

# SPECULATIVE

Vol 24 - 2010

# FREE-MASONRY



issue editor: J-M David

The Victorian Lodge of Research No 218

# **VICTORIAN LODGE OF RESEARCH No 218**

volume 24

*Sequendo Lampada Disco*

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The Master of the Lodge in 2010 was  
Worshipful Brother Jean-Michel David, PM.

The Secretary being V.Wor. Bro. Alan Jennings, PGIW

*Front Cover:* Pompeii Mosaïc

*Back Cover:* Wor. Bro. J-M. David, W. M. for 2010.

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*not published* Comparative Ritual: Order of the Mystic Chalice  
*V.Wor. Bro. Graeme Love, KL, PGIW*

*synopsis*

The Ritual (or part thereof, sadly) was found in a 17th C. oak chest in the cellar of Masterton Castle, Chislehurst in Surrey, by that well known antiquary Charles Bowyer, in the year 1834.

From what we have of the Ritual before us, we can observe the complexities required for such a document, eg: Ritual wording; story behind the wording; lay-out of Lodge room; Office bearers; physical requirements to suit the Ritual; special requirements of clothing of Officers, etc. etc. By conducting this example of an ancient Ritual we may enhance our understanding of, and behind, our own Craft Ritual.

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*Chapter I* The Chaplain, Prayers and the Lodge  
*Wor.Bro. V.Rev. Frederick A. Shade PjGD*

*synopsis*

The office of Grand Chaplain came before that of Lodge Chaplain. The role of Chaplain was slowly developed as the Ritual developed, yet, it is still indicated today in our own Constitution as one of the optional officers! What, then, is the role of Chaplain and what is the meaning of the prayers in our lodge ritual today? (A Lecture covering the three Degrees.)

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*Chapter II* Hand Drawn Tracing Board  
*Wor. Bro. Fred van den Berg, PM*

*synopsis*

A very hands-on practical presentation (by a KRING mason) of how our ancient brethren were to create TRIANGLES, CIRCLES, etc., using the simple method of Chalk, Compass, Board, in early days of Freemasonry AND also as Stonemasons in even earlier times. Brethren a very interesting and practical presentation worth being in attendance for.

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*Chapter III* Sir Christopher Wren – Freemason?  
*W.Bro. Iain Taylor, PM, 218 DC*

*synopsis*

Wren has been recorded as being a Grand Master in 1698, how could this be? What has the London Company of Masons, the Accepcon” and a

Mason's Mark got to do with Wren the architect?

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*Chapter IV* Dr Fludd and Freemasonry  
*Wor. Bro. Brendan Kyne, WM , 218 SD*

*synopsis*

The paper examines the activities and works of Dr John Dee and Dr Robert Fludd and their possible influence on the development of early speculative Freemasonry. Hypothesis: that Drs Dee and Fludd had a far greater influence upon the beginnings of early proto-Freemasonry.

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*not published* The 2nd Degree Tracing Board: its Symbolism and Allegory

*Wor. Bro. John Manning, PGStdB, 218 SW*

*synopsis*

The Fellowcraft degree in Freemasonry has generally been considered to be of lesser importance than the other two degrees and is certainly less understood. This paper analyses the allegory and symbolism of the 2nd Degree Tracing Board and the ritual explanation to highlight the vital role this degree plays in Freemasonry..

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*Chapter V* My Search for Freemasonry ..... 95  
*Attilio Gangemi, 218 JD*

*synopsis*

This paper is a personal journey of Bro Till Gangemi from a profane to Freemasonry. I have tried to document my advances in understanding what Freemasonry is in the hope these may be of some help to brethren treading a similar path. Subjects covered include The Bologna Manuscript, The Mosaic at Pompeii, and some very interesting Neolithic temples in Turkey.

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*Chapter VI* Theosis in Freemasonry ..... 95  
*Wor. Bro. Jean-Michel David, PM, 218 WM*

*synopsis*

Theosis has a long influence on spiritual striving in the west, and its implicit influence on the development and, I would claim, essence of Freemasonry remains.

# Foreword

Writing this, I am conscious that the Victorian Lodge of Research has entered its Centenary year. We are certainly not the first Masonic Research body to reach this milestone, yet remain one of the few to continue its activities over this prolonged period in an uninterrupted fashion. On a personal level given an unexpected change in my work commitments, I am also relieved that the Lodge enters 2011 in the capable hands of an excellent group of individuals, with Wor. Bro. Fred Shade taking the Chair of the Lodge for his second time. This year's programme continues to be one whereby an excellence of Masonic presentations adds to one's personal insights and provides the opportunity for advancement in Masonic knowledge.

