

**AUSTRALIAN & NEW ZEALAND
MASONIC RESEARCH COUNCIL**

PROCEEDINGS



2000

**Biennial meeting and conference
18–20 August**

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**This book is dedicated
to the memory of deceased
Kellerman Lecturers**

Harry Kellerman (New South Wales, 1992)

Brian Palmer (Queensland, 1994)

Arthur Astin (New South Wales, 1998)

Ron Cook (Victoria, 1998)

Contents

	<i>page</i>
Agenda	6
The Kellerman Lectures —	
<i>Anti-Masonry from 1698 to 2000</i> Yasha Beresiner.....	7
<i>The Rise, Decline, & Revival of Jersey Freemasonry</i> James Hughes	16
<i>The Degrees of the Practical Masons</i> Neil Morse	27
<i>The Masonic Approach to Self-development</i> Phillip Hellier	43
<i>Let's Swap Secrets, Lift Landmarks and Exchange Egos</i> Max Webberley	52
<i>Aspects of the Nature of the Ritual</i> Guy Palliser	60
<i>The Legend of the Knights Templar</i> Arthur Hartley	69
List of past Kellerman Lectures	75
Constitution of ANZMRC	76
Directory of associates	79
Directory of affiliates	81

Conference programme

Friday 18 August 2000

- 6.30 pm Registration
- 7 pm Barron Barnett Lodge meets
Paper: *Anti-Masonry, 1698 to 2000*
by WBro Yasha Beresiner, *LLB*, LGR (EC), PM 2076 EC
- 9 pm Dinner/Festive Board

Saturday 19 August 2000

- 9 am Registration
- 9.30 am Official opening by MWBro E Anthony, PSM, Grand Master UGLQ
- 10 am Paper: *The Rise, Decline, & Revival of Jersey Freemasonry*
by WBro J F Hughes, WM Barron Barnett Lodge
- 11.30 am Morning tea
- 11.45 am Paper: *The Degrees of the Practical Masons*
by Bro N W Morse, Sec. Canberra Lodge of Research & Instruction
- 1.15 pm Lunch
- 2.15 pm Paper: *The Masonic Approach to Self-development*
by WBro P K Hellier, *BCom, MBus, PhD, DipEd*, WM 774 VC
- 3.45 pm Afternoon tea
- 4 pm Paper: *Let's Swap Secrets, Lift Landmarks and Exchange Egos*
by WBro Max Webberley, *BA, DipEd, MACE, MAPs, JP*, PM 62 TC
- 7 pm Conference dinner

Sunday 20 August 2000

- 8.30 am ANZMRC committee meeting
- 10 am Paper: *Aspects of the Nature of the Ritual*
by VWBro Guy Palliser, *MA, FRGS*, PGDC (NZ), Editor 194 NZC
- 11.30 am Morning tea
- 11.45 am Paper: *The Legend of the Knights Templar*
by VWBro Arthur Hartley, *MA, MEd*, PGDC, PM 277 WAC
- 1.15 pm Lunch
- 2.15 pm ANZMRC biennial general meeting. *Conference closes 4.15 pm.*

ANTI-MASONRY FROM 1698 TO 2000

by Yasha Beresiner

Introduction

More than 350 years is a hefty chunk of History. There have been many changes since Elias Ashmole was initiated into Freemasonry—as we understand that term today—on 16 October 1646 in Warrington. Technology has surpassed our imagination, and the success of the Freemasonry we practice today must be well beyond the greatest hopes and expectations of our founding forefathers.

One thing, however, has not changed: human nature. Envy, jealousy, spite, greed and ambition among men was there long before 1646, and will be there long after the year 2000. And so far as anti-Masonry goes . . . *plus ça change plus c'est la même chose!*

In 1698, a small pamphlet was distributed in the streets of London, warning Londoners to beware of 'those called Freed Masons' who practice 'Mischiefs and Evils'. In 1991, Martin Short, author of *Inside the Brotherhood*, the sequel to Stephen Knight's *The Brotherhood*, used almost identical words, calling Freemasonry an evil institution and its members mischievous in their activities. Three hundred years and the same words are used and same sentiments are expressed. You see what I mean when I say *plus ça change plus c'est la même chose!*

The pamphlet I mentioned—the earliest overt evidence we have of antagonism toward our Society—is an exceedingly important document in the history of anti-Masonry and needs further consideration. It consists of a single small-sized leaflet, 100 mm by 165 mm, set in *Roman* type and of which only one single original copy is extant in the Library and Museum of the United Grand Lodge of England in London. It is headed 'To All Godly People, in the Citie of London' and dated at the base 1698, nearly two decades before the formation of the premier Grand Lodge. The text reads as follows:

Having thought it needful to warn you
of the Mischiefs and Evils practiced
in the Sight of GOD by those called
Freed Masons, I say take Care lest their Cer-
emonies and secret Swearings take hold of
you; and be weary that none cause you to err
from Godliness. For this Devlish sect of
Men are Meeters in secret which swear against
all without their Following. They are the
Anti Christ which was to come leading
Men from Fear of GOD. For how should
Men meet in secret Places and with secret
Signs taking Care that none observe them to
do the Work of GOD; are not these the Ways
of Evil-doers?

Knowing how that GOD observeth pri-
villy them that sit in Darkness they shall be
smitten and the Secrets of their Hearts layed
bare. Mingle not among this corrupt People
lest you be found so at the World's Conflag-
ration.

Three lines outside the body of the text, at the base, it says:

Set forth as a Warning to this Christian Generation by
M Winter, and Printed by R Sare at Gray's
Inn-gate, in Holborn.
1698.

Very little information of the circumstances under which the pamphlet was issued are known. There is no information of *M Winter*, who must clearly have been the author. The time period and context within which the leaflet was issued, however, are of relevance and interest. In the leaflet, Freemasonry is condemned for the anti-religious standing of its membership. Knoop and Jones in their short paper published in (1942) *AQC* 55, give a prime example of how much important and consequential information can be obtained from the content of this simple leaflet. They were able to speculate and conclude on the possibility that Winter, the author, was pious, probably a chiliast, condemning the Masons as crypto-Romanists; that these denunciations in the leaflet in 1698 may have been based on fact, although there was no reason for the Masons to be accused of popery. The content of the leaflet affirms that Freemasonry was considered an evil institution because of the secret signs and meeting places.

The oaths referred to in the pamphlet do not correspond to the obligations we take today; the leaflet indicates that oaths were taken against all non-Masons. They were more likely to be an interpretation of operative practices. The term '*Freed Masons*' is a term referring to members of the London Company—the Worshipful Company of Masons of the City of London—which traces its Grant of Arms to the year 1472. What was clear is that at the time of the distribution of the leaflet, Masonic oaths and secret meeting places were considered to be anti-social.

Winter may have genuinely believed the Masons to be involved in plots against the Government. The Freemasons were seen as *Socinians* (deniers of the divinity of Christ) and the term '*Anti Christ*' is used in the leaflet to support Gnostic and Judaising controversy. The most interesting conclusion reached by Knoop and Jones is that the statement in the leaflet that the Masons were anti-Christ implies that they were anti-Trinitarian. Therefore Freemasonry may well have adopted a deistic attitude toward religion long before Anderson's *Constitutions* of 1723.

The very existence of this leaflet—which, incidentally was discovered by Bro Albert Frost of Sheffield and donated by him to the Grand Lodge Library in 1943—indicates that Freemasonry in 1698 was of sufficient consequence to justify such an attack. Had we been an organisation of inconsequential activity, one of the many hundreds of the period, we would have been ignored. From a viewpoint of classification only, the 1698 pamphlet is seen as a religious attack on Freemasonry. It was the first of a long series of such attacks.

The Papal Bulls

When considering anti-religious allegations against Freemasonry, the Papal Bulls instantly come to mind. In 1738 the well-known Papal Bull *In Eminenti* was issued by Pope Clement XII.* This Bull prohibited Catholics from becoming Freemasons under the penalty of excommunication. There followed a series of Bulls and Edicts emanating from the Vatican, confirming the hostility of the Catholic Church toward the Freemasons. The subject of Papal Bulls, which remains the greatest manifestation of the controversial concept of Papal infallibility, has been extensively covered in Masonic literature. They are the most overt reflection of the Church's hostility to Freemasonry.

The word *Bull* is derived from the Latin *bullā* which, in Roman times, described any type of decorative stud used on armour or doors. In Etruscan times the *bullā* was worn as a charm, often in the shape of a heart. This may be the origin of the ecclesiastic practice of attaching a metal ingot suspended by variously coloured ribbons to the end of official documents. The Papal Bull is at the top of a list, in order of importance, of the communications emanating from the Vatican. Lesser matters are communicated by briefs, regulations and edicts, *inter alia*.

The Bull was initially hand-written in Latin on vellum parchment in elaborate calligraphy, using convoluted terminology. The folding and formal sealing of the document would involve a painstaking ceremony, at the end of which the Papal seal was applied to a metal ingot, the *Bulla*. The Papal Bull was now authenticated. The Bull, often accompanied by a translation to facilitate its understanding, was then printed in Rome and distributed to all the local dioceses. The publication entailed a formal ceremony in which the Bishop officially proclaimed the Bull, which was then read at several church services. Thereafter, the printed version was appended to the door of the Church—until it was torn down, or discarded after a suitable period of time. The evidence for this procedure can be found on many of the documents themselves.

* Clement XII was born Lorenzo Corsini, and became Pope in 1720. In Florence in July 1999 I had the privilege of befriending Count Giovanni Corsini, a direct descendant of Clement XII, and our fascinating exchanges on his views of his own ancestry and its connotations to Freemasonry continue to date. He is not a Freemason.

As mentioned above, the first Papal Bull relevant to Freemasonry was the well documented *In Eminenti* issued by Pope Clement XII on 28 April 1738. It was given in Rome at the Basilica of St Mary the Greater. The very last lines of the printed document state:

... *Publicata fuit ad valvas Basilicae Principis Apostolorum ac aliis locis solitis consuetis, &c.*

which translates as: 'Published on the doors of St Peter's and other usual places.' The first English version of *In Eminenti* was published in the 1754 edition of Scott's *Pocket Companion*. The second Bull of Benedict XIV in 1751, *Providas*, is even more detailed in the requirements of its dissemination. The last paragraph, following the signature and seal, freely translated, states *inter alia*:

... the above mentioned Constitution was affixed and published on the doors of the Lateran Basilica and of the Chief of the Apostles, etc etc; and in other customary and usual places by me, Franciscus Bartolotti, Apost. Pursuivant.

The legality of this mode of publication, by posting the printed document onto church doors and 'other usual places', is further stressed in contemporary ephemeral documents issued by various civic authorities. An example is the Italian Proclamation in Rome, dated 14 January 1739, repeating the Vatican's prohibitions on Freemasonry and ending with the statement:

... *the present proclamation, when affixed in the usual places in Rome, do oblige and bind Rome and its District ... in the same manner as if they had been personally notified to each of them ...*

The considerable and dramatic changes in world affairs, between the publication of *Providas* in 1751 and the next Papal Bull of relevance to Freemasonry in 1821, appears to have made no difference at all to the Vatican. The contrary seems to be the case. Freemasonry and the *Carbonari* are now identified with each other in the two Bulls by Pope Pius VII, *Ecclesiam a Jesu Christo* in 1821, and *Quo Graviora* 1825. The latter incorporates and quotes in full all three previous Papal Bulls condemning Freemasonry. As to the authority by which it is published, its legality and distribution, Section 20 of the document, the penultimate paragraph, states:

... exactly the same credit will be given to printed copies of these our Letters subscribed by the hand of some Public Notary, and fortified by the seal of someone invested with ecclesiastical dignity, as would be given to the very original letter exhibited or produced.

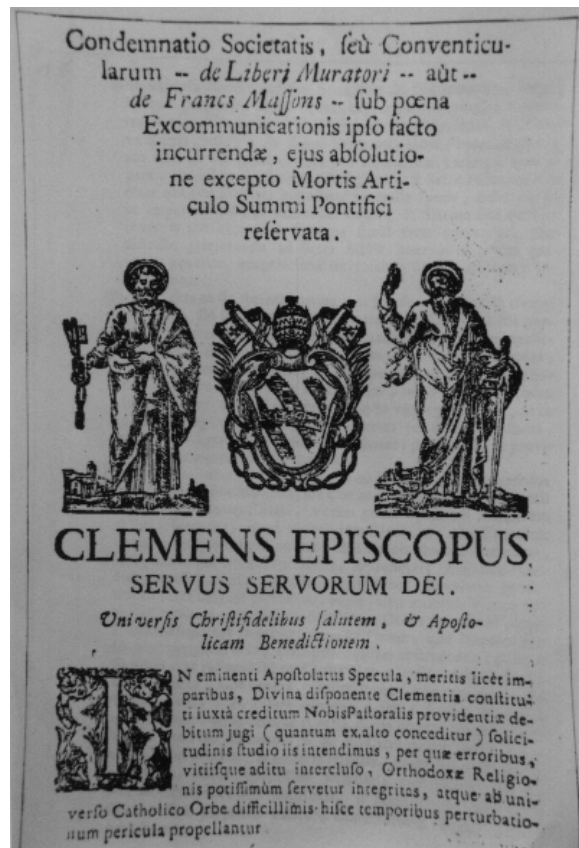


Illustration 6

In Eminenti, the first Papal Bull to condemn Freemasonry, was issued by Clement XII and is dated 1738. The heading forbids Catholics from becoming Freemasons under the penalty of excommunication. The title of the bull is derived from the first two words of the body of the text.

This was the method of communicating officially, and with authority, the word of the Holy See to the faithful across the nation. The most expressive manifestation of the importance and power of the Papal Bulls is the existence of exceedingly rare examples of forgeries. They were issued in printed form only to support and enforce illegal, or at least unofficial, rules and regulations applied by some authorities or other. They are considered priceless documents today, often exceeding the religious–historic value of the original documents. The hostility of the Vatican toward Freemasonry, however, should be placed within its true context. It would be misleading to suggest that the Papal Bulls were, from the beginning, directed at Freemasonry worldwide. The implications appear to be the fear of the Vatican early in the 18th century, at a time when secular and religious power lay with the Pope, at the appearance in Italy—in Florence—of Masonic lodges and their implied secrecies. This is further confirmed by the later Papal Bulls which make specific reference to the *Carbonari*, with whom Freemasonry was indiscriminately, and quite erroneously, identified.

There were practical repercussions to the Papal Bulls. In Italy, Tommaso Crudeli, the famous jurist, poet and teacher, had been initiated into the first English lodge in Florence in 1735. In May 1739 he was arrested by the Inquisition for nothing more than his involvement with Freemasonry. His involvement with the English lodge is reflected in the minutes of the Grand Lodge of England where it is recorded that £20.00 was voted, in 1739, for the relief of Crudeli, then imprisoned. He remained in prison for 16 months and was later under house arrest, where many of his poems were written, describing the tortuous circumstances of his unjust imprisonment.

In 1738 a royal edict supporting the Papal Bull was issued in Portugal banning Freemasonry, and the case of John Coustos, a British subject and another victim of the Inquisition, is a well known incident of the period.

He was initiated in London and continued his Masonic activities in Paris—where a lodge is today named after him—before settling in Lisbon in 1742. Notwithstanding the ban on Freemasonry, he was the founding member and first Master of a lodge in the City. Due to some internal friction, the activities of the lodge were reported to the Portuguese Inquisition and Coustos and some other brethren were arrested in 1743. Although sentenced to imprisonment for four years, and supposedly tortured to reveal the secrets of Freemasonry, he was soon released due to the intervention of the Duke of Newcastle, then the Secretary of State. On his return to England, Coustos published his book *The Sufferings of John Coustos*, which saw the light of day in 1746, the year of his death.

For the record, John Coustos' version of events and claims in his book of having suffered heavy torture (even illustrating some of the torture instruments used) were repudiated when the official documents of the records of the Inquisition were released. Details of these documents have been published in the transactions of the Quatuor Coronati Lodge, in *AQC* volumes 81 & 92. Nevertheless, John Coustos' book has allowed the modern historian to have an important insight into the activities of expatriate Freemasons during this early period of Freemasonry in Europe.

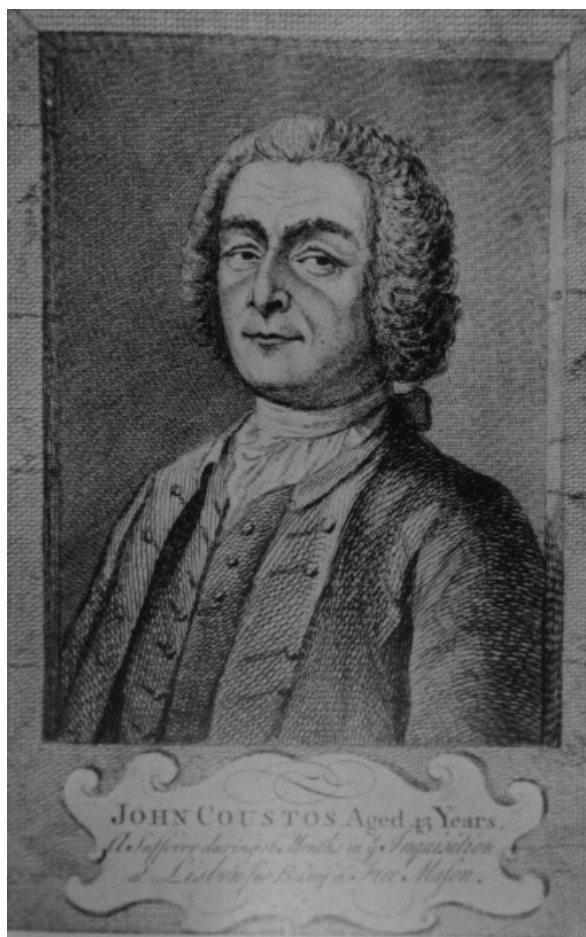


Illustration 7

John Coustos: Swiss jeweller, initiated in London, founder of the Paris Lodge that carried his name, and in 1743 a Masonic victim of the Portuguese Inquisition.

Masonic Exposures

Many early publications of this kind have been an important source of reference to the modern student. None, however, have been as useful as the series of works known as exposures. An exposure may be defined as a publication—normally in the form of a catechism—disclosing the supposed secrets of the Freemasons.

Let us accept the maxim that for all practical purposes there are only two secrets in Freemasonry: the words and the signs of recognition leading from one degree to the next. It will be appreciated, therefore, that the spelling in full of such words or the illustration or description of the signs, may be seen as a breach of our secrets and thus be considered an attack on the Craft.

In this context the earliest exposure detailing our ceremony of initiation was published in a London newspaper, the *Flying Post*, in April of 1723. It was intended to coincide with the publication of James Anderson's first *Book of Constitutions*, and did so within weeks. A number of additional exposures appeared and the most important of these by far was Samuel Prichard's *Masonry Dissected*, published in October 1730. There is no doubt or argument on the intent of the author and publisher in having the booklet printed: monetary gain and the satisfaction of the curiosity of the general public.

But could there be such outstanding curiosity on the part of the general public to justify three editions of *Masonry Dissected* within just eleven days? Advertisements in the local press, offering *Masonry Dissected* for sale, show a second edition published the day after the first, and a third edition ten days later. At the time of this publication London was saturated with Societies and Fraternities of every kind, of which Freemasonry was only one. The majority of the population who would have been interested in the activities of such societies were still illiterate. The only conclusion, therefore, as to great popularity of *Masonry Dissected* at the time of its publication, is that Freemasons themselves were buying the pamphlet as an *aide-mémoire*.

The great importance of *Masonry Dissected* lies in that here for the very first time we see the Hiram Legend as a separate third degree and as practised today. A publication detailing the ritual working following on the very recent introduction of the degree must have come as a blessing to many of the brethren eager to learn and practice this new aspect of Freemasonry. *Masonry Dissected* was such a successful publication that no other exposures were published in England until 1760.

The premier Grand Lodge, under pressure at this time with Freemasonry on the decline, became concerned with the publication of *Masonry Dissected*, particularly the danger now that non-Masons gaining access to lodges might also benefit from charitable aspects of the fraternity.

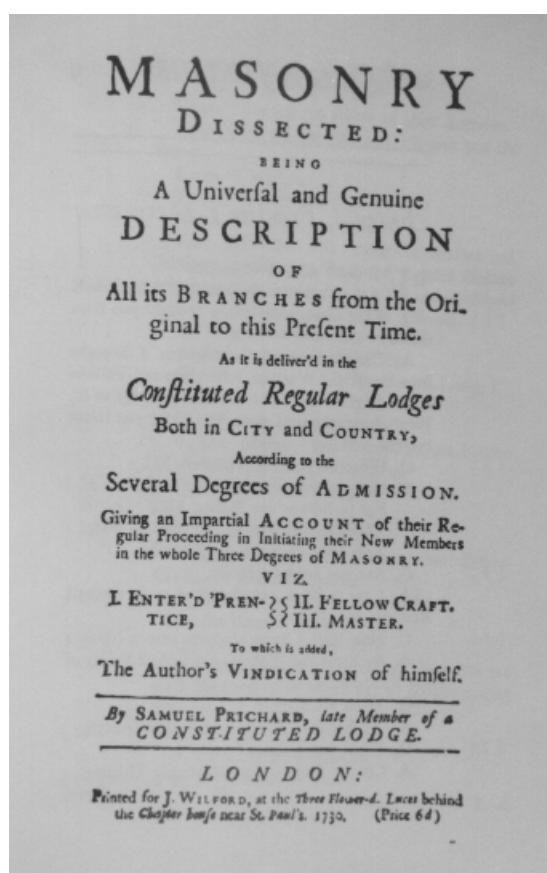


Illustration 8

Samuel Prichard's *Masonry Dissected*, first published in October 1730, went into three editions within two weeks and was thereafter reprinted with surprising frequency—most probably because Freemasons were using the exposure as a ritual book!

In their misguided wisdom, it would appear that Grand Lodge decided as a preventive measure to change the first and second degree words and signs in an effort to detect impostors. This action by Grand Lodge was to have major consequences.

By now a new and competing Grand Lodge had been formed. In 1751 a number of brethren of Irish descent formed themselves into a Grand Lodge claiming, as an excuse, the deviation of the premier Grand Lodge from the landmarks of the order. These landmarks included the transposition of the first and second degree words and signs, as already described above, as well as various other factors such as the non-recognition of the Royal Arch as part of ancient Freemasonry.

The new Grand Lodge, which soon became known as the *Antients*, was almost immediately under the effective control of a most formidable Freemason, Laurence Dermott, who became its Grand Secretary within a year of its foundation. They successfully dubbed the earlier premier Grand Lodge of 1717 as the *Moderns* and the term has remained in use to date. Although independent, quite clearly the new Grand Lodge was strongly influenced in all its aspects by the Grand Lodge of Ireland. This was also manifest in its ritual workings. From the start there was great animosity between the two English Grand Lodges, which effectively continued until the Union of 1813.

Now that two different and competing Grand Lodges existed in England, the opportunity arose for anonymous authors to publish new exposures detailing the different working of the two Grand Lodges. In 1760 the first edition of *Three Distinct Knocks* was published. The introduction stated that the content was the working of the three degrees of the *Antients* Grand Lodge. Two years later, in 1762, *Jachin and Boaz* was published, relating to the working of the *Moderns*, claiming (no doubt in an attempt to increase sales) that the ritual described applied to both Grand Lodges. Both these books went into many editions, as indeed did Samuel Prichard's *Masonry Dissected*.

The final reconciliation between the two Grand Lodges, which led to the formation of the United Grand Lodge of England in December of 1813, did not put a stop to further publications of Masonic exposures. The differences between the two Grand Lodges were not easily reconciled. Not least was the problem arising from the fact that the older premier Grand Lodge, the *Moderns*, advocated the practice of three and only three degrees under its jurisdiction. The *Antients*, on the other hand, permitted lodges to practice any of the additional Orders beyond the Craft under the authority of their Craft warrants. This was a major point of contention and a problem that the Duke of Sussex, the new Grand Master of the United Grand Lodge of England, had to resolve at the time of the Union in 1813. The problems were resolved in a Solomonic fashion by the second article of the *Constitutions* of the United Grand Lodge of England, which stated that: '*pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch*'.

This disposed of the Royal Arch, undoubtedly a most important aspect and the major point of contention between the *Antients* and the *Moderns*. The matter of the remaining Orders, of which a great number were now flourishing among a large number of brethren, were dealt with by the additional statement in the Article:

But this article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

This was a compromise the Duke of Sussex was not happy with. He had too much on his plate in his efforts to secure a successful Union to have to worry and bother with a handful of additional Orders. His attitude was to ignore and effectively suppress all additional Orders. The Union was considered to be a tragedy to the adherents of the many smaller Orders. A number continued to practice and attend meetings but the overall picture is one of diminishing activity and popularity.

And yet, in 1826 we have the publication in England of a new exposure titled *The Ritual of Freemasonry* by an established and well known spokesman for the freedom of speech. Richard Carlile was in prison when he began his attack on the Freemasons by publishing aspects of the ritual in his newspaper the *Republican*. The articles were incorporated into his book detailing now the ritual working of all the available degrees and Orders beyond the Craft. What a blessing to the dwindling number of Masons who were now able to keep their Orders alive until better times. It is somewhat ironic that a publication intended as a major attack on the Freemasons should prove to be the cause of the survival of the many additional Orders. These came into their own with the passing of the Duke of Sussex in 1843, while still in office as Grand Master, and his replacement by the more liberal 2nd Earl of Zetland.

William Morgan and Politics

There are, and have been throughout history, political movements that have made a point of targeting Freemasonry. These began, as stated earlier, with the Church in the 18th century, when much secular power lay in its hands and the State was influenced by the Church. It has continued in a long line of repression of Freemasonry by many Governments—not least in the Middle East and, until recently, in most of the Eastern European countries. A number of politicians and Governments may have some historical justification for their concerns. We may consider that the South American sub-continent was liberated from the Spanish yoke by Freemasons. All the South American heroes of the early 19th century were Freemasons and many lodges today bear their names: Simón Bolívar, Antonio José de Sucre, Ambrose Higgins and José de San Martín, amongst them.

The most overt example, however, of the influence of politics on Freemasonry remains the extraordinary case in America, the mother of democracy and liberty. It is the famous case known as the William Morgan Affair, which took place in 1826, when the whole nation, through its political arm, turned violently against the Craft. Freemasonry suffered for the best part of a quarter-century and was only back on the road to recovery in the 1860s. The case remains extraordinary for several reasons. The whereabouts of Morgan himself is still a mystery, and the near hysterical over-reaction of the populace, on what was in effect a minor incident, has still to be explained.

William Morgan, for reasons that are not apparent, was refused entry to a lodge in Batavia, New York, and decided to take his revenge by colluding with the editor of the *Republican Advocate*, one David Miller, to disclose the secrets of Freemasonry in a book. Shortly after this collusion became known, in September 1826, Morgan disappeared, and the Freemasons were effectively accused of his murder. A political party relying entirely on an Anti-Masonic ticket was formed, relying totally on the theory that Morgan was abducted by force by the Freemasons and was assassinated. The attacks on Freemasonry that followed are without precedent. The facts and statistics show a devastating picture:

- In 1828 a Mason and an anti-Mason ran for the office of Governor of New York; the former, Martin van Buren, had some 136,000 votes in his favour, whilst the anti-Mason, Solomon Southwick, received only 33,000 votes. In 1830 in the same elections the anti-Masonic candidate gained 120,000 votes against only 128,000 for the winning candidate. Although this was still a victory for the Mason, the antagonism toward Freemasonry becomes apparent with the vote for the opposition tripling in just two years!
- By 1832 there were a total of 141 anti-Masonic newspapers published throughout the United States.
- In 1826 the Grand Lodge of New York had just over 500 lodges under its jurisdiction. These dwindled to only 65 in 1846.
- Its membership of 20,000 Freemasons in 1825 was reduced to a mere 3000 in 1830.

Fortunately recovery was rapid after 1862 and the statistics were healthy again with 430 lodges in New York boasting a revived membership of some 25,000 Freemasons. New York was typical of many of the other states in America. This American experience, which led to untold crisis in the personal lives of many families, has no precedent in Masonic history. It is an example of political bigotry and public enticement at its worst extreme.

Morgan's book was published as an illustrated exposure titled *Illustrations of Masonry*. His case is still used today when Freemasonry is attacked, with little reference to the facts and figures of this black period in American Masonic history.

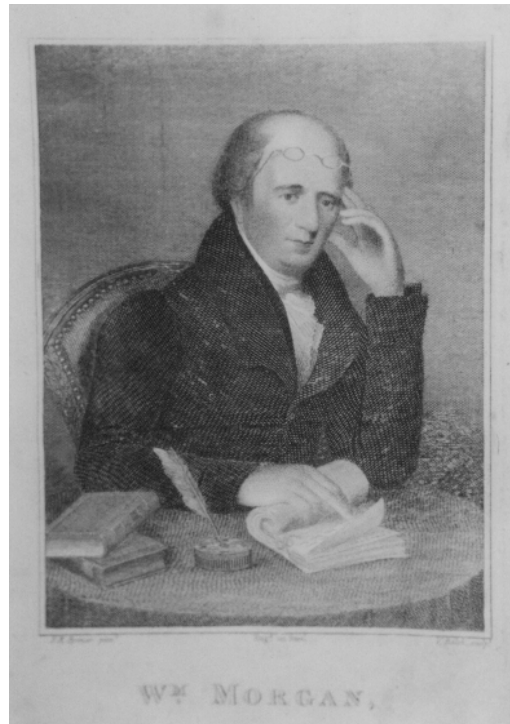


Illustration 9

William Morgan symbolises the extremes that an anti-Masonic movement can reach. The *Morgan Affair* of 1826 has no parallel in American—or even in world—Masonic history and the repercussions continue to this day.

Plus ça change . . .

How much change has there been in attitudes toward Freemasonry in the last hundred years? I would suggest very little indeed. England remains the mother Grand Lodge of all nations and we can look at recent events in London as a reflection of attitudes toward our Craft. It is not all good news. In February 1997 the Home Affairs Committee of the House of Commons decided to look into the question of Freemasonry in the police and the judiciary. The final report was overwhelmingly favourable toward Freemasonry. A long list of judges, magistrates and other members of the judiciary (which included Lord Mackay, the Lord High Chancellor) and high ranking policemen were called as witnesses and unequivocally stated that they found nothing in Freemasonry that adversely affected the judiciary or the police. The one exception was a Chief Police Officer who felt that *membership* (by policemen) *of organisations such as Freemasonry was undesirable*. Paragraph 32 of the report stated:

Para. 32: The Committee conclude that, when the oaths are read in context, there is nothing in them that would appear sinister, and nothing in the evidence that we have heard that would show a conflict between the oath taken by a judge or policeman and that by a Freemason.

We do not believe that there is anything sinister about Freemasonry, properly observed, and are confident that Freemasonry itself does not encourage malpractice.

Notwithstanding the positive aspects of the report, the inquiry recommended that a register should be made available to the public of all those involved in the administration of criminal justice and Freemasons should be identified on the register! The final and concluding report of the Committee reads as follows:

Para 56: It is obvious that there is a great deal of unjustified paranoia about Freemasonry and we have no wish to add to it. We believe that there would be practical difficulties in requiring a register of Freemasons in all areas of the criminal justice system, but it would certainly be possible to establish one. We also note that the Prime Minister himself has said that he was in favour of a requirement for public officials to declare whether they are Freemasons or not, and that the Shadow Home Secretary believes that membership of the Freemasons should be a declarable and registered interest. We believe however that nothing so much undermines public confidence in public institutions as the knowledge that some public servants are members of a secret society one of whose aims is mutual self-advancement – or a column of mutual support to use the Masonic phrase. We note the claim by United Grand Lodge that Freemasons are not a secret society but a society with secrets. We believe, however, that this distinction is lost on most non-Masons. The solution is not bans or proscriptions or any form of intolerance. We acknowledge that a lot of honest people derive innocent social pleasure from membership of Freemasonry and we have no wish to deprive them of such pleasure. The solution is disclosure. We recommend that police officers, magistrates, judges and crown prosecutors should be required to register membership of any secret society and that the record should be available publicly. However, it is our firm belief that the better solution lies in the hands of Freemasonry itself. By openness and disclosure, all suspicion would be removed and we would welcome the taking of such steps by the United Grand Lodge.

