

MEN'S HEALTH 2018 WINTER ISSUE

FREEMASONS VICTORIA

2018 GRAND INSTALLATION EDITION

- Grand Master's Speech
- Grand Chapter Installation
- Grand Craft Installation
- Picture Editorial

FREEMASONS SOUTH-
WEST VICTORIA BUSHFIRE
MENTAL HEALTH SUPPORT
PROGRAM
PAGE 5

2018 MARK MASTER MASONS GRAND INSTALLATION

HOW
FREEMASONRY
REDUCES THE
RISK OF DEATH
BY UP TO 50%
PAGE 13

The Consecration
of The Earl of
Dunmore Lodge
No. 1686

Page 23

*Mystery &
Symbolism
article
from 1919*



FMV
FREEMASONS VICTORIA

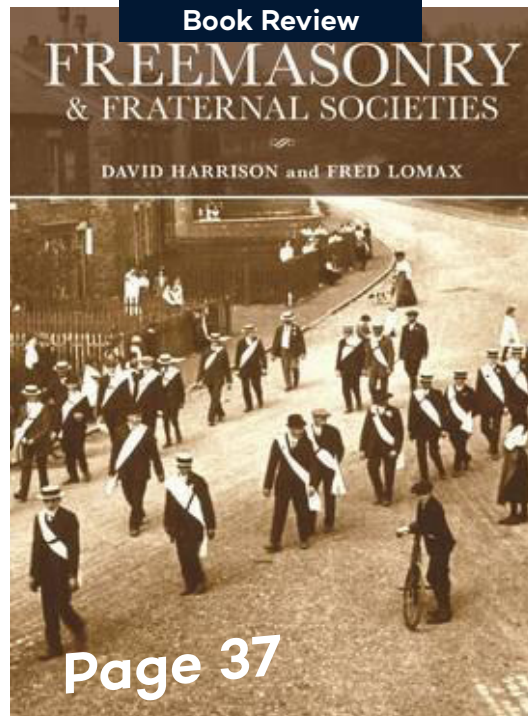
Table of Contents

Scholarships Presentation



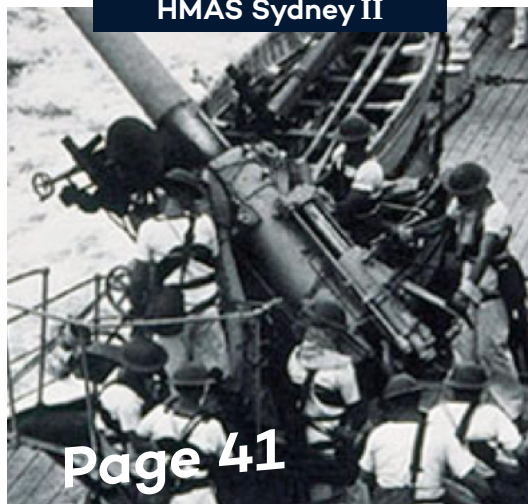
Page 9

Book Review



Page 37

HMAS Sydney II



Page 41

Features

- 03 Message from the President of the Board
- 05 Freemasons South-West Victoria Bushfire Mental Health Support Program
- 09 Freemasons Foundation Scholarships & Awards Presentation
- 10 Unity of the Orders
- 11 Freemasonry and the Mysteries
- 13 The Grand Master's Gold and Black Charity Ball
- 14 The Victorian Knight Templar Study Circle and the FMV Library & Museum Collection
- 15 Why the Royal Arch?
- 17 How Freemasonry Reduces the Risk of Death by Up to 50%
- 36 Monash Evening
- 37 Trivia Master
- 39 Bayside Mosaics
- 41 The Freemasons' Link to HMAS Sydney II
- 43 Are our Lodge Gavels Really Gavels at All?
- 45 Lodge Liberation No. 674 Menin Gate
- 46 The Zeiss Microscope
- 47 Celebrating Australia's Great Game
- 49 The Lodge of the Golden Fleece Slipper

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The Porchway

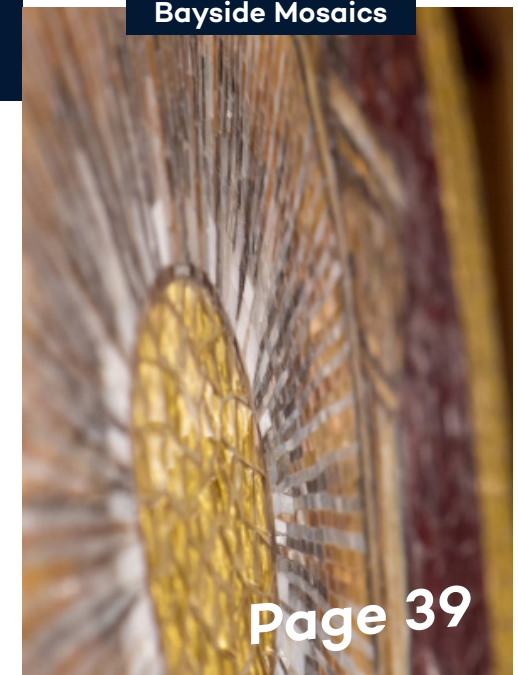
- 19 Grand Master's Speech
- 21 2018 Grand Installation Photos
- 26 2018 Mark Master Masons Grand Installation
- 27 The Earl of Dunmore Consecration
- 29 Awards of Service
- 31 Celebrating WBro. Henry Dickson
- 32 2018 Grand Lodge Officers
- 33 Getting to Know a New Member
- 34 New Members

The Porchway



Page 18

Bayside Mosaics



Page 39



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Letter from the Editor

WE ARE LISTENING!

After lots of feedback from the membership, last edition we mailed out the journal to all members except for those who have explicitly requested only an electronic version.

We are continuing to refine and improve the FMV Journal. With the goal in mind to keep it member focussed and show Masonic content, we have taken on a new approach to the journal this edition. We hope to bring you

content directly from other Brethren about past, present and future happenings in Freemasonry.

Moving into the year, we will continue to refine and improve with the goal of quality and relevance.

Your feedback is greatly appreciated. Reach out to the Marketing team to let us know what you think of this edition or something you would like to see in the next edition at:
fmv.org.au/journalfeedback

Message from the President of the Board

Bro. Justin Stark



I have been asked what attracted me to Freemasonry and the reasons why I have such a passion for the Craft and the work that is done under our banner. Although I have been involved with several volunteer groups at an administrative level, these did not offer me the opportunity for growth that I was seeking.

I searched for an organisation that provided the ability to learn, support personal growth, and offered a way to contribute at a greater level. My decision to join Freemasonry was sealed from the moment I attended my first Grand Installation; a spectacular display of ceremony, interwoven with passionate renditions of Advance Australia Fair and God Save the Queen. Surrounded by 800-1000 people in total harmony within the perfect acoustics of Dallas Brooks Hall. Feeling like the roof was lifting as

everyone so openly supported the team working on the stage. That moment sealed my desire to become part of what I experienced as an incredibly unique organisation; an organisation that supported each other and those working in its interest.

Since joining Freemasonry, I have progressed to the Chair of

Through this work, I was provided with a deeper insight into how Freemasonry works; the effort needed to run a Lodge, as well as the responsibilities of Grand Lodge. I was attracted to Freemasonry because it is a non-political, non-religious organisation with expectations based on trust, on doing the right thing, and supporting your fellow man.

Henty Lodge No. 279, been an active participant in the Lodge of Instruction while moving through the offices of the Lodge. I was actively involved in the Monash District Panel, initially as an advisor, and then as a Panel Member. I've had the privilege of working

with the Taskforce, first as a volunteer and then as a member of the Taskforce Executive.

Honing my ritual, I went on to serve on the Ritual and Ceremonial Committee, including time as Secretary, and was actively involved in the Exemplification Team; including as both a Lodge Trainer and Accreditation Assessor.

Although I have served in two Grand Teams as a Ceremonial Officer, my highlight, however, was being a key participant in the establishment of the Lodge of Evolution. Through this work, I was provided with a deeper insight into how Freemasonry works; the effort needed to run a Lodge, as well as the responsibilities of Grand Lodge. I was attracted to Freemasonry because it is a non-political, non-religious organisation with expectations based on trust, on doing the right thing, and supporting your fellow man.

Throughout my entire professional life, I have been involved in using technology to solve business problems. I have been a consultant, managed teams while supporting and advising some of the largest organisations in their decision making. I have managed teams of up to 200 staff with projects and budgets beyond \$125M. Even though I have always been based in Australia, I've had the good fortune of working extensively throughout the Asia-Pacific region.

I recognised quite early in my career that understanding how

a business works is much more important than what technology it uses. With this in mind, I sought out management positions and worked to ensure that technology decisions were based on sound business requirements. I have lectured at Deakin University, been a guest speaker at RMIT, and continued to mentor several individuals that I now consider good friends. As a Director, I have maintained positions within several Masonic groups, as well as holding leadership positions in both public and private companies. At an international level, I was involved in the management of Aikido Yuishinkai as a Director, taught and trained adults and children in Aikido, and helped establish Kyudo as an organisation in Australia. I have also represented Victoria at Bridge and won several state and national titles.

Although I place a high value on the cornerstone of education, with a Master of Business Administration, Bachelor of Science, Graduate Diploma in Management, and many industry certifications (not limited to Project Management Professional and ISO 20000 Consultant and Auditor). I also serve as a Senior Member of the Australian Computer Society, and Member of the Australian Institute of Company Directors. Even with all this, my most important and educational role is as a father to my 14 year-old son and 11 year-old daughter.

When I learnt of the position of President of the Board of General Purposes becoming available, I applied because I wanted to make a difference to Freemasonry. I wanted to help the organisation to focus on the future and not get stuck in the past. Even though everyone who has been there has tried their best, with my background, I felt there was much room for

improvement. I felt this was my chance to help take Freemasonry to the next level.

The process of being appointed President of the Board is one that was managed by the Board itself. I

regardless of your opinion, and I expect the same from others.

As I look forward to the future, I hope that at the end of my tenure on the Board we have re-established the trust that our Brethren must have

Our Fraternity needs your help; it needs the support of every one of us to grow and remain relevant to society. While we cannot change the past, we can learn from it. I hope that every member can respect this, and we can work together toward this shared aim. I am honoured to serve Freemasonry in this role and together look forward to the growth of our Craft.

was invited to put forward an expression of interest and application, as did three other extremely well-qualified Brethren. We were each interviewed by the Board, and from that process, a recommendation of the Board was made, and shortly after, I was offered the role.

However, I am aware that none of my qualifications, the process of selection, nor my background is important to Freemasons. What I will be measured on is the difference I make to the Craft in my role as President of the Board of General Purposes.

As you will have seen, I am a great believer in transparency and openness; in ensuring that our decision-making is based on credible facts. Facts which are supported by validated and audited information. We will involve our membership in the decision process, and when the Board puts forward a motion, it is supported by the majority of our membership. While I will heed the lessons of the past, it is my mission to focus on what we can all do to grow our Craft into the future. I will openly answer questions; I will share information when I can; if I cannot, I will give you the reasons why. I will treat everyone with respect,

in the Board. My aim is that our communications are open and timely. Most importantly, the decisions being put to our members to fully address the needs of our Craft, and you have been involved in articulating them. I would like to see our Constitution simplified. I would like to see Lodges empowered to make decisions that help their growth. I long to see our Brethren engaged, attending Lodge, social functions, and volunteer activities. If we have our three major brands, Freemasons Victoria, Freemasons Foundation and Royal Freemasons working closely together to raise the profile of Freemasonry in the community, then we all will benefit, and our Craft will grow and prosper.

Our Fraternity needs your help; it needs the support of every one of us to grow and remain relevant to society. While we cannot change the past, we can learn from it. I hope that every member can respect this, and we can work together toward this shared aim. I am honoured to serve Freemasonry in this role and together look forward to the growth of our Craft.

Freemasons South-West Victoria Bushfire Mental Health Support Program

In response to the March 2018 bushfires in the Terang, Cobden, and Camperdown areas, Freemasons Victoria launched a Bushfire Appeal. Men in regional and remote areas are 1.3 to 2.6 times more likely to die by suicide than those in urban areas. Local evidence shows that men aged between 35-64, who have had contact with welfare, community and/or housing services in the past 12 months and who are dealing with multiple stressful life events, are most likely to die by suicide. Sadly, farmer and farming related jobs represent the largest single group of those who died by suicide within the south-west region between 2009 – 2014.

Freemasons Victoria have brought together 4 service providers, with a common interest but differing service focus, to address an identified gap in the delivery of mental health support to communities in distress. The aim is to reduce the potential for self-harm and suicide in rural communities. The program will improve the skills of these 'Front Line Interactionists' (vets, milk tanker drivers, bank workers etc.) to be better able to: "Recognise, Respond, and Refer", thereby knowing how and when to link those at risk with those who can help.

Part 1: Recognise - Respond- Refer

A series of 10 community education and awareness raising forums:

- Developed and presented by Lifeline with participation from the other three program partners
- 1 – 2 hour free community forums targeting Front Line Interactionists
- Held in local areas, identified by the program partners
- Professional support, supervision and debriefing for individuals on an as needs basis

Part 2: Front Line Interactionist Training And Support

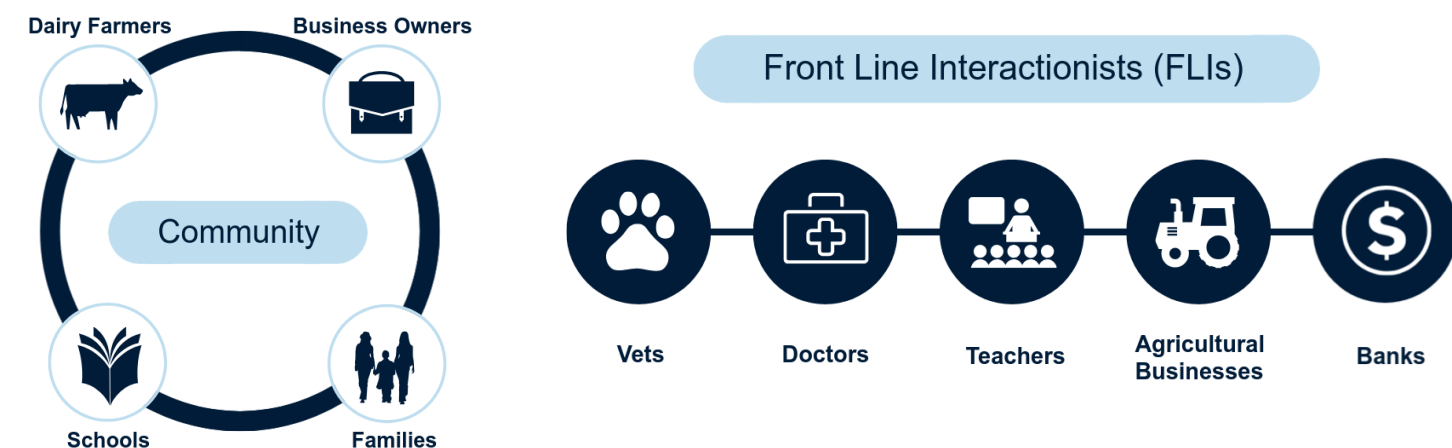
Dedicated 1 on 1 contact between Credentialed Mental Health Practitioners and Front Line Interactionists (FLIs):

- St John of God Health Care will provide Credentialed Mental Health Practitioners to spend time in the field with FLIs. Practitioners will provide part of the support services for FLIs

This aspect of the program:

- Enhances the capacity of the FLIs to understand and apply the Recognise – Respond – Refer model
- Provides debriefing opportunities for FLIs carrying the burden of responsibility for the care of others
- Increases the involvement of health care providers in the target community
- Improves the capacity for health care providers to either provide direct services to the target community, or to identify individuals for referral

To donate to the Freemasons South-West Victoria Bushfire Mental Health Support Program please visit fmv.org.au/bushfire-donations

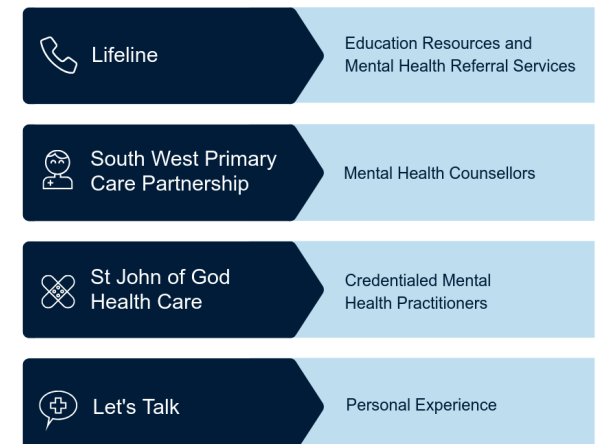


Front Line Interactionist Support
Education of FLIs on identifying Post Event Trauma (PET) in the community.
Education on how to open dialogue and support distressed community members:



Support and debriefing of FLIs on coping with PET in the community.
Linking FLIs with PET counselors to provide support for each other.
Coordinate on-going support and connection between FLIs, PET and support.

