architects William Charles Vahland and Robert Getzschmann both of whom were prominent Freemasons.

William Charles Vahland was one of the founders of Bendigo and in conjunction with his business partner, Robert Getzschmann, were responsible for providing the architectural plans for many of the buildings in Bendigo, such as The Town Hall, School of Mines, Rosalind Park, the Bendigo Hospital and the Shamrock Hotel.

The former Masonic hall was designed in the Renaissance Revival style. One of the standout features of the hall is the large Corinthian Portico (A Portico

is an entrance to a structure supported by evenly spread out columns. The topmost section of the column is called the Capital and is decorated in one of the three classical Greek orders, Doric, Ionic and Corinthian)



The former Masonic Hall was separated in two sections, a private and public section. The north side the private section was used for Masonic purposes and included a lodge room, Library and reading room. The public section known as the Masonic Hotel included a tavern, billiard room, bedrooms, kitchen and cellar. On the upper level there was a large hall, which was used for Masonic purposes and for community functions. The large hall was decorated with Masonic Symbols.

William Charles Vahland was a member of the Golden and Corinthian Lodge, founded in 1854. It was the first Freemason's lodge in Bendigo, and the seventh lodge established in the Colony of Victoria. For ten years William Vahland held the position of secretary of the lodge and in those early pioneering days the lodge played an important fraternal role in providing finance and loans to struggling brethren, widows and orphans.

Indeed, Freemasonry and other Fraternal Societies performed a vital function in the Colony of Victoria during the 1800s, providing loans, sickness benefits and funeral/burial costs to their members, for in those early days social security did not exist. The secretary was usually paid a wage for administering the loans, however William Vahland accepted the position without pay. He was trustee of the Masonic Hall and a member of the Board of General Purpose.

William Vahland also held a number of prominent positions in the Bendigo community including Justice of the Peace, Mayor of Bendigo, and he was on the committees of the Bendigo Hospital and the School of Mines. As an architect William Vahland left a legacy of works in Bendigo besides the Masonic Hall, such as St Kilian's Church, one of the largest weatherboard churches in the world.

He also designed the Alexandra Fountain, which stands in the middle of a busy intersection and is the centrepiece of Bendigo. Constructed of 20 tons of Harcourt granite, the Fountain stands 28ft (8.5 metres) high from the level of the roadway. William Vahland was the author of a book titled "A History of Freemasonry in the Bendigo District, During the First 50 years of its Existence", printed in 1904.



The former Masonic Hall of Bendigo is not only significant for its architectural design, but, *"...when built this space was the largest hall in Victoria apart from the Melbourne Town Hall. The entire building is listed with the National Trust and Heritage Victoria..."* It is also a reminder of the role that freemasonry played in the cultural life of Victorian towns.

William Vahland stands as an example to all freemasons, he was a man who truly lived up to the three pillars of Freemasonry; Brotherly Love, Relief and Truth.

Creswick Havilah Masonic Lodge

The laying of the Creswick Havilah Masonic lodge foundation and memorial stone occurred on the Wednesday 14th of May 1890. A number of well-known freemasons were present at the ceremony including Sir William John Clarke, Emanuel Steinfeld and W.P Jones. Sir William Clarke needs no introduction. Emanuel Steinfeld was a founder of the Creswick Havilah Lodge and the first worshipful master of the lodge. He was Mayor of Ballarat in 1866-1869, founder of the Gong Gong water supply scheme of reservoirs in Ballarat, and founder of the Ballarat District Orphan Asylum. W.P Jones was the legal manager of many of the successfully mining companies in Creswick and the surrounding regions. He was past master of the Creswick Havilah Lodge and it was W.P. Jones who had presented the block of land in Albert Street for the construction of the lodge.



The architectural plans for the Creswick Masonic hall were provided by the well-known architects in Ballarat James and Piper. James and Piper (Piper was a member of the Creswick Havilah Masonic lodge) were the architects for iconic buildings in Ballarat such as the Ballarat Trades Hall, and Craig's Royal Hotel. Creswick Havilah Masonic lodge is a double story building of brick construction. It is a visually striking building both externally and internally. There is a portico with two Doric columns one on each side leading to the entrance of the lodge. Above the portico

there are a number of Masonic Symbols. On the first level you have the dining room and kitchen.

On the second level you have the lodge room. The lodge room is the centrepiece. It has been decorated in spectacular fashion with wonderful colours, a feast for the eyes. There are various Masonic teachings inscribed

on the walls. For example, on the wall behind the Junior Warden on his left are inscribed the three theological virtues; Faith, Hope, Charity. On his right side are inscribed the cardinal virtues, Temperance, Fortitude, Justice and Prudence.



The ceremony of laying the foundation stone was completed with Grand Master Sir William Clarke laying the memorial stone and trying it with the square, level and plumb, after which he then scattered corn, oil and wine

according to Masonic custom. Under the stone a glass bottle was placed with a document reading "The whole land of Havilah where there is gold; and the gold of that land is good" Genesis ii.11-12.

Past Master Emanuel Steinfeld was asked to give a speech. In that speech he reminded the audience of the support Freemasonry had provided for the Creswick community. On December 12, 1882, the Australasian Mine in Creswick flooded. Twenty-two miners drowned. Members of the Creswick Havilah Masonic Lodge, with the help from brethren from Melbourne, raised 25,000 pounds for the families of the drowned miners. There are other cases where the Creswick Havilah Lodge in those early days provided support to the local community. For example, in September 1914 the Lodge donated 10 pounds and 10 shillings to the Creswick patriotic fund (Creswick volunteers accepted for the Expeditionary Forces). On July 1918 the Creswick Havilah Lodge donated two hospital beds and full equipment required for fracture cases to the Creswick District Hospital.

Freemasonry in those early years in Victoria played an integral role in supporting their local communities. The Masonic pillars of brotherly love, relief and true were very much in force and stand as an example for Freemasons today.