The United Grand Lodge of England issued a seven point news release on 25 March 1997, signed by the Grand Secretary, repudiating this final conclusion of the Committee as set out in Paragraph 56 of the report. There was no further action taken on the matter until after the election of May 1997 when the new Labour Government came into power and pursued the matter further.

A new Home Affairs Committee, under the Chairmanship of Christopher Mullin MP, was appointed in February 1998 and consisted entirely of new members, who had not been involved in the Committee a year earlier, with the sole exception of the Chairman himself. This time there were specific allegations of a Masonic conspiracy involving police corruption.

The United Grand Lodge of England was represented at the open and fully televised sessions by the then Grand Secretary, Commander Michael Higham (who retired in May 1998) and by John Hamill, Director of Communications at Grand Lodge. The Committee produced three lists, containing 199 names, and Grand Lodge was required to identify those on the lists who were Freemasons. The initial refusal of the Grand Secretary to disclose such information in the absence of any specific allegations against the named individuals was to no avail.

At the end, only 17 of the 199 names proved to be members of the Craft. These were handed to the Committee under protest. The Home Affairs Committee did not pursue the matter further. The United Grand Lodge of England issued the following communication on 25 May 1999:

HOME AFFAIRS COMMITTEE CLEARS FREEMASONS

Freemasons will be pleased, but not surprised, that the Home Affairs Select Committee has reached the following conclusions:

- “Freemasonry was not a primary cause of the difficulties within the West Midlands Serious Crime Squad”
- “Freemasonry was not a significant factor in the Birmingham pub bombings case”
- “We cannot conclude Freemasonry played a significant part in the Stalker Affair”

Despite a lengthy investigation, Mr Mullin, MP and his committee have produced no evidence that Freemasons were involved in any possible miscarriage of justice in these three high profile cases.

The committee acknowledges there is “a great deal of unjustified paranoia about Freemasonry.” Freemasons heartily agree.

Today, in England, every member of the judiciary has to sign a form indicating his membership of the Craft, if he is a Freemason. An amazing and quite disconcerting political requirement. As I said at the beginning, envy, spite, greed and ambition have been the determining and constant factors affecting the attitudes of those who have been malignant toward us through the years.

Is it a consoling thought, that only successful organisations are attacked? That another more dangerous trait than hatred toward us would be indifference? It seems to me that as long as there is no indifference toward Freemasonry, we will enter the new Millennium and go through it with the same success, the same high moral standards that have distinguished our organisation from the many other similar institutions through the past centuries.

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THE RISE, DECLINE AND REVIVAL OF JERSEY FREEMASONRY

by J F Hughes

Foreword

Allow me to tell you a story. A story about an island. An island that has suffered insurrection, feuds between families and occupation by enemy forces. This island is bi-lingual, the two languages being English and French. The French was originally Norman French, the island having been part of the Duchy of Normandy from 1066 to 1204 when it came under English rule. It has remained under the rule of the British Crown ever since and is a British Crown Dependency. This story is of Jersey, largest island in the Channel Islands.

There are thirteen islands in the group, covering an area of two hundred square kilometres. Twelve of the islands, including Jersey, owe allegiance to the British Crown but do not form any part of the United Kingdom. The thirteenth was assigned to France.

The islands are fifteen kilometres from the French town of Coutances and about one hundred kilometres from the nearest British port, Weymouth. Jersey is the southernmost island and Alderney is the northernmost island. The main population is spread among the four larger islands of Jersey, Guernsey, Alderney and Sark.

Jersey is, by far, not only the largest but the most populous with approximately 90,000 permanent residents in an area of one hundred and seventeen square kilometres. The main industry of the islands is financial services, followed by tourism and, to a lesser degree, the export of produce such as potatoes and tomatoes. Jersey is famous for dairy cattle and strains of the breed are to be found in most countries of the world.

The capital of Jersey, St Helier, is a much favoured tourist destination and is still a haven for those who wish to minimise or even forgo the dubious pleasure of paying income tax. The climate is conducive to tourism, the winters are mild and the summers not too hot. Residential controls are strictly enforced and, as a result, the populace enjoys a very high standard of living.

We now know where Jersey is, who owns it and a bit about its people. Let's take a brief look at its history.

History

Jersey is a principality in its own right and is known as the Bailiwick of Jersey, governed by the British Monarch in council through the Assembly of the States. A royally appointed Bailiff is the leader of the Assembly of twelve Senators, twelve Constables and twenty-nine Deputies elected by the populace of Jersey. The Queen's representative is Lieutenant-Governor, and he has other Crown officers to support him. All have seats on the Assembly and have the right to speak, but do not have a vote.

The Bailiff is responsible for justice and civil affairs and presides as the Chief Magistrate over a board of jurats, or magistrates, known as the Royal Court. The proceedings are conducted and recorded in French, this being regarded as the official language. However, external affairs and defence are the responsibility of the British Government.

Jersey was not always an island. It was joined to the continent that we now know as Europe, together with other lands that have become islands. There is evidence that Paleolithic; Neolithic and Bronze Age humans settled parts of the island. The Iron Age, the religiously fanatical Gauls and the Romans followed in succession.

The Romans called the island Caesarea, with twelve parishes that were part of the French diocese of Coutances. The Romans did not settle Jersey but during their stay bequeathed their language and legal system to the island. The Normans modified the legal system. The language was the vernacular of the Roman soldier, and was further complicated by the use of French, mingled with the Latin of the Roman soldier. This has given the island the Jersey-French patois. The island was virtually controlled by Norman landowners. They divided the island into three districts to facilitate the collection of taxes.

In 1204 the island separated from the Duchy of Normandy but retained all the Norman laws and customs. The language was a Norman-French dialect. This dialect is still retained by some descendants of the original Jersey population and can be heard at meetings of the French-speaking Masonic lodge and in some of the County Parishes.

The origins of today's population are Norman descent with a seasoning of Breton French. From 1830 to after the First World War, many other races, but predominantly the English, sought and were granted residence in Jersey. These ranged from migrants from England, political refugees from Europe and people trying to avoid paying taxes.

To this day, Court records are kept and street signs are in French—not Norman French, but modern French as spoken in France today. Many of the Jersey Islanders are bi-lingual.

The monetary system was one peculiar to Jersey, with thirteen pennies to a shilling instead of the usual twelve. The actual currency system was based upon a coin called a 'Liard' which equated to one eighth of a penny piece. In 1877 the monetary system was changed so that the penny piece was on parity with England, with the same coinage and paper money as that country.

The Island was unique in that all males were part of a militia. All males were conscripted, they had no choice. The Militia was about 3,000 strong, a force to be reckoned with and was supplementary to the English garrison of about 1000 soldiers. This was the position at the end of the 18th century.

Researches have failed to find any connection with operative masonry. The Jersey community was only engaged in fishing and agriculture. French masons were responsible for the erection of religious buildings, at least until the Reformation, when a 16th-century Parliament passed legislation creating the Anglican religion and breaking with the Roman Catholic Church. Jersey was, at that time, in the Norman diocese of Coutances.

The island is unique in the facts that it has no political affiliations with any other island in the Channel Islands group, neither is it represented in the English Houses of Commons or Lords. Jersey Law is a mixture of English Common and Ancient Norman Law, the latter being used for land questions and inheritances. No lawyer, no matter how qualified in his own country can practice there or represent anyone until successfully sitting an examination in Jersey Law.¹

During the 18th century, privateering was a major industry. This was due in part to the antagonism of the French. In 1778 France had made a pact with American rebels. This occurred as a direct result of the War of Independence and the Boston Tea Party. The uneasy peace of the island, caused by the Six-Au-Sou Revolution that had raged from 1714 to 1739, was threatened by invasion from both sides of the Atlantic Ocean.

Initially the revolution was over the devaluation of the currency from 4 liards to the sou to 6 liards to the sou, but escalated to include the elections and appointments of Jurats. The ensuing arguments and squabbles became serious, pitting family against family and relative against relative. For many years after the settlement of the dispute, to be called a six-au-sou was considered to be an insult of the highest degree of profanation.

Two attempts were made to capture Jersey by enemy forces. The first, by France, was doomed to failure from the outset. The French ships would not advance within range of the shore-based batteries of Jersey. These batteries had a greater range than the guns on the ships. After the abortive attempt, several of the ships were sunk in the port of St Malo by British warships.

The second attempt became known as the Battle of Jersey. The attempt was led by Baron de Rullecourt. He went to Jersey disguised as a grain smuggler and surveyed landing areas on the island. The attack was scheduled for the Christmas/New Year period of 1780/81.

The landing took place on 6 January 1781 and very nearly succeeded. All resistance in St Helier was quickly overcome by the simple expedient of taking the Lieutenant-Governor, Moyse Corbet, prisoner.

Corbet was persuaded to write an order to the various commanders in the field. These were either ignored or returned, pleading language difficulties! The troops of the 95th Foot at St Peter were commanded by a 24-year-old Major, Francis Pierson. All senior officers had taken the Christmas/New Year period as leave and were in England. He knew nothing of the order to surrender but had heard of the landings. He marched to St Helier, where he took command of all troops, numbering some 1600 men, including some elements of Militia.

When the order to surrender arrived, discussions were held as to whether they should be obeyed. Corbet was the Commander-in-Chief, but was he a free agent? The answer to that was speedily resolved, as Corbet was a prisoner. Pierson then proved himself a true soldier. The French were massed in the town square. Pierson carried out a number of pincer manoeuvres that resulted in the surrender of the French. However, neither Pierson nor de Rullecourt lived to tell the tale of the battle. Both were killed in

1 'The Rise of Masonry in Jersey, its Eclipse during the German Occupation 1940–45 and its Post War Resurgence'.

the fighting.²

To illustrate the bi-lingual attitude of Jersey, there is an ancient custom, last practiced in April 1950. It is the cry for justice, known as the 'Clameur de haro'. Although this example comes from Guernsey it was also used in Jersey.

Dating back to the death of Rollo, first Duke of Normandy in 932, householders can call for justice by falling on their knees, and, in the presence of witnesses, calling out in French, the following, 'Haro, haro, haro, help, My Lord, I am being wronged', then reciting The Lord's Prayer in French. Once the cry has been made, the work in dispute (in this case an excavation outside the caller's home) must be stopped for twelve months so that the case can be resolved in Court. If this is not done the person doing the work can be imprisoned in a castle dungeon for twenty-four hours, as can the citizen who uses the appeal wrongfully.³

The Rise of Freemasonry 1765 to 1941

Freemasonry came to Jersey early in the 18th century by way of military lodges that held travelling warrants. The first stationary lodge in Jersey was the lodge at Elizabeth Castle. This lodge was a military lodge formed by the British garrison of Jersey and was warranted on 17 March 1762. It lasted only two years and was numbered 98A. It was started with fifteen members, with the addition of four others in 1763. It would appear that it was started by Irish troops.

It was apparently an *Antients* lodge and the warrant was later transferred to Guernsey, where it became Doyles Lodge of Fellowship No 336. A transfer deed signed by the then Grand Secretary of the *Antients*, Robert Leslie, is dated 14 September 1807.

Lord Carysfoot, Grand Master of the Grand Lodge of England, apparently promulgated a patent for a Provincial Grand Lodge. The patent was issued for Guernsey, Jersey, Alderney and Mann [*sic*].

The Provincial Grand Lodge was formed on 22 December 1753, when Thomas Dobrée was named as Provincial Grand Master, although the Provincial Grand Lodge was composed of one lodge only and that on the Island of Guernsey.⁴ It would appear that there was some confusion regarding the inclusion of the Isle of Man. The *Book of Constitutions* and *Year Book* published in 1784 have Dobrée as the Provincial Grand Master for Guernsey, Jersey, Alderney &c. Other sources have Dobrée appointed Provincial Grand Master for 'Guernsey, Jersey, Alderney, Sarke and Arme [*probably Herm*]'. However, all agree that Lord Carysfoot, Grand Master of the *premier* Grand Lodge (*Moderns*), made the appointment.⁵

The first Provincial Grand Lodge for Jersey came as a result of Brother James John Hammond being appointed to the position of Provincial Grand Master. He was relatively inexperienced in the Craft, having been made a Mason about two years earlier. He was originally appointed as Provincial Grand Master of Guernsey and Jersey. The brethren of Jersey objected to this, feeling that they should have a Provincial Grand Lodge on Jersey and one should be formed on Guernsey. The request was sent to Grand Lodge in England and as a result the Provincial Grand Lodge of Jersey came into being. This occurred in 1848 with the official date for the formation of the Provincial Grand Lodge being 10 October in that year, and lapsing some twenty years later in January 1868.⁶

Infighting and internal politics divided the fledgling Provincial Grand Lodge during that period. This was mainly because some brethren became laws unto themselves in respect of the interpretation of the by-laws. Eventually Hammond resigned. He was in poor health and also nearly bankrupt. He also published letters denigrating the Craft. He died aged 82, in 1893.

The present Provincial Grand Lodge was established on 29 September 1869, when WBro Colonel E C Malet de Carteret was installed as Provincial Grand Master in the presence of 184 brethren from Jersey, Guernsey and France.⁷

However, the true father of Freemasonry in Jersey is Robert Shirreff, who was a Major of the British Army. (He was also referred to as a Lieutenant in some documents.) He was retired on a pension of two shillings and sixpence per day, a princely sum in those days. He was initiated into the *Antients* in America in 1758. He was a Past Master of one lodge and had taken active steps to form another in 1761. He moved to Jersey in 1764. There are no records of why he came to Jersey, but in 1765 he was reinstated to the Army on full pay. He could have served as Fort Major or in some other capacity befitting his rank. He applied for permission to form a stationary lodge on the island.

2 *Balleine's History of Jersey.*

3 *The Readers Digest Book of Facts.*

4 *Illustrations of Masonry.*

5 *The Story of Jersey Freemasonry.*

6 *ibid.*

7 *ibid.*

Shirreff was the founding Master of the lodge numbered 349 on the Grand Lodge roll. The lodge was warranted in the early months of 1765 and later became known as Union No 1. The lodge went through a series of number changes and when it was erased from the roll in 1813 it was numbered 197.

A Royal Arch Chapter held under the same warrant at the same time was also erased on that date. What was remarkable is the fact that the lodge was warranted under the *Moderns*, whilst its first Master, Robert Shirreff, was an *Antients* Mason and all work in the lodge was performed to the *Antients* ritual. He almost certainly would have included the rituals of the Royal Arch and, just possibly, those of the Templar degree.⁸

When Shirreff left Jersey in 1768, in response to military duties, the lodge that he had founded was a viable project, so much so that there were enough Freemasons in Jersey to form a public procession, in regalia, culminating in a church service. The event was thus described in a diary of one the Jurats.

1771, Jan 31. There has been a great ceremony of the Freemasons of the island. They were dressed in the ornaments of their mysterious order – hardly a very serious one perhaps. They gathered this morning at the top of the town at Mr. Johnson's house, an English schoolmaster, and then went in procession 2 by 2 to the Town Church where the aforesaid Mr. Johnson who is the Minister of the English Church, preached a sermon on Charity and Unity etc. The Church was full of people who had come to see a masquerade, never seen before in the Island, particularly in a Church. The Minister, Johnson, wore his Mason's apron under his surplice where it was visible when they walked in procession after the sermon. All these gentlemen attribute their origin to the Builder's of King Solomon's Temple or rather perhaps to the Tower of Babel. They make use of the mysterious sign by which they demonstrate the confusion in which the workers at the Tower of Babel found themselves.⁹

The above passage was originally written in Jersey French and translated by the author of the paper, WBro Brigadier A C F Jackson.

Brother Shirreff is known to have returned to America and thence to Shropshire where he was Provincial Grand Master. Due to his insistence in working the *Antients* ritual he came under adverse criticism, retiring from the Craft and concentrating his energies on the other Orders of which he was a member. According to records at the Parish Church at Whitchurch, he died on 19 February 1807 aged 69 years.¹⁰

Following on from the establishment of the Jersey Lodge No 1, came Unity Lodge No 237, a military lodge, warranted under the *Atholl* or *Antients* Register on 24 January 1787. The lodge first met at Chatham, England, and when the regiment was posted to Jersey in October 1787 continued to meet at Mont Orgueil Castle. Although the lodge met regularly and, indeed, celebrated the Festival of St John the Evangelist, 27 December 1787, with a dinner at the house of one of the members, no inhabitants of Jersey were admitted to membership.

What was remarkable about this lodge was that they had 26 members and not one was above the rank of Sergeant. There were no members of officer rank in the lodge. The Regiment left Jersey after seven months there and the lodge failed to submit returns in 1792, and lapsed.

The next stationary lodge was Union No 2. Very little is known about this short-lived lodge, which was warranted on 28 March 1788 by Thomas Dobrée, ProvGM. It met at St Aubin. The last known proof that the lodge existed is a certificate dated 3 April 1792, referring to the initiation, passing and raising of Brother Daniel Blommart. As the lodge was never registered on the rolls of any Grand Lodge, it probably lapsed on or near that date.

There is evidence to suggest that there were at least sixteen military lodges, from time to time, based on Jersey. Of these lodges, thirteen had *Atholl* or *Antients* warrants while the remainder were warranted under the Irish Grand Lodge.

Prior to the Articles of Union being signed in 1813, only one lodge received members of the Jersey populace into their ranks. The lodge numbered 248 on the *Atholl* register was warranted to the 76th Regiment. The lodge accepted two residents of Jersey as joining brothers. Both had been members of military lodges but had left the armed services and settled in Jersey. After a stay of about three years on Jersey, the Regiment, taking its lodge with it, returned to England. It was erased on 5 March 1828.

From the signing of the Act of Union in 1813 to the turn of the century, seventeen lodges were warranted. Of those only eight continued into the 20th century. There were eight Royal Arch chapters warranted during the same period and of those, only two were still operating in the new century.

⁸ 'A Moderns Lodge in the Hands of the Antients' & *The Story of Jersey Freemasonry*.

⁹ 'The Rise of Masonry in Jersey, its Eclipse during the German Occupation of 1940–45 and its Post War Resurgence'.

¹⁰ *Freemasonry in Jersey*.

Prior to 1813, many of the lodges were registered under the *Antients* Grand Lodge. Much of the cause of this was the fact that there was no formally recognised Provincial Grand Lodge. Some of the lodges also changed their names and were renumbered, some as many as three times.

Although there were several Royal Arch chapters holding regular meetings, there was no officially recognised Provincial Grand Chapter. Brother Hammond and Brother Malet de Carteret were Grand Superintendents of the Channel Islands, but both seemed reluctant to petition for a Provincial Grand Chapter.¹¹

A visit by five very senior Companions, including the Grand Scribe E of the Supreme Grand Chapter of England saw the present Provincial Grand Chapter consecrated on 28 July 1888. The first Provincial Grand Principals were E C Malet de Carteret, J L Cronier and J T Du Jardin.¹²

The first *official* Royal Arch chapter formed on Jersey was, apparently, Mechanical Chapter No 457 which had a Royal Arch warrant granted by United Grand Chapter on 4 April 1819. The Royal Arch degree was originally worked under the Craft warrant of Mechanical Lodge.¹³

The warranting of Mechanical Chapter was followed by the Chapter of Harmony in 1829; Royal Sussex Chapter in 1863; Prince of Wales Chapter in 1865 and La Césarée Chapter in 1865.

Prior to the warranting of those Chapters, Justice Chapter was a working chapter from 1813, was finally warranted under the Irish Registry in 1829, and was extinct by 1873.

Of the other Chapters mentioned, Mechanical Chapter surrendered its warrant in April 1860; Prince of Wales Chapter in May 1866; La Césarée in August 1912.¹⁴

The Chapter of Harmony and Royal Sussex Chapter still retain their original warrants. Mechanical Chapter was renamed Duke of Normandy Chapter and again warranted on 4 November 1925.

The Mark Order was represented by Caesarean Lodge of Mark Master Masons and was warranted on 10 March 1865. This lodge had a turbulent time in the first years of its existence. From the warranting and consecration of the lodge, meetings had been held on a quarterly basis. However, the intervals increased to six and then twelve months. Eventually, the meetings ceased entirely, until 1876 when a new Secretary took over. The lodge was revived on 30 August 1876, when eighteen candidates were balloted for and twelve were advanced to the Degree of Mark Master. The workload for the newly revived lodge continued, with members of the Craft from Guernsey being balloted for and advanced to the Degree. In 1892 Guernsey formed its own Mark lodge, and the Jersey lodge was left to advance brethren from the Jersey lodges.

The Caesarean Lodge of Royal Ark Mariners was formed in July 1895 as an adjunct to the Mark lodge, but after working for seventeen years the warrant was surrendered.

The Order of the Temple was apparently established on Jersey from 1795 to 1837 but there is no substantial evidence that would assist with the history, merely traces of four separate encampments. There is evidence that The Holy Apostles Encampment operated in conjunction with the Lodge of Harmony No 341 but the encampment was erased at the same time as the lodge in 1832.

The St Helier Preceptory of the Knights Templar was warranted on 1 May 1936 and still meets today.

The first record of the Red Cross of Constantine was in 1788, and apparently our old friend Charles Shirreff had a hand in founding the Order in Jersey. He apparently admitted four members of the Grand Lodge of England as members in that year. What is not clear is whether the four members admitted by him were Jersey men. Shirreff at that time was a resident of Whitchurch, Shropshire.

At the time of Union, the Order had been in a somnolent condition and was woken by the efforts of two very worthy brothers. As a result, Brother R W Little visited Jersey and Concord Conclave No 8 was consecrated on 16 July 1868. The history of the conclave was unremarkable and the last meeting was held on 27 November 1906, when only five members attended. This was the last meeting and the conclave faded into oblivion, together with the Mount Horeb Sanctuary KHS and Commandery of St John the Evangelist that had been established as an adjunct to the conclave.

Meeting places

Prior to 1864, lodges met at various places in Jersey. Most of the meeting places were licensed hotels, inns and coffee houses, but included two castles and a barracks. In all, during the period of one hundred years, Masonic lodges met in no less than thirty-seven different locations.

¹¹ *ibid.*

¹² *ibid.*

¹³ *ibid.*

¹⁴ *ibid.*

From 1846 to 1864 many of the lodges met in a Masonic Hall which was run as a private business by one of the Jersey brethren. Masonic rooms in St Aubin were rented by one lodge for four years. A converted synagogue, known as Freemasons' Hall, was also used by some lodges from 1852 to 1864. This was also run as private business by one of the brethren. Both halls were closed when the new temple was built at Stopford Road.¹⁵

Freemasonry was flourishing in Jersey when the island was overtaken by events over which it had no control.

The World Wars

At the beginning of the First World War, the British Garrison on Jersey was withdrawn and sent to France. Jersey militiamen also volunteered for service and by the end of the conflict a total of about 7000 Jersey men had volunteered or been conscripted for the armed services; 862 were killed in action and among those decorated for valour were two Victoria Crosses.¹⁶

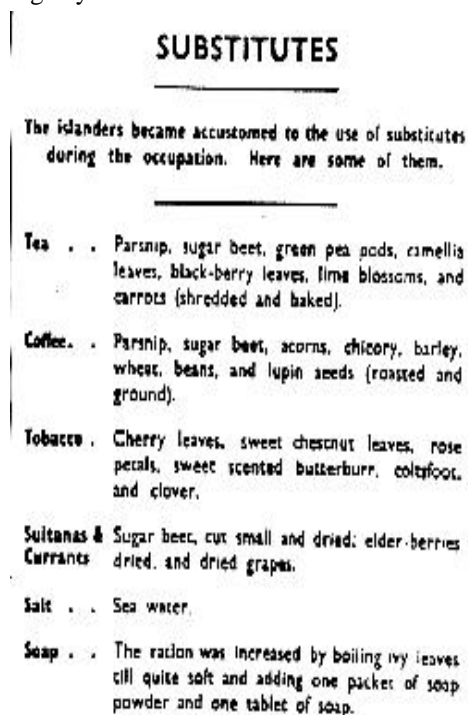
The Second World War was vastly different for Jersey. The Channel Islands as a whole were invaded by Germany and were the only part of the then British Empire to fall into enemy hands.

The Militia had been mobilised on 1 September 1939 and were billeted in Fort Regent. They remained there on a war footing until 19 June 1940, when an order for demilitarization was delivered to the Commanding Officer. As the militia had been formed to defend the island of Jersey, an Act of the States (Jersey Parliament) was promulgated and the troops, as a fighting force, were disbanded.

On 21 June 1940 the militia, consisting of 11 officers and 193 other ranks, left for England. They sailed on the SS Hodder, a potato boat, the first and only time the militia had left the shores they were formed to defend.¹⁷ Of the civilian population, at least 10,000 people departed the island for England, leaving a population of about 40,000 to face the enemy when he arrived.

On 27 June the war began in earnest for the inhabitants of Jersey. German bombers and fighter-bombers began strafing and bombing the island. A number of civilians were killed or wounded as a result of these attacks. When the attacks ceased, leaflets were dropped inviting peaceful surrender on pain of more attacks and bombardments from ships and aeroplanes.¹⁸

The occupation of Jersey and the Channel Islands was to last for the next five years. It consisted of three phases: first the invasion, followed by the making of Jersey into a fortress island, and then the siege by British forces.



During the occupation, the residents of Jersey were subjected to a rigorous regime of captivity. Their radio sets were confiscated; motor vehicles were sold to the occupying force for a fraction of their worth; all the horses were killed for food; commodities such as tea, coffee, and soap were homemade substitutes, as depicted on the illustration on the left of this page. For example, salt was obtained from sea water, and dried fruits like currants and sultanas were made from sugar beet and dried elderberries.¹⁹

At last, on 9 May 1945, some seven hours after the surrender of German troops in Europe, the Channel Islands and the island of Jersey were free once more.

A Temple is built

Attempts to build a Temple or rent a suitable property in the years from 1851 had failed for various reasons. In 1862 plans were drawn up for a purpose-built Masonic Temple at Stopford Road, Jersey. To this end the Jersey Masonic Temple Company Limited was established on 29 November 1862. Capital of £1800 was raised through the sale

¹⁵ *Freemasonry in Jersey.*

¹⁶ *Balleine's History of Jersey.*

¹⁷ *ibid.*

¹⁸ *ibid.*

¹⁹ *Hitler's Fortress Islands.*

of shares. Five trustees were named, and on 17 December 1862 the foundation stone was laid by the Provincial Grand Master in proper form.

The laying of the stone was preceded by a procession, in full regalia, of some three hundred brethren, including fraternal visits from brethren from Guernsey and Brittany. A large number of the ruling aristocracy and representatives of the churches of Jersey were also present.

Construction of the Temple, including a flat for a caretaker, lasted seventeen months. Entry into the lodge room is by ascending three steps, whilst the Master and Wardens have the requisite number of steps leading to their positions. The dimensions of the lodge room are about sixteen metres in length, eight metres in width and about nine metres in height. The initial design included large open fireplaces and the rooms were lit by gas lamps, but in 1924 a programme of renovation was embarked upon, to include combined heating and ventilation with electric lights.²⁰ The Temple was consecrated on 25 May 1864. After the consecration a banquet, attended by approximately 150 brethren, was held.²¹ From that day forward, the lodges had a permanent home. That is, until Tuesday 19 November 1941.

The Temple destroyed and Freemasonry declines

On 1 July 1940, German aircraft dropped leaflets bearing the assurance that no property or lives would be endangered, providing the islanders surrendered peacefully.²² (Reproduced on the next page is the actual leaflet which was dropped on that date.²³)

Nothing could have been further from the truth! The German also gave an undertaking that providing the Temple remained closed and there were no further lodge meetings, the property and all it contained would not be interfered with by the occupying power. Unfortunately, our Jersey brethren were too trusting and did not recognise when someone was being economical with the truth.

The difference between the average German soldier and his Nazi counterpart very quickly came to the fore. On Tuesday 19 November 1940 at 5 pm a member of the Secret Field Police, Lieutenant John, together with a junior officer and a private soldier arrived at the Temple caretaker's flat. He demanded the keys to the entrance door and all rooms of the Temple with the exclusion of the caretaker's flat. All doors were then locked and sealed by the Lieutenant and his minions.

This situation continued until 2 January 1941 when six German officers and a man dressed in civilian clothing arrived at the Temple. The caretaker of that time, Brother Le Sueur, was informed by the senior officer that because the doors had been sealed, presumably by the Gestapo or Secret State Police, he was not empowered to break the seals despite being ordered by the Commandant of the occupation forces to inspect the Temple. WBro George Knocker overheard the conversation. Why he was in the vicinity is not clear, but it is a matter of record that he overheard at least part of the conversation. From further conversation it was apparent that the German Occupation Forces required a club for their soldiers and the Temple was thought to be a likely building for that purpose. However, because the Temple did not have bar facilities it was deemed to be unsuitable.²⁴

Twenty-one days later, a special squad of German troops known as the *Einsatzstab* arrived at the Temple. They had been sent from France to make an inventory of the Temple contents. They also took photographs of both the interior and exterior of the Temple.²⁵

Four days later, on 27 January 1941, a squad of wreckers and looters arrived. They left two days later, taking books, regalia and valuable artefacts such as the Vonberg Collection of collar jewels. All the furniture was removed, including tracing boards, Master's and Wardens' chairs, kneeling stools, lodge banners, framed warrants, in fact everything that was moveable or could be made moveable. A notable exception to this was the five portraits hanging on the wall of the Temple. The reason for this can only be guessed at, but it was thought that the looters did not have a ladder long enough to reach the portraits.²⁶

A large fire was lit in the grounds of the Temple and it was fed with what were deemed to be worthless papers and books. The looters left the Temple interior in ruins, but with the doors locked and resealed. Between that day and 9 December 1941, further visits were made and domestic articles, such as cutlery, table linen, chairs and tables were removed. The last piece of property stolen from the Temple was the piano. This was removed in November 1944.

²⁰ *ibid.*

²¹ *The Story of Jersey Freemasonry.*

²² *Hitler's Fortress Islands.*

²³ *ibid.*

²⁴ *The Sacking of the Masonic Temple in Jersey by the Nazis in 1941.*

²⁵ *ibid.*

²⁶ *ibid.*

**Translation of a Communication addressed to the
Governor of the Isle of Jersey.**

1st July, 1940.

**To the Chief of the Military and Civil
Authorities**

Jersey (St. Helier).

1. I intend to neutralize military establishments in Jersey by occupation.
2. As evidence that the Island will surrender its military and other establishments without resistance and without destroying them, a large White Cross is to be shown as follows from 7 a.m. July 2nd, 1940.
 - a. In the centre of the Airport in the East of the Island.
 - b. On the right hand of the entrance of the port.
 - c. On the right of the bank of the River Sélée at its mouth.However all fire-works, buildings, establishments and houses on or near the White Cross.
3. If these signs of peaceful surrender are not observed by 7 a.m. July 2nd, heavy bombardment will take place.
 - a. Against all military objects.
 - b. Against all establishments and objects used for defence.
4. The signs of surrender must remain up to the time of the occupation of the Island by German troops.
5. Representatives of the Authorities must stay at the Airport until the occupation.
6. All Radio traffic and other communications with Authorities outside the Island will be considered hostile actions and will be followed by bombardment.
7. Every hostile action against my representatives will be followed by bombardment.
8. In case of peaceful surrender, the lives, property, and liberty of peaceful inhabitants are solemnly guaranteed.