I am also pleased to announce that our Lodge has returned to welcoming any Freemason irrespective of degree (subject, of course, to being in a duly recognised Lodge by UGLV). There may be some papers delivered that require opening in the second or third degree yet, apart from those specific times in which those 'secrets' pertaining to those degrees may be presented or discussed, I remain personally pleased that intelligent and educated brethren who have recently joined our Order may also be welcomed as full Brothers to our meetings.

Reflecting on the papers delivered this year, it seems to have been a period that has focussed on historical details not so much for history's sake, but rather to ground deeper reflection on what Freemasonry is, stands for, and will be. Each of us may of course, as is healthy, diverge in insight and view. What remains important is the vibrancy that is maintained by our disparate views each impacting on one another's insights thereby not only correcting any oversights but also adding to our individual and collective understanding.

As the Gavel and Warrant of the Lodge passes on to Fred's capable hands, I wish him a most wonderful year for 218's centenary!

Jean-Michel David

[www.fourhares.com](http://www.fourhares.com) | Wor. Master 2010

# CHAPTER SIX

## THEOSIS IN FREEMASONRY

delivered in Lodge by

Wor. Bro. Jean-Michel David, 218 W.M.

On Friday, 22 October 2010

### *Synopsis:*

Theosis has a long influence on spiritual striving in the west, and its implicit influence on the development and, I would claim, essence of Freemasonry remains. We'll briefly look at what Theosis is and how it may be seen to continue to be reflected within Freemasonry.

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### Theosis

It's a cool autumn evening as you enter the monastery, and the abbess invites you to sit by the crackling fire in her small but comfortable quarters. She asks how your cottage is suiting you, and you laugh as you recall what a ramshackle mess it was just a few weeks ago. [...] She reminds you of the ways your renovation project has been a parable of the ancient threefold way, beginning with purgation and continuing through illumination. Then she walks over to the fire and picks up a rod of cold, charred iron that lies on the stone hearth. With it, she stirs the burning logs, and they crackle a bit more loudly and send up a swirling flurry of sparks.

[She talks for a few minutes bringing to mind ancient

homes, then the abess again stirs the fire with the fireplace poker she has been holding for the last few minutes. [...] She removes a pot of boiling water, rises slowly, and shuffles across the room to make you a cup of herb tea in a flavor you've never encountered.

As you sip the tea, she points to the fire and says, "You'll notice that I made a mistake a few minutes ago. It's a common mistake that I actually did on purpose to show you something else. See?" You follow her gaze and realize that she left the fireplace poker with its tip in the hottest embers. And something at once expected yet remarkable has happened: the rod has begun to glow. The tip of the rod that is the deepest into the hottest embers is now indistinguishable from them: it pulses with the same orange luminosity and the same mysterious radiance. The next section of iron also glows orange, but it does not seem to be surrounded by the same halo of radiance. Beyond that, the next sections are white, then gray, and then the normal rough black of a normal rod of unpolished iron.

You simply stare for a few minutes, without speaking. Then she asks you, "What is my mistake teaching you?" You respond slowly, as little by little a kind of revelation strangely warms your heart. The abbess [...] kindly pushes aside your nonsense, and in her prescientific language, she instructs you about the nature of iron being cold and dark and the nature of fire being hot and light. She explains that the power of fire is far greater than the power of iron, so instead of the iron making the fire cold, the fire makes the iron hot. As a result, she says, if the iron is placed in the fire long enough, the nature of fire overshadows the nature of

iron, and the iron begins to “catch” the nature of fire. The light and heat of fire illuminate and warm the darkness and cold of iron so that the iron is fire-ized. It “partakes,” she says, “in the nature of fire until it becomes light and heat itself.”

She asks you to remove the fireplace poker. [...] After you remove the poker, you return to your seat and simply watch it in silence. Over the next few minutes, the poker’s glowing tip reverts from “the nature of fire” to “the nature of iron.”

