



# Pillars of Light



Compiled by the  
Editorial Team of the  
Grand Lodge Library

Volume 2 Issue 12  
December 2006

**masoniCare**

*Freemasons In Action*

**The Grand Charity**

**ITS CARING AND SHARING RELATIONSHIP WITH FREEMASONRY AND CHARITY.**

Charity in Masonic teachings involves both tolerance and aid. It teaches men to be tolerant in their judgements and treatment of one another, to sympathise with the bereaved and to serve those in need of protection and help.

With a predisposition to serve a Mason obligates himself to help, aid and assist poor and distressed people their families, widows and children in a very realistic manner.

To relieve those in distress is a duty and privilege prompted by a sincere affection.

Masons are admonished not to restrict the practice of charity to members of the fraternity. The principles of tolerance and generosity must be extended to all who have a legitimate claim and must seek to advance the welfare of all men.

Freemasonry seeks by its teachings and service of fellowship and charity to break down barriers that sometimes divide man from man, class from class and nation from nation. We try to do this by the exercise of brotherly love, caring and sharing and charitable works.

masoniCare is the operating name for The Grand Charity Fund of The United Grand Lodge of New South Wales and The ACT.

**It's VISION.**

To promote and uphold the Masonic Principle of Charity and heighten public awareness of Freemasonry's commitment to the community.

**It's MISSION.**

To develop and deliver a range of charitable activities designed to improve the lives of those in the community, enrich an individuals experience in Freemasonry and to publicly demonstrate 'Freemasonry in Action'.

In its supportive role masoniCare enables us Freemasons within our jurisdiction to assist our communities and especially those less fortunate than ourselves through:

- \* InterACTION Grants. Matching the fundraising efforts of Lodges and other Masonic Groups.
- \* Regional Grants. Supporting community projects.
- \* Partnerships. Supporting organisations that promote Masonic values.
- \* Young Achiever Grants. Awards for youth community involvement
- \* Disaster Relief. Assistance during times of natural disaster.

Since masoniCare's inception during 2001 a wide range of recipients have received assistance through Regions, Districts and Lodges in the name of Freemasonry

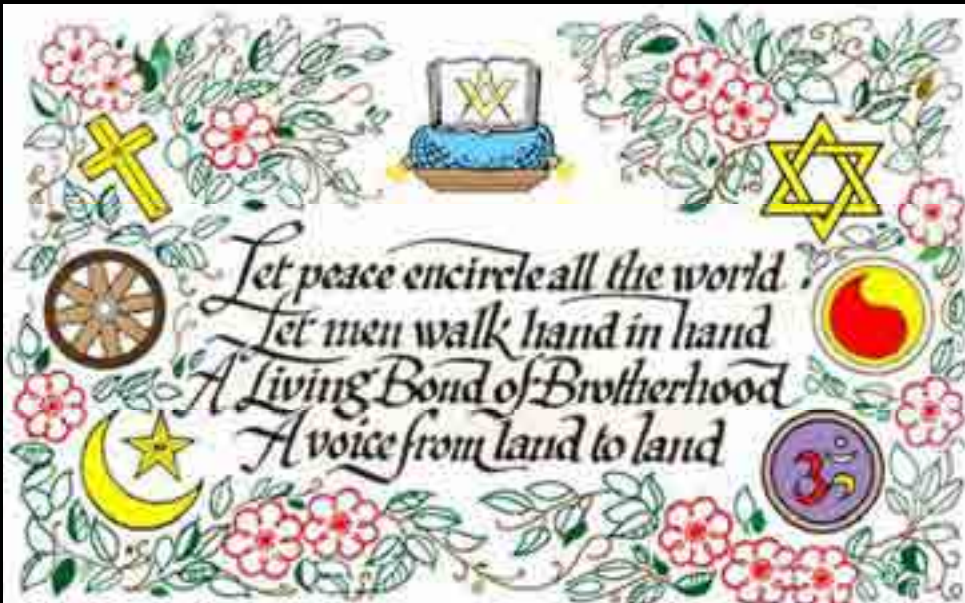
For example:

Motor Neurone Disease Association, NRMA Careflight, Camp Quality, Diabetes Association, Guide Dog Association, House with No Steps, Sailability, Rural Fire Service, Royal Flying Doctor Service, Hunter Prelude Early intervention Centre, Condoblin Cancer Support Group, Canteen, Foresight Foundation, Westmead Hospital Oncology Unit, Dunrossil Challenge Foundation, Orange Riding for the Disabled, Narooma Critical Care Centre, Ballina Angel Network, FWMH and RFBI to name but a few.

