

Vol. 27- 2013

# FREEMASONRY

## Let There Be Light



The Victorian Lodge of Research – No. 218



# FREEMASONRY

## Let There Be Light

## ***VICTORIAN LODGE OF RESEARCH No218***

Volume 27

*Sequendo Lampada Disco*

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**Freemasonry – Let There Be Light**, is the title for this, the 27th Volume of the Transactions of the Victorian Lodge of Research No. 218 for the year 2013

Master in 2013 - RWBro John Molnar Grand Registrar

Secretary in 2013 - WBro Bro. Doug Groom

*Front Cover: Constitutions of the Antient Fraternity of Free and Accepted Masons containing their History, Charges, Regulations, etc.* by James Anderson. A new edition: 1784.

*Back Cover:* RWBro. John Molnar G Reg, W. M. for 2013

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## **Forward** by our Worshipful Master

Dear Reader

Another busy year has passed for the Victorian Lodge of Research, and again we have had a diverse and interesting range of papers delivered. However, I think one of the strengths of the lodge is not the papers given – good though these may be. It is the discussion which follows and the development of ideas – and other areas of potential research – which I feel is so valuable. My hearty thanks to all who gave papers, and to all who joined in the discussions. A pity that more members don't turn up to enjoy this! Thanks to WBro Ian Richards who sparked the debates around the table in the South.

Based on the working party established by my predecessor VWBro Rev Fred Shade, the Lodge's strategic planning committee has continued its work. This is essential in my view to figure out where we are, where we are going, and where we'd like to be. I don't much like change myself, but if we don't change we'll die, because what we have been doing up till now is not going to see us survive into the future. So during the year we had to face up to some facts, and change - so my thanks to all the members of that Committee.

One of the decisions taken was not to pursue the Diploma Course into the future (until it is seriously re-engineered to a Tertiary educational standard – and not necessarily by us!), and to revamp the Certificate Course we offer. My thanks to both WBro Iain Taylor for taking on the mantle of "Course Administrator", and to all the tutors and assessors working with our students.

Another of the decisions taken was to bring some emphasis to bear on research. Education and delivered papers have always been the Lodge's "stock in trade" and that is great. But if we are serious we should research, assist others to research, and give brethren a venue to present their research. Hence, the new Certificate of Masonic Research. My thanks to WBro Brendan Kyne for taking on the role of Research Coordinator, and for being willing to go into the chair as my successor. I'm sure the lodge will do well under his care.

Lastly, but by no means least, my thanks to the Administrative table – WBro Doug Groom, VWBro Alan Jennings, Secretaries, and WBro Murray, Treasurer, and to WBro John Manning, Research Group Chairman, and WBro David Pederick, head of our IT and social media Department.

What? Is it that time already?

Lampado Disco!

John Molnar

## Submissions

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

**Images** (sketches and photographs) should be sent as separate documents as either (preferably) **.tif** or .tiff, .psd, or high resolution .png, .jpg, .jpeg or .gif. They should be named sequentially image\_1.tif, image\_2.tif, etc, with the text in which they are to be inserted clearly demarcating the intended location. For example:

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

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

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



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

Papers must reach the Lodge by the end of August for publication preparation in March of the following year.

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

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## **Submitting a Paper**

- 1) To submit a paper for publication or presentation at the Lodge, please send a copy to the Lodge so that an appraisal

regarding its eligibility. The following process ensues (discussion with editorial panel members by prospective authors is most welcome):

- 2) Paper is submitted within Editorial Policy;
- 3) the paper's content is confidential until delivered by yourself;
- 4) judged to ascertain whether it is masonic or masonically orientated, and offers something new (your paper's point of view, concepts, and/or conclusions, are not judged by any editorial panel members other than these criteria);
- 5) determination will be made according to whether the paper:
  - a. has something to offer, is deliverable, and is publishable;
  - b. has something to offer, but is considered not long enough to provide for adequate *discussion*, though is definitely worth *publishing*;
  - c. has a good basis but needs more work (reason/s given);
  - d. does not meet criteria (reason/s given).

### ***Lodge Meetings***

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

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

### ***Correspondence Circle Membership***

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

**Chapter One**  
**The Masonic Ritual in the 21<sup>st</sup> Century**  
**A Disquisition**  
**Delivered before the Lodge by**  
**WBro *Alan Richmond***  
**On Friday 22 March 2013**

**INTRODUCTION**

The masonic rituals we practise and expound today under the workings of The United Grand Lodge of Victoria unquestionably can be dated to the 18th century, and essentially are based on the Emulation Workings resulting from the amalgamation of the Ancients and the Moderns in 1813 which gave the foundation for modern freemasonry.

Apart from a relatively few minor changes, they remain as they were in those long bygone days. No real attempt seems to have been made to accommodate major social changes and modern moral attitudes. The changes made to our penalties and the duty of the Inner Guard seems to be defensive strategies rather than genuine re-thinks. The reworking of the Masonic Funeral Service seems to be “change for change’s sake”, as exchanging the wonderful masonic expression “So mote it be” for “Amen” is fatuous at best.

Consider this; - our rituals pre-date at least six major changes to the social order, namely:

The Abolition of Slavery 1833 - (U.K.)

Darwin's "Origin of Species" 1859

The recognition of the Rights of Women 1893 (The vote)

The formation of the League of Nations 1919

The demise of the British Empire Post 1945

The huge impact of the Communications Revolution, Now!

The intention of this paper is to examine the potentially negative responses that **may** be felt by 21st. century young men seeking to join our order, and to recommend ways to alleviate those perceptions, at the same time maintaining the integrity of our ancient and honourable institution.

For Freemasonry to survive, and thrive, in this 21st. century, it has to have a credible base, and a coherent structure. The genuine principles and tenets of Freemasonry are timeless, and the recommendations in our three degrees, i.e the practice of Truth and Virtue, intellectual development by the study of Nature and Science, the value of Contemplation of that last great trial with an encouragement to perform our allotted tasks whilst able, are as sound a base on which to elaborate a philosophy of life today, as it was in 1813 or 1717

Let us now consider the implications of the above six major changes, and look for satisfactory solutions to the difficulties identified.

I will discuss them one at a time, examine aspects relevant to our rituals, and offer solutions.

I will also conclude with a few general observations and recommendations of a general nature, and in particular, the way we conduct our regular meetings.

I take full responsibility for comments made, and wish to state that the opinions contained herein are mine, and are based on long experience as a masonic researcher and speaker in our Constitution.

I also make it known that I have the greatest respect for the authors of our ancient rituals, and very much wish to retain their integrity, and in recommending changes do not wish to usurp or denigrate them in any way.

## **PART 1 – THE ABOLITION OF SLAVERY**

Slavery has been practised for a very long time. It was always considerate fair “spoils of war” to take defeated warriors and/or civilians as slaves. We are told in the H.R.A Chapter that the inhabitants were removed to captivity in Babylon after the capture of Jerusalem by Nebuchadnezzar. The Greeks used captured slaves as oarsmen in their ships. Sometimes slaves were given incentives. Aristotle urged the Athenians to treat their slaves well, feed them properly, and give them the incentive of one day being given freedom and recognition as Athenians. Nazi Germany in modern times as well as the Japanese went to the other extreme by starving and beating slaves, which Aristotle had warned 2000 years prior, was counter-productive, and would eventually cause slaves to rise up and overthrow their captors.

The African slave trade was probably the most despicable, and no European power was beyond reprehension. The brutal treatment of native peoples was amply illustrated in David Livingstone's diaries. Tribal chiefs were given a reprieve if they were prepared to work for the slave traders by attacking and capturing neighbouring tribes, and their Arab, Portuguese and other European masters were totally ruthless in their activities. Their main market of course was the New World, especially the plantations of the Caribbean and Southern States of America.

Following the Jamaican revolt by slaves during Christmas 1831, and the subsequent brutal suppression by the plantation militia, two British Parliamentary enquiries were responsible for the introduction and passing of the Slavery Abolition Act of 1833 which led the way for further reforms and a lead to the rest of the world. France abolished slavery in 1848, Russia in 1861, and the United States in 1864 as a consequence of the Civil War.

So what has this to do with Freemasonry?

The (Antient) Charges of a Freemason require applicants to be free born. This means neither a slave nor bondsman. In this century, by implication, there are **no** slaves, and most members **are** technically bondmen. The former, slavery is not lawful, and the latter, technically, most of us are bound to another party in some way or another, such as a bank for a loan, or as a company director with limited liability for example.

Now I concede that these membership requirements have been waived aeons ago, so to speak, but I do find it curious that the

modern day MAPS designed by our Education Committee specifically advise the new initiate that the manner of presentation by the Senior Warden was to show that the new member wasn't a slave because he had all of his fingers, and there were no tattoos to identify his slave number. Why in the 21st. century would we raise the subject, even if there was some historical substance to it? I haven't, to date, been able to track down any credible evidence supporting the assertion. We have even dreamt up the idea of making a triangle with the thumbs and drawn a connection with deity! It's mumbo-jumbo at the best, - invented ritual without foundation. In **my** opinion admittedly.

So in the 21st. century we should be telling candidates that Freemasonry is free, because it requires a perfect **freedom of inclination** for a participation thereof. We join of our **own freewill** because we are able to make our own decisions. We also have open or **free** minds as receptacles to receive knowledge.

We cannot run away from our ancient history, but it should be consigned to its rightful place as just that, - the curios of our long gone past. Let's face it, Freemasonry in 1800 would have never had a slave applying for membership, nor I might add, ordinary working people like us who form the majority of the Craft today.

I recommend a reading of the updated Lectures for the Emulation Workings published by A. Lewis (a wonderful *nom de plume*) in 1871 where a catechetical lecture question to a new initiate is,

Q. "What manner of man ought a Free and Accepted Mason to be?"



A. "A free man, born of a free woman, brother to a King, fellow to a Prince or to a beggar, if a Mason, and found worthy"

Q. "Why free-born?"

The answer is very lengthy, but refers to Abraham, his wife Sarah, Ishmael, the son of Hager, the Egyptian bondwoman etc. making clear that slaves and their descendants were inferior in all respects, especially as their minds are more vitiated (a good word!) and less enlightened than that of the free-born.

It then makes the observation, "but in the present day, slavery being generally abolished, it has therefore been considered under our Constitution, that if a man be free, although he may not have been free-born, he is eligible to be made a Mason."

So as previously stated, I would recommend that emphasis be placed on freewill and accord, freedom of thought and freedom of inclination, and get rid of the obsolete references to slavery and bondmanship. Leave that to the historians and researchers as curios.

I now wish to address the recognition or otherwise of Prince Hall Freemasonry. In 1775, an African American, Prince Hall and fourteen other like men were made Freemasons in the Military Lodge No.441, Irish Constitution. On the departure of the Military Lodge, they sought and received a Warrant from the G.L. of England in 1784 to form African Lodge 459

Unfortunately, in 1813, on the merger of the Antients and the Moderns, all American Grand Lodges were stricken from the rolls and the African Lodge re-numbered itself as No.1 but were unable to

attach themselves to an American Grand Lodge because of slavery, and the associated prejudices against black people, and downright racism, especially in the South.

These days, Prince Hall Freemasonry is widespread throughout America, and is recognised by the United Grand Lodge of England, and many other International Grand Lodges. In America, however, only 41 of 51 Grand Lodges recognised them in 2008. The minority included Alabama, Georgia, Tennessee, Mississippi, and Arkansas, all States that fought the Civil War as Confederates. I find it ironical that the United Grand Lodge of Victoria's stand on Prince Hall Freemasonry is at best equivocal, and, in effect, sides with those Southern States who fought a bloody war to maintain its right to practise slavery.

Solution: A unilateral acceptance of them, and a welcoming of them to our lodges, and automatically allowing us to visit our worthy brother masons in their sphere of activity. In other words, let us be pro-active, rather than, "they have to ask us".

## **PART 2 - DARWIN'S "ON THE ORIGIN OF SPECIES"**

Charles Darwin caused an enormous furore on the publication of his book "On The Origin of Species by means of Natural Selection" on the 24th of November 1859.

Darwin's research began with his expeditions aboard the Beagle in the 1830's and being a highly regarded scientist, his findings received acclaim from most quarters, especially as it was written for general reading, not just the scientific community.

The main opposition to his findings and theories came from the established churches, especially Protestant England who had adopted literal interpretations of the Bible after the Reformation. Darwin's conclusions raised not only the possibility, but the probability that the Creation story as told in the Bible was just that, - a story.

Religion and Science suddenly came head to head. Both had been around for a long time, and whilst Religion gained the political power from their beginnings, Science gradually made headway through the study of Nature, and the application of deductive and inductive logic. The doctrines and dogma of religion slowly came under closer scrutiny, and despite repression, suppression, threats and inquisitions, Science (and common sense) eventually prevailed. The formation of the Invisible College, later the Royal Society, is thought by many masonic scholars to be the place where modern English Freemasonry had its foundation.

Science had gradually unlocked the secrets of Nature, and could now explain so many things that in ancient times were attributed to supernatural causes, yet Religions generally conceded very reluctantly and very slowly. The world now has changed its attitudes dramatically from the world I grew up in, let alone that of the pre-Darwin era. The 21st. century young person has a much more sceptical view of religion, and apart from some far-right-wing religious enthusiasts, accept that Science should be taken more seriously than religion.

We were taught back in our youth that God created Man, and in his own image. This I accepted at the time, but now believe that it was the other way round, - Man created God, and in his own image.

Which is perfectly understandable. Ancient man looked about in wonderment at Nature, especially the stars, and concluded that there was “someone out there bigger and better than him,” who was superhuman, certainly not a dog, cat or fish etc.

The other problem I have is the concept that God is omnipotent, omniscient and omnipresent. If this is the case, then nothing is out of his control, and so is as responsible for the bad (as we humans see it) as the good. It takes a leap of faith to believe this categorically. And in fact our ancestors had Gods and Goddesses for all human activities.

Darwin set the ball rolling for a much more diverse view of the world around us, and his thesis is now the basis for scientific study to the point that with the discovery of genes and D.N.A. we are enabled to unravel mysteries which would have never happened if religions had retained their strong hold over the lives and minds of their flocks.

Let me add here that I am not opposed to religion *per se*, and do not wish to denigrate it, likewise, I acknowledge that great moral strength has been derived from practising it. Prayer has given great consolation to many, and faith supported those in distress for countless generations.

Now where does Freemasonry fit into this discourse?

I take exception to having to lie to a candidate about the world being created six thousand years ago. If I was to tell that to my ten year old grandson, he would say, “Come on, Granddad, are you for real? The dinosaurs were running around 100 million years ago, and scientists

tell us that the Earth is at least four billion years old.” In other words, I’m not even close!

And if he is typical of modern young men, then I believe that if we persist with stuff that might have been acceptable 200 years ago, but not today, then we run the risk of being seen as not credible.

Now the problem is easily solved. No need to alter the ritual, all we need is to give it a condition, that is: At the end of the last sentence, add the words, “according to the traditional biblical date.” If challenged, it is easily explained by masonic allegory. It can be demonstrated that the world as we know it, - living in communities, and developing into nations had its origins six thousand years ago.

It is interesting that the aforementioned ancient charges decree that a Freemason can never be a **stupid** atheist nor an irreligious libertine. I would suggest that this too is obsolete moral rhetoric. Richard Dawkins may be an atheist, but hardly stupid.

Should a Humanist be excluded from the lodge? A believer in Nature and Science with a devotion to human interests? A good subject for debate in the 21st. century, maybe?

The Grand Orient de France, founded in 1733 was cut off from fraternal relations with most English speaking countries in 1877 after deleting the requirement of candidates to assert a belief in a Supreme Being.

It can certainly be argued that an atheist need not be stupid, and that because he is unfettered by religious dogma and doctrine, he is

capable of doing unto others as he should wish they would do to him. Sounds pretty masonic to me!

So, to conclude, I believe that we as an organisation have to reflect on the religious aspects of our rituals if we wish to remain relevant in the coming years.

### **PART 3 – THE RECOGNITION OF THE RIGHTS OF WOMEN**

The rights of people and women in particular have been the subject of gradual development and changing social mores for many years. Those established usages and customs have altered dramatically since 1800. In many cases, they have gone altogether, - the accepted custom being totally unacceptable. Prominent in this sense is the treatment and rights of women.

The “Suffragette” movement received its appellation courtesy of a derogatory article in the Daily Mail newspaper early in the 20th. century. Stuart John Mill in 1865 first introduced the idea of women’s suffrage, and the movement took hold throughout Britain. In 1903, Emmaline Pankhurst founded the “Women’s Social and Political Union”. The Daily Mail turned them into Suffragettes. On the 5th. of June 1913, a suffragette, Emily Davison died whilst trying to throw a banner over the King’s horse in the Epsom Derby. Many suffragettes were imprisoned, went on hunger strikes and were force fed. Pretty awful stuff. The First World War changed things. With so many able bodied men sent to the front, women were enlisted to do jobs that only men had done previously, and lo and behold, did them well. The Land Army was formed, and this led to a new way of

thinking, resulting in both Germany and England granted suffrage (voting) rights to women in 1918, albeit with restrictions.

Interestingly enough, the Antipodes led the world. New Zealand granted women the vote in 1893, and Australia followed in 1902 not only giving voting rights, but also the right to be elected to Parliament.

Since the Second World War, attitudes toward women working and participating in activities formerly the domain of men, have shifted dramatically, but acceptance has oft been reluctant. The Women's Rights Movements from the 1960's pushed for recognition, anti-discrimination and equal pay, and progressively these hard fought rights have been legislated for, and now form part of our social order.

Some organisations have resisted change. The Roman Catholic Church can't bring itself to ordain women as priests, the Anglicans have been brought "kicking and screaming" to the reality that women can be as capable and effective as men, even though the Salvation Army and many Protestant churches have had very competent women as pastors, moderators etc.

The V.R.C very reluctantly admitted women to their ranks, and Gai Waterhouse proved that a woman could train horses as well, or better, than men, - and girls could make top jockeys, despite the scepticism of the A.J.C.

When I started work, I had, *inter alia*, a man for a doctor, a man as my bank manager, and a man as my solicitor. Guess what? I now have a woman in each capacity, and consider myself to be in good hands!

Times have changed in the Western World. Men have eventually recognised that women shouldn't be treated as chattels as espoused in the Book that we are expected to seek guidance from, and most of us are saddened by the determination of many in Third World and Arab countries to keep women subjected using Holy Books as justification.

That said, where does this leave Freemasonry?

Freemasonry, we are told, is a peculiar system of morality, veiled in allegory and illustrated by symbols. So why is it restricted to men? Surely the lofty principles we espouse, - truth and virtue, faith, hope and charity to name but a few, are applicable to all humans.

There is nothing peculiarly male in the teachings, - it is the Organisation that is male. And this is understandable when you realise that its history dates back to a time when men went to work, went to war, played sport, and were head of the household. The women were subservient, attending to wifely duties such as cooking, sewing and bringing up the children.

So surely, in the 21st. century, we should at least be looking at the ramifications of continuing a seemingly obsolete policy, and considering what positive effects could be gained. After all, we have never baulked at having Mother and Sister lodges!

For example, - As a businessman, if I was trying to market a new product, the last thing I would do would be to disqualify 70% of my potential market. Freemasonry **bans** women, people under 18, atheists, and other "unworthy" individuals which on my reckoning is approx. 70% of the population. Add to that those potential



candidates who will be dissuaded by the 70% and the market potential is looking pretty sparse.

The Craft has been asked to justify its position to the Equal Opportunities Board, and like the Melbourne Club, and I might add, some women's organisations, can put up a reasonable case why the *status quo* should remain. But is this the solution for the 21st. century? How does a new initiate react to the reason given for part of his preparation which states, "the rules of our Order **forbid** the admission of females". Sounds forbidding doesn't it? It could be foreboding! I don't accept the fact that is an unchangeable Landmark, - it clearly states that is a Rule, and rules can, and are changed to meet current social standards.

Allow me to digress by referring to a previous paper I prepared some years ago, titled "Women In Freemasonry" in which I pointed out that women have been active practitioners of our very own ritual since 1882 when "*Le Droit Humain*" was formed in France as a consequence of the "illegal" initiation of several masons' wives into their lodge. Because of their refusal to "un-initiate" these ladies, the men were suspended, and thus took their wives and the ritual with them to set up "Co-Freemasonry" which has flourished around the world, including Victoria with headquarters based in Richmond.

So they exist, and some of our wives are members, and we are most welcome to join in their gatherings, although our Grand Lodge has issued instructions to the contrary. I also acknowledge that other women's orders exist such as the "Eastern Star" and "Order of the Amaranth" which our Grand Lodge has deemed worthy to visit.

Where does that leave us as Freemasons in the 21st. century?

Resistance to change is extremely virulent in our organisation. This may be attributable to the inherent conservatism of many of our members, and/or the average age of the same, who say, "It was good enough in my day." My observation is that any organisation, whether in business for gain, or that of a more social nature, with volunteers, that neglects to assess the thinking of the world around it, is headed for oblivion. It's our prerogative to do nothing, but I would first recommend that we get on speaking terms, work together on charitable projects and work towards the gradual acceptance of women as equals in Freemasonry.

#### **PART 4 – THE FORMATION OF THE LEAGUE OF NATIONS**

The League of Nations was founded following the Paris Peace Conference in the aftermath of the First World War. It was the first permanent international organisation designed to maintain world peace. Formed in 1919 it had 44 countries signed up under the protocols of the Treaty of Versailles, and its headquarters were based in Geneva. At its zenith, the League had 58 members, including Australia, but not the United States of America who never joined. Germany and Japan both withdrew in 1933.

History then shows that the world suffered a second crushing war, after which the League was dissolved, and the United Nations was formed in 1945 with its base in New York. Today it has 193 member nations and has numerous arms covering international relations such as the World Health Organisation, World Food Programme, United Nations Children's Fund and the International Court of Justice. Their

principal function of course, like the League before them, is to stop wars by providing a meeting place for meaningful negotiations. A very difficult aspiration in a world which persists in seeing war as an acceptable option.

Concurrent as a role within the United Nations Charter is to see that the “Geneva Conventions” are observed. The Geneva Conventions date their origins to the 1864 Treaty following the publication of a book, “Memoir of Solferino” by Henri Dunant in 1862 in which he talks of the horror of war. His wartime experience in the battle of Solferino in Italy fought by opposing Austrian and French/Sardinian forces led him to propose a permanent relief agency for humanitarian aid in times of war, and a treaty whereby combatants would recognise the neutrality of the agency to provide aid in a war zone. As a result of his efforts, the International Red Cross was formed in 1863. His catchcry or slogan was “*Tutti fratelli*”, literally, “all are brothers” when the injured are strewn around on the battlefield.

Subsequent Geneva Conventions were established to agree on the treatment of prisoners of war, protection and rights of civilians, shipwrecked members of armed forces, protection of medical and religious personnel etc. The latest protocol addresses things like the taking of hostages, unlawful deportation, and wanton destruction of property not deemed to be justified by military necessity.

So we seem to have come a long way, humanely, since our rituals were composed. Where then, do I feel they need a serious review?

I must admit that I have a problem with that renowned Gileaditish general, Jephtha. According to scripture, Judges Chapter 11, Jephthah (with three h's) "does a deal" with God whereby in return for helping him defeat the Ammonites, he will sacrifice, as a burnt offering, "whatsoever cometh forth of the doors of my house to meet me". As a consequence of his victory, he found himself explaining to his daughter, Adah, why he needed to commit infanticide! It is interesting to compare this child offering to that of Abraham with Isaac. God somehow decided that Abraham could find a more agreeable (?) substitute, but that didn't apply to poor Adah, who we were told went along with the proposition in obedience to her father, and we presume the "Glory of God". Makes you wonder if gender had anything to do with the preference. Adah is now celebrated in the Eastern Star ritual for her ready acquiescence.

Our hero, Jephtha then goes on in Chapter 12 where he falls out with the Ephraimites over the spoils of war, and promptly cleans them up as well. Not satisfied with killing every opponent on the field of battle, he blocks their escape route at the ford on the Jordan where he tricks them into disclosing their country of origin, at which they are immediately slain.

So I've spent a masonic lifetime trying to work out what virtue can be unravelled from these pretty sordid stories. Now let's assume that in our barbaric past, say 1800 when our rituals were composed, this biblical story may have been acceptable, can we seriously espouse them in this day and age where Geneva Conventions have been in force for decades?

The explanation is given to candidates to show where the password originated. The password we are told denotes 'plenty', and is usually depicted by an ear of corn near the fall of water. In other words, plenty of food to keep the tribe going, in contrast to pomegranates which also denote plenty, - of seed, in other words, fertility, resulting in plenty of children to keep the tribe going. Sorry to digress, but my point is that an explanation of the origin of the word is not critical to the overall lecture, and my solution to this problem is **to leave it out!**

This idea is not totally original, as a copy of the Scottish Ritual of 1917 doesn't include the story, and the New Zealand ritual of 1934 refers the candidate to Judges Chapter 12 if he cares to follow up on the explanation.

Other biblical references which I personally find offensive or unpalatable include Joshua fighting the battles of the Lord where he had to overcome enemies which he was invading! Not good, in light of today's standards. Various parts of the H.R.A Chapter, and the Ark Mariners can also be viewed as offensive where the Israelites seem to be able to commit what would be war crimes today in justifying their status as God's chosen people.

Add to that my previously stated opinion in regard to the time factor concerning the creation of the world, and you may understand why I believe a serious examination of our rituals is necessary if we are to attract and retain young men in the 21st. century with a credible and creditable *modis operandi*.

## **PART 5 – THE DEMISE OF THE BRITISH EMPIRE**

Empires rise and Empires fall. So it was in the beginning, is now and ever will be.

The point is succinctly made by a famous Freemason in an equally famous hymn, the “Recessional” by Rudyard Kipling of course, in 1897 for Queen Victoria’s Diamond Jubilee.

“Far –called, our navies melt away,

On dune and headland sinks the fire:

Lo, all our pomp of yesterday

Is one with Nineveh and Tyre!

Judge of the Nations, spare us yet,

Lest we forget – lest we forget

The boast that “The sun never sets on the British Empire” is clearly identifiable with the ritual claim that “The sun is always at its meridian in regard to Freemasonry”. During the 18th and 19th centuries, the British Empire ruled the waves, and held dominion over countless lands throughout the four hemispheres. She had wrested much of America from the local tribes, and driven out the French and the Spanish, - Canada and Jamaica coming under British rule. In Asia, the East India Company obtained the trading rights and as the Mughal Empire faded away, Britain again gained ascendancy over the French after the Battle of Plassey in 1757 in which Clive of India defeated the Nawab of Bengal and his French

Allies. Amazingly, this left the East India Company in control as the major military and political power, as well as dominating trade. Over the next few decades, India became the “Jewel in the Crown” as one of the Empire’s greatest assets. In 1769-1770, Captain Cook claimed Australia and New Zealand for the British. Britain had previously obtained Gibraltar as a consequence of the War of the Spanish Succession in 1704

The Napoleonic Wars of 1805-15 saw other lands ceded to Britain, including Malta. Hong Kong came from the Chinese as a result of the Opium War. Malaya, Java and Ceylon from various Dutch/Anglo treaties; the purchase of Singapore, and the capture of Burma all contributed to a world atlas dominated by red. Admittedly the Americans declared independence in 1776 and triumphed, with England finally conceding the loss of their thirteen colonies in 1783. Large slabs of Africa found themselves in the Empire, most notably the Cape Colony and Rhodesia where much money was to be made, and gold found.

At its zenith, the British Empire dominated world politics, controlled more than 25% of the world’s land mass and world population.

It was during this period that Freemasonry blossomed worldwide, as the British Army took travelling warrants with them, initiating colonists, who in turn received warrants from the Grand Lodges in the U.K.

On the making of the United Grand Lodge of Victoria in 1889, the rituals adopted were very much as the English rituals of 1813. They still are. The Empire alas is not.

The decline can be attributed to a number of factors. Ironically, the winning of two World Wars against Germany and its allies was a major factor, as it not only emptied Britain's coffers, but brought two major powers in to dominate a ravaged Europe, - the United States of America and Russia, who effectively superseded Britain's former influence in world affairs.

Meanwhile, the social order changed dramatically. After the Second World War, rather than a punishing Treaty of Versailles, the United States introduced the Marshall Plan to assist all ravaged countries, including the vanquished. Colonies around the world agitated for independence, and to Britain's credit, she handed most of them back peaceably, and welcomed them into a very successful Commonwealth of Nations.

With the formation of a United Nations, apart from enabling most of the world's countries to have a negotiating forum, social attitudes have changed worldwide, with the acceptance of other than whites as equals; acceptance, albeit begrudgingly, of same sex relationships; major workplace changes, and the diminution of Christian ideology and ethics in decision making.

Which brings us back to a ritual composed in the heyday of the British Empire, should it not come under scrutiny because of its origins?

I have advocated, without success, or even response, as to how to fix that part of the "Charge after Initiation" which refers to the allegiance due to sovereign of your native land. I know that it is in parenthesis and may be deleted. But I cannot recall seeing a first



degree where the Past Master has done so, and I would have seen more initiations than most in our Constitution.

This clause unquestionably is “British Empire” stuff, and I suspect was aimed at masons emigrating to America after the loss of the colonies. When it was written, virtually all initiates would have been British subjects. In 21st. century Australia, a large number of our candidates were born in countries they have fled, to get away from tyrants like Saddam Hussein, Pol Pot etc. I find myself gritting my teeth when I hear a Past Master just say it, without any regard for the candidate’s background.

The answer to the problem is simple. Re-word the sentence as follows, “but, above all, by never losing sight of the allegiance due to your country, whilst always retaining an affinity with that land which gave you your birth and human nurture”. Or something akin.

For thirty years I tried to make sense of the charge to the I.P.M. on investiture, and it is the subject of one of my talks. I eventually came to the conclusion that it is very much “British Empire” in its composition, and is irrelevant today. It doesn’t appear in Scottish rituals that I have seen, and unless you apply masonic allegory of your own making to the charge, it is pretty meaningless. Solution? Scrap it and compose something else, or adopt the American statement that the 47th. proposition is to be seen as an encouragement “to be lovers of the Arts and Sciences.” Very few masons in Victoria would understand the significance of why Pythagoras would have “sacrificed a hecatomb”, - our Glossary writers included!

To conclude this section, let me assert the value of analysis when considering these and other matters, and I believe there is a strong argument for reviewing those items which were relevant in the days of Empire, but not necessarily so in the 21st. century.

## **PART 6 – THE MODERN COMMUNICATIONS REVOLUTION**

Communicating may be defined as the “act of imparting or transmitting”. Imparting information, news, knowledge etc. It also used to express emotions, as with our ritual, which urges us to unite in the grand design of being happy, and **communicating** happiness to others.

The art of communicating is a complex issue, and although we all communicate as a matter of necessity, skills are developed as we develop. A baby quickly works out how to get its mother’s attention when hungry. As we grow up, we constantly accumulate requirements for receiving and imparting information. In fact, our whole human existence relies on our ability to communicate on a personal level.

Communications (noun) are the manner in which we communicate (verb). Grand Lodge have Quarterly Communications at which they verbally convey information to those present. Meanwhile, they will have communicated with all lodge secretaries in writing, to impart the basic information.

Man has constantly developed and improved methods to communicate. The system of writing using hieroglyphics can be traced to Mesopotamia about six thousand years ago; the invention of the alphabet enabled phonetic sounds to be recorded in written

forms. This was not only an additional way of communicating, but also a means to record history.

In biblical times, the apostles spread the Word on foot, travelling huge distances to communicate with Christians in far flung places in the Roman Empire. We are also told that Pythagoras travelled to India and Egypt *inter alia*, to acquire knowledge, a lot of which was on foot. In battle, important information was transported on foot, the most famous being in 490BC when Pheidippides ran from Marathon to Athens to announce victory over the Persians.

Man also learnt how to make boats, and thus was able to travel to distant parts where knowledge, and goods, were exchanged. Letters could then be written to people in far off places and delivered to seaports then by foot or carriage to the receiver.

In 1497, Franz von Taxis established a postal service for Maximillian, Emperor of the Holy Roman Empire, and in 1516 Henry V<sup>111</sup> appointed a Master of the Posts. In 1635 Charles 1 introduced the first postal service available to the public where the recipient paid. The G.P.O. was established in 1660 by Charles 11 on the Restoration of the Monarchy. But the modern postal system is synonymous with the introduction of the first adhesive backed stamps, paid for by the sender. The most famous being the "Penny Black" in 1840.

Consider the means of communication that apply today with satellites beaming messages and pictures instantly around the world. Even for those people who have been born only forty years ago, the advances have been remarkable. The Computer Age has

revolutionised our every human activity. And it seems that changes are occurring daily.

So what has happened to our ritual, and our masonic practices since 1800 in regard to these stunning changes? Are we coping with change? Are we benefiting from them?

The short answer concerning the ritual is “nothing”. We still initiate candidates in the same way as we did generations ago. Much of the language used has become redundant, or has changed meaning in general usage. Sentences tend to be long and convoluted which is in strong contrast to modern day texting, and the so called, “immediate gratification” principle which is stoked by the ability to communicate information “as it happens”.

I believe a serious and constructive overhaul is justified, tautologies removed, and sentences cleaned up. For example, why spell out “carve, mark, engrave, indite (which hardly anyone knows the meaning of) etc. when you have a score of newer means of recording which are in current use? Why spell out which female members of a family we are supposed to respect, pointedly leaving out a mason’s mother!? And what about **strictly** confidential?

The use of adverbs. Someone decided (wrongly) some years back that it was grammatically incorrect to split infinitives. To correct “you are to assiduously aid the W.M.”, we adopted “assiduously you are to aid the W.M.” which is pretty clumsy English. At least we could put the adverb where it normally is in modern English, viz “you are to aid the W.M. assiduously”.

The final charge in the first degree, and lectures on tracing boards can be pretty boring if poorly presented, and a 21st. century young initiate could be excused for thinking to himself, “get to the point!” There are plenty of rituals around the world which are much abbreviated.

Three aspects of communication that we practise in lodge which are totally against modern communication skills: First, - the instruction to push (albeit gently) a candidate’s head down after his ob. purportedly to see the V.S.L. Technically, we commit an assault, and especially with many candidates brought up in different cultures, possibly offend. But above all, anyone who knows anything about communications skills will tell you that eye contact is the best means to communicate. The V.S.L. is within his view, and the W.M. can indicate with his hand for emphasis. Easily fixed!

Second. I believe it is nothing short of rudeness for the I.G. to be “dismissed” with a knock. If it’s good enough for him to say, “Bro. J.W. there is a report”, it should be good enough for the J.W to address him in return. Easily fixed!

Third. The admission of visitors. This procedure is one of the greatest time wasters we have in Victoria, and I will address others in the next section. But as we are discussing communication skills, I put it to you, the reader, that, if you and your wife/partner turned up at my front door, even unannounced, do you imagine that I would ask you to wait on the front verandah till Shirl and I had done the dishes? In our lodges we have visitors waiting as long as hour to be admitted.

Solution: Invite them in for the opening of the lodge, as is done all round the world, including Australia. Business of a sensitive nature should be addressed prior to regular meetings, and if, on the rare occasion something is too delicate to have strangers in your midst, explain to the visitors that they will be admitted as soon as possible.

The W.M. can still have the opportunity to greet his visitors in the manner befitting the circumstances, and by far the best way of communicating with visitors, and most especially M.M.'s F.C's and E.A.'s is for the W.M. to get out his chair and greet them personally. The time used can come from time saved. The 21st. century is certainly producing problems for Freemasonry, but conversely, provides opportunities if we are prepared to adopt them.