The Commander of the German Air Forces in Normandy.

General

The Signs have indicated this Communication to be printed and posted, both with and change the conditions to keep only to comply with the requirements of the Authorities and to offer no resistance whatsoever to the occupation of the Island.

During one of these searches the caretaker had his razor taken. He complained to the officer in charge, a Lieutenant Fohringer. A search of that officer's vehicle revealed not only the missing razor but also a toothbrush and a pair of ladies shoes belonging to the caretaker's wife. The next day the caretaker made a complaint to the German Headquarters and was delighted to receive some of his dress shirts and other small items taken by the looters.²⁷ The caretaker should be commended for his courage in complaining.

On 9 December 1941, the seals were removed from the doors and three prominent citizens of Jersey, including the Provincial Grand Master, RWBro de Carteret, were taken on an inspection tour of the Temple. It contained the remains of Masonic property that had not been looted or consigned to the

²⁷ *ibid.*

bonfire. The tour had a terrible effect on the Provincial Grand Master, and no doubt accelerated his death on 28 January 1941. This was the last time any of the Masonic fraternity entered the Temple until after liberation on 9 May 1945.²⁸

The German Commander rubbed salt into the wounds of the brethren by making a decree 'that all property of the Freemasons Lodge in Jersey' was to be 'liquidated'. The effect of this order was that the Jersey Royal Court was made to pass an Act so that all property, real and personal, was to be forfeited to the German authorities. This included all money in the bank accounts of the Jersey lodges and chapters. The decree included the winding up the Jersey Masonic Temple Company. This was completed by 17 December 1941—79 years to the day after the foundation stone was laid. The exercise netted the German authorities the princely sum of £2600, not exactly a fortune when we take into consideration the damage caused by the destruction and theft of the Temple contents. By taking this action the Germans thought that they had effectively killed Freemasonry in Jersey.²⁹

The Craft was not the only organisation to suffer at the hand of the occupying forces. The Salvation Army, Odd Fellows, Buffaloes, Rechabites, Rotarians, Boy Scouts and Girl Guides were some of the bodies that were persecuted and not allowed to hold meetings. All suffered the indignity of having their premises violated and property destroyed, but the Craft suffered the worst damage.³⁰

The material taken from the Temple was shipped to Berlin and was used in an anti-Masonry exhibition held in April 1941. Documents discovered after World War Two reveal that Alfred Rosenberg, an ardent Nazi and editor of a Nazi newspaper, *Völkischer Beobachter*, was responsible for setting up the exhibition.

To understand why the occupying force destroyed the interior of the Temple and stole everything that was or could be made moveable, we have to go back to the early 1920s when the Nazi Party was founded. Rosenberg wrote editorials denouncing Jews, Freemasons, Communists and Christians. He accused these bodies of being engaged in a conspiracy to rule the world. He proposed a new religion which would only recognise racial superiority. A book written by him, *The Myth of Twentieth Century*, sold many copies but very few people ever read it in its entirety. The book took much from a book (regarded as a spurious work) entitled *Protocols of the Elders of Zion*.³¹

The Nazis attempted to stamp out the forces which they considered were party to the world conspiracy against them, and to whom they attributed the Second World War. Documents which have come to light since liberation have revealed the instructions given to the *Sicherheitsdienst*, the German Security Service commanded by the notorious Reinhardt Heydrich. These documents are explicit in the instructions for the removal and/or destruction of Masonic regalia.

The Temple restored

On 9 May 1945 Jersey and the rest of Channel Islands were liberated. An inspection of the Temple was made on 19 July 1945. The shattered remnants of bookcases, cut up regalia, empty, broken picture frames and wands and broken wine bottles were littered throughout the Temple. A stack of empty bottles of all types was found in the lodge room. The library was a shambles, with empty and broken bookcases, drawers and racks bearing mute testimony to the savagery of the looting.³² The only reminders of the days prior to the occupation were the portraits and the Masters' honour boards.³³

The laws forced upon the Royal Court in December 1941 were repealed and a programme of repair to the Temple was set in motion. A Restoration Fund was set up with a special bank account. Requests were made that members pay the equivalent of two years fees. These, together with donations from the United Grand Lodge of England and the Provincial Grand Lodge of Jersey, enabled the Jersey brethren to restore the Temple. Donations of money, regalia and Masonic furniture were also received. These donations, however, did not preclude the hard work performed by the brethren in order to restore the Temple.³⁴

Second-hand stores were also combed in an effort to replace the furniture lost through the action of the occupying power. These efforts sometimes bore fruit, such as the discovery of two chairs that were renovated and used in the lodge room. A third chair was built to the same specifications, but on a larger scale, and was placed in the east as the Master's chair.³⁵

28 *ibid.*

29 *ibid.*

30 *ibid.*

31 *Encyclopedia of the Third Reich.*

32 *The Sacking of the Masonic Temple in Jersey by the Nazis in 1941.*

33 *The Story of Jersey Freemasonry.*

34 *ibid.*

35 *ibid.*

The Provincial Grand Lodge of Jersey was in a terrible mess. Both the Provincial Grand Master and his deputy had died during the occupation. The lodge warrants had been stolen, furniture and regalia destroyed or stolen, minute books and other documents essential to the proper running of the lodges had either been burnt or stolen. All in all, the Jersey brethren had virtually nothing except a badly damaged building in which to revive the Craft. Yet they succeeded by dint of hard work, donations of money and property, and the fortuitous discovery of 25 packing cases containing Masonic material in April 1946 in the American occupation zone of Germany. This material was shipped back to Jersey.³⁶

The first lodge meetings were held with improvised regalia, and letters of authority in lieu of warrants (none of which have been recovered), in September 1945.³⁷ Twelve months after Liberation, the Temple had been restored to an approximation of its former glory.³⁸ Freemasonry was back, stronger than before.

Jersey Freemasonry today

Since the day of liberation, fifty-five years ago, Freemasonry has gone ahead in the Provincial Grand Lodge of Jersey.

There are now ten Craft lodges in Jersey, with one lodge of Installed Masters. One of the lodges, *Lodge La Césarée* No 590, is a French-speaking lodge. All ceremonies, summonses and minutes are in French. The lodge works a French translation of the English Emulation ritual. The lodge has had a very stormy history since its consecration in 1851, with several members being suspended from Masonic activities due to perceived irregularities, but the lodge is still working today.³⁹

There is one other lodge that is under the jurisdiction of the Provincial Grand Lodge of Jersey. This is Sarnia-Riduna Lodge No 5840, which meets at Great Queen Street in London. It was formed so that expatriate Channel Islanders, temporarily or permanently in London, could continue with their Freemasonry. It meets in Jersey only by dispensation.⁴⁰

Most of the lodges on Jersey have a recess during the months of June, July and August. There are over 700 brethren in the jurisdiction, of whom over 300 are Royal Arch companions.⁴¹

The Provincial Grand Chapter of Royal Arch Masons of Jersey controls six Royal Arch chapters. Of these, the Caesarea Chapter No 5840 is attached to the Sarnia-Riduna Lodge and meets in Great Queen Street, London. The rest meet in the Jersey Temple.⁴²

La Césarée Chapter No 509 was first consecrated in 1865, became defunct in 1912 and re-consecrated in 1969. The only records of its earlier existence are a draft copy of the by-laws dated 1889 and a meeting notice for August 1897. This Chapter, although an adjunct of the French speaking *Lodge La Césarée*, has not adopted a ritual in French.⁴³

The Province of Mark Master Masons of the Channel Islands was first mooted in 1933, but the proposal had been refused for rather acrimonious reasons and was not raised again until 1988. In March 1989 the Grand Master, MWBro HRH Prince Michael of Kent, gave the project his blessing. On 28 September 1989 the Pro Grand Master, the Rt Hon Lord Swansea, constituted the Province of Mark Master Masons of the Channel Islands. Over £5000 was donated to assist the formation of the Province. The first Provincial Grand Master was WBro D G Perrin, author of the book, *The Sacking of the Masonic Temple in Jersey by the Nazis in 1941*. There are six lodges of Mark Master Masons in the Province, three meet in Jersey, two in Guernsey and one, the Installed Masters Lodge, alternates between the two islands.⁴⁴

Before leaving the subject of Mark Masonry, there is a rather interesting sideline to the Province of Jersey. Le Roi Arthur Lodge of Mark Master Masons No 1851 was consecrated at the Jersey Temple in Stopford Road on 15 June 1988. Cultural differences loomed, in that the lodge was a mixture of French and Channel Island brethren, each faction wanting the ritual to be worked in their own native tongue. The decision was made for the brethren of this lodge, as the regalia and furnishings were paid for by the Craft Province of Brittany in France. The lodge is not under the jurisdiction of the Channel Island Province but under a district in France formed in 1993.⁴⁵

36 *The Sacking of the Masonic Temple in Jersey by the Nazis in 1941*.

37 *ibid.*

38 *Masonic Halls of England, The South*.

39 *The Story of Jersey Freemasonry*.

40 *ibid.*

41 *ibid.*

42 Internet papers at Freemasonry in Jersey site.

43 *The Story of Jersey Freemasonry*.

44 Internet papers at Freemasonry in Jersey site.

45 *The Story of Jersey Freemasonry*.

Within the Province of the Channel Islands there are four Ark Mariner lodges, two of which meet in Guernsey and two in Jersey. All are attached to a Mark lodge.⁴⁶

The Order of the Secret Monitor was established on 10 March 1994. The first conclave to be formed was Fidèle Amiêthi Conclave No 384. This conclave, together with Harold Manners Conclave No 402, consecrated on 19 June 1995, meets in the Jersey Temple, and the third, Le Marchant Conclave No 421, consecrated 15 March 1997, meets in the Guernsey Temple. The three conclaves were formed into a Province on 26 September 1998.⁴⁷

The Antient and Accepted Rite was first discussed during the 1970s but failed, owing to a lack of support. The Rite was finally established on 25 October 1991 at a meeting of Victor Carey Chapter Rose Croix No 322 on the island of Guernsey. The Council alternates its meetings between Jersey and Guernsey.⁴⁸

De Carteret Chapter S P Rose Croix No 108 was formed on 28 July 1888 and held alternate meetings in Jersey and Guernsey until 1935, when the Guernsey meetings ceased due to a new chapter being formed on Guernsey. From old records, the 18° had been worked in 1785 in the now defunct Union No 1 Lodge. There is also some evidence that the degree of Knight Templar was also worked prior to 1813.⁴⁹

The Paternosters Chapter Rose Croix No 654 was formed and consecrated on 19 April 1968, and in 1991 the District of the Channel Islands was created. These chapters were joined by La Césarée Chapter Rose Croix No 756 on 17 May 1974. Unlike the lodge that also bears the same name, the Chapter works the English-language ritual.⁵⁰

The Red Cross of Constantine operated in Jersey from 1868 to 1907, when internal politics and lack of members forced its closure. An attempt is being made to restore the Order to Jersey through the re-consecration of the original conclave, Concord Conclave No 8.

Several other Orders of Freemasonry have been formed and consecrated. The St Helier Preceptory No 280 was consecrated in 1936. The St Helier Tabernacle No 146 Holy Royal Arch Knight Templar Priests was consecrated on 20 September 1989; La Hougue Bie Council No 157 of Royal and Select Masters, was consecrated 11 November 1988; and the Royal Order of Scotland Provincial Grand Lodge of the Channel Islands was consecrated 11 September 1992. There are moves to form a Council of the Allied Masonic Degrees, to be known as the La Manche Council, in June of this year.⁵¹

I have now come to the end of my story in the sure knowledge that not only are the various facets of Freemasonry alive and well in Jersey, but it is progressing in a most favourable and satisfactory manner.

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46 Internet papers at Freemasonry in Jersey site.

47 *The Story of Jersey Freemasonry*.

48 *ibid.*

49 *ibid.*

50 *ibid.*

51 Internet Papers at Freemasonry in Jersey site.

THE DEGREES OF THE PRACTICAL MASONS

by Neil Wynes Morse

Preliminary note

This paper introduces a series of two rituals, *Grade d'App Maçon de pratique* and *Grade de Comp Maçon de pratique*, contained in an eighteenth-century French manuscript held in the National Library of Australia (NLA).

Introduction

The Clifford collection¹ within the NLA holds a French manuscript dating from the late eighteenth century which contains twenty Masonic rituals and allied material. Some of these rituals have been the subject of papers published by both the Victorian and New South Wales Lodges of Research² and also of lectures delivered at Lodges and Chapters in both jurisdictions. The background to the manuscript can be found in those papers. It is necessary to note, however, that the Canberra volume is the first of a set of six, the other five being housed in the Kloss Collection in the Library of the Grand East of the Netherlands, in The Hague.³

Since these papers were written, a further internal reference has been discovered which provides an even tighter range of dates of writing than those already considered⁴. In the 'Table Lodge' (the fourth section of the NLA volume) the second toast is to the French Royal Family. This mention would date the collection to 1789, or possibly 1792 at the latest. Within the text of the ritual of the '*Petit Chevalier de l'aigle noir*', (Little Knight of the Black Eagle), (Tome VI, number 4 in the Kloss Collection) a book entitled *Le Diadème des Sages* is mentioned as a reference within the text. This book was published in 1782. So it would appear that the collection was compiled or copied after the publication of that book—somewhere between 1782 and 1789.

Following the three Craft degrees, together with the workings of a 'table Lodge', the collection contains four sections relating to a suite of degrees known as the '*Maçons de pratique*' or 'practical masons'; an introductory short history, or '*etimologie*', of the degrees; two rituals, those of the Apprentice and Companion; and the statutes or regulations of a lodge working those degrees. This paper is concerned only with the rituals and the '*etimologie*'.

The only reference to have a mention of these degrees, MacKenzie's *Royal Masonic Cyclopædia*, has the entry:

MASON, PRACTICAL. – 1. An operative Mason is by the French called *maçon de pratique*.

It would appear that these rituals were stylised from the operative manner of working, but have been considerably revised to incorporate significant speculative elements.

The translation has been modified to reflect more closely present practice: for example, *First Surveillant* is converted to *Senior Warden*. In some cases the punctuation has been adjusted to enable a better reading of the text. These alterations have in no way changed the basic thrust of the text. Minor editorial comments are in brackets, in italics. Italicised text not so enclosed has been used to denote the rubric of the degrees, in line with standard ritual production.

1 The background to the acquisition of the Clifford Collection by the NLA, and details of its composition, can be found at page 157 in BURMESTER, CA: *National Library of Australia: guide to collections*, vol 1, NLA, Canberra. 1975.

2 For the latest version of the paper on the three degrees, see MORSE, N W: '*Cayers Maçonique*' in *Examining Masonry*, volume XI (1997) of the Transactions of the Victorian Lodge of Research No 218 VC, available from Bro G C Love, PO Box 2380, North Ringwood, Victoria 3134, Australia.

3 Some discussion regarding these volumes can be found in (1998) *AQC* 111: 41–2.

4 I am indebted to Bro Gerry Prinsen of the Netherlands for this information.

The Degrees of Apprentice and Companion

Although inserted directly after the Craft degrees in the volume, it should not be assumed that these degrees are linked in any way to them, as the collection is not generally separated into rites or series of degrees.

For each degree there is an illustration of the lodge room as prepared for the ceremony and usually an illustration of the tableau or tracing board of the degree. The Compagnon degree in this series also has an illustration of a second tableau. These illustrations are reproduced at Appendix 1 as Figures 1-5.

Degree of Apprentice Practical Mason

Decoration and titles of the lodge

The lodge no longer represents the four cardinal points; the East is named Justice, the South Strength, the West Temperance and the North Prudence.

The lodge will be hung with a tapestry depicting two great columns and their entablature above. [Appendix 1, figure 1] The base of these columns should be sky blue and upon the columns should be several tools of Masonry, dispersed as follows:

On the South column are the drawing-board, rule, pincers, hammer and compasses.

On that in the North the plumbline, square, level and trowel.

The throne should be raised upon steps (of any number) and the façade depicts a porch dedicated to Concord and Amity. The two sides are embellished with Tuscan pillars and between the pillars are three figures.

That on the right of the Master represents Concord, holding a licitor's fasces with two olive branches, symbol of the peace and gentleness which should be enjoyed in a well composed lodge. That in the middle holds a pomegranate in her right hand, and beneath her feet is placed Discord, who is of a sallow colour, with hair of serpents and a thin body, emaciated in emulation of that what she incessantly afflicts upon humanity. That at the left represents Amity or Unity, pouring liquid from one vase into another. At her side is a small altar covered with a cloth of the same colour as the curtains, and upon this are a sceptre and a trowel. At her feet is a figure representing Slander, having long ears and a mask.

Behind the throne is a trophy in the centre of which is a monogram in flowers consisting of the initial letters of Wisdom, Strength and Beauty [*SFB—Sagesse, Force, Beauté*]. At one side is a sword in saltire [*shown upright in the illustration*] and at the other a sceptre with a radiant eye. All this is upon a dark sky spread with silver stars. To the right of the throne is a rising sun and on the left a full moon, and both are positioned and arranged in a manner so that they can be rendered transparent if desired.

As regards the illumination of the lodge, the more it is lit the better.

The board of the lodge is a rectangle of which the Eastern part represents, as previously stated, Justice, the South Strength, the West Temperance and the North Prudence. 2° at the top on a line from East to West is a radiant triangle, in the centre of which is the Holy Spirit from whose beak comes the Divine Breath; 3° at the right of the triangle is a rising sun from which the rays commence to radiate; 4° at the left a full moon in a dark sky spread with silver stars; 5° in the centre of the board is a votive altar dedicated to friendship, on the front of which is a monogram of flowers composing the letters SFB intertwined; 6° under the altar are those beasts which characterise the vices [*virtues?*], being the peacock, chameleon [*an owl in the illustration*] and lion [*indicative of wisdom, strength and beauty*]; 7° in the South is a pomegranate branch; 8° in the North an olive branch; 9° in the West a sceptre, an eye, a sword and one or more scales, all intertwined together; 10° lastly at several parts of the board various tools of Masonry are placed, ie. in the East the compasses, in the West the square, in the South the level, and in the North the rule. [Appendix 1, figure 2]

The Grand Master and all the brethren are dressed in clothing of any colour, the Grand Master only has a hat on his head. This hat is of the style worn by Louis XIV, with a plume, and he wears a broad blue moiré collar falling to a point at the level of his stomach, a pair of gloves and an apron of sky blue taffeta, all edged around with gold and trimmed with abundant gold lace. At the end of his collar hangs a jewel which represents a licitor's fasces and two olive branches; this jewel should be of gold.

The officers similarly wear a broad blue moiré collar, also ending in a point at the stomach, at the end of which hangs the jewel being a knight's cross of gold or gilded metal. In the middle shall be engraved two doves in silver and on each arm of this cross is a small pomegranate.

This cross is worn by the brethren on the third buttonhole of their coats, attached to a small rosette of sky blue edged with gold, and at the end of a broad ribbon of the same colour, worn as a sash from right to left, and also edged with gold. In addition, each wears a pair of gloves and an apron of sky blue, also edged around with gold.

All thus prepared, and the candidate in the chamber of preparation, the Worshipful Master opens the lodge as follows.

Opening of the lodge

The Worshipful Master, having assured himself of the door being tyled and all brethren being Apprentice Masons of Practice, gives three knocks, successive and equal, with a masonic mallet on the altar, in a manner similar to those of the operative stonemasons dressing their stones. This serves as a signal for all brethren to rise and to stand to order as Apprentices. After the Wardens have repeated this in turn in the same manner with their mallets, the Worshipful Master says to the Senior Warden:

Q. What time is it, my brother?

A. Worshipful Master, it is one o'clock, the time when we may admit any qualified candidate to contract with us and strengthen us.

Upon that answer the Worshipful Master says to the two Wardens: My brethren, announce to your columns that I am going to open this lodge of Apprentice Practical Masons and do so with all of the respect and decency due to our august mysteries.

After this has been announced to the two columns as ordered, the Worshipful Master says to the whole assembly: My brethren, this lodge of Apprentice Practical Masons is opened. Let us do our duty. All give the sign; then nine claps, by three times three, as before with their hands, saying three times: "Vivat". After this, each resumes his seat in silence and they then proceed to the initiation in the manner as follows.

Initiation

The lodge being opened, Brother Expert, or his assistant, by order of the Worshipful Master, leaves to see the candidate in the chamber of preparation. There he deprives him of his sword, his hat, his cane, the buckles of his shoes, his garters and his collar and deposits them with a serving brother, who takes care to take them immediately into the lodge. During this time Brother Expert asks the candidate whether it still is his desire to be received as a freemason of the Temple of Amity, under the protection of the wise King Solomon.

Upon his answer he says to him: Allow me to blindfold you, after which you will be introduced.

Having blindfolded his eyes, he takes him by the hand and conducts him to the door of the lodge, where he knocks a single knock, to which is answered from within by another. Then the Junior Warden opens the door slightly and says to the candidate:

Q. What do you desire, sir?

A. [prompted by Expert] I am a brother, unknown amongst men, who desires to add to the number in this temple.

Q. Sir, tell me what you are called, what is your surname, what is your age, what is your profession and finally from whence do you originate?

A. I am called . . . , my surname is . . . , I am . . . years old, my profession is . . . , I come from . . .

After that response is given the Junior Warden closes the door, returns to his place and reports the candidate's replies to the Worshipful Master. On receiving that report the Worshipful Master says to the entire assembly: Brethren, do you consent that the candidate who is presented to join us be received?

Each giving his consent in the usual form known among masons, the Worshipful Master orders the Junior Warden to introduce him. This brother immediately returns to the door, opens it and takes the candidate from the hands of Brother Expert and introduces him in the West between the Senior Warden and himself; then he is seated on a chair or seat placed in that spot.

Everyone observing the most profound silence, the Worshipful Master says to the candidate: Sir, you are in a place where your own credulity has led you. What thoughts have you of yourself? Brother Expert dictates the answers to him.

Very Respectable Master, I think that the Creator formed me from the clay of the earth. I was created in His image. He animated me with a divine breath and distinguished me from other creatures, giving me absolute power over them. It is therefore to submit myself to the wishes of the Eternal that I come to search among you for refuge, which will give me a shelter against the storms of this world, and I hope that it will be in the bosom of your temple, where I come to present myself, that the virtues which attend on you will renew me, should you deem me worthy.

At this answer the Master says to him: Sir, by the obligations of nature we cannot refuse your admission amongst us. But beforehand, my brother, tell us please what you think of those who are the scourge of our temples, to whom we have opened our hearts, whom we have received into our breast and, finally, upon whom daily fall our blessings.

The candidate tells what he thinks of them.

Then the Master continues by saying: My brother, there are ungodly brethren who unceasingly tear and break the shield which has always been used in their defence. This is the way of the ungrateful, who are always with us and who will lay the same snare for you as they do for us. I will speak to you more openly and make known to you the excess of their ingratitude.

When Moses was leading the people of Israel, did we not see that suffering thirst made them want to rebel against this holy person who, by the omnipotence of God, struck the rock and made water come forth. Moreover, did we not see that these same rebels profane the law of God, which they had received from the hands of Moses, when they adored the idol of the golden calf?

Did we not see our famous Master Hiram suffer death by those who daily received from him the reward due to their merits?

In a later period, there was the prophet Zachariah who incessantly addressed his prayers and sacrifices to the Eternal for the whole people. Did we not see him being massacred on the steps of the temple by those for whom he prayed?

At the time of the wars in Palestine, caused by the need to establish freedom of religion, did we not see that unforgettable Godfrey of Bouillon release their fetters and they turned their weapons against him and, including up to the present, that they reside with the brethren, bringing discord with them?

Such, my brother, are the deeds which I relate to you, which are known to the whole universe, and there have been numerous others which are a disgrace to humanity, and for which we retain the name 'Rational Creatures'. I will keep silent about them.

Do you still persist, my brother, in your noble feelings which led your path here, and do you still desire to be numbered among us?

A. Yes, Worshipful Master.

Upon this answer the Master gives three knocks with his mallet on the altar, which serve as a signal to the Junior Warden to restore the candidate to light. He does so and then the Master says to him: Brother Junior Warden, let the brother make one perambulation, by having him pass from the West to the North and then to the South and then to the East.

This brother has him rise and make a single perambulation from Temperance to Prudence, from Prudence to Strength and from there to Justice, where, arriving at the base of the altar, the Master, who until this moment was seated in a chair placed at the foot of the throne, mounts the throne and counsels the candidate always to be faithful to God, to the King and to the whole order in general. He promises this and, to confirm his promise, the Junior Warden and Brother Expert have him climb the steps of virtue and kneel at the foot of the altar. There, on his knees, in front of the whole assembly, he pronounces aloud the following obligation.

Obligation

I swear before the Universe, the work of the Eternal and source of light, and in this Temple where God hears me, to always submit to His Holy Will, to serve my Prince with the greatest fidelity, to preserve our laws, to love and cherish my brethren, and to oblige them in all that depends upon me. May a portion of the celestial fire set me alight and enlighten me. May God and His Holy Spirit be my aid. Amen.

After this obligation is taken, the Master has him rise and pass to his right side, where he invests him, on the third buttonhole of his clothing, with the ribbon and jewel of the order, saying: By the authority I have received, and by the unanimous consent of this august and worshipful assembly, I receive you as an Apprentice Practical Mason.

He then invests him with the gloves and apron. He then embraces him in the usual manner. When this embrace is given, Brother Expert, who has been at his side throughout, and the Junior Warden immediately give him the sign, words and token as follows.

The sign is given by bringing the index and middle finger of the left hand to the mouth to depict the silence or secret to be maintained concerning our august mysteries.

The token is made by giving the right hand and mutually resting the left hand flat on the heart.

The sacred and pass words are Friendship and Concord. These words are only given in lodge and then only by syllable in this manner: Friend . . . Con . . . ship . . . cord. (Ami . . . Con . . . tié . . . cord)

After Brother Expert has given the sign, words and token to the candidate he embraces him and tells him to pass them only to the Junior Warden, which is done. The Junior Warden embraces him also and seats him among the brethren. Then the Orator gives to the new initiate an informative address on the degree.⁵

⁵ I would suggest, without any definite evidence, that this address was the 'etimologie' which precedes the ritual in the volume, and have thus placed it here.

Masonry had its origin many centuries ago, all for the better understanding of a work consecrated to God.

At that time they would only admit those qualified individuals in whom they found the qualities required to carry out the wishes of the worthy, wise and virtuous Master who was Solomon.

This wise King, not wishing to commit an injustice by paying the Apprentice like the Fellowcraft, and the Fellowcraft like the Master, believed (in fairness) that he must divide masonry into three classes or degrees which he named Apprentice, Fellowcraft, and Master, and assigned to each of the three classes or degrees a sign, a sacred word, a pass word, and a grip, so that individuals received only the recompense due to them; and according to the ancient scriptures only these three degrees were known at that time.

We see that from that wise King onwards, until the restoration of the worship of God after the captivity of the Jews, Masonry prospered in fullest possible bloom; evidence the holy places conquered by Godfrey of Bouillon, under the control and command of whom the Knight Masons and Knights of the Temple marched, not to mention the continuing and perpetual progress made every day by these illustrious and noble Knights whose success was the envy of France which overcame them and carried off all of their possessions, accusing them of the most appalling foul deeds, without any proof, and suppressed them supposedly completely, but as they didn't destroy the source of the respectable Order it did not cease, and will not cease to exist as long as it is not overwhelmed by the chaos of the elements.

It is said that these brave Knights, after the conquest of the Holy Land under their worthy and very worshipful Grand Master Godfrey of Bouillon, were dispersed all over the habitable earth where, by their edifying examples, they were fabulously enriched by the number of initiates which they accepted and didn't cease accepting every day and who sustained, and will make it always a duty of sustaining by their edifying examples, the Order in its first splendour.

The Knights of the Sun withdrew to Africa, those of the Crusade returned to France; the latter, as has been said, suffered most dreadfully, and those of the Temple of Jerusalem went to Malta and into the capital of Gaul, as did the Knight Freemasons.

After that short description, I must not neglect to advise you that this respectable Order has not stopped being the victim of the envy, scandal, slander and, above all, ignorance of that despicable gang.

I must not forget to point out to you that we have seen, now, and will always see kings, princes, and lastly the greatest of monarchies made glorious by treating with the beloved name of Brother the simplest artisans if ever they are gifted with the appropriate qualities which make an honest man, and this done in order to be loved by the brethren.

As you have seen, those who fail this respectable Order are punished with the greatest severity, witness those who fail the Order by going out to profane places ornamented with the emblems which support merit in a respectable Temple properly managed by a Master worthy of governing. As I have said, those who fail in their responsibilities are excluded from their Masonic activities forever.

On the other hand others have been seen, at a masonic banquet, to surrender to the sensuality of their taste and, having finally lost the use of reason, to leave drunk also ornamented with their ribbons and regalia, and deliver themselves to dishonour and the scorn of the citizens; these are punished and cited in all the temples so that they are never again to be approached; there those who would spread misunderstanding in the feeble-minded and who, more often than not, make a place of peace and tranquillity a place of discord and even of the most acrimonious hatred.

I myself have seen some who, having at carnival time, in disgraceful clothing, dared to show the signs and words, were punished and locked up in the most awful jails in order to be completely expelled from human society, and were deprived of all dealings, even with individuals lacking faith in the man whose name is beloved and is respected throughout the entire world.

How much unhappiness also have we when one who dwells amongst us in name only, having none of the appropriate qualities to be a man worthy of us.

What gives rise to that dreadful confusion, it is the very great ease by which he has been admitted amongst us here, and as long as we do not test the morals of those who are presented, the same confusion will always take place; therefore, to prevent similar misfortunes, we should remember to follow the way indicated by Solomon.

Remember the first degree where we learnt that Solomon caused the wood to be cut and the stones to be carved in the quarries and forests of Mount Lebanon so that in the Temple no unintended noise would be caused by tools composed of metal, which Solomon considered as a symbol of vice. This reason for this enigma is very easy to explain and by which we learn that one cannot be admitted into our august society unless he has been deprived of all metals, that is to say of all vices generally whatsoever.

In following exactly all these things we will have the pleasing satisfaction of seeing good relationships reign among us, also of seeing our lodges well formed, our best labours well attended, and finally we would see brotherly friendship reign again without politics; may heaven grant, my dearly beloved brethren, that we could enjoy forever this gentle satisfaction.

Without discoursing further, I am content to have given you this short extract drawn from the writings of a true and faithful mason who visited every temple of the four parts of the world; and who, for this reason, has been able to know every ridicule, and invite you to practise thus what I have outlined.

After this, the Master proceeds to the examination as follows.