Post Event Trauma (PET) Professionals





Once you become a
Royal Freemasons In-Home Care client
you will be offered
free access to RACV's Emergency Home Assist
to help you stay independent in your own home.*



**Let's start the
conversation
now!**

1800 756 091
royalfreemasons.org.au



*Some conditions apply

Premier Partner
**Victorian
Seniors
Festival**



Premier Partner
**Victorian
Seniors
Festival**



Opening Sunday 12th August



Royal Freemasons Bacchus Marsh Residential Aged Care

SUNDAY, 12 AUGUST 2018 WILL BE THE LAUNCHING
OF OUR NEW FACILITY WITH STATE-OF-THE ART AMENITIES
LOCATED AT 58 GREY ST, DARLEY, VICTORIA.

Royal Freemasons Bacchus Marsh provides private rooms for 144 residents that cater for both couples and singles, and those needing specialised care in the Memory Support wing.

Rooms are spacious and provide a unique home-like environment with a high level of amenity. There are various room types all of which provide private en-suites and split system heating and cooling. Room sizes range from 17 to 36 square metres (excluding en-suite).

Some key features of Royal Freemasons Bacchus Marsh include:

- Air-conditioned rooms with private en-suite
- Double suite rooms for couples
- Views to landscaped gardens
- Wi-Fi and Smart TVs with in-house communication and entertainment channels
- Free Foxtel in specific lounge areas
- On-site kitchen and commercial laundry
- Café, hairdressing and consulting suites
- Children's playground
- Secure entrance and facility-wide CCTV security

Royal Freemasons' unique aged care offering in Bacchus Marsh has generated overwhelming interest with quite a few local residents having already reserved rooms from 20th August when the home officially commences operations.

Providing support to the communities of Victoria for over 151 years. Royal Freemasons currently provides residential aged care in Melbourne Metropolitan locations and on the Mornington Peninsula in addition to facilities in Ballarat and Bendigo.

Royal Freemasons Bacchus Marsh is our third newly-built residential Aged Care Home in Regional Victoria, and is one of six regional sites scheduled to become operational over the next two years. At the end of this development pipeline, Royal Freemasons will be operating almost 2,000 aged care beds across 17 sites in Victoria.

In addition, we offer Independent and Assisted Living and Home Care services throughout Victoria.

Royal Freemasons Bacchus Marsh has a 10-seater bus on site with wheelchair access to assist residents when traveling between key places of interest in the local and surrounding areas. We consider this amenity to be an integral part of our Lifestyle Program.

Freemasons Foundation Victoria Scholarships & Awards Presentation



Pictured above: Inaugural recipient of John R Evans Memorial Law Scholarship, Bailey Webb with Mrs. Rosemary Evans and Robert Evans. Pictured below: Recipient of Freemasons Foundation 2018 Scholarship Jake Barker with MWBro. Keith Murray, Grand Master.



Wednesday 9 May 2018, was a very successful Scholarship Presentation evening held at the Melbourne Convention and Exhibition Centre. More than 400 people were in attendance and over 120 scholarships were presented on the night totaling in excess of \$264,000.

The Freemasons Foundation 2018 Scholarship of \$10,000 per year, tenable for the years of a full time tertiary course, was awarded to Jake Barker. Jake attended Mildura Senior College, a public college for year 11 and 12 students in the Sunraysia area of Victoria.

Jemima Montag, recipient of the Freemasons Foundation Victoria 2017 Scholarship and Commonwealth Games Gold Medalist gave an inspirational speech titled "The World is your Oyster" and linked it with the following key words:

- Wonder – rediscover your inner child, find your muse;
- Persistence – set smaller, achievable goals on your journey; and
- Overcoming Adversity – find your "why" and surround yourself with supportive inspiring people.

In honour of MWBro. John R Evans PGM, the Freemasons Foundation established the John R Evans Memorial Law Scholarship valued at \$5,000 and was presented by Mrs Rosemary Evans and Robert Evans. The inaugural recipient was Bailey Webb from Hamilton who is currently attending Monash University and is undertaking a Bachelor of Laws (Honours) and a Bachelor of Arts.

Sixty-two percent of the scholarships and awards presented this year were awarded to students from non-metropolitan areas of Victoria. This reflects the greater number of applications from rural Victoria. This outcome continues the Freemasons Foundation's objective of supporting access to education for tomorrow's leaders.

Since 2015, the Foundation's Scholarships & Awards Program has presented 470 awards to secondary and tertiary students totaling more than \$1.1m. Since 1912, when the first Victorian Masonic scholarship was awarded, in today's terms Freemasonry in Victoria has distributed more than \$7.5m.

Without the dedicated work and efforts of VWBro. Dr George Streitberg, Bro. Andrew Dexter, VWBro. Lt Col David Waugh, VWBro. Allan Pigdon, RWBro. Roger Manderson, WBro. Alan Roberts and Bro. Neil Cripps, we would not be able to present over 120 scholarships and awards to students.

Applications for 2019 Scholarships & Awards will open around November 2018. Please visit our website at www.freemasonsfoundation.org for further information.



Unity of the Orders Memorandum of Understanding

An historic occasion was marked for Freemasonry in Victoria on 10 May 2018. The Grand Master of The United Grand Lodge of Victoria; MWBro. Keith Murray, the First Grand Principal of the Supreme Grand Chapter of Royal Arch Masons of Victoria; MEmComp Greg Harmer, and the Grand Master of The United Grand Lodge of Mark Master Masons of Victoria; MWBro. Ian Coad on this day signed a joint Memorandum of Understanding.

This will result in closer alignment between the three Orders and will set the framework for moving forward together. After 17 months in the making, this agreement supports the formation of a joint administration which will incorporate the operations functions of the three Orders into a single unit. This signals greater alignment and cooperation and, once implemented, will deliver synergies and cost savings for the three Orders and the Brethren in Victoria.



Published in The Victorian Craftsman Vol III No. 3 on 1 October 1919



Substance of a Lecture by Bro. Lieut. J. M. Prentice, O.C.B., C. de G., delivered on 4 September 1919, before the Lodge of Research, No. 218.

Freemasonry and the Mysteries

Perhaps I had better preface my remarks by double apology, the first portion of which should be directed to the subject matter of the earlier portion of my address, and the second to the fact that the subject matter forces me to touch on the subject of religion, as perhaps in a way unusual in our Lodges, which, caring nothing for the creed a brother finds satisfying to his spiritual needs, and, asking of him only that he accept a belief in the G.A.O.T.U, are content to ignore.

It will be necessary to rehearse something of the history of Freemasonry in the eighteenth century and earlier to establish my contention that, even in its modern, or speculative form, Freemasonry existed prior to 1717, when the foundation of the Mother Grand Lodge of England was laid. To such a Lodge as this, I feel certain that this portion of Masonic history is not new, and I am compelled to offer an apology for dealing with it. At the same time, the Brethren will perhaps bear with me, recognising that any such rehearsal must inevitably impress ever deeply on our minds that our Order is no mushroom growth but a splendid ethical plant, rooted deep in the far past.

It is general to admit that Freemasonry is the lineal descendant of the Craftsmen of the Middle Ages. The Guilds and Crafts offer a wonderful field for study and research, a field by no means exhausted. The history of the Craft is interwoven with that of many other Crafts, and it is only in quite modern years that the study of Freemasonry has been recognised as a legitimate study, both for members and for even non-members of the Order. The result of modern research is all in the direction of pressing ever further back the origin of the Order. While the Order may be said, in its modern form, to date from 1717, and the years immediately following, there are still records of Lodges containing both Operative and Speculative Masons that carry us to the fourteenth century.

The Lodge of Edinburgh No.1, has its minutes intact to 1599, and there exists a manuscript of “Old Charges” that is dated approximately 1390. This is the British

Museum “Regius” M.S.S. Later in date are the “Cooke” M.S.S., dated 1510, and the “Harleian” M.S.S., dated 1650, which gives “The Free Masons Orders and Constitutions.” This would alone prove my contention of the existence of Freemasonry as such prior to 1717, but there is other and valuable evidence. Elias Ashmole states, in his diary, that he “was made a Freemason of Warrington... On 16th September 1646.” Later he describes how he “received a summons to a Lodge held in London the next day, saw six gentlemen received into the fellowship of Free Masons.” This was on 11/3/1682, and it is certain that both Speculative Masons, as well as Operative Masons, were present; indeed, there is nothing to show that Bro. Ashmole ever had a chisel or a gavel, save the Lodge working tools, in his hands. Moreover, the term, “accepted,” appears to

constitutions or secret ambitions. Indeed, it has been well said that its one great secret is that it has no secret, so that it may more impressively teach its ethics, and train its members in pure service. Freemasonry follows the example of every great religion of all time. Itself, not a religion, it is the helper and the sustainer of all that is truly religious among mankind, and it conforms with all the spiritual and ethical conceptions that have served to lift men towards God. I am convinced that anyone who participates with us in the mysterious secrets of a Master Mason must view with altered vision the great sacrifice that is the central point of every great religion, and especially of Christianity. So I venture to try and outline the spiritual descent of the special system of ethics that has made Freemasonry the power it is, which is only old because it is true, and which must have

It is called a secret society, and in a sense, this is not actually true, since Freemasonry has no secret aims, secret constitutions or secret ambitions. Indeed, it has been well said that its one great secret is that it has no secret, so that it may more impressively teach its ethics, and train its members in pure service. Freemasonry follows the example of every great religion of all time.

have come into use in 1682, and four years later Dr. Plott, a bigoted anti-Mason, bears witness, in his “History of Staffordshire,” to the fact that the Society of Freemasons was spread widely throughout England.

So much for the history of Masonry. I take it that all the Brethren present are familiar with its later history, and I pass now to the main body of my address.

It is called a secret society, and in a sense, this is not actually true, since Freemasonry has no secret aims, secret

inevitably been destroyed or have perished had its basis been universal.

The mystery systems of the past have played a very important part in the history of religion. Every great religion had an outer and inner teaching, and it was this inner teaching that explained and amplified the outer. If time permitted, I would like to trace the whole history of these wonderful organisations, from Chaldea, before the birth of written history, down through Assyria and Egypt, through Greece and

Rome, through Judea and Persia, to the coming of Christianity.

There can be no question of the power that these mysteries had in moulding the lives of men to nobler things. Mead, speaking of the Eleusinian mysteries in Greece, said that the very highest characters produced in that most wonderful of civilisations were those who were initiates of the mysteries. Cumont, the great Belgian scholar, speaking of the Mithras in Rome, says that the illumination of these mysteries was in character and vision beyond their contemporaries. The mysteries of Isis and Osiris in Egypt profoundly affected the lives of those who passed through them but have left ruins of temples so magnificent that their very decay humbles us in our boasting, and rebukes our little pride.

Our own history may be said to date from the birth of Christ. At that period, Rome was mistress of the world. She had caught the sceptre as it fell from the hands of Greece, and established a newer and a wider civilisation. With a broadness of outlook, she accepted unto herself all the religions of the time and gave absolute freedom of belief. I know this changed later, but it is to be remembered that Christians who were tortured were regarded guilty of a political, rather than a religious crime. So it was that mystery systems existed throughout the Empire, and as Rome became rich and powerful, its luxury and pride increased. They stand out like white lilies growing up from a mud bank, that otherwise were only hateful for corruption and decay. Of the mystery Systems that flourished in Rome, Cumont has shown that the most important was that of Mithra, a teaching that had reached Rome through Greece, to which it came in the ebb that followed the army of Alexander the Great, retreating after his campaign into India. It was dual in aspect – a religion of soldiers and slaves, as well as a high system of philosophy for the educated – and after flowing apart for several centuries, the two streams united. The result was a splendid religious system which grew and flourished. It ascended the Rhine and the Rhone, crossed to England, and for four hundred years warred with Christianity as to which was to dominate Europe. Christianity conquered; Constantine became Caesar on the death of Julian the Apostate, and he accepted Christianity as the State religion. This early contact with a mystery system left the Church extremely suspicious, and, although it had its own inner mystery side, it set out to destroy all that seemed to be heretical. The result is that the following eight centuries are filled with bloodshed, wrangling and persecution That terrible period known as the Dark Ages

descended with appalling suddenness on Europe. Light and learning seemed destined to be lost forever. Two things, however, served to save for humanity all that is best. The first was the secret societies, which, I believe, are the spiritual ancestors of our Society, and the second is the appearance of the Christian Mystics, with whom tonight we are not concerned. Inside the church was what practically amounts to a mystery system, the Gnostics, literally “the knowers,” and these rapidly excited by the hatred of the less learned. In their anxiety

to be all-powerful, these unlearned Christians expelled the Gnostics, who, thereon, amalgamated with the last remnants of the children of Mithra, and formed a sect known as the Minichæans. I want to touch especially on this sect because there is something we have in common with these ancient brethren, who were true to all that was best, and who kept the light of spiritual knowledge aflame when it seemed that the rough wind of ignorance might extinguish it forever.

They had a wonderful system, that was in five degrees, with no compulsion as to pass from one to the other, but with the constant upward pull when the lessons of a lower degree were learnt. They were the Brethren of Manes, the son of a widow, and they did much to preserve the spirit of brotherhood in those rude times. They had great success, but they met with great opposition, which developed into a violent storm of persecution. To enable them to maintain their traditions they became ever more secret in their teaching, and their places of meeting; in every century they changed their names, so they are exceedingly difficult to trace. The Patricians, the Cathari, to mention only two, were the Minichæans in disguise. The Brotherhood of the Common Lot, which produced St Thomas ‘Kempis, the greatest of all Christian mystics, and the author of a priceless book of spiritual counsel. “The Imitation of Christ”; and the Brothers of St. John, were aliases under which they lived. This tradition was the inspiration of all that was in the Troubadours; it was the teaching that brought into existence the Knights Templars; it sustained the hearts and minds of many a student and alchemist who paved the way for the Renaissance. More than that, it produced the Rosicrucian Order, and so links us to modern Masonry. For these two in the sixteenth and seventeenth centuries

ran side by side, intermingling and partaking of all that each held best.

Now, what was this inspiring force? I believe it to be the indwelling force in every human heart, which causes us to desire to be in touch with higher things. It is above

In its symbolism, which, together with its spirit of Brotherhood, in its essence, Freemasonry is more ancient than any of the world’s living religions.

and beyond any religious system and is that which alone could give rise to a peculiar system of morals, veiled in allegory, and illustrated by symbols.

There is a desire deep in each one of us that not all the roughness of the outer world can take away a desire to be better men than the accepted standard. This does not imply anything pharisaical; it is the all-compelling force in the spiritual world that science recognises in the physical world and calls evolution. It is the aspiration of the soul towards God, on which our whole system is founded.

So it seems to me that Freemasonry is the spiritual heritage of the ages, imposing and majestic, solemnly mysterious. It seemed to me like the pyramids in their loneliness, in whose undiscovered chambers may be hidden, for the enlightenment of coming generations, the sacred books of the Egyptians, so long lost to the world, like the Sphinx, half buried in the desert.