#### **ADDENDUM- OTHER ASPECTS CONCERNING MEETINGS**

##### **TIME WASTING:**

As a recent Wor.Master visiting lodges who have initiated a number of young men in recent times, I observed that the "average" new mason wants to go home by 10.30pm. Many don't wait for the Tyler's toast, because they have to be up early in the morning and help their working wife get the kids up, dressed, fed and lunches prepared before they go to work. They are not interested in "hanging around" till 11.30 and beyond.

As masons we leave home at 7pm to be at the opening at 7.30. Somehow or other we contrive to walk out of the lodge room at 10.00pm or later, then maybe sit down to a roast meal. It's just not the way of the 21st. century. Other organisations we belong to don't take anywhere near as long to conduct a meeting.

So what can be done?

As implied in the previous section, the subject of visitors would be commented on further. For the life of me, I can't think of any logical reason why the I.G. has to keep declaring reports, and be told (dismissively) to find out what the report is. His job was to admit visitors. He should open the door, ask the Tyler who seeks admission, and then he can tell the J.W. Mind you, if most visitors are in for the opening, there shouldn't be much time lost.

In Victoria we seem to love inventing "ritual" for the sake of it. Take for example the signing of the minutes. The S.D. stands, picks up his wand in the right hand, turns to Secretary, changes the wand to his left hand so as he can carry the book in his right; then reverses the procedure on return. Time wasted for no gain. In fact, I recently witnessed a demonstration Scottish first degree by the Caledonians, who did a great job, and I'm sure the candidate would have understood the point of the ceremony. The deacon didn't carry a wand at any stage. Which proves that to understand Freemasonry requires oral instruction. The manner of conducting a candidate through the ceremony is important, but secondary.

Ballots. In 1813 and 1913 and even up till recent times our system of balloting for candidates was justifiable. I maintain that in 2012 it is archaic and unnecessary. First of all, we are conducting a membership drive, encouraging men who we believe to be of good character to join. The potential candidate's name is then read out in open lodge, and in sister lodges for three months or more. He is interviewed by the lodge (or Grand Lodge) committee to assess his suitability, and he may be invited to lodge meetings and/or social

activities prior to his initiation. I believe that it would be reprehensible in 2012 for a member to secretly prevent him joining, as that member would have had ample opportunity to advise his proposer or his secretary, or more importantly, the Grand Secretary within 7 days. Solution? A simple vote by show of hands. Think of the time that would be saved by disposing of this modern charade which takes three separate perambulations.

Opening and Closing. If we are to seriously address time wasting, we have to give consideration to shortened opening and closings. They are repeated every month of our masonic career, so we should know what they are about, and if time is likely to be a problem, we, as subordinate lodges should have the power to decide when they are necessary.

Salutes. Degree salutes should be done away with except as part of the ritual. For example the Secretary, Treasurer, and Almoner should only need to give the sign of fidelity when giving reports. We also “fiddle around” looking over our shoulder to see if the T.B. is closed, or the W.T’s are shut away etc. All time wasters and invented ritual.

Think also of the time wasted by meaningless perambulations especially after the Warrant and Book of Constitutions have been presented. I recently saw a beautiful Final Charge delivered to the Candidate who had remained in the East facing the Master’s pedestal. It was not only well delivered, but very personal as well with the candidate so close to the speaker. It was not only effective, but saved a lot of time. I won’t name the P.M. except to say he was a special Grand Lodge officer!



Lodges should be encouraged to issue monthly newsletters which can effectively report on members, especially the Almoner's activities; the social events, past, present and future; Temple Trust reports, news of the Freemasons Homes and Hospital etc. which would greatly reduce the time taken at the second time of rising. Doubtless there are other areas where time can be saved, yet still be effective.

Of other matters, one of my pet hates is the need to wear gloves. It is the 21st. century, and not only do men **not** wear gloves anywhere else, but, a bit like my earlier reference to slavery, herein we are all (supposed to be) equal, and who cares whether your hands are like a High Court judge, or a brickie? Gloves, like the wearing of tails, can give a perception of superiority or elitism, and I simply raise the question of its relevance in the 21st. century, and whether it should be reviewed.

I'll sneak in a quick word on dinner suits. They make us different, - some will argue, special, and whilst not being "fazed", one way or the other, I point out that we are pretty much on our own in this regard. And daylight lodges don't seem to be any the less for wearing jackets and pants. A previous Grand Master did sound out the membership some years ago on the topic, and the majority opted for dinner suits. So mote it be! Mind you, I found a recurring theme at the time maintaining, "It was good enough for me to have to buy one when I joined, - I don't see why new members shouldn't." So, is it still appropriate in the 21st. century?

And finally, the definition of Freemasonry as given to the un-initiated world by Grand Lodge today is most acceptable, but I would recommend that we tell candidates on admission, “Now that you are enlightened, we can inform you what Freemasonry really is, - “A system of morality, which is veiled in allegory, and illustrated by symbols.” And why!

I am sure others could add to the items brought up in the section. I believe that lodges could be assisted to have shorter, but still effective meetings, and meet the requirements of our membership in this, the 21st. century.

## **CONCLUSION**

In conclusion, I would like to think that the observations contained in this paper are viewed as soundly based, both historically and masonically. They are also made objectively, with the intent of being in the interest of the furtherance of the Craft. For what in our rituals appear defective, I have offered solutions. As stated in the introduction, I have no ambition to materially alter (a split infinitive) either our beautiful ancient ritual or our ceremonial practices.

But in light of the passage of time, and the vast and profound changes in our society since our rituals were composed, I believe that it is appropriate that a thorough review of our rituals be made by a competent committee drawn from within our ranks.

Maybe we do have to consider our methods. Our system historically has been based on inculcation, discipline, rigidity of movement and speech, all of which went out decades ago in the Education system.

As a special wish, I would dearly love to see the trowel re-instated to its rightful place in the Charge after Initiation where it should be stated that the monarch was prepared to exchange his sceptre for the trowel. Considering our United Grand Lodge is formed from lodges working under English, Scottish and Irish lodges, I find it bewildering that we somehow substituted the gavel, despite all three U.K. Constitutions stating then, and now, that it was the trowel. This puts a totally different context on the statement. Only in Victoria and Western Australia could I find the gavel; the other States, New Zealand, Nigeria, California *et al*, say, the trowel. Our Grand Lodge librarian, Jim Spreadborough told me that it was changed on the whim of the Grand Secretary, RtWBro. Braim, in 1899, - “because he thought it was cumbersome”, whatever that is supposed to mean!

More to the point for Freemasonry Victoria, is that the trowel could be used as the symbol of Charity. In the U.K. and Western Australia, it is the jewel of office for the Charity Steward. It is also the best explanation for “point left, right, in the Tyler’s Toast, spreading the mortar as a bond of brotherly love, as practised in times long by, and to this day by lodges in the Bristol area where the Tyler gave the toast with trowel in hand. Needless to say, the subject of another paper of mine!

It must be acknowledged here that our Grand Lodge has taken great steps in bringing the Craft into the modern communications era. Initiatives such as the e-mail Engage is a wonderful innovation, the

drive to get all lodge secretaries computerised, and the introduction of Websites etc. are all praiseworthy. Our education programmes for new candidates are proving effective, and should be constantly improved; let's also modernise our meetings.

Therefore, the thrust of this missive is to stop and ponder whether our ritual, and the way we run our meetings are keeping up with the mores of today, - the 21st. century.

I believe that a major seminar or like forum could be arranged, at which experienced **and** newer freemasons could consider the subject. Including those interstate and overseas.

## **APPENDIX**

My sources of information are wide and varied. Obviously masonic rituals from around the world, my library, encyclopaedias, dictionaries and Google have all contributed. But above all, I have written from my own experiences, research, and intellect. As stated at the outset, opinions and recommendations are my own.

In the 21st. century, our new Freemasons won't own as many books and encyclopaedias as those of previous generations. They will use the internet for information, and have to sort the wheat from the chaff, so to speak. But as readers of this paper will come from both the 20th. and 21st. centuries, I offer the following reference points for further enlightenment on the various parts of this paper.

**Part 1** The Abolition of Slavery:

Aristotle "The Politics" translation by T.A. Sinclair

"David Livingstone" a biography by W.G. Blaikie

Wikipedia "The Slavery Abolition Act 1833 *et al.*

"Emulation Workings" and "Prince Hall ritual," Honolulu

**Part 2** Darwin's On The Origin of Species:

Charles Darwin "On The Origin of Species"

"The Invisible College" by Robert Lomas

Wikipedia "On Origin of Species"

**Part 3** The Recognition of the Rights of Women:

Various articles on the Internet

"Gai Waterhouse" an autobiography (Slattery Media)

**Part 4** The Formation of the League of Nations:

Wikipedia articles on the League of Nations, United Nations, Geneva Conventions, and the International Red Cross.

"Memoire de Solferino" by Henri Dunant

"Portraits of Power" by S.E.Ayling

V.S.L. Judges, Chapters 11 and 12

## **Part 5** The Demise of the British Empire:

Many and varied articles in Encyclopaedias, books and internet

“Rise and Demise of the British World Order and Lessons for Global Power” by Niall Ferguson, also “Portraits of Power” as above.

The libretto by Tim Rice for the Musical “Chess” by Ulvaeus and Andersson

## **Part 6** The Modern Communications Revolution:

Wikipedia articles on the establishment of Postal Services, the Penny Black etc.

“The Split Infinitive” Wikipedia

Statement from the Oxford English Dictionary declaring it was never wrong to split.

“Split Infinitives, history and usage” Cambridge Encyclopedia of The English Language” by David Crystal.

## **SOME AFTERTHOUGHTS**

Following the reading of this paper by a number of masonic brethren, and for many constructive and encouraging remarks, I thought it appropriate to put pen to paper and make some further comments, and answer some of the questions raised by them.

## Part 1 “The Abolition of Slavery”

Some contention seems to exist as to slaves having parts of their fingers amputated for running away etc. Also that the rules were relaxed to admit men who had been maimed in war, and that these matters were not raised in our MAPs. Watch the DVD where Merv Hallam explains while a black hand with part of a finger missing is exhibited. As to men not having any physical deformity, or even worse, being deemed of bastard birth may also be part of our history, but I maintain is totally inappropriate in promoting modern day Freemasonry.

## Part 2 “Darwin’s “On the Origin of Species”

Since writing my paper, I have seen the TV series “The Universe” by Stephen Hawking, an excellent assessment of what science has achieved in its quest to discover the creation and evolution of our universe. He doesn’t believe that “God” created it, and puts forward a pretty sound argument why, and the scientific hypothesis of how something can come from nothing, using “String Theory”. And whilst not wishing to be judgmental, I would suggest that many, if not most brethren who joined the lodge 30, 40, 50 or more years ago, have a different conception of God and Religion now as to when they joined. And unquestionably, young men of the 21st. century think differently about these matters than we did on joining. Hence, a potential problem with “The Great Architect of the Universe”, especially in view of the fact that science has declared that there are countless universes. Do we change TGAOTU to the plural? I see this

unchangeable Antient Landmark as a possible nemesis for Freemasonry, one that we should be aware of, and begin thinking of ways to ameliorate, or modify our position. Interestingly, Freemasonry claims, with some justification, that it espouses neither doctrine or dogma. But that assertion is overturned when we are told that the Antient Landmarks are to be kept sacred and inviolable. If Science can convince the world at large that God is not responsible for the creation and maintenance of every species and object in this universe, where does Freemasonry stand? The consequences of “blind faith” can be observed in the world around us. Religious zealots killing fellow humans on false premises, far right Christians, as well as Judaism and Islam stuck with their fundamental ancient beliefs and customs which are totally irrelevant in the 21st. century because Science has proven them to be wrong, fallacious or redundant.

### Part 3 “The Recognition of the Rights of Women”

Whenever I raise the subject of admitting women into Freemasonry, going back at least 30 years I might add, I invariably receive the “cop out” (to use a euphemism), “If women want to join, they can join Co-Freemasonry, or the Eastern Star”. I take that to mean, that by implication, they are happy to have me excluded because I was disloyal enough to visit my wife’s lodge where I was greeted as a brother. “Fair enough,” they may say, “You broke the rules”. And fair enough, it might be. But let’s think 21st. century, and the young men we are trying to enlist. More to the point, the role their wives/partners play in their lives. Ignore at our own peril, I maintain.



Ultimately, it is dogma which prevents us from admitting women. The United Grand Lodge of England in 1920, replying to a petition from the Honourable Fraternity of Ancient Freemasons, now known as “The Order of Women Freemasons” seeking recognition, stated that there can be no compromise to the principle that “no woman can be a Freemason according to the “original plan of Freemasonry”, to which English Freemasons from time immemorial adhered.” In 1999, the Board of General Purposes included in a general report, acknowledged that there existed in England and Wales lodges that existed for women, conceding that as far as can be ascertained, their workings are regular, going on to say that they cannot be recognised, and warning brethren of the disciplinary measures that may be taken if intervisitation should take place. It’s called Progress!

#### Part 4 “The Formation of the League of Nations”

I have come under challenge for impugning the character of Jephtha, asserting that Jephtha did not have his daughter Adah sacrificed as per his arrangement with God, and in lieu, kept her as a house hostage after twelve months of “living her life”. I don’t know what basis there is for this “fact” as the V.S.L. Judges Chap. 11 states that his daughter (unnamed, but only child) was sent away for two months, and on her return, “did with her *according* to his vow”. I’m aware that rabbis and scholars have tried to justify his actions by claiming that translations are faulty, and even if they are right, you can’t sanitise his maltreatment of Ephramite prisoners in the 21st. century. The fact stated is that he had “the rich spoils of the

Ammonitish war”, which to me translates as the product of “rape and pillage”.

#### Part 5 “The Demise of the British Empire”

One correspondent felt that I was trying to “change the history of Freemasonry just because the British Empire had gone and the 21st. century had appeared”. That is certainly not my intention, history is history, although always subjective, as the victors will always put their own “spin” on it.

I realise that the charge to the I.P.M. is rarely given, let alone understood, and so I have suggested a remedy. I believe the 47th. proposition is worthy of a mention somewhere.

The fact that rituals vary throughout the world yet still finish with that wonderful Scottish expression, “the same difference” is the key to making Freemasonry permanently interesting.

#### Part 6 “The Modern Communications Revolution

It has been suggested that I am recommending “political correctness” in regard to pushing a candidates head down. Not so, I maintain that eye contact is the best means of communication, and I have experienced seeing candidates so treated looking at the floor during subsequent charges, too scared to look up. I also saw the joy and wonder of an initiate when restored to L. looking at the W.M. addressing him.

As to the dismissive knock of the J.W. I rest my case. Minor maybe, but rude. And a lodge seeking accreditation is taking a risk if it acts otherwise.

Conclusion: Since writing (May 2012) I have read, and can recommend “Freemasons, Templars and Gardeners” by Robert Cooper, and “The Open Door” by Ann Pitcher-Dayton.

## **Chapter Two**

### **A Hill, A Tent, A Temple and A City Delivered before the Lodge by *WBro Iain Taylor, PGStB* On Friday 26 April 2013**

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Mount Moriah or maybe better known as the Holy Mount  
Start of the Arab and Jewish Nations

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Ark of the Covenant  
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First Temple  
Temple of Solomon by Lambert Dolphin (Diagram)  
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Chronological Look at the Turbulent Life of Jerusalem

Antiquity

Proto-Canaanite Period

Canaanite and New Kingdom Egyptian Period

Independent Israel and Judah (The House of David) Period

Neo-Assyrian and Neo-Babylonian Empires Period

Persian (Achaemenid) Empire Period

Hellenistic Kingdoms (Ptolemaic / Seleucid) Period

### **Chronological History Post Biblical**

Hasmonean Kingdom

Early Roman Period

Christian Era

Late Roman Period (Aelia Capitolina)

### **Middle Ages**

Rashidun, Umayyad and Abbasid Caliphates Period

Kingdom of Jerusalem (Crusaders Period)

Ayyubid, Mamluk Bahri and Mamluk Burji Period

### **Modern Era (Decline of the Ottoman Empire Period)**

British Mandate Period

Partition between Israel and Jordan

Israel Period

### **Introduction**

*The Land of Israel is the centre of the world; Jerusalem is the centre of the Land; the Holy Temple is the centre of Jerusalem; The Holy of Holies is the*

*centre of the Holy Temple; the Holy Ark is the centre of the Holy of Holies and the Foundation Stone from which the world was established is before the Holy Ark.*

Midrish Tanhuma, *Kadoshim* 10

The United Grand Lodge of Antient Free and Accepted Mason of Victoria hereby declares that Freemasonry consists of the following degrees –

- The Entered Apprentice;
- The Fellow Craft;
- The Master Mason
- The Mark Master Mason;
- The Supreme Degree of Royal Arch Masons;

Craft Freemasonry embraces the three first-named of the above. They also share within their Rituals, facets of the Holy Hill, a Tent, a Temple, and a City;

Hopefully this paper will be a useful chronology of the recorded history of the Temple from a desert shrine to building a house for Yahweh. It will explain why Mount Moriah became the place to be and how it played such an important part in the history of the Jewish Nation. It also lists a short family tree from Abraham to Jacob's twelve sons who are purported to be the twelve tribes of Israel guarding the Tabernacle. It will cover the design and construction of the Tabernacle, the Holy Place, the Holy of Holies and the Ark of the Covenant, and will explain how the twelve tribes of Israel who guarded the Tabernacle were actually ten with two additional tribes added on. I will explain how King Solomon was chosen to build the Temple instead of King David, also how the second and third temples came into being. The last part of this paper examines Jerusalem, its many names and its chronology from 5000BCE to 1967CE which covers mass murder, mass suicide, genocide, rape, torture, prisoners

of war, human slaughter, sacrifices, and theft, the beginning of Islam, the crusades and many more intriguing incidents.

### **Mount Moriah or maybe better known as the Holy Mount**

Legend has, it was Adam's Paradise, Abraham's Altar where he offered his son as a sacrifice, The place where Jacob rested and had his dream, the place where David and Solomon planned their Temple; where Jesus reached his dark but shining mission upon earth and where the Prophet Mohammed ascended to Allah's throne.<sup>1</sup>

Mount Moriah is nothing more than a rocky outcrop rising up from the Vale of Kidron. The other side of the Vale is the Mount of Olives. This area is also called the Valley of Jehoshaphat.<sup>2</sup> So how did this particular outcrop called Mount Moriah come to be such an esteemed religious spot?

### **The start of the Arab and Jewish Nations**

Abraham (Abram) lived in the hills near Beer-Sheba and was married to Sarah. Sarah had a bondswoman (servant) Hagar. As was the practice Abraham could cohabit with Sarah and Hagar. Hagar gave birth to Ishmael and later Sarah gave birth to Isaac. Isaac was called Abraham's only child<sup>3</sup> because Ishmael was born to a Bondswoman and he was not ranked as a true family member.

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<sup>1</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>2</sup> Authorised King James Version Joel 3:12

<sup>3</sup> Ibid Genesis 16

When Abram who was at this time 100 years old was summoned by God to take his second and only son Isaac to the land of Moriah and offer him as a burnt offering on the mountain which would be indicated to him. This he did because of his belief in God and as he was about to sacrifice his only son an angel stopped him and told him not to harm his son. When Abraham looked behind him he saw a ram with its horn caught in a bush. Abram took the ram and offered it as a substitute sacrifice. By Abraham not withholding his son God made a promise that he would bless him and multiply his seed as the stars in the heavens and the sand which is upon the sea shore. This place where an altar had been built for the sacrifice was Mount Moriah and from that day was named Jehovah Jireh<sup>4</sup> (or YHWH Yireh which means The Lord Will Provide).

Many years later Jacob the second son of Isaac and Rebecca went on a journey to Padan Aram to visit his uncle Laban. On his journey he rested on Mount Moriah. This was where he is said to have had the dream about the Ladder from Earth to Heaven.<sup>5</sup>

As Jacob neared Padan Aram he met Rachel his uncle's youngest daughter who was a shepherdess and fell in love with her beauty. Laban's two daughters were Leah and Rachel. Jacob asked Laban for Rachel's hand and struck a contract with Laban to work for him for seven years. After seven years Jacob said to Laban "Give me my wife". Laban called together all the men of the place and made a feast. In the evening Laban took Leah and her maid servant Zilpah to Jacob. In the morning Jacob complained that he had been cheated. Laban told him the custom was for the oldest daughter to be wed first and if he stayed the week with Leah he would give him Rachel as

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<sup>4</sup> Ibid Genesis 22:1-14

<sup>5</sup> Ibid Genesis 28:11-19



his second wife but he would have to serve another seven years. When the week was over Laban gave Jacob Rachel and her maid servant Bilhah and Jacob served Laban for another seven years. During this time Jacob's twelve sons were born in order as follows.<sup>6</sup>

His first wife Leah bore him;  
Reuben, Simeon, Levi, Judah.

Rachel's maid servant Bilhah bore him;  
Dan, Naphtali.

Leah's maid servant Zilpah bore him;  
Gad, Asher.

Leah again bore him;  
Issacher, Zebulun.

Rachel bore him;  
Joseph, Benjamin.

After living with Laban for fourteen years Jacob with his eleven sons and two wives Leah, Rachel (who was pregnant) and their maid servants Zilpah and Bilhah left Padan Aram and returned to Mesopotamia. On this journey two things happened, God visited him and told him he was no longer be called Jacob, but that his new name was Israel<sup>7</sup> and on their way through Canaan Rachel died in childbirth and was buried beside the road at Ephrath. Ephrath is now Bethlehem.

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<sup>6</sup> Ibid Genesis Chapter 29

<sup>7</sup> Ibid Genesis 35:10

During the next thousand years God's promise to Abraham was fulfilled. The family of Abraham grew through Ishmael as Ishmaelites the 12 Arab tribes and through Isaac's second son Jacob as the 12 tribes of Israelites.

For the next thousand years life did not run smooth for the Israelites. They were held captive in Egypt and then wandered homeless in the desert for 40 years<sup>8</sup> before entering Canaan. About the time 1000 BCE, a young man a shepherd and harp player from Bethlehem called David joined them.<sup>9</sup> Eventually David was anointed king of Israel<sup>10</sup> and reigned over Israel for forty years.<sup>11</sup>

In the time of David, Jerusalem was situated on only one slope of Mount Moriah. The flat crest of the Mount was open to the winds and was used as a threshing floor by Ornan the Jebusite. When the Angels of the Lord were destroying Jerusalem<sup>12</sup> because David had made a census of his people and angered God, the Angel of destruction stopped at this spot the threshing floor of Ornan the Jebusite. Accordingly to atone for his sins David went to Ornan (Araunah) the Jebusite and bought the threshing floor and built an altar on it to offer burnt offerings and peace offerings.<sup>13</sup>

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<sup>8</sup> Ibid Numbers 32:13

<sup>9</sup> Ibid 1 Samuel 17:17-51

<sup>10</sup> Ibid 2 Samuel 5:3

<sup>11</sup> Ibid 2 Samuel 5:4

<sup>12</sup> Ibid 1 Chronicles 21:12-15

<sup>13</sup> Ibid 2 Samuel 24:21-25

This is the same area of Mount Moriah that Abraham made a burnt sacrifice to God in place of his only son. Having this great and holy significance it is the place David wanted to build a Temple to the Lord.

David when he was a shepherd boy played a harp to relax his sheep. His only weapon was a slingshot. When he became King of Israel and ruled all of Judea he turned from being pious and passionate to a fornicator, poet and a slayer of armies.

### **The Tabernacle**

During the time the Israelites were wandering through the desert they arrived at Mount Sinai, and it was here that Moses was instructed by God on His 10 Commandments,<sup>14</sup> or Judgments<sup>15</sup> and to build “The Ark of The Covenant” and a Tabernacle. Moses was also instructed how it was to be constructed.<sup>16</sup> Moses called Bezaleel and Aholiab and every wise man, in whose heart the Lord had put wisdom to build a Tabernacle<sup>17</sup>

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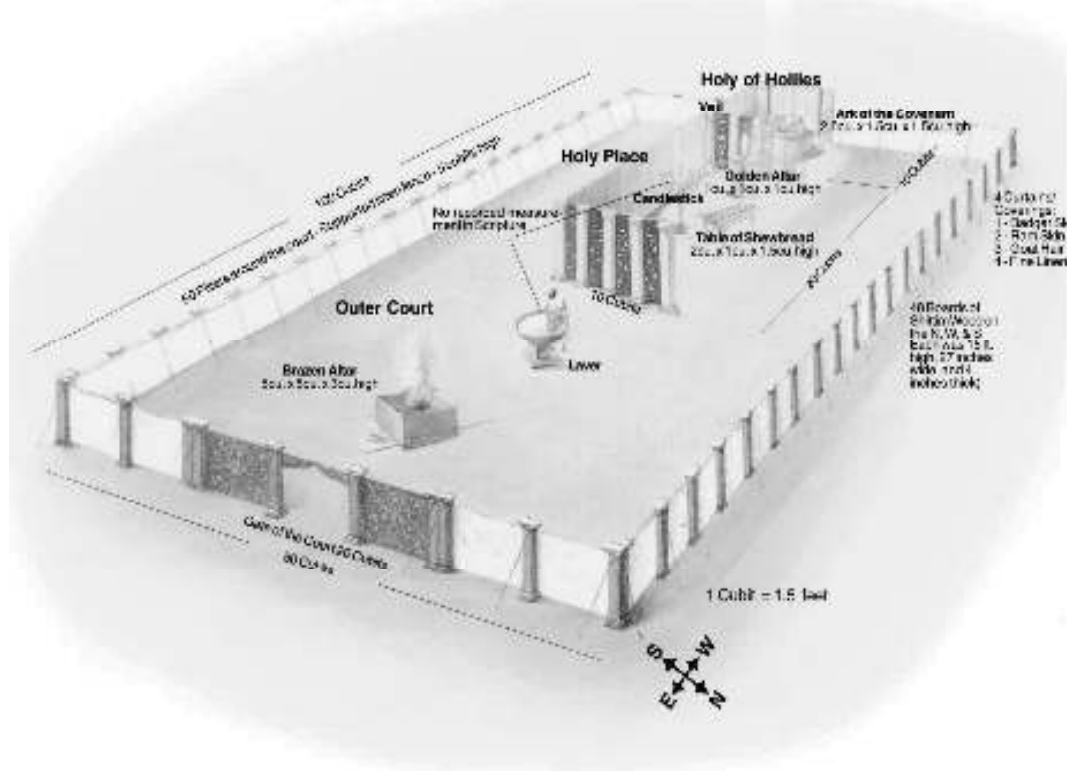
<sup>14</sup> Ibid Exodus 20:1-26

<sup>15</sup> Ibid Exodus 21,22,23

<sup>16</sup> Ibid Exodus 25:9-40

<sup>17</sup> Ibid Exodus 26:2

### The Structure and Dimensions of the Tabernacle



[http://www.templebuilders.com/enlargement\\_tabernacle2.php](http://www.templebuilders.com/enlargement_tabernacle2.php)

The Tabernacle was in two parts; The Outer Courtyard and the Holy Place which also contained the Holy of Holies. The Outer Courtyard positioned east to west in length and north to south in width. The gate of the court was facing east. The outer court walls were 100 cubits long, 50 cubits wide and 5 cubits high and the gateway 20 cubits long. The walls will be supported by 60 pillars supporting fine woven linen on all sides and the 20 cubit wide gateway to be made of woven linen of blue, purple and scarlet thread.<sup>18</sup>

<sup>18</sup> Ibid Exodus 27:9-19

*9 You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. 10 And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. 11 Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver.*

*12 And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets.*

*13 The width of the court on the east side shall be fifty cubits. 14 The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets.*

*15 And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. 16 For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets.*

*17 All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. 18 The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze. 19 All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze.*

### **The Holy Place and the Holy of Holies**

The Holy Place and the Holy of Holies was where the Ark of the Covenant was to be placed as well as the Golden Altar, the table of Shewbread and the Candlestick. The dimensions of this was; 30 cubits long (20 cubits for the Holy Place and 10 cubits for the Holy of Holies), 10 cubits wide and 10 cubits high. It will have sides of shittim wood covered in gold and a veil shall divide the holy place from the most holy.<sup>19</sup>

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<sup>19</sup> Ibid Exodus 26:1-34

Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them. 2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements. 3 Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. 4 And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set. 5 Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. 6 And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle. 7 You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall make eleven curtains. 8 The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements. 9 And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent. 10 You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain of the second set. 11 And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one. 12 The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. 13 And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side,

to cover it. 14 You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that. 15 And for the tabernacle you shall make the boards of acacia wood, standing upright. 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board. 17 Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle. 18 And you shall make the boards for the tabernacle, twenty boards for the south side. 19 You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons. 20 And for the second side of the tabernacle, the north side, there shall be twenty boards 21 and their forty sockets of silver: two sockets under each of the boards. 22 For the far side of the tabernacle, westward, you shall make six boards. 23 And you shall also make two boards for the two back corners of the tabernacle. 24 They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. 25 So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards. 26 And you shall make bars of acacia wood: five for the boards on one side of the tabernacle, 27 five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward. 28 The middle bar shall pass through the midst of the boards from end to end. 29 You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold. 30 And you shall raise up the tabernacle according to its pattern which you were shown on the mountain. 31 You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of

*cherubim. 32 You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver.*

*33 And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy. 34 You shall put the mercy seat upon the ark of the Testimony in the Most Holy.*

### **The Ark of the Covenant**

The Ark is described in the Bible as a miniature temple of wood covered with gold and has carrying poles. It was built originally to hold the Ten Commandments. The Ark has crossed deserts, crossed rivers and been carried into battle on Hebrew shoulders. Before King David's time it never had a secure resting place.

The Ark was made of shittim (acacia) wood and everything about it was lined with pure gold. Its size was two cubits and a half long by a cubit and a half broad by a cubit and a half high. It was to be lined inside and out with gold. Four gold rings, one for each corner were also cast in gold. Two staves of shittim wood overlaid with gold were put into the rings to bear the Ark. A Mercy seat two and a half cubits long by one and a half cubits breadth with two Cherubims on each end were all beaten out of one piece of gold and was laid on top. The Cherubims faced each other and their wings were spread out to cover the mercy seat. A table was also made out of shittim wood the length two cubits, width one cubit and one and a half cubits high. It had rings on each corner for staves of shittim wood to go through and bear it and all were covered in gold. The vessels,



dishes, spoons and bowls were all made out of gold and laid upon the table.<sup>20</sup>

*Then Bezalel made the ark of acacia wood; two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height. 2 He overlaid it with pure gold inside and outside, and made a moulding of gold all around it. 3 And he cast for it four rings of gold to be set in its four corners: two rings on one side, and two rings on the other side of it. 4 He made poles of acacia wood, and overlaid them with gold. 5 And he put the poles into the rings at the sides of the ark, to bear the ark. 6 He also made the mercy seat of pure gold; two and a half cubits was its length and a cubit and a half its width. 7 He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat: 8 one cherub at one end on this side, and the other cherub at the other end on that side. He made the cherubim at the two ends of one piece with the mercy seat. 9 The cherubim spread out their wings above, and covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.*

*Making the Table for the Showbread*

*10 He made the table of acacia wood; two cubits was its length, a cubit its width, and a cubit and a half its height. 11 And he overlaid it with pure gold, and made a moulding of gold all around it. 12 Also he made a frame of a handbreadth all around it, and made a moulding of gold for the frame all around it. 13 And he cast for it four rings of gold, and put the rings on the four corners that were at its four legs. 14 The rings were close to the frame, as holders for the poles to bear the table. 15 And he made the poles of acacia wood to bear*

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<sup>20</sup> Ibid Exodus 37:1-16

*the table, and overlaid them with gold. 16 He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring.*

This Ark containing the Commandments, Judgements and all the other accessories detailed by God were placed in the Tabernacle.<sup>21</sup>

The Mercy seat of the Ark was believed to be the special dwelling place of Yahweh<sup>22</sup> (Jehovah). The Jews took the Ark everywhere they went. Even into battle. At the battle of Aphek (Ebanezer) in about 1050BCE the Ark was captured<sup>23</sup> by the Philistines. The Philistines placed the Ark in the house of their god Dagon.<sup>24</sup> In the morning Dagon had fallen on his face before the Ark. They set their god up again and the next day Dagon had again fallen on his face before the Ark and Dagon's head and hands had been severed and only his stump remained. The priests ordered that the Ark be taken into Gad and Ekron and wherever the Ark went the cities and the people were destroyed. The Philistines gathered together and decided to return the Ark to the Israelites with a peace offering to appease their God. So the Ark was returned to the Israelites after seven months.<sup>25</sup>

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<sup>21</sup> Ibid Exodus 25:16

<sup>22</sup> Ibid Numbers 7:89

<sup>23</sup> Ibid 1 Samuel 4:10-11

<sup>24</sup> Ibid 1 Samuel 5:1-12

<sup>25</sup> Ibid 1 Samuel 6:21

## **The Twelve Tribes of Israel**

While the Tabernacle was under construction the Tribes of Israel were camped en masse. When the Tabernacle was completed Moses was instructed by God on how the external perimeter of the tabernacle's outer court was to be guarded by the twelve tribes of Israel.

[At this point in the Bible Genesis and Numbers do not agree. In Genesis the twelve tribes are clearly described but in Numbers Levi and Joseph are omitted and Manasseh and Ephraim are named in their place.

Where did Manasseh and Ephraim come from?

*'...and to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.'*<sup>26]</sup>

The Tabernacle was to be guarded in the following order:-

The first army to break camp and guard the Tabernacle on the East side from North to South was under the banner of Judah,<sup>27</sup> and their strength was one hundred and eighty-six thousand four hundred.

This army was made up of the following Tribes;

1. Judah whose army numbered seventy-four thousand six hundred and was led by Nahshon.
2. Issachar whose army numbered fifty-four thousand four hundred and was led by Nethanel.
3. Zebulum whose army numbered fifty-seven thousand four hundred and was led by Eliab.

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<sup>26</sup> Ibid **Genesis 46:20**

<sup>27</sup> Ibid Numbers 2:3-9

The second army to break camp and guard the Tabernacle on the South side from East to West was under the banner of Reuben<sup>28</sup> and their strength was fifty-nine thousand three hundred. This army was made up of the following Tribes;

4. Ruben whose army numbered at forty-six thousand five hundred and was led by Elizur.
5. Simeon whose army numbered fifty-nine thousand three hundred and was led by Shelumiel
6. Gad whose army numbered forty-five thousand six hundred and fifty and was led by Eliasaph.

The third army to break camp and guard the Tabernacle on the West side from South to North was under the banner of Ephraim<sup>29</sup> and their strength was one hundred and eight thousand one hundred. This army was made up of the following Tribes;

7. Ephraim whose army numbered forty thousand five hundred and was led by Elishama.
  - a. Levites were not numbered among the children of Israel but were camped in the middle of this group.<sup>30</sup>
8. Manasseh whose army numbered thirty-two thousand two hundred and was led by Gamaliel.
9. Benjamin whose army numbered thirty-five thousand four hundred and was led by Abidan.

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<sup>28</sup> Ibid Numbers 2:10-16

<sup>29</sup> Ibid Numbers 2:18-24

<sup>30</sup> Ibid Numbers 2:33

The last army to break camp and guard the Tabernacle on the North side from West to East was under the banner of Dan<sup>31</sup> and their strength was one hundred and fifty-seven thousand six hundred. This army was made up of the following Tribes;

10. Dan whose army numbered at sixty-two thousand seven hundred and was led by Ahiezer.
11. Asher whose army numbered forty-one thousand five hundred and was led by Pagiel.
12. Naphtali whose army numbered fifty-three thousand four hundred and was led by Ahira.