Examination

- Q. Brother Senior Warden, what do the four parts of the world signify?
- A. Firstly, Temperance signifies that one cannot present himself nor live among us, if he has not cast aside all depraved behaviour; 2^o Strength, that one should adopt a spiritual strength to resist all the snares which present themselves to us; 3^o Prudence, that one must not judge anything but by knowing the cause and to execute nothing except after mature reflection; 4^o lastly Justice, which is the symbol and the foundation of all work.
- Q. What do the radiant triangle at the top of the board and the Holy Spirit in the centre signify?
- A. The triangle represents the grandeur of God, the Holy Spirit, the divine Spirit enclosed in Himself and the spiritual breath which animates us and ignites our love.
- Q. What does the moon spread with stars in a dark heaven signify?
- A. This is to remind us that Man in the course of his days, in spite of the virtues accompanying him, is but nothing in comparison to Him and of the obscurity that he has no knowledge of the true God.
- Q. What does the rising sun signify?
- A. It represents the birth of the Virtuous Man, who one day has to enlighten the vast universe by his advice.
- Q. What does the altar in the centre signify?
- A. This altar signifies the sacred deposit of the virtues one obliges himself to follow when taking his obligation.
- Q. What do the beasts lying beneath it signify?
- A. They show us that before entering into such a fair quarry, one has to tread down all vices.
- Q. What do the two branches of pomegranate and olive tell us?
- A. The pomegranate, the harmony that should reign among us and the olive, the peace being felt here.
- Q. What do the sceptre, the eye, the sword and the balance signify?
- A. The sceptre signifies that one can only act justly after having seen matters with the eyes of experience and uncertain what is fragile, the sword is the chastisement due to crime and infamy, the balances that one should never favour anybody and that one always has to be the same and equal under all circumstances.
- Q. What do the masonic tools signify?
- A. The compasses, the measures which should be taken before anything is carried out; the square, that there should be within our personality set landmarks by which we assess everyone; the level, the rectitude of the actions of our life however difficult to conduct; and the rule, the scale of everything according to its extent.
- Q. My brother, I am fully satisfied with your work. What is the hour?
- A. Very Worshipful Master, it is midnight, when we are to cease our labours.

After this answer the Worshipful Master gives two knocks as before with his mallet on the altar, which serve as a signal to all brethren to rise and to stand to order as Apprentices. The Wardens repeat them in turn in the same manner with their mallets and the Worshipful Master says to them:

My brethren, announce to your column that I am now closing this lodge of Apprentice Practical Masons and that we are going to do our duty by three times three.

After this has been announced to the two columns as ordered, the Worshipful Master says to the whole assembly: My brethren, this lodge of Apprentice Practical Masons is closed. Let us do our duty. All together they give the sign, then nine claps, by three times three, as before with their hands, saying three times: 'Vivat'. After this they embrace each other and the alms-box for the poor is circulated. Then each retires, after the usual banquet, in peace.

Degree of Fellowcraft Practical Mason

Titles and decoration of the lodge

This lodge no longer represents the four cardinal points. The East is called, as has been mentioned in the Apprentice degree, Justice, the South, Strength, the West, Temperance and the North, Prudence.

The temple or lodge is always dedicated to friendship and concord. The decoration in the East, West and North will be in sky blue, adorned with golden stars. The South will be decorated in red. The throne and the altar will also be of a sky blue colour and also adorned with golden stars. The throne will be elevated above a number of steps. The steps are covered with a carpet of a sky blue colour. [Appendix 1, figure 3]

To the right of the throne will be a sun in a dawn-coloured heaven. At the left is the moon in an azure heaven spread with golden stars. All the hangings are to be trimmed with golden lace and fringes.

The tapestry in the North will represent the first Man [Adam], in the earthly Paradise, being enlivened by the Divine Breath and all other beings coming to life at his side.

That in the South represents the Messiah fulfilling His sacrifice on the tree of the cross, for our redemption.

The board behind the throne shows at the top a radiant triangle with glory in a heaven at dawn. In the centre will be the name of God in Hebrew. Under the triangle will be depicted on one side the earth and on the other the sea and on the remainder of the board various planets [in the illustration, planetary symbols] are dispersed here and there. [Appendix 1, figure 4]

The sides and the front of the throne are trimmed with [Versailles] boxes with artificial or natural flowers, of different species if possible, placed on the floor, and, between the boxes at the foot of the throne, are two large gilded candlesticks, each having a large lighted candle.

The remainder of the lodge will be lit by a large number of candles, placed around the lodge as desired, in candelabra attached to the walls, or in chandeliers attached to the ceiling.

The board of the lodge is a rectangle [Appendix 1, figure 5], which depicts:

- 1 Justice, Strength, Temperance and Prudence;
- 2 at the top is depicted God the Father, His head surrounded by a radiant triangle. In one hand He is holding the book with the seven seals and the lamb of life [of God?] lying on it, in the other a terrestrial globe;
- 3 at His right and left side are cherubim;
- 4 in the North a rough ashlar;
- 5 in the South a broached thurnel [*pierre cubique à pointes*];
- 6 in the middle of the Tracing Board is a Blazing Star in the centre of which is the letter G and at the side the board for the Master to draw upon;
- 7 finally, at the foot of the Tracing Board, olive, pomegranate, myrtle and rose branches.

The Master, who has the title of All-Puissant, is dressed (as are all brethren who compose this august assembly) in a tunic of a sky blue colour falling to his knees, the sleeves narrowing to the wrists. Over this they have an apron of white leather folded and edged with a sky blue colour. On the centre of the apron one may, if desired, have embroidered, with a sky blue colour, the same pattern as depicted on the board.

Their gloves are made of sky blue taffeta, trimmed all around with gold, as are their tunics and moiré ribbons, which are also of a sky blue colour. These ribbons are worn by the Master and the officers as a collar with the point falling on the level of the stomach and by the brethren as a sash from left to right.

At the end of each ribbon, attached to a small red rosette, is the jewel, which represents a broached thurnel. This jewel must be made of gold, or at least of gilded metal.

Their shoes are made of sky blue coloured material, the tops of which are embroidered in gold and adorned with a rosette of burgundy red ribbon, the ends of which are trimmed with golden lace or fringe, similar to the apron, the gloves and the collar of the Master, who must have a golden belt. He has a hat of the style of Louis XIV on his head and his tunic is adorned with stars embroidered in gold.

The jewel hanging from the end of the collar of the Master is a radiant triangle enclosing a Blazing Star with five rays, in the centre of which is the letter G. This star is made of precious stones, the G of gold and the triangle should also be of gold, or at least of gilded metal.

Everything thus prepared, the lodge is opened as follows.

Opening of the lodge

The Master having assured himself that the doors are tyled and all brethren are Fellowcraft Practical Masons, gives six quick knocks in this manner o o .. o o .. o o with his mallet on the altar, which serve as a signal to all brethren to rise and to stand to order. This means the arms crossed on the breast and the

feet in a square. The Wardens repeat the knocks in turn with their mallets and the Master says to the Senior Warden:

Q. Worshipful Senior Warden, what is the hour?

A. It has sounded noon, Master.

Upon this answer the Master says to the two Wardens: My brethren, announce to your columns that I will open this lodge of Fellowcraft Practical Masons and that each is to behave with all the respect and decency due to these august mysteries.

When this is announced to the two columns as ordered, the Master says to the whole assembly:

My brethren, this lodge of Fellowcraft Practical Masons is open. Let us do our duty.

The Wardens announce in turn the same thing and all give the sign, then six quick claps with their hands as before, saying three times: 'Vivat'. After this each resumes his seat in silence and then they proceed to the initiation in the manner as follows.

Initiation

The lodge being opened, Brother Expert or his assistant leaves to see the candidate in the chamber of preparation, where he poses various questions about the preceding degree. Then, after having him give the sign, words and token, he has him take off his sword, his hat, his shoes and his outer clothing and gives all this to a brother, who takes care to take them immediately into the lodge. During this time Brother Conductor dresses the candidate in a tunic, similar to that described before. He then has him put on a pair of shoes, like those described. After this he has him put on an apron of white leather and on his hands a pair of gloves, also of white leather. He puts a real rough ashlar into his hands and in this state he conducts him to the door of the lodge where he twice gives a quick knock, which are answered from within by two other knocks. Then after the usual ceremonies of announcing and opening, the Junior Warden, upon the order of the Master, opens the door and receives the candidate from the hands of Brother Expert. He is then placed in the West at the foot of the Tracing Board by the three Apprentice steps, still holding the rough ashlar. This is proof of his accession to Apprenticeship.

Placed at the foot of the board, as was said, where are also placed the true tools and materials of the degree of Fellowcraft, the Master takes the floor and says to him:

Q. My brother, I would like to know who instructed you during your Apprenticeship, regarding the fortifying of the Temple?

[The Junior Warden prompts his answers]

A. The respectable workmen of the Temple were pleased, after my admission, to comply with your wishes and showed me the cutting of stones, the composition of a strong cement, the manner of drawing lines, perpendiculars, diagonals, horizontals, profiles, the manner of drawing plans, and lastly the study of geometric and other figures according to their precepts. I bring to you the rough ashlar and request that you pass me to the perfect ashlar, should you deem me worthy and all the brethren consent.

Upon this answer the Master says to the whole assembly: My brethren, do you consent that this brother be admitted to our august mysteries?

When each has given his consent in the usual form known among Masons, the Master says to the candidate:

My brother, after all the progress you have presented to me, I cannot refuse you and I accept with much pleasure your knowledge, persuaded as I am that one day you will be the edification of our Temple. *Then addressing himself to the Junior Warden he says: My brother, have the candidate perambulate around the Temple in order to consider its beauties. This brother has him perambulate six times around the lodge, taking care that he examines the objects which are depicted there. Back in the West he informs the Master, who says to the candidate:*

Q. My brother, what did you see during the course of your perambulations?

A. Very happy men, enjoying great felicity. Moreover, I saw the abundant creativity of the Temple and the composition of this building.

Q. Did you not see anything else?

A. I also observed things my judgement cannot recognise and so it is to the great erudition which you possess that I leave my enlightenment.

Upon this answer the Master says to him: My brother, before going into detail, approach along the way of Justice to take your obligation.

Brother Expert and the Junior Warden immediately have him advance by six triangular successive steps to the foot of the altar, and have him mount the steps.

After he has mounted the steps of the altar, the Junior Warden has him kneel and place his right hand on the Holy Gospel. In that posture the Master has him take his obligation as follows.

Obligation

Under the eyes of the Great and Supreme Architect of the Universe and under the auspices of the Virtues which support and direct our work, I swear before this vast universe, the work of God, Creator of all things, and in the presence of this august and very worshipful assembly, never to break my promise of fidelity which I give this day. If I fail in my promise, may the revenging sword, which drove the first man from earthly Paradise, strike me dead at that very moment. May God and His Holy Gospel preserve me from such a misfortune and be my aid. So mote it be.

When the candidate has taken his obligation, Brother Orator gives an instructive address on the importance of this degree. When this address is finished the Master has him rise and pass to his right side where he decorates him with the gloves and apron described before. Then he orders the Junior Warden to have him descend the steps of the altar and to give him the sign, words and token of this degree.

After executing this order, the candidate stands at the base of the steps of the altar. The Junior Warden gives him the sign, words and token as follows.

The sign is given by holding the closed fist on the breast as if one were holding a sword and wanting to pierce the heart.

The sacred and pass words are Latin words which contain in them the mystical sense concerning the terrestrial Paradise. They are *Iam flores pubescunt*, which mean: the flowers commence to bloom.

The token is given by partially interlacing the fingers of the left hand.

After the Junior Warden has given to the candidate the sign, words and token, the Master tells him to make himself known as a Fellowcraft Practical Mason to the whole assembly, which is done. Back in the West, the Junior Warden gives him the kiss of peace in the usual manner known among Masons. After this the Master orders the Junior Warden to have the candidate approach by six triangular successive steps, as before, up to the foot of the altar, in order to give him the reward due to his work.

When the candidate arrives at the foot of the altar, as ordered, the Master has him pass to his right side, where he decorates him with the ribbon and jewel of the order, as described before, saying:

My very dear Brother, by the authority I have received and the unanimous consent of this august assembly, I receive you as a Fellowcraft Practical Mason so that you can enjoy the honours and privileges, dignities and prerogatives attached to this sublime degree. Permit me to give you, in this capacity, the first kiss of peace.

He immediately kisses him in the usual manner and afterwards has him take a seat among the brethren to witness the other initiations, should there be any. These proceed in the same manner as before and afterwards the Master commences the examination as follows.

Examination

Q. Worshipful Brother Junior Warden, are you a Fellowcraft Practical Mason?

A. Worshipful Master, I am.

Q. How have you been announced at the door of the lodge?

A. By two quick and equal knocks.

Q. How have you been introduced?

A. By the three steps of an Apprentice, with free sight and holding a rough ashlar in my hands.

Q. Why did you receive a rough ashlar in your hands?

A. To prove my accession to the Apprentice degree.

Q. What did you do with this stone?

A. I deposited it at the foot of the board and then the Master asked me the next questions.

Q. What were you taught in the degree of Apprentice regarding the fortifying of this temple?

A. Master, the respectable workmen, after my reception, were pleased to comply with your wishes and showed me the cutting of stones and the manner of making a strong cement.

Q. What did they then teach you?

A. To draw vertical lines, diagonals, horizontals and, lastly, profiles.

Q. Did they not teach you any other things?

A. They taught me then to draw plans and to study geometric and other figures according to their precepts.

Q. Having satisfactorily answered their questions, what did you ask for as a reward for the progress you made during your apprenticeship in this sublime order?

A. I returned the rough ashlar which was conferred in a former degree and asked that I might pass to

the perfect ashlar, if I was thought worthy; and if it was the pleasure of all the brethren who compose this august assembly.

Q. What did the Master do at that request?

A. He immediately asked for the consent of the whole assembly in the usual form and then he said to me that after all the progress he saw made by me it would be a great pleasure to him and at the same time a duty to grant the advantage I demanded from him with the hope he had that one day I would add to the edification of his temple.

Q. What did he then require of you?

A. He made me perambulate six times around the interior of the temple to consider the interior beauties of it.

Q. What did you observe during the course of your perambulations?

A. Humans twice-happy enjoying a great felicity.

Q. Did you not observe any other thing?

A. I observed the abundant creativity of this temple and of the composition of the building.

Q. Did you not see anything more?

A. I also saw things my judgement could not discern.

Q. When your perambulations were finished, what did the Master then do?

A. He ordered that I had to approach by six successive triangular steps up to the foot of the altar, where he had me take my obligation in the usual form.

Q. When you had taken your obligation, what happened then?

A. The Brother Orator delivered an instructive address to me on the dignity of this degree; then the Master had me rise and pass to his right side, where he decorated me with the gloves and apron of the order.

Q. What did he then command?

A. He ordered the Junior Warden to have me descend the steps of the altar and there to give me the sign, words and token of this degree, so that I could make myself known as a Fellowcraft Practical Mason.

Q. These sign, words and token given, what did the Junior Warden require from you?

A. To go and make myself known to the whole assembly as a Fellowcraft Practical Mason, which I did.

Q. What did the Master then order?

A. That I had to advance by triangular steps to the altar to give me the reward due to my labours.

Q. What was that reward?

A. He decorated me with the collar and jewel of the order. Then he received me as a Fellowcraft Practical Mason with the unanimous consent of the whole assembly.

Q. What did he do afterwards?

A. He had me take a seat among the brethren and then proceeded to other initiations in the manner as seen before.

Q. How do you make yourself known as a Fellowcraft Practical Mason?

A. By my sign, words and token.

Q. Give them to me!

A. Here they are . . . *he gives them.*

Q. What does the sign signify?

A. That I would rather have my heart pierced than reveal the secrets confided to me.

Q. What do the sacred and pass words signify?

A. They contain a mystical sense touching upon earthly paradise.

Q. What is the hour?

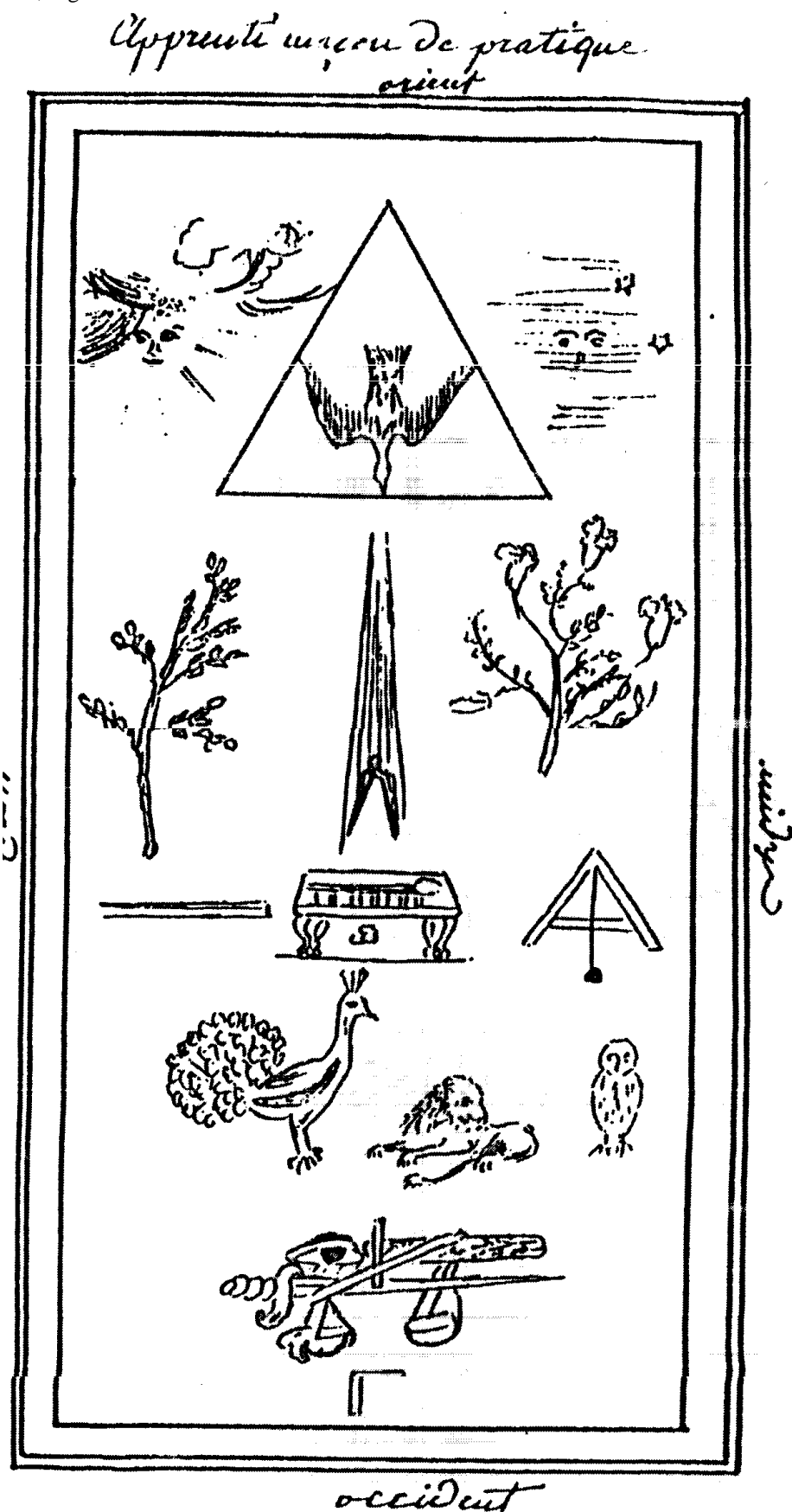
A. Midnight has sounded, Worshipful Master.

After this answer the Master gives six knocks as before with his mallet on the altar, which serve as a signal to all brethren to rise and to stand to order. The Wardens repeat them in turn with their mallets. The Master says to them: My brethren, announce to your columns that I am going to close this lodge of Fellowcraft Practical Masons. After this is announced to the two columns as ordered, the Master says to the whole assembly: My brethren, this lodge of Fellowcraft Practical Masons is closed. Let us do our duty.

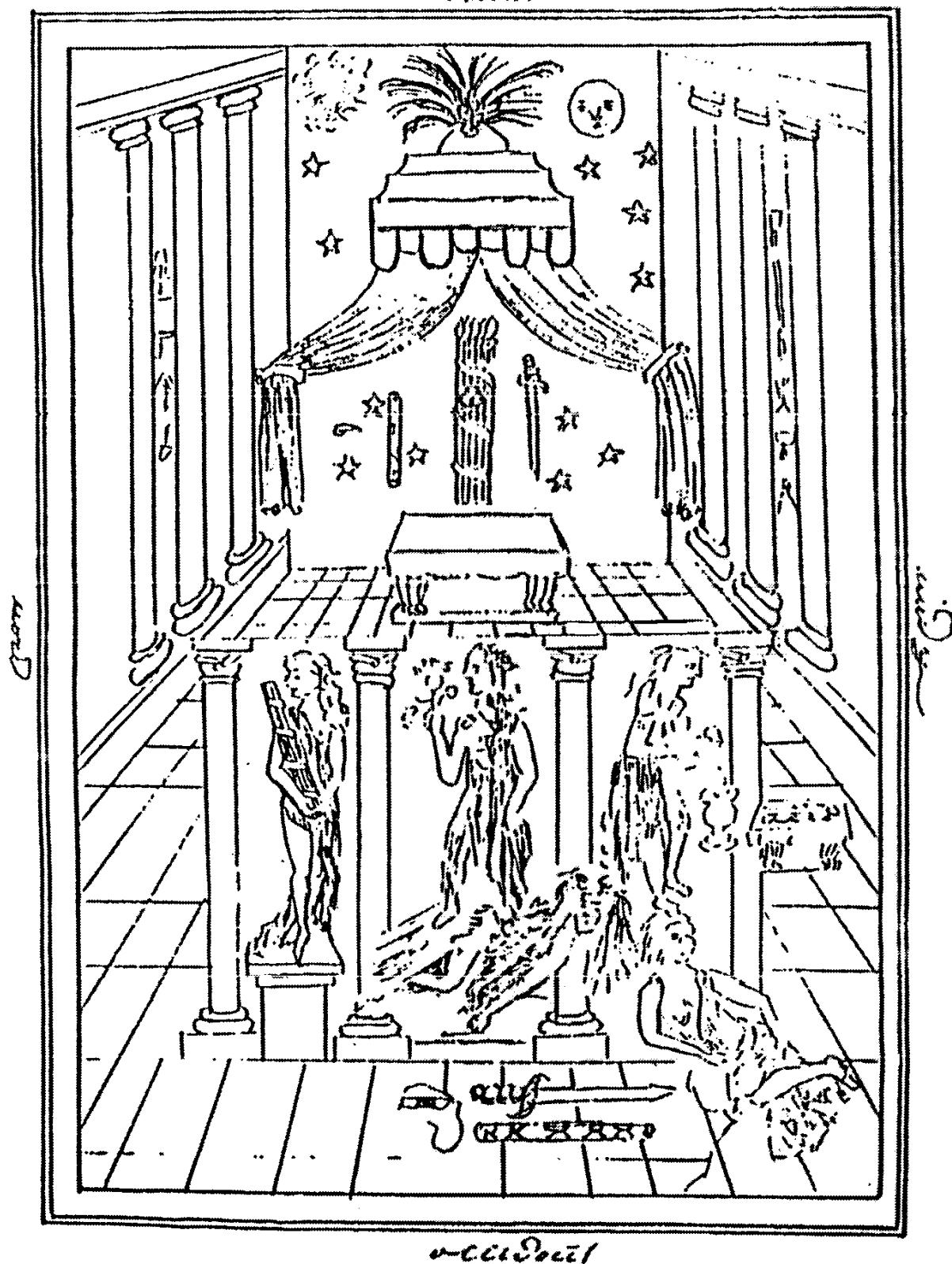
The Wardens, having announced in turn the same thing, all give the sign, then six quick claps as before with their hands, saying three times 'Vivat'. When this is done they embrace each other and then the alms-box for the poor is circulated. After the usual banquet each retires in peace.

Conclusion

There is very little in the preparation of the lodge room, regalia or the general working of the ritual or rubric which has a parallel to any Masonic Orders currently practised within mainstream Freemasonry of which I am aware. Indeed I have found no references to a degree series under this title, or a similar title, in the standard texts, and inquiries made of Masonic scholars involved in ritual development have also drawn a blank. It is possible that this is a ritual series that did not survive either as an individual degree or as part of a formalised rite.



*Décoration de l'apex, murin de pratique
cristal*



avenu de la loge du Compagnon maçon de pratique

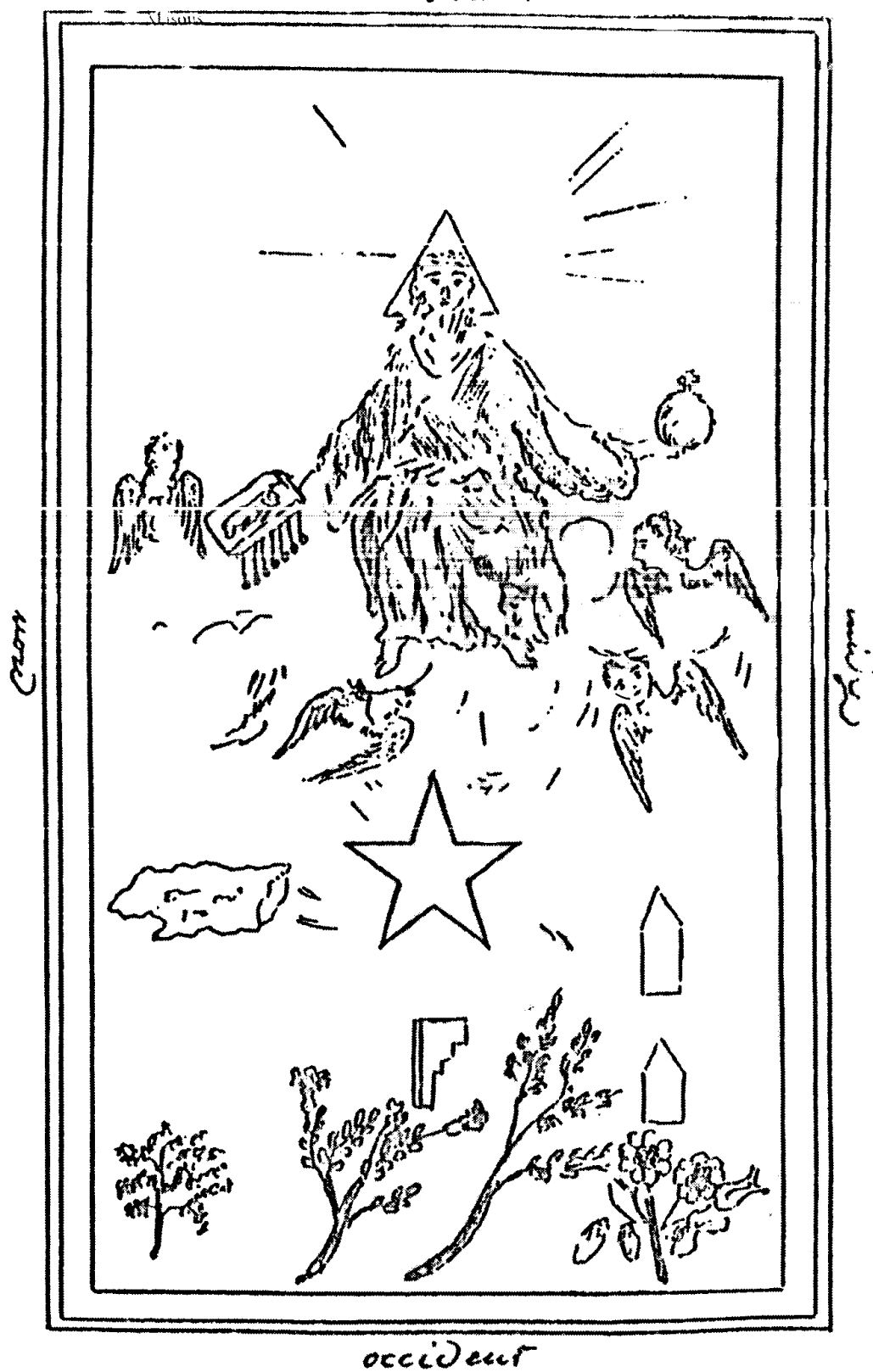
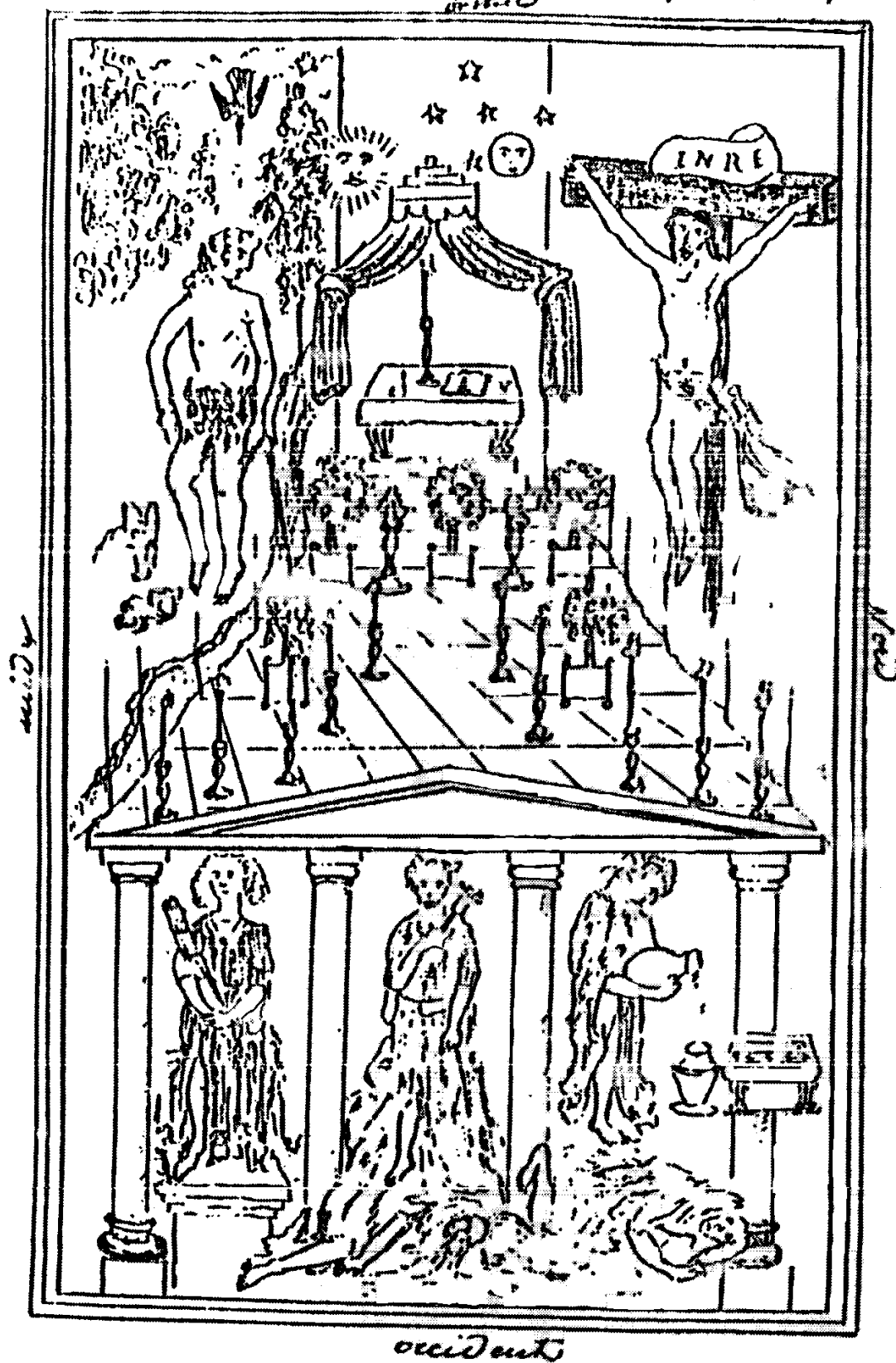
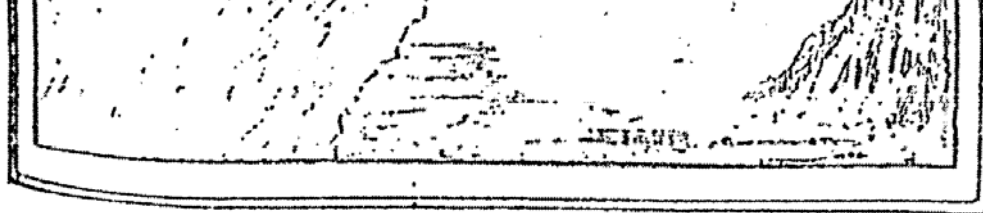


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THE MASONIC APPROACH TO SELF-DEVELOPMENT: Past Influences, Future Role and Present Acknowledgment

by Phillip Hellier

Abstract: Referring to the Retrospect of the Third Degree (UGLV), this paper briefly outlines the Masonic approach to individual development, past influences on this approach and the contribution Freemasonry can make to an ever-changing world. It is argued that the lack of community awareness and acceptance of the Craft is partly due to an inadequate conceptual understanding of Freemasonry by its membership in general, which has resulted in the failure of the Craft to remain socially and culturally relevant. A conceptual model is developed to help focus attention on the central attributes of the Craft and to improve social relevance. The conceptual model also provides a coherent framework for future Masonic research.