In its symbolism, which, together with its spirit of brotherhood, in its essence, Freemasonry is more ancient than any of the world’s living religions. It has the symbols and doctrines which, older than himself, Zarathustra inculcated... So I came to see that the true greatness and majesty of Freemasonry consists in its proprietorship of these and other symbols, and that its symbolism is its soul.

This, then, is the quest to which we are all pledged; the lost world is the very essence of spirituality that will illuminate our souls, and make us ever better men in whatsoever sphere the G.A.O.T.U. has called us to labour in. And the ethical atmosphere that all our ceremonies are surrounded with is that alone in which the flower of spirituality can bloom.

And so the quest goes on. And the quest, as it may be, ends in attainment – we know not when or where; so long as we can conceive of our separate existence the quest goes on – and attainment continued hence-forward. And the place (to which it leads) is the Valley of Peace.



Early Bird
\$110 per person,
\$1100 table of 10
book before 30 August
2018

FREEMASONS VICTORIA PRESENTS

The Grandmaster's Gold & Black CHARITY BALL Saturday, 10 November 2018

Melrose Receptions Ballroom | 6.30 pm

Three Course Dinner and Drinks | Formal Dress
\$125 per person | \$1,250 table of 10

For bookings:
www.nhfoundation.org.au or call 8405 2897

Raising funds for the Paediatric High Dependency Unit at Northern Health and for children who are deaf or hard of hearing through Taralye.



Raising funds for the Paediatric High Dependency Unit at Northern Health and for children who are deaf or hard of hearing through Taralye.

In 2016

FMV was proud to announce a fundraising total exceeding \$80,000 for Northern Health to continue providing quality health services to the northern community now and into the future.

In 2017

FMV was proud to announce that donations exceeded \$110,000. The contribution will allow Northern Health to purchase a second home which will assist their patients and families visiting or seeking treatment at one of Northern Health's campuses.

In 2018

You can make a difference in the lives of children supported by Northern Health and Taralye.

Northern Health
Foundation



Taralye
The oral language centre for deaf children
An RIDBC service

The Victorian Knight Templar Study Circle and the FMV Library & Museum Collection

By: Samantha Fabry

On Saturday 30 June 2018, over 90 people attended the very successful Victorian Knight Templar Study Circle at Ballarat Masonic Centre. President of the Study Circle VEmKt VRev Frederick Shade PGChan introduced several presentations, which were given by enthusiastic and very knowledgeable speakers. Lectures presented on the History of the Medieval Order of Knights of the Temple and the Order of St. John (the Knights of Malta), the Crusaders and the Lessons of History and The Masonic Order of Knights Templar. The seminar was opened by RtEmKt Ross Peterken, RFD, GCT, VHigh and RtEmGt Seneschal, and guest speakers included EmKt Barry Minster PGtCpt of Guards, EmKt John Molnar PGt Registrar and VEmKt Ian Wise P1stGtCons.

To compliment this seminar, objects from the FMV Library & Museum collection were also placed on display for participants to view. Those exhibited included photographs of Knights in full regalia from the 1920s and 1930s as well as personal certificates, some dating from the mid-19th century. One of the most significant certificates within the Library & Museum collection belonged to George Selth Coppin PGM. Dated 1862, this certificate confirms that Coppin was a member of the Royal Arch Chapter No. 697, who meet in Melbourne and are called Australian Chapter. He was officially Installed on 2 July 1862 as a Knight Companion of the Order of Masonic Knights Templar in the Pembroke Encampment. The certificate was registered in the books of the Grand and Royal Conclave of the Masonic Knights Templar in England & Wales at London on 24 October 1863, just over a year after his Installment.

Another certificate which the Library & Museum Collection also holds includes that of RWBro Thomas Ballie, DGM to MWBro. Richard Rowe, PGM. Brother Ballie was Received, Admitted and Consecrated as a Knight of the Order of the Temple in the Earl of Stradbroke Preceptory in Melbourne. Dated 31 July 1928 and in the Year of the Order 810, Brother Ballie's certificate was signed by MWBro. William Player Bice, PGM, who was the Preceptor at this time.

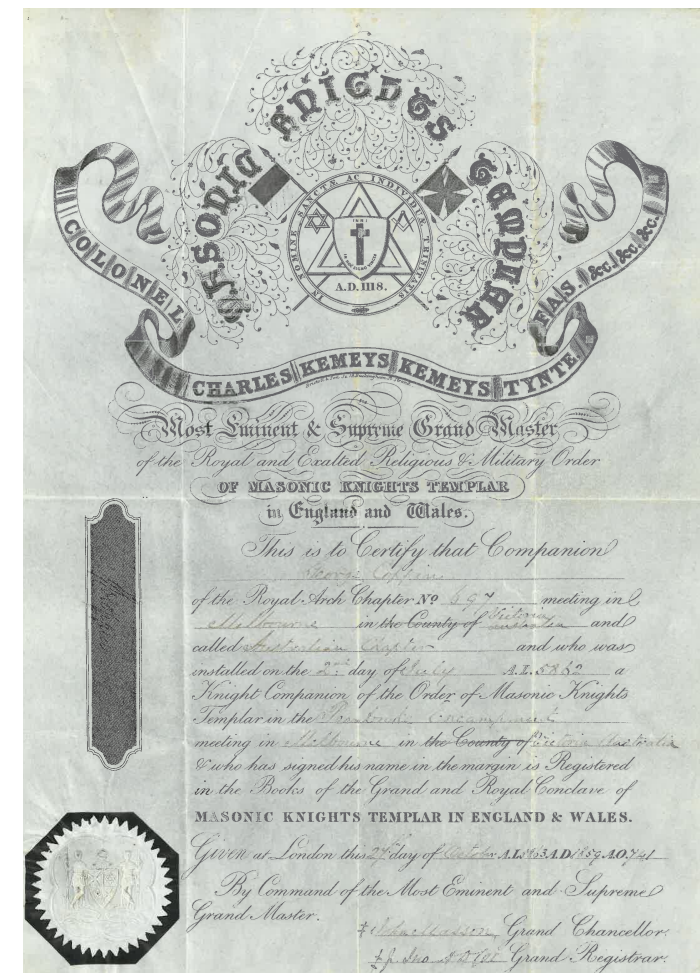
The United Grand Lodge of Victoria has maintained a Library & Museum Collection since 1889. Overtime, the collection has expanded to include both books and objects, some which date from 1554 and therefore incorporate both national and international significance. Since the Library & Museum Collection was formed, it has provided Masonic literature to Freemasons on the history of Freemasonry within the State of Victoria as well as the various theories relating to its origin, development and ultimate design.

The Library & Museum Collection is open from Monday to Friday 10:00am – 3:00pm, and can be contacted on 9411 0119 or library@fmv.org.au.

Pictured top: Masonic Knights Templar Certificate for George Selth Coppin PGM

Pictured middle: The participants are EmKt Gary Miles P1stGt Herald at Altar REmKt Ross Peterken RFD, KCT, VHigh & REmGt Seneschal – Grand Master Elect, EmKt John Molnar PGtReg

Pictured bottom: EmKt Frank Bennet PP dressed in "Malta" regalia VEmKt, VRev Fred Shade PGtChan, President of the Victorian Knight Templar Study Circle BroKt Nathaniel Buchanan MGBMG dressed in Knight Templar regalia.





Why the Royal Arch?

Master Masons are continually arriving at the point in their Masonic career when they ask, "Why the Royal Arch?" or "What is the Royal Arch Degree?" or even "What does the Royal Arch have to do with the Craft?" Their Masonic development is encouraged or arrested according to the replies they receive.

A short answer to these questions would be that the Royal Arch Degree is the completion of the Third Degree, but this is an understatement. The Royal Arch is certainly the natural progression in Freemasonry which provides the "genuine secrets" following the granting of certain substituted ones, and as such, it truly forms an integral part in English Freemasonry.

Craft Masonry concerns itself with the circumstances of the building of Solomon's Temple, the first fixed place for the worship of the God of Israel, and the resting place of the Ark of the Covenant following the wanderings in the wilderness. In this era, it was said, "He shall build a house for my Name and I will establish the throne of

his kingdom forever."

For a Freemason, the meaning of this statement is that he should himself raise a superstructure, "perfect in its parts and honourable to the builder."

Biblical history informs us that shortly before the death of King Solomon a rebellion occurred, and the Twelve Tribes divided into two Kingdoms. Ten of the Tribes comprised Israel in the north while the remaining two formed Judah in the south. The ten northern Tribes disappeared from history when they were taken into captivity by Sargon, King of Assyria. Judah, however, retained its identity as a tributary Kingdom, firstly under the domination of Egypt and later under Babylon.

Following a default in payment of the tribute to Babylon, the city of Jerusalem and the Temple, the "House of my Name," were destroyed by Nebuchadnezzar, King of Babylon. The then King of Judah, Jehoiakim, together with the prominent people of his

Kingdom, were taken into captivity to Babylon. Only those of lowly stock were left behind to till the soil. Judah as a nation survived during the period of captivity, and when

Babylon fell to their Persian conquerors, the captives were encouraged to return to their native land.

Royal Arch Masonry deals with the return of the surviving captives and their descendants to Jerusalem. Its main theme is centred upon the clearing of the site of the Temple to prepare the ground for the foundation of the Second Temple. At this stage, it recounts how and in what special circumstances the "genuine secrets" were regained.

From the writings of the Prophet Haggai we learn that the Second Temple was nothing in comparison to the First but what was of importance was the comment "The glory of this latter house shall be greater than the former." This declaration inferred that in place of the material splendour of Solomon's Temple, a spiritual development would arise which would inspire more exalted ideas of the God of Israel.

The Craft and the Royal Arch together span the whole period of the Old Testament. They deal with the First and Second Temples in their entirety, until the destruction of the Second Temple by Titus is the 70th year of the Christian era.

The Pattern of Freemasonry

If it were possible to summarise the teachings of the three Degrees in a few words, in order to appreciate the part that is played by each in relationship to the Royal Arch, it might well be said:

1. The First Degree emphasises the primary necessity for a complete faith in the Supreme Being – the Father of All, who permits entrance to mortal existence. In it we learn the duty to our neighbour in his time of need.

2. The Second Degree stresses the duty of the Fellowcraft to fully develop his talents and skills in the Arts and Sciences and thus to play a useful part in life.

3. The Third Degree provides an opportunity for contemplation upon the closing hour of existence, however untimely this may seem to be.

4. The Royal Arch embraces this whole program illustrating that Divine and human affairs are inter-woven through all these ceremonies. It leads

towards a greater knowledge and understanding of the nature and glory of the Almighty. It truly represents the Beginning and the End, the First and the Last.

The Royal Arch completes the theme of "loss and recovery" and, in this sense, is a conclusion to the Third Degree and not a Fourth Degree. That it has become severed from the Craft and become a distinct step in itself is probably to the advantage of its members. The separation tends to ensure that the "light" which it contains is shed upon those who come to it "properly prepared."

For information, please contact the Supreme Grand Chapter of Royal Arch Masons of Victoria

**PO Box 553
East Melbourne
VIC 8002**

**Telephone:
94110111**

**Email: chapter
markmasons@freemasonsvic.
net.au**



How Freemasonry Reduces the Risk of Death by Up To 50%

By: Bro. Andrew Power, Head of Membership and Marketing

Researchers in the US recently looked at 218 studies on the health effects of loneliness and social isolation. They discovered that social isolation raises a person's risk of death by 50 per cent compared to obesity, which raises the risk of death by 30 per cent.

With a breakdown in social connectedness as a result of the shift to online social media sites (such as Facebook), quality relationships are at an all-time low. It is reported that a loneliness epidemic affecting 75% of those over 60 is currently affecting the UK. Given the similarities that Australia shares, it would not be unreasonable to find similar figures here in Victoria. This increase in loneliness is directly impacting on the effects of depression and many other conditions.

Freemasonry is making a difference. Although there are many benefits of Freemasonry, perhaps the most overlooked is that of social connectedness and friendship. Nowhere else on the planet can you go to any state or country and be immediately welcomed in by friends you are yet to meet.

LONELINESS is deadlier than obesity and should be considered a public health risk, experts have warned.

“Being connected to others socially is widely considered a fundamental human need, crucial to both well-being and survival” - Dr Julianne Holt-Lunstad, lead author and professor of Psychology at Brigham Young University.

Besides being the perfect antidote to loneliness, Freemasonry also enhances your life in a number of areas. From learning tools to improve your critical thinking and memory, through to being more physically active through volunteering.

Although those who are mentally and emotionally healthy are not immune from experiencing emotional problems, they are often able to bounce back from stress, trauma and adversity much faster. This is known as ‘resilience’.

Individuals with higher levels of resilience through trial and deliberation more often develop helpful tools which they use when coping with difficult

situations. Tools which at the same time build and maintain a positive outlook on life. Resilient people remain creative, flexible and focused during tough times in life. One of the best key factors of resilience is the ability to balance your emotions and stress levels.

If you can recognise your feelings and emotions, you will find hard times and difficulties much easier to manage and deal with effectively and appropriately.

Physical Health is Connected to Emotional and Mental Health

It is a fact that taking good care of your body is a powerful way to nurture your emotional and mental health. Your body and mind are linked, and this is one of the reasons why, when you develop your physical health, you will automatically experience greater emotional and mental well-being.

Regular exercise will not just strengthen your lungs and heart; it also releases endorphins in your body. Endorphins are powerful chemicals that are responsible for energising the body as well as lifting mood. Daily choices, as well as the activities that you engage in, can greatly affect the way you feel emotionally and physically.

Six Tips on how to Nurture Your Emotional and Mental Health

If you want to nurture your emotional and mental health, the following six tips are found to be quite effective:

1. Don't be an island – if you have problems and need a Brother to talk with; strength is in knowing when you need help. Consider those in your Lodge. If you have trusted people that you can turn to during bad times and hardships in life, you can easily find support and encouragement that will boost your resilience during tough times. Consider your network of friends and family.
2. Have enough rest – to maintain good emotional and mental health, the first thing that you need to do is to take good care of yourself, especially your body. Having enough rest and getting adequate sleep is highly recommended. Individuals need 7- 8 hours of sleep every night to function optimally. If you have enough sleep, you are one step closer to becoming emotionally and mentally healthy. While you can “exist” on less, you are doing so at a cost to your body and mind.

3. Learn about good nutrition – you need to learn how to maintain a well-balanced diet. A lot of people are unaware of how large a role nutrition plays in our moods and our mental health. It may be difficult to follow a healthy eating plan in the beginning, but it will pay off in the long run. Often when we radically change our diets, our body goes through a detox period, which can result in reduced mood, sluggish thinking and “brain fog”. The key is to persist beyond this period, so your body can get itself back on track!

4. Exercise to get rid of stress – it is a fact that regular exercise will help you to get rid of stress and at the same time lift your mood. According to studies, exercise is a powerful antidote for depression, anxiety and stress. Look for simple ways you can add exercise into your daily routine such as parking further from the shops (so you need to walk further), doing some light cardio workouts, or you can simply go for short walks on your own or with other people. If you want to experience the amazing benefits of being emotionally and mentally healthy, 30 minutes of daily exercise will be a great help.

5. Get a small dose of sunlight each day – sunlight is nature's mood enhancer. The best thing that you can do is to get a small dose of sunlight each day for about 10-15 minutes. This can also be done while you are socialising, gardening, walking the dog, or exercising. I often get my sunlight dose while stuck in peak hour traffic on the way to work. While others are stressed about the traffic, I find breathing and just being in the moment great for maintaining a strong mindset.

6. Limit your alcohol intake – aside from limiting alcohol, it is also important to avoid using drugs and cigarettes. These are well-known stimulants that can let you feel good for a short period. However, they have long-term negative effects, especially for your emotional health and mood. If you enjoy a drink, as Angry Anderson used to say, “do it in moderation.”