The Holy of Holies will be guarded by the Tribe of Levi whose responsibilities are to manage the holy duties, the upkeep of the Holy of Holies, to attend to their priesthood duties for everything at the altar and behind the veil. If an outsider comes near you are ordered to put him to death.<sup>32</sup>

### **The First Temple (Solomon) 970 BCE**

The tradition of the Jews was living in tents and wandering. They had never lived in a city nor possessed a permanent Temple. Now the time had come.

King David having in the past bought the threshing floor of the Jebusite Ornan (Araunah) and built an altar and offered burnt offering and peace offerings to God planned to build a temple and started ordering Cedar wood from Abibaal the Phoenician King of Tyre (the Father of Hiram I). God told King David because you have

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<sup>31</sup> Ibid Numbers 2:25-32

<sup>32</sup> Ibid Numbers 8

been a man of war and have shed blood you will not build a house in my name. One of David's sons Adonijah made a bid for the throne but David chose Solomon his son by his favourite wife Bathsheba and Solomon was anointed by the Priest Zadok at Gihon.<sup>33</sup> David then instructed Solomon on how God wanted His house built<sup>34</sup> and how to furnish it.<sup>35</sup>

The Temple became the cultural centre of Judah and overshadowed other ritual centres such as Bethel and Shilo.

The Temple construction details in the King James Bible shown in 1 Kings: 6 and 2 Chronicles: 3 do not agree with each other apart from the foundation being 60 cubits by 20 cubits. The details of the temple are based on the Bible descriptions, but there are no other sources to confirm these details. Due to political and religious reasons it is impossible to excavate the Temple Mount. Even if this were allowed there would be no trace of the Temple as it has been obliterated twice and cut down to bedrock at least once.

### *2 Chronicles 3*

*New King James Version (NKJV)*

#### ***Solomon Builds the Temple***

*3 Now Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. 2 And he began to build on the second day of the second month in the fourth year of his reign.*

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<sup>33</sup> Ibid 1 Kings 2:39

<sup>34</sup> Ibid 2 Chronicles 3

<sup>35</sup> Ibid 2 Chronicles 4

*3 This is the foundation which Solomon laid for building the house of God: The length was sixty cubits (by cubits according to the former measure) and the width twenty cubits. 4 And the vestibule that was in front of the sanctuary was twenty cubits long across the width of the house, and the height was one hundred and twenty. He overlaid the inside with pure gold. 5 The larger room he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it. 6 And he decorated the house with precious stones for beauty, and the gold was gold from Parvaim. 7 He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls.*

*8 And he made the Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred talents of fine gold. 9 The weight of the nails was fifty shekels of gold; and he overlaid the upper area with gold. 10 In the Most Holy Place he made two cherubim, fashioned by carving, and overlaid them with gold. 11 The wings of the cherubim were twenty cubits in overall length: one wing of the one cherub was five cubits, touching the wall of the room, and the other wing was five cubits, touching the wing of the other cherub; 12 One wing of the other cherub was five cubits, touching the wall of the room, and the other wing also was five cubits, touching the wing of the other cherub. 13 The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward. 14 And he made the veil of blue, purple, crimson, and fine linen, and wove cherubim into it.*

*15 Also he made in front of the temple two pillars thirty-five cubits high, and the capital that was on the top of each of them was five cubits. 16 He made wreaths of chainwork, as in the inner sanctuary, and put them on top of the pillars; and he made one hundred pomegranates, and put them on the wreaths of chainwork. 17 Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.*

*2 Chronicles 4*

*New King James Version (NKJV)*

### ***Furnishings of the Temple***

*Moreover he made a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height.*

*2 Then he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its height was five cubits, and a line of thirty cubits measured its circumference. 3 And under it was the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen were cast in two rows, when it was cast. 4 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts pointed inward. 5 It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. It contained three thousand baths.*

*6 He also made ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea was for the priests to wash in. 7 And he made ten lamp stands of gold according to their design, and set them in the temple, five on the right side and five on the left. 8 He also made ten tables, and placed them in the temple, five on the right side and five on the left. And he made one hundred bowls of gold.*

*9 Furthermore he made the court of the priests, and the great court and doors for the court; and he overlaid these doors with bronze. 10 He set the Sea on the right side, toward the southeast.*

*11 Then Hiram made the pots and the shovels and the bowls. So Hiram finished doing the work that he was to do for King Solomon for the house of God: 12 the two pillars and the bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals which were on top of the pillars; 13 four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the pillars); 14 he also made carts and the*

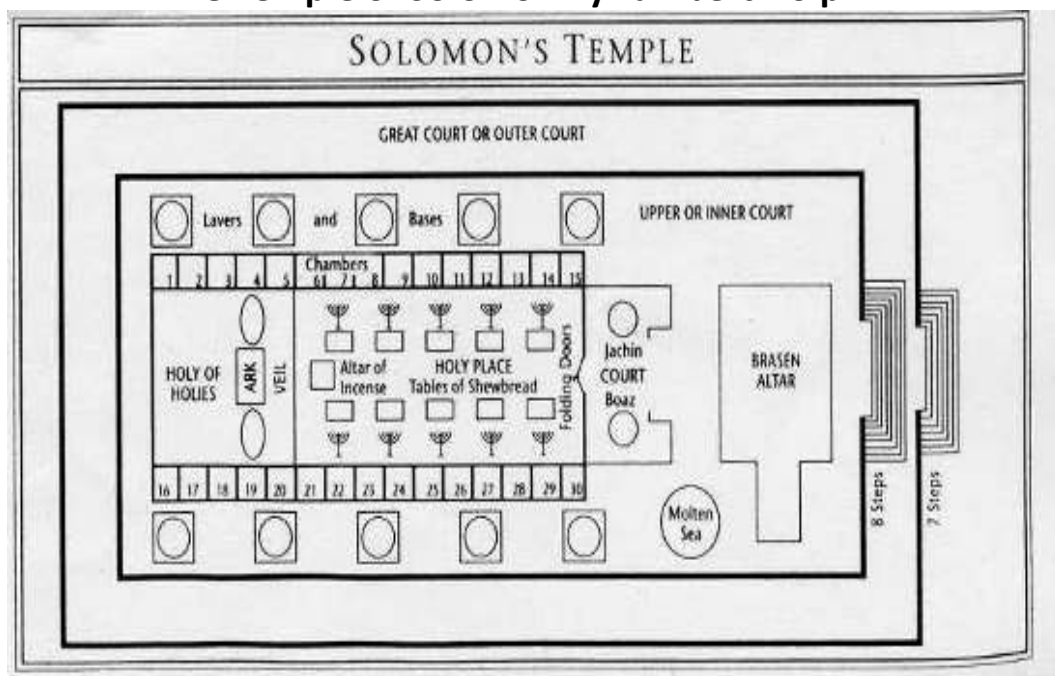


*lavers on the carts; 15 one Sea and twelve oxen under it; 16 also the pots, the shovels, the forks—and all their articles Hiram his master craftsman made of burnished bronze for King Solomon for the house of the Lord.*

*17 In the plain of Jordan the king had them cast in clay moulds, between Succoth and Zeredah. 18 And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.*

*19 Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which was the showbread; 20 the lamp stands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary, 21 with the flowers and the lamps and the wick-trimmers of gold, of purest gold; 22 the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy Place, and the doors of the main hall of the temple, were gold.*

### The Temple of Solomon By Lambert Dolphin



The temple was not a shrine it was the house of God and constructed in three parts; Vestibule (Porch Way) Sanctuary and Holy Place (Holy of Holies). The workmanship was not Jewish but Lebanese, having been provided by King Solomon's friend and ally Hiram King of Tyre. It is interesting to note that the layout of Syrian Temples discovered all over the regions, as well as the sacred paraphernalia such as the lavers were similar to the Biblical description of Solomon's Temple.<sup>36</sup>

c. 697 BCE on the 2<sup>nd</sup> day of Adar (16 March 697) King Nebuchadnezzar captures the City of Judah, plunders the Temple and deports the king, 10,000 nobles, artisans and young men to Babylon.<sup>37</sup>

c. 609 BCE the Assyrian King Josiah, believing that Judea was about to be overrun by the Egyptians, attacked their army. The pharaoh crushed the Judeans and killed Josiah at Megiddo. Pharaoh advanced on Jerusalem and placed Josiah's brother Jehoiakim<sup>38</sup> on the throne of Judah.

c. 605 BCE the Babylonian King's son Nebuchadnezzar routed the Egyptians at Carchemish and Babylon inherited Judah.<sup>39</sup>

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<sup>36</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>37</sup> Ibid Page 41

<sup>38</sup> Authorised King James Version 2 Chronicles 36:4

<sup>39</sup> Ibid 2 Kings 24:1

c. 598 BC Jehoiakim the King of Jerusalem attempted to liberate Judah from the Babylonians. Nebuchadnezzar attacked the city and carried Jehoiakim captive to Babylon. He also took all the gold and sacred vessels and destroyed the temple by fire.

c. 539 BCE King Cyrus of Babylon frees the children of Israel and returns them to Jerusalem with all their treasure to rebuild the Temple of the Lord God of Israel.

### **The Second Temple (Zerubbabel's)**

c. 515 BCE this was the year the second temple was finished and dedicated.<sup>40</sup> Zerubbabel rededicated the altar on the Temple Mount as Haggai (a prophet) had prophesied years before. At the dedication the priests sacrificed 100 bullocks, 200 rams, 400 lambs and 12 goats (to expiate the sins of the Twelve Tribes).

c. 283 BCE Ptolemy Philadelphus II King of Egypt frees 120,000 Jewish slaves and sends gold to refurbish the Temple.

c. 63 BCE (Gnaeus Pompeius Magnus) the Roman General Pompey after a long siege<sup>41</sup> captures Jerusalem<sup>42</sup> and the Temple is destroyed by fire.<sup>43</sup> His troops storm the Temple on the Sabbath and cut the throats of all the priests and 12,000 Jews commit suicide.

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<sup>40</sup> Ibid Ezra 7:15

<sup>41</sup> Josephus the Complete Works: The Wars of the Jews Book 1 Chapter 7

<sup>42</sup> Ibid

<sup>43</sup> Ibid Book 6 Chapter 6.249-315

### **The Third Temple (Herod)**

c. 20-19 BCE Herod demolished what remained of the second Temple, extends the Temple Mount and builds a “Wonder of the World” in its place. The Jews were afraid he would not complete this Temple and leave them with nothing but ruins and a half built structure. Herod called the people together and assured them it would be finished. A thousand priests were apprenticed and trained as “Builders” stonemasons, carpenters and metal workers etcetera. Cedar trees from Lebanon were cut and shipped by sea to Judea. Quarries round Jerusalem were opened up and massive ashlar and white limestone were marked and cut out. Some of the stones were massive. One was 44.6 feet long (13.6 metres) and 11 feet (3.5 metres) high weighing in at 600 tons (610 Tonne). As with the first Temple no hammering of metal was heard on the site to pollute the Temple. All the materials were made ready off site and silently slotted into place.

Herod completely removed the old foundations and started afresh. With the Kidron Valley in the east this limited his building so he extended the esplanade to the south by filling the space with a substructure supported by eighty-eight pillars and twelve vaulted arches.<sup>44</sup>

The Holy of Holies was finished in two years but the whole complex was not completed for another eighty years.<sup>45</sup> When the Temple was complete Herod is said to have celebrated by sacrificing 300 oxen.<sup>46</sup> This would have been the Temple that Jesus knew.<sup>47</sup>

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<sup>44</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 Page 85

<sup>45</sup> Ibid Page 85

<sup>46</sup> Ibid Page 87

When the Temple was destroyed and levelled to the ground in c. 620 CE Mohammad took this as a sign that Yahweh had withdrawn his blessing from the Jews and bestowed it on Islam. When Mohammad founded his new religion he revered the Jewish prophets praying towards Jerusalem.<sup>48</sup>

### **Jerusalem and its History**

For 1,000 years Jerusalem was exclusively Jewish, for 400 years Christian, for 1,300 years Islamic and not one of those faiths gained Jerusalem without the Sword, Mangonel (catapult) or the Howitzer.

Jerusalem was the capitol of the Kingdom of Judah and at that time the centre of the world. Every nation wanted to own it. Because of that it has suffered tragically and is still doing so today. Presently it is the Capital of the State of Israel.

How Jerusalem got its name is uncertain. It is possible it came from two biblical names, Jebus after the Jebusites and Salem a Canaanite deity.

### **Jerusalem's Geographical Location**

Originally Jerusalem occupied only one slope of Mount Moriah. The flat crest was used as a threshing ground.

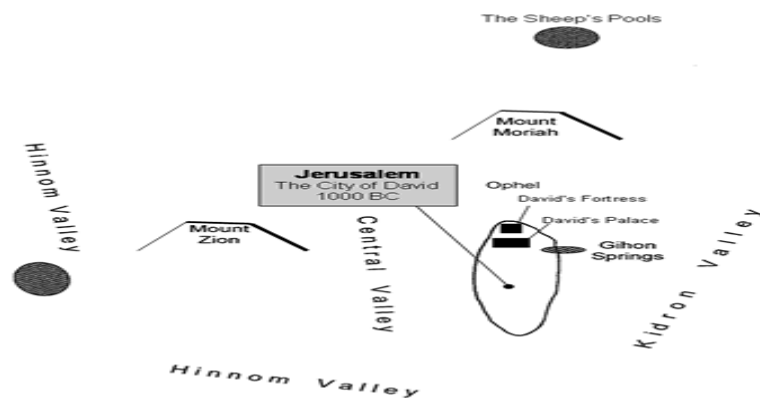
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<sup>47</sup> Ibid Page 87

<sup>48</sup> Ibid Page 10

Jerusalem is situated on the spur of a hill with three smaller hills on that spur;

Mount Ophel the site of the Jebusite City. Mount Ophel is part of the Eastern Hill that sits between the City of David and the Temple Mount. The word “ophel” means “swell or rise” and refers to a higher part of the landscape. The Jebusites built their citadel there, as did David, who also added a lot more fortification to this northern part of his city.<sup>49</sup>



### Jerusalem 1,000 years BC

#### Mount Moriah

This is where Abraham offered Isaac in Genesis 22. In 1 Chronicles 21 it is also the location of Arunah (or, Ornan) the Jebusite threshing floor that David bought for 600 shekels of gold. This purchase of Arunah the Jesuite's threshing floor is an important fact since it demonstrates that the Jews

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<sup>49</sup> Authorised King James Version 2 Chronicles 27 and 33:

purchased this area through a legal transaction. They have never sold the rights to Mount Moriah. Mount Moriah is where Solomon built his Temple.<sup>50</sup>

#### The Mount of Olives<sup>51</sup>

This is a ridge two-mile long, or the foot hill, with three summits on it. To the east of the Mount of Olives is the desert leading down to Jericho and the Jordan Valley. It is named after the groves of olive trees that grew there in the Old and New Testament times. When David fled from his son Absalom (2 Samuel 15:30), he hid on the Mount of Olives. This is also the place where Solomon built temples for foreign gods. It is also called the “Hill of Corruption” in 2 Kings 23:13.

#### Mount Zion (The Western Hill)

The area of Mount Zion was not used for settlement until the City of David began to fill up. Settlers then moving outside the walls of the City of David and across the Central Valley to the Western Hill.

Jerusalem is surrounded on all sides by three valleys;

#### The Hinnom Valley (West of the city)

Also called the valley of the son of Hinnom or Valley of Benhinnom and runs West and South.

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<sup>50</sup> Ibid 1 Chronicles 21

<sup>51</sup> Ibid 2 Samuel 15:30

#### The Kidron Valley (East of the city)

Kidron Valley runs north to south between the Mount of Olives and the eastern wall of the Temple Mount and the City of David. This valley continues all the way to the Dead Sea. The valley is 20 miles in length, and falls 4,000 feet. The Gihon Springs naturally filled this valley, but the settlers of Jerusalem diverted the water into pools and channels to be used by the city.

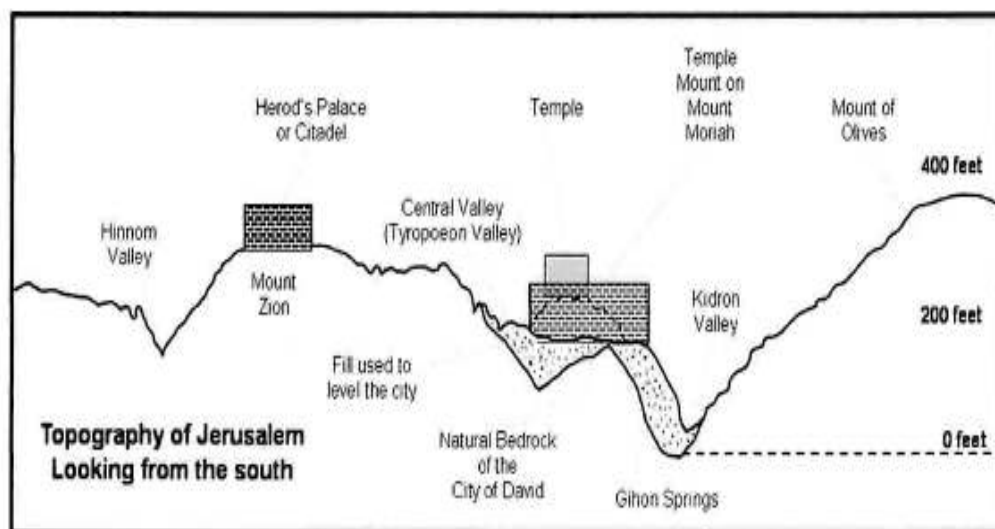
#### Tyropoeon Valley (also called the Valley of the Cheesemakers or Central Valley)

This is a rugged ravine, like the Kidron and Hinnom. It separated Mount Moriah (Eastern Hill) from Mount Zion (Western Hill). Bridges were even built to span the distance between the two hills. The Central Valley began to be levelled off in the days of Hezekiah, and over the centuries, debris from the destruction and rebuilding of Jerusalem have, for all practical purposes, completely filled in the Central Valley leaving it level with the incline that rises to become the Western Hill. Josephus refers to the Central Valley as the Tyropoeon Valley which means “Valley of the Cheesemakers.”<sup>52</sup> (See below)

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<sup>52</sup> <http://www.generationword.com/jerusalem101/10-central-valley.html>





Jerusalem has had an extremely chequered history. Over the centuries it was called by many names (see below). Jerusalem has known many wars and has been plundered, fought over, captured, and even destroyed by an angel of God.<sup>53</sup> It has been raised to the ground twice; both times the invaders have removed all records of Temple's foundations obliterating it of the face of the earth. It has been besieged 23 times attacked 52 times captured and re-captured 44 times. The main inhabitants, the Jews, Christians, Muslims have been slaughtered, tortured, burnt alive, hung, disembowelled and sold as slaves by numerous invading army. The Jews have twice in their history committed suicide by their thousands instead of being taken prisoner by the invading forces. Jerusalem has been ruled by numerous British Kings, French Kings, Franks, Queens, Roman Emperors, Caliphs, Crusaders, Kurds, Turks, Syrians, Egyptians, Russians and in 1917 was captured by the British.

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<sup>53</sup> Authorised King James Version 1 Chronicles 21:15

## Names of the City

### Salem

Abraham travels from UR (Iraq) to settle in Hebron. This was in Canaan the land promised by God. God renamed Abram to Abraham (meaning Father of the Peoples). Abraham is welcomed by the priest king of Salem Melchizedek in the name of El-Elyon “The Most High God”. This is the first time the city is mentioned in the bible suggesting that Jerusalem was already a Canaanite shrine ruled by a Priest King.

Jebus; was another name for Jerusalem and it had a Priest King Adonizedek a Jebusite.

### Zion / City of David<sup>54</sup>

A Hebrew word often used as a synonym for Jerusalem dating to c. 630–540 BCE according to modern scholarship. It commonly referred to a specific mountain near Jerusalem (*Mount Zion*), on which stood a Jebusite fortress of the same name that was conquered by King David and was named the City of David.

### Aelia Capitolina.

Emperor Hadrian visited Jerusalem in c. 130 CE and decided to abolish the city even down to its name. He called it after his family name and Jupiter Capitolinus (the god most associated with the Roman Empire).<sup>55</sup>

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<sup>54</sup> Ibid Samuel II, 5:7

<sup>55</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.134

Aelia Palestine Named by Muawiya Governor of Syria.<sup>56</sup>

El Kuds Esh Sherif

The above name represents the native name of Jerusalem, a city whose fame and interest exceed all other places on earth.<sup>57</sup>

Jerusalem.

One of the oldest cities in the world and it was and still is a city of tunnels.

**Let us take a chronological look at the turbulent life of the city of Jerusalem.**

### **Antiquity**

#### **Proto-Canaanite Period**

c. 5000 BCE there are people living in the area of Jerusalem as early as 5000 BCE

c. 4500 - 3500 BCE Archaeological evidence show that there was some sort of habitation round Gihon Spring.

c. 2000 BCE Abram (Abraham) after rescuing his brother Lot was camped outside Salem (Shalem) when King Melchizedek brought him wine and bread.<sup>58</sup>

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<sup>56</sup> Ibid p.178

<sup>57</sup> Victor L. Trumper Historical Sites in Central Palestine Part 1 1918 Page 22

<sup>58</sup> Authorised King James Version Genesis 14:18

### **Canaanite and New Kingdom Egyptian Period (Jerusalem becomes a Vassal of Egypt)**

c. 1400 BCE During the time of Judges when there was no King of Israel Jerusalem was called Jebus the city of the Jebusites.<sup>59</sup>

### **Independent Israel and Judah (The House of David) Period**

c. 1000 BCE David captures the citadel of Zion and makes it the capital of Israel.<sup>60</sup> It was scarcely a city more a mountain stronghold in a land to be called by many names; (Canaan, Judah, Judaea, Israel, Palestine, the Holy Land to Christians and the Promised Land to the Jews). Jerusalem was isolated; it was 50 kilometres from the nearest coast and far from the trade routes. It had extreme climates, snow in winter and heat in summer and had a well (spring) sufficient to support a town.<sup>61</sup>

c. 970 BCE King Solomon builds the first Temple.<sup>62</sup>

c. 930 BCE King Solomon dies after his reign of forty years and Jerusalem select Rehoboam as King of Judah and the Temple and the Northern tribes chose their General Jeroboam as their king splitting the kingdom in two.<sup>63</sup>

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<sup>59</sup> Ibid Judges 19:10

<sup>60</sup> Ibid 1 Chronicles 11:5

<sup>61</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>62</sup> Authorised King James Version 1 Kings 6:1

<sup>63</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

c. 928 BCE Pharaoh Sheshonq of Egypt<sup>64</sup> attacks Israel and King Rehoboam buys off Sheshonq with the treasures of the Temple.

c. 869 BCE King Ahab of Israel marries the Phoenician Princess Jezebel who brings butchery and disaster to both Israel and Jerusalem. They both worship the pagan god Baal and erect an altar and house to him.<sup>65</sup>

c. 854 BCE King Ahab killed in battle by an arrow.

c. 841 BCE Queen Jezebel is killed by a rebel Israeli general named Jehu. Jezebel's daughter Queen Athaliah seizes power but is later killed by the Temple guards and a young child Jehoash is anointed King and reigns for forty years till 801BC.<sup>66</sup>

c. 801 BCE King Jehoash is defeated in battle by the king of Syria who plunders the Temple.

### **Neo-Assyrian and Neo-Babylonian Empires Period**

c. 707 BCE King Hezekiah throws out the Assyrians and destroys their temples and idols. Hezekiah orders the building of fortifications round Jerusalem's new quarters and orders his craftsmen to dig a tunnel through 1,700 feet of rock to link the Gihon Spring outside the city to the Siloam pool south of the Temple Mount finishing inside his

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<sup>64</sup> Authorised King James Version 2 Chronicles 12:9

<sup>65</sup> Ibid I Kings 16:31-32

<sup>66</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 Page 31

fortification. This he does in readiness for a siege by the King of Assyria<sup>67</sup>.

c. 701 BCE Jerusalem was besieged by Sennacherib King of Assyria<sup>68</sup> but after a long siege did not enter Jerusalem.<sup>69</sup> Later on the Assyrian empire falls apart and the Kingdom of Judah has freedom for a while.

c. 697 BCE on the 2<sup>nd</sup> day of Adar (16 March 697) King Nebuchadnezzar captures the City of Judah, plunders the Temple and deports the king, 10,000 nobles, artisans and young men to Babylon.<sup>70</sup>

c. 609 BCE the Assyrian King Josiah, believing that Judea was about to be overrun by the Egyptians, attacked their army. The pharaoh crushed the Judeans and killed Josiah at Megiddo. Pharaoh advanced on Jerusalem and placed Josiah's brother Jehoiakim<sup>71</sup> on the throne of Judah.

c. 605 BCE the Babylonian King's son Nebuchadnezzar routed the Egyptians at Carchemish and Babylon inherited Judah.<sup>72</sup>

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<sup>67</sup> Ibid

<sup>68</sup> Authorised King James Version 2 Kings 18:13

<sup>69</sup> Ibid 2 Kings 20:32-36

<sup>70</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 Page 41

<sup>71</sup> Authorised King James Version 2 Chronicles 36:4

<sup>72</sup> Ibid 2 Kings 24:1

c. 598 BCE Jehoiakim the King of Jerusalem attempted to liberate Judah from the Babylonians. Nebuchadnezzar attacked the city on the 9<sup>th</sup> of the Jewish month AB (August 586 BCE) after 18 months and carried captive to Babylon, Jehoiakim and 3,023 Jews.<sup>73</sup> He also took all the gold and sacred vessels and destroyed the temple by fire. Jehoiakim was thrown into a Babylonian prison. According to the Hebrew Bible, there were three deportations of Jews to Babylon: the exile of King Jeconiah, his court and many others in Nebuchadnezzar's eighth year; Jeconiah's successor Zedekiah and the rest of the people in Nebuchadnezzar's eighteenth year; and a later deportation in Nebuchadnezzar's twenty-third year. These are attributed to 597 B.C, 587 B.C, and 582 B.C, respectively. All in all 20,000 Judeans were deported to Babylon.

While the Jews were in captivity they introduced new religious laws to emphasise they were the chosen people i.e. kept the Sabbath, circumcised their children, adhered to the dietary laws. The fall of Jerusalem taught them what happened to them when they did not respect God's Laws. In Babylon the Judeans became Jews again.<sup>74</sup>

### **Persian (Achaemenid) Empire Period**

c. 539 BCE King Cyrus of Babylon frees the children of Israel and returns them to Jerusalem with all their treasure to rebuild the Temple of the Lord God of Israel.<sup>75</sup> Sheshbazzar leads 42,360 Jews

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<sup>73</sup> Ibid Jeremiah 52:28.

<sup>74</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>75</sup> Authorised King James Version Ezra 1, 2, 3.

back to Jerusalem.<sup>76</sup> (This is a Biblical exaggeration. Many thousands chose to live as Jews in Iraq and Iran.)<sup>77</sup>

c. 520 BCE Civil war had broken out in Judea. This was caused by the returning Jews now practising a new Jewish religion and regarded the locals with contempt. This friction caused by the religious revival alarmed the Persian Governor who halted the building. Prince Zerubbabel (grandson of the last King of Judah and his priest Joshua (son of the last priest of the old Temple) set off from Babylon to rescue Jerusalem.<sup>78</sup> Zerubbabel (which means “Seed of Babylon”) persuaded the Governor by citing the decree by Cyrus and after checking the imperial scrolls allowed the Jews to complete the building of the House.

c. 515 BCE this was the year the second temple was finished and dedicated.<sup>79</sup> Zerubbabel rededicated the altar on the Temple Mount as Haggai (a prophet) had prophesised years before. At the dedication the priests sacrificed 100 bullocks, 200 rams, 400 lambs and 12 goats (to expiate the sins of the Twelve Tribes).

c. 460 BCE the Jerusalemites inform Nehemiah that the walls of Jerusalem are broken down. Nehemiah a cup-bearer for King Atraxerxes, pleaded with the king to be allowed to go to Jerusalem and rebuild the walls. The King appointed Nehemiah governor and

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<sup>76</sup> Ibid Ezra 2:1-70

<sup>77</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>78</sup> Ibid

<sup>79</sup> Authorised King James Version Ezra 7:15



granted him funds and a military escort. Nehemiah set guards on the walls and the walls were rebuilt in 52 days,<sup>80</sup> enclosing just the City of David and the Temple Mount.

### **Here the history of Jerusalem ends in the Old Testament**

c. 343 BCE Alexander the Great dies and tells his Generals he is leaving his kingdom to the strongest and over the next 20 years of war Jerusalem changes hands 6 times. At one stage “One eyed Antigonos ruled for 15 years till c. 301 BCE, when he is killed in battle by Ptolemy.”<sup>81</sup>

### **Hellenistic Kingdoms (Ptolemaic / Seleucid) Period**

c. 323 BCE Jerusalem is captured by Ptolemy 1 Soter (Savior) on the Sabbath and deports thousands of Jews to Egypt.<sup>82</sup>

c. 283 BCE Ptolemy Philadelphus second King of Egypt comes to power. During his reign he frees 120,000 Jewish slaves and sends gold to refurbish the Temple. He also has the Laws of Moses translated into Greek.<sup>83</sup>

c. 222 – 187 BCE during the reign of Antiochus III the Great a High Priest (Simon The Just) (219 – 199 BCE) he was the paragon of the high Priests who ruled Judah as anointed Prince, a combination of

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<sup>80</sup> Ibid Nehemiah 7:15

<sup>81</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>82</sup> Josephus the Complete Works: The Antiquities 14.12.1

<sup>83</sup> Ibid Antiquities 12.2.1

monarch, pope and ayatollah. Under his rule Jerusalem became a theocracy.<sup>84</sup>

*All religious crimes were punishable by death. There were four methods of execution; burning, beheading, stoning and strangulation. Adulterers were stoned, a punishment inflicted by the whole community (though the condemned were first thrown down a cliff so they were usually unconscious by the time of the stoning). A son who struck his father was garrotted. A man who fornicated with both mother and daughter was burned. Early in the morning the trumpets announced the first prayers. Four times a day, the blaring of seven silver trumpets called the worshipers to prostrate themselves in the Temple.*

*The word 'holocaust' derived from the Hebrew word **olah** meaning to 'go up', refers to the burning of the whole animal whose smoke 'goes up to God'.*

c. 169 BCE while Jerusalem was under Egyptian control there was an internal struggle between high priests. A rumour started that Antiochus King of Egypt had been killed and a deposed High Priest raised a small army and attacked Jerusalem. Antiochus being informed about the revolt took Jerusalem by storm and slaughtered forty thousand and took forty thousand captive into slavery and desecrated the second Temple<sup>85</sup> by entering the Holy of Holies (an unforgiveable sacrilege) and removing the golden altar, candlesticks of light and the shewbread table.<sup>86</sup>

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<sup>84</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>85</sup> Josephus the Complete Works: The Wars of the Jews Book 1 Chapter 1.1

<sup>86</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

*When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.<sup>87</sup>*

### **Hasmonean Kingdom**

c. 167-141BCE Hasmonean revolt was caused by Antiochus forbidding the Jews their religious rights. Judas Maccabeus led a revolt. The revolt itself involved many battles. Eventually victorious Maccabees entered Jerusalem and re-established traditional Jewish worship and cleansing the temple.<sup>88</sup> Four centuries after Nebuchadnezzar, Jewish independence was restored.<sup>89</sup>

c. 164 BCE the Maccabees capture Jerusalem after the Battle of Beth Zur and rededicate the Temple.<sup>90</sup>

c. 160 BCE the Seleucids retake Jerusalem after John Maccabeus is killed at the Battle of Elasa.<sup>91</sup>

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<sup>87</sup> Authorised King James Version 2 Maccabees 5:11–14 *Good News Translation Bible Gateway.com*

<sup>88</sup> Josephus the Complete Works: Antiquities 12.7.1

<sup>89</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>90</sup> Ibid

<sup>91</sup> Ibid p.69

c. 134 BCE King Antiochus VII Sidetes recaptures Jerusalem. John Hyrcanus opens King David's sepulchre and removes 3,000 talents which is paid as tribute to spare the city.<sup>92</sup>

### **Early Roman Period**

c. 63 BCE (Gnaeus Pompeius Magnus) The Roman General Pompey after a long siege<sup>93</sup> captures Jerusalem<sup>94</sup> and the Temple is destroyed by fire.<sup>95</sup> His troops storm the Temple on the Sabbath and cut the throats of all the priests and 12,000 Jews commit suicide. Pompey enters the Holy of Holies but removes nothing.<sup>96</sup>

c. 54 - 53 BCE Now Crassus, a wealthy Roman and Governor of Syria to fund his expedition against the Parthians, came into Judea, and carried off the money that was in the temple, which Pompey had left, being two thousand talents, and was disposed to spoil it of all the gold belonging to it, which was eight thousand talents. He also took a beam, which was made of solid beaten gold, the weight of three hundred minae, each of which weighed two pounds and a half.<sup>97</sup>

c. 37 BCE Herod and Sossius a Phoenician General with an army of 47,000 take the City of Jerusalem.<sup>98</sup>

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<sup>92</sup> Josephus the Complete Works: The Wars of the Jews Book 13 Chapter 8.4

<sup>93</sup> Ibid Book 1 Chapter 7

<sup>94</sup> Ibid Book 1 Chapter 7

<sup>95</sup> Ibid Book 6 Chapter 6.249-315

<sup>96</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.72

<sup>97</sup> <http://www.biblestudy.org/bibleref/history-of-the-jews/death-of-queen-alexandra-to-death-of-antigonus-chapter7.html>

c. 20 - 19 BCE Herod expands the Temple Mount and rebuilds the Temple (Herod's Temple), but it is not as large as the one Solomon built.<sup>99</sup>

c. 4 BCE Herod dies and his son Archelaus is bestowed with the title of ethnarch (not king) of Jerusalem and Judea.

## **Christian Era**

c. 66 – 73 CE The First Jewish–Roman War (66–73 CE), sometimes called The Great Revolt, the first of three major rebellions by the Jews of Judaea Province (Judaea), against the Roman Empire was led by Judean rebel Simon Bar Giora. This eventually led to the destruction of the Temple on the 8<sup>th</sup> of the Jewish month of AB (14 April) 70AD.<sup>100</sup>

c. 70 CE, during the Passover, Titus Flavius Vespasianus took Jerusalem.<sup>101</sup> The city is destroyed and the second temple destroyed by fire. Titus enters the Holy of Holies but is pulled to safety by his aides.<sup>102</sup>

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<sup>98</sup> Josephus the Complete Works: The Wars of the Jews Book 14 Chapter 16.2

<sup>99</sup> Ibid Book 15 Chapter 11.1

<sup>100</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.131

<sup>101</sup> Josephus the Complete Works: The Wars of the Jews Book 7 Chapter 1.1

c. 115 - 117 CE The Second Jewish Roman War. In 115 CE, the Emperor Trajan was in command of the eastern campaign against the Parthian Empire. As Trajan's army advanced victoriously through Mesopotamia, Jewish rebels in its rear began attacking the small garrisons left behind. A revolt in far off Cyrenaica soon spread to Egypt and then Cyprus, inciting revolt in Judaea.