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

+1911-12 MWBro.G.E.Emery, ProGM	+1943-44 WBro-L.J.Buddle, PM
+1912-13 RWBro.C.Carty-Salmon, DGM	+1944-45 WBro.H.J.Parker, PM
+1913-14 MWBro.A.T.Holden, PDGM	+1945-46 WBro.F.R.Sanders, PSGD
+1914-15 RWBro.E.Coulson, PDGM	+1946-47 WBro.G.W.Nixon, PGStdB
+1915-16 RWBro.W.RBice, PM	+1947-48 WBro.GJ.Doward, PM
+1916-17 VWBro.C.E.Towl, PM	+1948-49 WBro.GJ.Doward, PM
+1917-18 RWBro.C.J.Barrow; PDGM	+1949-50 WBro.A.F.Salmon, PM
+1918-19 RWBro.H.M.Lee, PSGW	+1950-51 WBro.J.W.Holinger, PM
+1919-20 RWBro.H.M.Knight, PDGM	+1951-52 WBro.W.W.Starling, PM
+1920-21 RWBro.WJ.Fookes, PDGM	+1952-53 WBro.J.A.McD.Stewart, PM
+1921-22 RWBro.C.T.Martin, PSGW	+1953-54 WBro.J.K.Adey, PM
+1922-23 RWBro.J.C.Hutton, PSGW	+1954-55 WBro.A.A.Bradbury, PM
+1923-24 RWBro. W.Kemp, SGW	+1955-56 WBro.P.H.Noldt, PM
+1924-25 VWBro.J.Adcock, SGW	+1956-57 WBro.R.B.Alexander, PM
+1925-26 RWBro.R. Williams, PSGW	+1957-58 WBro.T.Todd, PM
+1926-27 VWBro.G.B.Leith, PGIWkgs	+1958-59 WBro.J.D.Pickett, PGStdB
+1927-28 WBro.F.J.Cornish, PGStdB	+1959-60 WBro.W.J.Sayers, PM
+1928-29 WBro.W.H.Chandler, PM	+1960-61 WBro.Kurt Lampel, PM
+1929-30 WBro.G.Burridge, PM	+1961-62 WBro.K.G.Linton, PGStdB
+ 1930-31 WBro.I.Brodie, PM	+1962-63 WBro.E.B.Cotton, PGStdB
+1931-32 WBro.E.R.Cornish, PM	+1963-64 WBro.G.Baker, PM
+1932-33 WBro.F.G.Hayward, PM	+1964-65 WBro.R.H.Herrod, PM
+1933-34 RWBro.R.E.Trebilcock, PJGW	+1965-66 WBro.G.Beslee, PM
+1934-35 WBroA.E.Alpass, PM	+1966-67 WBroJ.G.Stevenson, PM
+1935-36 WBro.S.P.Thompson, PM	+1967-68 WBro.A.J.Page PM
+1936-37 WBro.J.G.Naismith, PJGD	+1968-69 WBro.J.R.Myles, PM
+1937-38 RWBro.T.J.Jolly, PDGM	+1969-70 WBro.W.A.Rattray, PM
+1938-39 WBro.H.A.Brown, PM	+1970-71 WBro.G.Farrell, PM
+1939-40 WBro-D.C.Trainor, PM	+1971-72 WBro.C.J.Hoffman, PM
+1940-41 WBro.L.T.Patterson, PM	+1972-73 WBro.E.B.Cotton, PSGD
+1941-42 WBro.H.WLynch, PM	+1973-74 VWBro.J.C.Gliddon, PGIWks
+1942-43 WBro.J.E.Paice, PM	+1974-75 WBro.G.J.Howe, PGSwdB

+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,
+1977-78 WBro.KA.Wiens, PGStdB	PGChpln
+1978-79 WBro.P.T.Thornton, PGStdB	+2000-01 WBro.B.C.Gibson, PJGD
+1979-80 WBro.J.R.M.Allen, PM	+2001-02 WBro. M.S.Kahn, PM
+1980-81 WBro.F.McDonough, PM	2002-03 WBro. J.Boardman, PM
+1981-82 Jim Robinson, PM [ex-c.]	2003-04 WBro. A Jennings, PJGD
1982-83 WBro.M.T.Moore, PM	2004-05 WBro. F.I.Richards, PGStdB
+1983-84 WBro.E.W.G.Tuttleby, PM	2005-06 WBro VRev F.Shade, PJGD
+1984-85 WBro.G.C.Love, PGStdB	2006-07 VWBro M. Treseder, PGIWkgs
+1985-86 RWBro.F.W.Oldfield, PJGW	2007-08 WBro. P. Alexander, PM
+1986-87 RWBro.F.W.Oldfield, PSGW	2008-09 WBro. J-M David, PM
1987-88 WBro.M.Jeavons, PM	2009-10 WBro J-M David, PM
+1988-89 WBro J.Heatley PGStdB	2010-11 WBro VRev. F Shade, PJGD
+1989-90 WBro.F.Benson, PM	2011-12 RWBro J Molnar G.Reg
1990-91 WBro.K.Henderson, PGStdB	2012-13 RWBro J Molnar G.Reg
+1991-92 WBro.M.Moyle, PM	2014-15 WBro Brendan Kyne, PM
+1992-93 WBro.W.Herrod, PGO	2015-16 WBro Rev G. Dolezal, PM
+1993-94 WBro.G.A.Bowers, PGStdB	2016-17 WBro N.E. Sakellaropoulos,
+1994-95 WBro.H.van Tongeran, PM	PGStdB
+1995-96 WBro.K.Hollingsworth, PM	2017-18 WBro N.E. Sakellaropoulos,
+1996-97 WBro.G.C.Love, PJGD	PGStdB
+1997-98 WBro.K.Hollingsworth,	
PGStdB	+ Deceased

Officers of the Lodge 2017

Worshipful Master	WBro Nik Sakellaropoulos
Immediate Past Master	WBro Rev George Dolezal
Senior Warden	WBro David Pederick
Junior Warden	WBro Chris White
Chaplain	VWBro VRev Fred Shade
Treasurer	Bro Andrew Cooper,
Secretary	WBro Doug Groom
Dir. of Ceremonies	RWBro John Molnar, PSGW
Senior Deacon	Bro Richard Jones
Junior Deacon	WBro Lewis Allan
Inner Guard	Bro Pete Grounds
Tyler	VWBro Alan Jennings, PGIWkgs
CC Convenor	VWBro Alan Jennings, PGIWkgs
CMS Administrator	WBro Iain Taylor PGStdB
Lecture Master	WBro Brendan Kyne