However many times the abbess has watched this before, she seems completely entranced. She warms up your tea and then says, “Well, it’s time for evening prayer. We should be going to the chapel. **Now you understand theosis.** Tomorrow we could take the cold poker and put it in the sunlight. The proces wouldn’t be as dramatic, but you’d be surprised how much simple sunlight can overpower the nature of iron. [...]”

After evening prayers, as you drift into sleep, you recall your conversation with the abbess. The purpose of the *via purgativa* is to prepare us for the *via illuminativa*, and the purpose of the *via illuminativa* is to prepare us for the *via unitiva*, the union of our nature with the nature of God [...]” [my emphasis]

The image of the iron – often illustratively described as a sword – partaking of the fire is one that itself has a long history within the Christian mystical tradition in

seeking to illustrate by analogy what is a rather elusive and somewhat difficult concept. 'Theosis' remains, after all, pure and simply a word that points to a metamorphosis into God: the 'deification of man' – to use a common rendering.

If the very idea has its share of difficulty within the very tradition in which it presents itself, ie, within Christianity, how much more may we, sitting within a Freemasonic body that itself stands outside of the theological and mystical streams in which the concept makes easier sense, react with perhaps abhorance and distress, or at the very least some discomfort, with human deification! And yet, I will suggest, gaining an understanding of Theosis will not only help us deepen our understanding of humanity's spiritual striving, but also deepen our understanding of something that is essentially Freemasonic.

But where does, in the first place, Theosis arise?

In the West, Theosis has two quite distinct and different genesis: on the one hand there is what can be considered the relatively contemptible deification of rulers, such as, but not solely, the practice of deifying various Ceasars; on the other, the concept has its basis in various scriptural passages – and it is from the concepts exegeted therefrom that, ultimately, the very term 'theosis' arises and eventually replaces other terms striving to explain or illustrate the idea. Even so, other terms persist, the most common ones being 'unification', 'deification', and 'transformation into the likeness of God'.

Let's briefly first consider, then, the biblical basis for

the term. Though I will point to more specific passages, this in turn has an effect on the reading of numerous other passages from both the Tanakh as well as the New Testament: once one's eyes are open to that way-of-seeing, much is re-read afresh.

The most oft-quoted passage is from the opening of the second epistle of Peter:

Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.

Thereby are given unto us exceeding great and precious promises, that by these ***you might be partakers of the divine nature***, having escaped the corruption that is in the world through lust.

And besides this, using all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

This last part is rather interesting when considered in light of freemasonry... but for now, the immediate question that naturally arises is what could possibly be meant to 'be partakers of the divine nature'!?

There are also a number of other passages which make for incredible reading when considered as they are – though to even say 'as they are' already requires an understanding of either the Greek or the various specific

possible translations. And the Greek was of course, in so many cases, the reference point out of which understanding of Theosis arises.

For example, in Matthew 5:48, there is the prescription to 'Be perfect, as your heavenly Father is perfect'; Ephesians 5:1 invites us to 'be imitators of God'; John 10:34 reminds us that Christ said: 'Is it not written in the Torah "I said, you are Gods"?', echoing Psalm 82:6 'You are Gods, children of the most High, all of you'; and again (amongst still other relevant passages<sup>2</sup>) in Ephesians 4:24, we are called to 'clothe yourselves with the new self, created in the likeness of God'.

These, then, provide a basis for statements that call towards mysticism and which members of the early church faced with meditative quietude. Various Greek words were used in order to explain the concepts brought to the Christian who was him or herself, it should be remembered, on the whole living in a predominantly hostile world until (and even to various extent after) Constantine's official acceptance of Christianity in the early 4th century. Many of these words were concatenations of *Theos* with various other roots rendering the whole as 'the making of something/someone into god', or alternatively, with other words, rendering the concept something along the lines of 'to *complete* into god'<sup>3</sup>.

Reflecting even a little on these biblical quotes leads us

<sup>2</sup> John 3:6; 14:12, 17; Job 32:8; Romans 8:16, 29; 12:2; Philippians 3:21; 2 Corinthians 15:28; 2 Corinthians 3:18; 1 John 3:2; Habakkuk 2:14; Isaiah 32:17

<sup>3</sup> ΦΕΟΝ ΤΕΥΧΩ, ΦΕΟΝ ΤΕΛΕΩ, ΦΥΚΤΟΣ ΦΕΟΣ, ΦΕΟΠΟΙ-ΜΟΙΣ, ΦΕΟΠΟΙΕΩ, ΦΕΟΣ ΓΙΓΝΟΜΑΙ, ΦΕΟΣ ΕΙΜΙ, amongst others.