### **Late Roman Period (Aelia Capitolina)**

c. 130 CE Emperor Hadrian visits Jerusalem and decides to rebuild the city dedicating it to Jupiter and calling it Aelia Capitolina.<sup>103</sup> He turned the city into paganism and erected nude statues of his lover Antinous. This outraged the Jews who started hiding weapons in caves in the hills and began preparing places to hide.

c. 132 - 135 CE The Third Jewish Roman War was Bar Kokhba's revolt. As long as Hadrian remained near Judea, the Jews stayed relatively quiet. When he left in c132 CE, the Jews began their rebellion on a large scale under the strong leadership of Shimon Bar-Kokhba. The Jews defeated both Roman leaders. The turning point of the war came when Hadrian sent into Judea one of his best generals from Britain. Julius Severus besieged Jewish fortresses and held back food until the Jews grew weak. Only then did he attack. The final battle of the war took place in Bethar. After a fierce battle, every Jew in Bethar was killed.<sup>104</sup> Hadrian wiped Judea off the map by deliberately renaming it Palestine after the Jews ancient enemies the Philistines.

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<sup>102</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0

<sup>103</sup> Ibid p.134

<sup>104</sup> Jewish Virtual Library The Bar-Kokhba Revolt (132-135 C.E.) by Shira Schoenberg

c. 136 CE Hadrian formally re-establishes the city as Aelia Capitolina and forbids Jewish and Christian presence in the city.

c 259 CE Jerusalem falls under the rule of Odaenathus as King of Palmyrene Empire.

c. 272 CE Jerusalem becomes part of the Roman Empire again after Aurelian defeats the Palmyrene Empire at the Battle of Emesa.

c. 321 CE Bishop Macarius a Christian hermit monk from Egypt accompanied Saint Helena, the mother of Constantine I in her successful search at Jerusalem for the True Cross. They bring the fate of the small and neglected town to Constantine's attention. Constantine decides to restore the city and create a New Jerusalem with a new church. Helena and Macarius have the pagan temple demolished on Mount Zion and search for the actual tomb of Jesus and build a Basilica on the site.<sup>105</sup>

c. 362 CE Emperor Julian permits Jews to settle in the city.

c. 602 – 620 CE Jerusalem encompasses four different religions; Christian, Zoroastrian, Jewish and Islam.

c. 614 CE Persia with the help of the Jews captures the city and its government passed into the hands of the Jews for three years.

c. 614 CE Jewish Leader Nehemiah ben Hushiel was made Governor of the city of Jerusalem. Much of the Christian population is

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<sup>105</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.145

massacred<sup>106</sup> and most of the city destroyed. Three years later in c.617A.D he is killed by a mob of Christians

c. 622 CE this was the beginning of the Islamic Calendar. When Mohammad created the first mosque he adopted the Jerusalem Temple as the first “Qibla” (the direction that should be faced when a Muslim prays). They prayed on Friday at sundown (the Jewish Sabbath) fasted on the day of Atonement, banned pork and practised circumcision. The Feast of Ramadan resembles Lent. When his own people and the Jews started resisting his Jewish ways he turned his “Qibla” to Mecca the place of his birth and created his own state by “Jihad” (struggle).<sup>107</sup>

c. 629 CE Byzantine Emperor Heraclius captured the city from the Persians

## **Middle Ages**

### **Rashidun, Umayyad and Abbasid Caliphates Period**

c. 638 CE Caliph Omar Ibn al Khattab captures the city and guaranteed Christians freedom of religion but prohibits Jews from living in the city. Later 70 Jewish families were permitted to settle in a quarter adjoining the Western wall.

c. 661 CE Jerusalem was now under Islamic rule. Muawiya (who was a governor of Syria) believed he was the religious protector for Jerusalem and allowed the Jews to pray in the city. He loved

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<sup>106</sup> Hussey, J.M. 1961. *The Byzantine World*, New York, New York: Harper & Row, Publishers, p.25

<sup>107</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.171



Jerusalem so much that he had a coin struck advertising Iliya Filistin – Aelia Palestine (Jerusalem).

c. 687 - 692 CE Dome of the Rock built is built by Caliph Abd al-Malik ibn Marwan. The “Rock” was the site purported to be the place of Adam’s Paradise, Abraham’s Altar, the place where David and Solomon planned their Temple and where Mohammad visited on his night journey. In Abd Al Malik’s eyes he was rebuilding the Jewish Temple for the true revelation of God, Islam.<sup>108</sup>

c. 744 – 750 CE Riots in Jerusalem. These are quelled at the Battle of Zab. Jerusalem is ruled of the Abbassid Caliphs.

c. 800 CE Charles the Great, known as Charlemagne and Haroun Al-Rashid who was the Patriarch of Jerusalem agreed a treaty (unsigned) that all the Christian property would be listed and protected and for that Charlemagne would pay a poll tax of 850 Dinars. In return the Christians could build a Christian quarter next to the Holy Sepulchre with a convent, library, and a pilgrim’s hostel staffed by 150 monks.<sup>109</sup>

### **Kingdom of Jerusalem (Crusaders Period)**

c. 1099 CE the Siege of Jerusalem (the first crusade) took place from June 7 to July 15, 1099 during the military expedition by Roman Catholic Europe to regain the Holy Lands taken in the Muslim conquests of the Levant. The crusaders massacred many of the Muslim and Jewish inhabitants.<sup>110</sup> The Dome of the Rock is

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<sup>108</sup> Ibid p.182

<sup>109</sup> Ibid p.189

<sup>110</sup> John J. Robinson. *Born in Blood*, Chapter 5 Page 64-65

converted into a church. Ten thousand Muslim clergy and Sufi Ascetics were killed on the Temple Mount. Where the Jews sought refuge in the synagogues the Crusaders set fire to them. The Jews were burned alive, almost a climatic offering in Christ's name. Every man woman and child was culled.<sup>111</sup>

### **Ayyubid, Mamluk Bahri and Mamluk Burji Period**

c. 1187 CE Saladin Kurdish Sultan of Egypt and Syria had his army camped outside the walls of Jerusalem on 20 September 1187 CE. On 29 September Saladin's sappers had breached the wall. Saladin waited two days before he entered the city on 2 October the 27th day of the month of Rajab which was the anniversary of the Prophet Muhammad being carried by the winged animal Buraq from Kaaba in Mecca to the *Haram-es-Sharif*, (the Temple Mount in Jerusalem). After the battle the crusaders were released and sent out of the city and the Jews were allowed to live in the city peacefully.<sup>112</sup> Dome of the Rock converted back to an Islamic centre of worship again. The Jerusalemites are ransomed or sold into slavery.<sup>113</sup>

c. 1229 CE the German Frederick II crowns himself King of Jerusalem.

c. 1244 CE Jerusalem under siege again. Tartar horsemen led by Barka Khan entered Jerusalem and murdered monks and nuns, plundered and set fire to the sepulchre. Beheaded and

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<sup>111</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.211-213

<sup>112</sup> John J. Robinson. *Born in Blood*, Chapter 9 page 154-155

<sup>113</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.250

disembowelled priests at the altar and massacred 2,000 Christians Jerusalem would not be Christian again until 1917.<sup>114</sup>

c. **1258 CE** Genghis Khan invades and ransacks the city. The Mongols were for the most part tolerant of Judaism. An Arab writer reported that there were 36,000 Jews and 16 Synagogues in the city on the eve of the Mongolian invasion. Most of the city was destroyed during the siege.<sup>115</sup>

c. 1260 CE Mameluke (Egypt slave soldiers) tribes control the City. Old anti-Jewish regulations were again enforced, including those forcing women to wear one red shoe and one black one. The positions of both Jews and Christians began to suffer, eventually leading to the severe weakening of the Jewish community.

c. 1267 CE Nachmanides and his disciples coming from Spain laid the foundation for a newly organised Jewish Community. When he first arrived he could only find two Jewish families living there. He reorganized the Jewish community and founded a yeshiva and synagogue.

c. 1347 CE During 1347, the plague (Black Death) travelled eastward to Gaza, and north along the eastern coast to cities in Lebanon, Syria and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. In 1348–49 CE, the disease reached Antioch.<sup>116</sup>

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<sup>114</sup> Ibid p.271

<sup>115</sup> <http://jewishhistory.org.il/history.php?search=jews>

<sup>116</sup> <http://www.saylor.org/site/wp-content/uploads/2011/06/Black-Death.pdf>

c. 1488 CE Rabbi Obadiah of Bertinoro settled in the city and rejuvenated the Jewish community of Jerusalem and became recognised as the spiritual leader of the Jews of his generation.<sup>117</sup>

### **Ayyubid, Mamluk Bahri and Mamluk Burji Period**

c. 1517 CE under Selim I the Turks capture the city from the Mamelukes and begin four centuries of rule<sup>118</sup> (except for a short Egyptian period)

c. 1538 CE Sultan Suleiman the Magnificent builds the Jerusalem wall -- the city prospers. After his death the city is neglected and declines in status. The wall surrounds the old city to this day.<sup>119</sup>

c. 1555 CE Sultan Suleiman appoints a family of Sufi Sheiks called "Dajanis" as the hereditary guardians of Jerusalem, a position they hold until 1748.<sup>120</sup>

c. 1705 CE the Hussein Family now ruled Jerusalem by tyranny. Jews were forbidden to wear white on the Sabbath, wear Muslim head or have nails in their shoes. Christians bore the same fate. On 28 November 1705 CE the Ottomans attacked the city and the Hussein fled but the tyranny continued.<sup>121</sup>

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<sup>117</sup> [http://en.wikipedia.org/wiki/Obadiah\\_ben\\_Abraham](http://en.wikipedia.org/wiki/Obadiah_ben_Abraham)

<sup>118</sup> <http://jewishhistory.org.il/history.php?search=jews>

<sup>119</sup> [http://www.christadelphianbooks.org/agora/art\\_less/j12.html](http://www.christadelphianbooks.org/agora/art_less/j12.html)

<sup>120</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.296

<sup>121</sup> *Ibid* p.307-308

c. 1729 CE Hussein was captured and beheaded and Abd al-Latif Ghudayya Family ruled the city. The Ghudayya became the most powerful ruling family of Jerusalem up to the 21<sup>st</sup> century.<sup>122</sup>

c. 1770 - 74 CE the Russian Empress Catherine the Great and her husband Prince Potemkin were at war with the Ottomans trying to protect the Greek Orthodox Church. Their obsession was Jerusalem which would lead to a Russo-Turkish Wars.<sup>123</sup>

c. 1819 CE Damascus trebles the taxes in Jerusalem and causes a revolt within the city.

### **Modern Era (Decline of the Ottoman Empire Period)**

c. 1831 CE Jerusalem gets caught up in the struggle between Egypt and Syria. Egypt did not get what Syria promised to Egypt for aiding them in the Greek War of Independence. Outraged, Mehmet Ali sent his Egyptian army into Syria under the command of his son Ibrahim Pasha, and his navy, under command of General Ibrahim Yakan, landed at Jaffa. The Egyptians rapidly occupied Jerusalem and the coastal regions of Palestine and Lebanon. Several battles between the Egyptians and Ottomans ensued.<sup>124</sup>

c. 1834 CE in the spring of this year came the Peasants Revolt. General Ibrahim quashed the revolt and arrested the head of the Hussein and Khalids families and deported them to Egypt. The rebels rose again and Ibrahim's army slaughtered them all. Ibrahim

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<sup>122</sup> Ibid p.308

<sup>123</sup> Ibid p.311

<sup>124</sup> [http://en.wikipedia.org/wiki/Egyptian%E2%80%93Ottoman\\_War\\_\(1831%E2%80%931833\)](http://en.wikipedia.org/wiki/Egyptian%E2%80%93Ottoman_War_(1831%E2%80%931833))

sets up his Headquarters in the compound of David's Tomb. He eases the repression and allows Christians and Jews equality under law.<sup>125</sup>

c. 1838 - 40 CE in 1838, William Tanner Young was appointed as the first British Consul in Jerusalem, which at the time was under Ottoman rule. From 1839 until 1914, Britain had a Consul in Jerusalem:<sup>126</sup> and are told to receive under their protection all Russian Jews who apply for refuge.

c. 1914 CE on 11 November Sultan Mehmed V (the fifth) declares war on Britain, France and Russia. In Jerusalem jihad is declared in al Aqsa. The Fourth Ottoman Army comes under German Command and is billeted on the Mount of Olives. In Jerusalem the secret police line-up patriarchs, princes and sheiks in a row and hang them.<sup>127</sup>

### **British Mandate Period**

c. 1917 CE British Army captures the city: The Ottomans are defeated at the Battle of Jerusalem (officially named the "Jerusalem Operations" by the British) developed from 17 November with fighting continuing until 30 December 1917 CE during the Sinai and Palestine Campaign of World War I. Before the capture of Jerusalem was secured, two battles were recognised by the British as being fought in the Judean Hills to the north and east of the Hebron Junction Station line. These were the Battle of Nebi Samwill from 17

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<sup>125</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.326-327

<sup>126</sup> <http://ukinjerusalem.fco.gov.uk/en/about-us/consulate-general/consulate-general-history>

<sup>127</sup> S. Montefiore *Jerusalem The Biography* Weidenfeld & Nicholson London 2011 ISBN 978 0 297 85265 0 p.396

to 24 November and the Defence of Jerusalem from 26 to 30 December 1917 CE<sup>128</sup> The British Army's General Allenby enters Jerusalem on foot in a reference to the entrance of c. 637AD.

c. 1936 CE the Arab Revolt begins. During the revolt the Arab Headgear becomes the 'Shibboleth' the Husseini support the 'Keffiyeh' the chequered scarf and the Nashashibis the 'Tarboush'.

### **Pertition Between Israel and Jordan**

c. 1948 CE State of Israel declared: On May 14, 1948 CE, on the day in which the British Mandate over Palestine expired, the Jewish People's Council gathered at the Tel Aviv Museum, and approved the following proclamation, declaring the establishment of the State of Israel. The new state was recognized that night by the United States and three days later by the USSR.<sup>129</sup>

c. 1948 – 49 CE War of Independence and the division of Jerusalem into Israeli and Jordanian sectors: The state of Israel is proclaimed (May 14). Five neighbouring Arab states declare war on the new state the following day. Israel forms Defence Forces (IDF) and fights the War of Independence (May 1948-July 1949 CE). Israel signs armistice agreements with Egypt, Jordan, Syria, Lebanon. Jerusalem is divided under Israeli and Jordanian Rule. The first Knesset (parliament) is elected, and Israel is admitted to the United Nations as 59th member.<sup>130</sup> Jerusalem is proclaimed the capital of Israel

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<sup>128</sup> [http://en.wikipedia.org/wiki/Battle\\_of\\_Jerusalem\\_\(1917\)](http://en.wikipedia.org/wiki/Battle_of_Jerusalem_(1917))

<sup>129</sup> [http://www.jewishvirtuallibrary.org/jsource/History/Dec\\_of\\_Indep.html](http://www.jewishvirtuallibrary.org/jsource/History/Dec_of_Indep.html)

<sup>130</sup> <http://www.pbs.org/viadolorosa/history.html>

## Israel Period

c. 1967 CE Re-unification of Jerusalem after the Six-Day War: As a result of the Six Day War, the entire city of Jerusalem and its holy sites came under Jewish control. Israel reunified the city, extending Israeli law, jurisdiction and administration to the parts previously occupied by Jordan. The Israeli Knesset passed laws to protect holy sites and ensure freedom of worship to all, and offered Israeli citizenship to Jerusalem's Arab residents, most of them declined.<sup>131</sup>

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<sup>131</sup> <http://www.sixdaywar.org/jerusalem.asp>



## **Chapter Three**

### **Knights Templar and Freemasonry Delivered before the Lodge by *WBro Rev George Dolezal* On Friday 24 May 2013**

#### **Introduction**

The first crusade of 1099 liberated Jerusalem for the Christians, but at a terrible price to its inhabitants, for over 1000 people were slaughtered, including women and children. The story of the rise and fall of the Templars and the legends following their demise is one that has fascinated historians over the centuries.

Countless books and television programs have recounted, their exploits, unearthing the many aspects associated with their Order, and in presenting this lecture I am mindful of the many major works that have contributed to telling their story. In preparing this lecture I have made references to a number of publications and give credit where these are quoted, and take full responsibility for discrepancies.

Pope Urban II liberated Jerusalem from the infidels, in his attempt to save the home land of God. All the noblemen throughout Europe volunteered to come and fight in good faith. The first fleet killed a thousand innocent people, women and children for glory in the name of Jesus. When the second fleet had arisen they established their place around Jerusalem the Holy land, but in the third and fourth fleet they didn't fight, they didn't kill people, rather began

dealing in business instead. They became the first bankers as we know it today, a corporate body, they guarantee not with money but with pieces of paper, what we know as a cheque. They also established their own ritual within themselves, very strict; no information would ever leave the confines of the Knights Templar, establishing all different dealings with holy relics.

Recently on television there have been discoveries of intricate fortresses with underground passages allowing for easy escape including different traps of doors and different disguises. They have learnt from the infidel's domestic architecture, because at that time when Europe went into the Dark Age, in Jerusalem the Muslim architecture, mathematics, algebra, geometry and education was much brighter.

I present this brief history of the Knights Templar recognising the many major works that have over time contributed to telling their story. At the end of this paper I give credit to the various authorities whose works are quoted, and take full responsibility for any inaccuracies in the paper.

## **Rise of the Templars**

Following the First Crusade that captured Jerusalem in 1099 the pilgrims that followed were constantly under threat from bandits, many being slaughtered as they made their way from Jaffa on the coast to the Holy Land.

To protect pilgrims two of the veterans from the first crusade, the French Knight Hugues de Payens and a relative Geoffrey de Saint-Omer proposed the creation of a monastic order for the protection of these pilgrims. King Baldwin II of Jerusalem agreed to their

request to establish headquarters on the Temple Mount and gave them the captured Al Aqsa Mosque.

The Temple Mount was significant in that the Al Aqsa Mosque was built on what was believed to be the ruins of the Temple of Solomon. It is from this that the Knights took the name of Poor Knights of Christ and the Temple of Solomon, or Templar' knights.

The Order started with about 9 knights, It relied on donations to survive, had limited financial resources, even to the extent of two knights on a single horse. In fact the state of their early poverty is depicted on the seal of the Order, showing two knights on a single horse.

The Templars' impoverished state was not to last long as they had a powerful advocate in Saint Bernard of Clairvaux, a leading church figure, who lobbied on their behalf at the Council of Troyes in 1129. The Order was officially endorsed by the Church and became a favoured charity throughout Christendom. Another major benefit came in 1139, when Pope Innocent II's papal bull exempted the Order from obedience to local laws and the payment of taxes.<sup>(1)</sup>

With these benefits the Order grew rapidly. The primary mission of the Order was military, and the well-equipped knights were a key force in the battles of the Crusades. One of their most famous victories was in 1177 during the battle of Montgisard, when some 500 Templar knights helped to defeat Saladin's army of more than 26,000 soldiers.<sup>(2)</sup>

While their primary mission was military, many of their members were non-combatants, and these acted in support

positions to assist the knights and manage their finances and other assets.

Free from local laws and taxes the Temples' soon started to accumulate wealth, becoming bankers for those seeking to participate in the Crusades, giving letters of credit, thus ensuring pilgrims became less attractive targets for thieves.

By the mid 1100's the Order had gone from strength to strength. They had acquired large areas of land, bought and managed farms, built churches and castles, owned their own fleet of ships to trade and import goods, and established financial networks across the whole of Christendom.

## **Templar Decline**

With the rise of a united Muslim world under leaders such as Saladin the Templars' influence and presence in the Holy Land started to wane. In the Battle of the Horns of Hattin, Jerusalem was captured by Saladin's forces in 1187; there was growing dissension among Christian factions on Jerusalem, and the Knights Templar were occasionally at odds with other Christian military orders. This served to weaken the Order both politically and militarily.

The Crusaders retook Jerusalem in 1229, without Templar aid, but only held it briefly. In 1244, the Khwarezmi Turks recaptured the city but it did not return to Western control until 1917, when the British captured it from the Ottoman Turks<sup>(3)</sup>.

The Templars' were forced to move their headquarters to cities such as the seaport of Acre, which they held for the next century, but which they lost in 1291. Their headquarters then moved to Limassol on the island of Cyprus, and they also attempted to

maintain a garrison on tiny Arwad Island, off the coast from Tortosa. This was lost in 1302-03 and with the island gone, the Crusaders lost their last foothold in the Holy Land.<sup>(4)(5)</sup>

With the Order's military mission less important, support for the organisation began to dwindle, but they still had vast interests and were part of daily life throughout Christendom. The Order was still not subject to local government, making it everywhere a "state within a state" and the Templars were contemplating founding their own monastic state, such as the Teutonic Knights had done in Prussia, and the Knights Hospitaller were doing with Rhodes.

In 1305, Pope Clement sent letters to the Templar Grand Master Jacques de Molay and the Hospitaller Grand Master Fulk de Villaret seeking a meeting to discuss the possibility of merging the two Orders. Neither was amenable to the idea, but the Pope insisted and De Molay arrived in early 1307, but de Villaret was delayed.

While waiting for de Villaret, De Molay and Clement discussed rumours of charges that had been raised two years prior by an ousted Templar, but it was generally agreed that that they were false. The Pope however, wrote to King Philip IV of France asking for assistance in investigating the claims

This proved to be an ideal opportunity for the King, who was deeply in debt, to seize upon the rumours for his own purposes, and he began pressuring the Church to take action against the Order.

### **Philip IV - King of France**

Philip IV of France was a king who was forever in need of money to finance the expansion of his kingdom and make war against Flanders and England. The imposition of taxes against the clergy by the King brought the church into direct conflict with the King, who

regarded himself as 'the most Christian king of France'. The Pope - Boniface VIII, was no less adamant about his claims of Papal supremacy in the west, and in 1303 issued a papal bull in response to various trespasses against the authority of the church by the king.

Philip showed no signs of repentance or bowing to the Pope's will, and had the Pope seized and brought to France to face trial on charges of heresy, sodomy and the murder of the previous Pope, Innocent III. Supporters of the Pope rallied and affected his release, but he was a broken man and died shortly thereafter. A new Pope was elected but died within 12 months. Finally in 1305, pressured by Philip IV the College of Cardinals produced a Frenchman who came to the Papal throne as Clement V; a Pope that during his Papacy never set foot in Rome, nor indeed Italy.

### **Templar Persecution**

On Friday 13 October 1307, Philip ordered de Molay and scores of other French Templars to be simultaneously arrested. The charges against the Templars were for various offences, including apostasy, idolatry, heresy, obscene rituals and homosexuality, financial corruption and fraud, and secrecy. Whether the King truly believed in these charges is open to debate, but Philip's most immediate motive was a desire to get his hands on the wealth of the Templars, and the charge of heresy was one the King could successfully level against them.

No time was wasted in mounting a propaganda campaign against the Templars, and by accusing them of heresy Philip could turn them into reprehensible religious outsiders. Philip in turn brought pressure to bear on the Pope, who on November 22, 1307 issued a papal bull which instructed all Christian monarchs in Europe to arrest all Templars and seize their assets.<sup>(6)</sup> Pope Clement

called for papal hearings to determine the Templars' guilt or innocence, and once freed of the Inquisitors' torture, many recanted their confessions.

With further pressure from Philip, the Pope finally agreed to his demand for the Order to be disbanded. At the Council of Vienne in 1312, the Pope issued a series of papal bulls, which officially dissolved the Order, and turned many Templar assets to the Hospitallers. As for the leaders of the Order, de Molay confessed under torture, but recanted and with other knights was burned alive at the stake in Paris on March 18, 1314. The Pope died only a month after de Molay's burning and King Philip by the end of the year.

With the Order's leaders gone, the remaining Templars in Europe were arrested and tried under the Papal investigation. Very few were convicted and many either joined other military orders, or were pensioned and allowed to live out their lives peacefully. Some may have even fled to countries outside Papal control such as Switzerland or Scotland

### **Chinon Parchment**

In 2001, a document known as the 'Chinon Parchment' was found in the Vatican Secret Archives, apparently having being filed in the wrong place since 1628. It is a record of the trial of the Templars and shows that Clement absolved the Templars of all heresies in 1308 before disbanding the Order in 1312.

### **Tarot Cards**

In Cologne, Germany, stands a marvellous Cathedral. The Knights Templar was responsible for transporting the precious coloured

glass that was used in the windows of this sensational piece of architecture. This glass was brought from Jerusalem to Europe along with what we know today as Tarot cards. Tarot cards were indeed a part of the magical and philosophical knowledge base secured by the Knights Templars from the Saracens or one of the mystical sects then flourishing in Syria. The Tarot cards were hidden from society by the Knights Templars with the addition of leaves and concealing the arcane meaning of the symbols pictured, rather passing the cards off as a means of amusement and gambling.

### **Masonic Templarism**

There have been many attempts over time to make the link between the Crusading Templars and Masonic Templars, but any link is tenuous at best, and in reality is without proof.

Legend has it that some of the Crusading Templars found refuge in Scotland and fought alongside King Robert Bruce to defeat King Edward II of England in 1314 at Bannockburn. But it is generally agreed that this is the stuff of legends.

In reality the Masonic Knights Templar probably originated in France, where there was a revival of interest in Chivalric Orders in the 1740s. Evidence of it being worked in England dates back to 1777 and by 1791 there were sufficient Templar Conclaves to enable a Grand Conclave to be formed.

The Knight Templar ritual places the candidate in the position of a pilgrim travelling symbolically through hardship and dangers until he is received as a Knight. It teaches the virtues of humility and urges the candidate to live his life as a Christian Knight.



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- Sacred Teaching of All Ages - Manly Palmer Hall.

Notes:

1. Burman p. 40
2. Lost Worlds: Knights Templar, July 10, 2006 – The History Channel
3. Martin p. 99
4. Sean Martin - The Knights Templar: The History & Myths of the Legendary Military Order, 2005
5. Nicholson p. 237
6. Martin p. 118

## **Chapter Four**

### **William Little of Ballarat: Mayor, Musician & Mason**

**Delivered before the Lodge by  
*WBro Rev Fred Shade, PJGD*  
On Friday 28 June 2013**

#### **Introduction**

This is a very important occasion for me. I am the great grandson William Little, a leading citizen of Ballarat in the late 1800s, and it is an honour to present a brief outline of his life as Mayor, Musician and Mason.

William Little and his family are just one of many distinguished families of early Ballarat, but for me they are obviously the most important! Family histories can be very boring, but I hope my presentation will keep your interest.

#### **William's Parents**

William was the first child of **John Little** and **Mary née Grave**. William's father was the second of seven children and was born to James Little and Frances Anson. John's date of birth is not known but according to parish records, he was christened on 11th October, 1812 at the Church of England parish church of Wetheral (nr Carlisle), Cumberland, England.

John married Mary Grave on 23rd September, 1838 at the Anglican parish church of Torpenhow, Cumberland. John is shown to be a resident of Blennerhassett and also Cumwhinton, and working as an husbandman. In 1840 he appears on the birth certificate of a later child as a labourer.

Mary was a daughter of William Grave, farmer and possibly quarry owner, and Mary (née Huder), and was born about 1817 at Baggro, Cumberland (between Aspatria and Blennerhassett). Her name was listed as Grave in the documents of 1854 to 1861, but in 1916 was called Graves. (Variations in the spelling of names was quite common.)

According to the "History, Gazetteer – Directory of Cumberland 1847", the following towns are in the Torpenhow Parish:

"Baggery, Baggray or Baggraw, is a small village on the river Ellen, seven miles s.w. of Wigton, opposite to Blennerhassett, containing a public house, four farmers and a few tradespeople. Residents include Grave, Wm, Quarry owner. Blennerhassett village and joint township with Kirkland, stands on the banks of the river Ellen, 7 miles s.w. of Wigton."

There is a family story that John Little and Mary Grave were the first in the family to come to the colony, that he couldn't read or write, that he was the manager of a quarry and had left England after having an affair with the boss's daughter. The story goes on to relate that they married at Gretna Green. (None of this information is confirmed and the Gretna Green detail is certainly incorrect.) The tribute paid to him in the Ballarat newspapers at the time of his death does refer to John Little's "restless" period before being converted to the faith at the Wesleyan Church in Liverpool, England, but how much one can read into this is difficult to say.

What can be stated with certainty is that John and Mary Little migrated to this country in 1851 with at least one child, William. They arrived at Corio Bay, Geelong on Christmas Eve. They settled there

and John became a stationer in Malop Street, as mentioned in the 1854 Geelong Commercial Directory (also 1856 and 1859 Electoral Rolls). They moved to Ballarat in 1859 between the deaths of two of their children, to an address in Main Road, Ballarat. His occupation in 1861 and 1862 was as storekeeper at Ballarat East. Their address in 1863 was given as Bridge Street, Ballarat. It is believed that they had a total of 14 children, many of whom died young.

John Little became a wealthy man, owning a number of properties, which can only be assumed to have come from finding gold on the goldfields. He died on 26th February, 1890 at Stone Street, Ballarat, aged 78 years and was buried at Ballarat Old Cemetery (plot number AN/8/1).

At his death his occupation is described as Gentleman, and his address as Lyons Street, Ballarat. John was for many years a class leader, trustee and steward at the Wesleyan Church in Lydiard Street, and must have provided his son William with a fine example of service to others. What can be noticed from the date is that John died during the period his son was Mayor, and this must have been quite a blow to William.

Mary died a few years earlier than John, on 26th February, 1882 at Stone Street, Ballarat, at the age of 65. She was also buried at the Ballarat Old Cemetery in the same grave (AN/8/1).

### **William's Birth**

William was born on 7th February, 1839 at Blennerhasset in the Cumberland district, England. He was christened on 3rd March, 1839 at Wetheral, Cumberland.

## **Siblings**

As already mentioned, William was the first of 14 children, most of whom died when very young. The only other child to reach adulthood was Ada, who was born on 22nd May, 1861.

Of the 14 children in the Little family, five were named Mary. This was not unusual as it was the custom in those days to remember the deceased by the adoption of their name for a later child.

## **Employment**

William was 12 years old when he arrived in Geelong with his family in 1851, and his later writings show that he retained strong memories of Cumberland, his place of birth. He was employed when 14 years of age at the Geelong Customs House. He then became a clerk to Mr. James Oddie in Ballarat and remained in that position for 21 years. During that period he became an undergraduate of the University of Melbourne.

In 1880 he set up his own business in Ballarat as an auctioneer, stockbroker, estate, finance and insurance agent. His business prospered and his integrity and expertise were evidently two important ingredients in his success. The real estate business was located at 54 Lydiard Street South.

The building is situated a few doors from Craig's Hotel and diagonally opposite the Wesleyan Church which the Little family attended. The building and business were later sold, due most likely to the property crash, to a Mr Dunstan. Shortly thereafter it went to Edgar Bartrop, whose son Bruce is the current owner and is known to all of us as a prominent and active Freemason. There is a composite photo on the wall in the foyer of the office which includes William Little and his

sons, and another composite display of the Bartrop family. The Bartrops have retained in their archives documents relating to the William Little period of the business, including several large leather folios of newspaper clippings and business notes which William had collected. And I wish to express my appreciation for the support Brother Bruce has given me during my researches.

## **Marriage**

William married **Catherine Walford (Kate) Cazaly** on 21st April, 1862.

Her family was to come again into prominence in the next century due to the fame of footballer Roy Cazaly, her nephew. She was a concert pianist, organist and teacher of the piano. Her contributions to the musical life of Ballarat were significant and provided an example of musical excellence to her family, all of whom became accomplished musicians. She was the first organist at the Wesleyan Church, Lydiard Street, was organist for 42 years with the Ballarat Philharmonic Society and also an active worker with the South Street Competition. Kate was also for more than 20 years the accompanist for the Ballarat Liedertafel.

Kate died on 25th October, 1903 and her passing was reported in the local press. She is buried at the Ballarat Old Cemetery in the family grave (AN/8/1). As with other important events in his life, William wrote a poem in her memory and published it privately for distribution to family and friends.

William and Kate had three children – **William Cazaly** (Will) born 1873, **John Cecil** (Cecil) born 1874 and **Fannie Beatrice** (Trixie) born 1878 (grandmother of the writer). William married Elizabeth Denning Crocker of Ballarat (m. 1897), had three children, and later moved

alone to Melbourne. He died there in 1959. Cecil married Catherine Elizabeth Jones (m. 1901) in Daylesford and had three children. They moved to New Zealand and then to Sydney, and he died there in 1948. Trixie married Frederick Joseph Chapple (m. 1910) and moved to Melbourne where she spent the rest of her life. She had three children and died in 1960, aged 82 years, in the home of her granddaughter in Ivanhoe. (I was 16 years old when she passed away in our home.)

## **Music**

As already noted, the Little family was very musical and played numerous instruments. (The Shade family has continued this tradition.) They provided solo and chamber music in their home for many years as well as at church and in local halls. A photo from that period shows the family seated on stage, performing on various string instruments, with Kate at the piano. There are also numerous reports in the local papers of the Little family and their musical contributions at fundraisings and anniversaries at the Wesleyan Church in Lydiard Street and elsewhere.

One of the notable Sunday Soireés at the Little home reported in the local newspaper was that of the visit and performance by an international artist. He was Chevalier A. Ritter von Konstki. It is reported (*The Courier*, also *The Age* 21.7.1896) that he was so pleased with the performance of the Little family that he dedicated the scherzo movement from his 10th quartet for violin, viola, cello and piano, op.412 to the family. Unfortunately, the autographed manuscript has been lost. The Chevalier declared that he was the last surviving pupil of Beethoven.

## **The Mayor**

William filled a number of civic positions during his very productive life. He was a Justice of the Peace and became a City Councillor in 1883, representing the Central Ward until 1892. He was Mayor for two years (1889 – 1891) during which period he initiated several civic projects.

For example, on Arbour Day in 1890, he led the citizens of Ballarat in planting 1250 trees in Victoria Park. (A tree he planted was dedicated to Queen Victoria, and she responded to this act of kindness.) His Annual Report as Mayor refers to this and other activities of this kind.

During his time as a Councillor, the Salvation Army (founded in England in 1875) was beginning to make its presence felt in Ballarat and there were a number of residents, including some councillors, who opposed some of their activities. It was the usual custom for local newspapers to report the decisions and discussions which took place at Council meetings and these make interesting reading. During this period (1889-91) the Ballarat papers reported in some detail (together with editorial comment) on the heated exchanges between certain councillors regarding the Salvation Army. They also referred to and praised Councillor Little's efforts of counselling moderation on all sides in regard to the Salvation Army "problem". He had only limited success as the tensions within the council on this issue continued for some time.

During this period William was known to bail out Salvation Army people who were jailed for "disturbing the peace" with their marching and playing, or preaching on street corners without permission. It is also recorded that, during his period as mayor, William travelled to Melbourne to appeal to the State Governor to intervene. (The Governor at that time, the Earl of Hopetoun, became the first Governor-General for Australia in 1901.)



One of the issues was that of the Salvation Army Band marching up and down the street on Sundays and playing their instruments while church services were in progress. Opinion among the residents was also divided in regard to the impending visit to Ballarat of the Army's founder, General William Booth (1819 – 1912). Councillor Shoppee, William's successor as mayor, was strongly opposed to their activities, and the reports of council meetings and cartoons of the time (e.g. Melbourne Punch, 10.10.1891) are not very kind to the Councillor! However, Mayor Shoppee was successful in obtaining support from the residents of the Ward concerned and when he became Mayor he instituted restrictions on the marching of the Army.

It was the established custom for the Mayor of the day to hold an annual ball to which the leading citizens of the city were invited. William Little changed the traditional activity to a Concert (9th July, 1890) as Methodists at that time were not in favour of dancing. There was considerable discussion and positive editorial comment in the local papers regarding this novel idea. The clergy of the churches in the city declared their support for the mayor's idea, and the general public indicated in their letters to the editors that they were also supportive of the proposal, although for a different reason. The local papers reported that while only about 800 could be accommodated at the ball, a total of 2,500 could be seated for a concert in Alfred Hall! The citizens of Ballarat filled the hall and the concert was an unqualified success.