Being resilient does not cost anything, and anyone can master it, especially with the presence of practice. Most of all, being resilient can enhance every aspect of your life.



FMV

FREEMASONS VICTORIA

THE PORCHWAY



**Making the world a better place,
one man at a time.**



GRAND MASTER'S SPEECH

Discover the direction of Bro. Keith Murray as he leads his term toward a stronger and more united focus on the values of Freemasonry. The speech was delivered on 7 April 2018 at the United Grand Lodge of Victoria's Craft Installation in Melbourne, Victoria.

Most Worshipful Past Grand Masters, Most Eminent Companion Greg, ladies, guests, Brethren and Companions all.

What a wonderful couple of days we have had so far and congratulations to the whole team of Grand Officers who have put the best of Victoria on display this afternoon. Thank you.

First things first, I would just like to pay a tribute to Fiona and my children. They have been tireless in

their support and their love for me and I just want you to know I owe you an enormous amount, and I love you very much.

Fiona is definitely my better half. Your love, patience and caring influence, means the world to me. Thank you, darling.

Talking of family influences, there is a saying, "that Mother knows best" and I am very happy to have my Mum here today, all the way from Scotland. Earlier this week I was going over this address in my head and was pacing

up and down the hallway. Mum in her usual practical and loving way, turned to me and gave me this advice, "Look, just remember, do not try to be too charming or witty. And for goodness sake, don't try to come over as being too intelligent either. Just be yourself!" Thanks Mum.

One person not here, at least physically but I feel sure is standing beside me at this very moment, is my father. Dad never aspired to be a Lodge Office Bearer, neither do I

remember him ever delivering any piece of ritual in Lodge. Although a born salesman, he never once tried to sell Freemasonry to me. Rather, it was his approach to life and his measured behaviour that left the value of Freemasonry on me and encouraged me then and now, to consider the Craft as offering a unique code in how to improve one's self and help society.

I am truly honoured to see everyone here today. It is very humbling to welcome you to this very special day for the members of The United Grand Lodge of Victoria and also for my family and I.

However, whilst our families, ladies and friends are very important in all our gatherings, I hope you don't mind me directing a few comments directly to my Brethren. So Brethren and Companions, this is what I want you to consider. I truly believe that we are all part of a new exciting cycle for Freemasonry. Today is a celebration of unity in Freemasonry. I say that, because if I were to ask you, why you are REALLY here and why have you travelled so many miles to be here? I wonder what your response might be. Let me put this to you. We all see the atrocities happening in our world with some groups promoting division and mistrust between countries and their peoples. Division by class, religion, political affiliation and culture. I believe that in our organisation, these divisions do not exist.

We are united by the aims and traditions of Freemasonry and I believe all the Brethren feel the same. In a way, I feel that we are at home together. Home is a place where we are always at our most relaxed; where we can be free to express ourselves without being judged; where our views and opinions are no more or less important than those of anyone else. A place where we can genuinely laugh out loud and feel safe. Where we feel sheltered and loved in a united bond.

This bond that we share as Brothers in our wonderful Craft has been perfected over the centuries and in this Grand Lodge for nearly 130 years. Our fathers, grandfathers and generations before understood the value in us coming together as Brethren and sharing in the aims of Freemasonry. Just think what the commentators on society would say about what we are demonstrating here today.

A gathering of over 1200 Brethren and partners from 22 different

jurisdictions, from across the globe and representing all of the world's major religions. Men who have lived through a World War or just starting their careers. Coming together, not for some business junket, material gain or because we were promised anything, but because we gain community from the fellowship of our Fraternity.

Our predecessors understood the value of unity when they set out to create what we have right now. More importantly, they saw the value in every one of us and laid the foundation upon which we build our moral and Masonic edifices, together.

For many, Lodge represents a sanctuary, a meeting together of friends who have a connection that transcends anything else like it. Lodges have become our safety nets, our lifelines, our places of refuge. Historically, the natural home of revolutionary thought and ideas about man's responsibility to build a better world.

Some of you may not realise this, but the United Grand Lodge of Victoria was based upon radical thoughts of the day – developing unity in adversity. The ravages of time may have dulled some aspects of the radicalism but deep within us is a conviction of our purpose. **To make the world a better place, one man at a time.**

We all aim to be an example of what and who we can become when we work together. But as in a home, we have our squabbles and perhaps given in to selfish traits from time to time. And maybe, just maybe we have become a little too complacent about what the real meaning Freemasonry should have in our lives. And like many things in life, sometimes we don't realise how important something is until it is nearly gone.

Maybe to the outside world we seem to possibly have less drive and commitment to our professed aims than in previous ages. However, I believe we are now at the beginning of a reawakening for Freemasonry.

I charge each and every one of you to be beware of complacency and conservatism. For they are the enemies of change and unity. We have created dialogue, we have created an exchange of information and have broken bread together.

But always remember to continually ask yourselves: What more can I do to fire the flames of my enthusiasm for the Craft? What can I do to give more meaning to why we are Freemasons? **To make the world a better place, one man at a time.**

I don't believe Masonry is about

turning up to Lodge once a month—it's about who you are between these visits. I welcome the day that we as Brethren, can be members of any Lodge of our choosing; where we can bring new men into any Lodge at any time, among any of our Brethren and feel the way I feel at this very moment...at home.

Where unity is not confused with uniformity. Where we challenge ourselves to do things differently from what we've always done.

In fact, just recently, I had the pleasure in taking part in the Consecration of a new Lodge, not far from here. Where the Brethren wanted to express their commitment to the principles of Freemasonry, but in a new and different way.

I urge you all to support our unity; to allow it to be part of your daily lives and to make it a part of your Masonic and spiritual journey. Decide for yourself to do more for the common good, rather than your individual preference. Share with others what it means to you to be a Mason.

I encourage you to embrace the connections to Brethren across the world – to be part of the new resurgent movement of Masonry and which is needed strongly now, more than ever before. If we do so, our lives and actions will be the strongest demonstration to anyone, of what it means to be a Freemason.

Brethren, from today, let us continue to stand united across Victoria, across Australia and across the world and in doing so, I urge every one of us to pause for a moment right now and ask yourself; How can I make a positive difference to those around me and be the example of what previous generations of Brethren would have aspired us to be?

TO MAKE THE WORLD A BETTER PLACE, ONE MAN AT A TIME.

Grand Installation 2018

Meet and Greet & Ladies' Breakfast

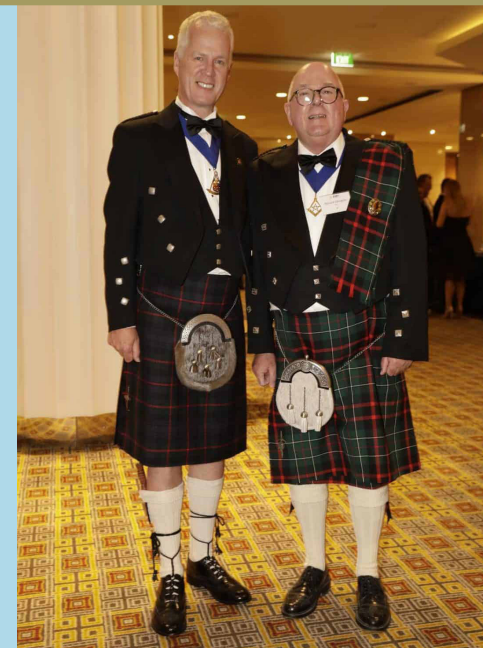


Supreme Grand Chapter Installation



UGLV Craft Installation

Grand Banquet



Church Service & Farewell Lunch



2018 United Grand Lodge of Mark Master Masons of Victoria Grand Installation



present that "Freemasonry is one of the oldest organisations in the world... it is a worldwide source of progressive thought and human ideals. Our own Order teaches us to be concerned with the welfare and wellbeing of others, treating all with dignity and respect. I implore you all to hold the welfare of others to the fore, and to 'make your Mark' in the best way possible....to make our world a better place...one man at a time."

The Grand Banquet followed the Installation with some 375 Brethren, ladies and friends sitting down to enjoy a sumptuous meal and good fellowship. The United Grand Lodge of Mark Master Masons of Victoria and all Brethren of the Mark Degree look forward with great expectation to the leadership of MWBro. Peter Julier as our new Grand Master.

"We cannot accomplish all that we need to do without working together..."



Pictured above: The visiting delegation Brethren from the Grand Lodge of MMM SA/NT. Pictured below: (L-R) Mrs. Lyn Julier, MWBro. Peter Julier GM UGLMMM, Bro. Keith Murray GM UGLV, Mrs. Fiona Murray, RWBro. Garry Sebo Grand Registrar UGLMMM and PGM UGLV.
Image Credit: WBro. Thau Shin Tsen



On Saturday 2 June 2018, the United Grand Lodge of Mark Master Masons of Victoria held its Grand Installation at the Pullman Hotel, Melbourne. Almost 500 Brethren, ladies and guests packed the 'Grand Lodge Room' to witness the Installation of Raymond 'Peter' Julier as the 33rd Grand Master of Grand Mark Victoria. RWBro. William Richard (Bill) Jones was Installed as the Deputy Grand Master and Grand Officers as well as Royal Ark Mariner Enthronement Officers were Invested. The 'Grand Lodge Room' saw a very colourful array of regalia; 12 Leaders/Representatives of the Other Masonic Rites in the distinctive dress of their respective Orders; 10 Visiting Delegations in appropriate regalia; and the two Leaders of the Order of the Eastern Star in Victoria. The ceremony was further enhanced by the attendance of the 'Coppin Choristers' under the baton of RWBro. Barry Reaper. At the Grand Communication which preceded the Grand Installation, two new PDGMs were created (RWBro. Bernard Henry and RWBro. Ken MacRae) much to the satisfaction of all Brethren.

During his Installation address, the Grand Master MWBro. Peter Julier reminded all



THE CONSECRATION OF THE EARL OF DUNMORE LODGE NO. 1686

Text: VWBro. Kent Henderson, Foundation Secretary Photos: Bro. Enzo Avagliano



Bro. Keith Murray, Grand Master - Victoria (and Immediate Past Master), Bro. Rt Hon 12th Earl of Dunmore, Right Worshipful Master; and Bro. Kevin McKay, District Grand Master of Western Australia, SC

BACKGROUND

Upon the formation of the United Grand Lodge of Victoria in 1889, by Lodges then warranted by the English, Irish and Scottish Grand Lodges, it was felt necessary to formulate one uniform ritual for all Lodges under the new Constitution, in order to attain harmony. Uniformity of ritual has been enforced in Victoria ever since - until now.

Other Australian States and New Zealand have, to varying extents, also required ritual uniformity. However, for historical reasons, Lodges in some other jurisdictions are permitted to work ritual variations negotiated when their Grand Lodge was formed. There also remain remnant Lodges in Australia under the Home Grand Lodges - English Constitution Lodges in Victoria, Queensland and Western Australia, an Irish Lodge in South Australia and two District Grand Lodges in Western Australia directly under the Grand Lodge of Scotland.

It can be readily contended that today any justification for absolute uniformity of ritual has long since gone, even if it did initially exist. That said, the inherent parochial nature of Freemasonry has meant that any change to this situation was a very long time coming.

I have alluded above to the reason why Australian Grand Lodges, upon their formation (to the extent they were able at the time) opted for ritual uniformity. It is

useful to compare English-speaking jurisdictions where this has and has not been the case. It is a statistical fact that the greatest fall in Masonic membership numbers over the last 30 years at least has been in North America, Australia, New Zealand, and Ireland. In almost all of the jurisdictions involved, uniformity of ritual has been enforced.

The two jurisdictions in question are England and Scotland; neither of which has ever prescribed uniformity. In England, at best count, 52 different rituals are used in Craft Lodges - many of which (but certainly not all) are relatively similar. In Scotland there are also many different rituals in use (including half a dozen 'main' ones). However they are all 'different' to some extent in content and often in form.

In short, while not possible to quantify exactly, the evidence suggests on balance a lack of ritual uniformity will certainly not affect membership but will most likely enhance it. There are more than a few Masons in Victoria of Scottish origin, and many others, who hold that view.

THE NEXT STEP

Thus, the idea to create a Lodge in Victoria to work a Scottish Ritual has been around for several years although it only became possible in recent times given significant positive changes in outlook at Grand Lodge. We were most fortunate to have amongst us the 12th



Bro. Lord Dunmore is obligated

Earl of Dunmore who enthusiastically added his considerable gravitas to the project. The ultimate success of the efforts of many are owed in no small part to the leadership of both Bro. Lord Dunmore and his kinsman Bro. Keith Murray who was originally a Scottish Mason before emigrating to Melbourne over 20 years ago.

Of the twelve Earls of Dunmore the great majority have been Freemasons and the 6th Earl served as Grand Master of Scotland in 1835-36. The current Earl, Brother the Right Honourable Malcolm Murray, 12th Earl of Dunmore, Viscount of Fincastle, Lord Murray of Blair, Moulin and Tillimet took his seat in the House of Lords in November 1998 and later delivered his Maiden Speech.

The founders resolved to name the Lodge after the Earldom of Dunmore, one of more senior in the Scottish Peerage, and to seek the Lodge number as 1686 - the year of the creation of the Earldom. Remarkably, as far as can be determined, this is probably the only occasion in Masonic history where a new Lodge has been named after a peerage and the incumbent peer has served as the Foundation Master.

The Lodge commences with 75 Founders who are



Officers of the District Grand Lodge of Western Australia, SC

collectively most grateful for all the support they have received particularly from our Grand Lodge, our Sponsoring Lodge (Seavic Lodge No. 8 VC) and from the District Grand Lodge of Western Australia (under the Grand Lodge of Scotland) whose Officers came to Melbourne, at their own expense, specifically to carry out our First Installation. It should be noted that we have NOT formed a 'Scottish Lodge' per se but a regular warranted Lodge under the United Grand Lodge of Victoria - yet one which works a Scottish Craft Ritual, wears 'Scottish' Craft Regalia and will largely follow Scottish Craft traditions.

UP AND RUNNING

The Consecration and First Installation of The Earl of Dunmore Lodge No. 1686 occurred on Saturday 19 May 2018 at the new Bayside Masonic Centre. About 150 Brethren attended the ceremonies and the Consecration Ceremony was flawlessly performed by the Grand Officers, led by the Grand Master, Bro. Keith Murray. He was supported by Bro. Richard Elkington, Deputy Grand Master; Bro. Bruce Bartrop, Past Grand Master; Bro. Carl Stewart, Past Grand Master; Bro. John Slore, Grand Master of the Grand Lodge of Tasmania; and the Scottish District Grand Master of Western Australia (Scottish Constitution), Bro. Kevin McKay and his District Grand Lodge Officers, and Bro. Bill Merrill, Past Deputy Grand Master of South Australia. At the conclusion of the ceremony, Bro. Keith Murray, in his capacity as Grand Master of Victoria was pleased to confer on a shocked Lord Dunmore the thoroughly merited Grand Rank of Past Grand Inspector of Workings to the delight of all present. Interestingly a week previously at his Lodge's Installation in Devonport, Lord Dunmore was conferred with the equivalent Grand Rank, of Past Grand Inspector of Lodges, under the Grand Lodge of Tasmania.

Whilst waiting for our Brethren to complete the ceremonies, the partners of the members were kept suitably entertained by the ladies of the Grand Lodge Team, led by Mrs Fiona Murray.

The Celebratory Banquet that followed was truly marvellous, with fabulous food and wine. The buzz around the dining room was outstanding! About 220 Brethren and their ladies were present and other distinguished guests included the Right Honourable the Earl of Loudoun, Bro. the Honourable Michael Baden-Powell and Mrs Joan Baden-Powell and Mrs Rosemary Evans, the wife of our late Past Grand Master, Bro. John Evans - who was a petitioner for our Lodge and an enthusiastic supporter.