Lecture Programme 2018

4th Friday March to November

Dates		Lecture		Presenter
March Friday 23rd		Installation of Master and Investiture of Officers		
April Friday 27th		<i>Completing our Allotted Task whilst it is yet still Day</i>		Bro Jack Aqualina (Blue Lounge Social Club)
May Friday 25th		<i>Bro Bill Dunstan - VC</i>		RWBro John Molnar (218 Member)
June Friday 22nd		<i>The Evolution of the Tracing Boards</i>		VWBro VRev Fred Shade (218 member)
July Friday 27th		<i>Freemasonry and Politics in Contemporary Russia</i>		Associate Professor Bro Pete Lentini (218 Member)
August Friday 24th		<i>Masonic Astronomy ANZMRC Kellerman Lecture</i>		WBro David Pederick (218 WM)
September Friday 28nd		<i>Quirky Tales of Noted Australian Freemasons</i>		VWBro Kent Henderson (218 Fellow)
October Friday 26th		<i>Mary Shelley and the Mysteries of the Third Degree</i>		WBro Lewis Allan (218 Member)

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

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

Subject	Vol / page No
18th century Freemasonry, AA(S)R	V13 / 91
18 Historiography	V13 / 59
218's emblem - the Lamp of Knowledge	V8 /133
3,5,7 and 15 in Freemasonry	V6 /104 & 115
7 in Freemasonry	V6 /115
33 Degree System	V13 / 91
333 Association - A Masonic Institution	V9 / 70
A Masonic Exploration	V6 / 89
A Social Context Approach to.	V22 / xx
A Speculative Journey	V21 / 71
AA(S)R in Australia, History of.	V11 /103
A&ASR – History of,	V26/90
AA(S)R, Pre-History	V13 / 91
Aborigine (Aust), Signs & Symbols associated with	
(ACT) Queanbeyan-Canberra area	V1 / 66
Adapting to Change, Freemasonry in Society	V13 /122
Adoniram	V14 / 27
Adoptive Lodges	V7 / 48
Adversity and Freemasonry	V10 /128
Ahiman Rezon	V14 / 55
Aiming in the Right Direction	V6 / 9
Air, Fire, Earth and Water	
(The Third Degree Re-visited)	V7 / 15
Allegory, a tool of Liberation and Fulfilment	
of the Freemason . .	V12 / 69
Allied Masonic Degrees, The	V2 /18
American Revolution, Military	V9 /130
Anchor Lodge of Research No.1814 (SC)	V14 /13
Ancient and Accepted Rite	V7 /10
Antient Freemasonry in Sight	V15 /13
Antients Grand Lodge	V5 / 9
Anti-Masonry and the Church	V11 / 25
Anti-Masonry -Christian - An Australian Perspective	V11/75
Anti-Masonry in U.K. & Europe (Red Triangle)	V26/9
Apprentices, Laws of	V1 / 97
Apron, Symbolism and Design of the masonic	V8 /115
Aprons (Netherlands)	V6 / 27
Architecture as Architect	V18 / 43

Ark - The Porphyry Stone	V10 /148
Asia, Freemasonry in	V8 /101
Astrological Symbolism and the masonic lodge room	V6 /127
August Order of Light	V14 / 59
August Order of Light, an outline	V17 /23
Australian history of	V12 /21
Australian Jews and Freemasonry	V9 / 16
Ballarat Goldfields	V7/11
Ballarat – early Freemasonry in	V29/17
Ballarat – Memphis Rite Lodge (1853-1857)	V26/29
Be Ye All Of One Mind	V7 / 148
Being In The Right Place	V3/35
Bendigo and Vahland	V15 /85
Benevolence or Charity	V19 /105
Bible, History of King James Version	V17 /141
Bolivian Freemasonry	V8 /127
Bologna MS	V24 /150
British Empire the demise of	V27 / 26
Brother Among Masons	V1 / 8
Burns, The Real Robert	V4/97
Cabalistic Jew	V14 / 57
Canberra-Queanbeyan area 1877-1939, Freemasonry in	V12 /113
Cayers Maconique Tom1, French "Clifford" Rituals,	
First Three Degrees	V11 / 40
Central Pillar	V10 / 36
Ceremonies, Unusual Masonic	V7 /82
Cerneau Rite	V13 /109
Changi POW Camp and Freemasons	V10 / 107
Chaplain & Prayers	V24/15
Charity (England)	V5 /19
Chinon Parchment	V27 / 108
Christian Anti-Masonry - An Australian Perspective	V11 / 75
Christianity and Freemasonry - An Overview	V11 / 14
Chronological Life of Jerusalem	V27 / 80
Church and Anti-Masonry	V11 / 25
Clarke, Sir William, Bart. – 1 st GM of UGLV	V28 / 76
Clifford (French) Rituals, First Three Degrees	V11 / 40
Co-Masonry, History in Australia	V11 /154
Co-Masonry – Le Droit Humain	V29/28
Communication Revolution The modern	V27 / 31
Concept, The Structural, known as Freemasonry	V10 / 40
Conferences 2nd ICHF	V23/125