The programme featured the Victorian Orchestra, a full symphony orchestra of 50-60 players, which was the first of its kind in Melbourne. It was a precursor to the Victorian Symphony Orchestra, now known as the Melbourne Symphony Orchestra, of which William Little's great grandson (the writer) was a member for 30 years.

## Other Civic Activities

In the midst of his very active professional, civic and church duties, William found time to be involved in various associations. He was a member of the Ballarat Lawn Bowls, the Central Board of Public Health, and Treasurer and Secretary for many years of the Town Mission. In 1892 William presented the city with one of the two lion statues located in the foyer of the Ballarat Town Hall.

## The Writer

William found time to write several historical sketches of the city in the form of prose and poetry. He also wrote poetry for special occasions, including 200 sonnets. A selection of 50 of these sonnets was recently published (**Sonnets of William Little**, ed. Frederick A. Shade, Oct.1999, ISBN 0.7340.1768.5, priv. printed). Many of his articles, historical notes, poems and religious tracts were written under the *nom de plume* "Lambda". (*Lambda* is Greek for the letter L.) I have also published a second book of his works entitled **William Little of Ballarat. Some Writings** (ed. Frederick Shade, June 2001, ISBN 0.7340.2140.2, privately printed). I have brought copies of these two publications and they will be available in the South.

## The Mason

William Little was also an active Freemason and was the Master of Yarrowee Lodge No.10 for two years (1872 and 1873). He also attained Grand Lodge Rank. He was also active in the Holy Royal Arch Degree, and there is a portrait photo on the wall in the masonic hall in Ballarat (Buninyong) in which William is shown in his regalia with the other two Principals. He was Initiated into Freemasonry on 6th August 1867 and was a member for 45 years. His sons Will and Cecil were also members of the same lodge until they moved from Ballarat in early adult life.

Let's have a closer look at his Masonic career. He was Initiated on 6<sup>th</sup> August 1867. Unfortunately, we don't know who his Proposers were. He was Master for two years, in 1872 and 1873, and he received Grand Rank, presumably from England. He resigned in 1902, at the age of 63, for what reason we do not know. It wouldn't surprise me that he was not in a good financial position, but this is only a guess.

Here are the details of his sons and their association with the Craft. William Cazaly (Will) was Initiated in Yarrowee Lodge on 21<sup>st</sup> May 1895, Passed 18<sup>th</sup> June and Raised on 20<sup>th</sup> August. He resigned from the lodge on 17<sup>th</sup> April 1900, presumably when he moved to Melbourne. John Cecil (Cecil) was Initiated in the lodge on 16<sup>th</sup> July 1895, Passed 2<sup>nd</sup> October and Raised on 17<sup>th</sup> December. What an exciting year it was for the Little family! Cecil resigned on 20<sup>th</sup> March 1900. Interestingly, the records of Grand Lodge show that he joined Buninyong on 24<sup>th</sup> June 1902, and resigned in 1903.

As already mentioned, William was also a member of the Chapter, and the photo which is located in the Buninyong Temple shows him as 2<sup>rd</sup> Principal. Yarrowee Chapter was founded in 1880. The foundation Principals were C.B. Finlayson (1<sup>st</sup> Principal), W. Little (2<sup>nd</sup> Principal) and H.A. Newitt (3<sup>rd</sup> Principal). All were members of Yarrowee Lodge. (According to "Ballarat Freemasonic Records 1854-1957", by A.A.W. Steane, William Little is shown in the list of Principals of St. George Chapter (SC) as follows: 3<sup>rd</sup> Principal 1878, 2<sup>nd</sup> Principal 1879 and as 1<sup>st</sup> Principal 1880 (p.39).)

I have not found any Masonic references among his publications or family memorabilia, and so I am unable to establish what his views were about the Fraternity. The fact that he was a member for nearly 40 years is sufficient, I think, to indicate that he was very much committed to it, and this included the Mark and Chapter. (See "Ballarat and Vicintiy" for more Masonic information.)

## **Conclusion**

William Little died on 2nd October, 1916 at the Clarendon Street family home (No. 205), aged 77 years, and was buried at the Ballarat Old Cemetery (AN/8/1). Tributes to him in the local press were many and glowing in their praise. There are also extensive entries on William Little in historical publications and references, and they include "Victoria and its Metropolis: Past and Present. The Ballarat District."; "Ballarat and Vicinity"; "Cyclopedia of Victoria"; "McCallum's Ballarat District Citizens and Sports" pub. 1916; and "Lucky Country" by Weston Bate.

I conclude this biographical sketch of William Little with an extract from "Ballarat and Vicinity":

"Mr. Little stands forth as a bright, cultured, intelligent man of his times; one who has respect of all who know him and the good wishes of the community in general. He may be classed as a thoroughly sincere, honest and straightforward gentleman in private and public life alike, and one who deserving fame, prosperity, and respect, has gained it."

## **Appendix 1**

### **YARROWEE LODGE No. 10**

(Date of Warrant 25<sup>th</sup> August 1857 First Installation 23<sup>rd</sup> April 1857)

### **WILLIAM LITTLE AND SONS**

#### **WILLIAM LITTLE – Accountant**

Yarrowee Lodge No. 1025 EC (No.10 VC)

Initiated      6<sup>th</sup> August 1867

Passed        1<sup>st</sup> October 1867

Raised         5<sup>th</sup> November 1867

W.M.          1872 & 1873

Resigned      19<sup>th</sup> August 1902

(Source: Grand Lodge file and letter from Lodge Secretary)

## **WILLIAM CAZALY LITTLE – Clerk**

Yarrowee Lodge No. 10

Initiated	21 <sup>st</sup> May 1895
Passed	18 <sup>th</sup> June 1895
Raised	20 <sup>th</sup> August 1895
Certif. No.	5900
Resigned	17 <sup>th</sup> April 1900

(Source: Grand Lodge file)

## **JOHN CECIL LITTLE**

Yarrowee Lodge No. 10

Initiated	16 <sup>th</sup> July 1895
Passed	2 <sup>nd</sup> October 1895
Raised	17 <sup>th</sup> December 1895
Resigned	20 <sup>th</sup> March 1900
Joined Buninyong	24 <sup>th</sup> June 1902
Resigned	1903

## **Appendix 2**

### **WILLIAM LITTLE AND FAMILY**

#### **TIMELINE**

1812	John Little born – Cumberland, England
1817	Mary Grave born – Cumberland, England
1838	John Little marries Mary Grave – Blennerhasset, England
1839	William Little born – Cumberland, England  (13 siblings followed; only one reached adult, Ada b. 1861)
1851	John & Mary Little migrate to Geelong. William aged 14 years.
1859	William Little moves to Ballarat (parents also move to Ballarat)
1862	William Little marries Catherine Walford (Kate) Cazaly
1867	William Little Initiated into Yarrowee Lodge
1872	William Little Master of Yarrowee Lodge for 2 years

1873	William Cazaly (Will) Little born in Ballarat
1874	John Cecil (Cecil) Little born in Ballarat
1878	Fannie Beatrice (Trixie) Little born in Ballarat
1880	William Little sets up Real Estate business (Lydiard Street)
1880	William Little as Foundation 2 <sup>nd</sup> Principal of Yarrowee Chapter
1882	Mary Little dies in Ballarat
1883	William Little City Councillor until 1892
1889	William Little Mayor of Ballarat for 2 years
1890	John Little dies in Ballarat
1890	Mayoral Ball replaced by Mayoral Concert
1895	William Cazaly Little Initiated into Yarrowee Lodge
1895	John Cecil Little Initiated into Yarrowee Lodge
1903	Kate Little dies in Ballarat
1916	William Little dies in Ballarat aged 77 years

\* \* \* \* \*



## **Chapter Five**

### **The Poetry of our Ritual Delivered before the Lodge by WBro David Beagley PGStB On Friday 26 July 2013**

*David Beagley lectures in Education at La Trobe University's Bendigo campus, specializing in literature and literacy. He is a foundation member of the Lodge of Research's Correspondence Circle and was Kellermann Lecturer for Victoria at the 2008 ANZMRC Conference. He has co-ordinated the Bendigo branch of the Grand Lodge Speakers' Panel since 2001, helps to plan the Certificate of Masonic Studies course and present it at Bendigo.*

Abstract: This paper explores how Masonic Craft ritual uses poetic form and devices to create both mnemonic and expressive effects. It looks particularly how the devices of alliteration and assonance, metaphor and allusion are used at key points of the degree ceremonies.

What is it that you think of when you hear the word Poetry? Is it doggerel such as on greeting cards - words forced into position just so that they can rhyme? e.g. Spike Milligan's typical ...

There are holes in the sky  
Where the rain gets in; But they're ever so  
small, That's why rain is thin.

Or do you picture some lisping, mincing poet -

Hail to thee blythe spirit,  
bird though never wert  
That from Heaven, or near it  
Pourest thy full heart  
In profuse strains of unpremeditated art  
(Shelley - *Ode to a Nightingale*)

Is it naughty limericks, or school children having to memorise great slabs of meaningless words, or arty farty fillers in cultural magazines, or is it pop songs or church hymns, or commemorative phrases on Anzac Day ...

*They shall grow not old, as we that are left grow old:*  
(Laurence Binyon - *To the fallen*)

Is it the fun stories that frame our culture like “The Man from Snowy River”, “When McDougall topped the score”, or even that glorification of beards “The Man from Ironbark”?

Poetry is all around us, in every aspect of our life, usually without us even realising. A child’s very first experience of literature, often on the very first day they are in the world, is so often someone playing little rhyme games like “This little piggy went to market ...”, “Round and round the garden...”, “Rock-a-bye baby, on the treetop”.

Poetry is everywhere, and Poetry is all through our Masonic ritual, in almost every phrase and charge and memorable line.

“Wait a minute ...” I can see the thoughts turning over ... “What Poetry? It is all in prose, isn’t it? Just great slabs of normal conversational statements (well, normal for the mid-eighteenth

century when it was written) that give their message directly.” Well, if that were the case, then I would not have anything to talk about, would I!! Let me explain ...

What is Poetry? That is the best starting point - what exactly are we talking about here? Poetry the oldest and most enduring form of literary **construction** in the world. That is a key point – **construction** – it is a deliberately constructed and created artefact. All cultures have it in one form or another. The great Indian sagas like the Bhagavad Gita from 4,000 BC, or the oldest actual texts in existence - *The Epic of Gilgamesh* - from Babylon in 3000 BC, the psalms of David from 1000 BC, the Homeric epics of the Iliad and the Odyssey, the song cycles of the Dreaming stories of the Australian Aborigines which probably predate all of those by many thousands of years - all of these are poetry in one form or another.

Poetry is how a culture transports itself over the generations. Why - because it is **memorable**, because not only does it stick in our mind, but because we turn to poetry when things really matter. Those two aspects are essential - not only does *memorable* mean that the pattern of words CAN be remembered for later use, but it also means that it matters, that it has something meaningful that we NEED to remember. Think of the line from Binyon’s “*To the fallen*”:

They shall grow not old, as we that are left grow old  
Age shall not weary them, not the years condemn  
At the going down of the sun, and in the morning  
We will remember them.

Or to put it another way,

In our heights of jubilation, and our sense of celebration, and  
in the depths of despair, we write poetry.

It is the literature form that touches the soul, has deep biological and psychological reasons for its existence, and renders all who embrace it as captives to the passion, the pleasure and the pain that we share, because we are human.  
(Raines and Isbell, 1998)

So, what is it that makes poetry memorable? We cannot answer that until we can answer a much bigger question: 'What **is** poetry?'

There are two key aspects to Poetry and it is through these two that I will explain how our Masonic ritual uses and celebrates Poetry.

These two aspects are, firstly, **Physical structure**, and secondly **Created meaning**. We will start with Structure, as that is what most people see as defining poetry.

"Poetry's gotta rhyme, doesn't it?" Well, no. Rhyme is **one** of the physical elements that can be used in poetry, but it is certainly not the only one. It is probably the most common in our English/European tradition over the last few centuries and is the one that we think of for the great poets like Shakespeare, Milton, Wordsworth, Shelley, Byron, Keats, Tennyson, and into Australia with Henry Lawson, Banjo Paterson and so on.

What is rhyme? It is the repetition of a sound at the end of lines within a poem, usually the ending syllable of words, which therefore creates a pattern - think of AA Milne's classic rhymes like

James, James, Morrison, Morrison, Weatherby George  
DuPree Took great care of his mother Though he was only  
3. James, James, Said to his mother, "Mother," he said, said  
he, You must never go down to the end of the town if you  
don't go down with me!

(AA Milne - *Disobedience*)

The repetition of the ‘-ee’ sound creates 4 groups of seven beats by marking the end of each group, and gives the reader/speaker the other physical structures of rhythm and metre that help them build the pattern of the poem. It is a constructed physical artefact of sound and beat. This form of poetry demonstrates this construction most clearly in bush ballads like

There was movement at the station for the word had passed  
around That the colt from Old Regret had got away  
And had joined the wild bush horses, he was worth a thousand  
pounds,  
So all the cracks had gathered for the fray  
(Banjo Paterson - *The Man from Snowy River*, anapestic  
tetrameter/trimeter)

Each little group of sounds around each beat in the pattern is called a metrical foot - this one uses the form known as the anapest which is a group of three emphases, two weak followed by one strong - da-da-dum. “There was **movement** at the **station** for the **word** had passed **around**” da-da-dum, da-da-dum, da-da-dum, da-da-dum. Other metrical feet include the **iamb** (one weak, one strong - “It **was** the **man** from **Ironbark**”), used greatly by Shakespeare (Tomorrow and tomorrow/Beats in this petty pace from day to day), and the **trochee** (one strong, one weak - as in William Blake’s “**Tyger, Tyger, burning bright / In the forests of the night**”). These different rhythms create different paces and, therefore, different moods. Now, I noted earlier that rhyme is the most common form over the last few centuries; there are plenty of others that may be used: **alliteration** and **assonance** for instance, which (like rhyme) are the

repetition of sounds, but these use vowels or consonants within a word or line or through a phrase, rather than just at the end:

On either side the river lie  
Long fields of barley and of rye,  
That clothe the wold and meet the sky;  
And thro' the field the road runs by  
To many-tower'd Camelot;  
(Tennyson - *The Lady of Shallott*)

... which also introduces the sudden contrast - after all the soft, drawn out -eye- sounds with soft -l-s and -r-s, creating a slowly flowing river and the flat landscape, the sudden harsh ending of *Camelot* marks the end of this unit of the poem.

This use of alliteration and assonance is the poetic device that brings us firmly to Masonic ritual. As I said earlier, rhyme is the most common form over the last few centuries. But for the first 1000 years or so of English being a recognizably distinct language (from about 500AD to 1500AD), it was alliteration that was used to structure poems. The great sagas such as *Beowulf* did not rhyme, they alliterated. When Beowulf is fighting the monster Grendel to the death, twisting his arm tighter and tighter, the poem tells us (ll. 817-818) that:

syn-dolh sweotol; seonowe onsprungon, (his shoulder was exposed,  
his sinews sprang apart),  
burston bæn-locan.  
(his bone-locks broke)

... as *Beowulf* rips Grendel's arm out of his shoulder

Why did they use alliteration? Not only for onomatopoeia like the explosive "burston bæn-locan" but because it is easier to remember. It has been proven that a number of things in a pattern are far more memorable than the equivalent number of random things. This is the

secret to the old game we know as Kim's game, used in Bro. Rudyard Kipling's novel *Kim*, where one must correctly recall a collection of objects after being shown them for a short time.

The ancient troubadours of mediaeval Europe learned these great epic stories (Beowulf, King Arthur etc.) by heart and were expected to recite them to an audience as a public performance (Ah, now you can see the Masonic connections coming!!) The patterns of sound give them quick cues to what was supposed to come next. It is a **mnemonic** device - a memory aid.

So, where do we use alliteration like this, in ritual? Think of one of the first things that a candidate experiences - his obligation: "Worthy, worshipful and warranted lodge", "hereby and hereon", "solemnly and sincerely", "hele, conceal and never reveal". (This one is actually assonance because it is the vowel sound and syllable, not just the consonant, that repeats). "all these several points I solemnly swear to observe", "without evasion, equivocation, or mental reservation" (That is a really complex one, with double syllables repeated!)

These patterns of sounds are not only easier to remember than a group of words that might have the same dictionary meanings, but also give an artistic pattern to this most important piece of language, which makes it stand out even further.

Any of you who have delivered these obligations will also appreciate how they use short groups of words and meanings, usually phrases of just 2 or 3 main terms, to enable the candidate to hold them in his mind for the moments that he needs to understand them and say them with meaning "hereby and hereon, solemnly and sincerely, promise and swear".

You can follow these patterns of sound through the whole ritual, and I am willing to bet that the charges (or even just sections) that are harder to learn or remember are the ones that do not have these patterns as clearly.

That is **Physical Structure**, this careful construction of words, as objects, into a pattern. The second aspect that defines Poetry is **Created Meaning**.

The key word here is **Metaphor** - a term used in linguistics and literature to mean how you use the knowledge of one thing to explain or add meaning to something different. "We are having a whale of a time", "I could eat a horse", "It hurt like hell!".

Strictly, though, there are two main categories here - **metaphor** and **simile**. Metaphor, used precisely, means when you say that something **IS** something else. Shakespeare uses metaphor in this quote from *Romeo and Juliet*, Act I Sc 1:

Love is a smoke raised with the fume of sighs;  
Being purged, a fire  
sparkling in lovers' eyes;

... while simile is when you say it is **LIKE** something else, it is similar. More Shakespeare, a simile from *Sonnet 147*

My love is as a fever, longing still

Where are these devices of Metaphor and Simile used in ritual? Where do I start? A classic simile is the North-East charge in the 1st degree "You are placed in the North East part of the lodge figuratively to represent that stone" which then moves straight into a metaphor "and on the foundation built this evening may you raise a superstructure ..." before setting up a specific mnemonic situation



and image “should you, at any future time, meet a brother in distress who might solicit your aid, **you will remember** ...”.

Probably the most obvious similes are the ancient penalties which are also ‘figuratively’ represented by something else in order to explain a particular meaning of sincerity and trust: “refers to the Ancient penalty ...”, and the Working Tools “In this sense, the *[tool]* represents ...”

However, the Working Tool charges, like the NE charge, then develop their metaphors even more poetically and, thus, memorably. What is the charge that so many brethren call the best, the most beautiful in the ritual? The Second Degree Tools. Let us explore just some of the metaphors and poetic language used there:

*“we are all sprung from the same stock”* (growth and plants - our physical unity as humans)

*“he who is placed on the lowest spoke of Fortune’s wheel”* (luck and fortune are cycles that continually change. c.f. swings and roundabouts, the Buddhist Wheel of Life)

*“Death, the great leveller of human greatness”*

(related to the traditional image of Death as a mower with a scythe, cutting the grass all to the same height)

*“neither turning to the right or left from the paths of human virtue”*  
(life as a journey, with decisions as crossroads or steps)

... before we reach the wonderful phrase ...

*“to steer the bark of this life over the seas of passion  
without quitting the helm of rectitude”*

(picking up that idea of life as a continual sequence of decisions, large and small, that contribute to the success of our living, while also

summoning up a picture of a ship steering through all the unpredictable vagaries of the sea)

The essential feature of all these metaphors and similes is **Ambiguity**. Ambiguity is the capacity of the words in our language to mean several different things at the same time. Take a word like **flat** - is it an apartment, land by the river, a tyre, a glass of lemonade, a musical note ...? Or even more complex, what about **Right**? Is it a direction, an entitlement, a political stance, a punch to the jaw, a moral judgment, turning up a capsized boat, or just general agreement? These ambiguous words mean that we can use physical terms - level steps, upright intentions and so on - to create the comparisons between a known and experienced object or situation and a new and abstract concept and, thus, create the multiple meanings.

Metaphor is absolutely integral to our ritual, it is essential because through this ambiguity it is meant to make each candidate, and each brother delivering the charge, **think**. If all the early ritual writers wanted was for Masons to get a specific bit of information, then they would simply have written an instruction manual with set answers. But No! Our ritual is a learning tool that each of us must work through, gradually and by ourselves and, then, reach our own conclusions. That is why poetry is used so much.

As the writer GK Chesterton said

The aim of good prose words is to mean what they say;  
The aim of good poetical words is to mean what they do not say.  
(*The London Daily News*, 22nd April, 1905)

The listener to the poetry must do much of the work, just as the listener to ritual must learn for himself.

A further aspect of poetry in our ritual follows on from this ambiguity, but works slightly differently, so it certainly must be considered - **Allusion**. Allusion when you refer to another piece of literature, so that your audience makes a connection between it and the idea you want to explain. Our ritual abounds in references to famous poems and other works and, again, the North-East charge in the 1st degree provides an excellent example. Portia's "Quality of Mercy" speech from *Merchant of Venice*, Act IV, Sc 1 (Shakespeare again):

"The quality of mercy is not strain'd.  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blest:  
It blesseth him that gives, and him that takes"

We allude to this famous quote in the line about Charity as "Like its sister Mercy, blesses him who gives as well as him who receives".

Much of the poetry that we use every day is in the form of song, so another poetical allusion in our ritual is also musical - the use through all degree ceremonies of traditional hymn tunes and words to add meaning to specific points of that ritual. They are not just there for decoration, they are commentaries on what is happening - from "Oh God unseen, yet ever near" as the candidate prepares for obligation, to "Abide with me" as we reach the end of the day's work. "And God said 'Let there be light'", "I am the Resurrection and the life", "Nearer, my God, to Thee" and so on.

One major example of this use of allusion in our ritual comes very close by to several of those traditional hymn lines - the very puzzling poetic phrase "Darkness Visible".

Surely this is an inherent contradiction of terms? How can darkness – the absence of light – be visible? The meaning seems as obscure as the physical image in its metaphor.

Well, the answer lies in the fact that the line is an allusion, it is not original to the ritual. The phrase comes from John Milton's epic poem *Paradise Lost*, Book 1, lines 59-67, and is talking of Satan surveying his realm of Hell:

At once as far as Angels kenn he views  
The dismal Situation waste and wilde,  
A Dungeon horrible, on all sides round  
As one great Furnace flam'd, yet from those flames  
No light, but rather darkness visible  
Serv'd only to discover sights of woe,  
Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes  
That comes to all; but torture without end

In this context it is a very physical image of darkness as an active, powerful, overwhelming element in its own right, rather than its usual definition as simply an absence or lack of something else, of light. This active strength, this power is then emphasised by the next phrase “Serv'd only to discover sights of woe”, which is also echoed in our ritual use of the phrase “serving only to express that gloom, which rests on the prospect of futurity”, also another allusion.

This phrase, “the prospect of futurity” was used regularly through the 18<sup>th</sup> century by writers such as Smollett, Hazlitt, and Adams (Note – novelists, diarists and philosophers, writing across a wide range of styles) in a sense similar to our Masonic use – impending death and

likely punishment – and reflects a much more dissenting Puritan view rather than the establishment Anglo-Catholicism of the time.

Typical is David Hume's *Dialogues concerning natural religion* (1779)

For as death lies between the eye and the prospect of futurity, that event is so shocking to nature, that it must throw a gloom on all the regions which lie beyond it; and suggest to the generality of mankind the idea of Cerberus and Furies; devils, and torrents of fire and brimstone.

You can see the repeated use, by these different authors, of this image of the fires of Hell. When we put these key elements together, "darkness visible", "the gloom", "The prospect of futurity", the symbolism and its intention starts to take shape.

So, why are these particular phrases from Milton and others quoted in our ritual? Why do so many lines from Shakespeare seem to be used? They are used because they would have been well known to any reasonably learned 18<sup>th</sup> century person. The early ritual writers of the 1720s assumed that candidates would be educated men who would know immediately and exactly what the references meant because they were of the popular culture of the time. It was assumed that they would pick up the allusions just as nowadays we would pick up "We will fight them on the beaches", "I have a dream" or "One small step for man".

Indeed, Churchill's "fight them on the beaches" line is now more than 70 years old, Martin Luther King's "I have a dream" is 50, and Neil Armstrong's "one small step for man" 45. In 1717, when the first Grand Lodge was formed and the ritual that we know today began to

be formalised, Milton's line about "Darkness Visible", published first in 1667, was about the same age, 50 years. It was current, popular culture.

So, using what ought to be familiar or famous lines like these would, therefore, immediately convey to such readers (or listeners) a familiar impression capturing the mood desired, because they would bring other familiar and related allusions and images: in the case of "Darkness Visible" it is Satan and his kingdom (reinforced by the reference to "the king of terrors" that comes shortly afterward), death and its inevitability, our personal contemplation of both and so on. That, of course, is the whole purpose of a poetic symbol – to bring extra and outside familiar detail to the unfamiliar situation in which it is used through comparison, ambiguity, allusion. It is poetic metaphor!

"Whence came you?" - *Twelfth Night* (Shakespeare) Act I sc. 5, l. 472 - an interesting phrase! Why not "Where did you come from?" or "From where did you come?" or even "Which way came you?". No, we use the very Shakespearean "Whence came you?"

I have not even mentioned the major literary influences of the King James Bible or the Book of Common Prayer on words, on phrasing, on images and symbols. Just remember that, if a child is ever the apple of her parents' eye or an idea seems as old as the hills, if we are at death's door or at our wits' end, if we have gone through a baptism of fire or are about to bite the dust, if it seems at times that the blind are leading the blind or we are casting pearls before swine, if you are either buttering someone up or casting the first stone, then

it is the King James Bible, whether we know it or not, that is speaking through us.

That very particular connection to our ritual is immense (particularly as it was clergymen, such as Anderson and Desaguliers, who were involved in the early ritual writing), and is certainly worth being the topic of its own research and discussion (which it is!). I will, therefore, only mention the one major and direct use that we do make of the King James Bible as it is probably the most sustained poetic metaphor that we use in the combined ritual of the 3 degrees.

The extended metaphor of the quote from "Ecclesiastes" is rendered all the more powerful by its place in the ceremony, and how the candidate receives it. It is generally accepted to be a description of the physical frailties that come with ageing and the gradual decline of a person through loss of hearing and eyesight etc.: "While the sun, or the light, or the moon, or the stars, be not darkened," referring to the fact that as we grow older, our eyes begin to fail; "and the grinders cease because they are few," referring to the loss of teeth, and so on. I am quite happy with that interpretation but, as it is a metaphor and an allusion to another work, the possibility is always there to take different meanings and I would like to offer another.

I live in a rural area. At different times, I have lived in little country towns that were dependent on agriculture and which serviced the population that tries to do that work. So many of those towns are dying. The kids leave to get a university education or a better paying job. Drought and debt drives families off the farm. So, the bank closes its branch, and the shops struggle, and the cannery closes (because profit margins must be maintained for the shareholders), and the football and netball teams struggle to field a side, and the lodge hands in its warrant.

Look at the metaphor from Ecclesiastes again:

- "and the grinders cease because they are few," - the cannery / the butter factory / the abattoir / the processing plant closes because it is not profitable
- "and those that look out of the windows be darkened", "And the doors shall be shut in the streets" - people leave the town, empty shops and empty houses with blank windows.
- "and he shall rise up at the voice of the bird," - the farmer has to work longer and harder just to make ends meet
- "And the grasshopper shall be a burden." - it only takes one natural disaster (fire, flood, locusts, hail ...) to destroy the work of years, and then "the fountain" and "the cistern" highlight the absolute importance of water, and the disaster of drought, in the Australian landscape
- "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." - it can just be too much in the end. Suicide rates in rural and remote areas are double those of urban areas.

So, next time you listen to that charge, think about it in a different way. Look at the poetry in it, picture the images, not as a single person, but as a town with windows and almond trees and cisterns, and dust stirred by a dry wind, and make your own meaning from the metaphor.

Which one is right? The question is irrelevant when talking about poetry. The meaning is yours because you must make it - poetry demands that! The great post-modern literary commentators of recent years - Jean-Paul Sartre, Jacques Derrida, Michel Foucault, Mikhail Bakhtin - all see meaning as a personally created artefact. We



make our meanings, in our context, for ourselves. The opportunity to do that is the gift that we give each candidate, and it is also the responsibility that we lay on him.

### **Conclusion.**

So, that is a very brief introduction to the Poetry in our ritual. It may not be the bouncing verses and rhymes that many people would define as everyday poetry, but it is the rhythm of language, of patterns of sound and carefully constructed words, that help you remember. It is poetic imagery, with mental pictures that stay in your mind long after the sound of the words have faded, and that make the message more meaningful. And it is quoting and alluding to other literature and ideas that make you think “I recognize that! Isn’t that ... doesn’t it mean ...?”

All of these deliberate devices are there to do exactly what poetry has always done - to make the listener more than just a passive audience, but an active part of the meaning that is being created. You must think to understand poetry, and you must think to understand our ritual.

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## **Chapter Six**

### **The Meaning of Truth Delivered before the Lodge by *WBro. David Pederick* On Friday 23 August 2013**

#### **What is truth?**

No doubt you will be surprised to learn that I have not solved the problem that has troubled philosophers for the last few thousand years. The product of the quest for the meaning of truth would likely fill several Ivalda Centres and then some. Not surprisingly, I have limited myself to the meaning of truth in a Masonic context.

Truth is a dictate constantly referred to in our ritual, usually accompanied by reference to other dictates of the order, namely:

Brotherly love; relief; honour; and virtue.

These “dictates” which appear in our modern ritual, are certainly referred to, in essence, in the Regius Poem or Halliwell Manuscript<sup>1</sup>, thought to date from the late 14<sup>th</sup> century and likely sourced from much earlier times.

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<sup>1</sup> The Regius Poem Halliwell Manuscript Anon c. 1390

An explanation of Truth in a Masonic context is offered by the Grand Lodge of F. &A.M. of California.<sup>2</sup>

“Truth, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. “Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry.” In any permanent Brotherhood, members must be truthful in character and habits, dependable, men of honour, on whom we can rely to be faithful fellows and loyal friends. Truth is a vital requirement if a brotherhood is to endure and we, therefore, accept it as such.”

This shouldn’t come as any surprise to us, but as a full explanation it’s a little too obvious. **Occam’s razor** is not something that comes to mind in relation to Freemasonry.

According to the Shorter Oxford Dictionary on Historical Principles, the word dictate came into usage in 1592 meaning:<sup>3</sup>

1. To put into words which are to be written down
2. To prescribe; to lay down authoritatively

The current usages of Dictate date from 1594<sup>4</sup>

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<sup>2</sup> The Masonic Scholar: A Manual of Masonic Education for Candidates  
Grand Lodge of AFAC Masons California USA

<sup>3,4,5</sup> The Shorter Oxford English Dictionary on Historical Principles 3<sup>rd</sup> Edition  
1987 Clarendon Press Oxford

1. That which is dictated
2. *A Dictum*: a saying usually a formal & authoritative pronouncement (- 1728 redundant)
  - i. A maxim: a self-evident proposition assumed as a premise (- 1682 redundant)
3. An authoritative direction delivered in words, (1618)

Interestingly, the redundant definitions of dictate were last used in 1728 and 1682 respectively. These are therefore, definitions in use in the period leading up to the assembly and printing of versions of the constitutions and ritual of the order in England.

Brotherly love relief and truth, in a masonic sense, while certainly prescribed or; laid down authoritatively; are to my view presented as self-evident propositions assumed as a premise. A premise that forms the basis of our order.

So what do we mean by Brotherly Love?

Quite simply: that we place on another man the highest possible value. Value as a friend; companion; workmate; associate or neighbour. The maxim of Brotherly Love, teaches us to regard the entire human species as one family. The relationship with a brother is a justification in itself; its own reward.

### **Relief**

A definition of relief, consistent with our usage and in use since 1500 appears in the Dictionary as:

4. Assistance in time of danger, need or difficulty; aid, help, or

succour. (1500)<sup>5</sup>.

Relief in a masonic sense assumes that any man, no matter his station in life, through misfortune or circumstances over which he has no control, may need a helping hand. To extend a helping hand is an inevitable act of brotherly love and not simply 'charity' in the modern sense. While providing money may be part of a solution, relief extends to other welfare such as rehabilitation, spiritual comfort, demonstrating a sincere interest and friendship or keeping a family together.

### **Honour, honor**

The Shorter Oxford provides us with definitions of honour and honourable in use since 1350.

2. Personal title to high respect or esteem, honourableness; elevation of character, a fine sense of and strict allegiance to what is due or right. (1548)<sup>6</sup>

### **Honourable**

1. Worthy of being honoured, entitled to respect, esteem, reverence
2. Of distinguished rank..
3. Characterised by or accompanied with honour; (1350-1450);
  - i. Consistent with honour or reputation. (1548)

Honour is an abstract concept which implies a code of conduct.

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<sup>6</sup> The Shorter Oxford English Dictionary on Historical Principles 3<sup>rd</sup> Edition  
1987 Clarendon Press Oxford

Honour extends beyond ones conscience and is a perception of the man and his conduct within society and his chosen way of life. Keeping to a code of conduct is vital to keeping ones honour intact. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

A man's honour is reputational!

## **Virtue**

The definition of virtue dates from Middle English, between 1350 & 1450:

1. As a quality of persons
  - i. The power or operative influence inherent in a supernatural or divine being.(Redundant)
    - a)An embodiment of such power
    - b) An act of superhuman or divine power; "a mighty work"; a miracle
  - ii. Conformity of life and conduct with the principle of morality, voluntary observance of the recognised moral laws or standards (1350-1450)

Virtue is moral excellence. A virtue is a positive trait or quality deemed to be morally good and thus of value as a foundation of principle and good moral being. Like honour, virtue is reputational.

"Virtue", says St Augustine, "is a good habit consonant with our nature."

Or as Leonard Peikoff relates in *The Ominous Parallels - The End of Freedom in America*



“Value is that which one acts to gain and keep, virtue is the action by which one gains and keeps it. Virtue is not an end in itself. Virtue is not its own reward or sacrificial fodder for the reward of evil. Life is the reward of virtue—and happiness is the goal and the reward of life”.<sup>7</sup>

In summary our dictates examined so far are based on the premise of always placing the highest possible value on your fellow man, aiding him in times of danger, need or difficulty, pursuing excellence in all your thoughts and actions and deriving happiness by living morally in observance of: the standards of society; and the law.

### **So what does truth have to do with it?**

Does truth as a dictate simply implore us to be true & truthful: to be loyal and tell the truth?

Telling the truth; even if it may be difficult, in some circumstances causing annoyance, personal loss, harm or even danger. Our honour should urge us that truth is both an obligation and a virtue. Truth is not something of which we say: ‘only tell it if serves your purpose or is convenient’, on the contrary we say ‘you must tell it absolutely and simply; unless the situation requires your silence’.

Honour and Virtue are synonymous with Truth as is being True or loyal. Implicit in the premise of the order: one cannot be honourable or virtuous by not being true or truthful. One’s reputation will suffer as would, I hope, one’s conscience.

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7 The Ominous Parallels The End of Freedom in America, Leonard Peikoff  
1982 Meridian New York

Does the inclusion of honour and virtue thus make truth, as a dictate, redundant?

In my masonic career thus far, I have yet to find a redundant word. Everything seems to be there for a reason that you may ascertain if you're prepared to speculate upon it. Or alternatively ask someone who thinks they know, or at least someone you think may know!

So let's return to the Shorter Oxford Dictionary and see what truth is supposed to be.