to, at the very least, consider that theosis becomes the end goal towards which humanity, both as individuals as well as collectively, reaches forth. To continue the biblical reference, it's as if theosis allows for that which was forewarned and forbidden in Genesis 3:22 and for which Adam and Eve were cast out of Paradise... until, that is, the incarnation in the 'second Adam': In Genesis, God casts the pair out 'lest he put forth his hand and take also of the Tree of Life, and eat and live forever!'. With the development of the New Testament – seen also as a new Covenant – there is yearning afresh for Paradisiacal life. Perhaps it is in part this that provided the inner fortitude against the injustices faced by the early Christians.

We can begin to ask, at this stage, what are the qualifications or the pathway towards Theosis. Various authors talk in quite different ways about this, but a number of common characteristics can be discerned, these characteristics themselves reflecting 'stages' or 'grades' towards the ultimate goal – which is achieved, it should be mentioned, by grace rather than solely through one's efforts. The qualifications initially include humility and a recognition of one's own state of darkness; a striving towards self-cleansing, purification and, through prayer, refinement of understanding through a twofold process of the head and the heart, ie, increased knowledge suffused with wisdom; and finally a state of presence in God, thereby rendering the creation perfect in the creator. These qualifications are also reflected in what developed in the Christian world as a threefold 'initiation', also intimated in my opening quote: firstly the *via purgativa*, which requires,

in the first place, a ‘turning of the heart’ (*metanoia* – often translated as ‘repentance’, with much of its original meaning diminished). This inevitably leads to being open to the spiritual light ever present yet, until that time, cluttering the mind’s eye. In the second stage, then, the *via illuminativa* leads to the contemplation of the divine. In the third, the *via unitiva* brings us, or rather re-unites us, through the metamorphosising power of grace, with God.

One can easily see, I would suggest, how these three stages – and even the qualifications thereto – have their reflection in the three degrees in Freemasonry... but more on that *anon*.

It is in the fourth century that St Athanasius wrote, in *On the Incarnation of the Logos* [54:3],

For He was made man that we might be made God

This, in essence, becomes the apotheosis<sup>4</sup> on the very reflections of the previously quoted biblical passages. This same quote from St Athanasius is often rendered as ‘God became man that man may become God’, and it is in that same form that J. F. Newton, in *The Builders* quotes Athanasius and adds that this is, it should be noted, ‘the profoundest insight of the human soul’<sup>5</sup>.

St Athanasius was not, of course, the only early Christian to make such a statement, as the following amply il-

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4                      no pun intended, but language certainly has a way of developing over time!

5                      I noted the quote at the time, not which of his two books I was reading... it’s likely in *The Builders*, though perhaps in *Great Light in Masonry*.

illustrates<sup>6</sup>:

St. Clement of Alexandria: “The Word of God became man, that you may learn from man how man may become God.”

St. Gregory the Theologian: “Let us become as Christ is, since Christ became as we are; let us become gods for his sake, since he became man for our sake.”

St. Gregory of Nyssa: “...the Word became incarnate so that by becoming as we are, he might make us as he is.”

St. John Chrysostom: “He became Son of man, who was God’s own Son, in order that he might make the sons of men to be children of God.”

St. Ephrem the Syrian: “He gave us divinity, we gave him humanity.”

St. Hilary of Poitiers: “For when God was born to be man, the purpose was not that the Godhead should be lost but that, the Godhead remaining, man should be born to be god.”

St. Augustine of Hippo: “God wanted to be the Son of Man and he wanted men to be the Sons of God.”

Pope St. Leo the Great: “[The Savior] was made the son of man, so that we could be the sons of God... and...He united humanity to himself in such a way that he remained God, unchangeable. He imparted divinity to human beings in such a way that he did

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6                      this list is derived from a post on <http://orthopraxis.wordpress.com> made in January 2008

not destroy, but enriched them, by glorification.”

We have, up to this point, some of the most important spiritual considerations and reflections that effectively instructs humanity’s yearning for inner improvement. With the schism taking place between the Eastern and the Western churches around the opening of the second millenium, as well as St Jerome’s translation of the Bible in the vernacular of the day, ie, Latin, to a large extent replacing the Greek, what can only be described as the linguistic richness of the concepts of the Greek were greatly diminished. Theosis became semi-forgotten, or better, modified into an entirely different understanding. The *via unitiva*, the *mystical* striving, though still of great importance within the monastic life, gave way to other human strivings towards ‘improvement’, rather than towards the perfection of union.