Consecrations and Dedications, Masonic	V4 / 51
Copper King, The, Solomon	V6 / 46
Coppin, George Selth - A Man of Infinite Variety	V18 / 59
Corks, Ancient Order of Noble	V17 / 26
Cowan, The – a new perspective	V30 / 39
Craft and Extra-Craft Degrees (England 1843-1901)	V21 / 93
Craft Ceremonial Sketches c.1745 (1809 copy)	V15 / 15
Origins	V15 / 13
Ritual, The Key to	V6 / 127
Thoughts related to the current state of	V13 / 157
CRC, What is a?	V17 / 47
Crosses of Templary, The	V9 / 126
Crusades, Armies involved	V4 / 26
Military Orders involved	V4 / 27
Religious Orders involved	V4 / 29
Cryptic Masonry, Some aspects	V13 / 132
Cryptic Masonry, Some aspects	V13 / 132
Darwin Origin of the Species	V27 / 15
De Labarre group, Fellowcraft Degree	V17 / 63
de-Christianisation?	V14 / 54
Dedications and Consecrations, Masonic	V4 / 51
Degree, A Journey through the Third	V1 / 59
Degrees, First Degree explained	V5 / 93
Delaware, USA	V9 / 130
Dermott, Laurence	V14 / 53
Development of Freemasonry	V17 / 91
Dutch Freemasonry and KRING Nieuw Holland	V16 / 63
e-m@son	V12 / 107
Earth. Air. Fire and Water (3 rd Degree Re-visited)	V7 / 15
Ecclesiastes and the Christian Freemason	V13 / 139
Eccosais masonry (AASR)	V13 / 96
Education, Future of, in the Masonic Edifice	V22 / xx
Egyptian Connection (to Freemasonry)	V21 / 125
Egyptian origin of Freemasonry?	V13 / 31
Eldred, Rev. George H. – Spiritualist	V29/140
England, Grand Lodge today	V5 / 13
English Craft Freemasonry 1700-1850,	
A Social Context Approach to	V22 / xx
English Freemasonry from 1717-1738	V26/103
English Freemasonry Prior to 1717 not Speculative	V27 / 219
English Freemasonry Prior to 1717 was Speculative	V27 / 224
Enlightenment and Freemasonry	V22 / xx
Eschatology and the Christian Mason	V2 / 66

Esotericists in Masonry, Their Lives and Ideas	V18/113
Exposures, Historical and Sociological	
Survey of Masonic	V6 / 120
Fatherhood of God and The Universal Brotherhood	V7/28
Fire, Air, Earth and Water	
Five Senses according to LeTellier's	
Scottish Rite Fellowcraft	V22 / xx
Fludd, Robert	V24/111
Formation of the League of Nations	V27 / 23
Foundation Stones, Laying, in the 19th Century	V9 /140
France - Grand Orient	V7 /14
Fraternal Societies and Freemasonry	V21 / xx
Free Gardeners – Knights of Gethsemane	V29/43
Free Thinking and our Critics	V22 / xx
Freemason, Ecclesiastes and	V13 /139
Freemasons Victoria Collection	V28 /108
Freemasonry	
Freemasonry - a Total Moral Philosophy	V20 / 85
a Systems Thinking Approach	V15 /35
and Aikido – the Vitruvian Man	V30 /28
and Community in 19th Century Victoria	V18 / 87
and Fundamentalism	V20 / 27
and God	V10 /59
and Hebrew	V4 / 85
and Knights Templar	V10 / 53
and Psychology	V12 / 49
and Religion	V30 / 65
and Scouting	V4 / 79
and Secrecy	V9 / 48
and Spirituality and Science	V28 / 54
and the Enlightenment	V22 / xx
and the Orient	V10 /128
and the Stars in the Heavens	V16 /141
and Theosis	V24 /165
and Woman's Place	V11 /138
and WWII	V10 /128
at Sea	V7 /139
between the Wars	V2 / 8
Communication and the Third Millennium	V12 /107
Current state (Lift our game)	V13 /157
Do We Really Understand?	V10 / 40
English, Hist., Development of.	V5 / 8
Falsified-Anti-Masonic Literature	V17 /115
Historiography & Revolutionary	V13 7 59

Current State of	V 5 / 8
in Asia	V8 / 101
in Bolivia	V8 / 127
in Malta 1738-1984	V18 / 67
in the Netherlands	V6 / 18
in Our Changing Society	V13 / 122
in the Philippines	V30 / 90
in Russia, Early	V5 / 25
in Victoria, its Structural Concept	V10 / 40
in Victoria and the Great Depression	V28 / 120
in Victoria & Masonic Scoundrels	V26 / 68
in Zimbabwe	V17 / 131
is All about - isn't it? That's What	V4 / 9
Judaic Aspects of	V14 / 49
Let's Face Reality	V21 / 53
Mathematics in	V6 / 89
Myth, Mystery and	V14 / 41
Origins Revisited	V21 / 71
Spiritual Basis upon which rests.	V6 / 107
Spirituality and Science	V30 / 10
Science and the Third Millennium	V20 / 105
Summer St.John's Lodge	V8 / 58
The Pathways of	V3 / 43
Think	V19 / 131
VOSL and Freemasonry	V7 / 63
What is?	V3 / 69
Freemasonry, The Operative Legacy within	V19 / 65
Freemasonry. . .	V10 / 77
Freemasonry and Australian Jews	V9 / 16
Freemasonry and Christianity	V11 / 14
Freemasons using the chisel as they ought?	
Are Twentieth Century	V2 / 90
French ("Clifford") Rituals, First Three Degrees	V11 / 40
French Lodges in Australia and New Zealand	V7 / 10
French Navy, Scotland	V14 / 16
Fundamentalism and Freemasonry	V20 / 27
Fundamentals	V6 / 54
Fundamentals	V6 / 69
Fundamentals	V6 / 77
G (Glory in the centre)	V1 / 53
Geometry (Sacred) and the Golden Section	V4 / 55
German Masonry, a Speculative Talk	V10 / 14
Germany, Grand Lodges of	V19 / 77