## **Truth**

1. The quality of being true (and allied senses)
  - i. The character of being or disposition to be true to a person, principle, cause etc. (Fidelity, loyalty, constancy, allegiance) –(Rare, Archaic)
  - ii. Troth – (1650 Redundant)
  - iii. Disposition to speak truly or without deceit
2. Conformity with fact; agreement with reality, accuracy, correctness.(1570)
3. Agreement with the thing represented in art or literature
  - i. **Also in Architecture** – absence of deceit, pretence, or counterfeit

Today truth is most often used to mean:

- i. Conformity with fact; agreement with reality, accuracy; or
- ii. Fidelity to an original or to a standard or ideal.

Thus truth involves both; the quality of fidelity, loyalty, sincerity, veracity; and that of agreement with fact or reality.

The method that words, symbols, ideas and beliefs may properly be considered true, is dealt with by the myriad theories of truth. For our purposes we can focus confidently on the five major substantive theories: Correspondence: Coherence: Constructivist: Consensus; and Pragmatic.

### **Correspondence Theories of Truth**

Correspondence theories state that true beliefs and true statements correspond to the actual state of affairs. They posit a relationship between thoughts or statements on the one hand, and things or objects on the other.

The model is traditional and dates back to the classical Greek philosophers such as Socrates, Plato, and Aristotle. This class of theories holds that the truth or the falsity of a proposition is determined in principle by how it relates to "things", by whether it accurately describes those "things".

Thomas Aquinas described the theory thus: "A judgment is said to be true when it conforms to the external reality"

The practical application of correspondence theory relies on the assumption that truth is a result of accurately copying "objective" reality (as it later became known) or, reality independent of the mind, and then depicting it as thoughts, words and other symbols.

### **Coherence Theories**

In general, truth requires a proper fit of elements within a whole system. The idea that truth is a property of whole systems of propositions, and can be ascribed to individual propositions only according to their coherence with the whole, permeates coherence theories.

On the whole, coherence theories have been refuted for lacking justification in their application to other areas of truth. This is especially the case with respect to assertions about the natural world, and empirical data in general, especially when used without support from the other major theories of truth.

### **Constructivist Theories**

Constructivism holds that truth is constructed by social processes. Truth is historically and culturally specific, and is in part shaped through the power struggles within a community.

All of our knowledge is regarded as "constructed," because it does not reflect any external "transcendent" realities as a pure correspondence theory does.

Perceptions of truth are viewed as contingent on convention, human perception, and social experience. Constructivists maintain that representations of physical and biological reality, including race, sexuality, and gender are social constructs.

One of the first to claim that history and culture were man-made; Giambattista Vico's epistemological inclination unfolds in one axiom:

“verum ipsum factum” or “truth itself is constructed”. Hegel and Marx were among the other early proponents of the premise that truth is, or can be, socially constructed.

### **Consensus Theories**

According to Consensus theory, truth is whatever is agreed upon, by a particular group. This may include a group of all humans, or a subset thereof consisting of more than one person.

Philosopher Jürgen Habermas, an advocate of consensus theory, maintains that truth is what would be agreed upon in an “**ideal speech**” situation.

### **Pragmatic Theories**

The three influential versions of pragmatic theory emerged around the start of the 20<sup>th</sup> century propagated by CS Peirce, William James and John Dewey. Their theories vary widely but a common notion is that truth is verified and confirmed by the results of putting one’s concepts into practice.

According to Peirce “Truth is that concordance of an abstract statement with the ideal limit towards which endless investigation would tend to bring scientific belief, which concordance the abstract statement may possess by virtue of the confession of its inaccuracy and one-sidedness, and this confession is an essential ingredient of truth” This statement stresses Pierce’s view that “Fallibilism” (approximation, incompleteness and partiality) is essential to a proper conception of truth.

James defined truth as a quality, the value of which is confirmed by its effectiveness when applying concepts to practice while Dewey

held that “inquiry, whether scientific, technical, sociological, philosophical or cultural, is self-corrective over time if openly submitted for testing by a community of inquirers in order to clarify, justify, refine and/or refute proposed truths.”

Pragmatism is closely aligned with the coherence theory of truth. It maintains that testing should not be isolated but rather incorporate knowledge from all human endeavours and experience.

As physicist Richard Feynman said, "... if it disagrees with experiment, it is wrong."

Each of these theories presents perspectives that are widely shared by published scholars. There has more recently arisen "deflationary" or "minimalist" theories of truth based on the idea that the application of a term like true to a statement does not assert anything significant about it, for instance, anything about its nature, but that the label truth is a tool of discourse used to express agreement, to stress claims, or to form certain types of general assumptions.

The five major substantive theories leave us a long way from a clear unifying theory that could be applied to the Dictate of Truth in our ritual.

Accurately copying objective reality and depicting it as thoughts, words and other symbols poses the question: what is reality; and who defines it? Likewise socially constructed truth, relies on differing cultures, histories and no doubt views of objective reality. Continual experiment and validation can, as we have seen in the scientific era, confirm truth. But this is still left wanting by the infinite enormity of

the whole integrated system in which we exist and which our testing must acknowledge & account: i.e. the universe.

In fact if a few hundred years of scientific experiment have clarified anything; it is that truth is subjective.

Man is led by his senses, unfortunately, too often by his senses alone! It may surprise you to learn that senses do not always lead to truth. Senses can be very deceiving.

Take dreams by way of example. I'm sure you have all woken from a dream, having seen and felt things, not knowing for a second or two if those things were real. What you experienced in the dream was not real, but for a moment you believed it was. You were deceived by your senses.

Most of you will concede that, in the case of the dream, our senses have in fact deceived us.

Even so most of us still rely solely on our senses to guide us through this life.

As we are bound by our senses we can infer that that there is no such thing as absolute truth. A universal truth is thus also subjective, as it is totally contingent upon our (subjective) senses.

The subjectivity of truth implies it is mutable and thus subject to change. Because in essence there is no absolute truth we are left with an intriguing paradox; what is true when truth can contradict itself?

Other than death, there is no certainty in life. Without certainty there can be no absolute truth just universal and individual truth.

Truth is relative to time. Once a truth has been invalidated it is no longer true. However, invalidation does not render the thought or concept to be untrue at the time that it was conceived. This is one of the challenges of the historian or in our sense the researcher. Ideally, to truly understand requires a subjective experience: i.e. you have to be there. Trying to frame a thought or concept using the subjective perspective of today is almost impossible, it's akin to living in Plato's cave.

Plato's cave or 'The Allegory of the Cave' is a hypothetical scenario, depicting an enlightening conversation between Socrates and his brother Glaucon. The conversation deals with the ignorance of humanity trapped in the subjective framework formed by our experience of our life in this physical plane.

The allegory deals with both the fallen and risen state of mankind. Man in constant search of truth is made aware, then wants to share his awareness with others to free them from the bondage of ignorance.

The several meanings of Plato's allegory can be summarised as follows.

We all live in our own individual 'cave' where we experience by and large a comfortable and familiar life. We are happy to live a temporal and tedious life blindly following the social conventions, rather than question the authenticity of the 'shadows' that we have been seeing since childhood (The constructivist theory of truth hard at work!)



In reality however, we are 'prisoners' of the truth. Unlike the pragmatic theory of truth, any testing is isolated and incorporates only knowledge from within the cave. Anyone who does test or question the truth is most often ridiculed and despised.

The 'liberated man' is like an initiate or philosopher who questions reality and keeps accumulating new experiences and knowledge beyond the paradigm of conventional thought. Willing to face the truth and give voice to his opinions, society often condemns, prosecutes and ridicules him. Little wonder the initiate throughout the ages has sought to hide and pass on his knowledge in secret.

Plato's allegory can also have a religious interpretation; where comprehension of the existence of a higher power is limited to those living within the cave. To occupants of the cave, the shadows are real objects which provide a firm basis and set of values on which to understand the world. Powerful religious leaders who decide and control what humans believe or see oppose any thought outside the established thoughts and values.

When one prisoner is set free, he finds adjustment difficult at first. Slowly he begins to search and question reality. Upon discovering the truth he feels a moral obligation to return and spread the good word he has discovered. The prisoners in the cave may refuse to acknowledge him, may cause him harm yet still the enlightened man wants to help the ignorant.

Plato creates a scenario that shows mankind the true picture of an imaginary world. We comprehend the world around us by using our

senses to experience physical objects while limiting ourselves to conventional thoughts bound by reluctance to change.

Our minds thirst for meaning yet our senses bind us to the physical world. As the late Joseph Campbell said in *The Power Of Myth*<sup>8</sup>: “what we are all seeking is an experience of being alive. We want our experience of our life in this physical plane to resonate within our inner most being and reality. We all need to understand death and to cope with death, and we all need help in our passage from birth to life and then to death. We need for life to signify, to touch the eternal to understand the mysterious to find out who we are.”

But what meaning is there?

What is the meaning of the Universe?

What is the meaning of an Ant.?

As Campbell points out “there is no meaning....it’s just there. That’s it. And your own meaning is that you’re there. We’re so engaged in doing things to achieve purposes of outer value that we forget that the inner value, the rapture that is associated with being alive, is what it’s all about”

And how does Campbell recommend you get that experience?

“Read Myths! They teach you that you can turn inward and you begin to get the message of the symbols.”

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<sup>8</sup> *The Power of Myth*, Joseph Campbell 1998, Doubleday New York

Myths are clues to the spiritual potentialities of the human life. The truth that lies within. Myths are not so much a search for meaning; as an experience of life.”

Myths are stories of our search through the ages for truth, for meaning and significance. The quest of man to reconcile his eternal spirit, the divine spark, with his mortal existence. In other words the reconciliation of man’s higher and lower self.

The Chinese philosopher Laozi summed this up around 2600 years ago when he said: “Knowing others is intelligence; knowing yourself is wisdom.”<sup>9</sup>

What human beings have in common is revealed in myths. Myths provide certainty through the ages and awaken us to the existence of an absolute truth.

The oldest written myth we have today is the Epic of Gilgamesh. Written sometime between 2750 & 2500 BCE it tells the story of the relationship between Gilgamesh and his close male companion, (or alter ego), Enkidu.

Gilgamesh and Enkidu embark on perilous adventures, slaying monsters and beasts while incurring the displeasure of the Gods.

The latter part of the story relates the quest for immortality undertaken by Gilgamesh in reaction to the death of his companion, Enkidu.

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<sup>9</sup> The Dao that can be told is not the eternal Dao, Laozi, 6<sup>th</sup> century BCE The Philosophy Book Dorling Kimberly Ltd London 2011.

A long perilous journey ensues with Gilgamesh attempting to learn the secret of eternal life. The end result is foreshadowed when Gilgamesh is informed "The life that you are seeking you will never find. When the gods created man they allotted him death, but life they retained in their own keeping"

In the Epic of Gilgamesh the symbolism of death has two opposite meanings. Firstly the death of the higher self to become the lower. Then after a long and perilous struggle in the "grave" of the physical world there is death of the lower self to again become the higher and real Self, at one with the eternal.

This symbolism is repeated in the mystery myths of Osiris /Horus, Adonis, Mithras and many other "Pagan"<sup>10</sup> examples as well as the obvious Christian example.

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<sup>10</sup> A typical fundamentalist apologetic sleight of hand is to claim that it was the pagan mysteries who copied the Christian story. In *The Case for Christ*, Lee Strobel quoted a fundamentalist apologist stating that "given the timing involved" it should be the pagans who plagiarised Christianity. Neither Strobel nor his chosen scholar, gave any further evidence for their claim. Yet this claim is demonstrably false-for a couple of reasons:

It is well known that these mystery religions *preceded* Christianity by many centuries. The myth of Adonis was known to the Greeks as early as the fifth century BCE. The Egyptian myth of Horus dates back to at least 4,000 BCE and was recorded in detail by the Greek biographer Plutarch (c46-120 CE). The Persian Sun-God Mithras was mentioned in the writings of the Greek historian Herodotus (c480-c245 BCE). The cult of Mithraism reached Rome in the first century BCE. And as mentioned the Epic of Gilgamesh is over 5,000 years old.

The way the early church fathers defended against the mystery religions showed that they knew these pagan myths antedated the Christian ones. Justin Martyr (c160-165) claimed that the devil *plagiarized Christianity by anticipation* with the pagan religions in order to lead people from the true faith. He claimed the myth of the virgin birth of Perseus, an ancient Greek legend that preceded Christianity, was pre-copied by the "deceiving serpent" (Dialogue with Trypho: 70). Similarly he asserted that the cultic rites of Mithraism had a diabolical origin (Apology

Immortality in this sense, as understood in ancient times means that:

- the corruptible must put on in-corruption; and
- the mortal, immortality, in the here and now.

The mortal, inconstant corruptible Enkidu, the lower self of Gilgamesh , is what we all are by virtue of our separation from the divine.

In our third degree, like the ancients examples<sup>11</sup> before us, we symbolically assume immortality, in-corruption and eternal life in the here and now. Our own corruptible Enkidu is slain and interred, while our real self is raised to live a spiritual experience, transfiguring everything when we know it.

We allow our ego and rational mind to die so that our spirit, our divine spark, our oneness with the universe may be reborn as the keystone of our being and be supported in its quest to attain the vision of light emanating from the centre. In this way we still the urges of our will, intellect and emotions and bring forth our

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1:66). Tertullian (c160-c225) made the same claim: that it was the devil that provided this "mimicry". That the church fathers would resort to the absurd theory of pre-mimicry (i.e. the copy coming *before* the original) means that they *could not* make the claim that the pagan mystery religions copied from Christianity! Why couldn't they? Because it must have been well known to them; and to their audience which came first.

<sup>11</sup> Other well-known symbolic deaths: Osiris c. 3000 BCE; Horus c. 3000 BCE; Attis of Phrygia c. 1400 BCE; Krishna c. 1400 BCE (Possibly as early as 5771 BCE); Adonis c. 600 BCE; Mithra c. 600 BCE; Dionysus c. 186 BCE; Jesus c. 30 – 36 AD

suppressed spirit. The circle of our being is rendered complete by acquiring mastery over its component parts.

The will, intellect and emotions are symbolised, in our myth, by the three gates leading to the centre.. At each gate stands an aspect of our lower self selfishly seeking the secrets of the spirit for its own ends. Cut off from all three gates our spirit is slain and must await the bright morning star to revive it. In other words we learn to master the three “ruffians” of will, intellect and emotion by enlisting the principal officers in our own personal inner lodge; our consciousness.

Without the divine spark of the Most High at our centre all will wither and die, as Ecclesiastes reminds us is the fate of the three ruffians.

In the cold light of the pre-dawn sky we become a balanced harmonious personality with the blazing star at our centre enabled to balance every conflicting aspect of our life.

This great myth, the driving force of Masonic ritual has the same plot, sequence and conclusion as the Epic of Gilgamesh. For over 5000 years man has been forced to accept that his separate conscious existence will be no more. He will return to his long home, the divine consciousness, the creative force expressed in our universe; - a scintilla of which resides at his centre.

Our ego, will, intellect and emotions constantly gazes outwardly to the material cosmos to reconnect with its divine higher self never recognising that, like Plato’s prisoners, what it sees is nothing more than reflections of what resides inwardly at the centre.

This is the Truth that I believe our Dictates refer to. The truth known to initiates throughout the ages. A truth suppressed from time immemorial by those in positions of power for the benefit of their own material ends and egos.

Veiled as an honourable and virtuous maxim the sacred dictate of truth is an allegory, a call to the pursuit of Absolute Truth. A personal spiritual search for truth and meaning as opposed to the dogma of the Church's intercession.

The Freemasons path to the centre is reached by application of the Mental Science of Masonry.<sup>12</sup>

Freemasonry it can be argued, is the science of controlling one's life and destiny through the creative power of thought. The process of creative thought is to visualise with the objective mind the desired condition, and implant this picture in the subjective mind. The requisite of constructive thought is faith.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them]". Mark 11.24<sup>13</sup>

Masonic ritual uses passages from the Old Testament as the basis of its myths, particularly the building of King Solomon's temple. The use

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<sup>12</sup> Freemasonry The Hidden Meaning, George H Steinmetz 1948, Masons Publishing & Supply Company

Richmond Virginia

<sup>13</sup> Holy Bible Mark 11.24 King James Version

of these passages; indicates a mystical basis for their inclusion rather than an historical or literal one. The references likewise are not included from an orthodox Christian view. Rather they are more likely the result of a mystical world view re-emergent during the enlightenment.

For example 1 Kings 13-14

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom, and understanding, and cunning to work all works in brass: and he came to king Solomon, and wrought all his work.”

If we employ the symbology of the bible we can understand the above passage.

The sun was regarded by the common man as a god. The more enlightened saw the sun as a symbol of God. Because of its colour and lustre Gold was the symbol of the sun. Brass was regularly substituted for gold, being more abundant, cheaper and of a similar colour and lustre.

Because of its position above, the sun assumed an aspect of the spiritual as did those materials representing it. The statement that Hiram: “was filled with wisdom, and understanding and cunning to work all works in brass<sup>14</sup>” tells us that Hiram was wise and cunning (skilled) at all things Spiritual. Thus Hiram represents the spiritual.

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<sup>14</sup> Holy Bible Mark 11.24 King James Version



Likewise Hiram King of Tyre represents the Material (cedar & fir) and of course Solomon with his wisdom represents the Psychical. Thus we have the representation of man: Spiritual, Physical and Psychical in our three Grand Masters. The process of the building of the temple represents the development of the man, the evolution of the individual: Mind; Body; Spirit<sup>15</sup>.

In this sense the Sanctum Sanctorum is the secret chamber of the soul found on the centre of the temple (body) to which one should retire. This individual Holy of Holies remains an unfinished work. Only a few have attained the spiritual heights of the finished work.

This is the first great light in Freemasonry revealed. The sacred universal law contained in the Volume of the Sacred Law. Veiled in allegory and illustrated by symbols. This is the Truth our Sacred Dictates allude to.

This Truth, in our context, is as archaic as man himself. Secreted from the masses, ridiculed and ruled against, known only to the initiate who searches for that which was lost, since time immemorial. Herein lies the answer to man's quest, the journey of the hero, to reconcile his eternal spirit with its mortal existence bounded by his physical body, intellect and emotion This, in my opinion is the meaning of Truth.

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<sup>15</sup> The Lost Word Its Hidden Meaning: A Correlation Of The Allegory And Symbolism Of The Bible With That Of Freemasonry And An Exposition Of The Secret Doctrine George H Steinmetz 2006 (Kessinger Publishing's Rare Reprints)

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## Chapter Seven

### **Martinez de Pasqually Delivered before the Lodge by WBro Trevor Stewart On Friday 27 September 2013**

#### **The remarkable contribution of Martinez de Pasqually: a truly original French-born Masonic Innovator**

[This analysis is offered to English readers as a partial insight into one of the most remarkable of eighteenth-century French Freemasons. It does not purport to be a complete description of the mystical, though short-lived, Order which he and others created in France. It makes no attempt to describe any of the several modern efforts to recreate that Order in France and elsewhere, except to comment that it has never really been thoroughly adopted by English-speaking Freemasons, being considered by them to be far too theurgical or magical for Anglo-Saxon tastes. Even so, there is no doubt Pasqually exercised considerable influence over the hearts and minds of his many French adherents who, in their turn, went on to create the Rite Écossais Rectifié which still holds some European Masons in thrall.]

Martinez de Pasqually was born in the Nôtre Dame parish of Grenoble in about 1710.<sup>1</sup> This has been confirmed by recent

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<sup>1</sup> Grenoble was suggested as the birthplace first by Adolph Franck in his *La Philosophie mystique en France à la fin du dix-huitième siècle* (1866). It was reproduced, without any reference to a documentary source, in a long 'Introduction' written pseudonymously by 'Un Chevalier de la Rose Croissante' to the French edition of Franz von Baader's study *Enseignements secrets de Martines de Pasqually*

(1900), xiii. Further details have been provided by G Bond: *La Franc-Maçonnerie en France dès Origines à 1815* (1905) & Encausse, G ['Papus']: *L'Illuminisme en*

discoveries in parish registers by Christian Marcanne.<sup>2</sup> His full name was apparently Jacque [*sic*] Delyoron (or rather 'de Livron') Jochim Latour de la Case Martinès Depasqually. In the surviving correspondence to and from him, however, his name is spelled variously: Pasquallis, Pascuallis, Pasqualaz, Pasquales, de Pasqually etc. His parents were Delatour de la Case and Suzanne Dumas de Rainau.<sup>3</sup> He died suddenly on 20 September 1774 on an inherited family plantation near Port-au-Prince on the island of St Domingo in the West Indies which he was working. He was buried in an unknown grave there on the following day.

Apart from these bare facts, very little of his family background and early life is certain. Without much documentation, we can only make reasonable guesses at much of his biography and it is now doubtful if much certainty will emerge. There is no known description of his appearance so we cannot even know what he looked like though there is a print of what purports to be a three-quarter length portrait of him (**see illustration**).

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France – *Martines de Pasqually* 1895).

<sup>2</sup> See his announcements in *L'Éspirit des Choses* no 15 (1996).

<sup>3</sup> Van Rijnberk, G: *Martinès de Pasqually – Un Thaumaturge au XVIIIe siècle* (1982), v 4, bk 2, p 7. However, according to the text of his famous 'Masonic' Patent, which he carried around from lodge to lodge in France, his father's name was 'Don Martinez Pasquelis, écuyer'.



Reputed to be a portrait of Martinez de Pasqually (1727–1774)

It was published originally in 'a French magazine' and reproduced by A E Waite in 1911,<sup>4</sup> though he clearly had some doubts about its authenticity. It is reproduced (with due caution) above.

Of Pasqually's infancy and education we can only hypothesise. We can assume, from the generally ungrammatical mode of his several writings, that French may not have been his native language. We know, in this connection, that during his most active years, 1768–1771, he used the Abbé Pierre Fournié, a recent disciple, as his

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<sup>4</sup>Waite, A E: *Secret Tradition in Freemasonry* (1991), v 2, facing 176.

secretary-amanuensis.<sup>5</sup> He used Louis Claude de Saint-Martin, also a recent disciple, as his next assistant for his last two years in France, 1771–72. However, in a letter written by him to Jean-Baptiste Willermoz from Port-au-Prince, he claimed to be able to read and translate Latin. He said that he had produced some of the *Élu Coën* rituals from unspecified Latin originals.<sup>6</sup> Indeed, there are some indications in his literary output that he was of Spanish (rather than, as some have believed, of a Portuguese) background and may have been of Sephardic Jewish extraction. However, this is mere guesswork. It is doubtful if anyone of Jewish extraction would have been so ignorant of Hebrew as to use the ostensibly plural word ‘*Coëns*’ to mean ‘priests’. The Hebrew singular word for ‘priest’ is ‘*Cohen*’ and its plural would be ‘*Cohenim*’. The ‘plural’ *Coëns* is, therefore, Hebraic nonsense and since it was used during the period of Pasqually’s activities in France it must be assumed that it was used there with his approval.

In spite of his possible Jewish background, it is almost certain that at least overtly Pasqually adhered to the Catholic Church, for in 1767 he was married in the parish church at Gornac, near Bordeaux, to Marguerite Angélique de Collas, a daughter of Anselme de Collas and

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<sup>5</sup> Fournié, in his rather rare account of his *Élu Coën* experiences (*Ce que nous avons été, ce que nous sommes et ce que nous viendrons*, 1801), describes himself as hardly a truly cultured man, but Martinez obviously needed the secretarial services of someone whom he could trust.

<sup>6</sup> In fact, with the remarkable collection of ‘*Prières et Travaux*’ in the series *Le Fonds Z, R* Amadou, ed (Institut Éléazar, 1991), there is a facsimile of an 18th century MS of a Latin prayer and a French translation, but whether or not this is in Pasqually’s handwriting is uncertain, though there are a number of marked similarities with the handwriting in some of the letters sent by Pasqually from Portau-Prince to Willermoz in Lyon.

Marie Mauvignie.<sup>7</sup> They had two sons, in 1768 and 1771, but their names are unknown and it may be that both died in infancy. Certainly, he had no offspring to assume control of the Order of *Élus Coëns*, which appears to have been the main motivation of his earthly life. His domestic routine seems to have been fraught constantly with shortages of money and there are repeated references in his correspondence to debts and unpaid bills.<sup>8</sup> All that we know of his long-suffering wife is that seven years after he had left for a new life on St Domingo, in 1779 she entered into a new marriage but managed to retain occasional contact with several members of this Order of which she too seems to have been an active member.

Whatever his antecedents and early life may have been, or however he made his living,<sup>9</sup> Pasqually burst on the French Masonic landscape unannounced and with a surprisingly self-promotional style. According to one unsubstantiated story, he may have been active in promoting his *Élu Coën* scheme in Paris as early as 1754.<sup>10</sup> By then he would have been aged about 44. Perhaps after an interval of about six years (in 1760), we know that he visited a lodge in Toulouse. He showed the brethren a large, elaborately designed Charter, dated 30 August 1738 and bearing several impressive wax seals, issued

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<sup>7</sup> Incidentally and co-incidentally, she was a niece of a retired major who had served in the same Foix regiment as Saint-Martin. Perhaps it was that connection which drew him to Saint-Martin initially.

<sup>8</sup> Encausse: op cit, 42, 49, 53, 55 & 59.

<sup>9</sup> Waite reports (in his study 'Saint-Martin' contained in *Three Famous Mystics*, nd, Rider, @ 15) that he was a coach-builder.

<sup>10</sup> M Matter: *Saint-Martin le Philosophe Inconnu*, 2 edn, 1864, 9. This story emerged first in the biographical study by E-M Caro: *Du Mysticisme au XVIIIe siècle – Essai sur la vie et la doctrine de Saint-Martin*, Paris Hachette, 1852. It was accepted as authentic by Encausse: op cit, 150. However, A C Thory (*Acta Latomorum*, 1815, v 1, p 93) states unequivocally that Martinez de Pasqually began his propaganda in Paris in 1768!

allegedly by the exiled Prince Charles Edward Stewart as hereditary Grand Master of all Masonic Orders. It was covered with indecipherable hieroglyphics and he claimed that it authorised him to function everywhere as a Grand Inspector-General of Freemasonry. However, he did not gain the desired recognition from the Toulouse brethren, largely because:

- his new system actually intended to replace what he called the 'spurious Masonry' of which they had unwittingly become practitioners,<sup>11</sup> and
- he offered to perform some occult ceremonies which he said would convince them of the truth of his claims.

Whatever these ceremonies were, they failed.<sup>12</sup> In c1761 he had better success in having his proposed system accepted when he visited the Lodge of Joshua in the town of Foix. On 28 April 1762, in Bordeaux, his claims were recognised by the members the *Loge Française* after he gave another convincing demonstration of his occult powers.

In 1766 Pasqually travelled to Paris where he met with a similar success, and where he established the first of the 'Sovereign Tribunals' to control his proposed Order of *Élus Coëns*. Among the brethren there who became his disciples, and thereby founders of this 'Tribunal', were: Bacon de la Chevalerie, Willermoz, Fanger d'Ignéacourt, Comte de Lusignan, Henri de Loss and De Grainville. This metropolitan centre was probably similar to that which he was to found in Bordeaux in the Spring of the following year (1767) when

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<sup>11</sup> See, for example, the 'Catechism' of the First (*Apprentif Élu Coën*) Grade in Encausse: op cit, 227f. Indeed, the very title 'Elect Priesthood' indicates that Pasqually's scheme was a very different undertaking than the orthodox Freemasonry, or even the so-called 'High Degrees', then beginning to proliferate in France.

<sup>12</sup> Von Baader: op cit, xvi-xx. cf R Le Forestière: *La Franc-Maçonnerie occultiste au XVIIIe siècle* [facsimile edn], 1987, 430.



he promulgated a set of Statutes for the Order. Among the new initiates were De Grainville, De Balzac and De Guers. The first of these three was an officer serving in the Foix regiment along with Saint-Martin. On some uncertain date between 13 August and 2 October, Saint-Martin was initiated into the *Élus Coëns* by De Balzac, according to a letter dated 8 August 1771 which he wrote to Willermoz.<sup>13</sup>

Why two 'Sovereign Tribunals'? Was he uncertain that the Parisian centre would be effective in exercising the necessary control over his Order? Did he discover more talented or more receptive brethren in Bordeaux? It is probably impossible now to determine what was really occurring. The general impression, however, is that at this stage the whole scheme had not been thought out by him completely. It seems possible that he had not yet worked out all of the details and that the series of grades and rituals had not been finished.

In April 1767 Pasqually was back in Paris again on another propaganda visit and then he returned to Bordeaux in June. In 1768 in Foix he met Saint-Martin for the first time. Fournié was still Pasqually's secretary, but by 1771 the Master had persuaded Saint-Martin to resign his army commission, which he had held since 1765, to take up that job—presumably unpaid! By 1770, then, lodges of *Élus Coëns* had been set up in Avignon, Bordeaux, Metz, Montpellier, Paris, La Rochelle and Versailles. In 1771 Pasqually returned yet again to Paris. He did not stay long and thereafter he went back to Bordeaux. Then, in May 1772 he left France suddenly on board the ship *Duc de Duras*, ostensibly to administer a family plantation in the West Indies which he had inherited.

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<sup>13</sup> Encausse, G: *Louis-Claude de Saint-Martin*, 1902, 106f.

In just over one decade, Pasqually had been feverishly active, travelling hastily from city to city, recruiting enough esoterically-minded brethren from among the established Masonic lodges to form the nucleus of a new Order. But, as far as France itself was concerned, 1772 was the beginning of its end. During the last two years of his life (1772–4) he lived in Port-au-Prince. He never returned to France or his family. He tried to develop another lodge of *Élus Coëns* in Port-au-Prince and established it as the new Sovereign Tribunal of the Order. Perhaps, after receiving the repeated written requests from those disciples whom he had left behind in France asking for proper guidance in *Élu Coën* matters, he lost faith in their administration of the Order during his enforced absence. After all, in one of his infrequent replies to Willermoz (dated 24 April 1774), he wrote that he could not understand the attitude of the three principal disciples, Bacon, Willermoz and the Abbé Rozier. They had informed him that they were about to close down their theurgic activities in the Lyons temple because they preferred now to use the premises to consecrate a new Masonic lodge, at a cost of some 130,000 francs,<sup>14</sup> under the Grand Orient which had just installed the Duc de Chartres as the new Grand Master. He judged them recidivists and incorrigible Freemasons!

In any case Pasqually, in August 1774 and just before his death, designated Bro Caignet de Lestère as Grand Réau-Croix and thus *ex officio* the next Sovereign Grand Master of the *Élus Coëns*. However, the latter died on 19 December 1778 without having had much time to consolidate the Order entrusted to him or to make any necessary changes. Before his own death, however, de Lestère chose Bro Sébastien de la Casas as his successor. The latter consulted all of the

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<sup>14</sup> Penny, E B (trans & ed): *Theosophic Correspondence between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebistorf* (1949), [letter no LXXIII dated 1 July 1794, from Kirchenberger], 191

surviving lodges of *Élus Coëns* in France by correspondence. By November 1780 they had advised him that they should close down all of the lodges. He took no such action but, in effect, the decision had been made already. The Order withered gradually. One by one the remaining lodges of *Élus Coëns* closed down. The last one was still nominally at least active in Toulouse in 1792 under the Comte d'Hauterive who, according to Saint-Martin, 'gave himself more to the operative part [than others]'.<sup>15</sup> Generally, the members reverted to more orthodox Masonic Obediences.

The lodges of *Élus Coëns* disappeared just as quickly as they had arrived. There were several possible reasons for their quick demise. From the fragmentary testimony by Saint-Martin, it seems that the main disciples perceived that Pasqually had kept most of the real secrets away from them, that he had not entrusted them with a complete revelation of all that he knew. The Master possessed great esoteric understanding, some of which he hid from his recruits because of what he saw as their spiritual weakness or unpreparedness.<sup>16</sup> His methods appear to have been those of a hierophant jealously guarding his secrets even from his own initiates. This is confirmed in another letter from Saint-Martin in which he recounts a discussion that had taken place between him, as raw recruit to the *Élus Coëns*, and Pasqually.<sup>17</sup> Saint-Martin had raised the question as to the need for so much ceremoniality. The reported response of the Master ('We must even be content with what we have') would imply that the latter too regarded the prescribed practices as substitutes for something greater.

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<sup>15</sup> Penny: op cit [letter no VIII dated 25 August 1792], 28.

<sup>16</sup> Penny: op cit [letter no XCII dated 11 July 1796], 258f.

<sup>17</sup> Penny: op cit [letter no IV dated 12 July 1792], 13

Besides, any experiment in transmission from Magus to disciple is almost certain to fail in most cases because the former's powers may not be communicable. Unless there were others in France who possessed the same level of theurgic skill and spiritual insightfulness as Pasqually, then the scattered lodges of the Order would probably have depended largely on his personal demonstrations. Some of those who achieved the grade of Réau-Croix were perceptive. Two of his most important and influential followers, Saint-Martin and Willermoz, achieved that grade. However, as is well known, the former never founded any Order or any lodge. He preferred to work in much less overt ways, and by 1777, when he was living in Versailles, he tried to persuade the *Élus Coëns* there to convert to his own brand of speculative mysticism, but failed. He abandoned them to their efforts in following the ways that Pasqually had taught them. Willermoz, of course, soon became much more preoccupied with transforming the Rite of Strict Observance (a relatively recent German import into France) into something new that combined Pasqually's doctrines with a reformed (or 'rectified') Freemasonry. He managed to achieve that blend by the time of the Convent of Lyons (1778) in preparation for the forthcoming Convent of Wilhelmsbad (1782).

It seems that, without Pasqually's actual presence, each of the lodges of *Élus Coëns* tended to wilt. It is not going too far to say that, by the time of his death overseas the Brethren had begun to revert to their former Masonic Obediences, while the lodge in Lyons, under Willermoz, was converted by him and others, first into the Rite of Strict Observance and thereafter into his new Rectified Écossais Rite.

Furthermore, there was a crucial factor of internal confusion about who was to head the Order in the absence of Pasqually. Perhaps he himself had played some part in creating this administrative uncertainty. His departure for St Domingo was sudden, almost

without warning. His disciples had had no time to prepare for that departure or its consequences. Besides, from an institutional point of view, the Order was merely in its infancy. An older structure would have acquired more stability and would have stood a greater chance of surviving longer in the cultural environment of pre-Revolutionary France that was either hostile or largely indifferent. Before leaving France, he first transferred his authority as Sovereign Grand Master of the *Élus Coëns* to Bacon de la Chevalerie, but then he changed his mind and appointed Maître de Serre instead. As has been noted above, there had been at least three different Sovereign Tribunals leading the Order during its brief existence.

## II

By any standards attributable to the Masonic milieu of the eighteenth century, the *Traité sur la réintégration des êtres* is an extraordinary work. It is a didactic and dogmatic compendium of Pasqually's secret doctrines. It is presented as a sequence of *ex cathedra* lectures as though a Master were addressing his disciples. He anticipates their questions, foresees their objections, refutes them in advance and strives to dissipate their eventual doubts by asserting his good faith and the exactness of the information which he bestows on them. The *Traité* was compiled exclusively for the members of the highest Grade (the Réau-Croix) of devoted most of 1772 to attempting a draft, the work remained unfinished. Indeed, the text ends abruptly, almost in mid-sentence. Incomplete though the surviving texts are, nevertheless they reveal enough of the most important features of Pasqually's doctrines to give us a good idea of the system of mystical thinking which underpinned his Order.

However, the text is largely impenetrable and any understanding of it can only be achieved by laborious effort, because it betrays:

- Pasqually's hasty methods of compilation;

- his inexperience in formulating a comprehensive statement of doctrines;
- his general lack of French culture;
- his ignorance of even the most elementary rules of literary composition and
- grammar; and
- his inability to conceive and then follow a logical plan.