In part, I would claim, this permitted the development and rediscovery of the philosophical wealth of the Greek and Roman worlds which gave rise to the proto-Renaissance, and then its full blown manifestation from the 14th through to the 17th centuries. This was a period of incredible changes, a period that sought to improve the lot of man by social means: by education, by art, by travel. It is also during this very same period that Luther posted his ninety-five theses which lead to the reformation – as well as, of course, its consequent counter-reformation. Yet we should not therefore suppose that the theologically literate with a mystical bent had abandoned what remains, essentially, Theosis. As a highly instructive example, Luther

himself reminds his listeners, in a Christmas sermon<sup>7</sup>:

“For the Word becomes flesh precisely so that the flesh may become word. In other words: God becomes man so that man may become God.”

What the Renaissance also enabled, of course, was a resurgence in the investigation of the world and its occult workings – something which beforehand was to a large extent restricted to the meditative work within monastic orders. A rediscovery of not only astronomy (which included astrology), but also the importance of symbols and allegory. Dante, in the early 14th century, himself demonstrates this last point in his [letter to Can Grande](#), in which he writes:

For me [to] be able to present what I am going to say, you must know that the sense of this work is not simple, rather it may be called polysemantic, that is, of many senses; the first sense is that which comes from the letter, the second is that of that which is signified by the letter. And the first is called the *literal*, the second *allegorical* or *moral* or *anagogical*. Which method of treatment, that it may be clearer, can be considered through these words: “When Israel went out of Egypt, the house of Jacob from a barbarous people, Judea was made his sanctuary, Israel his dominion” (Douay-Rheims, Ps 113:1-2). If we look at it from the letter alone it means to us the exit of the Children of Israel from Egypt at the time of Moses; if from allegory, it means for us our redemption done by Christ; if from the moral sense, it means to us the conversion of the soul from the struggle and misery of sin to the status of grace; if

from the anagogical, it means the leave taking of the blessed soul from the slavery of this corruption to the freedom of eternal glory. And though these mystical senses are called by various names, in general all can be called allegorical, because they are different from the literal or the historical. Now, allegory comes from Greek *alleon*, which in Latin means *other* or *different*.<sup>8</sup>

So in the West, a change occurs: what was earlier a dominant theme of the perfection of man through transformation becomes increasingly an anagogical striving through revelation and interpretation.

The ladder, instead of being climbed, becomes increasingly looked upon as the means through which inspiration may descend...

The ongoing striving towards the transformation of humanity was never, of course, abandoned. And so now allow me a but brief synopsis of the development of Freemasonry before again picking up some of the central points raised thus far.

## Freemasonry

Irrespective of the early history of Freemasonry, 1717 is a watershed. Of course, of necessity freemasonry must have existed prior to that date or the four lodges who joined in London would not have been around to so do. Also, of course, we have numerous manuscripts which antedate

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Para. 7 of Dante's epistle (or letter), which otherwise talks of his *Divine Comedy*. My emphasis of the key terms.

this event. I am not here going to discuss the content of these various works, though they are each, of course, well worth studying, as they illustrate an important part of our masonic history. What I am more concerned with at this stage is what they effectively leave out, and the difference between the situation of that time and what we now take for granted.

Neither the Inigo Jones (annotated as 1607 though more likely a work of the early 18th century), nor the Wood manuscript of the 17th century, nor indeed the Lechmere, Regius, Cooke, or even the Harleian manuscripts, seem to be other than documents that, though including important allegorical material, move away from what Bro. Bob James<sup>9</sup> and others would see as primarily referring to early trade unionism and the mutual support this had, together with the need for a ritual bonding and mutual obligations. Of course, even such arises not in a vacuum, but rather makes usage of the dominant views of the times.

Still, we get therein an indication that Geometry, which is aggrandised above the other arts and sciences, is to be used not only as the main basis of understanding the building craft, but also used towards the perfection of the architect and, indeed, the workman.