In the true spirit of charity The Grand Charity/masoniCare seeks to aid the sorrowing, discouraged and distressed by the exercise of a wise, genuine sympathy.

**MW Bro Ron Johnson, AM PGM,**  
Chairman, **masoniCare**

*The Library's Team  
of Volunteers  
wishes our readers and  
their families a  
Very Merry Christmas,  
and a Prosperous,  
Healthy,  
Happy New Year 2007  
of great Masonic  
achievements*





## a message for the season

### ***In a better world...***

In a better world, as one that we strive to create, the natural law is Brotherly Love, and in a better man, the natural nature is Brotherly Loving.

Love is the principle which creates and sustains human relations with dignity and depth. Spiritual Love takes one into silence and the silence has the power to unite, guide, and free people.

Love is the bedrock for the belief in equality of spirit and personhood. When Spiritual Brotherly Love is prevalent, it creates a strong foundation for initiative and action. It is the catalyst for development, and achievement.

The basis of real Brotherly Love is spiritual. To see another as a spiritual being, a soul, is to see the spiritual reality of the other. To be conscious of that reality is to have spiritual love: each and every one of us, independent yet totally interconnected, recognizes that state in the other. As a result, there is a constant and natural love.

When spiritual love prevails, neither internal nor external animosity, hatred, anger or jealousy are possible. Negative feelings are transformed into positive feelings. In spiritual love there is harmony, kindness, caring and amicable understanding.

Such is Brotherly Love.

Brotherly love means not dwelling on the weaknesses of another Brother. Instead there is concern for removing one's own defects. The method to do that is to "check one's own pulse" regularly to monitor how much one has adopted the natural habit of giving happiness, not sorrow, to others.

However true brotherly love also means one cannot bear to see weaknesses in another brother. Instead of using an inadequate "tolerance" there must be a pure desire to help the other to correct what is inaccurate. Such help must be

expressed on one hand with the *feeling of love*, and on the other hand with the *power of words*.

There would be balance between the two as to

much force in the one or the other, will defeat the purpose and the result will not be successful. Sharp words may be insulting or considered as bossiness. A right balance of brotherly love and power in convincing, gives generally an experience of compassion, mercy, and benefit. No matter how powerful or bitter the message, it will touch the heart and will be experienced as truth.

Human beings have become caught up in a pattern of behaviour, which has distorted the value of love and the ability to trust one another with feelings and intentions.

One minute there is love; the next minute that love is broken, resulting in intense sorrow and pain. It is as if the human intellect has lost connection with divine inspiration of eternal source of love, and has taken support from temporary sources.

As a result, instead of having one strength and one support from an unconditional source, human souls remain thirsty for true love, even one drop. Without that love, they continue to wander around in distress, searching...

In a way, if this persists, the spirit of Masonic brotherly love may disappear and with it the cement that bonds the construction elements of our Order.

In this festive season, let us invest all time and effort to build in ourselves a new level in which brotherly love is revealed in every aspect of relation we have with our brethren, in and out of Lodge.

The message is:

*The more effort is made to love, the more brotherly love is received. The spark of effort is love, and true brotherly love means to remove whatever weaknesses stand in the way of love.*

*Our Society, the community in which we live, can be transformed through loving vision, loving attitude, and loving actions. To create a better world – a world of truth – spiritual love is primary. In a better world, the natural law is love; and in a better person, the natural nature is loving.*

J.V. Haffner

May we suggest to the Brother Secretary that it would be greatly appreciated if he could include regularly our link:

**[www.uglnsw.freemasonry.org.au/Library/Default.htm](http://www.uglnsw.freemasonry.org.au/Library/Default.htm)**

in the Notice Paper sent to the members of the Lodge.