Introduction

One of the objectives of Freemasonry, as promoted by the United Grand Lodge of Victoria (*Appendix A*), is to 'Provide opportunities for self development'.

Self-development is the growth of the individual person's abilities by the individual himself. Such development can of course be greatly influenced by the people and organisations with which the individual relates.

In previous periods of operative masonry, the craft guilds were largely concerned with the development of the individual as a skilled craftsman. The operative stone mason left the ranks of Apprentice and became a Fellow of the Craft when he was able to demonstrate that he was a skilled workman who had mastered the requirements of his trade. With the development of speculative Freemasonry, self-development was expanded to include a broadening of the mind, intellect and talents in general, through education and learning, not only for individual benefit but for the greater benefit of society in general (*Information For Fellowcraft*, UGLV).

This paper will examine the current Masonic approach to self-development, by considering the Craft's understanding of the world and the individual, some streams of thought that have influenced current Masonic views, and future implications for the Craft.

Masonic view of the world

The state of the world and the individual's interpretation of it greatly affect the range of opportunities for self-development. The unified view that Freemasonry holds about the universe, and the individual's place within it, is contained in the rituals of the first, second and third degrees, and is summarised in the *Retrospect of the Third Degree* (*Appendix B*).

Freemasonry perceives the universe to be composed of two dimensions, material and spiritual. With regard to the spiritual dimension, Freemasonry takes a monotheistic view. That is, one God is acknowledged, and is believed to exist as a distinct being, who created the world and who works through and in the world. God also being the ultimate basis for determining moral and good human behaviour.

Referring to the first degree, the *Retrospect* says (from line 20):

... above all, it taught you to bend with humility and resignation to the will of the GAOTU, and to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and virtue, as well to His glory as the welfare of your fellow-creatures.

As to the material world, Freemasonry exhorts the individual to expand his knowledge and to develop his intellectual abilities to gain understanding. As the *Retrospect* states (line 27):

... you were led in the second degree, to contemplate the intellectual faculty ...

The *Retrospect* provides a very useful outline of the Masonic approach to the material world, as it contains guidelines for individual behaviour and self-development.

Masonic view of the individual

The *Retrospect* teaches the individual at least five great truths concerning life:

Truth 1. That we all enter this world helpless and dependent on others for our immediate survival and development.

Truth 2. That we also enter this world equal, not in terms of physical attributes or mental abilities or material endowments, but in terms of our mortal condition.

Your admission into Freemasonry in a state of helpless indigence, was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence . . . [line 11]

Truth 3. That because human beings share a common mortality and dependence upon each other, there is the need for charity and support one another, particularly in times of trouble or distress.

. . . it instructed you in the active principles of universal beneficence and charity, to seek the solace of our own distress by extending relief and consolation to your fellow-creatures in the hour of their affliction . . . [line 15]

Truth 4. That self-development is achieved by the expansion of the intellect through the study of nature and science, and the application of reason to the experiences of life.

. . . you were led in the second degree, to contemplate the intellectual faculty, and to trace its development through the paths of heavenly science . . . [line 27]

To your mind, thus modelled by virtue and science, nature, however, presents one great and useful lesson more—she prepares you, by contemplation, for the closing hour of your existence . . . [line 32]

Truth 5. That the active pursuit of reason and the expansion of the intellectual faculty, subject to the will of God, will lead ultimately to truth and virtue, that is, a totally fulfilled life.

Such, my brother, is the peculiar object of the third degree in Freemasonry. It invites you to reflect on this awful subject, and teaches you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. Of this great truth the annals of Freemasonry afford a glorious example in the unshaken fidelity and noble d—— of our GM HA . . . [line 39]

Hence we see that, while human mortality and universal charity are emphasised, Freemasonry considers self-development largely in terms of the expansion of reason and the human intellect. Freemasonry is part of a long historical tradition which defines personal development in terms of the intellectual faculty.

Past influences

Thinkers and writers up to the nineteenth century, with their emphasis on reason and the intellect, the development of rational systems, and the importance of experience and observation, can be seen to have had considerable influence upon the Masonic view of self-development. This paper shall briefly outline these three influences.

Reason and the Intellect

Reason, knowledge and the intellect, since at least the time of the ancient Greeks, have been recognised as central to an understanding of life and the universe.

Plato (c.427–c.347 BCE, *The Republic*) saw the soul as being divided into three parts; the rational part or intellect, the will, and the appetite or desire. He saw the ideal society, like the soul, also being partitioned into three sections or classes, the philosopher kings, the guardians, and the ordinary citizens. The philosopher kings were to lead the people, for by reason and thought they came closest to an understanding of truth and ultimate reality—what he called ‘ideas’ or ‘forms’.

Aristotle (384–322 BCE, *Metaphysics*) did not speak of a separate world of ‘forms’ or ‘ideas’. He maintained that the world of the senses, or the material world, is the real one. Aristotle sought to find, by reason, cause-and-effect relationships between things in the world.

The early Christian writers tried to interpret Christianity and to relate it to the philosophy of the ancient Greeks and Romans.

St Augustine (345–430, *The City of God*) taught that all history is purposeful or directed by God. He

is above everything, and human beings and the world are God's creation. The supreme goal of human beings is a mystical union with God.

St Thomas Aquinas (1265, *Summa Theologica*), who was influenced by Aristotle, took religious philosophy a step further. He argued that the universe was organised on the basis of reason, and that a knowledge of it leads to God. He said that a person should use both faith and reason in believing in God.

The views of these early philosophers, concerning the importance of reason, and the intellect, for understanding the universe and for drawing close to God, are echoed in the words of the *Retrospect*:

... you were led in the second degree, to contemplate the intellectual faculty, and to trace its development through the paths of heavenly science, even to the throne of God. The secrets of nature and the principles of intellectual truth were then unveiled to your view. [line 23]

Freemasonry does not see a conflict between scientific endeavour and a belief in God. It views knowledge about the universe as leading to a better understanding of the creative laws of TGAOTU. As a consequence, Freemasonry emphasises the importance of the intellect and reason in coming to understand the universe and the place of human beings in it.

Rational Systems

By the use of their intellect, human beings have been slowly able, through observation and reason, to develop an understanding of the physical, emotional and spiritual environments, or systems, in which we operate.

A system is a mental image which assists us to understand a more complex reality; for example, a river system, a legal system, or a number system. It helps us to obtain an overview of the whole situation, and to understand the important variables that affect the object being studied.

It was during the period of the European Renaissance (1400–1600), that scientists used observation and reason to investigate the physical characteristics of the earth and to develop the concept of a solar system. Nicolaus Copernicus, Galileo and Johannes Kepler saw themselves as discovering physical truths through reason. They laid the foundation of measurement, experiment and mathematics upon which Sir Isaac Newton (1687, *Principia Mathematica*) built his great system of the world. Newton, in fact, described the world as a giant machine, or system.

The systems view of understanding is clearly evident in Masonic teaching, as seen from the answer given by the *second degree* candidate to the question, What is Freemasonry? 'A peculiar system of morality, veiled in allegory and illustrated by symbols' (*Degree Ritual*, UGLV 1991, p 51).

The systems view is also evident from the *Retrospect*:

But it is first my duty to call your attention to a retrospect of those degrees through which you have already passed, that you may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependence of its several parts. [line 5]

Experience and Observation

During the 1700s, influenced by Newton's work, philosophers adopted a practical approach, and believed that experience and observation gave rise to knowledge. For example, John Locke (1690, *Essay Concerning Human Understanding*), spoke of the mind as a blank tablet upon which experience writes. Experience acts on the mind through sensation and reflections and these two processes give human beings their ideas and understandings. David Hume (1739–1740, *A Treatise of Human Nature*) also argued that all our knowledge is limited to what we experience; that the only things we can know are objects and events of sense perception and experience.

Masonic teaching emphasises the importance of experience and observation, not just visual observation but also mental observation or contemplation. From the *Retrospect* we see the importance of experience and the contemplation of that experience for gaining an understanding of ourselves, life and death.

To your mind, thus modelled by virtue and science, nature, however presents one great and useful lesson more—she prepares you, by contemplation, for the closing hour of your existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such, my brother, is the peculiar object of the third degree in Freemasonry. [line 32]

The Masonic view of self-development has been influenced by past philosophers, and particularly by the development of scientific method following the European Renaissance. Freemasonry understands self-development in terms of an increase in knowledge, acquired by observation, reasoning, experiment,

measurement and the construction of mental systems, to assist an understanding of the world and the meaning of human life.

As a system of rational personal development, Freemasonry has an important role to play, both now and in the future—although the world of the mid-21st century will be substantially different from that of today.

Societal trends

The wonderful thing about the future is that it can be guessed at. The future is not known, for the universe and human life are full of paradox and surprise (Adams, 1992). Nevertheless, tomorrow is connected to yesterday via today, and we can discern trends that are likely to become major characteristics of future society which will substantially affect individual self-development. These trends include an increase in personal freedom, an increase in scientific discovery, and an increase in the rate of social change.

This paper shall briefly consider these trends and their implication for personal development and the role of Freemasonry.

Increasing personal freedom

Since the mid 1700s there has been an expansion of theory and practice supporting increased individual freedom, particularly in the areas of the economy, government and society. For example, there has been the development of national economic systems based largely on the theory of competitive markets, in which individual freedom to make production and distribution decisions is paramount.

In government, the fundamental individual liberties of expression, religion, assembly and equity have been enshrined in Bills of Rights, constitutions and laws. In society there has been the development of a philosophical perspective (sometimes called existentialism) which encourages social and behavioural experimentation, human life being seen basically as a series of decisions that must be made with no way of knowing conclusively what the correct choices are.

In a world of increasing personal options, individuals will have greater freedom to make their own choices. But they will also be increasingly made accountable for their choices.

Increasing scientific discovery

Many areas of science and intellectual endeavour are making important contributions to our understanding of the world and self-development. For example: in chemistry, with the development of polymers, synthetic fibres, compounds and pharmaceutical drugs; in microelectronics, with the development of the micro-chip, the computer, the visual display unit and communication networks; in medicine, with the development of ultra-sound diagnosis, fibre optics and laser beam surgery, organ replacement and repair operations; in genetics, with the manipulation and evolution of the DNA code of animals, vegetables, and bacteria; and in astronomy, with the use of satellites to help discover the history of the universe.

The pace of scientific discovery is increasing over time and the effects are having a profound impact on the way in which we understand and interpret the world, and experience life.

Rapid social change

The effect of increasing personal freedom and increasing scientific discovery is that the individual in the twenty-first century will face a world characterised by an increasing rate of change. Such change can be enormously beneficial, but the difficulty for the individual is one of adjusting to an increasingly transient world. What Alvin Toffler (1972) called 'future shock' will be suffered by many people. The failure to effectively adapt to social change can result in the individual suffering a sense of insecurity, disorientation, alienation, and ultimately a lack of meaning of self and of life in general.

Role for Freemasonry

In June 1992 the *Weekend Australian* produced a series of articles under the general heading of 'Creating the Future'. This series brought together the views of nearly one hundred of Australia's leading thinkers. In a summary article at the end of the series, the newspaper columnist Philip Adams made the point that our personal freedom, technologies, pace of human life and inventions are out-distancing our philosophies, ethics and laws. He observed that in every area of science we need to be better informed, but we must remember that data is not information, information is not knowledge and knowledge is not wisdom. He wrote: 'There's an awful lot of data around, and information in unprecedented amounts. But wisdom? That's in short supply. Indeed it may be becoming rarer, more elusive'. (Adams, 1992, p 18)

Here then, is a major role for Freemasonry in this age of individualism, materialism, free choice and transience: to provide a moral basis for wise decision-making and self-development. Freemasonry, through its well-defined and stable authority structures, rituals and illuminating allegories, provides an environment of peace and harmony in which the intellectual faculty is encouraged to develop and in which moral values and wisdom are fostered in the individual.

Freemasonry emphasises that self-development depends upon the individual's improved knowledge and understanding of himself and the world about him. Freemasonry reminds us that self-development is undertaken in a material world, and that the development of the intellectual faculty occurs within a mortal body. It uses the tools of operative masons and translates their use into moral values and the building of the spirit. It leads the individual ultimately to recognise that reverence and respect for God is wisdom, and that to shun evil is understanding (*Job 28:28*).

Although Freemasonry is veiled by the mist of the past, it points to God and eternity. It is concerned with the past, the present and the future, and belongs to future ages. (Wiley Odell May, in Dewar, 1966, preface) Freemasonry has an important role to play in providing responsible opportunities for individual self-development, for its members and others, in a world which is increasingly characterised by creative individualism, scientific discovery and pervasive change.

Community acceptance

There remains an unanswered question. If Freemasonry has an important role to play in providing responsible opportunities for self-development for its members and others in the twenty-first century, why is this not generally acknowledged by the community? It could be because Freemasonry lacks an adequate understanding of itself, and because it lacks an outlook recognised by the community as relevant to the twenty-first century.

Prior to undertaking the second degree ceremony, the candidate is asked, 'What is Freemasonry?' and the required response is, 'A peculiar system of morality, veiled in allegory and illustrated by symbols'. (*Degree Ritual*, UGLV 1991, p 51). But this is only a partial truth. Freemasonry is not simply a peculiar system of morality veiled in allegory and illustrated by symbols. First and foremost it is a way of understanding the universe in which we live and how we relate to it and to one another.

Before you can have a morality or morality system, you must have understanding, a conceptual view of the world and humans within it. Understanding precedes morality. Morality is simply acceptable motivation and behaviour, based on a given understanding of the world. There is the need for a new approach, a conceptual analysis of Freemasonry.

A Conceptual Model

The explanation of the Masonic approach to self-development presented in this paper suggests the following conceptual model (*Figure 1*) of interrelated components.

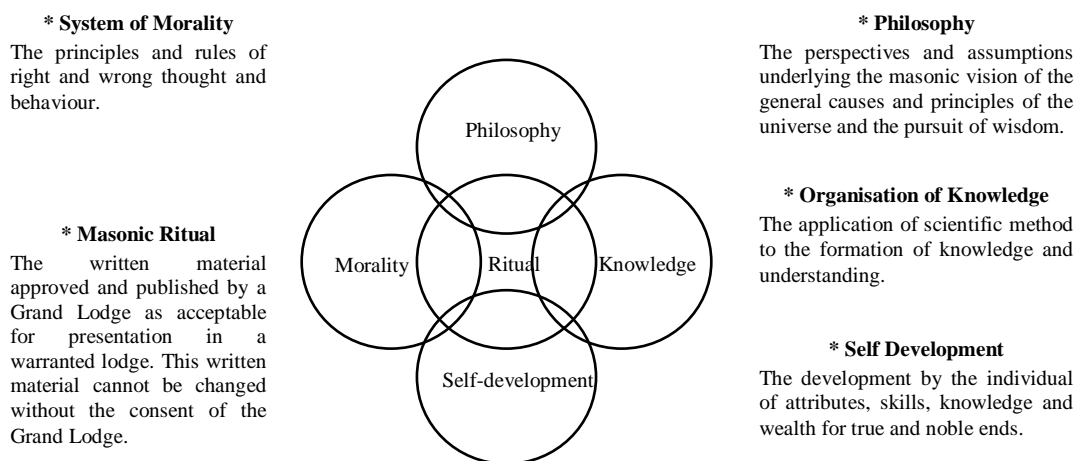


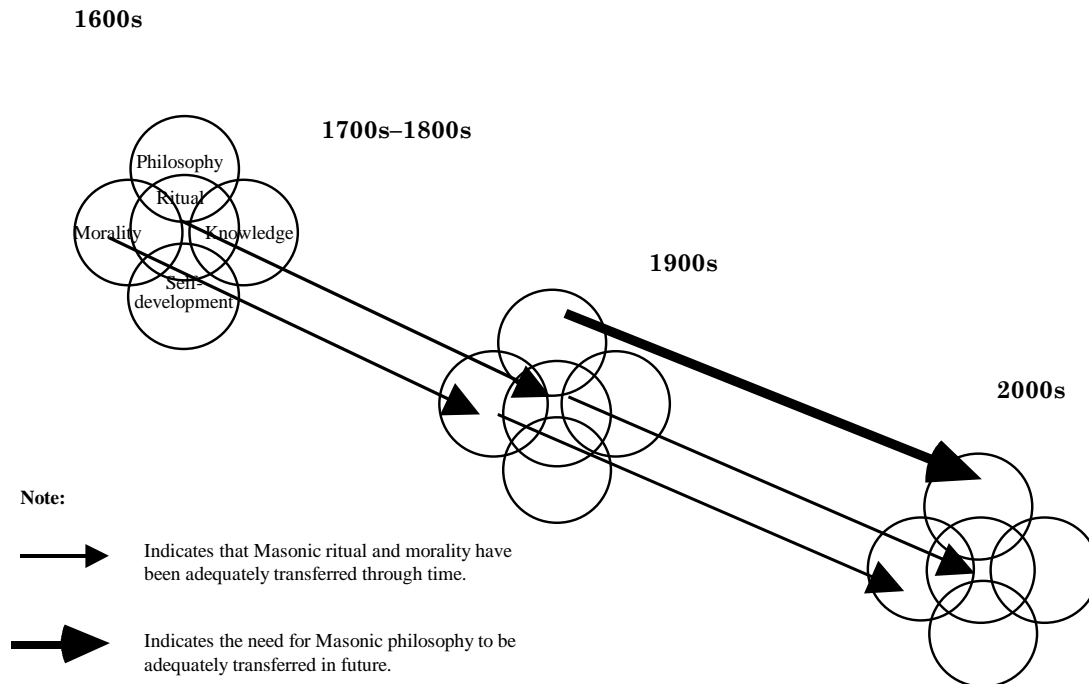
Figure 1

This paper in fact provides an initial exploration of the ritual, philosophy and self-development components of this model of Freemasonry. The paper also implies that the significance of the model components may vary over time. That is, the model is not static.

A Dynamic Analysis

The important role that Freemasonry can play in the twenty-first century is not generally acknowledged, because the community does not see Freemasonry as relevant. Aspects of morality and charity have been effectively passed from one generation of Craft brethren to the next via Masonic ritual. However, there has been a failure to adequately spell out the philosophy, the outlook and assumptions, underpinning Freemasonry, and a failure of the Masonic approach to adequately respond to changing individual and community values. *Figure 2* provides a diagrammatic representation of the problem.

Figure 2



Need For Relevance

A brief outline of the development of western values and perspectives since 1600 will illustrate how Freemasonry has failed to remain relevant in an ever changing world.

Recent historical research indicates that Freemasonry was very much influenced by the English and French Enlightenment which began in the 1600s and lasted till the late 1700s. The Enlightenment was characterised by the view that knowledge and society is not advanced by habit or superstition, but by reason, that is, by logic and the rational scientific approach to understanding. The Enlightenment saw the continuing separation of the State from the Church, with men and women increasingly putting their fate in their own hands rather than in that of God or the Church.

The Enlightenment was also characterised by the notion that the law should be based on natural and equal rights for all. That is, the right of education, freedom of speech and religion. The period of the Enlightenment was accompanied by the rise of British middle-class respectability and semi-religious activities, and the establishment of gentlemen's studies, libraries, galleries, clubs, societies—and Freemasonry.

The views of the Enlightenment generated the assumptions and perspectives which underlie Freemasonry of the 1700s and 1800s. These Masonic perspectives and assumptions included:

- a belief in a single Supreme Being
- the presence of an all-seeing eye and an invisible hand to oversee human activities
- a view that God created the world so that it could be understood by the reasoning power of humans; and that the laws of nature can be discovered by mathematics—in particular, geometry
- an understanding that human nature and conduct is well ordered and, like the physical universe, a science of human nature and society is possible
- that there is a link between scientific reasoning, understanding and the discovery of truth
- an acknowledgment of the importance of education, for it teaches good methods of reasoning

- the promotion of the value of labour, the work ethic, the protection of trade skills
- and the acceptability of secrecy in organisations to control membership and standards.

These assumptions and perspectives still underlie much Masonic ritual and practice. However, the philosophy, perspectives and assumptions underlying current Freemasonry are substantially different from the prevailing values, attitudes and understandings in the community today. For example, prominent community perceptions include:

- the separation of religion from everyday life
- a quest to find sustainability rather than God
- an awareness of the conflict of objectives.

The invisible hand is not seen to operate, and what is good for the individual is not necessarily good for society: for example, the need to reconcile individual liberty on the one hand, with equality on the other.

There is also the demand for confirmed historical accuracy, with a general ignorance of the Bible, particularly the Old Testament. There is an acceptance of the link between education, scientific reasoning and understanding, but not necessarily between education and the discovery of truth. It is acknowledged that there are few rational truths or absolutes. Statements about the world or human behaviour are never certain, they are only probable at best, and value systems are based largely upon situational ethics. There is the declining importance of skilled physical labour and trade labour, and the increasing requirement for organisational accountability and transparency.

Research directions

The conceptual model (*Figures 1 and 2*), by highlighting the key attributes of Freemasonry, not only focuses attention on philosophical aspects of the Craft, but also provides coherent direction for future Masonic research:

- ◆ Firstly, more specific and precise definition of the model components: for example, a more complete understanding of current theories of knowledge formation and learning.
- ◆ Secondly, more complete analysis of the key relationships between the model components: for example, the link between philosophy (such as Buddhism) and Masonic ritual.
- ◆ Thirdly, the measurement and quantification of the model components and the direction and strength of the key relationships between the components: for example, the relationship of morality (such as beneficence) to self-development.
- ◆ Fourthly, the change in the model components and relationships over time: for example, the impact of World War Two veterans upon the development of Freemasonry.
- ◆ Lastly, the application of the conceptual model to the analysis of organisational performance: for example, the divergent roles and functions of Grand Lodge and warranted lodges.

Conclusion

There is no doubt that Freemasonry has a great deal to offer in terms of wise decision-making in an increasingly transient world. Whether Freemasonry will make a substantial positive contribution to future society will ultimately depend upon reconciling the disparity between the philosophy, the perspectives and assumptions of Freemasonry, and current community perceptions and values.

The way forward is not to double our efforts on ritual, or to increase our benevolence, or even to strive for new members. These will necessarily follow if we rediscover the Masonic vision of the ritual-writers. To go forward we must first understand the philosophy upon which our ritual is based. Then we must reinterpret that philosophy in the light of a changed world.

For example, it is about developing a meaningful understanding of God for all monotheistic believers. It is about uniting these believers into a caring, peaceful and harmonious brotherhood, which transcends religious, cultural, national, ethnic and locational boundaries and barriers. It is not about secrecy and exclusion. It is about world community, expansive inclusion, transparency and accountability.

It is not simply about benevolence shown to those in distress, the aged, the sick, the poor, and disaster victims. It is equally about the moral development of the young, through the removal of discrimination and vilification and through such activities as drug-free sport and recreation. It is about the development of the skill and intellectual levels of all humans to ensure sustainable families, friendships, communities, and material lifestyles.

It is about moral regeneration, in all aspects of life. And it begins with the individual, the young and the family. We failed to capitalise on the large Masonic memberships of the 1950s and 1960s because of excess secrecy, habit and protocol. In effect, we locked our families out of Freemasonry.

The Masonic vision is about providing its members with a moral basis for decision-making. It is

about values and standards based on a VSL, not upon professional association standards and situational ethics. To catch the Masonic vision requires a return to the underlying principles and tenets, the philosophy, upon which Freemasonry is founded. And having understood that philosophy, to interpret and apply it to a radically changed world.

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APPENDIX A

THE AIM OF FREEMASONRY IS TO:

- Practice universal charity
- **Provide opportunities for self development**
- Build friendships
- Foster moral standards
- Seek excellence in all pursuits

(*Degree Ritual*, UGLV, 1991, p 1)

APPENDIX B

Retrospect

Line Ref

- [1] Bro —, having taken the great and solemn obligation of a MM, you have now a right to demand of me that last and greatest trial, by which alone you can be admitted to a participation in the
- [5] mysterious s . . . ts of a MM. **But** it is first my duty to call your attention to a retrospect of those degrees through which you have already passed, that you may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependence of its several parts.
- [11] **Your** admission into Freemasonry in a state of helpless indigence was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons
- [15] of natural equality and mutual dependence, **it** instructed you in the active principles of universal beneficence and charity, to seek the solace of your own distress by extending relief and consolation to your fellow-creatures in the hour of their affliction;
- [20] **above all**, it taught you to bend with humility and resignation to the will of the GAOTU, and to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and virtue, as well to His glory as the welfare of your fellow-creatures. Proceeding onward, still guiding your steps by the principles
- [27] of moral truth, **you** were led in the second degree, to contemplate the intellectual faculty, and to trace its development through the paths of heavenly science, even to the throne of God. The secrets of nature and the principles of intellectual truth were then unveiled to your view. **To** your mind, thus modelled by virtue and science, nature, however, presents one great and useful lesson more – she prepares you, by contemplation, for the closing hour of your existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally
- [32] instructs you how to die. **Such**, my brother, is the peculiar object of the third degree in Freemasonry. It invites you to reflect on this awful subject, and teaches you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. Of this great truth the annals of Freemasonry afford a glorious example in the unshaken fidelity and noble d . . . of our GM HA, who was s . . . just before the completion of KST, at the construction of which he was, as
- [49] you are doubtless aware, the principal architect.

(*Degree Ritual*, UGLV, 1991, pp 92–94)

LET'S SWAP SECRETS, LIFT LANDMARKS & EXCHANGE EGOS

by Max Webberley

Is it proper to swap secrets in Freemasonry? Do not all Freemasons, especially Installed Masters, acknowledge that alteration of the landmarks of the Craft is beyond the power of any man or group of men? Any attempt at exchange of human egos must surely be disruptive, if not impossible! What then does this paper propose? Truly nothing improper, impossible or disruptive to our order.

Rather it will identify certain factual changes and possible trends, some of which it supports for the good of Freemasonry in general, and of some lodges in particular. Indeed this paper expresses the assumptions that from its earliest beginnings Freemasonry has swapped secrets, lifted landmarks and exchanged egos, and that the causes or reasons for these alterations include both the desire for perfection and appropriate responses to recognised and approved changes in the external, social community.

Masonry has been described in part as a *progressive science*. This notion of progress is likely to extend to all aspects of Masonry, including *the art and the activity*. Progress implies change in a certain direction. In Masonry this direction is no doubt *towards perfection*. The perfection sought is that *of the individual, and of the Craft itself* as an organisation. Changes in the Craft have probably occurred from time immemorial. It is unlikely that the Craft was established as it exists today, and its development towards perfection most likely commenced from the earliest period of its existence. This too is the growth pattern of its successful members, for changes and developments in one's later life are most likely to occur if one has had the benefit of education (essentially a process of increasing change) from the earliest age.

The paper attempts to show and support discernible changes and developing differences in balance, focus and emphasis in Freemasonry as it attempts to be more relevant to our modern world. Change within Tasmania is currently directed to increase recruitment and retention of members. Some of the discernible changes and developing differences involve all the processes in the title of this paper.

By viewing our travelled pathway of the past, we may more clearly see the road ahead.

Swapping secrets

The exchange of the *words* of the first two degrees, in the early days of the initial Grand Lodge of England, is a prime example of the possibility of swapping secrets.

More recently, in association with my initiation in the 1960s, I was taught to be cautious about all mention of the Craft. I was warned especially not to write, carve, engrave, or otherwise delineate any part of our proceedings, without exception. Utterance of any part of our charges outside the lodge was banned, lest eavesdroppers or cowans hear them. At that time, women in particular were not only refused admittance to our assemblies but were effectively banned from entry into the lodge room and from all knowledge of our work. Their presence in the South was accepted only on special occasions such as installations, or when presented to be thanked for providing or serving the food.

One mentor strongly advised me not to generally acknowledge my being a member, unless I was sure of the purpose of any such question and of the goodwill of the questioner. When presented with my Grand Lodge Certificate, I was advised in words such as the following:

... whilst not for public display, nor to be framed prominently within your home, this Certificate should be one of your most treasured Masonic possessions and kept as such in a safe place. It is proof of membership of this worldwide order, attested in this case by the Grand Lodge of Tasmania. A Grand Lodge Certificate, showing the unique number and other necessary details, and fully signed, is required of every Mason when he visits a lodge for the first time in another jurisdiction. It should only be produced for such necessary occasions.

The certificate was by inference both private and secret.

The more extreme of these prescriptions were rarely supported by reference to any soundly based, Masonic authority of ritual or other source; but were commonly uttered by sincere, older (?over-zealous) brethren with sincere beliefs, based at best on some sad experience or a false grasp of the ritual meaning. Had these loyal members heard of plans to deliberately invite the uninstructed public to be in audiences at the Grand Installations, they would have been incredulous to the point of total disbelief. They kept full faith with their conscience in matters of secrecy, as they understood it to apply in their day. In many cases they refused to discuss any lodge matters (even with another brother) outside of the lodge meeting. They justified this by a belief that Masons swore to keep *all* lodge business secret within the lodge, or from a fear that any discussion of any lodge business outside the lodge might lead to accidental disclosures of Masonic secrets.

Specifically, the 'Masonic secrets to be kept' in Tasmania in the early sixties commonly included the following listed items. Those in bold are no longer considered secret. Those in *bold italics* are not merely no longer secret—they are considered to be good public relations material. Such swaps are indeed progress.

AIMS & RECOGNITION

The purposes of Freemasonry.

The three great principles on which the order is founded.

The modes of recognition.

DEGREE & RITUAL

Any of the wording of the ritual (the drama of the essentially 'Morality Play' approach).

THE STRUCTURE

The named offices within the individual lodge or the Grand Lodge.

The organisation of individual lodges into a Grand Lodge.

The basis of our worldwide organisation *ie* lodges within Grand Lodges in amity.

The independence, authority and the relationship of individual lodges and Grand Lodges.

The availability of resignation from the lodge at any time.

The existence of 'other Orders' associated with Freemasonry.

SOCIAL OCCASIONS

The proceedings in the South.

Ladies Nights. For example, the booking of the venue was made in the name of an individual, not in the name of the lodge or Masonic organisation. The Annual Ball, by contrast, was advertised and the public invited to purchase tickets to attend in support of debutantes and the Masonic Charity.

MEMBERSHIP

Personal membership of the Craft.

The requirement of membership only by request and not by invitation. (Free will and accord).

The restriction of good character, judgement, and maturity (including age).

The membership being open to men from any level of society.

The proscription of solicitation for membership. All solicitation was regarded as improper.

The reasons for exclusion from membership.

ASSOCIATED ITEMS

The contents of the little black bag we carried to lodge.

The regalia worn—yet there were rare occasions when it was worn openly in public.

All the non-ritual work and business carried out in the lodge meetings. ***Much of this work and business was to do with Masonic charity or benevolence outside the lodge.***

MASONIC CHARITY, AND RELATIONSHIPS TO OTHER SOCIAL ORDERS

The efforts for and outcomes of Masonic Charity.

The supportive relationship of the Craft to all religions.

The requirement that each member have an avowed belief in a Supreme Being and a VSL.