Global Lodge Room	V12 /107
Global Room	V12 /107
Glory in the Centre	V1 / 50
God and Freemasonry	V10 / 59
Golden Ring or English Master	V16 / 13
1813	V6 / 11
All England (at York)	V5 /10
and Freemasonry	V6 / 18
Antients	V5 / 9
German	V19 / 77
Ireland	V6 / 11
Regularity	V10 / 40
Scotland	V6 / 11
The Netherlands	V7 / 48
Grand Lodge, 1717	V6 / 11
Grand Lodges of Australia, United	V19 / 57
Grand Masters, Australian Vice Regal	V15 / 99
Great Depression & Victorian Freemasonry 1928-34	V28 / 120
Greece	V7 / 48
Guilds	V3 / 75
Hayes, Sir Henry Browne	V8 / 13
Hebrew and Freemasonry	V4 / 85
Heritage, Preserving Masonic	V16 / 147
Hermes, Thoth and Masonic Ritual and Lore	V22 / xx
Hermetic Order of Martinists	V17 / 24
Hill a Tent a Temple and a City	V27 / 48
Hiram 3rd degree ritual comments	V12 / 86
Hiram Abiff and Adoniram	V14 / 27
Hiram Legend completed?	V11 / 81
Hiram of Tyre, Master Craftsmen Tubal-Cain to	V1 / 74
Historical & Sociological Survey of	
Masonic Exposures	V6 / 120
History of A&ASR	V26/90
History of English Freemasonry	V5 / 8
Holy Royal Arch masonry. A look at	V12 / 15
I Ching and Tao of Mosaic Pavement	V12 / 95
Illuminati	V16 / 75
Initiation. Rites of Passage and Alasonic	V8 / 41
Instruction, and Improvement in Mysteries	
of the Ancient Science	V16 / 39
Irish Connection.	
Regimental Lodges in Australian Colonies	V9 / 79
Islamic countries, The Craft in	V14 / 79

Israel and the Temple	V10 /120
Israel the Twelve Tribes	V27 / 64
Italian Freemasonry	V1 / 25
Jacob's Ladder	V21 / 37
Jerusalem and its History	V27 / 74
Jerusalem Names of	V27 / 79
Jerusalem's Geographical Locations	V27 / 74
Jew, Cabalistic	V14 / 57
Australian, and Freemasonry	V9 / 16
Judaic Aspects of Freemasonry	V14 / 49
Kemp, Anthony Fenn, explained	V8 /12
Key to Craft Ritual	V6 /127
Keystone	V21 /13
Kilwinning (Mother) No.0	V4 / 94
King James Version (Bible), History of.	V17 / 141
Kipling, Rudyard - Master of His Craft	V5 / 50
Knights of Gethsemane - Free Gardeners	V29/43
Knight Templar Priest	V6 / 111
Knight Templar Priests, Order of Holy Wisdom	V29/78
Knight Templars in Scotland	V23 /137
Knighthood	V4 / 31
Knights Templar and Freemasonry	V27 / 102
Knights Templarism within the Masonic Framework	V4 / 24
Knights Templars and Early Freemasonry – A Connection?	V10 / 53
Knights Templar & Origin of Freemasonry	V10 / 77
Know Thyself - Mysticism	V29/148
Kring and Netherlandic Freemasonry	V16 / 83
Kring Nieuw Holland	V12 / 94
KTP A Journey around the Pillars	V6 / 111
Ladder of Jacob	V21 / 37
Lamp of Knowledge - 218's emblem explained	V8 / 33
Landmarks, Antient masonic	V15 /133
Le Droit Humain"	V7 / 48
Le Droit Humain - Co-Masonry	V29/28
Leadbeater, Charles Webster	V18 / 113
League of Nations the Recognition of	V27 / 23
LeTellier's Scottish Rite Fellowcraft & the Five Senses	V22 /xx
Let's Face Reality	V21 / 53
Le Rameau d'Or d'Eleusis – Memphis Rite Lodge	V26/29
Liberation No.674 (UGLV) and POWs	V10 /107
Light, A plea for more	V9 / 148

Litholatry	V15 / 23
Little, WBro. William, of Ballarat	V20 /MISC.i
Lodge, Epicurean No.906 (UGLV)	V8 / 78
Lodge of Cherished Liberty – Esterwegen POW Camp	V30 / 53
Lodge of Mourning Ceremony	V 30 / 42
An Historical Overview	V5 /127
Lodges of Research (Australasian):	
Lodges of Research	V5 / 129
Lodges, Regimental, Irish Connection in	
Australian Colonies .	V9 / 79
London lodges	V5 /15
Malaya and Singapore	V12 /131
Malta, Freemasonry in	V18 / 67
Marianne, The Masonic	V23 / 47
Mark Degree	V2 /18
Marks, Tradition of.	V7 /115
Martinez Pasqually	V27 / 167
Martinists, Hermetic Order of	V17 / 24
Mason, Eschatology and the	V2 / 66
Masonophobia – Red Triangle (Bro Bob Cooper)	V26/9
Masonic (Overseas) Practices –	
What can they Teach us	V5 / 76
Masonic Approach to Self-Development	V13 / 15
Exploration using Numbers as the Working	
Tools	V6 / 89
Exposures, An Historical and Sociological	
Survey	V6 / 120
Heresies	V20 /119
Masonic Activities in POW Camps,	
Masonic Activities in Malaya and Singapore	V12 /131
Masonic Ceremonies, Unusual	V7/82
Consecrations	V4 / 51
Dedications	V4 / 51
England (Bristol, Northwards)	V7/82
France	V7/88
Masonic Heresies	V20 /119
Masonic Independence Movement in Victorian	V28 / 64
Masonic Lodge, First Stationary	V8 /127
Masonic Ritual in the 21 st Century	V27 / 9
Masonic Scoundrels, Victoria 1889-1939	V26/68
Masonry - A Brief Overview	V11 /147
and Music	V10 / 22
and Mysticism	V3/56