## A CHRISTMAS CHALLENGE

### “Start being a Responsible Masonic Mentor this Christmas”

The United Grand Lodge of NSW and ACT Mentor’s Manual states, in a paragraph in – Why be a Mentor – *“Giving back and contributing to the future. It is a way of making the applicant, freemasonry, their lodge, the community, the nation and even the world a better place, one Masonic citizen at a time.”* This is a challenge for every Masonic Brother to be an active skilled Mentor.

At Christmas, more than at any other time of the year, people cry out for help. It’s a time when financial pressures, relationship issues, family traumas seem to climax! There are many established and well-publicised charitable organisations that offer help to people in need.

The philosophy, education and ‘life-serving’ skills of Masonic Brethren challenges Freemasonry to involve its brethren, as skilled “Mentors”, *to make the world a better place, one Masonic citizen at a time.* This Christmas time is an appropriate time to start *giving back and contributing to the future* for the improvement of the quality of life of people in need in the community.

The community traumas around Christmas time call for a *compassionate outreach* that asks us to go where it hurts, to enter into places of pain, to share in brokenness, fear, confusion, and anguish. Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears.

Compassion requires us to be weak with those who are weak, to be vulnerable with the vulnerable, and powerless with the powerless. The need for compassionate outreach can be found at every level of human society. Compassion means full immersion in the condition of being human.

The principles and practices of the moral teachings of Freemasonry are compatible with all compassionate religions that teach respect for the deity and tolerance towards one’s fellow man. Compassion is an active concept and not an end in itself. Compassion is more than merely sharing of emotions, there must be an intent to reach out. Compassionate outreach is the challenge for Masonic Brethren as Mentors, particularly in this Christmas season.

Scripture tells us that the Source and example of All Compassion “did not cling to His equality with God but emptied Himself to assume the condition of a slave, and became as men are.” In the well-known Servant Song, we are shown the essence of compassion:

**We are pilgrims on a journey  
and companions on the road;  
we are here to help each other  
walk the mile and bear the load.**

**I will hold the Christ-light for you  
in the night-time of your fear;  
I will hold my hand out to you,  
speak the peace you long to hear.**

**I will weep when you are weeping;  
when you laugh I’ll laugh with you;  
I will share your joy and sorrow  
till we’ve seen this journey through.**

A Christmas Challenge! Being a “Responsible Masonic Mentor at Christmas” calls on every Masonic Brother to hear the call for charitable outreach this Christmas and to commit oneself to an ongoing involvement in the power of compassionate outreach as a skilled Masonic Mentor.

Freemasonry is a fraternal organisation of excellence whose members hold a belief in a Supreme Being. The Pilgrim’s Song above issues a clear challenge on the role of compassionate outreach. As the Dalai Lama has said: “if you want others to be happy, practice compassion. If you want to be happy, practice compassion.”

So mote it be.

Dr. John Hely– Grand Chaplain



## New books on the shelf

New books are enriching the shelves of our Grand Lodge Library. Amongst them, the last contribution to Masonic literature, from a great Mason who has visited us not long ago, Bro. Robert (Bob) Cooper: "The Rosslyn Hoax?.."

Robert L.D. Cooper is the Curator of the Grand Lodge of Scotland Museum and Library (Edinburgh) and is the custodian of the oldest Masonic documents anywhere in the world. He is in the most privileged position to know "from the inside" the truth about all the various theories regarding Rosslyn Chapel, Freemasonry, the Knights Templar and the St.Clair family. For the first time a Scottish Freemason, one pre-eminent in the field, speaks out. At last, he says, "Scottish Freemasons themselves are being asked about Freemasonry, Rosslyn Chapel, the Knights Templar etc." "The Rosslyn Hoax?" provides many answers readers of, for example, "The Temple and The Lodge"; "The Hiram Key"; and the "Da Vinci Code" have been seeking.