He loses himself frequently in digressions and/or repetitions. Occasionally he makes half-hearted attempts to pick up the thread of his discourse. His general style is labyrinthine, obscure, syntactically incorrect and almost incomprehensible. It is as if the *Traité* had been thought of originally in some other language and then written down later in French.

The obvious lack of structure (there are no sub-divisions, chapters, or even paragraphs), the elaborate circumlocutions and vagueness of expression, the incomplete phrasing, the inappropriate and frequently imprecise vocabulary, the meandering repetitions, are all linguistic features which indicate that the text may well have been dictated. We can, with some justification, picture Pasqually thinking aloud while his patient secretaries, Fournié and then Saint-Martin, tried to take down the torrent of his thoughts as best they could in the circumstances. The few certain biographical facts about Pasqually convey an impression of a driven man in a desperate hurry, hardly someone who would have the patience to sit revising the draft to produce a more polished and therefore a more useful text for his waiting disciples. What we have in the *Traité* is surely just a preliminary draft. And this incompleteness would have been produced also because it was reserved only for those in the final Grade, the *Réaux Croix*, and they circulated it in manuscript amongst themselves.

Like the *Sepher ha Zohar*, the *Traité* begins as a sort of summary and secret version of the first books of the *Pentateuch*, in particular of *Genesis* and *Exodus*. It explains the creation of Adam and Eve, deals with original sin, and tells the story of their first children and of the descendants of Cain and Seth. It describes the Flood, passes on to Noah, Abraham and his descendants, to Isaac and his family and then narrates the story of the Exodus from Egypt. It deals with Moses at length, says a few words about the Judges and suddenly breaks off after the interview between Saul and the 'Pythoress' (Hermitess).<sup>18</sup>

Some writers, anxious to chart the possible origins of Pasqually's doctrines, have asserted that he had derived his inspiration, if not his actual themes, from known Kabbalistic traditions.<sup>19</sup> For instance, Robert Amadou claimed that the direct source of Pasqually's doctrines was the very orthodox Jewish-Christian background, interpreted and commented on with the help of the traditions issued directly from *Sepher ha Zohar* and all the keys of the Jewish esotericism (Kabbalah).<sup>20</sup>

What possible sources could there have been for this text which, according to Waite, is 'almost without precedent in the domain of transcendental thought'?<sup>21</sup> It is because of its uniqueness that much time and energy has been expended by several scholars in trying to chart the *Traité's* origins, on the assumption that all writings must have predecessors from which they have been derived. The rabbis of antiquity did teach by extrapolating 'types' and there are many such exuberant passages in the *Traité*. Pasqually refers to 'certain teachers' from whom he said he had leaned. He described them as

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<sup>18</sup> = the Witch of Endor.

<sup>19</sup> eg, see Le Forestière: op cit, 145.

<sup>20</sup> Amadou, R: *Martinisme*, 2 edn., Institut Éléazar, 1993.

<sup>21</sup> Waite: op cit, v 2, 169.

his 'faithful friends ... cherished by truth and protected by wisdom'. But he may have been speaking metaphorically. They could have been authors, and he certainly seems to have held the writings of Jacob Böehme (1575–1624) in high estimation, for he recommended them strongly to his young disciple, Saint-Martin.<sup>22</sup> Indeed, Saint-Martin stated that 'our Master had the active key of all that our dear Böehme sets forth in his theories',<sup>23</sup> which might imply that Pasqually was at least familiar with Böehme's writings. However, they had not been translated into French at that time, which means that he would have had to read them in the original German. Saint-Martin's testimony is, therefore, crucial in this matter because he would not have made that statement about Pasqually's deep understanding of Böehme if it had been doubtful since, by the time of his writing the letter (1796), he had just completed his translations of Böehme into French. But Pasqually's own prose and literary disorganisation show that he lacked formal education. It seems unlikely that he had acquired his scholarly techniques and material in extended private study. In the absence of any more concrete evidence, this too must remain one of the many enigmas surrounding Pasqually.

The *Traité*, as an extended commentary on *Genesis* and *Exodus*, covers many of the major topics dealt with in the early sections of the *Midrash ha Zohar*. However, though there are some obvious parallels, any similarities with the mainstream of the Kabbalistic tradition end there. The *Traité* teaches a system of numerology but it is not that of the Kabbalah. Pasqually offers interpretations of key incidents in the biblical narrative but they are not the same as those in the *Zepher ha Zohar*. Furthermore, the *Zohar* adheres with a literal exactness when quoting the scriptural accounts but the *Traité*

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<sup>22</sup> Saint-Martin, L C de: 'Portrait Historique et Philosophique de M. de Saint-Martin fait par lui-même', in *Oeuvres Posthumes*, 1807, v 1, 69.

<sup>23</sup> Penny: op cit [letter no XCII dated 11 July 1796], 258



departs frequently from the *textus receptus*, a characteristic feature which may devalue it *as a commentary* for some readers, because commentaries do not normally deviate from the biblical texts which they claim to be interpreting.

Furthermore, Pasqually loses interest in his project soon after those extended passages that deal with Moses, the legislator of the ancient Hebrew people and his central character. Under a pretext of explaining the teaching that Moses delivered to the Israelites as the spokesman of YHWH, Pasqually views the 'Prophet' as one who spoke with the truth of the Eternal One. Thus he presents these metaphysical doctrines to his own disciples as though they had been revealed by God Himself. This tendency is very noticeable in Part Six of the *Traité* but is, in fact, discernible in the first sections which present the pretended story of the Patriarchs from Adam to Jacob and which illustrate the mystical doctrines exposed in the general reintegration of humanity. These doctrines constitute an esoteric cosmogony and anthropology. They claim to give the key to our past, present and future destiny. They are supported by a type of biblical exegesis that uses symbolism, arithmosophy and mystical geometry.

### III

Essentially, the cosmology of the *Traité* is pneumatological. Hence, the following sequence is postulated:

1. before the beginning of time, God emanated spiritual beings;
2. they were emanated from the four-fold divine essence;
3. they were distinguished from each other by their virtue, power and names;
4. they formed four categories that were much more powerful than the Cherubim, Seraphim, Archangels and Angels which God emanated afterwards;

5. they possessed part of the power of God capable of reproducing forms;
6. they were innate in the different organisms comprising the materials universe;
7. they were real and imperishable, having a personal existence, absolute and eternal, within the Divinity.

By abusing the freedom that God had given them, some of these initial, primary spiritual beings sinned. In fact, God had allowed them the freedom to act as secondary causes, for He could not hinder their sphere of action without impairing His own existence as Necessary Being and His own power. God can read thought only after it is conceived and He cannot destroy the will of any spiritual being, even though the rebels wanted to play a more important role than that assigned to them. As secondary causes they were intended to function only as instruments of God. Driven by pride, however, they wanted to emanate spiritual beings who, in turn, would be dependent only on them. Thus, they infringed on God's power by pretending to give birth by their own power to third and fourth causes. This basic, sinful will of some of this first category of spiritual beings constituted the principle of spiritual evil and it had three important consequences:

1. God created materiality to become a fixed location for them to act and exercise their malice in Deprivation (that is, deprived of all further communication with Him and being no longer any part of Him); to be a boundary of their evil operations; to become a 'prison' in which they were 'emancipated' (free not only to *Will* but also to *Act* entirely independently).<sup>24</sup>

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<sup>24</sup> The word 'emancipated' is not always shown clearly by Pasqually, who seems to have distinguished two concepts:

- 'emanation', as the state of those Beings who existed in the Divinity to function solely according to His Will, and
- 'emancipation', as the state of those Beings when they were assigned by the Divinity to exist in other 'realms' where they can enjoy—at their own risk—a complete

2. In order to appoint a sort of 'guardian' to this 'prison', God emanated Adam or 'the First Temporal Father'. Endowed with three spiritual 'gifts' (the Thought, the Image and the Resemblance of the Creator), Adam was appointed to oppose and restrain these Daemonic Powers continually. To equip him for this task, he was assigned the same power that had been bestowed on the first or primary group of spiritual beings at the moment of their emanation. He became their superior and their elder because of his primeval glorious state and the power to command that was conferred on him by God. All spiritual beings were subject to him:
  - the first category of spiritual beings, because they had lost their initial faculties as punishment for their sin, and
  - the other categories, because he had received that power which had been bestowed originally on the First or primary Category.

Since the sin of the former had occurred before the emanation of the second category, the latter could not have been defiled or contaminated by it. Furthermore, since no change in their power had occurred the latter were the depositories of the formidable, four-fold power of God that was emanated from the centre of justice and holiness to manifest His power and glory. Adam represented that category of spiritual being who ranked in the celestial hierarchy immediately after God. He had no particle of matter in him. He had assumed a 'form' but it was a glorious one that enabled him to act at will on the active and passive forms of living organisms and inanimate entities.<sup>25</sup> As the

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freedom of action. This is how he defined Man, an 'emancipated' Being within the Divinity.

However, Pasqually often used 'emancipated' in the sense of 'emanated' and this ambiguity contributes greatly to the obscurity of the *Traité*.

<sup>25</sup> The word 'glorious' is the equivalent to 'luminous' and Pasqually probably assigned this meaning by analogy with the SHEKINAH, the fiery cloud through which YHVH revealed His

emanated 'Man-God', he was the true emulate, or disciple, of the Creator. His power extended over the entire universe, even that general part from which emanates all of the necessary elements to substantiate 'the Particular'.

3. Because of the revolt of some of the first category of spiritual beings, all Beings—even those that remained loyal to God—were made subject to Adam. Thus, the inhabitants of the divine immensity will feel the effects of the original sin until the end of time. They will pay for the rebels' sin just as men now pay for the sin of Adam. As soon as the rebels from the first category were banished from God's presence, the second and third categories of beings received power to operate the law inherent in them which allowed them to generate spiritual beings and to form materiality in which to contain the rebels. On receiving this power, they were emancipated immediately. Their mode of action—which was pure, spiritual and holy—changed as soon as the rebels had sinned. The latter were now merely

Beings who were subject to time. They were appointed to operate different Laws than those which God had assigned to them for the completion of His will. It was then that a fourth category of spiritual beings was emanated from the centre of the divinity. They occupied that place from which the third category had been emancipated so as to operate within time.

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presence in the burning bush and on the Mercy Seat of the Ark of the Covenant in the Sanctum Sanctorum. According to the Kabbalah, the luminous manifestation by which God became perceptible to the coarse senses of humanity had nothing material. This concept inspired the scene in the New Testament that depicts the Transfiguration of Jesus Christ. The Order of *Élus Coëns* considered this luminosity even faint and fugitive as one of the manifestations of one of Spiritual Beings. They considered that they had obtained a satisfactory result from their theurgic 'operations' when they believed that they perceived it, even for an instant

Without the rebellion of some of the first category, no spiritual being would have been made subject to materiality. Without their sin, no change would have occurred within creation. No boundaries, either in Heaven or Earth, would have been established. Nor would any spiritual beings have been sent out to function in the different parts of creation. The third category of spiritual beings never would have left their place in the divine immensity to bring about the creation of materiality.

4. Henceforth, the universe was composed of four realms:

- the divine immensity;
- the sur-celestial realm;
- the celestial realm and
- the terrestrial realm.

Correspondingly, God emanated four categories of spiritual beings:

- the Superior;
- the Major;
- the Inferior; and
- the Minor.

The first two of these categories functioned in a medium where everything is spirit and nothing is matter, but they did not have the faculty of producing spiritual beings. The other two categories had the faculty of producing materiality but used it only at the moment of their own emanation to form the physical world that was to serve as a molestation of the original rebels.

In other words:

- the inferior beings created the celestial or heavenly bodies, and
- the minor beings created the Earth.

Hence, there were two materialities.

The function assigned to the sur-celestial beings was to secure a correspondence between Adam and God and to serve as a double boundary for the inhabitants who rule the celestial and terrestrial realms where the original rebels are imprisoned. As assistants to Adam, they keep watch to ensure inviolability of the established boundaries between the sur-celestial realm and that which imprisons the rebels. As agents of the laws of materiality, they were responsible particularly for the preservation of time, the vital energy in the material universe. The third category of spiritual beings were entrusted especially to secure the existence of matter. Adam, residing in the celestial realm, functioned as a 'pure divine spiritual being'.

This cosmological order was established by God not only to ensure the security of the 'prison' enclosing the first category of spiritual beings. It was also to place Adam in a fixed location and in the best of possible conditions to facilitate the role and duty assigned to him. Placed in the celestial realm—a location that was very similar to the sur-celestial realm and the divine immensity—Adam was assured of God's direct help in coping with the rebels. These realms had been thus assigned exclusively for Adam's use and, since they were to serve as boundaries for the rebels, they depended on Adam so that he could exert his power on them according to his will and the laws of order.

#### IV

Such was the sublime estate of Adam, Réau or Roux.<sup>26</sup> Unfortunately, like the rebels, he used his free will and, just like them, he abused

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<sup>26</sup> = 'Man-God'. While the French word '*roux*' signifies 'Red' and Adam was, according to tradition, formed of red earth, neither '*réau*' nor its plural '*réaux*' is (nor can be) a Hebrew word. Even so, Martinez de Pasqually attempted to make a connection in the following piece of catechismal dialogue in the Grade of Master *Élu Coën*

this dangerous privilege. His pride caused him to think that the power which God had assigned to him over the universe was almost as great as God's. This sinful pride made itself known to the Daemonic Powers.<sup>27</sup> 27

One of the leaders of this category of spiritual beings presented himself to Adam in the guise of a glorious form and persuaded him to operate his domination over all inferior spiritual beings. The Tempter said to Adam:

You have inherently the 'Word' that can create every kind of Being. Operate upon creatures since you are a creator!  
Operate before those who are outside of you. They will give every tribute to you that you deserve!

This assertion was only partly true as the Tempter purposively ignored one important detail. Adam had the power to create descendants because he had a glorious form and possessed the 'Word', or potency, for bringing forth spiritual and glorious progeny, but he could not operate that power without God's active co-operation.

Man's will was that of the Creator. Thus, as soon as Man's thought originated, God's Thought brought forth the product of Man, a being just as perfect as himself. Indeed, Adam would have created a progeny of God. From his impassive form that was not subject to suffering, there should have emanated glorious forms like his own to

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Q. What is the name allocated to an Elect Temporal Master?

R. *Réau* in the Hebrew and *Roux* in the profane language.

Q. What does this name mean?

R. Man-God on Earth.

See further in Encausse: op cit, 258f.

<sup>27</sup> ie, the rebels from the First Class of Spiritual Beings.

serve as 'vehicles' for the souls that God Himself would send. Thus, from the 'Man-God' of Earth there would have sprung a holy race, not a carnal one.

By yielding to the perfidious suggestions of the Tempter, Adam tried to create spiritual beings without God's co-operation and in the presence of those others who were external to him, just to earn their admiration. This was a greater sin than that to which the material universe owes its origin. It is true that Adam's sin, while it sprang from his own will, had not come from his own thought. The whole project had been inspired by the rebels. However, his sin was even more cataclysmic than the latter's because he applied all of his inherent virtues and power against God by performing a creative act. He had yielded to their desire and to his own will, something which they had not had the time to do because God had prevented their evil will from being made manifest.

Adam's punishment was not long in coming and was doubly severe. It was manifested first as a consequence of his sin and then as a change in his status. God enclosed a soul in a material form created by Adam. The latter had thus confined this being to a frightful prison of darkness. Instead of a glorious form similar to his own, Adam produced only a sinister, physical form. Having seen the result of his rash work, he named this 'Houva'.<sup>28</sup> 28 God permitted this impure product to subsist from generation to generation in order that:

- humanity should be disturbed endlessly by having the picture of Adam's sin forever before our eyes;
- succeeding generations could not ascribe the cause of Adam's sin to his ignorance;
- we might learn that the miseries and hardships we have to endure until the end of time are not caused by God but by our own

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<sup>28</sup> ie, 'She-Man' which, mystically speaking, means 'flesh of my flesh', or 'bone of my bone'; in other words, 'a product of my own labour and executed by my own stained hands'.



primeval father, the creator of impure and passive matter which is subject to suffering.

In addition, Adam was banished from Heaven and thrown into the Earth where the consequences of his sin were manifested. Simultaneously, God transformed Adam's primeval glorious form into a material one, something that is passive and subject to corruption. This was made of matter, though it had the same shape apparently as his original one. It was similar to that which he had given involuntarily to 'Houva'; a gross, clumsy copy of the pure and unchangeable one with which he had been invested originally.

## V

As a prisoner of a material form, Adam was condemned to live on Earth over which he, as 'Man-God', had ruled without being confused with it or any of its inhabitants before his sin. It was here that he was bound to function henceforth as a being who is both spiritual and temporal, having a soul and a physical body and subject to Time (death) to which he had not been subject previously. The material form that he, in his sinful pride, had created now served to perpetuate a race of fallen souls. Condemned to reproduce himself only materially, Adam could only use materiality for his reproduction. He made use of the 'Word' that set in motion, that emanated and emancipated outside of himself spiritual beings according to the laws of spiritual and physical nature. Thus, only corporeal forms could issue from him.

The most horrible consequence of Adam's sin was that he found himself separated henceforth from God and exposed to the snares of those rebels. While he was still in his initial glorious form, he knew God's Thought and theirs directly. He could read both like an open book because a pure spiritual being, unimprisoned in Materiality, is

to be able to read Mind because of a natural correspondence. In consequence of that immediate communication with the divine thought, Adam was a thinking being. However, since nothing can escape the awareness of mind—it being the opposite of form—the body can only be a prison for the soul captured therein.

If Adam had kept his will in union with God's, his form would have remained impassive. Instead, however, it became active and his soul became subject to suffering through deprivation. Thus, after his Fall, Adam changed from a thinking being—capable of reading God's thoughts and functions clearly—into merely a thoughtful being. Henceforth he would only have a transient, fragmentary knowledge of God's thought; through a sort of effusion which true initiates call 'the Good Intellect'.

Moreover and unfortunately for him, Adam also became more exposed to daemonic influences because he was now in constant and direct communication with daemonic thought via the daemonic intellect. Divine thought could not penetrate into Adam's mind without first having been permitted by the Good Intellect that prepares particular souls to receive impressions from the good Major Spirit. Hence, the former is a thinking being only occasionally via contact with the latter. Adam, who had been in constant communication with divine thought when he inhabited Heaven in his initial glorious form, found himself exiled into Earth, clothed in a material body and dominated by the rebels whose realm he now inhabited. He was, therefore, unable to resist their seductions except by God's grace that helps him to overcome ideas implanted in him by them.

The role that God had assigned to Adam on his emanation had imprinted an indelible character on his being. The power conferred on him was so great that, in spite of his sin, he was still superior to all

other emanated and emancipated beings and he did not lose direct contact with God as did the rebels from the initial or primary category. He managed to preserve the original faculty and power that he had received when he had been emanated. But the severe punishment imposed on him caused him to repent.

Thus, God took pity on Adam and he was not assigned to that group of rebels to whom he had become susceptible. He was reconciled spiritually with God and thereby reinstated into the same virtues and powers that he had held over them previously. Because of this reconciliation, he obtained powers over all created beings for a second time. However, degraded and plunged into materiality, he no longer possessed all of the privileges that he had enjoyed in his primeval state of innocence. God gave reassigned to him only one power that was inferior to that which had been bestowed on him before his sin.

Adam's Fall, like that of the rebels from among the first or initial category of spiritual beings, had universal repercussions. The latter, who had suffered already from the rebellion of some of their fellows, were affected doubly by Adam's sin and by his subsequent pardon. Adam's sin was infinitely greater than that of the rebels because the latter, who inhabited the divine immensity, felt a much stronger attraction than they did the first time and Adam's sin had brought about a new change in their mode of action. The instant that Adam sinned, God brought laws to bear upon the spiritual beings in the divine immensity and their mode of action was no longer the same as it had been before the rebellion of their fellows and Adam's emanation. Just as the inhabitants of the divine immensity had to pay tribute to God's justice for the expiation of their fellows' sin, so also the Earth's inhabitants pay tribute to Him for Adam's sin committed in the centre of the material universe.

Since Adam, the 'guardian' of the prison that enclosed the initial or primary category of spiritual beings, had quitted his post because of his unworthiness, the good spiritual beings alone remained to ensure the supervision of the two lower realms and to prevent the rebels from leaving their place of exile. At the same time, they had to function as intermediaries between God and Man.

Without Adam's sin, the spiritual beings would have been subject to time only in one way: in having to contribute to the maintenance and fixed duration of the universe. But because of his sin, the different classes of spiritual beings inhabiting the divine immensity were required to contribute to the reconciliation and purification of humanity.

## VI

Adam, fallen but forgiven, proved himself to be unworthy of divine mercy because he committed a new sin when he and Houva emerged from their first location. Punishment had brought about only a passing repentance by Adam because he soon fell back into error. He abandoned himself once more with Houva to a sensual frenzy and they procreated two children, Cain and Abel.<sup>29</sup>

After six years, four other children were born: two more sons and two daughters. However, this second family were conceived in conformity with God's intentions for Adam and Houva co-operated in forming Abel without any sensual excess. Thus, God could not refuse His approval of their action and He gave a soul to the resultant form.

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<sup>29</sup> They had been ordered to reproduce forms similar to their own but they functioned with such furious passion of their material senses that God refused to co-operate in their work. Also, their first-born, Cain, whose name signifies 'Son of my suffering', fell under the influence of the Daemonic Powers, much to Adam's despair.

Furious at having to give up his birthright as the elder son, Cain was encouraged in his rebellion by his two sisters who were endowed with all spiritual wisdom. Adam had called his second son 'Aba IV'<sup>30</sup> or 'Aba X'.<sup>31</sup>

Cain planned to worship false gods and asked the Daemonic Powers to bestow on him a power that was greater than that given by God to Abel. Overcome with hatred, he killed Abel while pretending to embrace him. The atoning blood of an innocent one, whom God had endowed with His own wisdom, sealed Adam's second reconciliation with God. Announcing to Houva the tragic end of their beloved second son, Adam assured her that his crimes had been atoned for by the victimisation of Abel.

The murder of Abel deprived humanity of a light that had illuminated their gloomy path. God transferred the gifts bestowed on Abel to another soul and Adam, with God's approval, procreated a third son whom he named Seth.<sup>32</sup> God Himself taught Seth through His messenger Eli (or Heli) the secret of those powers that contained and controlled the whole of Nature, both spiritual and material.

From Seth onwards, however, humanity's fate has been sealed forever. The plot and the personalities taking part in the drama that has been played out here on Earth up to our own day has been determined for all Time. Humanity was divided henceforth into two classes:

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<sup>30</sup> = 'child of peace'.

<sup>31</sup> = 'elevated above spiritual senses' because, on Earth, he was like the 'Man-God'.

<sup>32</sup> = 'Admitted to God's posterity'.

- the descendants of Cain and
- the descendants of Seth.

The former were outcasts, prisoners of materiality, skilled in grossly material arts. They discovered the means of building cities, smelting metals, exploiting mines and hunting wild beasts. God kept them wandering about in spiritual darkness. When the Flood destroyed them the accursed race was reborn as the descendants of Ham. Seth's descendants learned from their father how to worship in a manner that was agreeable to God. But they were as weak as Adam had been and, in spite of Divine interdiction, they united with the Children of Men,<sup>33</sup> and so they deprived themselves of all of the spiritual knowledge that Seth had imparted to them.

Indeed, the whole history of the Jewish people is nothing but a detailed account of such relapses followed by fleeting repentance and reconciliation. Although they were enlightened at different times by divine messengers, the Jews soon forgot the sublime truths that had been revealed to them. Thus, they lost all communication with God and entire generations of them fell back into darkness until the appearance of each new prophet. However, their teachings would not have any more lasting effects on them.

Properly interpreted the Bible teaches the destiny of Seth's descendants. As a spiritual being fallen from Heaven, Man's decadence has never been definitive. Every corporeal form has always been a chaos for a soul, since material forms cannot receive communication from the Divine Intellect because they are only apparent Beings. Souls, on the contrary, are sensitive enough to receive such communication because they are eternal, emancipated

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<sup>33</sup> i.e, the concubine daughters of Cain's descendants.

beings. Man can be reintegrated into the same state in which God placed Adam after his second reconciliation, there to enjoy the same privileges accorded to Adam, the father of the sacrificed Abel.

This reintegration should become the supreme goal of humanity and we must enter the path of salvation willingly. Essentially, we are free agents. It is true that good and evil thoughts are impressed on us by entities external to ourselves. Good thoughts are suggested to us by the divine intellect just as evil thoughts are suggested by the Daemonic Powers. However, we are free to use our own wills since such suggestions are not prescriptive intentions. We are our own masters and we can either accept or reject them. On the other hand, divine prescience would not blind human will because God cannot foresee the decisions that will be made by Man nor the actions that will follow on from them, even though He has established absolute laws that govern everything in the universe. God has left His creature, Man, a complete freedom of choice as prescience is proper only to Him and He takes no part whatsoever in secondary causes in the universe.

If we, plunged into the daemonical atmosphere of this material realm where we inhale the evil Intellect at every moment, find that we cannot resist it, God has restored an equilibrium by detaching from the divine immensity a major spiritual being to be Man's guide, support and companion. Thus, in our struggle against the rebels' suggestions we can use three powerful spiritual forces against those evil influences:

- our own souls endowed with an innate knowledge of the Good;
- the suggestions made by that assigned major spiritual Guide and
- the Good Intellect itself.

If this struggle against the daemonical temptations and the bonds of Materiality is a preliminary and necessary condition to bring about

humanity's reconciliation, it is not enough just to reassure ourselves with it. To achieve that goal we must receive the help of that Guide. The help extended to us is two-fold:

- the Reconciler/Guide transmits to humanity the instructions received directly from God Himself concerning the worship we ought to render to God;
- he communicates to Men of Desire, via a spiritual operation, the gifts he has to bestow marking them with a 'glyph', or seal, without which no soul can be reconciled since, without this mysterious 'ordination', we will remain souls in Deprivation without communication with God whatever our merits may be.

These assigned angelic guides designate those who must accompany the triumphant manifestation of Divine inspiration. Whatever our forms might be, the souls that inhabit them are truly thinking beings and never just thoughtful ones. God manifests to us His own will through the vision of one of these 'deputies' who tells us openly exactly what we must do in order to function according to God's will.

These angelic guides live on the borders of human society so as not to be contaminated by their contact with it. God keeps them apart from the profane and the permanently impure beings of the terrestrial realm. He shields them from intellectual communication with ordinary souls. They appear as luminous 'meteors' in the course of time. God calls them back to Himself and later human generations do not know that they have even existed because, with the passage of time, God allows ordinary people to lose the memory of these happy beings. Ignorant of their true abode and of the route we must take in order to return to it, we may also ignore their work through which God manifests Himself in the material universe. Thus we, whom God wants to make Children of God, soon forget the formulae and ceremonialities of worship taught by such guides and, since they have transgressed the Divine prohibition not to enter into a union



with the Children of Men, we have been deprived of any true spiritual knowledge. Hence, it became necessary for God to send another such messenger, the Repairer, Who is known to us as the Christ.

## VII

Pasqually makes considerable use of typology as a mode of providing his somewhat contrived interpretations of Scripture. This was an approach to hermeneutics that was developed vigorously during the early Christian church when the ante-Nicene Fathers were desperate, in the face of hostile criticism and indifference, to establish the church as a legitimate and potent divinely ordained institution and to demonstrate that it was a continuity with the old Covenant. For instance, Clement of Rome interpreted the scarlet thread in Rahab's window (Jos 2:18) as a symbol of Christ's blood.<sup>34</sup>

Whenever the legitimacy of typology was questioned, its champions were only too eager to point out that there are, in fact, a few examples of it being used in the Holy Scripture itself when, for example, in the Book of Isaiah (43:1–19 and 51:9–11) God's initial act of creation and His redemption of the Hebrews from Egypt are treated as types of the new deliverance from the Babylonian exile which was about to take place. Basically, however, typology views events or personalities in the Old Testament as foreshadowing Christ or some feature of the Christian dispensation. Thus, for example, Noah's ark can be taken as a type of baptism (I Pet 3:19–21); Abraham's willingness to sacrifice his son Isaac as a type of God's willingness to present Christ Himself as the universal Sacrifice (Heb

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<sup>34</sup> See E E Ellis: *The Old Testament in Early Christianity* (1991). For a survey of more modern uses of typology, see E Miner (ed.): *Literary Uses of Typology from the late Middle Ages to the Present* (1971).

11:17–19); the crossing of the Red Sea, the giving of manna and the miraculous issue of water from the rock as types of baptism, the bread and wine of the Eucharist respectively (I Cor 10:1–11); the Levitical priesthood of Melchizedek foreshadowed the new priesthood of Christ (Heb 7 & 8).

Typology depends on a number of interdependent assumptions: that the Bible recounts coherently the whole course of human history in which God's redemptive purpose for humanity is kept perpetually in view and that since God is always the same what is revealed of Him in the Old Testament must prefigure what happens in the New. This method of exegesis was elaborated over many centuries and it can be useful. If, however, it is used to excess—as may be the case here in the *Traité*—this can lead into mere allegory in which *any* event, object or personality in the Old Testament is reinterpreted as a corresponding event, object or character. In such cases, the connections or associations may appear to be rather exaggerated, unconvincing or even contrived. Thus, for example, when St Paul (Gal 4:21–30) makes an over-elaborate comparison of Ishmael and Isaac on the one hand with Judaism and Christianity on the other; or when he argues that the Apostles have a right to be supported because, according to the Law, an ox is allowed to eat the grain as it treads it out (when the comparison is unconvincing, since Apostles were hardly oxen).

Because of the sustained emphasis which Pasqually places on interpreting Genesis and the figure of Moses in the *Traité*, it is worth mentioning that the typological method was still being used in the eighteenth century. One of the more comprehensive examples of the typological approach in seventeenth century English theology came from the pen of William Guild (1586–1657), an Aberdonian divine, who published his *Moses Unveiled; or Those Figures which served unto the Patterne and Shaddow of Heavenly Things, pointing out the*

*Messiah Christ Jesus* in 1620. Guild does not indulge in elaborate definitions of types. Rather he sums up his central belief that 'mysticall promises went before mercifull performance, darke shaddowes were the fore-runners of that bright substance, obscure types were harbingers of that glorious Anti-type, the Messiah'.<sup>35</sup> The rest of his book is a detailed typological interpretation of Scripture from Gen 2:9 onwards, setting out types and anti-types in parallel columns. But his was not the first such analysis nor would it be the last during that century, but it certainly helped to re-establish typology within the English theological tradition.<sup>36</sup> This is not to claim that Pasqually had direct access to any of these sources but is meant to illustrate the somewhat old-fashioned mode of Scriptural exegesis on which he was drawing.

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<sup>35</sup> op cit, p A3v.

<sup>36</sup> other notable examples include: Thomas Taylor's *Moses and Aaron, or the Types and Shadows of Our Saviour in the Old Testament, opened and explained* (1653); Samuel Lee's *Orbis Miraculum, or The Temple of Solomon pourtrayed in Scripturelight* (1659); Thomas Worden's *The Types Unveil'd, or The Gospel picked out in Legal Ceremonies, whereby we may compare the Substance with the Shadow* (1664); Benjamin Keach's *Tropologia, or A Key to Open Scripture Metaphors* (1682); Samuel Mather's *The Figures or Types of the Old Testament by which Christ and the Heavenly Things of the Gospel were preach'd and shadow'd to the People of God of Old* (1685).

## **Chapter Eight**

### **Debate – Was Scottish & English Freemasonry prior to 1717 Speculative?**

**Delivered before the Lodge by  
*WBro Jean-Michel David, WBro Iain Taylor,  
Bro Dr Joe Husidic & WBro Murray Treseder*  
On Friday 25 October 2013**

**Bro Dr Joe Husidic - Scottish Freemasonry prior to 1717 was  
not speculative**

#### **Author's Paradigm**

This research paper was prepared for a debate, the purpose of which is to explore the state of Freemasonry in Scotland and England prior to 1717. As one of participants in this debate the author of this paper will put forward some of his research findings about topic. Together with these findings the author will put forward his personal interpretations of evidence that was collected through this research process. When discussing evidence that was consulted in preparation of this paper it is important to acknowledge that a considerable amount of information about Freemasonry could be found on the Internet. Unfortunately, a significant percentage of this information could be classified as inappropriate, if not open slender and negative propaganda against Freemasonry. For other information which may seem credible to an untrained eye there are no standardised

processes for verification, at least not readily available in the public domain.

In addition to available literature the structure and the flavour of this paper are influenced by author's intellectual paradigm as well as his understanding of the topic that is being discussed. Author's intellectual paradigm in general and masonic paradigm in particular may be described as follows, adult educator for managers, tradesmen and unskilled labour, who work within the manufacturing sector. The author has been involved in education of unskilled labourers and trades people for over 15 years. Personal understanding of freemasonry is characterised through participation in a Blue Lodge – Gordon No99 for around 5 years, Completion of Certificate in Masonic Studies, organised through Victorian Lodge of Research No 218 and delivered by WBro Brendan Kyne during 2012 - 2013.

Considering limited access to relevant evidence and author's limited experience about the topic that is being discussed in this paper, readers of this paper need to recognise that the aim of this paper is not to give "scientific answers" as to what was going on in Scotland and England prior to 1717 with regards to Freemasonry. Instead, the purpose of this paper is to encourage brethren to critically examine the actual meaning of terms "speculative" and "operative" in time, space and different context. Ultimately, the purpose of this paper to remind brethren that Freemasonry as a philosophy and as an Ancient Learning Organisation of Adult Men who believe in god exists in a dynamic world. This world is under a direct, continued and unshaken control of the GATU. This control is not just limited to the Earth and the materialistic dimension of our earthly lives; this control goes

across the entire universe and covers all dimensions of known and unknown. The existence of “natural forces” such as gravity and magnetism verifies this everlasting control

### **Important Definitions (Speculative & Freemasonry)**

The most important point in this paper is to clearly and accurately define “the term speculative”. At a general society level one could consider some definitions, which can be found in a standard dictionary, such as - **Thesaurus Legend**.

- Adj. 1. speculative - not financially safe or secure speculative - not financially safe or secure; "a bad investment"; "high risk investments"; "anything that promises to pay too much can't help being risky"; "speculative business enterprises".
- 2. speculative - not based on fact or investigation; "a notional figure of cost helps in determining production costs"; "speculative knowledge".
- 3. speculative - showing curiosity; "if someone saw a man climbing a light post they might get inquisitive"; "raised a speculative eyebrow"

While first two definitions may be appealing to some people, I personally believe that our forefathers thought of the term speculative more on the lines of “showing curiosity”.

According to an E-Book called “An Outsider’s View of Freemasonry”, written by Gilles Nullens,<sup>1</sup> *“To speculate” is to take a view of*

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<sup>1</sup> Gilles Nullens, E – Book “An Outsider’s View of Freemasonry” published on the Internet <http://www.nullens.org/an-outsiders-view-of-freemasonry/part-e-freemasons-guide/e-2-1-the-influence-of-scottish-freemasonry/#.Ug824Mh-IU>. Last Viewed: 01<sup>st</sup> of September 2013

*anything, or to analyse with the mind.* Nullens also suggests that *“Building, and all practical process at that time, included some “speculative work” that we would now describe as “theory”.* We can build on this point and conclude that Operative Stone Masons are well aware of the importance of “knowledge”, which supports and is developed from their skills set as operative stone masons and men in general. Very knowledgeable non- operative masons from those days, could be described in today’s terms as senior managers and leaders, whose job was to oversee major constructions / projects.