The number of likely degrees at this time, although it needs no reminder in this lodge, are two: that of apprentice and that of fellow of the Craft. Or, rather, there is only, strictly speaking, *one* degree, that of Fellow of the Craft which the apprentice, having completed his bonded

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<sup>9</sup> See also Bro. Harry Carr's '600 Years of Craft Ritual' in *AQC* 81:153-205

work, may become eligible for. By the mid 1720s, Accepted masons had three degrees. Irrespective as to whether these were used in all lodges at the time, it certainly soon became the norm. Within another century, experimentation resulted in numerous other degrees being included or experimented with across the masonic world. The Rite of Perfection developed a total of 25 degrees, the Ancient and Accepted 33, the Memphis 90. Whether or not we see these as integral to Freemasonry as it stands in the first decade of the 21st century, it remains part of the freemasonic historical development, which saw experimentation, additions, and attritions.

Within these masonic developments was also, of course, a definite movement away from the building trade towards ever more an exclusive understanding of Freemasonry as purely symbolic, allegorical, and initiatic. As such, it had recourse to myriad symbolic and allegorical works stemming from not only the period, but also from the Renaissance, from military incursions into, for example, Egypt and India, and, of course, the more euro-centric Judeo-Christian traditions. It is, then, amidst this wealth that I believe we need to understand not only the development of freemasonry, but also some of its essential characteristics – and for this, needless to say, subjects such as alchemy (which, for example, Newton viewed as ever so important, even giving rise to the modern perception of the colours of the rainbow as seven-fold based on alchemical-astrological considerations), astrology (and here we need look no further than how the twelve tribes of Israel are so linked and its relevance for the Royal Arch

degree), and the post-reformation development of Rosicrucianism. Despite the claim to the contrary by some, these, amongst other subjects, remain essential studies for the promulgation of understanding freemasonry as it now stands. Not only do these subjects bear directly on the development of various masonic rites, some of which, of course, I just enumerated, but more importantly these form a backdrop that those involved in the transformation of freemasonry from building guild to 'acception' were immersed.

In not only the various degrees and rites mentioned earlier, but also in a reflection of our current three degrees, we have a sense that part and parcel of the task we set ourselves is towards our own perfection: the rough ashlar is not sought to be 'more or less' shaped, but to become perfect cube.

Symbolically, then, and with the progressive move away from the trade of building towards an ever increasing allegorical and symbolic understanding of the craft, there has inevitably simultaneously been a rapprochement towards an inner work that brings one ever more closely back towards the concept of Theosis.

This is further highlighted by not only the various degrees of various masonic rites which describe the candidate as 'perfected', but also reflected in reading masonic authors who do not hesitate to take the symbols and allegories used to their conclusion. Thus, for example, Louis Williams writes:

What is the purpose for which Masonry exists? Its

ultimate purpose is the perfection of humanity

Mackey, in the first part of his *Encyclopedia of Freemasonry*<sup>10</sup>, reminds us of the same through quoting yet another masonic author, Roscoe Pound, who writes in 1915 in his *Philosophy of Freemasonry*:

Freemasonry's ultimate aim was the perfection of humanity.

I would suggest that it is from the same human impulse, that may indeed be called an inclination towards bringing to unison that which is transcendent and that which is imminent, that the perfection of humanity – of transforming the coarse ashlar to perfection – is achieved through not only ‘knocking off superfluous knobs and excrescences’ and further smoothing the stone, but also in the reflection that the basic three degrees are themselves mirroring the three Christian stages of transmutation earlier described: the *vias purgativa, illuminativa and unitiva*.

Perhaps, indeed, there was an implicit sense that the two degrees lacked completion without the possibility of re-unification, in our rituals completed as the representative of Hiram is reunited with his former companions after being raised. The very significance of this symbolic act, which can easily be considered as illustrating the final transformation, has an added dimension if we consider ‘HIRAM’ to itself be an acronym, as suggested by Waite in *Secret Tradition in Freemasonry*:

HIRAM = Homo Iesus Rex Altissimus Mundi

This, as in other reflections, shows not the historical development of the reason for the inclusion of Hiram, but rather for the same spiritual ‘need’ that Dante also exemplified in his letter earlier quoted.

So let’s, now, briefly bring this together.