Rosslyn Chapel, together with a whole host as associated subjects, first caught the public imagination about 20 years ago. The continuation of that interest to this day confirms an ongoing fascination with the chapel and related subjects but also reveals a puzzle. A huge amount has been written about Freemasonry, especially Scottish Freemasonry, and its alleged connections with Rosslyn Chapel, the St.Clair's hereditary Grand Mastership, the Knights Templar and a variety of 'lost treasures' yet hardly anyone has asked if what was written about the subjects, is accurate.

The author, Robert L.D.Cooper, has been researching the content of his book for more than 12 years – almost from the day he took up the position as Curator of the Museum and Library of the grand Lodge of Scotland. His research to answer thousands of enquiries from all over the world on subjects as diverse as the Kirkwall Scroll, Scottish Freemasonry, the Templars, so called secret societies, the St.Clair family and of course Rosslyn Chapel, has allowed him to compare the results of his research with the work of a variety of popular writers who have commented on the same subjects. Those comparisons exposed major differences between Scottish freemasons' view of their history and heritage and that described by those who are not freemasons. These differences are substantiated, and the Scottish views are clarified in his book.

In details and point by point, Cooper exposes views, brings arguments, proves their veracity and in most cases marks his points proving that our avidity for symbols and acceptance of many unproved arguments have made us adopt Rosslyn Chapel as what it definitely is not, in Scottish Freemason's view. A certain disappointment, without any doubt, but the researcher's obligation is to try all ways, consume all arguments before accepting provided information as fact. For all the others, any evidence used to support a hypothesis or to prove a particular theory must be placed in context. And there lies the problem. Rosslyn Chapel is one piece of evidence that is nearly always taken out of context and considered in isolation. As such, a distorted view of Scottish history, and the Chapel's place in it, is presented. This book is an attempt to correct that distorted view. It presents a huge amount of material but ultimately seeks to answer the question – have the public been the victim of a hoax?



We received from a brother who prefers to remain anonymous the following poem:

### A Prayer

**Lord, let me bring a little mirth  
To all who share my days on earth;  
Let something I have said or done  
Remain, when I have travelled on,  
To prove the man I tried to be  
And make men glad they walked with me;  
A flower, a smile, a word of cheer,  
Make these my gifts from year to year.  
Lord, not for high renown I ask,  
Let me bring merit to my task,  
A fair companion I would be  
For all who share life's toil with me;  
When heavy burdens weigh me down,  
Grant me the courage not to frown,  
And howsoever my hopes shall end,  
Let me not cease to play the friend.  
Lord, let me carry where I go  
Some little joy to all I know,  
Let these into my life be wrought—  
A little faith, a little thought,  
A little mirth, a little grace  
To glorify the common peace.**

## We need you !!!

**Do you have thoughts on Masonry to share or expand?**

**Do you want to express your views and enlarge our knowledge?**

***Then come and join in our Study Circle.***

**Call the Grand Librarian, (02) 9284 2825**

**e-mail: [library@uglnsw.freemasonry.org.au](mailto:library@uglnsw.freemasonry.org.au)**





## Enlightened Pillars of the Grand Librarian

Any Questions? Ask the Grand Librarian-POL edited by Rt Wor Bro J. V. Haffner

**Who invented B.C. and A.D., and when was it introduced?**

Obviously the inventor has to be one of the early Church historians after the birth of Christ. The most lucid answer I can give is from the Encyclopaedia Britannica.

The date of the Nativity as fixed according to our common computation of Anno Domini ( first put forward by Dionysius Exiguus at Rome early in the 6th century ), has long been recognized to be too late. The fathers of the primitive Church had been nearer the truth with the years 3 or 2 B.C. Modern research has pushed the date further back to 4 B.C., and it is probable that the true date is earlier still.

I think it is certain that Irenaeus, c. 130 to c. 200 A.D., and Clement of Alexandria, c. 150 to c. 215 A.D. must have used the term B.C., or its Latin equivalent, in the course of their calculations. But it was Dionysius Exiguus, in the 6th century A.D. who first put forward the system B.C., and A.D., that is in use today.