The 'privileges' of visiting, and other demands on the time of members.

The role of the Master as the leader and representative of his lodge.

The Almoner's role.

The lodge's support of the poor or distressed or widowed.

The expectancy that Masons will practice outside the lodge the lessons learned within it.

The relationship of one's Masonry, Family, Church, employment, and recreation.

Secrecy is now accepted as restricted essentially to the modes of recognition, some of the ritual, *and to those elements that by their very nature cannot be communicated, such as the mysterious and private effects of the ceremonies on those present*. We have moved on from the expansive notions of the areas of Masonic secrecy held in previous times. Accordingly, our Grand Lodge Installations can be wonderful public occasions. To this extent we have recently swapped some of the earlier notions of secrecy for a more distinctive and realistic appreciation of the extent, nature and justification of Craft secrets, and of the value of a truer perception, by the public, of the Craft and its members.

We now recognise the value of good publicity about many of the items listed above; especially those printed in italics. Direct opposition to the Craft, from religious and church groups in particular, has commonly been ill-informed. This ignorance often resulted from an unnecessary restriction on a full and fair presentation of the facts. False secrecy is often a self-wounding weapon. Consider, by contrast, the excellent joint response of the Grand Lodges of Australia and New Zealand in their recently published booklet. Without improper disclosure, it presents the fair face of Freemasonry in true form.

In addition, we have recognised that as we became less visible in the community, our recruitment slowed. Our public face diminished as Masonic participation lessened in church services, grand balls, debutante presentations, public processions, and funeral orations. Only the Masonic Homes for the Aged stood proud as evidence of our existence. Even they attracted the criticism of representing Masonic, self-directed charity. They were said to be a classic example of Freemasons looking only after their own!

We realised the need to project the truth, and to again represent ourselves openly. We tried at first the means of older times. As some of these were not well supported or accepted or effective, we turned to newer projections of our Craft. Some Grand Lodge Installations have recently been wonderful, public occasions. Masonic Charity Foundations, such as the Tasmanian Masonic Centenary Medical Research Foundation has had a similar, excellent public relations result. All people appreciate our support, given generously in this organised way, to assist those working to meet the prominent needs of public health in our community.

Might this trend be extended further, for good and proper purposes? For example, at installations, if the lodge was closed once the Master is installed, the public might well view the remainder of the investitures and hear all the associated charges, with profit to us all. The beautiful thoughts and wording of this section of our ritual could only inspire any audience, and dispel false beliefs and ignorant misjudgments about our Order. The final charge truly answers, in eloquent and beautiful language, many of the common misconceptions of our Masonry.

Similarly, the extension of the Masonic charity work in Australia may never match that of the Shriners in America, but it might well extend considerably. We already have one appropriate pattern, that of setting up a Foundation or Activity which, once appropriately capitalised, can be run as a business and continue without further charity donations. With Masonic oversight, it remains an effective, public, Masonic support to the community. Further Masonic charity funds can then be used to establish new Foundations or Activities, and again extend the range of support offered to society. A chain reaction is both practical and possible.

Careful review of the proscription of solicitation also highlights the term 'improper'. This suggests that if there is improper solicitation, then there may well be proper solicitation. Should we not therefore be quite positive in our approach, and seize enthusiastically the opportunity to invite interest and to offer explanations and encouragement to those we judge to be prospective members of good quality. The development of 'expressions of interest' is not new in professional life today.

All these proposals are for extensions of our work in public. They require the swapping of unnecessary restrictions of secrecy for those laid down in the genuine principles and tenets of the Craft.

Lifting Landmarks

A review of concepts of Masonic Landmarks is a readily available excursion taken by many members on many occasions. It is usually an enjoyable and educational one for our membership in general, and our research lodges in particular. The value of such excursions is that our notions of Landmarks is *lifted* to a conscious level. These notions often lie dormant for too long. In times of proposed or active change, we really need to re-examine what we consider to be the Landmarks and their characteristics.

It is assumed in this paper that, within the Craft in general, Grand Lodges, individual lodges, and also individual Masons, each have notions of what are established Landmarks and their characteristics. They are unlikely to be congruent. They are seldom compared or even *lifted* to the level of consciousness. When the question of Landmarks is raised in a lodge discussion, it is often in an argumentative rather than in an investigative context. The recognition (?discovery) of individual notions and the establishment of the lodge's consensus views are very difficult tasks, but progress is almost certain once attempted. I know of no case of extensive comparison, in any jurisdiction, between the views of Grand Lodge and those of individual lodges concerning Landmarks.

The simple overview treatment of Landmarks by Bernard E Jones in his *Freemason's Guide and Compendium* is a worthy starting point for many Masons, because it is so widely known. When first read it has such an appeal that, if unexamined, it may easily be accepted as official or correct. This would be unfortunate indeed.

After an introductory assertion (that the Masonic idea of landmarks comes from the Bible) Jones offers (as appropriate illustrations) examples of geographical features used as land boundaries. He also reviews the sacred nature of such a boundary, noting that there were boundary gods in Roman days and the death penalty might result from any tampering therewith. After other brief treatments, he lists the *twenty five Landmarks* offered by Albert G Mackey in his work, *An Encyclopaedia of Freemasonry* (1858). These are as follows:

- 1 Modes of recognition.
- 2 The division of symbolic Masonry into three degrees.
- 3 The legend of the Third Degree, constituting the very essence and identity of Freemasonry.
- 4 The government of the fraternity by an elected Grand Master.
- 5–8 The prerogative of the Grand Master:
 - a) to preside over every assembly of the Craft;
 - b) to grant dispensations for conferring degrees at irregular times; and
 - c) for opening and holding lodges; and
 - d) *to make masons at sight.*
- 9 The necessity for Masons to congregate in lodges.
- 10 The government of a lodge by a Master and two Wardens.
- 11 The necessity that every lodge should be duly tiled.
- 12–14 The right of every Mason to:
 - a) be represented in all general meetings of the Craft;
 - b) appeal from a lodge decision to Grand Lodge;
 - c) visit every regular lodge (known as 'the right of visitation').
- 15 No unknown visitor to enter a lodge without examination.
- 16 No lodge to interfere with the business of another lodge nor give degrees to brethren who are members of other lodges.
- 17 **Every Mason to be amenable to the laws and regulations of the Masonic jurisdiction in which he resides. Non-affiliation, a Masonic offence, does not exempt a Mason from Masonic jurisdiction.**
- 18 **A Candidate for Initiation to be a man—unmutilated, free-born, and of mature age. 'A woman, a cripple, or a slave or one born in slavery, is disqualified'**
- 19–20 Belief in:
 - a) the existence of God as the Great Architect of the universe; and
 - b) resurrection to a future life.
- 21 The Book of the Law to have a place in every lodge. *It is that volume which, by the religion of the country, 'is believed to contain the revealed will of the Grand Architect of the Universe'.*
- 22 *The equality of all Masons.*
- 23 Secrecy: 'If divested of its secret character, it would lose its identity and would cease to be Freemasonry.' (One must ask the question: '*What secret character is in mind?*')
- 24 The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of the art, for the purposes of religious or moral teaching. 'The temple of Solomon was the symbolic cradle of the institution.'
- 25 **The crowning landmark is that these landmarks can never be changed.**

In the above listing, *italics* are used to indicate items likely to provide interesting evenings if the work was devoted to questioning their meaning. Those listed in **bold** are already changed in many jurisdictions.

Jones wisely opens his next paragraph with: 'Mackey's list will provide food for thought, but very little basis for agreement'. He then notes a current tendency to reduce the list to fewer items. He recognises the remaining problem, that of gaining any widespread agreement. He notes further that some American Grand Lodges have adopted the listed twenty-five, whilst at least one has extended the listing to an identified fifty-four. He asserts the 'modern view' as 'Anything in Masonry that a Grand Lodge has the right to change cannot be a landmark'.

Present readers of this paper might well consider the nice point that 'accepting or approving' is not the same as 'changing'. As an old political cartoon has it: 'Lagging leaders, in war and in peace, must eventually hasten forward to catch up with their troops and THE TIMES, or be lost from THE NEWS and from history'. Freemasonry must catch up with these times, at times!

Jones then offers as a final ‘touchstone’ that if a Brother wishes to prove the result of his search for true landmarks he should ask:

Would Freemasonry remain essentially the same *to him*, were his ‘landmark’ altered or removed? If the answer is Yes, then he will need to continue his search, but, successful or not, we trust he will find in the search itself its own reward.

It is not proposed to search for or validate landmarks in this paper. It supports Jones’ observation of the tendency to reduce the number, and to note further that the reductions are often made by including several specific items within a more general category, or by listing a principle rather than separate examples. It also notes that Jones presents landmarks of a wide range, from physical, geographical features to others more conceptual in nature.

The proposal of ‘Lifting of the Landmarks’ is therefore introduced as follows:

- What if the only true Landmark is that ‘Masonry must be free to adapt to the world as the Grand Lodge sanctions’?
- Or what if ‘unlike geographical formations, Landmarks are fences that may be easily lifted, lowered, built or removed, so people or animals can move under or over them or even travel through designed gates’—that is to say, Masonic Landmarks designate areas without totally restricting Masonic movement between territories; indeed, Landmarks might well be considered as aids to finding directions and planning movements, rather than fixed barriers intended to confine?

In essence, IF—

- 1) Landmarks are notions or concepts, rather than rules, laws or barriers, this would be compatible with the definitions on landmarks offered by Jones, and encompass all the exemplars that he or Mackey offer;
- 2) Freemasonry is among the world’s greatest educational institutions, active especially in the areas of morality and human relationships, and we are therefore committed to looking at how desirable trends already discernible may be extended by the use of typical forecasting techniques, such as trend analysis;
- 3) A new, altered or different Masonic expression of a principle exists and is more in tune with current needs than the prior existing expressions of principles, and is accepted as good practice by Grand Lodge;—then Landmarks may well be *lifted*, to the advantage of Freemasonry, without transgression of any basics of the Order. In fact, it may be a serious failure not to do so.

An early example of a distinct trend in the history of Grand Lodge is the extension of membership of Freemasonry from a purely Christian membership to that of a wider acceptance. Our Craft initially included as members only Christians: later those who accept only the Old Testament; and even later, those who accept other VSLs. What Anderson clearly initiated by extending membership beyond Christians, in his *Constitutions* in 1723, has long been justified by the resultant extension of our fraternal relationships, as the Craft has further widened and deepened in its human resources and brotherhood.

I am personally aware of at least one known agnostic being admitted as a member. He became an excellent member but was clearly in breach of the requirement of a belief in TGAOTU and the divine author of the volume on which he swore his oath.

Society has long since handled the problem of multi-racial, religious, and cultural members within the legal structure. Affirmation in legal terms is now a practice of long standing, accepted on equal terms with the taking of the traditional oath on the Bible or other holy book.

The restriction, from operative times, (see number 18 above) concerning cripples (mutilation) has been removed. We welcome those who, meeting all other qualifications, are unfortunately mutilated (crippled). Likewise some Constitutions have accepted, as members, those freed from slavery. Perhaps we should also recall the acceptance (albeit in extraordinary circumstances) of women into the Craft, whether knowingly or unknowingly. The issue of admittance of females into our Order is unlikely to go away simply because many find the notion unacceptable. Probus Clubs and other groups have had to solve similar problems of discriminations that are civically unacceptable.

Public opinion trends are always powerful forces acting on groups (such as our lodges) within the social structure. Where a trend results from a grasp of the existence of a basic injustice, it must appeal to all good men, and also to the law-makers of the time. Their prime interest may be in votes or personal power, but when they see a good cause that is also a vote-catcher, they will certainly seize the opportunity to eventually make or change the appropriate law—laws which we are bound to uphold as Masons.

Kent Henderson, in *The Masonic Grand Masters of Australia*, has listed certain Landmarks in dealing with the power of a Grand Master. Among these was to ‘make Masons on sight’. In the view of MWBro C B Ward as expressed in the paper ‘Structure and Organisation of Tasmanian Freemasonry’, this seems to have no place in the Australian setting. It is interesting to consider both what is meant by this power, and why it may have no place in the Australian setting.

It is even more appropriate for our purposes to consider MWBro Ward's further points:

- 1) Grand Master's powers are limited, as he must be mindful of the Antient Landmarks derived from 'The Charges of a Freemason' and he is bound by the Regulations of Grand Lodge;
- 2) Grand Lodge powers are also limited, '... it possesses the supreme superintending authority, and alone has the inherent power of enacting laws, ... always taking care that the Antient Landmarks of the order are preserved ... It is the ultimate authority.'
- 3) The Grand Master has the power to decide what he considers to be the Landmarks.

There are many areas with a great number of shades of grey in such ideas! Take time to review them at your leisure.

In this paper, the Lifting of Landmarks is proposed in order to:

- Raise the notions of them in our consciousness;

leading to:

- Re-examination of their meaning and of their appropriateness in current times;
- Re-development of them, at least in general terms (if not in simple, stated form);

resulting in:

- Re-direction of our efforts to be more in accord with our true purposes, especially in our public activities.

Hopefully, we may establish a greater relevance between our Masonic goals, the reality of our daily lives, and the needs of our social world. It is sufficient, for the purposes of this paper, to accept that the possibility of such *lifting* of many Landmarks seems to be possible, without trespass or offence. Once *lifted* to the level of consciousness, it is likely that they will also be *lifted* to the level of general principals. We may, as a result, *lift* our sights when we set our goals and also *lift* our game as we attempt to progress. To so *lift* our Landmarks is both a practical possibility and a worthwhile exercise in research activity.

Exchanging Egos

The identification, by Freud, of the EGO as the conscious, thinking element of our personality, was directly associated in his thinking with the existence of the SUPER-EGO or moral element of our personality. As distinct from the more primitive ID, these two later-developed elements play a major part in the self-control of our behaviour, and are basic to development of our individual system of unique personal values.

Contact with many active members of all Masonic ranks suggests that our Craft would be greatly improved if concerns with self and self-promotion were to be more generally exchanged for concern for others and for the welfare of the Craft. This is essentially a transfer of personal values. One member has said, 'all too often, great efforts and wonderful results in Masonry were more the by-product of Ego-tripping than of brotherly love'. A reversal of this is earnestly desired.

The transfer from 'I will do what is best for me' to 'I will do what is best for the Craft or for my lodge' is easy to grasp and approve, but is hard to achieve. Likewise it is all too common to hear, in these days, less of 'one's duty and obligations' and more about 'personal or individual rights and authority'. Are we far less conscious of the privileges we are granted and enjoy than of those we still seek? Do we seek to contribute without reward, or to take whenever possible?

The concept of ego held by most Masons includes more than self. It includes his lodge, his Grand Lodge, and the Craft in general. To test this concept, utter a criticism of any one of these. From the ready response offered by brethren within hearing, it is clear that almost all Masons include all these in their concept of self. Then the exchange of ego may be as simple as a definite upgrading of the importance attached to the latter elements, and a lowering of the importance of the 'I'. The idea is almost universally supported; the problem lies in the achievement in reality.

The EGO EXCHANGE sought by this paper is also that of altered values, with greater importance attached to the expression of brotherly love, and less to self-seeking recognition. This theme is old, but it is currently highly relevant as the Craft seeks public approval for its good works to offset unfavourable images and opinions. With this attempt there is an associated danger. In the process of highlighting Masonic activities and personal memberships, attention and the limelight are easily directed to the active individuals instead of to the Craft and the contribution it makes to society. For example, as one works more publicly to exercise fully the virtue of Charity, it is easy and rewarding to receive 'the fame and the glory', and to lose the spirit of doing good by stealth, which should at all times characterise a Freemason. There is also the danger that as Masters and other officers become more frequently re-elected (?recycled), they tend to remain too long in one or another position, and too often receive too much personal attention and recognition for their undoubted contribution. Fame is heady stuff to handle, even with a little help from one's friends. When one's friends are also becoming famous at the same time, it can easily become a case of 'all in the same boat, and no one likely to rock it'!

Fortunately there are many, ready, Masonic means to limit the rampant growth of egotism. These should be applied. The majority of these boil down to placing one's ego in the proper context 'of oneself as a contributor in every way possible, and an avoider of fame at almost all costs'. The principal aid to this is the trusted, sympathetic friend and brother, for Brotherly Love is the best of motives and the truest of causes, and by patience and by caring the greatest of changes is wrought, in time.

The greatest change we are called upon to make in this life, is that of always putting others first because of our charitable regard for all. It is rightly denominated the greatest change because it is the hardest for any man to make. It is essentially the central challenge of every humanitarian philosophy, and of all religions based on love of God and (for His sake) love of all men, even one's enemies. It is wholly consistent with the first of the three great principles of our Order, and is the spiritual centre of our Craft.

For most men it is always the distant goal at the end of a road to be travelled, rather than a destination ever reached. To progress, it is essential to head in the right direction. Once the direction is correct, even the longest journey may start with a single, small step. The right direction comes from recognition that it is the other Brother who is important and that whilst each Mason is important, the Craft as a whole is even greater and more important. The danger signs along the way are easily read on the faces of both enemies and friends. They are clearest like the warning traffic signs that stand out whenever one travels on road in the wrong direction! Turn back then, and thus proceed in the company of friends and brothers.

The whole is greater than the parts

Jimmy Hendrix, a famous proponent of the 'rock and roll' life-style was reported to have said, 'It wasn't the effect of the sex, the drugs, or the wild music that killed. It was the effect of them all together, all the time'.

To make a unity of the issues raised in the earlier sections of the paper is not easy, because of the number of concerns raised and the importance of each issue. This difficulty is further compounded by a widespread but inhibiting ignorance of true or correct ideas as to what are the Secrets, Landmarks and Egos involved in any proposal for Masonic change, especially those intent upon progress. It is important to realise that the issues are intrinsically related by more than their inter-related effect on our undisciplined thinking. They really are closely connected units in our concept of the Craft.

Therefore, though this paper is intended to stimulate thinking about notions of Masonic principles, progress, and associated changes—not to present a clear-cut and detailed plan to be followed—it is proper to present certain unifying notions, including:

- Trends in generally held public values are likely to affect the progress of Freemasonry, (in either supportive or in obstructive ways) depending on the degree to which Freemasonry is aligned with and abreast of those trends.
- Poor public perceptions of Freemasonry may result in loss of social status or approval of the Order, and inhibit recruitment or retention of its members. The poor perceptions may be based on wrong information (for example 'Masonry is an evil activity within society'), or on a rejection of Freemasonry as simply out of date, or as ineffective by comparison with other Orders or organisations. Conservational activities and groups such as Landcare are growing as the CWA declines in appeal and numbers!
- Freemasonry progresses at both the individual and the organisational level. This progress is towards the greater expression of the three principles of Brotherly Love, Relief and Truth. Whenever a change occurs in Freemasonry, it is important to assess if it is really progress.
- Alterations to the way in which the individual Mason or the Order expresses the three principles is progress if it better expresses those principles, or if it expresses them just as fully but more in accord with the developing values of the society in which the Order exists.

For many years, the 'secrets' of Freemasonry have been adjusted to catch up with and align more closely with existing trends in society. One of these trends concerns the danger of secrecy where it is neither appropriate nor needed. A swap has been made both in the reasons for some disclosures and in the areas of secrecy. To offset harmful attacks, it is clearly of some importance to disclose publicly the generous, long term, charity activities of the Craft.

The Landmarks have often been examined. Their more general nature has wide acceptance by the Craft and by most individual Masons. The difference between their common and personal application has also been better understood, as too has their identification as of only common or personal acceptance, or of both.

The exchange of self-interest for the interest of others has universal approval. The need to give of one's best and to accept the deed as its own reward is due for fuller, if not universal support. Like mercy, true charity blesses both the giver and the receiver, each becoming the greater by the giving. The eye of the Lord notes all that need be noted. The exchange of egos is a key to salvation, for it is the law of the Lord.

Above all, opposition to progress is never justified by arguments based on items taken out of context. Wrong notions of the Masonic Secrets, Landmarks, or Ego issues are all too often the sole opposition offered, and are too often successful. Discern the true basic ideas, and reject the false.

Some trends persist and persistence often wins

It is time now to consider trends discernible in society, and which Masonry may need to heed. It is quite restrictive to consider only Political/Economic and Social and Technological and Environmental areas. Even within these few groups there are, however, many trends such as the following, that have greatly shaped our society and have impacted with increasing force on our Craft in the past century or two.

- ◆ Extension of democracy and the adjustment of the balance of power between the central and the regional bodies in government, commercial, industrial and other fields.
- ◆ Moves to eliminate racial, religious, social, and economic discriminations.
- ◆ Promotion of sexual equality.
- ◆ Recent dominance of the theory of economic rationalism, and its extensive application into policies and practices.
- ◆ Extension of openness and accountability in professions, commerce and politics.
- ◆ Increased seeking of financial compensation, by legal action, for all sorts of losses such as health loss due to smoking or bad medical advice; or the restriction of employment opportunities or of personal development due to poor teaching in schools.
- ◆ Decline of social behaviour and controls based on conservative values such as loyalty to king and country.
- ◆ Growth of technology in almost every field, but especially in communication and the mass media.
- ◆ Domination of public information and opinion by the mass media.
- ◆ Environmental concerns, with conservational values generally gaining support worldwide. Globalisation and Global Village notions threatening local values, as large international groups gain increasing power in most fields.
- ◆ Materialism and commercialism dominating other values.
- ◆ Emergence of an array of super stars, cult figures, and other new and dominating role models for youth, from fields such as TV and pop cultures of music, art, etc, and including DJs and other presenters.
- ◆ Increasing changes in the nature of employment and the vocational training of employees.
- ◆ An overwhelming acceleration in the rate and breadth of change.

If one assumes that some of these trends will persist for many years and will continue to impact on Freemasonry, then it seems reasonable for Freemasonry to take cognisance of these, and to develop effective responses most likely to attain the Masonic outcome of Brotherly Love, Relief and Truth.

We must be relevant, attractive and fully Masonic, in our image as well as our reality as a Craft, to be our most effective in the modern world. To this end it is proposed that Masonic research ought to be directed into this field and identify a fuller range of influences, and the assessment of the likely outcome of a range of responses. These researches are beyond the purpose of this paper, which is written to justify, support, and even stimulate considerable change within the Craft in accordance with our true Masonic principles and a proper expression of them. Unless the latter dominate our attempted progress we may perish, for such may be the only other option we have.

SOME ASPECTS OF THE NATURE OF RITUAL

by Guy Palliser

PART 1—INTRODUCTION

This paper's assumptions

My thesis can be stated fairly briefly through four assumptions.

Firstly, man is inherently a symbol-producing, ritual-producing being 'who lives not by bread alone', but who is created in the image of God. He is not just a naked ape, nor a complex computer on two legs, nor a behavioural mechanism arrived at by a process of evolution; that is he is not these things is the view that I accept.

Secondly, as he is such a symbol- and ritual-producing being, he provides rituals as an essential to life, and uses them in many ways: to simplify; to sanctify; to give meaning; to inspire; to express the whole range of emotions that arise in all human beings during their lives; to aid learning; to be a spur to individual and collective action; to provide the essentials of societal continuity; and to assist every man to accept his destiny. I believe that destiny is of he who is created in the spiritual image of God, Great Architect of Heaven and Earth and the whole Universe, to serve Him and his own fellows for but a short time in each individual human form.

My third assumption is that Freemasonry uses this essential function of ritual-making by man as the means to elevate his morality, to inspire and to guide him throughout his adult life towards attaining those ideals of living shown to us in the six degrees of pure antient Masonry (as defined in Rule 71 of the New Zealand *Book of Constitutions*).

My fourth assumption is that the other Orders within the Masonic System use the first three of these assumptions as their base, and build their own aims, mostly the inculcation of religious belief and practice, upon that base.

Now, you may not personally accept all or any of those bases for my propositions—certainly atheists, humanists, existentialists, agnostics, Marxists, various Free Thinkers, and many others, would not do so. But it is upon that set of assumptions that I am going to express my views, as well as expressing the views of numerous authors and researchers in this area of human activity.

PART 2—OUR NEED FOR RITUAL

Some reasons for looking at this subject

My proposition is that no life can be complete without ritual and ceremonial, and that any man not so involved would be living a life but half a man. A whole area of man's life would not have been opened to him. We must take note of the ingredients that go to make up a successful life, but particularly so since we are addressing ourselves to an audience that, to a man, believes that the practising of a ritual of ancient formulation and development concerning our progress here on earth is vitally important.

Why and in what way do we benefit by performing rituals? It is a subject on which few papers to research lodges in New Zealand have been researched and delivered, yet it is of basic importance to Freemasons.

Human ritual activity

Arnold van Gennep (1960), an early social-anthropologist of world distinction, gives us a background on what he calls rites of passage. He said that as individuals are placed in various sections of society, simultaneously and in succession they pass from one category to another from birth to death through ceremonies whose forms often vary but whose function is similar.

Sometimes the individual stands alone and apart from all groups; sometimes, as a member of one particular group, he is separated from the members of others. Two primary divisions are characteristic of all societies irrespective of time and place: the sexual separation of men and women, and the magic-religious separation between the profane and the sacred. However, some special groups . . . appear in only a few societies. Within each society there is also the age group, the family, and the restricted politico-administrative and territorial unit (band, village, town). In addition, there is the world preceding life and the one which follows death.

These are the constants of life, in van Gennep's opinion, to which are added such temporary events as pregnancy, illnesses, dangers, journeys, and so on. Always the same purpose has resulted in the same form of activity. Both groups and individuals find that life itself means to separate and to be re-united, to change; form and condition, to tie down, and be reborn. It is to act and to cease, to wait and rest, and then to begin acting again, but in a different way. And there are always new thresholds to cross: of summer and winter, of a season or a year, a month or a night; the thresholds of birth, adolescence, maturity, and old age; the threshold of death and that of the after-life.

There are resemblances among various components of the major ceremonies of life's passage. Van Gennep says that:

. . . for example, Heartland observed resemblance between certain initiation rites and some rites of marriage . . . Goblet d'Alviella pointed out the resemblance between baptism and initiation; Webster, that between initiation into secret societies and the ordination of a shaman [a priest or witch-doctor of a class claiming to have sole contact with gods] . . . [These same social scientists] have demonstrated that among the majority of the peoples [of this earth], in all sorts of ceremonies, identical rites are performed for identical purposes . . . The underlying arrangement is always the same.

'Beneath a multiplicity of form, either consciously expressed or merely implied', van Gennep says, 'a typical pattern always recurs: the pattern of the rites of passage'.

He reminds us of the ritualistic importance of the door, when he says that passage from one social position to another is identified with a territorial passage, such as the entrance into a village or a house, or from one room to another. This identification explains why such a passage from one group to another is so often virtually expressed by passage under a portal, or by an 'opening of the doors'. We see the Worshipful Master of a lodge brought from the assembly space beyond the lodge-room door, where he has been waiting in an almost non-Masonic outside world, into the presence of a Masonic meeting to take part, by his presence, through a well-guarded and important door, and then by the application of what we may call a 'moving portal', the crossed wands of the Deacons.

Dr Solon Kimball, a social scientist in New York, in his introduction to van Gennep's 1960 book, a translation of his 1908 work, notes 'that the continued expansion of an industrial urban civilisation has produced extensive changes in our social system', including increased secularisation and the decline in the importance of sacred ceremonials. Most of us here today are old enough to have witnessed this ourselves in our own society. Kimball says, however, 'there is no evidence that a secularised urban world has lessened the need for ritualised expression of an individual's transition from one status to another'. We still have 21st-birthday parties in New Zealand. And a Masonic Debutante Ball has not been unknown in recent years, even though many might think them entirely out of fashion and not in keeping with the times.

Kimball's experience has led him to believe that an increasing number of individuals are coming to psychiatrists' and psychoanalysts' couches because they are being 'forced to accomplish their transitions alone, and with private symbols'. To the degree that these things are true, then so it is that mankind needs the means of ritualised expression of his major internal, mental or spiritual changes in life.

An example of this need and its ritualised assistance in a transition process can be illustrated from my own life, in an experience which many of you will have shared. At the end of 1980 I retired from paid employment, from my career and vocation, after some 44 years. There was the traditional ritual of a gathering, of about 150 of my colleagues on our staff, and there were speeches about me, and presentations; and the need for a reply that attempted to offer adequate thanks, to sum up life and work, and to make some forecast of immediate future activity. I'm sure many of you have been through this.

One has attended so many of these functions, so one knows that is how it goes. But when it becomes one's own turn, one is not any better than those one heard before, in being able to handle the emotional situation, despite all the experience gained as an onlooker. One was never the central figure, as participant, in the events one witnessed before. Isn't that your experience, too, Brethren?

But the ritualised actions of that day did help me, as they must have helped you, to face the reality of the sudden break in one's long-standing daily routines, of one's questioning the purpose of one's life in

a no-longer-possible role, and the whole realm of job satisfaction associated with a professional career. The ritualised action of that presentation day provided some of society's healing balm for easing the adjustment to a new style, a state called 'old age', which is so tremendously difficult for any of us to accept. The sharing with friends and colleagues eases the pain of acceptance. Because this ritual is well known in all its detail, we come to realise that it must duly happen to each one of us, though it will come to someone else before it is our turn. (We have the same hope about death coming to someone else first, do we not?)

This ritual can be interpreted as both a separation and an incorporation. The separation part is obvious. The incorporation part may not be so obvious, but surely can be shown to be the first step being taken by the subject into his new grouping, especially as he is aided in this by the thought and emotional process generated in the ritual, and preparation for it. Remember, this ritual is a very real one, in so-called real time (as the computer world describes it).

This retirement ritual is important to, and experienced by, many members of a Masonic lodge. It represents a fairly recent experience for a number of us, to bring home to us the essential place that rituals have in our lives, through just this one example. Many of the just-retired go for incorporation again as quickly as possible, by becoming immersed in some activity such as their bowls or bowling club, or golf club. You have seen it yourselves, I know. Van Gennep describes a ritual aspect of 'incorporation' by the example of the meals shared after funerals, and at commemorations. Their purpose is to re-unite all surviving members of the group with one another, and sometimes also with the deceased (as in the Maori situation), in the same way that a chain which has been broken by the disappearance of one of its links must be re-joined. Our Maori people know all about this in the *tangi* process, following the passing of one of their family or tribe or one of great mana, that is, of great importance to them. We still, in non-Maori society, have much to learn from our Maori fellow citizens, through this and other ritual practices.

Ritual and culture

Ritual not only propagates cultural ideas, but shapes them, as Moore and Myerhoff (1977) point out. It can act to re-organise them or even help to create them. It is very evident in the communist countries, where it is the means almost exclusively used for political indoctrination. They say that a collective ritual can be seen as an especially dramatic attempt to bring some particular part of life firmly and definitely into orderly control. It belongs to the structuring side of the cultural/historical process.

Robert Bocock (1974) produced an important work by writing his *Ritual in Industrial Society*. His contributions to the discovery of more reasons for the need for ritual by humankind are valuable. He finds that ritual can integrate bodily feelings and emotions with rational social purposes, going some way to healing the splits between the body and the intellect. He believes that 'without rituals life becomes utilitarian, technocratic and cold, devoid of human emotions . . . Rituals relate people to their bodies in ways which few other social actions can do.' Collectively, ritual has been, and still is, used as an effective way of socialising people to conform to values and ways of life which they have not chosen for themselves.