Mark	V7 /115
Masonry	V7/115
Masons, Where are all the?	V3 / 74
Master (Golden Ring)	V16 / 13
Mateship in Australia, Strange Slow Death of	V21 / 77
Mathematics in Freemasonry	V6 / 89
McKay, H.V., Industrialist, Philanthropist & Mason	V30 / 151
Meaning, A Deeper	V23 /13
Medical Approach to the Ancient Penalties	V22 /xx
Medieval Masonry Today	V1 / 91
Melbourne's Musical History	
(Bro.? Alberto Zelman Snr)	V7 / 94
Melchisedek - An appraisal	V12 / 28
Melville, Bro. Henry:	
Melville First Australian MasonicWriter	V20 /53
Menzies, R.G. – Savage Club Art Collection	V28 / 21
Membership Myths Debunked	V17 / 29
Memphis Rite Lodge – Ballarat Victoria	V26/29
Mentor Officer, His Duties	V14 / 37
Metamorphosis	V14 / 71
Modern Communication Revolution	V27 / 31
(Modern) Writers 1st Australian	V20 /53
Writers Renewal, A prescription for	V8 / 78
Writers Ritual & Lore, Hermes & Thoth	V22 /xx
Writers Rosicrucianism, Origins & Aspects	V13 / 147
Writers Spirituality - Sacred Inner Space	V21 / 69
Writers Symbols - Their Use and Abuse	V11 / 31
Writers Teaching	V16 / 39
Writers Templar Analogies & Tarot Cards	V19 / 115
Writers Temple -A Sacred Space	V21 / 65
Writers Virtues	V19 / 27
Writers Winds of Change - But One	V15 /123
Writers, Views on the Influence of	V20 /137
Moral Philosophy, Freemasonry a Total	V20 / 185
Morris, Harry – Freemason & ANZAC	V28 / 44
Mosaic Pavement, Tao of the	V12 / 95
Mother Kilwinning No.0	V4 / 94
Murat (1858) 1st Degree Ritual	V19 / 91
Music and Masonry, Man	V10 / 22
Musical History, Melbourne's	
(Bro.? Alberto Zelman Snr)	V7 / 194
Mysteries of Freemasonry	V20 /13
Mystic Apprentice c. 1760-1782	V20 / 75

Mystic Apprentice Degree c.1760-1782	V20 / 75
Mysticism, Masonry and	V3 / 156
Mysticism – Know Thyself	V29/148
Myth, Mystery and Freemasonry	V14 / 41
Neglected Aspects of The Three	V9 / 40
Netherlandic Summer St John's Lodge, story of	V8 / 58
Netherlands And KRING Nieuw Holland	V16 / 83
Netherlands, Freemasonry in the	V6 / 18
Newton, Sir Isaac – Solomon's Temple & the Craft of the Moderns	V29/100
New Zealand	V7 / 12
New Zealand Lodges of Research	V5/132
Noble Corks, Ancient (masonic) Order of	V17 / 26
Number and Geometry	V4 / 59
Oaths, Masonic	V15 / 67
Obligations and Penalties	V15 / 67
Odes of Masonry	V4 / 45
Opening and Closing the Lodge, Symbolism of	V18 / 101
Opening and Closing, Symbolism of	V18 / 101
Operative Legacy within Scottish Freemasonry	V19 / 65
Operative Masons	V3 / 44
Operative Master Mason, The Making of	V2 / 37
Operatives, Masonic Order of The	V17 / 16
Order out of Chaos	V23 / 71
Orders, AA(S)R, History in Australia	V11 / 103
Order of Holy Wisdom, Knight Templar Priests	V29/78
Orient, Grand, of France	V7 / 14
Orient, of Belgium	V7 / 47
Oriental Order of Light	V14 / 57
Original Australians	V1 / 66
Origins of Freemasonry Revisited – Speculative	V21/71
Origins of Freemasonry, Theories & Approaches	V26/54
Origins of the Craft	V16 / 117
Overview, Australasian Lodges of Research:	V5 / 127
P2 Incident	V1 / 25
Papal Bulls	V14/52
Pasqually Martinez	V27 / 167
Peculiar System - But Does it Matter?	V3 / 8
Penalties and Obligations	V15 / 67
Penalties, A Medical Approach to the	V22 / xx
Penalties, Ancient, A Medical Approach to the	V22 / xx
Perseverance Lodge No.208, Maryland, USA	V14 / 114
Philippines, Freemasonry in the	V30 / 90

Pilgrim Preceptors, Masonic Order of	V17 / 24
Pillar, Central	V10 / 36
Pillars, A (KTP) Journey Around	V6 / 111
Poetry of our Ritual	V27 / 126
Pompeii Mosaic	V24 / 150
Porphyry Stone	V10 / 148
POW and Lodge of Cherished Liberty – Esterwegen	V30 / 53
POWs and Lodge Liberation No.674 (UGLV)	V10 / 107
Preparation (of the Candidate), Reasons for	V12 / 124
Preston, William	V2 / 104
Prince Hall revisited	V18 / 13
Progressive Science, The Art of a	V7 / 102
Provincial/District System	V5 / 13
Psychology and Freemasonry (Dr. J. Hurley)	V12 / 49
Psychology and Freemasonry (VRev F. Shade)	V17 / 77
Psychology of Initiation	V6 / 39
Pure and Accepted (England 1843-1901)	V21 / 93
The Consequences of Cut-Rate	V5 / 84
The Odes of	V4 / 45
Today, Medieval	V1 / 91
Pythagoras	V8 / 142
Queanbeyan-Canberra area 1877-1939,	
Freemasonry in	V12 / 113
Quotations from Noted Freemasons	V5 / 151
Ramsay's Oration	V13 / 97
Rectified Scottish Rite	V17 / 20
Red Triangle – Anti-Masonry (Bro Bob Cooper)	V26 / 9
Reformation / Renaissance effect on	
Development of Freemasonry	V17 / 91
Regimental Lodges in Australian Colonies	V9 / 79
Recognition of the Rights of Women	V27 / 19
Regius Poem – Stonemasons at the time of,	V28 / 11
Religion and Freemasonry	V30 / 65
Religions of the World	
Baha'i	V7 / 72
Buddhism	V7 / 67
Christianity	V7 / 71
Confucianism	V7 / 69
Eddicism	V7 / 72
Hinduism	V7 / 66
Islam	V7 / 71
Jainism	V7 / 68
Judaism	V7 / 70