**What is the significance of the right hand stretched out at length, palm downwards, when voting for the confirmation of Minutes, as being the "regular Masonic manner"?**

After consulting several learned Brethren, I am still not sure of the answer. It is probably an act of ratification and, as such, it may bear some relationship to the position of the right hand during the Ob. In that case I suggest that the outstretched hand alone is not enough, but that the thumb should be forming a square. We are taught that "...all

squares, levels, etc... are true and proper signs..." and the early eighteenth century catechisms indicate that "squares" were quite common practices. So far as I know the outstretched hand is customary in lodges all over the English speaking world. But the problem has a different aspect if we distinguish between confirming the minutes and voting in general. A regulation of the Grand Lodge of England dated 6 April 1736 prescribed that the mode of voting should be "by holding up one hand", and those same words appear in their present day Book of Constitution .

**What is our mission?**

The history of Masonry might be reviewed in three steps.

The first step is that of the early mysteries from which Masonry sprung; the second, that of operative Masonry; actual workers in stone and mortar; the third is that of speculative Masonry, the organized systematic Masonry of today.

Individualism marked the first step. The novice who learned the early mysteries did so for selfish purposes, to gain a personal advantage. The second step was largely materialistic . In the third and last step altruism controls. Today we have learned that our responsibilities are not confined to the Lodge, but that we owe duties to our fellowmen. That as true men and Masons we must do our part in the great work of making this old world a better place to live in.

This is part of the mission of Masonry today.

**Are you in love with our Traditions and the richness of our Heritage?**

**Are you thirsty to dwell into the Hub of Knowledge, your Library?**

**Would you invest a few hours a week and be recognized**

**as a valuable member of our Volunteers Team?**

**All you need is a true love for the Craft, its Literature & a Masonic heart that is ready to offer, and glean the satisfaction of serving the Order.**

Contact the Grand Librarian RW Bro. Joseph V. Haffner Ph. (02)9284 2825

E-mail: [library@uglnsw.freemasonry.org.au](mailto:library@uglnsw.freemasonry.org.au)



**We conclude today the publication of this important work of research by Rt. Wor Bro Leon Zeldis and hope that you have enjoyed the reading along the last months. The unique way in which our learned writer has known how to arise our interest on the subject, and provide us in the same time, with the most captivating information, remains his own secret. For that we will be indebted forever and take this opportunity to register our sincere appreciation to him for sharing with us the richness of his knowledge.**

Rt. Wor. Bro Leon Zeldis, an eminent Masonic scholar of international fame is Hon. Assistant Grand Master of the GL of the State of Israel, Past Sov. Grand Comm. of the AASR for Israel, Fellow of the Philalethes Society and Founder of the Chair for Philosophical and Masonic Studies at the University of the Republic of Chile. This work was published by the PS – Review of Freemasonry along with the works of the most eminent Freemasons scholars of our times.

## ENGLAND AROUND 1717 ( III )

The foundation of the first Grand Lodge in context

By Leon Zeldis, FPS

A radical change in the British throne came about in 1714, when George I, ascended to the throne. Although he was the son of a German princess, and had only a distant relationship with the English royal line, he was the closest Protestant candidate.

George I, founder of the House of Hanover, was a stolid German soldier without imagination, who never learned to speak English and preferred to continue living in Hanover rather than London. He allowed his English ministers to run the country, while he devoted himself to hunting and ruling with iron hand his German subjects.

The British government was left in the hands of ministers like Robert Walpole, the first Prime Minister of England. During his term of office the financial scandal known as the *South Sea Bubble* broke out. A stock company established in 1710 called the South Sea Company engaged in triangular trade, sending ships with English merchandise (mainly whiskey, weapons and textiles) to western Africa, buying there African slaves, transporting them to America, and returning home with goods like sugar and tobacco. This commerce was so profitable that the company could give its stockholders enormous dividends, reaching 100% in a year. Frenzied speculation followed, the company issued additional shares without any control, and many copycat companies were formed, some of them existing only on paper. Finally, the soap bubble burst in 1720, the price of the stock dropped 98.5% and the unfortunate investors were left penniless. It is said that Dr. James Anderson, the author of *The Constitutions of the Freemasons* (1723, 1738) also invested in the Bubble and lost heavily. The memory of this scandal lasted for many decades.