## Theosis and Freemasonry

There is no doubt, at least to my mind, that the striving towards improvement is an ever constant tendency in human nature. Improvement, however, seems to suggest a goal, no matter how infinitely distant and unimaginable, which is perfected: if not, then there is an implicit postulation that the goal is beyond the yet imperfect. Within Freemasonry, this is variously represented: in the first instance, as the first step to be taken once one has been prepared ‘in his heart’ – a katharsis following metanoia, to use earlier terms – a wish to be restored to Light; in the second instance, as the inner transformation of not only the development of various virtues, but also the acquisition of the seven liberal arts and sciences, leading to ‘illumination’ and the possibility of transforming the roughness of the ashlar to the perfect cube; finally, through the final letting go and ultimate reunion by taking on the life of our master, Hiram Abiff.

Lest it be thought that Theosis is a concept that had its life in pre-Renaissance days only, perhaps mention should be made that not only was the perfection of humanity considered the ultimate goal in the neo-platonism so dominant during the Renaissance, but such modern and

influential authors as, for example, Steiner, writes<sup>11</sup>:

In individual man there lives a drop of Divinity; he is evolving to the Divine through the expression of his deepest, innermost nature. In once expressing outwardly that deepest, innermost nature, he reveals that he has by gradual development transmuted his own being into what Christianity calls the “Father.”

And even the Catholic Church, so often considered at odds with Theosis, includes within its catechism (¶ 1391):

The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus.

It should be evident from my previous paper that I consider freemasonry to be essentially secular. Yet it is a secularity, I would suggest, that seeks to satisfy the deepest longings of what the Greeks called the *Nous* that resides in us. This longing for unity, for perfectability, for love, has ramifications as to how freemasonry can develop: without this longing being present in its allegories, its symbols, its ritual acts, and its works, it would become but the shell of what it is: a wellspring for the inner life.

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# ***APPENDIX I***

## ***Masters of the Lodge***

+1911-12 MWBro.G.E Emery, ProGM  
 +1912-13 RWBro.C.Carty-Salmon, DGM  
 +1913-14 MWBro.A.T.Holden, PDGM  
 +1914-15 RWBro.E.Coulson, PDGM  
 +1915-16 RWBro.W.P.Bice, PM  
 +1916-17 VWBro.C.E.Towl, PM  
 +1917-18 RWBro.C.J.Barrow, PDGM  
 +1918-19 RWBro.H.M.Lee, PSGW  
 +1919-20 RWBro.H.M.Knight, PDGM  
 +1920-21 RWBro.W.J.Fookes, PDGM  
 +1921-22 RWBro.C.T.Martin, PSGW  
 +1922-23 RWBro.J.C.Hutton, PSGW  
 +1923-24 RWBro.W.Kemp, SGW  
 +1924-25 VWBro.J.Adcock, SGW  
 +1925-26 RWBro.R.Williams, PSGW  
 +1926-27 VWBro.G.B.Leith, PGIW  
 +1927-28 WBro.F.J.Cornish, PGStdB  
 +1928-29 WBro.W.H.Chandler, PM  
 +1929-30 WBro.G.Burridge, PM  
 +1930-31 WBro.I.Brodie, PM  
 +1931-32 WBro.E.R.Cornish, PM  
 +1932-33 WBro.F.G.Hayward, PM  
 +1933-34 RWBro.R.E.Trebilcock, PJGW  
 +1934-35 WBro.A.E.Alpass, PM  
 +1935-36 WBro.S.P.Thompson, PM  
 +1936-37 WBro.J.G.Naismith, PJGD  
 +1937-38 RWBro.T.J.Jolly, PDGM  
 +1938-39 WBro.H.A.Brown, PM  
 +1939-40 WBro.D.C.Trainor, PM  
 +1940-41 WBro.L.T.Patterson, PM  
 +1941-42 WBro.H.W.Lynch, PM