Awards for Service: February - May 2018

50	February		
	Bro. WH Attwood	Killara Lodge	259
	RWBro. PDA Bryce	The Francis Ormond-University Lodge	171
	Bro. JE Edwards	The Brighton District Lodge	37
	VWBro. JG Gallop	Pascoe Vale Daylight Lodge	483
	Bro. IA Gordon	Timboon Lodge	821
	Bro. GR Gray	The United Memorial and Merbein Lodge	327
	Bro. RSD Greer	Malvern Lodge	121
	Bro. JSH Hannah	Werribee Enterprise Lodge	187
	WBro. ID Harper	Koo-Wee-Rup Lodge	323
	VWBro. DA Hawke	Cohuna Lodge	227
	WBro. E Jensen	Allara Lodge	855
	Bro. P McKinnon	Lodge of Transition	0
	VWBro. IP McTaggart, OAM	Hamilton Grange Lodge	45
	RWBro. JB Miller	Sunraysia Daylight Lodge	909
	RWBro. RR Ollis	Moorpanyal Lodge	467
	RWBro. RLG Porter	Weston Street United	94
	WBro. PJ Rodger	Lodge of Transition	0
	WBro. WC Sell	Pakenham Lodge	496
	WBro. IRB Smith	Cohuna Lodge	227
	WBro. G Tishler	Hearts of Oak Lodge	681
	VWBro. HW Verdon	Koo-Wee-Rup Lodge	323
	March		
	RWBro. IL Benness	Geelong Lodge of Unity and Prudence	5
	WBro. CK Blogg	Outtrim Lodge	209
	RWBro. GE Flaherty	Henty Lodge	279
	VWBro. RG Fry	Yarraville Lodge	164
	WBro. ISJ McKay	Arcadian-Veritas Lodge	340
	WBro. DV Pendergast	Star of the East Lodge	116
	WBro. RR West	Jubilee Lodge	125
	April		
	WBro. JH Koch	Canterbury Lodge	312
	VWBro. AO Slaughter	Antient York Lodge	80
	WBro. SH Whitehead	Talbot Lodge	42
	May		
	WBro. BG Adams	Dimboola Lodge	144
	VWBro. IA Bridgewater	Dimboola Lodge	144
	WBro. JR Dalton	Werribee Enterprise Lodge	187
	WBro. DJR Grout	Lodge of Balnarring	850
	WBro. JP Howes	The Diamond Valley Lodge	252
	Bro. IF Huntley	Creswick Havilah Lodge	26
	VWBro. RE King	Albert Victor Lodge	117
	WBro. RJ Noonan	Yarraville Lodge	164
	Bro. AM Plant	United Ararat Lodge	935
	VWBro. W Ross	Samaritan Lodge	380
	VWBro. LW Secombe	Golden and Corinthian Lodge	7
	VWBro. A Zwygart	Powlett Lodge	661
60	February		
	WBro. FL Burns	Canterbury Lodge	312
	WBro. RJ Charles	Lodge of Transition	0
	VWBro. CE Griffiths	Canterbury Lodge	312
	WBro. LJ Harwood	Allara Lodge	855
	WBro. RJ Knight	Sir John Quick Lodge	933
	WBro. D McTier	Yarrawonga Lodge of St. David Lodge	103
	Bro. GO Morgan	Malvern Lodge	121
	WBro. RD Overall	Wimmera Lodge	70
	Bro. RG Payne, OAM	Monash Lodge	938
	WBro. JG Smallman	Commonwealth Lodge	186
	RWBro. FJ Wood, ASM, OS	Yarra Glen Lodge	762
	March		
	WBro. BH Burn	Moorabbin Lodge	161
	WBro. IE Dobson	Eureka Daylight Lodge	881
	VWBro. JB Foley	Keysborough Lodge	912
	WBro. MG Kendall	Beechworth Lodge of St. John	14
	RWBro. AG Lorraine, OAM	Keysborough St. Andrews Daylight Lodge	706
	Bro. J Phillips	Gippsland Lodge	51
	RWBro. KA Smith	Arlington Lodge	182

60 cont.	April		
	WBro. G Amos	Lodge of Transition	0
	Bro. AS Corben	Mitchell River Lodge	742
	WBro. JH Hillier	Huon Daylight Lodge	874
	Bro. BEM Lalor	Pascoe Vale Daylight Lodge	483
	RWBro. EA Newbold	Lord Northcote Lodge	191
	RWBro. WR Pace	Baden Powell Lodge	488
	VWBro. AR Pendrich	The Brighton District Lodge	37
	WBro. NL Proudfoot	Bendigo City Lodge	714
	RWBro. JW Raabe	Allara Lodge	855
	WBro. KJ Shepherd	Mitchell River Lodge	742
	Bro. KV Smith	Lodge of Transition	0
	VWBro. JC Whitehead	Huon Daylight Lodge	874
	May		
	Bro. DE Beagley	Arcadian-Veritas Lodge	340
	Bro. EG Collins	Mitchell River Lodge	742
	Bro. NG Edwards	Bacchus Marsh Daylight Lodge	718
	VWBro. AL Green	Mildura Lodge	170
	Bro. HD Maller	Lodge Fraternal	603
	WBro. PFJ Meggs	Monash Lodge	938
	Bro. BG Moore	Commonwealth	186
	RWBro. NJ Reid	Gardenvale Mobility Lodge	243
	WBro. SH Smidt	Baden Powell Lodge	488
	MWBro. NB Smith	Liberation Lodge	674
	RWBro. JA Solomon, OAM, OS	The King David Lodge	460
	Bro. JR Stainer	The Lodge of St. Mark	591
	Bro. DJ Webster	The Derrimut Daylight	905
65	February		
	RWBro. RW Baird	Lodge Killara	259
	RWBro. AM Eaton	Golden and Corinthian	7
	RWBro. IB Hughes	Duke of Connaught	190
	VWBro. R McKenzie	Robbie Burns Phoenix	88
	Bro. JN Robertson	Eureka Daylight	881
	VWBro. FT Williams	Yarrawonga Lodge of St. David	103
	March		
	WBro. KI Coleman	Lodge Noble	783
	RWBro. DG Cooper	Bendigo and District Daylight Lodge	876
	Bro. RK Dwyer	Macedon Rangers Lodge	97
	WBro. DG Lyall	Heathcote Lodge	30
	Bro. DL McMaster	Guiding Star Lodge	922
	Bro. IA Pellizzer	Gippsland Lodge	51
	Bro. DW Thompson	Robbie Burns Phoenix Lodge	88
	April		
	VWBro. JE Chadwick	Henty Lodge	279
	RWBro. TM Curtis	Colac Lodge	83
	RWBro. DW Maxwell	Guiding Star Lodge	922
	WBro. HE Pavitt	Bendigo and District Daylight Lodge	876
	WBro. GF Saunders	Fairfield Lodge	254
	May		
	WBro. JBW Manning	Lodge Killara	259
	Bro. GA Park, AM, OS	Gordon Lodge	99
70	February		
	RWBro. FW Corbett	Lodge of Transition	0
	RWBro. PM Jeffreys	Malvern Lodge	121
	March		
	WBro. NC Bradford	Keysborough St. Andrews Daylight Lodge	706
	Bro. NB Langley	Gippsland Lodge	51
	May		
	RWBro. FW Corbett	Lodge of Transition	0
	WBro. K Evans	Essendon Daylight Lodge	861
	RWBro. JR Jones	Warrnambool Lodge	34
	WBro. ML Outram	Lodge of Euclid Lodge	447
	WBro. ER Pinner	United Schools' Lodge	941
	WBro. LG Torney	All Nations Lodge	28
75	February		
	WBro. HB Dickson	Berwick Balcara Lodge	359

Celebrating WBro. Henry Dickson - 75 Year Jewel



Pictured above: RWBro. George Raphael and WBro. Henry Dickson

Born in Brunswick on 6 March 1919, WBro. Henry Dickson began his fruitful life journey. Henry, a hard-working man, raised his two sons and two daughters with his wife Margaret in Melbourne’s South-Eastern suburbs and continues to be an active father and grandfather. He is the son of a Freemason and his two sons and son-in-law were also initiated into Freemasonry. It was from here that he learned much of his punctuality.

Henry was initiated on 4 February 1943 aged 23 at the Chelsea Lodge No. 346 where he was affiliated until its closure in 2011. Since then, he has been affiliated with the Berwick Balcara Lodge No. 359 where he continues to

actively attend meetings at the age of 99. Henry’s family and friends encouraged him to become the Worshipful Master of his Lodge at a time when he suffered from a slight speech impediment. Henry, a very dedicated Brother, has rarely missed a meeting in 75 years and would only be absent to tend to his late wife. Today, his family do everything they can to help him attend Lodge as they know how important it is to him.

Brother Henry has enjoyed a gratifying Masonic journey. In 2000, he was conferred to Past Grand Standard Bearer and in 2008 was conferred once again to Past Junior Grand Deacon, where he proudly holds the title. Henry was also advanced to the Degree of a Mark Master Mason on 30 October 1944 at the Mordialloc Mark Lodge No. 91 and is also due for his 75-year Mark Jewel on 20 October 2019.

His 75-year service to the Craft was honoured on 14 February 2018 at the Berwick Masonic Centre in the presence of family, friends and his Brothers. RWBro. George Raphael asked Henry’s son, John Dickson, to present to the Jewel to his father, and his daughter Anne De Kok, proudly presented her father with the certificate. His other children, Betty Lucas and Mark Dickson and their families watched their father and grandfather receive this great honour in Freemasonry.

At 99 years of age, Henry continues to be an active and proud supporter of the Richmond Football Club. With the help of his grandsons, he attends every single home game and has attended every single final that Richmond has participated in. Every year until 2016, he volunteered his time for the Good Friday Appeal gathering donations at 7-Elevens and volunteered in the car park for the Dandenong Show. Up until Christmas of 2017, he volunteered to ride the mower at the South Eastern Masonic Centre and help with maintenance. Volunteers of the Masonic Centre say that they always looked forward to Henry’s famous fruitcake which he would regularly bring to share with his Brothers. His daughter Anne says her father “does everything at the drop of a hat” when it comes to bringing a smile to people’s faces. Congratulations WBro. Henry Dickson.

Pictured below: WBro. Henry Dickson surrounded by his children, their respective partners and his grandchildren.



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RWBro. Andrew McPhee

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RWBro. Barry Minster, OAM, OS

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WBro. Stephen Norris

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WBro. Milton Mann

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WBro. Wayne Millard
WBro. Shawn Momen
WBro. John Lloyd

Grand Standard Bearers
WBro. Michael Fernando
WBro. Greg Todio
WBro. Lee Pattinson
- Assistant Grand Pursuivants**
WBro. Dominic Gullace
WBro. Ron Swift
WBro. Neil Moehr

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WBro. Andrew Buchanan
WBro. Jhun Cortez
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WBro. Bruce Jarvis

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VWBro. Kevin Stewart
WBro. David Jones
WBro. Domenic Donato
WBro. Don Moore
WBro. Eric Cross
WBro. Geoff Lowe
WBro. Chris Scott
WBro. Marc Law
WBro. Peter West
WBro. Robert Marks
WBro. Graeme Smith
WBro. Jefferson Smith

Grand Lodge Heralds (Piper)
WBro. Iain Townsley
WBro. Len Trezise
Bro. David Barnard
Bro. Rod Gillies

Getting to Know a New Member

Q&A with Bro. Chris Ohanian FC -The Brighton District Lodge No. 37

FMV: Tell us a little bit about yourself.
Chris: I was born and raised in Melbourne, and still call Melbourne home, when I’m not traveling around the world. Currently 34 years old, and I own and operate a chain of skin and laser clinics called MySkin Laser Clinics, that are all located around Melbourne. If I’m not working, I’m usually with friends or family, definitely something I strive to get a better balance of. I’m lucky enough to have two young nephews and soon to have a niece. Family is definitely an important part of my life.

FMV: What are some of your hobbies?
Chris: My main hobbies would be traveling and pistol shooting. For the last 4 or 5 years I have been involved in a sport called International Practice Shooting Confederation (IPSC). I compete in the handgun divisions. I’ve been fortunate enough to compete not only around Australia but in a few other countries around the world. Using competitions is a great excuse to travel abroad, and I’ve managed to travel to places I had never even thought about visiting.



FMV: How would you describe your Masonic journey so far?
Chris: I would say so far it has been great. I’ve began to slowly understand more about Freemasonry and become more comfortable with it. The nervous unknown has disappeared and coming to Lodge and spending time with my new Brothers is something I look forward to.

FMV: What drew you to Freemasonry?
Chris: Initially, I was always intrigued about what Freemasonry was all about. The idea of a Brotherhood than spanned centuries made me curious, but it was only when a close friend of mine, who is a Master Mason, admitted to me that he was in the Craft and that

he thought I would enjoy it. That really made me start to think about it more seriously. Having somebody I trust recommend Freemasonry to me is what gave me the final push to do something about it.

FMV: Tell us how you felt on the day of your Initiation.
Chris: To be honest I was very nervous about my Initiation last October (2017). I think as humans, the unknown can be very daunting. I wasn’t sure what I had to do, whether everyone there would accept me, or what I was really getting myself into. Standing outside those doors and waiting to be invited in felt like a lifetime. Once I was inside, I just tried to absorb everything that was going, but overall, it was definitely a very unique experience.

FMV: What is something you’ve taken from Freemasonry that has positively impacted your life?
Chris: I think the main thing that I have taken away would be the sense of Brotherhood. I would have never imagined that a group of men from so many walks of life could forge a bond as they do in Freemasonry. The level of respect between the brothers is immense, and it is

definitely something I have tried to replicate with my friends and family outside the Lodge. I can truly understand where the slogan, ‘making good men better’ came from.

FMV: Is there anything that has pleasantly surprised you about Freemasonry that you think others would be interested to know?
Chris: I think the thing that surprised me the most is how welcoming and helpful all the Brothers were and still are. As mentioned previously, walking into the unknown was very daunting and I have to say at no point have I felt alone throughout my journey. You really get a strong feeling of how much everyone enjoys Freemasonry and that if you ever needed anything, there would be no shortage of people to help. I think that has inspired me to be more alike.