Nullens suggests that *“In Scotland these non-operative masons were known as “Geomatic”, a word derived from geometry that meant members interested in theory, whereas the Scots operative masons were qualified of “dogmatic”. The use of the word “speculative” in the fifteenth century does not mean, of course, that speculative Masonry, as it is known to day, was practised then.”* Again we can build on this point and link that term “speculative” to “Liberal Arts” and the term “Operative” to “Illiberal Arts”.

I think that when we are discussing the notion of **Speculative and Operative** people in general and Freemasons in particular we need to acknowledge that we live in time and space. We also need to acknowledge that things evolve as we travel through time and space. Due to dynamic transformations, which occur as we travel through time and space, some things that we classify as Speculative today can easily become Operative down the track. Let us just remember some natural forces such as Inertia, which drives processes such as sedimentation. What is very fluid today may become rock solid in the future. Let’s never forget that the inertia is the worst enemy of the thought process as well.

## Historic Background

Operative Masons (Free Masons) were an important part of European medieval cultural, religious and business landscape. Even very limited research into activities of operative stone masons of this time shows a lot of activities across different parts of Europe, including the main land, Great Britain and Ireland. For example, Bro. Wm. F. Kuhn, P. G. M.,<sup>2</sup> in a paper DELIVERED AT THE BI-CENTENNIAL OBSERVANCE OF THE GRAND LODGE OF MISSOURI refers to “a fraternity of Cathedral Builders”, which according to this paper “came into existence with Gothic architecture from the eleventh to the twelfth century”.

In the E-Book , already mentioned in this paper, called “An Outsider’s View of Freemasonry” published on the Internet by Gilles Nullens, we can find more information about Operative Stone Masons, which is more closely related to the topic discussed in this paper. Gilles Nullens in this book, amongst other points, gives us an overview of interactions between Operative Stone Masons from Ireland, England and Scotland during the medieval times. Nullens suggests that “ *the Irish churchmen started building churches in Scotland in the sixth century, but this stopped in the tenth. Also Nullens suggest that “Stone workers from England started again to build churches in the twelfth century and this explains why the churches built at that time in both countries are so similar.”*

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<sup>2</sup> Bro. Wm. F. Kuhn, P. G. M., in a paper DELIVERED AT THE BI-CENTENNIAL OBSERVANCE OF THE GRAND LODGE OF MISSOURI refers to “a fraternity of Cathedral Builders”, Source: The Builder, First Published; 1917.



Furthermore in the same book Nullens suggests that *“The term “frie mesone” in Scotland is not equivalent to the term “Freemason” in the operative or early speculative period in England. It simply meant “freeman mason”, that is a member of the mason trade accepted as a freeman of his incorporation. The word “Freemason” was not used in Scotland until after 1717.”*

If we can take Nullens work as credible, one could describe Scottish Freemasonry as “Masonic Trinity” grounded in Scottish own teachings and understanding of Operative and Freemasonic Crafts, influenced by Operative Stone Masons of Ireland and modern Freemasons of England.

### **Available Evidence**

The researcher needs evidence to prove a point, in this case we need evidence to prove whether something was either speculative or operative. When we look for evidence about Scottish Freemasonry prior to 1717 one need to be aware of some simple points, such as: (a) language, but not literacy in a modern sense was the main medium for accumulation, refinement and transfer of knowledge, (b) Symbols in general, and particularly symbols engraved in stones was the second most important method of conveying messages and preserving knowledge, (c) Literacy in a modern sense was the last option for preserving and transferring of knowledge.

For reasons listed above researchers need to understand that the further they travel in the past the likelihood that they will find documentation in a modern sense discussing speculative freemasonry decreases rapidly. This is probably one of the reasons

why we don't have many documents before the Statues<sup>3</sup>; prepared in 1598 and 1599 by William Shaw, the Master of Works to the Crown of Scotland and General Warden of the Masons. The Statues from 1598 **regulated the Mason Craft in Scotland and the Statues from 1599 confirmed that the Edinburg Lodge was being the principal lodge in Scotland, Kilwinning the second, and Stirling the third.** It also gave the Lodge of Kilwinning supervisory powers over lodges in Western Scotland. If we look at these Statues from a modern Freemasons point of view, then one could say that there is nothing speculative in these two sets of rules. However, if we link the term "speculative" to the term "geomatic" and "liberal arts", one could classify the whole document as speculative, as it actually regulates the trade, rather than instructing operative stone masons on how to work stones and build buildings.

We should not also forget that many "freedom loving rulers" throughout times, could be classified as "fire happy readers", so if they felt that in newly liberated lands there were too many books, they would randomly burn books as part of the liberation process.

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<sup>3</sup> Viewed the following links / documents:

<http://www.freemason.com/library/existe14.htm>  
<http://www.nvlr2.org/Papers/The%20Schaw%20Statutes%20of%201598.pdf>  
<http://midnightfreemason.blogspot.com.au/2013/04/freemasonry-before-1717.html>  
<http://www.freemasons-freemasonry.com/prescott07.html>  
<http://www.rosslyntemplars.org.uk/index.php/book-reviews/freemasonry/memorials-of-the-haughfoot-lodge/>  
[http://www.wanttobeafreemason.org/#/history-of-freemasonry/4550401507http://www.masonicsourcebook.com/freemasons\\_history.htm](http://www.wanttobeafreemason.org/#/history-of-freemasonry/4550401507http://www.masonicsourcebook.com/freemasons_history.htm)

Last Viewed: 01<sup>st</sup> of September 2013

After all why would anyone want to study Euclid's work, isn't his work already out-dated / superseded.

### **Author's Interpretations**

As a relatively new Freemason I find myself in a fairly peculiar position, where I am exploring and discussing subject matter that I am not familiar with. For this reason I need to apologise to my audience if any of my observations may seem a bit out of place or fragmented to that matter. Furthermore, being a busy tradesman and family man, does freeze my "geomatic" ambitions to a large extent. When researching and writing about masonic matters I am trying to stay away from the path defined by Bro. Wm. F. Kuhn, P. G. M., Missouri as follows " the Masonic student should be warned against two classes of blind guides: the wild-eyed Masonic archaeologist, and the fantastic Masonic symbologist"

If I follow my "geomatic" reason, intellectual paradigm of an adult educator and based on reading a very limited number of papers I could ever cautiously observe that the term "speculative" in Freemasonry is not so clearly and explicitly defined. This lack of clarity regarding the actual meaning / purpose of the term speculative on one end can give to people a lot of scope for individual interpretation / free interpretation. At the same time this lack of clarity may cause serious problems when it comes to defining of the overall goal and the purpose of Freemasonry.

Making a definite statement on such an import research question as to whether Scottish Freemasonry was speculative prior 1717, based on very limited research would be as unintellectual as burning of

Libraries of Alexandria. For this reason I can only make an observation that the Freemasonry of 21st century appears to be more operative in a modern sense, than Freemasonry prior to 1717. Modern Freemasonry appears to be more concerned with the mechanics of its rituals rather than “geomatic” dimension of Freemasonry and the general society. While the “operative side” of modern freemasonry is very important, no one should underestimate the “geomatic’ dimension of Freemasonry, as it was the very reason why Freemasonry was formed in the first place.

### **Summary / Conclusion**

“Scottish Freemasonry prior to 1717 was not “speculative” in the same way as Freemasonry of the early 19<sup>th</sup> and 20<sup>th</sup> century. However, based on available evidence one can observe that Freemasonry in Scotland prior to 1717 had some “geomatic’ aspects as it has developed a body of knowledge unique to this craft. It also offered a social and cultural framework, used by learned men of the time to create a learning framework for the purpose of advancement of the craft and its members. Freemasonry prior to 1717 can be described as “geomatic” and “dogmatic” at the same time, as it served dual purpose. On one end it had a very practical dimension,

construction of buildings. At the same it offered to its members a Philosophical Framework for exploring issues concerning their trade and life in general.

## **WBro Iain Taylor (JW) - Scottish Freemasonry prior to 1717 was Speculative**

Your Honour my client “Did Scotland Have Speculative Masons Prior to 1717” has been accused by my learned colleague that he (Speculative Masonry in Scotland prior to 1717) was not there and therefore is Guilty of Absence.

Fortunately members of the Jury I am here to prove that my client was not absent and that his presence was there all the time.

Fortunately members of the Jury I am restricted to Scotland but in my evidence against my learned colleague’s client I will no doubt cross swords with him on one or two English matters

You Honour I now call my First witness:

*“Freemasonry Through Six Centuries Volume 1”*  
by Henry Wilson Coil Sr.

In the minutes of Kilwinning Lodge James Kennedy the 7<sup>th</sup> Earl of Cassillis in 1672 was elected as Chief Officer. In 1673 Montgomery Cunningham of Corsehill, (Baronet of Nova Scotia) and Alexander Seton Montgomerie, 9<sup>th</sup> Earl of Eglinton were admitted in to the Lodge and Alexander 9<sup>th</sup> Earl of Eglinton was made a Fellow Craft in 1674 and later elected Chief Deacon in 1677.

All nobles elected into office had their positions filled by deputies just as members of the Royal Family accept offices.

In 1676 all three of the nobility were voted for the position of Deacon. Earl of Cassillis 3 votes, Lord Eglinton 7 votes and Cunningham of Robertland (sic) Coresehill 8 votes. Cunninham was elected. (Page 67)

Due to the general illiteracy of the time Sir William Schaw Kings Master warden in his Schaw Statutes of 1598 instructed lodges to employ a clerk or notary to take the minutes.

In the minutes of 1706 a William Marshall was received into Edinburgh Lodge No. 1 as an Entered Apprentice and a Fellow Craft (free) in exchange for the honour conferred on him as a clerk and notary. In 1709 Robert Alison was similarly admitted as a clerk and notary and continued to act as such for forty three years. During that time he was elected as first Clerk to the Grand Lodge of Scotland. (Page 70)

The first minute of a non-mason in a Lodge was found in the minute book of Lodge of Edinburgh where on the 8 June 1600 John Boswell, Laird of Aichinleck (sic) was present at the meet called to consider a masonic infringement against John Brown (sic) Warden of the Lodge. (page 71) It is possible Boswell was there as a lawyer in defence of the Warden. If he was a member of the lodge then he was entered prior to June 1600.

Lodge Ordnanances kept in a box.

*The book of records was kept in a box which could be opened only by three keys, one kept by each of the three key masters, a custom identical with that of the German Steinmetzen. These ordinances show that, as early as 1670, the custom of making gentlemen or no operative Masons was well established. More remarkable is the fact that in that year there was actually a preponderance of non-operative members in the lodge. The laws and statutes of 1670 are subscribed by all members of the lodge or, as they expressed it, "Authoires off this Book" and, after most of the names, appear the respective marks of the signers, consisting of various angles, triangles, crosses, stars, and other designs. The occupations of the signers are, also, given*

*from which it appears that, of the forty-nine subscribers, only twelve were operative masons, the remainder comprising one tutor and collector of customs, nine merchants, five gentlemen or noblemen, four wrights (carpenters), three ministers, three skalaiters (slaters), two glassiers, two piriuige (peruke) Wig makers, two chyrurgeons (surgeons), one smith, one armorer, one advocate, one cardmaker, one hook maker, and one professor of mathematics. (Page 71)*

King James VI made an Entered Apprentice and Fellow Craft in Scoon and Perth Lodge No. 3. On 15 April 1601.

Scoon and Perth Lodge No. 3 is much older than its Charter “The Contract or Mutual Agreement of 24 December, 1658”, where it claim that on 15th April 1601 King James VI was initiated by his own Royal Master Mason, John Mylne II. (*History of the Masonic Lodge of Scoon and Perth No 3 (The Lodge of Scone)*, D. Crawdord Smith, Perth: Cowan & Co., Limited, 1898 340pp p. 45, 49)

You Honour I now call my Second witness:

*“The Genesis Of freemasonry”* by David Harrison

As I said earlier your Honour I need to draw your attention for a few minutes to England. I know it is my brief to defend my Scottish Client but I can assure you it has a bearing on the case.

The first recorded non-operative masons in England were Elias Ashmole a Captain in Lord Astley’s Regiment of Foot in the Royalist Infantry, Colonel Henry Mainwaring who commanded Parliamentarian Troops at the Battle of Macclesfield and Sir Robert Moray a General Quartermaster to the Scottish Army and like Ashmole was a Royalist. (Page 20-26)



Sir Robert Moray was entered into the craft on English soil at Alnwick a small village near Newcastle on 24 May 1641 by members of the Lodge of Edinburgh who like Moray were in the Scottish Army. (Page 23)

You Honour I now call my Third witness:

*"The Origins of Freemasonry"* By David Stevenson

"On 21 December 1583 (Sir) William Schaw (of Sauchie) chamberlain to King James VI of Scotland was appointed to the *"office of grit maister of all and sindrie his hines palaceis, biggingis and reparationis and grit oversear, directour and commander' of such operations for life"*. (Page 26)

In 1598 (Sir) William Schaw (of Sauchie) King James VI's Master of Works issued a code of statutory regulations for the Masons of Scotland.

The Coplands of Udoch (Wardens and Masons)

On 25 September 1590 a letter issued under the privy seal stated that the king had been informed of the qualification of Patrick Copland of Udoch and that the king confirmed Patrick's appointment over the craft of masons in three shires making him warden and justice over them. (Page 32) In other words Patrick was empowered to make rules for the mason's craft.

When Schaw died in 1602 David Cunningham of Robertland succeeded him as Master of works. Robertland was a Laird from Ayrshire and had been a member of the queen's household. There is no evidence that he continued with the reform of the Mason Trade.

On Robertland's demise John Mylne became the king's master mason and was a member of Mary's Chapel Lodge in 1633

### The Sinclair Statutes

Two letters were drawn up in 1600 and 1601 and involved the lodges of Dunfermline, St Andrews, Edinburgh, Aitchison's Haven and Haddington, and were signed by Schaw himself in his capacity of Master of Works (but not General Warden). They are known as the First Sinclair Statutes as they supposedly confirm the role of the lairds of Roslin as patrons and protectors of the craft. The document explained that from age to age the Lairds of Roslin have been patrons and protectors of the masons' privileges, but due to years of neglect and slothfulness the office had passed out of use. (Page 51 - 52)

This made the St Clair's head of the Mason Craft of all Scotland. By any other name Grand Master.

To continue with the non-masons being members of lodges before 1717 here are a few more.

July 1634 Anthony Alexander, his elder brother Lord Alexander and Sir Alexander Strachan of Thornton were entered into Mary's Chapel in Edinburgh (Edinburgh Lodge No. 1)

Lodge of Edinburgh No. 1 continued to admit non-operative members; Robert Moray and Alexander Hamilton two Covenanter Generals in 1641; Dr William Maxwell physician to Charles I (1647) Hans Ewald Tessin architect and military engineer (first foreign initiate) 1652; James Neilson Kings Slaterer 1654 (Page 198)

In Conclusion Your Honour I would like to bring in my Last Witness.  
*"Freemasonry Old records, new ideas"* By Trevor Stewart

Professor David Stevenson did a study of 25 lodges throughout Scotland. Trevor Stewart using Stevenson's information did a sample of 12 of these lodges and came up with the following:

Pre 1670 to 1710 one hundred and one (101) members belonging to those 12 lodges were non-operatives. They were Aristocrats, Land Owners, Physicians, Lawyers, Architects, Lord Provosts of Burghs and their councillors, Learned Scholars, Clergy, Military, Customs Officials, JP's MP's and Merchants.

Some lodges such as Dunblane, Hamilton, Edinburgh and many more had a succession of family members (non-operative) presiding over the lodge in succession. Due to this, many operatives resigned from their lodges and formed new operative only lodges. (Page 112)

So Members of the Jury I put it to you that there definitely were non-operative freemasons working in numerous Scottish Lodges prior to 1717. In fact as you have heard there were non-operatives as far back as 1600.

## **WBro Murray Treseder – English Freemasonry prior to 1717 was not Speculative**

There is no doubt that prior to the cataclysmic changes which occurred in Freemasonry in the years following the inaugural meeting of the Premier Grand Lodge in 1717 and the subsequent establishment of its new and totally different form of organization there were two classes or types of Freemasonic membership in existence. Firstly there were the original ‘operative’ masons who were skilfully trained craftsmen in the established trade of actually applying the exquisite skills of being a physically operating worker in stone who also observed substantial restrictive trade practices, and secondly there were the ‘non-operatives,’ who were a mixture of antiquaries attracted by Freemasonry’s Old Charges and oral ritual, and a group of people who were not so interested but were local leaders, businessmen and dignitaries who had been attracted to and attached themselves with the ‘operative’ Freemason establishment for social and even business networking reasons. These were ‘non-operative’ Freemasons who took very little part in the ritualistic activities of the fraternity but rather were gentlemen who, by their membership of Freemasonry, wished to wield social and political influence in their area and to participate in the dining, drinking and general conviviality of the lodge’s social activities. But this form of membership did not make them “speculative” Freemasons; they were rather simply “non-operative” Freemasons. The new English Freemasonry of the Premier Grand Lodge post 1717 was so radically and significantly different from its predecessor that there was no continuum from “non-operative” to “speculative”.

It was following the monumental changes resulting from the formation of the Premier Grand Lodge which occurred in 1717 and continued over the subsequent several years there was a substantial transformation in the ideals and activities of the new Freemasonic order, which very much resulted in the actual operative masons becoming distinctly the minority of the membership, although it is interesting to note that a record of current practice during the period following 1717 required that at least one of the Freemasons at an 'acceptance' must always be "a Workman of the Trade of Freemasonry." and this practice was maintained even within the Horn Lodge, the most influential and least operative of the four lodges. The balance was made up of people who were joining a newly re-orientated moral, political scientific, even religious grouping who operated under a new and very different organization to that which had been the previous order. This new class of members were not only 'non operative' but they rapidly subscribed to a new philosophy of Freemasonry, wherein they adopted and respected the new format which was established on the outline of the beliefs of original freemasonry but were a fundamentally different in their operation and application. This new class of Freemason was the 'speculative' Freemason, who had only a passing symbolical and ritualistic attachment to the long established 'operative' Freemasonry, but managed to retain the perception that there was a strong historical link between the two, fostered largely by the bogus faux history included in Anderson's 1723 Constitution.

The establishment of such a new and fundamentally different organization, i.e. the formation of modern freemasonry, has been the subject of two recent books, both of which place a new and quite

different interpretation of events following the formation of the Premier Grand Lodge in 1717 and the substantial, indeed amazingly different developments which occurred in the succeeding few years and outline the new paths which were rapidly adopted and became the foundation of ‘ speculative ’ Freemasonry as it is known today.

The two books are: -

*“The Foundations of Modern Freemasonry “– The Grand Architects. Political Change and the Scientific Enlightenment 1714 – 1740. by Ric A. Bergman. ( Sussex Academic Press 2012 ).* This book has its foundations in, and is an extended form of a PhD thesis at the University of Exeter submitted in 2010

and: -

*“The Key to Modern Freemasonry “– The Hidden Mysteries of Nature and Science. by Professor Charles C. Lawrence. (Hamilton House 2011 )*

They are both compelling reading to all thinking Freemasons.

Although these two works are written in totally different styles and to some extent have slightly different emphasis they both have as their principal thesis that, following the formation of the Premier Grand Lodge in 1717, and perhaps even before that date, political, social, scientific and even religious events in contemporary England were strongly impinging on Freemasonry and its development. Resultantly under the guidance of a few prominent senior members and with the co-operation of some powerful and influential members of the aristocracy the fledgling Premier Grand Lodge was taken over

really in its entirety as a going concern, and its future course was diverted into activities inextricably related to scientific and other enlightenment activities, with a strong injection of political and religious influence which meant that the vast bulk of the new and expanding membership were not only of a different mix of interests but were of a new social and political class. Many who joined were members of the Royal Society, the Spalding Society, were active members of the London Magistracy and prominent participants in the scientific Enlightenment. Because they were not 'operative' Freemasons but did nevertheless follow the traditional philosophical paths of its predecessor lodges for distinctiveness they were styled as 'speculative' Freemasons, following a style of Freemasonry which was no longer operative but was allegorical, symbolic and speculative.

Undoubtedly these changes in emphasis and practice which rapidly occurred sprang from several significant events which became driving forces of great moment. Principal amongst these were the political effects of the Hanoverian succession in 1714 followed by the establishment of a series of Whig ministries, the religious effects of the Jacobite revolution in 1715, and the philosophical effects of Newtonianism and the rapid expansion in the early 18th Century of the scientific Enlightenment. These influences were very rapidly incorporated into the new Premier Grand Lodge's activities by progressive, capable and influential Freemasons, such as the likes of Payne, Desaguliers, ( both Grand Masters of the Premier Grand Lodge, ) Folkes, Cowper and other senior members who acting cohesively decided that, amongst other things, what this new style Freemasonry really required was decisive leadership, a new set of

Regulations ( provided by George Payne ) and a new Constitution ( provided by Anderson under the strict influence of both Desaguliers and Payne ) and an aristocratic leadership ( eventually provided by the driving force of Folkes, Payne and Desaguliers when they succeeded in having the Duke of Montague created Grand Master in 1721 and the powerful and active Duke of Richmond Grand Master in 1723.) This became the new Premier Grand Lodge which with minor variations is still extant.

From thence onwards the great preponderance of Freemasons would clearly fall into the class of being 'speculative' Freemasons and operative freemasons largely ceased to exist.

It can thus be seen that the existence of 'speculative' Freemasons as against 'operatives' is in large part a matter of historical definition. There could not have been 'speculative' Freemasons who believed in and followed allegorical, symbolical and speculative beliefs if such a system of freemasonry was not in existence. 'Non-operative' as opposed to 'operative' Freemasons yes, but not 'speculative' Freemasons.



## **WBro Jean-Michel David - English Freemasonry prior to 1717 was Speculative**

1717 can of course be considered a watershed in the history of freemasonry, and I am certain that it is not the precise date that is here important, as it would then be a rather simple task to point to the existence of four or more lodges in 1716 or even 1715 that would 'prove' freemasonry to be speculative prior to 1717. If I were to simply do this, a technicality in the title (ie, the date) would simply need to be pushed back a little and the question again asked. Similarly, and as presented by W. Bro. Treseder, it is also evident that through the 1920s significant changes swept through the development of freemasonry, and the form that we now take for granted began its stabilisation (the trigradal system in the 'Blue'; the establishment of various 'side' orders; and the numerous additional degrees or grades in what has come to be known as the Ancient and Accepted or even the Memphis-Misraïm rites).

So the question is not whether post-1717 we see significant changes, nor even whether these changes become more easily understood given the unique event, albeit at the time quite small and relatively insignificant, of the formation of what much later on became the United Grand Lodge of England, but rather whether or not English freemasonry was speculative prior to the 18th century. We also need to be careful not to confuse or slippery-slide evidence that non-operatives were admitted into various lodges as equivalent evidence that such lodges (especially if a significant number were non-operative masons) were speculative: other causes may be the reason for non-operative membership, much reminiscent of modern day

unionism, including the need for specific skills internal to lodge workings (such as book-keeping in the known example of Scottish lodges); patronage (similar to the manner in which a former Australian prime minister was inducted into a local union for which he presumably had no operative skill-sets); and of course the 'friendly society' aspect that inevitably develops but does not, of its own, make it speculative: none of these indicate any speculative element - unless one of course *defines* 'speculative' as simply shorthand for 'non-operative'. If that were however the desire (and a relatively uninteresting one at that), then again sufficient evidence exists for the existence of non-operative masons.

If Desaguliers is at times credited with a key role in the establishment or transformation of freemasonry into the form that manifests in post-1717 England, it would perhaps be useful to bear in mind that he worked (along with others, of course) not in a vacuum, but rather with established speculative practices, and it is to these to which I shall briefly return. As a last preliminary point, we do not exactly know what was meant by the 'Accept[i]on' referred to in the 17th century, for example (Cf Taylor's 'Sir Christopher Wren – Freemason?' in our own Transactions from 2010): what is evident is that irrespective as to what the *practices* of masonic lodges were at the time, *belief* was certainly circulating about its symbolic art, and that in a way that paved the way for the later developments of the early 18th century. For example, and reflecting the views of Sir Christopher Wren and Alias Ashmole - those two pre-eminent pre-1717 masons of the 17th century - John Aubrey writes in 1686 (in his unpublished *Natural History of Wiltshire* - quoted by Bro Gould in 'On the Antiquity of Masonic Symbolism', AQC vol III, p11, my underline):

"Sr William Dugdale told me many years since, that about Henry the third's time the Pope gave a Bull or diploma to a Company of Italian Architects to travell up and downe over all Europe to build Churches. From these are derived the *Fraternity of Free-Masons*. [...] They have Severall Lodges in severall Counties for their reception [...] The manner of their adoption is very formall, and with an Oath of Secrecy."

Admittedly, this is hearsay, yet it points to a key element that was to not only possibly instruct the later development of freemasonry, but also, and centrally, hints at a major point I wish to make - that essentially the operatives were not simply and only operative, but rather and importantly simultaneously speculative with an 'adoption' or 'acceptance' of strict and, I would suggest, thereby *ritualistic* – and hence symbolic and speculative – formality. In fact, I would suggest that to presume that freemasonry was *not* speculative prior to 1717, and indeed from the earliest lodges, recoils from the evidence of social forms we have of those times: the distinctions we make in the 20th and 21st centuries were simply not delineated by the separation the modern mind seeks.

Rudolf Steiner, in an entirely different context and for different purposes, said that 'two layers of cultural fermentation [existed] side by side: the external, exoteric platitudes of public life, and in the secret societies the symbols' (from lecture two in the cycle 'The History & Actuality of Imperialism' given on 21/02/1920 ). It is this 'side-by-side' of the speculative and the operative that forms part

and parcel of freemasonry prior to 1717, and that itself allows for the later development of exclusively speculative lodges.

Instructive on this is a comment from Bro Ward in a lecture delivered in 1978 to Quatuor Coronati Lodge, in which he writes (my underlining):

In England an entirely and unprecedented situation developed in the 17th century when lodges began to appear which from their inception were independent of the mason trade. Because of this autonomy, which included independence as between lodges, the members were not inhibited from making changes in rites and customs as they saw fit. These lodges being the prototypes from which Free-masonry took shape, the term non-operative if applied to the membership infers the existence of operative members. This is misleading because the trades or professions of members of this kind of lodge were immaterial and a better description is still *accepted or adopted* masons as was current at the time.

One of the implication is that lodges of the time not only already had 'rites and customs', but that these must have inevitably included speculative elements. But perhaps the clearest evidence lies within the early manuscripts, key ones of which are now relatively easily found in electronic form, though I refer to the ones reprinted in *Ars Quatuor Coronatum* in 1975 (vol 88), and shall here limit my

comments to the *Inigo Jones MS* that purports to date from 1607 (though likely dates a little later), and the *Wood MS* circa 1610.

In both of these manuscripts, what we have is not only a ‘traditional’ history of the craft, but importantly mention of the seven liberal arts and sciences (using the latter manuscript’s spelling: ‘Gramer, Rethorick, Logicke, Arithmetick, Geometrye, Musick, and Astronomie’) and that all of these are ‘found by one Scyence, (that is to say) by Geometrie’. Geometry thus plays a part in the speculative education of the mason, not only and simply as what may have also been the case in nascent university education and monastaries.

The manuscripts mention, similarly, Hermes ‘who was the father of the wise men’; Tubulkaine (as spelled in the *Wood MS*); Abraham – who ‘taught the 7 Sciences to the Ægyptians’; Euclid; Kings David and Solomon; and of course Noah, a far more important reference figuring prominently in most early manuscripts.

With regards this last reference, a brief quote from the *Inigo MS* may assist in the key point I raise for our reflections in order to determine whether or not speculative freemasonry existed prior to 1717 (the whole first section of the manuscript would of course be better, but a brief snippet may here suffice) – the early fluctuations in spelling has been retained:

Tubal-Cain was the Instructor of Every Artificer in Brass and Iron, And the Daughter found out the Art of Weaving.

These Children knew well that God would take Vengeance for Sin either by Fire or Water; Wherefore they Wrote their Sciences that they had found in Two Pillars, that they might be found after Noah's Flood.

One of the Pillars was Marble, for that will not Burn with any Fire, And the other Stone was Laternes for that will not drown with any Water.

Our Intent next is to Tell you Truly, how and in What manner these Stones were found whereon these Sciences were Written.

The Great Hermes (Surnamed Trismagistus, or three times Great) Being both King, Priest and Philosopher, (in Egypt) He found One of them [...]

the text goes on to mention the division of the day into twelve hours; mention is also made of the zodiac, of Osiris and Egypt (again), of Euclid and again of the seven 'Sciences' ... with Euclid made to say:

If Yea will Give me Your Children to Govern, I will Teach them One of the Seven Sciences, whereby they may live Honestly, as Gentlemen Should [...]

Perhaps it would be well to remember that former times – and certainly until the so-called enlightenment – the world was lived in a far more integrated way. Not only of importance were the stories that gave the world meaning, but the world as experienced was what

Charles Taylor (amongst others) describes as 'enchanted' or 'porous': the delineation between not only the physical and the world of spiritual forces, but also between the 'operative' and its inevitable speculative elements, interweaved. We need to take care not to assume or impose our far more 'non-porous' and buffered world view onto our forebears.

I will finish this brief exploration with a quote (my emphasis) by Bernard Lonergan (Collected Works, vol 10, p57), followed by a brief comment

[...] when ancient man or the ancient higher civilizations used symbols, the meaning of the symbol could be just as profound as the thought of later great philosophers. [...] *Thus, when the primitive speaks about light, you must not assume that he means the light of the sun. He may mean much more the spiritual light, but he may not be able to distinguish between spiritual and physical light*. There is today, then, a genuine rediscovery of the symbol. Human development on the cultural level is from the compactness of the symbol to the differentiated, enucleated thought of philosophers, theologians, and human scientists.

Not that our masonic forebears were 'primitive', but rather that the symbolism, stories, allegories and myriad references used were not as yet enucleated to the extent that we at times divest them of speculative life. The question, then, is perhaps not whether freemasonry prior to 1717 was speculative, but rather indicative of a

task to yet be explored at greater length: the historical unveilings of the ways in which such speculative participation manifested and was a living experience amongst our masonic forebears.

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# ***APPENDIX I***

## ***Masters of the Lodge***

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

+1967-68 WBro.A.J.Page PM	+1992-93 WBro.W.Herrod, PGO
+1968-69 WBro.J.R.Myles, PM	+1993-94 WBro.G.A.Bowers, PGStdB
+1969-70 WBro.W.A.Rattray, PM	+1994-95 WBro.H.van Tongeran, PM
+1970-71 WBro.G.Farrell, PM	1995-96 WBro.K.Hollingsworth, PM
+1971-72 WBro.C.J.Hoffman, PM	+1996-97 WBro.G.C.Love, PJGD
+1972-73 WBro.E.B.Cotton, PSGD	1997-98 WBro.K.Hollingsworth, PGStdB
+1973-74 VWBro.J.C.Gliddon, PGIW	1998-99 WBro.K.G.Hamill, PM
+1974-75 WBro.G.J.Howe, PGSwdB	1999-00 VWBro.N.D.Anderson,
+1975-76 RWBro.F.W.H.Schulz, PSGW	PGChpln
+1976-77 VWBro.E.H.Krause, PGLect	+2000-01 WBro.B.C.Gibson, PJGD +
+1977-78 WBro.K.A.Wiens, PGStdB	+2001-02 WBro. M.S.Kahn, PM
1978-79 WBro.P.T.Thornton, PGStdB	2002-03 WBro. J.Boardman, PM
+1979-80 WBro.J.R.M.Allen, PM	2003-04 WBro. A Jennings, PJGD
+1980-81 WBro.F.McDonough, PM	2004-05 WBro. F.I.Richards, PGStdB
+1981-82 Jim Robinson, PM [ex-c.]	2005-06 WBro.VRev.F.Shade, PJGD
1982-83 WBro.M.T.Moore, PM	2006-07 VWBro. M. Treseder, PGIW
+1983-84 WBro.E.W.G.Tuttleby, PM	2007-08 WBro. P. Alexander, PM
+1984-85 WBro.G.C.Love, PGStdB	2008-09 WBro. J-M David, PM
+1985-86 RWBro.F.W.Oldfield, PJGW	2009-10 WBro. J-M David, PM
+1986-87 RWBro.F.W.Oldfield, PSGW	2010-11 WBro.VRev.RShade, PJGD
1987-88 WBro.M.Jeavons, PM	2011-12 RWBro. J Molnar G. Reg
+1988-89 WBro J.Heatley PGStdB	2013 - RWBro. J Molnar G. Reg
+1989-90 WBro.F.Benson, PM	
1990-91 WBro.K.Henderson, PGStdB	
+1991-92 WBro.M.Moyle, PM	
	+ Deceased

### *Officers of the Lodge 2013*

Worshipful Master	RWor. Bro. John Molnar Gr. Reg.
Immediate Past Master	Wor Bro Jean-Michel David
Senior Warden	Wor. Bro. Brendan Kyne
Junior Warden	Wor.Bro. Iain Taylor, PGStdB
Chaplain	Wor.Bro. Frederick A. Shade, PJGD
Treasurer	V.Wor.Bro. Murray Treseder, PGIW
Secretary	WBro Bro. Doug Groom
Dir. of Ceremonies	Wor.Bro. Ian Richards, PGStdB
Senior Deacon	WBro Nik Sakellaropoulos
Junior Deacon	Wor Bro David Pederick
Inner Guard	Wor Bro Robert Brennand
Tyler	Wor.Bro. Arthur Loughridge, PGStdB

## **Lecture Programme 2014**

### **4th Friday February to November**

<b>Dates</b>		<b>Lecture</b>		<b>Presenter</b>
February Friday 28th		<b>Installation of Master and Investiture of Officers</b>		
March Friday 28th		<i>Life &amp; Times of Masons During the era of the Regius Manuscript</i>		RWBro John Molnar Grand Registrar (218 member) IPM
<b>April Friday 25th</b>		<b>No Meeting in April 2014 (Easter &amp; ANZAC Day)</b>		<b>No Meeting in April 2014 (Easter &amp; ANZAC Day)</b>

May Friday 23rd		<i>Menzies Grand Vision</i> Graeme Love Memorial Scholarship - <b>Open Meeting</b>		Mr Graeme Williams Graeme Love Memorial Scholarship <b>Open Meeting</b>
June Friday 27th		<i>Reflections on Freemasonry</i> 3 Short Presentations		Bro Carlos Zapata (218 member), WBro Garry Runge (218 member) & VWBro Don Rainey (PGDC)
July Friday 25th		<i>Media Reportage of Foundation of UGLV</i>		WBro Neil Morse (218 member)
August Friday 22nd		<i>Insights into Life &amp; Times Sir William John Clarke - 1st Grand Master UGLV</i>		WBro VRev Fred Shade (218 member)
September Friday 26th		<i>1814: Consolidation and Change</i> <b>To Be Confirmed</b>		WBro Dr Mike Kearsley <b>2014 Prestonian Lecturer To Be Confirmed</b>
October Friday 24th		<i>Building Capital: Burley Griffin, Sacred Geometry, and the design of Canberra</i>		WBro Nick Sakellaropoulos (218 member)
<b>November Friday 28th</b>		<i>Victorian Freemasonry during the Great Depression (1928-1932)</i>		WBro Brendan Kyne (218 member) WM

## **APPENDIX II**

### **Fellows of the Lodge**

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

### **The Frank Oldfield Memorial Award Holders**

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

### **Reciprocal Lodges**

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

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