Shinto	V7 / 70
Sikhism	V7 / 69
Taoism	V7 / 69
Zurvanism	V7 / 67
Religious Aspects of the Ritual	V1 / 39
Religious Aspects of the	V1 / 39
Renaissance / Reformation effect on development	
Freemasonry	V17 / 91
Revolution, American, and Military Lodges	V9 / 130
Rite Ecossais Rectified	V17 / 20
Rite Fellowship, LeTellier's, Five Senses	V22 / xx
History	V3 / 99
of Perfection (Metropolitan Chapter)	V7 / 10
Re-Formed (Masonic) Triad	V16 / 49
Rites of Passage and Masonic Initiation	V8 / 41
Ritual Alone is Not Enough	V18/MISC.2
Ritual and Health, Why Ritual?	V9 / 26
Ritual Poetry of	V27 / 126
Ritual	V5 / 17
Ritual, "Clifford" 3 degrees (French)	V11 / 40
de Labarre Fellow Craft (c.iyy3)	V17 / 63
English Master (or Golden Ring)	V16 / 13
in the Three Degrees	V6 / 54
Its Importance and Meaning	V19 / 13
Lodge of Mourning Ceremony	V30 / 42
Murat 1st degree (1858)	V19 / 91
Summer St. John (Dutch)	V8 / 58
The Key to Craft	V6 / 127
What the....does not explain	
Ritualism, A Stud of Comparative	V23 / 29
Rosencreutz, Christian - What is a?	V17 / 47
Rosencreutz, What is a?	V17 / 47
Rosicrucianism, Masonic - Origins & Aspects	V13 / 147
Rosslyn Chapel and Freemasonry	V14 / 103
Royal and Select Masters	V13 / 132
Arch in English Freemasonry	V5 / 18
Royal Arch	V5 / 18
Art, The	V6 / 18
Royal Society	V27 / 222
Russia, Early Freemasonry in	V5 / 25
Ruth, Who Really Was?	V5 / 67
Sacred Geometry and the Golden Section	V4 / 55

Sat B'Hai	V14 / 60
Savage Club Art Collection - Menzies, R.G.	V28 / 21
Science, The Art of a Progressive	V7 / 102
Scottish Cross of Lorraine	V14 / 13
Scottish Freemasonry prior to 1717 not Speculative	V27 / 202
Scottish freemasonry Prior to 1717 was Speculative	V27 / 211
Scottish Rite Fellowcraft .	V22 / xx
Scouting and Freemasonry	V4 / 79
Sea, Freemasonry at	V7 / 1139
Second Degree explained	V5 / 107
Secrecy and Freemasonry	V9 / 48
Secularism, Its Spirit in Freemasonry	V23 / 95
Self-Development, Masonic Approach to	V11 / 15
Seven Liberal Arts and Science	V13 / 75
Signs & Symbols Associated with the	
Slavery The Abolishment of	V27 / 11
Societas Rosicruciana in Anglia, Masonic Order of	V17 / 13
Sociological Survey of Masonic Exposures	V6 / 120
Solomon's Temple & the Craft of the Moderns	
- Newton, Sir Isaac	V29 / 100
Solomon, The Copper King	V6 / 46
Some Fresh Thoughts	V19 / 41
Some Reflections & an Exegesis	V18 / 79
Some Things That Matter	V1 / 17
Spalding Society	V27 / 222
Speculative as the Origin of? ...	V10 / 77
Speculative Freemasonry, Knights Templars	
As Origin of	V15 / 13
Spirit of Secularism in Freemasonry	V23 / 95
Spiritual Basis upon which Freemasonry rests	V6 / 107
Spirituality and Science, Freemasonry and	V30 / 10
Spiritualism - Eldred, Rev. George H,	V29 / 140
Spirituality of Freemasonry	V29 / 11
Spirituality & Science – Hidden mysteries of F/M	V28 / 54
Squaremen, Masonic Order of	V17 / 27
St. Thomas of Aeon, Masonic Order of	V17 / 25
Star, Blazing	V1 / 51
Stars in the Heavens and Freemasonry	V16 / 141
Stationary Lodge, First Australian Masonic	V8 / 12
Stone, Porphyry	V10 / 148
Stonemasons at time of the Regius Poem	V28 / 11
Stones, Laying Foundation, in the 18th Century	V9 / 140

The, and Freemasonry	V15 / 23
Story of Summer St. Johns	V8 / 58
Summer St John's Lodge, Story of.	V8 / 58
Supreme Being, VOSL and Freemasonry	V7 / 63
Survey of Masonic	V6 / 120
Symbolism - An Extension of the Working Tools	V1 / 100
Symbolism and design of the Masonic Apron	V8 / 115
Symbols, Masonic - Daily Application	V14 / 65
Their Use and Abuse	V11 / 31
Veiled by	V2 / 54
Tarot Cards and Masonic /Templar Analogies	V19 / 115
Templar Analogies, Tarot Cards and Masonic	V19 / 115
Templars Decline of	V27 / 105
Templars Rise of the	V27 / 103
Templars, Knight & early Freemasonry - a Connection?	V10 / 53
Templars, Knights as the Origin of Speculative	
Templary, The Crosses of.	V9 / 126
Temple, The day we completed the	V3 / 129
Tent a Temple a City a Hill	V27 / 48
TGAOTU	V7 / 64
The Cowan – a new perspective	V30 / 39
Theosis & Freemasonry	V24 / 165
Third Degree explained	V5 / 119
Third Degree Re-visited The	V7 / 15
Third Degree, A Journey through the	V1 / 59
Third revisited (Fire, Air, Earth and Water)	V7 / 15
Three Degrees, What the Ritual does not explain	
in the	V6 / 54
Torres Straits Lodge #92, History of	V15 / 139
Tracing Boards, AASR	V13 / 109
& an Exegesis....	V18 / 79
First (Netherlands)	V6 / 25
First Degree - Some Reflections	
First, Development of	V8 / 33
Further explanations of the Three	V5 / 92
Hand- Drawn	V24 / 65
Transformation in the Lodge	V14 / 71
Transition from Christian Holy Land to	
Christian Holy Church...	V4 / 41
Triad Rite, Re-Formed Masonic	V16 / 49
Truth The Meaning of	V27 / 145
Tubal-Cain and passing to the Third Degree	V7 / 15
to Hiram of Tyre, Master Craftsmen	V1 / 74