France, too, had been rocked by scandal, the rash of accusation and convictions for poisoning which gripped Versailles in 1679-80, culminating in suspicion that the king's mistress, Mme. De Montespan, had made an attempt to poison Luis XIV.

When George I died of a stroke in 1727, his son George II succeeded him. The young king was a soldier like his father, his morals were uncertain, but his reign lasted longer, until 1760. Canada was conquered during this period, the last rebellion of the Stuart pretender was suppressed, and the foundations of the Indian empire (later developed by Disraeli) were es-

tablished. These also were the years when Freemasonry flourished amazingly both in Great Britain and in the European continent, especially in France and Germany. A second Grand Lodge was formed in London, known as the "Antients", founded mainly by Irish immigrants who disliked the innovations introduced by the older Grand Lodge, which they designated disrespectfully as the "Moderns". Possibly, another factor leading to the creating of a competing Grand Lodge was the poor reception given by the British to the Irish Masons.

To conclude this survey, I'll broaden the scope to look at the world in general at the beginning of the 18<sup>th</sup> century. In France, King Louis XIV, the *Roi Soleil* governed until 1715. During his reign he revoked the Edict of Nantes (1685), leading to the emigration of many Huguenots, some of whom became active in the creation of the Grand Lodge of London, and in formulating its principles of tolerance. His attempt to annex Spain to create a joint Bourbon kingdom led to the War of the Spanish Succession (1701-1713), in which France fought the armies of the Grand Alliance (England, the United Provinces and the Habsburg empire), finally being defeated.

He was succeeded by his great-grandson, who was only 5 years old, so France was governed for many years by a regent, starting with the Duke of Orleans.

In Russia, Peter the Great was building Saint Petersburg (which celebrated the third centenary of its foundation in 2003). The Turks declared war on Russia in 1711, defeating the Tsar. King Phillip IV, the first Habsburg, reigned in Spain, while in India the Mogul rulers (descendants from Tamerlan) completed their conquest and Mohammed Shah was the Grand Mogul. In China, Emperor Kangxi was nearing the end of his reign (1662-1722). He was the first of the Three Emperors of the Qing dynasty (1662-1795) of Manchu invaders, who had overthrown the Ming dynasty of Han Chinese.

Although the great wars of religion of the 17<sup>th</sup> century had concluded, military spending did not drop; on the contrary, about 1700, countries like France, Austria and Sweden devoted between 75 and 90 percent of total government expenditure for military purposes. Britain became the most highly taxed nation; between 1688 and 1815, taxes increased sixteen-fold and bor-



rowing 240 fold. Let us now return to the way of life of London citizens at that time, the early 18<sup>th</sup> century. Their world lacked any fast means of communication. The fastest transport was by horse. No daily newspapers existed – the first English papers were weeklies, and the first daily was born only in 1769, and had very small circulation. Mass journalism came about only in 1811 when the rotary press was invented.

High society met at home, or rather, in their mansions. The well-to-do gentry lived mostly in the country, and came to the capital only for the "season" of balls and soirées, focused on the royal court. Garden design was the newest fashion in all Europe. Germans were building Chinese pavilions in 1707, before the English did the same.

Which were the public meeting places? The word *public* indicates it: the pub (from "public house"), an inn where people gathered to drink, eat, sing, and exchange ideas. It was at the same time hostel, restaurant and club.

The clubs played an important role in the social life of the upper classes. One of the most famous, or infamous, was the Hellfire Club, widely believed to be a secluded heaven for secret rituals and orgiastic sex. The club was officially known as The Friars of St. Francis of Wycombe, the Monks of Medmenham or The Order of the Knights of West Wycombe. It was organized by Sir Francis Dashwood (1708-1781), who was initiated in a Masonic lodge while sojourning in Florence.