Welcome our New Members

- Golden and Corinthian Lodge No. 7**
Bro. Rodney Blackhirst
Bro. Samuel Owusu
Bro. Cidriel Parrilla

Beechworth Lodge of St. John No. 14
Bro. Mark Stephens

Williamstown Lodge No. 16
Bro. Bronson Bishop
Bro. Vasile Bogdan
Bro. Jim Marinis
Bro. Onder Mete

Southern Cross Lodge No. 24
Bro. d’Arcy Driscoll

The Brighton District Lodge No. 37
Bro. Joe Abirached

Footscray St. John’s Lodge No. 71
Bro. Ted Delia
Bro. Siyang Song
Bro. Guy Tuyau

Richmond Lodge No. 89
Bro. Maximiliano Geraldès

Weston Street United Lodge No. 94
Bro. Frederic Amoroso
Bro. Kurtis Lowden
Bro. Adam Pandelidis

The Lowan Lodge No. 107
Bro. Matthew Cassar

Glenelg Lodge No. 154
Bro. Keith Hodson

The Mornington Lodge No. 160
Bro. Dereck Gibbs
Bro. Jason Varga

Werribee Enterprise Lodge No. 187
Bro. Josip Frelih

Lord Northcote Lodge No. 191
Bro. Wiremu Gemmell
Bro. Tom Zeglinas

Kyneton Lodge No. 192
Bro. Peter Canning

Morwell Lodge No. 202
Bro. Darryl Davis

Middle Park Lodge No. 206
Bro. Stefan Bozic
Bro. Mark Johnson
Bro. Daniel Tsitos

Sandringham District Lodge No. 220
Bro. David Shirinov

The Sunshine Wisdom Lodge No. 226
Bro. Bhaskar Venkataraman

City of Footscray-Wyndham Lodge No. 239
Bro. Rafael Delacruz
Bro. Ilya Hill
Bro. Alaa Issa

The Diamond Valley Lodge No. 252
Bro. Adam Ryan

Fairfield Lodge No. 254
Bro. Ali Ibrahim

Whittlesea Lodge No. 256
Bro. Timothy Gauci
Bro. David Mifsud
Bro. Andrew Webb

Lodge Killara No. 259
Bro. Kane Ord

Peace and Loyalty Lodge No. 261
Bro. Dale Burrows
Bro. Chris Kyriacou

The Mordialloc Lodge of Charity No. 258
Bro. Seyed Bassam
- Henty Lodge No. 279**
Bro. James Marchetti
Bro. Nathan Selton

The Lodge of the Golden Fleece No. 300
Bro. Luke Bennett
Bro. Kayram Boussan
Bro. Peter Maclean

Koo-Wee-Rup Lodge No. 323
Bro. Dale Spurling

The Lodge of Cordiality No. 331
Bro. Chadi Abi Rached

The Lodge of Amity No. 339
Bro. Stephen Westoby

Berwick Balcara Lodge No. 359
Bro. Jordan Carr
Bro. Roger Torres

The Melton Lodge No. 367
Bro. Leigh Gowans
Bro. Ahmed Makki
Bro. Glenn Trembath
Bro. Harold Weston

The Spring Vale Lodge No. 389
Bro. Mahmoud Bakkar
Bro. Callum John Miles Macnab

Old Scotch Collegians’ Lodge No. 396
Bro. Stefano Morandini

Carisbrook Lodge No. 405
Bro. Christopher Wozny

Phillip Island Lodge No. 512
Bro. Alan Schache

Lodge of the Golden Rule No. 555
Bro. Bastian Simrajh

Altona Lodge No. 572
Bro. Rayan Galas

Lodge of Quest No. 587
Bro. Jessen Goodsir
Bro. Yannick Goodsir
Bro. Mark Holmes
Bro. M.S Shah Ozeer

Lodge Fraternal No. 603
Bro. James Riley

Dandenong Lodge No. 635
Bro. Giovanni Dimaria

Lodge of Good Companions No. 647
Bro. Paul Varno

Gippsland Lakes Lodge No. 715
Bro. Ercole Fusco

Lodge Devotion No. 723
Bro. Benjamin Abishara
Bro. Suleyman Altiparmak

Glenroy Lodge No. 748
Bro. Oliver Bellingham
Bro. Sam Cardamone
Bro. Anthony Cursio
Bro. Benjamin Reynolds

Jonadab Lodge No. 771
Bro. Jonathon Robert

Garibaldi Lodge No. 890
Bro. Robert Coslovich
Bro. Salvstore Maggiore

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Bro. Thomas Darby

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Traralgon Lodge No. 925
Bro. Luke Potter

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work our way towards engaging as many of
our new volunteers to help grow
Freemasons Victoria.

To register to volunteer go to:
fmv.org.au/volunteer



Monash Evening hosted by Monash Lodge No. 938

On Wednesday 30 May 2018, Monash Lodge No. 938 hosted Monash Evening with a special guest speaker, Hon. Ted Bailieu. The purpose of the evening was twofold. The first was to bring together organisations (big and small) that have a common identity through the Monash name. There were over 70 people in attendance with many organisations from the Monash area present. It was great to see the community of Monash coming together on the evening.

The second purpose was to learn more about our namesake Sir John Monash. Ted Bailieu's insightful presentation on Sir John Monash showed how important Monash's contributions were to the State of Victoria and Australia and

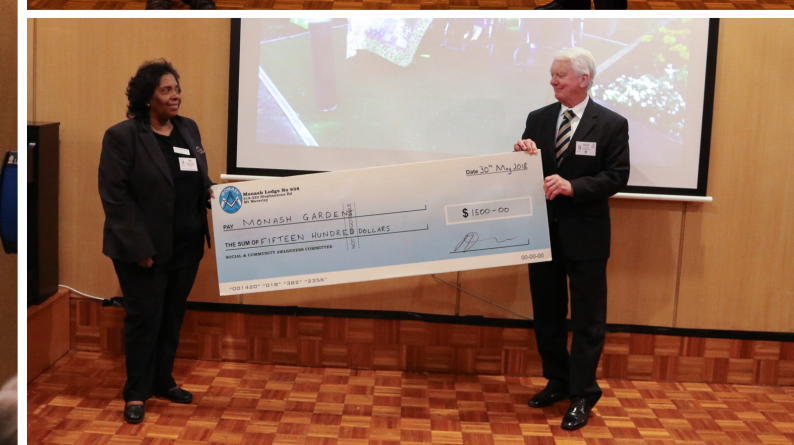
why it is so vital that we continue to honour the legacy he left behind. One of the most important ways to do this is through continuing the tradition of ANZAC Day and the Poppy symbolism of remembrance. In Ted's view, Monash has been the greatest Victorian and arguably the greatest Australian in our country's history.

The evening also provided the opportunity for Monash Lodge to present donations to two worthy causes from the Monash community. A cheque for \$1,500 was given to Monash Gardens Aged Care to support the further development of the sensory garden. Another cheque for \$1,800 was given to Monash Children's Hospital to purchase a

special nursing chair for mothers and premature babies to enjoy 'skin on skin' contact during the fragile time of a premature infant's life.

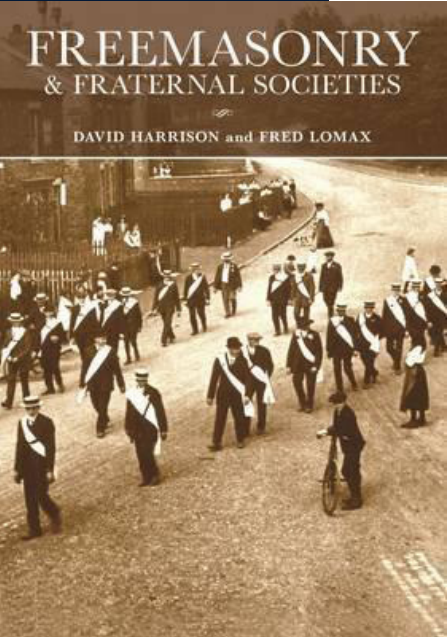
These represent two of the 10 or so different charities that Monash Lodge has supported since its consecration in 2012. To further enhance the effectiveness of each donation, the Freemasons Foundation has co-contributed (in many cases) dollar for dollar to the funds raised by Monash Lodge.

Pictured below: The Hon. Ted Bailieu giving his presentation on Sir John Monash and the cheques being presented to Monash Gardens Aged Care and Monash Children's Hospital



MASONIC BOOK REVIEW

By: WBro. Ben Quick



The rich history of fraternalism in Victoria is very well known and to curious Freemasons, one can take advantage of our Masonic history across the state very easily. But what happened to those orders and societies who were once part of our social fabric, like the Shepherds, Foresters, Gardeners Rechabites etc.? With the majority of the fraternal and friendly societies effectively extinct, we are drawn to books to help us reveal a lost past.

English Masonic authors Dr David Harrison and Fred Lomax reveal the friendly societies, Freemasonry, fraternal orders, and even private members clubs in this book titled ‘Freemasonry & Fraternal Societies’.

Presented throughout the 160 page illustrated paperback are unique and individual histories of the Odd Fellows, Foresters, Druids, Buffaloes, Gardeners, and more obscure Orders such as the Rechabites; showcasing the ties with all fraternal orders in their rituals, ceremonies and wide variety of jewels and regalia.

As summarised on the blurb, “This book will be of interest to both Freemasons and members of the orders featured in the book as it’s by knowing our connections with each other we learn more about ourselves. The book is richly illustrated, depicting the personal stories associated with the various orders. The photographs will also show various never-before-published regalia, jewels, and artefacts, which will demonstrate the importance of the orders and their contribution...”

For any Freemason who has an interest in fraternalism, this book should not disappoint. It is available through Lewis Masonic www.lewismasonic.co.uk/freemasonry-and-fraternal-societies.htm

WORD BLOCK

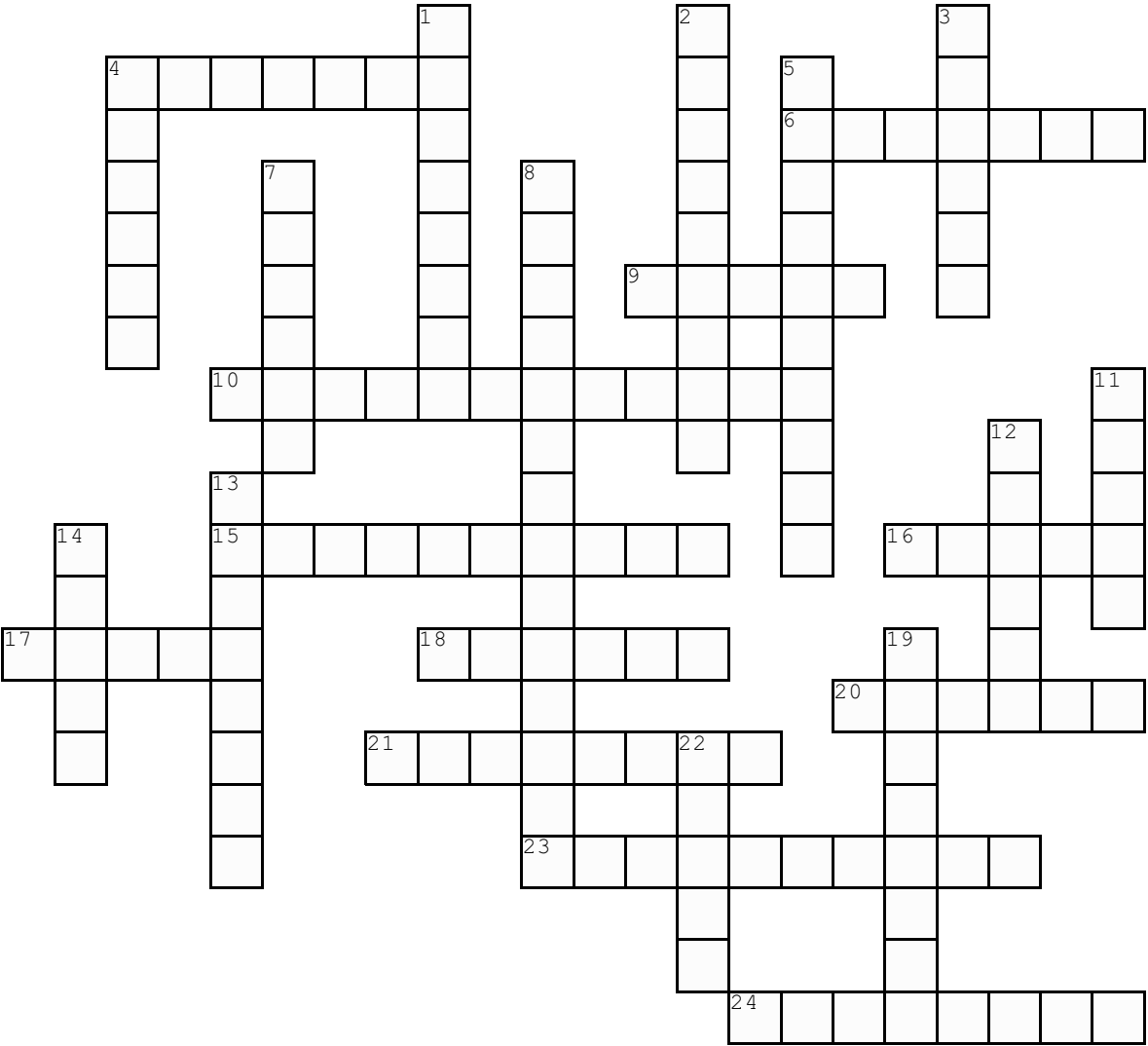
The object of this exercise is to make up as many words as possible from the letters displayed in the grid. You can only use a letter as many times as it is shown in the grid, words must contain at least four letters and the centre letter must be included. Can you solve the nine-letter word?

A	D	E
S	A	K
N	H	H

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

The nine-letter word of the Word Block and the Crossword will be published in Engage on 17 August 2018 and on the website at fmv.org.au/winter-journal-games

C R O S S W O R D



Across

- 4. 2018 Grand Almoner (last name)
- 6. Hospital where RWBro. Wittingslow was the CEO
- 9. Victorian cricketer and Freemason known for his role as an opening batsman (last name)
- 10. Solemnly dedicated to or set apart for a high purpose
- 15. Solemn promise made by a Freemason on his admission into any Degree
- 16. Melbourne bridge named after a Victorian Premier who was also a Freemason
- 17. Brand of beer created by a Freemason in a southern state
- 18. Freemason who was the doctor in charge at Changi Prison (last name)
- 20. Hospital that adjoins the Royal Freemasons Homes on Moubray St.
- 21. Australian spread developed by Freemason Fred Walker
- 23. Meeting where Brethren are seated at a horseshoe table (5 + 5)
- 24. Placed in the centre of an arch which preserves the others in their places and secures firmness and stability to the arch

Down

- 1. Cancer that FMV promoted awareness of in 2017
- 2. Governor of NSW between 1810 and 1821? (last name)
- 3. Tool to spread the cement of Brotherly love
- 4. 12th Earl of Dunmore (last name)
- 5. Craft, Chapter and Mark signed a Joint _____ of Understanding
- 7. Serves as a proxy for the Worshipful Master and Senior Warden
- 8. Grand _____ of workings
- 11. Tool used to break off the corners of the Rough Ashlar
- 12. Supporter of the earth adopted as the symbol of strength and firmness
- 13. MCG stand named after a Freemason and test cricketer (last name)
- 14. Freemason who is noted as the father of the Australian banana industry (last name)
- 19. Freemason and leader of the first circumnavigation of Australia (last name)
- 22. Guardian of the Lodge



Bayside Mosaics

Q&A

with Bro. Sankar Nadeson, Master-Elect,
Francis Ormond University Lodge No. 171 -
artist of the Bayside Masonic Centre Mosaics

What is your background?

Culturally I am of Indian origin born in Epsom, Surrey, Great Britain. My parents emigrated from Malaysia to England and in my ninth year migrated to Australia accompanied by my older brother and sister. I am a visual artist whose chosen medium is venetian glass, stone and ceramic of which I have dedicated myself for much of my life. However, I am keen to embrace interactive technologies and hold a patent in this area. I am fortunate to have had prominent and skilful mentors along the way. My artisan skills hail from the lineage of World War 1 veteran and mosaic artist Napier Waller. At the age of 11 I was taught to draw by Australian artist, John Perceval whose Post War Expressionist works left an indelible mark on my mind. In parallel interest I developed passions in acting, music, literature, poetry and public speaking. 27 years ago, I began studies in Taiku Taijutsu-kai a very old traditional martial art of which I am a Sensei (instructor) today. After matriculation I studied a Bachelor of Fine Art at RMIT, Curatorship and Art History at University of Melbourne.

What inspires you?

I am inspired by the many varied flavours and experiences of life. My children and family. Nature, the weather and the seasons. Friendships, travels and generally good times. Artistically I am primarily inspired by the artisans of old. Yet I also enjoy contemporary architecture, music, performance and literature.

Who are your biggest influencers?

The biggest influencers to my practice are the generations of anonymous stonemasons that built the cathedrals of Europe,

the temples of India and the Orient, the tessellated Basilicas of Byzantium and the sensual arabesque mosaic of Morocco, Marrakesh and the Middle East. The sum total inspiration of these super-humans is the towering skill, the know how, the resilience and the stamina of our ancestors. On uncovering the legacy of my own great great maternal Grandfather, Samuel Vedanayagam Pillai (1826-1889) I naturally became inspired by his vast achievements as a Tamil poet, novelist, composer, social worker, civil servant, translator/scholar of Latin, French, English, Sanskrit and Tamil. He is recognised as writing the “first modern Tamil novel” in 1857. Interestingly, this work represents the earliest Tamil secular novel that elucidates Vedanayagam's ideals of women's liberation and education. In a similar way, I am empowered with the belief that my chosen discipline can give back to the nation that provided me sustenance and succour by way of a precious education.

Is there an element of art you enjoy working with most?