Some theory of ritual

The Greek word for a rite is *dromenon*, 'a thing done'. The Greeks realised that to perform a rite, you must do something. Psychologically, you must not only receive an impulse, you must react to it. All 'things done' are not rites, but it is worth noting that *dromenon* has a closely connected word, drama, which also means 'thing done'. *Dromenon* is not adequate for a rite, for it omits a factor, and includes both too much and too little. One element in the rite is that it is done collectively. For example, a meal taken alone is no rite, but one eaten in common, under the influence of a common emotion, may, and often does, tend to become a rite. This definition (Harrison 1947) can be exemplified by the Christian meal of the Communion or Eucharist or Lord's Supper; or the Jewish Passover meal; of the Old Testament's mentions of the Pentecost Feast, and the Feast of Booths, and other Feasts, such as Yom Kippur, the Feast of Hanukkah, and so on. The practice can be seen in certain of our Masonic Orders beyond the Craft and Royal Arch, which many in my audience are familiar with.

It is believed by Myerhoff (1977) that above all:

. . . rituals are dramas of persuasion. They are didactic [that is, designed to teach], enacted pronouncements concerning the meaning of an occasion, and the nature and worth of people involved in the occasion. In many ways, rituals may be judged like any drama—they must be convincing . . . the whole of it must be good enough to play. No one can stand up and boo . . . everyone is in it together . . . all must collude so as not to

spoil the show, or damage the illusion that the dramatic reality coincides with the 'other, out-there reality'.

She points out that there is a pre-existing wish to support it. 'All involved are offended if the suspicion develops that most of those present are bored, confused or self-conscious . . . Ritual, in general, may be judged a success when it is not a conspicuous failure.' Perhaps you will find some truths in this attempt at a definition of the idea of ritual in practice, particularly from your Masonic experience. There is a certain looseness in the definition of the concept of ritual. Most often the terms ritual and ceremony are used interchangeably. Thus, Bernard E Jones (1956) in his *Freemason's Guide and Compendium*, puts the idea this way:

Fine distinctions are often drawn between ceremony, ceremonial, rite, and ritual, but the more the modern applications of these terms are considered the more their present meanings are seen to overlap one another, whatever their original derivations may have been. It might be said that, while ceremonial is a ritual of forms, ritual is a ceremony of words.

Ceremony in general is an observance, a form, a formal rite, a stately usage, and a religious or Masonic rite.

Ritual, on the other hand, has been defined as a prescribed order of performing a service; the book in which it is set forth is itself known as a ritual, but probably more accurately as a formulary. In the old Church practice a rite was distinct from a ceremony, for the former was the service expressed in words, and the latter the service expressed in gestures and acts, the ritual then being the outward order, such as standing to sing or kneeling to pray. A rite nowadays is so confused with form and ceremonial as to be hardly distinguishable from them. It is a usage, a custom, a solemn act, a ceremony or observance; particularly one that has been prescribed by authority. The rite has been thought literally to signify, or symbolise, a well-trodden faith, an idea which lights up the meaning of the word for the Freemason.

To this present writer—researcher, the Jones view is not a very helpful way of dealing with our subject. The words rite and ceremony derive from different bases, and need distinction.

Professor David Martin, of the University of London, in Roger Grainger's work (*The Language of the Rite*, 1974), says that 'the divine possibility is embodied and "contained", constricted by the body of a man and the rules of the body of society. Ritual . . . is the continuing expression of that embodiment: the body of a man given to the social body.' Grainger asks: 'What is rite?', and he answers that it is 'a special kind of language for speaking about God and men . . . the language of demonstration, [which] demonstrates . . . a real meeting of persons in which emotions, thoughts, attitudes, the experience of life itself, can be shared . . .' In classical times, ritual contributed powerfully to the business of everyday living, and 'fundamental problems of human existence were presented in an artistic and dramatic form', as Eric Fromm expressed it.

Grainger's writing is essentially about his discoveries of the rite as related to religion and religious experience. He says that the rite itself has power, it transcends the problems of meaning and the limitation of intellectual understanding. He who takes part in the rite acknowledges the value of the presence of other people in his world and so acknowledges his own value to other people. 'Thus men find fellowship in the very absurdity which divides them, as they recognise themselves in one another, and come to act out that fundamental understanding which they can find no other way of expressing, that rational truth which defies argument and eludes analysis.'

That kind of view of what constitutes a rite certainly is more helpful and meaningful than definitions such as Bernard Jones's. Thus, Bouyer (1963) says that a 'rite' (actions plus myth) 'is not simply one type of action against many others. It is the typical human action.' Indeed, says Grainger, the reality of life is enhanced by the rite. Ritual focuses man's life upon that value in which he discovers his own being; through ritual, in fact men 'feed on value—they gain concentration and awareness in a world which discourages the simplicity or saving truth, which distracts men from the vital nature of the issues at stake for them'.

One of the principal characteristics of ritual is that it achieves its aims through its capacity to re-organise the actor's experience of the situation. 'Symbolic forms provide external templates for innate experience', as Professor Nancy Munn (1973) puts it, 'and operations within the external, symbolic sphere are aimed (explicitly or implicitly) at adjusting internal orientations'.

Ritual manages to 're-actualise for a time what was the initial state of mankind as a whole', in Mircea Eliade's view. It infuses eternity, by distracting man from his pre-occupation with the demands and pressures of the moment, and his habitual ways of dealing with these demands and pressures. I am sure that you, too, will agree with Roger Grainger, that the enactment of ritual does distract us from our habitual ways of dealing with life's demands and pressures.

He suggests that in rituals we devote ourselves to what we do not know and cannot master; we turn ourselves towards otherness, intransigence, and sacredness, in the knowledge that a man must so devote himself in order to live.

He points out that the proclamation of the truth makes the truth both real and livable. May I suggest to those of you who are members of Orders beyond the Craft that there is much truth in the view that the acting out of meaning in rituals embodies and perpetuates that meaning in living flesh, giving its own sacredness to life.

PART 3—RITUAL IN DAILY LIFE

To reinforce what has been said about the place and the power of ritual activity in general and in the religious and Masonic world, let us look very briefly at a few examples of its importance in ordinary daily life.

We all experience the usual everyday little rituals of the office, the factory, professional clinic, workshop, or workplace wherever it be, and in the home. We greet people in a ritualistic way, and this frequently depends on rank and status, or other relationship—one's equal colleagues being treated differently from the chief or his deputy. We have standard behaviours that are ritualistic, though much less exhibited today than a generation or two ago. When we greeted, say, a lady of our acquaintance, a hat was raised; and we stepped aside for our ladies when entering and exiting lifts and escalators. One notices that the practices are gradually changing, but the ritualism is still there, at least residually. It is still there when we introduce one another formally, is it not?

We indulge in standardised rituals in the way we take meals in company, and even include Grace. Certainly as Freemasons we do so. We toast one another (mainly) if the drink is alcoholic, by raising glasses together, uttering some standard word or phrase, and perhaps touching glasses before drinking.

Our families become involved on a regular basis in rites of passage through such events as baptisms, birthdays, Christmas functions, Easter functions, special days such as Mother's Day, the school fete, the ceremonials of reaching 20 or 21 years of age, the debutante or 'coming out' Ball, and weddings, with all their well-established rituals. Associated are the preliminary parties of various kinds ('kitchen teas' or 'showers' as they are called in the US; 'stag' parties, and the like). University 'capping' (or 'commencement') days are another familiar public ritual.

We Freemasons have one practice that is important to us, that of attending the funerals of our friends, particularly Masonic friends, where we can ritually bind ourselves to our departed Brethren with our sprigs of acacia. This rite of passage is, in van Gennep's language, a rite of incorporation into the other world, equivalent to those of hospitality, incorporation into the clan or tribe, adoption and so forth.

We open our Parliament usually by the Queen's Representative being the ritual chief. It includes the elaborate exercise carried out by the officer of state called, for short, 'Black Rod', with its centuries-old connotations as he goes forth to summon the Members to attend the Queen or her Representative in another Chamber. Each day's sitting of the House is opened by the ritualistic announcement of Mr Speaker's arrival, walking behind the Mace, the rising of Members in their seats, and the reading of the daily prayer.

On our national public holiday commemorating our war dead, on the twenty-fifth day of April, there is a common ritual throughout New Zealand and Australia, including the Dawn Parade, with rum in your after-parade coffee. So accepted and standardised has it become that you would find it hard to distinguish which country you are in (apart from the flags, and the military hats). Indeed, in Washington, DC, in 1981, I was able to attend the Anzac Service in Washington Cathedral, organised by the Australian and New Zealand Missions in alternate years. The service was just like one held here in a local church.

In our organised sports spectacles we are highly ritualistic. The gold, silver and bronze winners stand on their pedestals, get presented by a dignitary, with their medals carried by a pretty young cushion carrier, and then the winner's national anthem is played as the national flag is raised. It is a well-established ritual—it can be so moving to many present that there is hardly a dry eye watching.

The motor-race winner, even in small rather local events, expects the ritual of public presentation of a laurel wreath put around his neck, and a bottle of champagne or equivalent to shake and spray over spectators as a token of sharing it with them, to which is added a brief speech.

In our personal daily habits in the home, we ritualise much activity, for example brushing our teeth, shaving, eating, getting away to work, arriving home from work, and so on. If the day does not seem to go right with us at some particular point, we explain its cause as 'I got out of the wrong side of the bed today'. A break in the getting-up ritual can then be said to have serious consequences.

Our youth gangs and their territorial claims to 'their turf', their initiation to gain their 'patches', is a side of group activity that has made New Zealand more like the rest of the world—or perhaps more like the pre-European time of tribal or sub-tribal loyalties to a group. Even in the more respectable diplomats' cocktail circuit, the coffee mornings of the Bank Officers' Wives' Clubs, and so on, we see the reliance that (communally) we place on ritualistic behaviours.

Our social clubs generally, our service clubs like Rotary, Lions, the Kiwanis, and Round Table, the Soroptimists and Business and Professional Women's Clubs, and our armed forces clubs, all have standardised ritualistic ways of behaviour, at least inside their own walls.

Lastly in our very short list of examples, we must not forget that some five to ten per cent of our population goes to church on occasion, or regularly, and becomes involved in ritualism. The ritual and liturgy of the churches have been undergoing major changes in recent years. The older churchgoers find the new liturgies, now no longer in Latin or 17th–19th century English, to be less satisfying than the older rituals, which seem to them to be more effective and more complete and more 'special' than the simplified (?over-simplified) forms of the new. This openly-expressed stand, especially in the Roman Catholic Church, serves to underline the degree to which we feel real gain from a ritual we know well and have practised for a long time. I know that some of you here now will know well this liturgical picture of today.

PART 4—RITUAL FROM RELIGIOUS PRACTICE

We cannot trace how far back religious belief and practice go in man's habitation of this planet, but it seems to have been for most of his time here. Religious activity was based upon the beliefs that seemed to explain natural phenomena as well as human reaction to them; to explain the great puzzle of the reason for man's existence, and what happened after life here. The doing of certain things communally seemed to help bring rain, or stop it; to grow crops; to help conception and childbirth; to provide victory over enemies both natural and human; to explain the otherwise unexplainable; and a host of other matters.

Gerhard Lenski (1963) defines religion as 'a system of beliefs about the nature of the force(s) ultimately shaping man's destiny, and the practices associated therewith, shared by members of a group'. This idea of 'shared practices' is what goes through the observances of all who have studied these questions. Religious ritual is a communal experience.

Rites developed that were more than just ceremony, for a rite has a deep, underlying belief on which it is based, unlike mere ceremony. It is Grainger's (1974) view that in the rite, man stands forth in all his limited freedom, as the embodied soul, separated and defined, given individuality by his own body, living in relation to others who are at once like and unlike himself, whom he knows as his fellows and meets as strangers. This contradiction must be preserved, for our understanding of human relationship. It is from this tension of self and other, sameness and difference, that personality arises. The structure of the rite, be it in the darkest or most primitive societies, or in our own society of today, is the structure that allows the interaction of persons who are both interdependent and independent, and neither isolated nor confused.

Because it is concerned with this tension between individuals, ritual is about community. As our awareness of inter-existence and interdependence increases, our need for modes of communication and self-expression which preserve the truth of personal identity grows even more urgent.

As Grainger sees it, 'twentieth-century social man, more anxious than ever to define the terms of his own freedom in an arbitrary world, must somehow rediscover the ancient language of ritual, which [alone] is able to speak the unlimited, unconditional possibility of Spirit', at the same time as it acknowledges the various requirements of the flesh.

What is and has been 'the role of religious consciousness in human beings' is a question asked by Robert Bock (1974). He answers: 'Either that it is basically illusory and masks the real problems of life in society; or that it is the only way in which men can make their lives basically meaningful and satisfying'. He observes that people tend to be drawn to one or another of these perspectives; it is exceptionally difficult to remain neutral on such a central issue. Freemasons take the second view, that the only way that we can make life meaningful and satisfying is to have a religious consciousness. We must treat religion as a basic non-reducible dimension in human experience. The symbolic, the sacred, the holy, the mythic, the poetic, whatever it is called, it is difficult to operate with a view of man which leaves out this area, as of no significance to modern man.

Religious rites are especially appropriate for establishing the personal by affording it public

recognition. So religion lends public dignity and tradition to private occasions. It sets up landmarks and establishes boundaries. 'It says things as if they were important', which alone would satisfy most people. The ordinary ceremonies of the church are able to change reality in a special way, 'a way that defies analysis', in Bocock's words.

If we have likened our initiation ceremony to an act of incorporation such as baptism, we can see both of these occasions dignified by the innate significance of the rite itself, by its inalienable importance to the central actor, and the supporting cast of officers and friends. It has been said that this is not any kind of 'formality', but an act of power, drawing its power from its ability to assert and establish the integrity of primal human belonging, the integrity of the human race as a whole.

It is pointed out by Grainger (1974) that it is man's need to establish a present, while pointing to a future. In the initiatory scenario, the typical rite, man shows himself to be the grain that will grow through its own dying. He suffers and dies in order to live in a new way. He returns in order to start out afresh. At this basic level, specifically religious, rites are about life itself.

The rite is the rock upon which all public religion is based, for a study of religions throughout the world reveals that the morphology (ie, form) of the rite tends to reproduce itself. The primal religious scenario is that drama of re-birth, of religious transcendence, the initiation rite. Initiation may be of an entire age range within a certain society (as for baptisms, or for puberty rites); or of an elite, such as you here today, for initiation into societies which were traditionally secret, such as Freemasonry, the Loyal Orange Institution, the Klu Klux Klan; or of an individual, as in the making of priests or shamans. Not every society has each kind of rite, but one of these forms of initiation is present in every culture, either in a religious context, or in a secularised one. Even where the public practice of such rituals has been discontinued, their presence makes itself felt in folk tales and in some works of literary and graphic art, according to Eliade (1958 and 1968). She claims that such rituals, whether they are consciously performed as religious ceremonies or disguised under other forms of social interaction, constitute the basic expression of man's religious awareness. Initiatory rituals of all kinds are socially significant because they are universally prevalent. They are socially necessary because they bind people and communities together.

That great economist and sociologist, Max Weber (1864–1920), documented in his book *The Sociology of Religion* some important historical examples in the major world religions to show that people in a similar occupation, and with similar life experiences, will tend to develop similar conceptions of the sacred. He said that 'people set up movements and organisations to develop rituals which have a capacity to arouse in them as a group an experience of the sacred which they find meaningful'. These have gone on even in industrial society, and we see them today.

PART 5—RITUAL AND MASONRY

Men build territories of symbols that transcend the boundaries of space, as Burch (1973) puts it of the symbolising propensities of man. He might well have been speaking of the whole world of Masonry (though he was writing of an aspect of Maori society), for Freemasons have indeed built these 'territories of symbols'. Our Masonic symbols certainly 'transcend the boundaries of space' in the way that they take many forms.

We may take the straightforward enough interpretation we apply to working tools, for example, seen in most of the degrees of pure antient Masonry. Their symbolism is not too profound, you may well say. But in our Masonic territory of symbols, we must also remember the profound symbolism of the Hiram Legend of the third degree, and the more profound one of man's return to God in the Holy Royal Arch. Both depend upon transcending the boundaries of space, for both the third and sixth degrees of the total pure and antient rite derive from legend or myth.

Action predominates over myth, only in the sense that it is the action itself that constitutes the ritual symbol which transmits and contains the rite's primal meaning, which cannot be communicated in other way. The myth serves to provide the ritual action with its terms of reference, for without myth, we are told, a rite soon becomes simply magic. If that be so, we Freemasons would soon give up, for magic alone could not hold our attention for long.

It is the myth that makes the ritualised demonstration, say in the third degree, relevant to the special circumstances of our own life here and now. There is a timelessness about the ritual of that degree, for true ritual contains a word and a sacred action which involve us, draw us in, to make us free *from* time, and thus free *for* time.

J M Roberts (1974) looks at the function of myths in his book *The Mythology of the Secret Societies*,

and shows that they are all responses to a need to master reality. 'They do this by providing an interpretation of it which seems satisfactory, and therefore gives the person who accepts the myth a chance to separate himself from the flow of events he has to interpret, and a standpoint as it were outside of them.' I suggest that if you read these comments into, say, the Hiram Legend, you will find that they have a particularity that makes them more effective than in their general applicability to ritual.

When we reflect on the allegorical story of the Hiram Legend, we realise that it is a conscious diversion from the scientific causality which holds sway in the so-called 'real world', into a new level of truth, a new kind of reality where life is shared and understood. 'Life-in-time', as Grainger (1974) observes, 'obscures the truth of our being, the real facts about ourselves. New life in a non-temporal mode, allows the truth to shine clear, those facts to be recognised and assimilated'.

As practising Freemasons, we may well say with Grainger that the reality of life is enhanced by the rite, that ritual focuses man's life upon that value in which he discovers his own being; that through ritual men 'feed on value' in a world that distracts men from the vital nature of the issues at stake for them: we are adjured 'to keep eternity in view'. We can go some distance to do this by the very thing we do in undertaking a ritual experience, for our rituals, as well as those of the churches, present us with the values of eternity, so that we have material on which we may meditate. But this is not the only way to view it, for myth and rite, imagination and performance, mind and body, are partners. Ritual is basically a story and some actors, an intention and some bodies. In the Masonic result taken over all our Orders, to the participants we can say that our ritual faces both ways: it belongs to both eternity and time, to here and there, near and far, the impossible and the possible, truth about the immediate situation, and ultimate reality and Infinite Being. The effect is never to distract, but always to establish—to make 'here-ness' more here, 'now-ness' more now.

Bro George Draffen of Newington, in his Prestonian Lecture, 'The Making of a Mason', in 1956, says that a man who accustoms himself to ritual will end up loving it. He familiarises himself with the movements, the sounds, and the words. Under their influence he becomes elevated. But because ritual is a complex structure of reaction, it has a tendency to establish itself as an absolute master of all feeling. Since ritual is a path, it must be regarded as a means and not an end in itself. When rites are regarded as ends in themselves, he points out, then the whole ritual becomes nothing but a mechanical process.

The late George Draffen, one of the most perceptive of all modern Masonic writers, observes that 'in ritual there seems to come a time when the manner in which it is performed is more important than the words. The whole force of the ritual does not consist in the mere understanding of the ceremonial acts and the accompanying words. If this were true, then one might be expected to understand, for example, every word in one of the Psalms during their choral recitation in Church or Synagogue, a task which is psychologically impossible. Instead, one receives from the words of the Psalms the ideas which permeate them.'

Draffen goes on to say that 'there is a certain measure and rhythm which needs to be safeguarded in every rite. An inconsiderate word of direction or explanation can often suddenly break the mood of the entire ceremony caught up in the action of the ritual'. But he considers that modern man has lost the mobility and freedom of expression that primitive man possessed, which lack of freedom and mobility in modern man explains why he is not at home in religious rites, and why these rites, and indeed all rites, are seemingly so strange and complicated. However, it is a great mistake to despise traditional ritual and improvise new rituals, which many have tried, inspired by a zeal that was more ardent than prudent. Ritual always acts in a conservative fashion, being the guardian of tradition and the principal means by which the historical aspect is safeguarded and perpetuated.

PART 6—CONCLUSION

In this inadequate and much too brief treatment of this large subject, on which the last word will never be said, let me conclude just as briefly.

The rite in its widest and deepest sense is not diffuseness but concentration. It is the moment of truth, in which all things in heaven and earth, all that exists and all that is, conjoin. This is what the rite is, in essence. It is always, therefore, in a real and profound sense a 'sacrament of unity'. Its immediate function is a practical one, as Grainger puts it, to provide the means of existence, food for the journey through life, the journey into life. This food is common food, however strange and exotic it may in one sense be. It is a food all may eat, that all must eat. As the symbol of an ideal interaction and belonging, ritual takes the form of social communication, communication about society—although necessarily or even primarily intellectual communication.

Freemasonry uses its rituals for all of these purposes. How fortunate we are to be active members of this wonderful institution.

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The Legend of the Knights Templar

by Arthur Hartley

The Templars in Palestine

In the first decade of the twelfth century a group of nine knights, selected from members of the French nobility, undertook a voyage to Jerusalem with the intention of offering their services to the first European-born King of Jerusalem. It was their office to protect the Temple and to offer to guard the route to and from Jaffa to Jerusalem. This was to ensure the safety of the pilgrims that were making their way to the holy places after the occupation by Europeans. Their leader was Hugues de Payens and they came under the instigation of Bernard de Clairvaux, one of the forward-looking churchmen of his time. Later Bernard also wrote the constitution under which they were to operate, that of 'The Poor Knights of the Holy Temple of Jerusalem'. The claim that the Order that they founded influenced the establishment of the Masonic Order will be examined.

They received the authorisation of Pope Urban, who bestowed upon them certain privileges, including the authority over the subordinate ranks that they later formed. As an Order of knightly priests, this privilege involved the offices that the priesthood exercised over the members of their organisation. There is no documentation to confirm that they served their duties as guardians and guides to the pilgrims coming to Jerusalem; indeed the small initial numbers would have precluded any effective exercise of vigilance in this regard. But their presence in the Holy City provided some measure of security for the government of Geoffrey de Bouillon, and of his successor Baldwin the First, who occupied the throne soon after the arrival of the Knights Templar. The Knights had established their headquarters on the site of the old Temple. This provided the opportunity to explore the caverns beneath the Temple, where it was reputed that treasures had been hidden at the time of the invasion from Rome in the year 70 CE.

Their Constitution as framed by Bernard of Clairvaux included the duties of 'Poverty, Chastity and Obedience', a regimen that confirmed their status as priests, as well as members of the Order of Chivalry. For a body of men occupying a foreign land, surrounded by hostile peoples dispossessed of their territory, these articles of discipline, in the short term, contributed to their own survival, as well as to that of the government of the new kingdom. Their meetings were held in secret, and there is little reliable information as to their deliberations. Therefore their policies and the underlying motives for their activities and achievements must be attributed to conjecture.

There are facts that have a measure of reliability. It is difficult for the researcher in Australia to authenticate Templar history and he must therefore depend upon secondary sources. These will be interpreted according to the viewpoint of those who have access to relevant documentation. History conventionally depends upon documents, but these can only give an outline of any story. The historian, whose goal is to reach publication and readership will endeavour to make that story interesting, but will strive to observe and respect such information and facts that appear to be reliable. He will, nevertheless, be guided by his interpretation of the ways of men and women in society, not only of the present time but of the period about which the story is to be written. The attitudes, beliefs, postulates and fundamental principles current of the age will be a guide to the writer. Therefore this study of the Templars will tend to be legendary in character rather than scientifically historical.

The twelfth, thirteenth and fourteenth centuries belong to what is sometimes called 'The Age of Faith'. The authority of the Christian Church had become well established, and in its effect it carried out many of the functions that had been the province of the Roman Empire. It was an international body which had considerable power over monarchs of that period. Fundamental to the Church was the belief in a Divine Creator; to the virtuous and obedient supporters of the Church, prospects of eternal life were offered, while unrelenting torture and suffering were to be the lot of the infidel and the recusant. The conduct of men and women was supposedly governed by principles emanating from the Church at Rome, of which the Pope was the undoubted authority.

The Templars, however, during their sojourn in the Holy Land had increased in power and wealth and had come into contact with the Saracenic civilisation, which was informed by principles of reason and science. Some of the speculations of Greek and of Egyptian thought were studied among them, and this had been partially absorbed. It is understandable that a body of men, in an institution which, despite vows of poverty, had accumulated wealth and assumed the power that proceeds from the acquisition of wealth, should tend to look beyond the exercise of authority by their spiritual leader.

The wealth of the Templars

King Baldwin granted permission for the Templars to occupy the site of the former Temple of King Herod. From this privilege the Knights derived the name of their organisation. There is evidence that there was excavation of the site under the authority of the Knights, and it is conjectured that the wealth of these treasures enabled them to extend their power and influence. A nineteenth-century exploration by a British surveyor discovered tools bearing the mark of the Templars. This would support the view that there was a sudden increase in the wealth of the organisation during these first ten years. This could not possibly have been the recompense they might have received as guides between Jaffa and Jerusalem.

They were able to recruit members from the locality of Jerusalem as well as inviting them to come from France. Under the conditions of the Constitution that had been established by Bernard of Clairvaux, a well-ordered hierarchical structure was instituted. In accordance with the military formations of that time, there was a necessity for the recruitment of a subordinate body of men-at-arms to supplement the knightly forces that conducted operations from horseback. As the organisation grew, there would have been many other recruits who had to undertake the civilian offices inseparable from any large-scale operation. Those who belonged to the Order of knighthood would preserve for themselves the higher offices, where policies were formulated. It is assumed that if any wages were paid they were quite small, as the maintenance of the Order depended upon the provision of the needs of service as part of the contract. Though the organisation began to accrue wealth, the vows of poverty applied to the lower orders whose possessions were minimal.

After the first ten years in Jerusalem, Hugues de Payen was able to return to France for a recruitment campaign. Such was the respect held at that time for orders of chivalry that it was not difficult for the younger sons of the landed and powerful elements of society to be attracted to the rigours of life in Palestine, with the expectation of high rewards ultimately to be received. Those with a title to lands were expected to yield them to the Order, or to dispose of them and to bequeath the proceeds to the Templars. During the course of this recruitment campaign it is reputed that Hugues visited Roslyn, a small settlement in the neighbourhood of Edinburgh, where a Chapel still exists in which there is evidence of connection with the Templar and Masonic Orders. This early connection with Scotland is an important event which supposedly led to the later establishment of a Templar settlement in the Northern Kingdom. The existence of the Roslyn Chapel, with its many sculptures and quasi-Masonic symbols, as well as the many graves in the area with stones bearing such symbols, testify to the influence of the Templars in Scotland.

Factors contributing to Templar decline

In the year 1292, Jacques de Molay was elected Grand Master of the Poor Knights of the Temple; he was to be the last of the Grand Masters of the operative phase of Templars. In the year 1313, the Order was abolished by Pope Clement. During the two centuries of its existence as an active institution it had exerted a powerful influence throughout Palestine and also in Europe. Preceptories had been built up in the principal countries of Europe, as well as in Palestine and the Eastern Mediterranean. The Knights had fought courageously to preserve the Kingdom of Jerusalem. They had defended the last fortress at Tortosa against overwhelming odds. With the expulsion of the Crusaders from Palestine, the military function of the Templars had come to an end.

With the navy that was the property of the Order a group of the Knights escaped from France, reputedly taking with them the accumulated portable treasures. Some speculation reports that they made their way to the New World which was later discovered by Amerigo Vespucci. This must be regarded as apocryphal. The claim that they took refuge in Scotland could have more justification, because of the existence of the relics at Roslyn. Scotland, moreover, was too remote from the authority of the Pope or the influence of the French King, Philip the Fair. Those that escaped were not able to avoid some criticism from those less fortunate who remained to suffer the tortures of Philip or the ordeals of the Inquisition authorised by Pope Clement.

An unverified claim was that, at the climax of the Battle of Bannockburn, where Robert the Bruce, King of Scotland, inflicted a crushing defeat on the army of Edward the Second, King of England, a

force of well-armed knights suddenly appeared on the Scottish side, thus accelerating the rout of the English. This timely intervention by the Templars facilitated their reception into the favour of the Scottish court and gained them protection and many favours. The distance of Scotland from Rome ensured their immunity from the persecution that befell their less fortunate brethren who remained in France. A further extension of the Templar legend is that when the excommunication of Robert the Bruce was lifted by a subsequent Pope, the Templars changed the name of the Order but continued their ritual under different constitutions. Among the several organisations practising secret rites, which could have contributed to the emergence of the chivalrous 'higher' Orders of Freemasonry, the Templars have made a significant contribution through the refuge they were given by the Scottish King, Robert the Bruce.

The plight of the French Templars

The lot of the Templars that were unable to escape from France was reportedly severe. Jacques de Molay was invited to Poitiers, ostensibly to discuss an amalgamation of the Knights Templar with the order of the Knights Hospitaller. A well planned coup by Philip the Fair, the King of France, led to the arrest of the Grand Master, Jacques de Molay and several of his leading officers. They were charged with heresy, examined by the Inquisition and subjected to torture to extract confessions of guilt. They had become very influential throughout the known world because of their international connections and their knowledge of finance. Undoubtedly this knowledge would have been obtained through the diffusion of mathematical knowledge from the influence and contact with the Saracens. Internationally their establishment must have appeared formidable and it is a matter of conjecture as to why there was no overt resistance to the attacks being made upon their membership by the King and the Pope. The very nature of military brotherhood would have given the spur to the mounting of civil resistance; but none has been reported in the annals of history. This suggests there was some deterioration in the moral structure of the Templars when their activities as a military organisation were replaced by that of bankers and financial manipulators.

This knowledge of the complexities of finance had provided the opportunity for them to become bankers to authorities in Europe. King Philip was deeply in debt to the Templars and this indebtedness could have engendered a false security in the minds of de Molay and his chief officers. The independence of the Templars from many Papal instructions could have enabled them to make loans to the King repayable at high rates of interest. The compounding of this interest when there was no periodical repayment, together with the heavy costs that the King had incurred in the wars prevalent at that time, (eg. the Hundred Years War) contributed to his difficulties. The cost of the Crusades, undertaken at the instigation of successive Popes, must also have placed Philip in a most invidious position as ruler of his people. It is not surprising that he should have undertaken the desperate venture of arresting his creditors and charging them with heresy.

Pope Clement had been appointed with the support of King Philip and had been forced to change his place of residence and government from Rome in Italy to Avignon, in France. The King was therefore able to influence Clement to exercise the power of the Holy Office of the Inquisition to arrest de Molay when he presented himself at Poitiers to discuss amalgamation with the Order of the Hospitallers. The arrest was made with the utmost possible secrecy, and it is difficult to understand how this could have been accomplished without the prior knowledge of the victims. The supposition that many of the Knights in the Paris neighbourhood were able to escape, with a substantial portion of the treasures of the Order, must give credence to the belief that there was some leakage. The reluctance of de Molay and his officers to make their escape also points to a degree of indecision among them, coupled with a false sense of security that their persecutors would lack the resolution to move against them.

The proximate charges against the Order were those of heresy, and these effectively concealed the motives of King Philip. To modern minds the charges of heresy will appear to be trivial. The contacts made by the Templars with the Saracens enabled them to derive much knowledge that would be retained as secret. The very secrecy of their undertakings gave cause for suspicion, especially the practice of the rites that had been regarded as dangerous to the Holy Office. The beliefs of the Gnostics, a sect that denied the divinity of Jesus, were still prevalent in the Eastern Mediterranean at that time. Any speculation that such belief could have been considered would have been a severe threat to the theology and the authority of the Church. This would have necessitated the most energetic of repression, lest the spread of the heresy undermine the social as well as the ecclesiastical structure. The failure of the Knights to organise resistance and assistance to their accused brethren also indicates some departure from the standards of knightly conduct.

There were other, less serious charges, such as the defilement of holy symbols and relics and the

practice of unnatural sexual behaviour. These were cited in evidence of the ceremonies practised on initiation into the Order. Possibly there were irregular initiation rites, but it would appear very doubtful that these could have received the approval of the aristocratic chiefs of the community of soldier priests. But it does not negate that some unauthorised, questionable rites were performed upon new recruits by the lower ranks. Confessions were obtained from subordinates under the threat or exercise of torture, or under promise of pardon for confession of guilt and accusation against superiors.