+1942-43 WBro.J.E.Paice, PM  
 +1943-44 WBro.L.J.Buddle, PM  
 +1944-45 WBro.H.J.Parker, PM  
 +1945-46 WBro.F.R.Sanders, PSGD  
 +1946-47 WBro.G.W.Nixon, PGStdB  
 +1947-48 WBro.G.J.Doward, PM  
 +1948-49 WBro.G.J.Doward, PM  
 +1949-50 WBro.A.F.Salmon, PM  
 +1950-51 WBro.J.W.Holinger, PM  
 +1951-52 WBro.W.W.Starling, PM  
 +1952-53 WBro.J.A.McD.Stewart, PM  
 +1953-54 WBro.J.K.Adey, PM  
 +1954-55 WBro.A.A.Bradbury, PM  
 +1955-56 WBro.P.H.Noldt, PM  
 +1956-57 WBro.R.B.Alexander, PM  
 +1957-58 WBro.T.Todd, PM  
 +1958-59 WBro.J.D.Pickett, PGStdB  
 +1959-60 WBro.W.J.Sayers, PM  
 +1960-61 WBro.Kurt Lampel, PM  
 +1961-62 WBro.K.G.Linton, PGStdB  
 +1962-63 WBro.E.B.Cotton, PGStdB  
 +1963-64 WBro.G.Baker, PM  
 +1964-65 WBro.R.H.Herrod, PM  
 +1965-66 WBro.G.Beslee, PM  
 +1966-67 WBro.J.G.Stevenson, PM  
 +1967-68 WBro.A.J.Page, PM  
 +1968-69 WBro.J.R.Myles, PM  
 +1969-70 WBro.W.A.Rattray, PM  
 +1970-71 WBro.G.Farrell, PM  
 +1971-72 WBro.C.J.Hoffman, PM  
 +1972-73 WBro.E.B.Cotton, PSGD

+1973-74 VWBro.J.C.Gliddon, PGIW  
 +1974-75 WBro.G.J.Howe, PGSwdB  
 +1975-76 RWBro.F.W.H.Schulz, PSGW  
 +1976-77 VWBro.E.H.Krause, PGLect  
 +1977-78 WBro.E.A.Wiens, PGStdB  
 \*1978-79 WBro.P.T.Thornton, PGStdB  
 +1979-80 WBro.J.R.M.Allen, PM  
 +1980-81 WBro.F.McDonough, PM  
 +1981-82 Jim Robinson [excommunicated]  
 1982-83 WBro.M.T.Moore, PM  
 +1983-84 WBro.E.W.G.Tuttleby, PM  
 1984-85 WBro.G.C.Love, PGStdB  
 +1985-86 RWBro.F.W.Oldfield, PJGW  
 +1986-87 RWBro.F.W.Oldfield, PSGW  
 \*1987-88 WBro.M.Jeavons, PM  
 +1988-89 WBro.J.Heatley, PGStdB  
 +1989-90 WBro.F.Benson, PM  
 1990-91 WBro.K.Henderson, PGStdB  
 +1991-92 WBro.M.Moyle, PM

+1992-93 WBro.W.Herrod, PGO  
 +1993-94 WBro.G.A.Bowers, PGStdB  
 +1994-95 WBro.H.van Tongeran, PM  
 \*1995-96 WBro.K.Hollingsworth, PM  
 1996-97 WBro.G.C.Love, PJGD  
 \*1997-98 WBro.K.Hollingsworth, PGStdB  
 1998-99 WBro.K.G.Hamill, PM  
 \*1999-00 VWBro.N.D.Anderson, PGChpln  
 +2000-01 WBro.B.C.Gibson, PJGD  
 2001-02 WBro.M.S.Kahn, PM  
 2002-03 WBro.J.Boardman, PM  
 2003-04 WBro.A.Jennings, PJGD  
 2004-05 WBro.F.I.Richards, PGStdB  
 2005-06 WBro.V.Rev.F.Shade, PJGD  
 2007 VWBro.M.Treseder, PGIW  
 2008 WBro.P.Alexander, PM  
 2009 WBro.J-M David, PM  
 2010 WBro.J-M David, PM

+ Deceased

\* No longer a member

## ***Officers of the Lodge 2010***

Worshipful Master	Wor.Bro. Jean-Michel David, PM
Immediate Past Master	Wor.Bro. Paul Alexander, PGStdB
Senior Warden	Wor.Bro. John Manning, PGStdB
Junior Warden	Wor. Bro. George Dolezal PM
Chaplain	Wor. Bro. 'Sandy' Kahn, PM
Treasurer	V.Wor.Bro. Murray Treseder, PGIW
Secretary	V.Wor.Bro. Alan Jennings, PGIW
Director of Ceremonies	Wor.Bro. Iain Taylor, PM
Senior Deacon	Wor. Bro. Brendan Kyne, WM 999
Junior Deacon	Bro. Atillio Gangemi, MM
Inner Guard	Bro. Leon Gardner, MM
Tyler	Wor.Bro. Arthur Loughridge, PGStdB

NOTES:



W. Bro. Jean-Michel David, PM

Master of the Lodge - 2010



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