I love mosaic. The medium is an absolute joy to work with! However, the particular aspect of this art form that makes mosaic most enjoyable is that one is able to amiably share the process with others. My great mentor, Napier Waller did just this with war widows when he constructed the Hall of Memory mosaics in the Australian War Memorial, Canberra. I have made intricate 22 carat gold and mother of pearl swimming pools; the largest in Australia for the most opulent homes but what really takes the cake is the simple act of making art together as a community.

What are the frequent symbols that you used in relation to Freemasonry?

There is an abundant source of symbols in Freemasonry which can pose a complex field of meanings and interpretations for the uninitiated. The Masonic icons that I produced at Bayside, in consultation with the Grand Secretary, have a deceptive simplicity for this reason. The use of columns, masonic pavements, ashlar, squares and compasses are shared in many Masonic artworks. I have included some of these elements here. The dove bearing the olive branch, references to the Ark Mariners and Chapter are reflected in the progressive nature of the pieces that portray the archetypal story of life's journey for the initiate and non-initiate alike.

How do the pieces express Freemasonry?

There are three Lodge Rooms at the Bayside Masonic Centre: the Red Room, the Green Room and the John Robert Evans Room (Accomplishment). Each room contains circular Masonic shields placed in the significant sectors

of the space, East, West and South. It was understood that an essential requirement in the Lodge rooms and throughout the building was to maintain an overarching story that reflects the cohesive system that is integral to Freemasonry.

What is your favourite part about the mosaics you created?

My favourite part of the artworks is the East in the Blue Room. Within the intersecting circular arrangement one can notice the perfect Ashlar radiating outward. This is a fairly esoteric detail that not all people notice at first sight.

What research did you do prior to creating the artwork?

It was with great delight and anticipation on receiving a letter of instruction and introduction from RWBro. Peter Henshall, who was Grand Secretary at that time, to undertake a comparative study of Lodges old and new from varied jurisdictions for the purpose of developing the Craft, the beauty of our ceremonies and Lodge Rooms. Quite some years ago I began this research and whilst I have not yet completed my quest for the 'holy grail' I have made progress with the support of Grand Secretary RWBro. Bruce Cowie and many other helpful Brethren within Victoria, interstate and internationally. These studies have formed the basis for my inspiration in producing Masonic Iconography with power, meaning and accuracy.

How did you decide on the differences between the pieces for all three of the Lodge rooms?

Based on my research and masonic experiences I developed a robust solution for the 3 Lodge Rooms which I felt needed to exude a form of power and gravitas. The images and themes include: the sun at its meridian in the East, Jacob's ladder in the South and the Level water as seen from Noah's Ark in the West. The overall designs are clean and contemporary. However, I have been conscious to maintain a traditional overlay with a uniquely Australian flavour as seen by the use of the Waratah motif flanked on either side of the central elements forming a dominant framing device rarely seen in Masonic Iconography. Each of these themes are elaborated in more detail as the size of the three main mosaic areas is greater in the larger rooms. RWBro. Peter Shellie, Grand Inspector of Workings and I worked closely on a

unified result. The meaning is derived through all the features reflecting the story of the progressive journey which is experienced in the individual Lodge Room and as a sequential whole.

I know you used the working tools to make these mosaics, can you explain?

The 'working tools' as known to speculative Freemasons are used as symbolic, instructional devices. They illustrate the development of self. Allegorically, these tools are involved in the evolutionary process moving from the rough to smooth ashlar. In many ways my occupation as an artist of stone and glass can be considered 'Operative Masonry'. I continue to use the tools of the guild to which this Fraternity is defined. I use these very tools to define, plan and prove my compositions. Those who know stone will be aware of its rigidity and strength but also that infinite beauty that can be sought through refinement. Consider the sculptures Pieta by Michaelangelo, and The Kiss by Auguste Rodin.

Can you talk about how you used these tools to create the artworks?

The compasses enable me to apply a measured approach, with which I may define size, shape and form in preparation. It is also very handy to spread the Compass to determine the centre point of a circle. The Square is one of the most precious and endearing tools for me. For it is the divisions of angles thereof which enable the artwork a powerful and balanced context. The plumb rule similarly addresses the accurate straight angles which aligns the subject within the proper frame. I usually use a laser guide rather than the skirret and 24 inch gauge for planning. In a similar way, the modest pencil allows geometric measurements to be marked and recorded before the materials can be formed. Afterwards, the chisel and the mallet work hand in hand in an act of divination; removing all 'knobs and excrescences'. It seems very little has changed, however I do employ diamond tipped blades which were not in the original tool kit!

What memorable responses have you had toward your work?

It has been heartening to receive the overwhelmingly positive feedback from Brethren, their partners and friends. I have received countless phone calls. Thank you Brethren. MWBro. Keith



Murray GM, MWBro. Don Reynolds PGM and MWBro. Hillel Benedykt PGM have taken the time to express their satisfaction with the results. A memorable response came from a lovely Brother who serves as a member of the building committee. He relayed to me that he had expressed the meaning of these icons to the multitudes in which case he now understood more deeply than the maker and in fact his appreciation was so strong that as a result he felt ownership; a golden response that I was very glad to hear. I have also been delighted to see the wives and partners of Brethren so stimulated by the works. It was an emotional moment to experience this since it has been my firm wish to communicate and enthuse partners also. It was said to me that it had been the first time in the history of the Craft that such beautiful items were installed in the Lodges. This made me blush but few would have known.

What do you have planned for the new United Grand Lodge of Victoria building in East Melbourne?

I am supporting the design team at Buchan Group on the building committee where I have been requested to provide guidance on Masonic Symbols and appropriateness of design. It is my intention to stimulate the interior designers with key themes and concepts. I am looking forward to seeing the result which I am sure will be remarkable.

To read the full story and see all the mosaics at Bayside Masonic Centre please visit fmv.org.au/bayside-mosaics



The Freemasons' Link to HMAS Sydney II

By: Bro. Ange Kenos

Older members of Freemasons Victoria would well know the name Sir Sydney Lance Townsend, a former Grand Master of the United Grand Lodge of Victoria. A highly respected and brilliant Medical Practitioner who saw service in World War II with the Royal Navy and later the Royal Australian Naval Reserve, retiring as Surgeon Captain.

I met him outside of Freemasonry as he was a mentor to my uncle Prof (later Emeritus) Bill Louis, based at the Austin Hospital where the renowned Sir Townsend was President of the Board. However, I did not know of his special link with the tragic HMAS Sydney II until a research request came into the Grand Library. Nor did I know, that at different times, we both served at the same naval base.

The Grand Library receives many diverse requests for research. These requests can refer to individual people, Masonic Centre history, old records pre-dating UGLV and large lists such as this one received prior to Christmas 2017 regarding Masonic membership amongst the crew of HMAS Sydney II, a ship of the Royal Australian Navy sunk with all hands in 1941 under very tragic circumstances.



Sir Sydney Lance Townsend

(source: <https://medicine.unimelb.edu.au/school-structure/obstetrics-and-gynaecology/about-us/history>)

In World War II, Sydney II saw action in various regions including the Mediterranean where coincidentally, Sir Townsend would also find himself with the Royal Navy. There was only one crew member on board Sydney II who meant a great deal to Sir Townsend, and that was his younger brother Mervyn Clive Townsend, a Surgeon Lieutenant.

Both brothers would be on ships in the Mediterranean, fighting to evacuate Australian and British troops from Greece early in the war and later, in the successful Battle of Calabria, before the Sydney II would eventually return home to perform its duties in patrolling and protecting Australian waters.

On board HMAS Sydney II was also Gordon Lindsay Findlay, Artificer 4th class, Petty Officer. As a result of searching through the extensive historical Grand Library archives, it can be stated that Findlay was the only Victorian who was, at the time of the ship's loss, a Freemason. Sir Townsend joined some years after the conclusion of the war. Lindsay joined the Sunshine Lodge No. 226, in July 1933, passed in August and was raised in October that same year at only 19 years of age. Sir Townsend joined in 1948, three years after the war ended.

On 19 November 1941, Sydney II was off the coast of Western Australia, near Carnarvon, and was heading south towards Fremantle. At 15:55, the cruiser spotted a merchant ship on a northbound course, which quickly turned away from the coast at 14 knots (26 km/h).



Gordon Lindsay Findlay

(source: *Essendon Gazette* 1995)

HMAS Sydney II increased her speed to intercept. As she closed the gap, she signalled the unidentified merchantman. The merchant ship identified itself as the Dutch ship *Straat Malakka*, however it was not on the list of ships meant to be in the area. Sydney II sought to clarify her identity but she refused to respond.

Straat Malakka did not reply because she was in fact the German auxiliary cruiser HSK *Kormoran* in disguise, and when asked to reveal a callsign, the Germans did not know, she responded by decamouflaging and opening fire.

Eventually Sydney II was sunk with no known survivors, and this is where the controversy intensified.

The enemy ship's crew largely survived and were taken to Fremantle and interrogated. Attempts to learn what had happened were hampered by the German officers instructing their sailors to obfuscate the enemy with false answers, people describing events they did not witness but heard of later, and difficulty in keeping groups separated in order to check their stories against each other.

On 6 February 1942, a Carley float containing a dead body was found off Christmas Island. Examination of the raft and its occupant led some to believe that they were from the Sydney II. But a late 1949 investigation concluded otherwise.

In any case, the loss of HMAS Sydney II, which amounted to over 25% of Australia's World War II naval deaths, would be shrouded in controversy. How did a poorer armed vessel get so close to Sydney II and sink her? Why were there no survivors from the Sydney II? Were they machine gunned in the water? Was there another ship, possibly a Japanese submarine, involved before war with Japan was officially declared?

Did the *Kormoran*, like the *Emden* in World War

I, improperly display its signal flags or otherwise act in a manner that no moral bound ship's captain would ever behave? There were certainly several such allegations against similar German ships in World War II.

The Royal Australian Navy spent over two and a half decades searching for the Sydney II. On 17 March 2008, a private search team found the Sydney II at 26°14'31"S 111°12'48"E at 2,468 metres below sea level, 11.4 nautical miles (21.1 km) south-east of the *Kormoran*.

On discovery, both shipwrecks were placed under the protection of the Australian Historic Shipwrecks Act 1976. [<http://museum.wa.gov.au/explore/hmas-sydney-ii-introduction/history-hmas-sydney-ii/historic-shipwreck-act>] and on the Australian National Heritage List on 14 March 2011.



HMAS Sydney II crew on deck manning guns

(source: RAN <http://sydney memorial.com/history.htm>)

But to Freemasons, the endearing links are one Victorian sailor, Lindsay Gordon Findlay, who was a Freemason and there may possibly be others from interstate. Similarly, just as PGM Lance Townsend's brother was amongst her ill-fated crew, it would take further facts and research to determine how many Brothers or possibly nephews and sons of the crew would themselves later join Freemasonry.

The Library & Museum maintains a collection of State significance which is connected to the history of Freemasonry within Victoria.

The Library & Museum is open Monday to Friday from 10 am to 3pm. Bookings are essential, contact can be made on 9411 0119 or library@fmv.org.au.



HMAS Sydney II berthing in Sydney Harbour

(source: RAN <http://sydney memorial.com/history.htm>)

HMAS Sydney II was a Leander Class Cruiser, a light cruiser by US and English standards but a good ship with a solid crew. A cruiser's role was to go anywhere and do anything and had proved to be particularly useful in the role of trade-protection and patrol duties. She was named after another HMAS Sydney, which is famous for having sunk the German HMGS *Emden* under her own extremely controversial circumstances in World War I. Her second last Captain was the highly respected Capt. J Collins, later to become Vice Admiral.

Are Our Lodge Gavels Really Gavels at All?

By: WBro. D Hudson PM



There is no doubt that Freemasonry is esoteric in nature. Silver cords, golden bowls, and broken pitchers being prime examples of esoteric phrases within the Third Degree.

Many of Freemasonry's charges have deeper allusions and hidden depths and it can be argued that the most esoteric elements of "Our Craft" (a phrase esoteric in itself) is carried within our symbolism. Some people see a man in a Masonic apron, others will see a Brother dressed in a symbol indicating he has gone to work, ready to improve himself or chipping away at his rough ashlar; the rough stone sitting on every Junior Wardens' pedestal. The rough ashlar symbolically represents a Freemason's character, hopefully transitioning towards the smooth ashlar on the Senior Warden's pedestal. Change and self-improvement being an idea central to Freemasonry.

Google, the fount of much Masonic knowledge, tells me "esoteric" is an adjective describing something "intended for or likely to be understood by only a small number of people with specialised knowledge....". The experienced Freemason will know this, but I share it because not all our readers are experienced Freemasons,

indeed many are not Freemasons at all.

Some time ago, a few Brothers proposed that the gavel, one of our working tools which is given to a Masters' and Wardens' hand at the Installation "as a symbol of power", might be replaced by the trowel, a symbol used in other Masonic systems and used there as a Third Degree working tool.

In some Masonic jurisdictions, the Masonic trowel carries the lovely idea that Freemasons should symbolically use it for the "noble and glorious" purpose "of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree." Such a use of a trowel is a beautiful sentiment which does get a passing mention in Victorian ceremonies in the "cement of brotherly love" at our Installations. We do however speak to uniting "in the Grand Design of being happy and communicating happiness. And as this Association has been formed and perfected with so much unanimity and concord, long may it continue; may brotherly love and affection ever distinguish us as men,

and as Masons". Although we have no trowel, its lessons are not lost within our ceremony.

Good Masonic leaders certainly focus more on fostering "brotherly love" than wielding power and I suggest the presentation of a gavel to our leaders has a deeper meaning hidden in the object of the "gavel" itself.

Have you ever noticed that most of our "gavels" are triangular on one face? They are not mallets, nor mauls and they are different from the gavels with two cylindrical striking ends that we see used by judges and auctioneers. Are our gavels really gavels at all, or something else?

The operative stonemason used a tool called a kevel. This is described several ways including a "hammer/pick-axe combination tool that could be used to rough out stone into an almost usable shape" and "a hammer for the rough dressing of stone, having one square face and one pyramidal face". Another Masonic author writes that a "skilled stonemason could have easily used a kevel to create the rough ashlar of the First Degree".

I would suggest that even the simple "gavel" we use in our Lodges is esoteric. And that it is a stylised kevel.

The gavel is not just a symbol of authority, but power. However, that

power is not just about authority but the power of self-improvement for the gavel is not a gavel at all, it's a kevel. A kevel being an operative Mason's tool to chip away at the roughest of stones to produce the rough ashlar – the crude starting point for producing a perfect ashlar, a perfect cube with all sides having 90° angles, every edge the exact same length with all faces perfectly smooth. If the gavel is indeed a kevel, in giving it into our leaders' hands, suggests that despite their position they still have work to do in their quarry on the very first stages of creating their perfect ashlar. This suggests much on the imperfections of the human state and being the crudest of tools in shaping a rough ashlar, it implies that despite their rank and regardless of their character or abilities, they still have much work to do.

I understand that "kevel" is a fourteenth century word. The name was used in Scotland and Northern England until the early 1800s. However, its origin is obscure and suggested as being "from Old Northern French keville, from Latin clavicula a little key, from clavis key". What a lovely idea – that the gavel is a key to unlocking our rough self before we apply other working tools to start on the finer work of the more expert workman – the smooth ashlar.

As a society of men all striving for self-improvement, isn't it an interesting idea that even the most senior of us still have much work to do as men and as Freemasons? We all do, and this should be our daily goal as Freemasons, not just making a daily advancement in Masonic knowledge, but also a daily advancement in improving our character.

Moreover, might there be deeper meanings to common items in the lodge which don't get much thought and even those that are mentioned, seen or used often might have deeper symbolism? Sometimes, Freemasons interested in esoterica draw very long bows in their conclusions, but I suspect my hypothesis on the gavel/kevel is a simple step in our speculative Masonic art.