The lands of the Templars were granted to the Hospitallers. Much of the treasure that Philip hoped to acquire, and which had not been removed by the escapees, was consumed in the course of the enquiry. De Molay was brought before the Inquisition and testified that he had been tortured. He and several of his major assistants were condemned to excommunication and passed to the civil authorities for execution. It is claimed the de Molay was subjected to a form of crucifixion, from which he partially recovered, before his final examination and execution. He proclaimed his innocence to the last and was burnt at the stake on 13 March 1314. It is claimed that at the time of his execution he pronounced a curse on both King Philip and Pope Clement. A belief in the powers of curses was more prevalent than it is in modern times, but the chronicles of the time recorded that both the King and the Pope died within a year of the execution of the Grand Master and his associates.

The legacy of the Templars

In an age when the principles and activities of the Templars had been those of the chivalric orders of knighthood, it follows that they assisted in the promotion of those principles. Some attempts have been made to associate the Templars with the stories of King Arthur and the Round Table. Though these are mainly of Celtic origin, their major chronicler in the fourteenth century was Sir Thomas Malory, and he relied heavily on French resources for his account of :King Arthur and the Knights of the Round Table. Attempts have been made by modern writers to credit the Templars with the custody of the Holy Grail, a sacred vessel that had magical features and which was a quest for King Arthur's knights. While judgment must be suspended on some of the fantastic claims made on behalf of the Templars, there were certain influences that can be traced to their skill and enterprise.

The secret knowledge attributed to them, and which had been derived through Saracen influences, is not clearly defined in their annals. But their interest in building fortresses gives some indication of the knowledge they acquired of the building of large structures. Not all the Templars perished in the persecution, and the influence of many of the survivors must have been retained in European society. Soon after the disbandment there was an accelerated effort in the building of the great cathedrals that may still be seen in many of the principal cities of Europe. The beauty and the skill required in the construction of these magnificent structures suggests strongly the influence of a knowledge of mathematics, architecture and engineering brought back from Palestine by the Templar Knights. Among the finest of these is the cathedral at Chartres, where many of the decorations and sculptures suggest Templar influence.

The hierarchical organisation of knighthood also suggests the practice of managerial skills in quasi-secular organisations. This skill was transmitted to the civil authorities and eventually resulted, during the course of succeeding centuries, in the power and moral influence of churches becoming superseded, at the time of the Reformation, by secular authorities. The emergence of the national states of Western Europe, and the employment in warfare of the use of explosives and of artillery, rendered almost obsolete the principles and practices of chivalry. The long-bow unleashed an age of missile warfare, and this was supplemented by the use of firearms, however initially primitive. Large-scale wars of the sixteenth and seventeenth centuries also contributed to the obsolescence of the chivalric code. The Templars, turning their attention to finance and commerce with some success, were, however, frustrated through their own political naivety.

But they left behind some record of the pageantry and romance of chivalry which was later to emerge in Eastern Europe in a movement that attempted in Germany to recreate some of the attractions of knighthood and of service. This movement, which acquired the name of 'The Strict Observance' adopted many of the rituals supposedly belonging to the Templar organisation, but failed in the course of the eighteenth century to receive the approval of the conservative forces of Masonic leadership expressed by the Grand Lodge of England.

The twilight of Chivalry

The Templar history confirms the reality that history is written to explain the past in terms of the consciousness of the victors and the survivors. Different versions of the same series of incidents may often have almost diametrically opposite conclusions. Two versions of the liberation by Joan of Arc of

France in the fourteenth century, as told in the works of Shakespeare and George Bernard Shaw, illustrate this trend. Their theatrical presentations differ markedly, each formulating an impression that has become a legend more receptive to the general ear than might be several tomes of history written by scientifically trained historians. The tragedy of the Templars could be otherwise interpreted than an exercise in greed and rapacity on the part of the King, and of the attributed cruelty of the Inquisition.

The real issue is the question of the responsibility and accountability of established government. 'The ground upon which government is based will not easily be washed away', declaimed the Minister of Charles the First. Pope Clement represented the international organisation of the Church, claiming authority from a Divine source. King Philip, a feudal monarch, represented the force of authorised law. De Molay and his organisation owed responsibility only to themselves, save for a tenuous loyalty to the Holy Office; which loyalty was discounted by his command over an international military force. It appears inevitable that the verdict of the time, or of any time similarly placed, went against the arbitrary use, on behalf of a private organisation of international military forces. A modern apologist for the Templars strains the bounds of credibility in naming de Molay as a 'New Messiah'; 'failed aspiring military dictator' might better describe him.

The centuries preceding the Renaissance of learning and science have too readily been dismissed as the 'Dark Ages' and interpreted as a period in which the intellects of men were dominated by ignorance, fear and superstition. Though undoubtedly there were some irregularities, and sometimes blunders, in the course of government and learning, it should be recognised that this was the age of the building of the magnificent cathedrals of Europe, and of the universities of Paris, Oxford and Trentino, among several others. The level in these institutions of mind-training in the humanities would well compare with the intellectual fare of many modern institutions of learning. The legacy of the writing of Aquinas, Abelard, John of Salisbury, and of John Scotus of Erigena, to name a few of the great scholars of the period, testifies to a high degree of scholarship which guided the jurisprudence of Church government, and which at times also influenced the conduct of civil affairs.

Clement, and the Holy Office of the Inquisition, were not motivated entirely by cruelty and oppression; it is possible to reflect that Philip and Clement were motivated by more beneficent motives than the lust after power and wealth; the legend of the Templars could readily be re-interpreted as a failed attempt of a private military organisation, of which their Palestine function had disappeared, to hold sway in Europe, in the affairs of men and nations. We may well give consideration as to whether the contemporary authorities could have acted differently under the prevailing circumstances. There is some degree of frailty in the affairs of governments, that cannot tolerate irresponsible challenge to authority, or even the possibility of such challenge. No doubt the punishment meted out to the Templar leaders was cruel and barbarous, but there is no certainty that the alternative would have been preferable, had the financial skills, the international network and the military power of the Templars been permitted to operate in Europe unchecked in the uncertain social and political circumstances of the period.

The last rites of Chivalry

In the middle of the eighteenth century, when Masonry was entering the period of the formulation that it has retained through three more centuries, there was a revival in Eastern Germany of Templar chivalry by a movement known as the 'Strict Observance'. The desolation in Germany resulting from the hostilities of the Seven Years War was countered by a disposition among the military officer class of that period and location, to recreate the type of institution that served to satisfy the needs of chivalrous men. The 'Strict Observance' catered for the emotional needs of an impoverished upper class and enabled them to engage in precise ritual and elaborate regalia, together with the adoption and use of high-sounding titles. It revived some of the Templar ritual and titles and endeavoured to enrol a large section of the Masonic lodges of Eastern Germany.

A landholder by the name of von Hund was the principal instigator and guide of the movement, which endeavoured to restrict membership to the wealthy and aristocratic classes. There was some entertainment of occult sciences, together with a belief in the possibility of the transmutation of base metals into gold. Von Hund claimed that he had their rituals and the authority of secret practitioners of Masonic science. When challenged to reveal them, he refused to disclose their names and their standing in the Masonic hierarchy. He disposed of his lands and put all his wealth into the promotion of this chivalric order which for a quarter of a century dominated Masonic affairs in that part of Europe.

The movement suffered through internecine strife, as ambitious and somewhat unscrupulous rivals attempted to wrest the organisation from the control of von Hund. He was able, while still supporting the movement with his own wealth, to resist their influence, but eventually he was deposed and many of

the German brethren deserted the 'Strict Observance'. The movement failed to achieve recognition from the Grand Lodge of England, which denied the validity of the rituals promoted by von Hund. Representations to the exiled Stuart Monarchy also failed to achieve recognition in France. Lodges that had followed von Hund in the practice of the Chivalric Orders withdrew their allegiance, and chivalry was discouraged as an element of German Freemasonry. The Berlin Lodge of the Three Globes, one of the most influential lodges in Germany, owing its foundation to Frederick the Great of Prussia, enacted a ceremony of the burial of the emblems of chivalry, signifying a return to the ritual that features the building of the Temple by operative masons.

Modern Masonry recognises some elements of chivalry in the rituals practised by some of the Chapters of the Royal Arch. But these tend to play down the undesirable aspects of chivalry, while still adhering to codes of honour and acceptable social behaviour. It is difficult to separate the origins of modern Masonry from Templar influence. At best it could be asserted that the Masonic cult has been eclectic in preserving those traits of human behaviour that enable men to survive in the form that society has evolved in the course of the nineteenth and twentieth centuries.

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Past Kellerman Lectures 1992–1998

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The challenge of the changes in membership in New South Wales	Harry Kellerman	1992
Freemasonry among Australian prisoners of war	Brian Burton	1994
The 46th (South Devonshire) Regiment and Freemasonry in Australia, 1814 to 1817	Robert Linford	1996
Samuel Clayton, Australian Masonic pioneer	Arthur Astin	1998
New Zealand		
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Queensland		
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AUSTRALIAN AND NEW ZEALAND MASONIC RESEARCH COUNCIL

CONSTITUTION

as approved at the inaugural general meeting, 14 June 1992

and amended at the 3rd biennial general meeting, 15 October 1996

Name

- 1 The name of the organisation shall be the Australian and New Zealand Masonic Research Council, hereinafter referred to as the council.

Aims

- 2 The aims of the council shall be:
 - 2.1 To promote Masonic research and education within Freemasonry on an inter-jurisdictional basis.
 - 2.2 To act as a liaison body between its affiliated Masonic research lodges and chapters.
 - 2.3 To organise any research lodge conference which its affiliates may sanction.
 - 2.4 To organise and coordinate any national tour by a Masonic speaker as its affiliates may require.
 - 2.5 To publish the proceedings of its conferences, and any Masonic research publication its committee may approve.

Membership

- 3 Membership shall be open to any regular research lodge, research chapter or research body warranted or sanctioned by a recognised Grand Lodge, Grand Chapter or Grand body within Australia or New Zealand, hereinafter referred to as affiliates. What constitutes a body engaged in Masonic research shall be determined by the committee.
- 4 The committee may admit overseas research lodges or chapters to associate (non-voting) membership on such terms as it may resolve, hereinafter referred to as associates. It may also admit other regular lodges, chapters or Masonic bodies, not engaged in Masonic research, to associate membership, whether Australian or New Zealand or foreign.

Meetings

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference a general meeting of affiliates shall be held.
 - 6.1 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
 - 6.2 At each such conference, Masonic research papers shall be presented, designated Kellerman Lectures. The authors of such papers who deliver them at the conference shall be designated Kellerman Lecturers.
 - 6.2.1 Affiliates may nominate Kellerman Lecturers for each such conference, on the basis of one lecturer per Masonic jurisdiction. The process of selection within that jurisdiction shall be the responsibility of the affiliate or affiliates within that jurisdiction.
 - 6.2.2 The committee elected pursuant to clause 9 may make such regulations as it deems necessary concerning submission, designation, publication and delivery of Kellerman Lectures, and shall have the power to delegate decisions on such matters.
 - 6.2.3 If no Kellerman Lecturer is designated for a particular Masonic jurisdiction, or a proposed Kellerman Lecture is disallowed in accordance with the regulations, so that no such lecture is delivered at the conference, the rights of the affiliate or affiliates concerned shall not be affected in relation to any subsequent conference.

- 7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

Committee

- 8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.
- 9 The committee shall consist of:
- 9.1 President
 - 9.2 Immediate Past President
 - 9.3 Two Vice-Presidents
 - 9.4 Secretary
 - 9.5 Assistant Secretary
 - 9.6 Treasurer
 - 9.7 Convener (of the next ensuing conference).
 - 9.8 Such officers as may be appointed pursuant to clause 11.
- 10.1 Eligibility for election or appointment to the committee shall be limited by the following:
- 10.1.1 If appropriate nominations are forthcoming, each jurisdiction (but not necessarily each affiliate) shall provide at least one member of the committee.
 - 10.1.2 No more than three members shall be elected and/or appointed from a single jurisdiction, nor more than two from a single affiliate.
- 10.2 The committee may make such regulations as it deems necessary concerning submission and delivery of such nominations and may make recommendations to the general meeting with regard to nominations and the filling of particular offices.
- 11 A general meeting may, when appropriate, appoint such other officers as may be required from time to time.
- 12 In the event of a casual vacancy on the Committee, the affiliate of which the former committeeman was a member shall nominate a replacement to serve in the vacated office until the next general meeting. In the event of the said affiliate declining to act under this clause by notice in writing to the Secretary or President, then the President (or, in his absence, the Secretary) shall appoint a member of any affiliate to serve.

Auditor

- 13 An auditor, who shall be a member of an affiliate, shall be appointed at each general meeting and serve until the subsequent general meeting.

Voting

- 14 Each affiliate shall be entitled to four votes at any general meeting.
- 15 Any affiliate may appoint, by notice in writing to the council secretary, any of its members attending a general meeting to exercise any or all of its voting entitlement. In the event of none of its members being so present, it may apportion by proxy any or all of its voting entitlement to any other Freemason attending the said general meeting. A register of those appointed by affiliates to exercise their voting entitlements shall be prepared by the Secretary prior to the commencement of a general meeting.
- 16 The chairman of a general meeting shall exercise a casting vote in cases of an equality of voting.

Quorum

- 17 The quorum at general meetings shall be seven members of affiliates holding voting rights, representing not less than three affiliates.

Finance

- 18.1 The financial year of the association shall be 1 July until 30 June.

- 18.2 At every general meeting the annual membership fees of the council for the ensuing two years, for both affiliates and associates, shall be set by resolution.
- 19 The Treasurer shall operate a bank account in the name of the council, and cheques drawn upon the account shall require the signatures of any two of the following: President, Secretary, Assistant Secretary and Treasurer.
- 20 Immediately prior to each general meeting the Secretary and Treasurer shall prepare a comprehensive statement of the financial affairs of the council since the previous such meeting.
- 21 Such financial statements for the period elapsed since the previous general meeting shall be duly audited and presented to each general meeting.
- 22 The income and property of the council, however derived, shall be applied solely to the promotion of the aims of the council, and no portion thereof shall be paid or transferred either directly or indirectly to any affiliate, or any individual member of an affiliate.
- 23 The council shall not pay to any affiliate, or individual member of an affiliate, any remuneration in money or in kind, other than as reimbursement for out-of-pocket expenses on behalf of, or authorised by, the committee.
- 24 Nothing in the foregoing provisions of this constitution shall prevent the payment in good faith of a servant or member of an affiliate of the council, of remuneration in return for services actually rendered to the council by the servant or member of an affiliate, or for any goods supplied to the council by the servant or member of an affiliate in the ordinary course of business.

Alteration to the Constitution

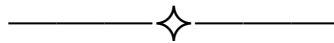
- 25 Alteration to this constitution shall be possible only at a general meeting of the council, and shall only be considered after four months notice has been circulated to all affiliates, and shall require a two-thirds majority of votes at a general meeting to be successful.

Dissolution

- 26 The council may be dissolved if:
- 26.1 a resolution to that effect has been carried by a two-thirds majority vote of a general meeting, provided that four months notice of motion has been circulated to all affiliates; or
- 26.2 two successive duly convened general meetings have failed to achieve a quorum.
- 27 In the event of dissolution, all records, property, funds and other assets shall, after meeting all obligations of the council, be transferred to another non-profit body or bodies operating in Australia or New Zealand in the field of Masonic research and education.

Directory of associates

NSW	Newcastle Masonic Study Circle
NZ	Research Lodge of Southland 415 NZC United Masters Lodge 167 NZC
Qld	Sunshine Coast Masonic Study Circle
RSA	Lyceum Lodge of Research 8682 EC
USA	The Phylaxis Society
Vic	Golden Jubilee Chapter of Research 79 VC (RA) Southern Cross Chapter of Improvement (A&AR)



NEWCASTLE MASONIC STUDY CIRCLE

This associate meets at the Masonic Centre, Newcastle, NSW, at 7 pm on the first Monday of February, May, August (AGM) and November.

Publication: A copy or precis of papers presented is included with the notice paper.

All communications to the Secretary: WBro Philip A Carter
19 Barraba St
Whitebridge
New South Wales 2290
phone: H 02-4942 6349, W 02-4929 7711.
fax: 02-4929 7713.

RESEARCH LODGE OF SOUTHLAND 415 NZC

This associate meets at Invercargill, New Zealand, at 7.30 pm on the third Wednesday of March, May (Installation), July, September and November. Its transactions are published five times per year.

All communications to the Secretary: RWBro A L Humphries, PGW
25 John St
Otatara No 9 RD
Invercargill 9521
New Zealand
phone: 03-213 0391.

UNITED MASTERS LODGE 167 NZC

This associate meets at the Masonic Temple, St Benedict St, Auckland, at 7.30 pm on the 4th Thursday, from April to September; Installation October at 7 pm.

All communications to the Secretary: VWBro Alaric W Wood, PGLec
11 Kenny Rd
Remuera
Auckland 1005
New Zealand.
phone 09-524 5111, fax (09) 524-8386
email <uml167@xtra.co.nz>.

Home page within the website <<http://www.aucklandmason.org.nz>>.

SUNSHINE COAST MASONIC STUDY CIRCLE

This associate meets at Caloundra, Queensland.

All communications to the Secretary: WBro A D W (Bert) Davis
6/49 Tulip Lane
Buderim
Queensland 4556.
phone 07-5445 2592.

LYCEUM LODGE OF RESEARCH 8682 EC

This associate meets at Freemasons' Hall, Park Lane, Parktown, Johannesburg, South Africa, on the third Wednesday of February, April, June, August, October and November (Installation) at 7.30 pm.

All communications to the Secretary: WBro Rodney Grosskopff
PO Box 1476
Parklands 2121
South Africa
fax: 27-11-880 5398, email <mbgl@global.co.za>.

THE PHYLAXIS SOCIETY

This associate meets twice yearly at various locations in the United States, the times and venues being advertised in its magazine, *Phylaxis*, which is nominally a quarterly publication.

Full membership: open to Master Masons from Grand Lodges of Prince Hall Affiliation and Grand Lodges in amity with PHA Grand Lodges.

Subscription to the magazine is open to *all* Master Masons.

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USA
email: Bob Campbell, FPS <Phylaxispa@aol.com>.

Websites: <<http://freemasonry.org/phylaxis>> & <<http://freemasonry.org/jawalkes>>.

GOLDEN JUBILEE CHAPTER OF RESEARCH 79 VC (RA)

This associate meets at the Masonic Centre, cnr Rowans Rd & Isabella St, Moorabin (Melbourne) at 7.30 pm on second Mondays of February, April, June, August (Installation) & October.

All communications to Scribe E: EmComp T R (Rex) Little, PGSwdB
PO Box 46
Nunawading
Victoria 3131
phone: 03-878 7670.

SOUTHERN CROSS CHAPTER OF IMPROVEMENT (A&AR)

This associate meets at Emulation Hall, 3 Rochester Road, Canterbury (Melbourne) quarterly, on the 5th Thursday of the month at 7.30 pm.

All communications to the Secretary: T R (Rex) Little
address & phone as Golden Jubilee Chapter (*above*).

Directory of affiliates

NSW	Canberra Lodge of Research & Instruction (ACT) Research Lodge of New South Wales 971
NZ	Hawkes Bay Research Lodge 305 Masters' & Past Masters' Lodge 130 Research Lodge of Wellington 194 Waikato Lodge of Research 445
Qld	Barron Barnett Lodge 146 Toowoomba Lodge of Instruction W H Green Memorial Masonic Study Circle W H J Mayers Memorial Lodge of Research
SA	South Australian Lodge of Research 216
Tas	Hobart Lodge of Research 62 Launceston Lodge of Research 69
Vic	Chisel Lodge 434 Victorian Lodge of Research 218
WA	Western Australian Lodge of Research 277



CANBERRA LODGE OF RESEARCH & INSTRUCTION

This affiliate usually meets at the Canberra Masonic Centre, cnr Bligh St and National Circuit, Barton ACT, on the second Wednesday of February, April, May, July, August, October and November. Pre-meeting nibbles start at 7 pm. All local and visiting Masons are welcome; no dinner suit is necessary; jacket and tie only, but bring your apron.

Publication: The summons is combined with a newsletter.

All communications to the Secretary: Bro Neil Wynes Morse
PO Box 26
Civic Square
Australian Capital Territory 2608
phone 02-6286 3482
email <masonic@bigfoot.com>, <latomia@ozemail.com.au>.

RESEARCH LODGE OF NEW SOUTH WALES 971

This affiliate meets at the Masonic Centre, 279 Castlereagh St, Sydney, five times a year, at 7.30 pm on the first Tuesday in March (Installation), May, July, September and November. Meetings are usually in the First Degree; dress is dinner suit and regalia. Visitors are welcome. There is a charge for refreshment from all present.

Full membership is \$35 a year.

Correspondent members are accepted from all recognised jurisdictions; fee \$13 a year.

Publication: *Veritatem Petite*, 5 issues per year, with the notice paper. Papers for presentation in lodge are welcome; copies, (double spaced) should be sent to the Secretary for consideration by the Publications Committee.

All communications to the Secretary: VWBro Andrew Walker, PDGDC
72 Bogalara Rd
Toongabbie
New South Wales 2146.
phone: 02-9631 1486, email <awalker@fastlink.com.au>.

Website: <<http://expage.com/page/anzmrcnswlor>>.

HAWKES BAY RESEARCH LODGE 305 NZC

This affiliate meets quarterly at TeMata Lodge Room, Havelock North (Hastings), New Zealand, at 7.30 pm on the first Monday of February, May, August (Installation, 6.30 pm) and November. Annual membership dues are \$15- for all categories: full members (PMs and IMs), Associates (MMs) and lodges. There is no correspondence circle.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: WBro Colin Heyward, PAGDC
10 Rose St
Waipawa 4170
New Zealand.
phone: H 06-857 8299, fax 06-857 8599.
email <coljan@clear.net.nz>.

MASTERS' & PAST MASTERS' LODGE 130 NZC

This affiliate meets at Christchurch, New Zealand, at 7.15 pm on the third Wednesday of March (Installation), May, July, September and November.

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: WBro A L (Les) Gray
PO Box 277
Christchurch 8000
New Zealand
phone: 03-352 8952, email <algray@xtra.co.nz>.

RESEARCH LODGE OF WELLINGTON 194 NZC

This affiliate meets at Udy St, Petone, Wellington, New Zealand, at 6.15 pm on the second Thursday of March, May, July, September and November (Installation).

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: WBro P J (Phil) Brooke
Box 11-507, Manners St PO
Wellington 6034
New Zealand
phone: H 644-389 3284, W 6444-568 1636.
email <phil.brooke@nzpost.co.nz>.

WAIKATO LODGE OF RESEARCH 445 NZC

This affiliate meets six times per year at various places in the Waikato District of New Zealand, at 7.30 pm on the third Tuesday of March (Installation, at Rotorua), May, July, September and November.

Publication: *Transactions* in pamphlet form, 5 issues per year.

All communications to the Secretary: WBro J D (Jim) Anderson
PO Box 2252
Tauranga
New Zealand.
phone: 07-570 0535, fax 07-570 0536.
email <andersonj@xtra.co.nz>.

BARRON BARNETT LODGE 146 QC

This affiliate meets at the Memorial Masonic Centre, Ann St, Brisbane, six times per year, on the third Wednesday of odd months at 7.15 pm — January, March, May, July, September, November (Installation).

Meetings are tyled and dress is formal (summer dress September to April); all Masons are welcome as visitors; no charge for festive board.

Membership open only to Past Masters; fees \$12.50, dual \$8.50, aged \$4.60, plus GL dues.

Publications: Lectures with the summons.

No formal correspondence circle, but lectures sent to interested persons at \$10 per year.

All communications to the Secretary: RWBro K G W (Ken) Wells, PDGM, Kellerman Lecturer
PO Box 75
Wavell Heights North
Queensland 4012
phone: 07-3266 7086.

TOOWOOMBA LODGE OF INSTRUCTION

This affiliate meets at the Masonic Centre, Neil St, Toowoomba, for research purposes at 7.30 pm on the first Thursday of each month except January (Installation April). It is not a warranted lodge, but meets under the sanction of Fidelity Lodge 357 QC.

Publication: *The Beacon*, distributed with the summons.

All communications to the Secretary: WBro Robert Murphy, PSGD
15 Skoien St
Toowoomba
Queensland 4350
phone: 07-4635 5119, email <robertmurphy@bigpond.com>.

W H GREEN MEMORIAL MASONIC STUDY CIRCLE

This affiliate meets at the Masonic Centre, 42 Walker St, Townsville, quarterly, at 7.30 pm, on the fifth Thursday of the month.

Publication: *Lampada*, distributed quarterly with the summons.

All communications to the Secretary: RWBro Graham Stead, PAGM
PO Box 5533 MC
Townsville
Queensland 4810
phone & fax: 07-4725 4288, email

<gstead@ozemail.com.au>.

W H J MAYERS MEMORIAL LODGE OF RESEARCH

This affiliate meets at the Masonic Centre, 8 Minnie St, Cairns, five times a year, at 7.30 pm on the second Friday of March, May, July, September and the first Friday of November (Installation). It is not a warranted lodge, but works under sanction of Gregory Lodge 50H QC. Brethren wear neat casual dress, without regalia. There is no charge for refreshments.

Membership is open to Master Masons (annual fees \$15) and to other research bodies with a reciprocal arrangement for exchange of publications.

Publication: *The Lectern*, distributed with the summons.

All communications to the Secretary: Bro Harvey Lovewell, Kellerman Lecturer
54 Ganyan Drive, MS1 – 1039
Kuranda
Queensland 4872.
phone: 07-4093 0284, email <harbar@cairns.net.au>.

SOUTH AUSTRALIAN LODGE OF RESEARCH 216

This affiliate meets at the Payneham Masonic Hall, Marden, six times per year, on the third Friday of even months at 7.30 pm — February, April, June, August, October (Installation, 6.30 pm), December.

Meetings are tyled, and opened in the degree appropriate to the lecture; dress is black or white tie, or dark lounge suit, and regalia. Visitors are welcome; there is a charge of \$2.50 for refreshments.

Full membership: open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$70, country members \$60 (which includes cost of publications), plus GL dues if not paid through another lodge.

Correspondence Circle: membership is open to Master Masons in good standing, and to lodges and Masonic bodies or groups, under the jurisdiction of GLSA or of a GL in amity with GLSA. There are two grades of annual subscriptions: A—\$15 (summons and inserts only); B—\$40 (as A, plus annual transactions).

Publications: annual transactions (*Masonic Research in South Australia*) and a 10-page A4 insert in the summons (*Gleanings*).

All communications to the Secretary: WBro Graham Murray, JP, PGSwdB, Kellerman Lecturer
PO Box 3
Marden
South Australia 5070
phone: 08-8289 2487, email <gdmurray@picknowl.com.au>.

Webmaster & Assistant Secretary: WBro Richard Num

Website: <<http://expage.com/page/salor>>, email <frankis@senet.com.au> & <rnum@email.com>.

HOBART LODGE OF RESEARCH 62 TC

This affiliate meets at the Masonic Temple, 3 Sandy Bay Rd, Hobart (GL fax 002 238159, email <gltas@southcom.com.au>), quarterly, on the third Friday of March (Installation 6.30 pm) and November (7.30 pm), and at 7.30 pm at various places and dates in June and August.

Meetings are tyled; visiting Master Masons are always welcome as honorary members, and brethren below the rank of Master Mason are invited on appropriate occasions; preferred dress is dinner suit, black tie, or lounge suit. A donation is usual at the Installation festive board. Questions submitted in writing to the Secretary by August will be answered at the November meeting.

Full membership: (Class A) is open to local Master Masons in good standing and associated lodges; fees \$10 per year, *in advance*.

Corresponding membership: (Class B) is open to Master Masons; fees \$20 per year, *in advance*.

Publications: Annual *Transactions*, cost included in subscription.

All communications to the Secretary: VWBro Horst G Maass, PGChaplain
7 Amberley Court
Blackmans Bay
Tasmania 7052
phone: 03-6229 4859, email

<maashg@mail.smartchat.net.au>.

LAUNCESTON LODGE OF RESEARCH 69 TC

This affiliate meets at the Masonic Temple, Brisbane St, Launceston, four times a year at 7.30 pm on the third Friday of February, May, August and November (Installation).

Meetings are tyled, and opened in the degree appropriate to the lecture. Dress is dinner suit. Master Masons are welcomed as visitors. There is no charge for refreshment.

Full membership is open to Master Masons in good standing in a Tasmanian Craft lodge, fees \$30 pa.

Correspondence Circle: subscription for Australian members \$20, overseas \$25.

Publication: *Proceedings*, included with the summons.

All communications to the Secretary: RWBro Keith W Hepburn, PGW
40 Sheridan Court
Launceston
Tasmania 7250
phone: 03-6244 5094, email <k.hepburn@microtech.com.au>.

CHISEL LODGE 434 VC

This affiliate meets at Kerang at 8 pm on the third Thursday of each month from February to July and in November, for research, and has a dual Installation with Kerang Lodge 100 VC on the first Saturday in September.

Meetings are tyled in the required degree; dress is formal/informal. Visitors are welcome. There is no charge for refreshment. There is no correspondence circle, and lectures are not published.

All communications to the Secretary: WBro R D (Daryl) Walker, PGStdB
P O Box 125
Maldon
Victoria 3463
phone: 03-5472 3529, M 0419 133 581.

VICTORIAN LODGE OF RESEARCH 218

This affiliate meets at the Masonic Centre, 300 Albert St, East Melbourne, on the fourth Friday of each month from March to November at 7.30 pm; the Installation is in October (6.30 pm).

Meetings are tyled and opened in the *First Degree*. Dress is dinner suit. Visitors are welcome. A charge of \$5 is made for dinner.

Full membership: open to Master Masons who are subscribing members of a Craft lodge in Victoria; fees for metropolitan members are \$60, country members \$40. The lodge has an honorary category of membership, *Fellow of the Lodge of Research*.

Correspondence Circle: various categories of membership; Australian members \$25; overseas US\$22.50, £12.50.

Publications: the transactions are published annually as a book, with a change of title each year, and a one-page insert with each summons is entitled *Thoughts for the enquiring Mason*.

Communications to the Secretary: WBro M Moore, PGStdB
11/621 Toorak Rd
Toorak
Victoria 3142
phone: H 03-9822 7479.

or for the Correspondence Circle: WBro G Love, PJGD
P O Box 2380
Ringwood North
Victoria 3134
phone: 03-9870 6009, email <volem@alphalink.com.au>.

WESTERN AUSTRALIAN LODGE OF RESEARCH 277

This affiliate meets at Freemasons' Hall, Terrace Road, East Perth, monthly from February to November on one of the last three days of the month; visitors are received at 8 pm. In the near future, the meeting place will change to Freemasons' Hall, Temple St, Victoria Park.

Full membership: open to Master Masons who are subscribing members of a Craft lodge under GLWA.

Lodge membership: any WAC lodge.

Associate or Correspondence membership: open to Master Masons in good standing, and to lodges in amity with GLWA.

Fees (all categories): \$27.50 pa.

Publications: *Transactions*, printed booklets of lectures, sent to members three times a year.

Communications to the Secretary: VWBro David W J Wray, Grand Librarian
11 Spinaway St
Craigie
Western Australia 6025
phone: 08-9401 6017, email <dawray@net1.nw.com.au>.

Australian & New Zealand Masonic Research Council

Website: <<http://anzmrc.freeyellow.com>>

Webmaster: Dr Richard Num <frankis@senet.com.au> & <rnum@email.com>.