Turkey	V7 / 47
Twelve Tribes of Israel The	V27 / 64
Tyler's Toast	V28 / 37
Tyler's Vesture & Implement of his Office	V28 / 144
Union Lodge No.5, Middletown, Delaware, USA	V9/130
United Grand Lodges of Australia	V19 / 57
Utopia, The Lure of	V3 / 18
Vahland, William Charles	V15/ 85
Vice Regal Grand Masters	V15 / 99
Victoria, Why the 1883 Grand Lodge of?	V2 / 80
Victoria, Why the 1883?	V2 / 80
Victorian Freemasonry, Its Structural Concept	V10 / 40
Virtues of a Freemason	V19 / 27
Vitruvian Man, Parallels of Freemasonry and Aikido	V30/28
VOSL, The Supreme Being, and Freemasonry	V7 / 63
Wagner, An enigma answered	V8 / 108
Waite, Arthur Edward	V18 / 113
Ward, John Sebastian Marlow	V18/113
Ward, J. S. M. – Mason, Mystic, Minister	V29/54
Wars, Freemasonry between the	V2 / 8
Was Scottish & English Freemasonry	
prior to 1717 Speculative	V27 / 202
Wassell, HRA, History of.	V15 / 142
Water, Air, Fire, and Earth	
(The Third Degree)	V7 / 15
Wedding Ritual	V7 / 41
Wedding, Masonic	V7 / 38
Wescott, William Wynn	V18 / 113
What is Truth	V27 / 145
What the Ritual does not explain in the Three	V6 / 54
Whence Come You?	V1 / 36
Why we haven't learned its lessons	V4 / 16
Wigan	V6 / 11
William Little of Ballarat Mayor Musician Mason	V27 / 110
the Mason	V27 / 119
the Mayor	V27 / 116
the Writer	V27 / 118
Birth	V27 / 113
Employment	V27 / 114
Marriage	V27 / 115
Parents	V27 / 111
Wilmshurst, Walter Leslie	V18 / 113
Woman's Place in Freemasonry	V11 / 138

Women Recognition of the Rights	V27 / 19
Women, acceptance of 'soft option'	V15 / 123
Women Freemason's	V11 / 146
Working Tools, Symbolism -An Extension of	V1 / 100
Wren, Christopher	V24 / 75
Yarker, John	V14 / 59
Zelman, Alberto (Senior, a freemason? and Junior)	V7 / 94
Zimbabwean Freemasonry, an overview of	V17 /131
Zodiac and the masonic lodge room	V6 / 127

Legend V1 / 39 = Volume 1, Page 39

Previous Editions: -

- V1 Insights into Masonry - published 1988 for 1987 – (PDF)
- V2 Masonic Discoveries - published 1989 for 1988 – (PDF)
- V3 Masonic Encounters - published 1990 for 1989 - PDF
- V4 Masonic Impressions - published 1991 for 1990
- V5 Masonic Challenges - published 1992 for 1991
- V6 Masonic Foundations - published 1993 for 1992 - PDF
- V7 Masonic Contemplations - published 1994 for 1993
- V8 Masonic Inspirations published - 1995 for 1994
- V9 Freemasonry Uncovered - published 1996 for 1995 - OOP
- V10 Masonic Speculations - published 1997 for 1996
- V11 Examining Masonry - published 1998 for 1997 - OOP
- V12 Uncovering Freemasonry - published 1999 for 1998
- V13 Studies in Masonry - published 2000 for 1999 - OOP
- V14 Masonic Musings - published 2001 for 2000
- V15 Unearthing Masonry - published 2002 for 2001
- V16 Masonic Revelations - published 2003 for 2002
- V17 Masonic Inducements - published 2004 for 2003
- V18 Masonic Perusings - published 2005 for 2004
- V19 Masonic Endeavours - published 2006 for 2005
- V20 Masonic Reflections - published 2007 for 2006
- V21 Masonic Cravings - published 2008 for 2007
- V22 Masonic Proclivities - published 2009 for 2008
- V23 Pondering Freemasonry - published 2010 for 2009
- V24 Speculative Free-Masonry - published 2011 for 2010
- V25 Masonic Celebrations - published 2012 for 2011
- V26 Moments in Freemasonry - published 2013 for 2012
- V27 Freemasonry - Let There be Light published 2014 for 2013
- V28 Freemasonry-The Darebin Research Papers - pub.2015 for 2014
- V29 The Mysteries of Freemasonry - published 2016 for 2015
- V30 Freemasonry – From Labour to Refreshment - published 2017 for 2016
- V31 Freemasonry – Profit & Pleasure – published 2018 for 2017

Correspondence Circle - the benefits of membership

Any financial Master Mason of any Lodge, Grand Lodge or Order of any jurisdiction recognised by the United Grand Lodge of Victoria is eligible for membership.

Correspondence Circle members receive a copy of all Lodge notices, copies of the monthly 'Thoughts for the Enquiring Mason' [TFTM] and a copy of the Transactions for the year. Mail outs of the above are (usually) April, July and November.

Questions may be submitted relating to anything masonic: History; customs; etc. and will receive a considered reply

Dues (subject to change without notice but correct at time of printing) for 2018 are:

Within Australia: \$30

Overseas: £ 27.50 / US\$ 40 / €30 / NZ\$ 40

For further details, contact:

Lewis Allan – Correspondence Circle Membership Manager

email: brotherlewisallan@gmail.com

218 CORRESPONDENCE CIRCLE

Application Form

Please detach and return to:

APPLICATION FOR MEMBERSHIP

Please enrol me as a member of The Correspondence Circle of the Victorian
Lodge of Research, No 218

Name:

Mailing Address:

.....

Post / Zip code:Ph. ().....

Email Address:

Name of Lodge:No.....

Jurisdiction:

Masonic Rank.....

Signature: Date.....

Current Subscription rates are: Australia..... \$30.00

New Zealand..... \$NZ40.00 Great Britain.....£27.50

Europe.....	€30.00	America's.....	\$US 40.00
-------------	--------	----------------	------------

1) Payments by cheque or Money Orders (in \$Aus.) made out to "Victorian
Lodge of Research, No 218

OR

2) Payments may be made by:

EFT BANK TRANSFER - Bendigo Bank BSB 633000 /Acct. 160634010

SWIFT CODE - BENDAU3B

PAY PAL - vlr218cc@bigpond.com

PLEASE FORWARD COMPLETED FORM TO C.C. Membership Manager



WBro Nikolas Sakellaropoulos PGStdB

Master of the Lodge – 2017

ISBN 978-0-9923596-5-2



The Victorian Lodge of Research – No. 218