Picture on right:
Bro. Douglas Manson,
Worshipful Master of
Ashlar Lodge No. 3,
Nanaimo, B.C., Canada
in 1931 holding a 'gavel'
(Photo copyright
Ashlar Lodge, No. 3)



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Lodge Liberation No. 674 Menin Gate Night

By: WBro. Neil Nyholm



A chance meeting in 2012 between WBro. Ted Paulin PGStdB, and the Honourable Dr Brendan Nelson AO, at the Menin Gate in the town of Ypres, Belgium led to a standing ovation at the Menin Gate Night held at Lodge Liberation No. 674 recently.

In 2012, Ted and a group of Australian tourists were attending the 'Last Post' ceremony at the Menin Gate at which Brendan laid a wreath. Brendan willingly accepted Ted's invitation to meet the group of Aussies and that night a relationship was formed, which culminated in Ted inviting Brendan to visit Lodge Liberation to give a talk about the significance of the Monument.

The Menin Gate Memorial is a Monument to those British and Commonwealth soldiers missing or killed on the Ypres Salient in WWI. The Memorial was built and is maintained by the Commonwealth War Graves Commission to honour all the Allied Forces who liberated Belgium. The Menin Gate was unveiled in 1924 by Field Marshal Herbert Plumer, the British Officer who led the final successful liberation battle. On the walls of the Memorial are the names of 55,000 soldiers who died or are

missing in Belgium during the War and includes the names of over 6,000 Australians.

On Tuesday 6 March 2018, a crowd of 150 Freemasons and their friends attended the event which packed the Waverley Masonic Centre supper room. The night commenced with the Vacant Chair Ceremony in the Lodge Room and was held in aid of the Sir Edward (Weary) Dunlop Medical Research

"Context is everything", The Hon. Dr Nelson said and told the assembled audience that to understand the significance of the Menin Gate to Australians, one must first have a good appreciation of the battles that led to the loss of so many Australian and Allied Forces lives in the European theatre of what is often referred to as 'The Great War'. During the Hon. Dr. Nelson's time as

Australia's Ambassador to Belgium, Luxembourg, EU and NATO (2009-2012), he attended the 'Last Post' ceremony at the Menin Gate on more than seventy occasions, driving an hour and a half each way to lay a wreath to express the gratitude of our Nation for the commitment of the "brave Australians" whose names are recorded on the walls of the Gate.

At the conclusion of his talk, there was a standing ovation and sustained applause for the Hon. Dr.

Nelson and all in attendance hailed it as an outstanding address. At the end of the evening Bro. Keith Murray, praised the Lodge for the excellent organisation of the event and said that "it was one of the most memorable nights I have ever attended in Freemasonry".

*Pictured in centre:
The Honourable Dr Brendan Nelson AO*



Foundation. Mr. Mike O'Meara, Chairman of the Foundation was in attendance together with other Members of the Board. The Hon. Dr. Nelson who is currently the Director of the Australian War Memorial, delivered a stirring and passionate address illustrating the overwhelming sacrifice and dedication of the Australian Forces during some of the fiercest and bloodiest battles of WWI.

Menin Gate at Midnight, 1927 painting by Australian artist Will Longstaff



The Zeiss Microscope

A thank you from
Monash Children's Hospital

Thanks to the generosity of Freemasons Foundation Victoria, the Monash Children's Hospital was able to purchase a state of the art Zeiss OPMI Pentero Microscope.

This new technology provides a fully integrated platform for all microsurgical applications, streamlining surgical workflow, reducing surgery times and ultimately providing a better patient experience.

Dr Jo Rimmer, Ear, Nose and Throat Surgeon, shared her experience using the new microscope at a recent event to highlight the impact the gift from Freemasons has had on patient care.

"In my paediatric ENT practice I use it several times a week to insert grommets to treat glue ear in children aged 2 – 5 years. This procedure dramatically improves hearing, speech and language acquisition during a critical period of childhood development.

The new microscope is used in any surgery that requires magnification, including plastic surgery and microlaryngoscopy.

In April of this year a young girl named Madeleine had grommets inserted to treat glue ear. After the procedure, Madeleine's parents noticed an immediate improvement in her hearing. Follow up tests now show that Madeleine has normal hearing.

Before purchasing the Freemasons funded microscope, we had to use an old one from adult theatres. It had to be manually focussed, would drift off balance and the view was not as clear making surgery

longer.

The Zeiss is a lovely new microscope, it has electronic focussing and the ability to set focal length which makes the surgery more precise and faster. It is counterbalanced which means once it's in position it doesn't drift like older microscopes have a tendency to do.

The generous gift from Freemasons Foundation Victoria has improved our ability to care for these children, with faster more precise surgical procedures."



Dr Jo Rimmer, Ear, Nose and Throat Surgeon at Monash Children's Hospital



mosaicman.net



CELEBRATING AUSTRALIA'S GREAT GAME

By: WBro. Daniel White
Written on 10/04/2017- Revised on 05/12/17

The year 1897 was a seminal moment in Australian history that witnessed Victoria's emerging game of Australian Rules Football. While many may be unaware, Aussie Rules was formerly established in 1858 with the original concept being organised by a small but professional group of cricket players. The primary purpose was to maintain order, keep up good moral within teams and maintain physical performance during the cricket off season. However, how the actual components of the game initially came into being is still part of a mystery, as many believe that it exhibits elements of Gaelic Football, which incidentally was codified some 30 years later. Others have come to the conclusion it was loosely based on Rugby-Football. While many believe that the Indigenous Australians may have inspired many aspects of the game with their traditional game of Marn Grook.

As we celebrate the great game in its modern incarnation, it is considered one of the most physically demanding and elite sport's played around the world today. Former 3 time premiership player and Captain of the Hawthorn Football Club, Don Scott, made this profound statement in an interview, 'Football is life in a microcosm, you're going to have ups and downs all the time, but you've just got to weather it.'

Today the Australian Football League (AFL) is ranked as one of the most watched sports from around the world with an average crowd attendance of well over 30,000. We are truly fortunate in Australia to have a sport with such a strong following and

in-deed such a rich history and eclectic tradition.

While the game previously came under the Victorian Football Association (VFA) established in 1877, it was the Victorian Football League (VFL) that would have the greatest influence on the sport which commenced its inaugural season in 1897. The VFL initially comprised of eight clubs who had broken away to form the VFA. These clubs were Collingwood, Essendon, Fitzroy, Geelong, Melbourne, South Melbourne, Carlton and St Kilda. Following this pivotal transition from the VFA, the VFL incorporated another exciting element into the evolving game and league. This was the concept of an annual finals tournament that would ultimately decide the premier team and club for each season or better known today as the Grand Final.

Today the AFL Grand Final with its stepped tradition is revered for its intensity and pre-eminent level of competitiveness, highlighting players' aptitude and physical capability. The outcome from the Grand Final is a highly celebrated occasion, show-casing the premiership team and their players, who rightly claim their well-deserved victory by earning their place in AFL history.

Soon after the inaugural VFL season of 1897, more clubs would join the newly founded league and the VFL soon began to flourish. For decades after the VFL was successfully inaugurated, other state competitions and leagues began to grow and promising players from state leagues and competitions would frequently

attract the attention from the famed VFL/AFL clubs and still continue to do so today.

It is worthwhile to mention that during World War I and II, both the VFA and VFL were heavily affected with casualties from both World Wars. The VFL continued to play throughout the war periods, but were restricted in clubs voluntarily participating and with their remaining members being available to play.

An interesting alteration occurred in 1915 with the St Kilda Football Club changing their traditional colours from red, white and black which mirrored the imperial German colours. Temporary changes were imposed to make their Guernseys align with Belgium's national colours red, yellow and black, who were allies with Australia. This alteration was also made in part to support St Kilda players that were serving throughout Europe at the time. There have also been some fascinating accounts brought to light from Australian Prisoners of War (POWs) particularly during WWII, where competitions were held in Singapore and Germany.

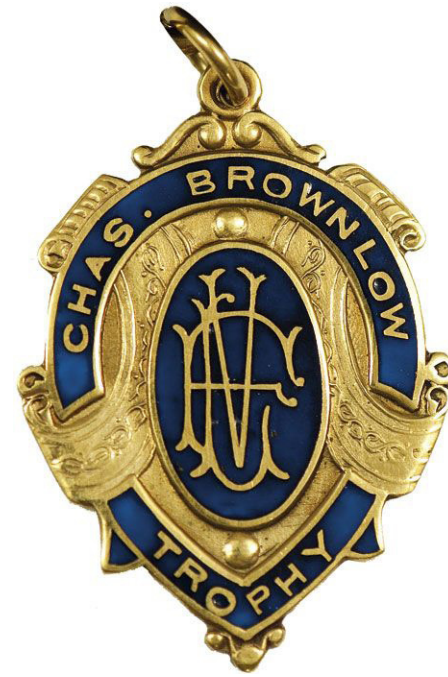
One interesting account recalled from WWII was from Singapore, at the Changi Prison. Numerous teams bearing VFL club names were organised by POW's and the teams played each other for a period over many months for a few years with their own equivalent Brownlow Medal, known as the 'Changi Brownlow Medal', being presented to the 'Best and Fairest' player. It is believed that the final game that was decided between 'Victoria' versus the 'Rest' (remaining Australian team) at the Changi prison attracted

up to 10,000 spectators. At the end of the game, the Changi Brownlow Medal was bestowed upon Peter Chitty, a player representing the Victorian side who had also played for St Kilda in the VFL before the war.

As this year marks the 160 year anniversary since the inception of Australian Rules Football – AFL, there has been an immense diversity of personalities, players and members identified throughout the various clubs. Many memorable players have belonged to the Craft and have made a profound contribution to the oldest Australian game and more recently, growing international sport.

Perhaps one of the most revered players and contributors to the game was Charles Brownlow. Following his short playing career for Geelong, Brownlow invested many of his finest years as an administrator for Geelong, the VFL and served as caretaker president of the VFL from 1918-1919. He became president of the Australian Football Council in 1919, serving in that position until his death in 1924. Today, the Brownlow Medal which was established and first awarded in 1924 is regarded as the highest honour that can be bestowed upon an AFL player/s for 'Best and Fairest' conduct throughout each football season. Charles Brownlow (1861-1924) was initiated into Lodge Unity and Prudence No. 801 in 1885.

An entrepreneur from a renowned and successful family of Australian manufacturers, Tom Sherrin would continue to follow in the footsteps of his forebears and make a lasting impression on the modern game played today. Tom Sherrin, great nephew of



the legendary Thomas William Sherrin, inventor of the Sherrin football, assumed control over the family business in 1942 and made the Sherrin brand a stalwart household name. Tom Sherrin devoted more than thirty years of service to the Collingwood Football Club, serving in numerous roles and had the great privilege to serve as President of the Collingwood Football Club from 1963 to 1974.

The Sherrin football was originally created from a rugby football by the original founder T.W. Sherrin in 1879. He had envisioned that by designing the ball with rounder points at each end of the ball, it would make it both easier to bounce and kick. The outcome of this great innovation and insight would revolutionise Aussie Rules Football in its formative years and establish the acclaimed Sherrin brand that is still being used at the top AFL competition level today. The creation and legend of the Sherrin football and complete family history can be easily traced back to its origins in 1879. While the original company would later be sold in 1972 to Spalding Australia by T.W. Sherrin's heir Tom Sherrin, Russell Athletic would later take over Spalding Australia who continues to manufacture Sherrin footballs in Scoresby Victoria to this day. However, Syd Sherrin (fourth generation) has maintained family tradition and continues to craft the original Aussie Rules Football in Williamstown Victoria. The method includes hand sewing and personalising each football, using the same techniques T.W. Sherrin used to make his very first football in 1879. Tom Sherrin (1917-1978) was initiated into

Lodge Bateman No. 446 in 1943.

While another legendary player of the great game who would later become an inspirational figure in the annals of AFL history and a national treasure, was Sir Douglas Nicholls. Nicholls is regarded as one of the first few Indigenous players to play VFA/VFL and was an altogether remarkable individual. Nicholls despite being of a relatively small build was admired for his speed, energy and tenacious ability on field in both the VFA and VFL. Nicholls went on to play for Fitzroy at VFL level and was the first Aboriginal player to be selected to play for the Victorian interstate team. Today, the Indigenous round being annually celebrated in round eleven is held in his honour, with the round bearing his title 'Sir Doug Nicholls Indigenous Round', highlighting the cultural influence and importance the Indigenous players have and continue to contribute to the AFL from all around Australia. Nicholls was a Christian minister, social worker with Aboriginal people who pioneered for reconciliation and was Governor of South Australia. Nicholls was named Victorian 'Father of the Year' in 1962 and was notably the first Aboriginal to be knighted. Sir Douglas Nicholls (1906-1988) was initiated into Lodge Antioch No. 570 in 1954.

While last year we celebrated 120 years since the establishment of the VFL, this year the AFL is celebrating 160 years of the great game we revere as Australian Rules Football. Today an ever exciting prospect and opportunity awaits, as the inspiring game continues to expand and enter new dimensions, particularly at an international level. In celebrating Australia's oldest game, we can indeed be very proud of the many distinguished players, past and present who have contributed and continue to serve as ambassadors of the elite game and our honourable order.

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www.awm.gov.au/collection/REL32808/australianfootball.com

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The Lodge of the Golden Fleece Slipper



The sun was shining on a beautiful April day, as the Lodge of the Golden Fleece No. 300 held the inaugural 'Lodge of the Golden Fleece Slipper'.

The Fleece hosted over 30 Freemasons and partners at the Kyneton Racecourse in its very own trackside marquee situated right in front of the winning post. Excitement mounted during the day as everyone was looking forward to the big race, with the 'Slipper' being the signature race on the card, number 5 of 7, with a field of 10 horses running.

Promoted in race books, social media, national daily papers and sporting radio across Australia, The Fleece was proud to make history of having its very own race named after the Lodge and in turn Freemasons Victoria. A great day of charity was also on display in keeping the Fleece's private bookie employed for the rest of the year.

In the stunning surrounds of the

Kyneton Racecourse, which is often referred to as the "prettiest" country racecourse in Victoria due to the picturesque landscape and the beautiful established elm trees which line the track, the Lodge was filled with pride as the beaming voice of the race caller announced up next was the Lodge of the Golden Fleece Slipper.

An excellent race of 1200 meters, it was 'Pamela Joy' ridden by Dale Smith and trained by Luke Oliver who saluted the judges over the finishing line.

At the presentation in the winners' rooms, Kyneton Racing Club thanked the Lodge of the Golden Fleece for its support with Worshipful Master Ben Quick and partner Orapan making the presentations to the winning trainer and connections (picture on bottom right).

The biggest winner of the day,

however, was the Lodge of the Golden Fleece and everyone who came to enjoy a wonderful day of racing full of 'good food, good fun and good fellowship', a trifecta if you will.

While the Lodge of the Golden Fleece is known for its entertainment and dining experience, the day at the races proved to be a bright and shining example of what a good and 'stable' social program can do to keep Lodge members, partners and guests engaged. This ultimately paid dividends with a prospective Freemason signing his papers and the Lodge conducting its new member interview at the track, ensuring to make the world a better place, one man at a time!

The Lodge of the Golden Fleece welcomes ladies and guests to every meeting. Please keep in touch by visiting www.thegoldenfleece.com.au or like us at www.facebook.com/GoldenFleeceLodge for up to date events and photos.

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BECOME A FREEMASON



"When I see people become really actively involved, I see them really improve themselves, I've found them to be a lot happier, better members of the community, better parents, better friends, better men. That is what Freemasonry is all about."

"Freemasonry goes to the core of who I am and challenges the beliefs I have so I can work on my character, and positively impact the community around me."








"It doesn't matter if I am in Australia, France or any other country, I can always find Freemasons and even if I don't know them personally, I know them as fellow Brothers."

JOIN FREEMASONRY AND BE PART OF

Opportunities to Contribute
A Journey of Growth and Self Development
Creating Lasting Friendships
Supporting the Community

Becoming a Freemason can enrich your life in ways you won't expect. New friends, new experiences and the opportunity to better yourself and your community.

For more information visit gofmv.com/join

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