The first London lodges logically met in pubs, in a separate room or a second floor, where they conducted their ceremonies between one course and another or else, as practiced in some lodges to this day, had dinner after the ceremony.

According to what we know of the manner of operating the lodges in that period, we can infer that the ceremonial part of the meeting was very brief, symbolism was limited to the lodge panel, the brethren wore gloves and – a very important point – were armed with swords.

The room where the ceremony was conducted had no special furniture. The symbols of our tools and other lodge implements were drawn on a panel or board, the well-known Tracing Board, or else they were drawn on the floor with chalk and coal, to be erased after the ceremony using bucket and mop. Hogarth's engraving mentioned earlier shows a mop being carried by one of the lodge brothers.

Masonic meetings were marked by conviviality. As stated, dinner was an important, in fact an integral part of the ceremony. Music and singing were in order. It is only necessary to open the first book of Anderson's Constitutions (1723) to confirm this fact. Sixteen of its 90 pages are dedicated to the songs of the Master, the Wardens, the Fellow-Craft and the Apprentices, all of them with the corresponding music scores. The second edition of the Constitutions, of 1738, much

more extensive, also has 16 pages of songs, more numerous but only with the words. Apparently the music was too well known to waste good paper reproducing it.

More impressive in this connection is the Book of Constitutions of the "Ancients" Grand Lodge, *Ahiman Razon*, written by its Grand Secretary Lawrence Dermott; the volume contains almost 100 pages of songs; and probably the most popular Masonic book of the 18<sup>th</sup> century, William Preston's *Illustrations of Masonry* – a work that enjoyed numerous printings from the 70's of the 18<sup>th</sup> until the first decades of the 19<sup>th</sup> centuries – held no less than 44 pages of odes, hymns and songs. A last remark concerning the songs; when mentioning the Master's Song in the first edition of the Constitutions, that of 1723, this refers to the Master of the Lodge, not a Master Mason. As we know, the split of the Second Degree creating the two degrees known today dates from a few years later.

The Masonic lodge was a refuge of peace and tranquility at a time of political uncertainty, when the memory of religious warfare was fresh in the memory of all men, when the first discoveries and inventions were transforming the economy, and opening new perspectives of progress, when the hope that rationality and humanism would banish from the hearts of men the evils of fanaticism and intolerance. This was the fertile ground on which early speculative Freemasonry germinated and grew, spreading its branches throughout the western world.

## Notes

P. G. Maxwell-Stuart, *Witch Hunters*, Stroud: Tempus, 2003. In fact, the term was used only around 1950, and only came into general use in the 1960's. Stephen Cretney, *Family Law in the Twentieth Century*, quoted in a review by Justin Warshaw, *Times Literary Supplement*, January 23, 2004. Stuart Piggott, *Ancient Britons, and the Antiquarian Imagination, Historians and Archeologistin Victorian England, 1838-1886* (Cambridge University Press, 1986), p. 33. Susan J. Barnes, Noora de Poorter, Horst Vey and Oliver Millar, *Van Dyck – a complete catalogue of the paintings*, Yale University Press, 2005. Ronan Deazley, *On the Origin of the Right to Copy*, Oxford:Hart. See Marcus Rediker, *Villains of all Nations*, Verso, 2004. James Sharpe, reviewing Marcus Rediker, *op. cit.*, *Times Literary Supplement*, August 27, 2004. Review of "The Three Emperors" exhibition at the Royal Academy of Arts, London, *Times Literary Supplement*, 16.12.2005, p.19. Leandro Prados de la Escosura, editor, *Exceptionalism and Industrialisation,- Russian and its European rivals, 1688-1815*, Cambridge University Press, 2004.

Mike Howard, "The Hellfire Club", <http://easyweb.easynet.co.uk/~rebis/ts-artic4.htm>. The first Grand Lodge building was started only in 1775 and consecrated on May 23, 1776.