

**AUSTRALIAN & NEW ZEALAND  
MASONIC RESEARCH COUNCIL**

# **PROCEEDINGS**



**2006**

**Biennial meeting and conference  
6–8 October**

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## *Conference programme*

### **Friday 6 October**

- 4 PM ANZMRC Committee meets at Creswick Masonic Temple
- 6 PM Conference registration at Creswick Masonic Temple
- 7 PM Special meeting of the Victorian Lodge of Research
- Official opening by MWBro Bruce Bartrop, Grand Master of the United Grand Lodge of Victoria
- Paper: *Science, Freemasonry and the Third Millennium*  
by WBro Robert Barnes, FRMIT, CEng, CChem, PM, Victorian Lodge of Research
- 9 PM Festive Board at the American Hotel, Creswick

### **Saturday 7 October**

- 9 AM Conference registration at the Masonic Centre, Peel Street, Ballarat
- 9.30 AM Opening Address and Welcome by RWBro Graham Stead, PAGM (Q), FANZMRC, Kellerman Lecturer (2002), President of ANZMRC  
Domestic matters—the Conference Convenor
- 10 AM Paper: *Doors in Freemasonry*  
by VWBro Peter Verrall, ARIBA, AADip, FNZIA, PDGDC (WA), Kellerman Lecturer (1996, 2004), PM WA Lodge of Research
- 11.30 AM Refreshment
- 11.45 AM Paper: *A Conceptual Overview of Maoridom and Freemasonry in New Zealand Society*  
by Bro Kerry A Nichols, BA (Hum), Dip NZ PolStuds, Hawke's Bay Lodge of Research
- 1.15 PM Lunch
- 2.15 PM Paper: *The Christian Objection to Freemasonry*  
by WBro Greg Parkinson, BA Auck, PM, Launceston Lodge of Research
- 3.45 PM Refreshment
- 4 PM Paper: *Catherine the Great and Freemasonry in Russia*  
by RWBro Robert Nairn, PJGW (NSW), PM Research Lodge of New South Wales
- 7 PM Conference Dinner

### **Sunday 8 October**

- 9.30 AM Paper: *The Triangle*  
by RWBro Kenneth W Wells, PDGM (Q), Kellerman Lecturer (1992), PM Barron Barnett Lodge
- 11 AM Refreshment
- 11.15 AM Address: *Freemasonry and Islam*  
by WBro Shahid Naqvi, PM, South Australian Lodge of Research  
*OR*  
Paper: *William Little of Ballaarat*  
by WBro VRevd Frederick Shade, PJGD (V), Kellerman Lecturer (2004), PM Victorian Lodge of Research, Conference Convenor
- 12.30 PM Lunch
- 1.30 PM Presentation of Kellerman Lecturer certificates and badges by MWBro Bruce Bartrop, GM
- 1.45 PM ANZMRC Biennial General Meeting.

# SCIENCE, FREEMASONRY AND THE THIRD MILLENNIUM

*by Robert Collins Barnes*

## Introduction

Over the last two hundred years or so, scientific developments have revolutionized our world in all respects. Science has created a social dynamic which has turned our modern Western civilization on its head and seen some traditional institutions largely abandoned. These societal changes have been the subject of much debate but very little rational insight over the closing decades of the twentieth century.

Foremost amongst those institutions which have seen their influence seriously eroded in modern Western society are Christianity and Freemasonry—both of which have been singled out as lacking relevance or as having lost touch with the modern, younger generations and New-Age lifestyles. Each of these institutions has suffered plummeting membership whilst retaining an ageing, committed core of followers which, in the fullness of time, will inevitably be lost.

Freemasonry has responded to these challenges by becoming more transparent and open in its practices, and by doing ‘good works’ (charitable activities, generally in the wider community). There can be no question that many Grand Lodges throughout the world have gone through extensive organizational analysis, self-examination and consultation in seeking to understand the causes of membership wastage and also in their endeavours to ‘find the answer’. However, the results of all this effort has not brought about a renaissance in membership.

The response of the established Christian Churches has been more complex, with mainstream Christianity largely involuntarily spawning a plethora of Evangelical, Revivalist and New-Age Churches and cults. None of these changes has, in any real sense, addressed the core issues confronting Christianity as it moves into the third millennium. Interestingly, whilst their relevance (and membership base) has been threatened both by social change and (internal) religious dissent, elements of the established Christian Churches have, in part, responded to the pressures of our changing civilization by singling out Freemasonry as an abhorrent secret society which ought to be excised from Western Christian civilization. In this context, given the somewhat ambivalent relationship which has always existed between the Christian Church and Freemasonry, the behaviour of these elements is unsurprising in the face of the overwhelming threat posed by the rapidity and magnitude of technological and social change—Freemasonry, arguably, is an ‘easy target’.

Over the period in question—the latter part of the twentieth century—scientific and technological advances have continued apace, revolutionizing everything in our lives, if not our lives themselves.

If we are to understand these upheavals and take full advantage of the opportunities and challenges as they present themselves, it is necessary first to reflect on the past, for it contains powerful lessons.

## The Nature of Early Western Civilization

For much of the period of Western Civilization, the institutions of State, religion and learning have been closely allied, if not inseparable. In ancient Greece, Plato<sup>1</sup> founded his Academy in about 387 BC at Athens for the purpose of ‘philosophical, mathematical and scientific research’, but—as his writings and records show—the Academy encompassed, in the broadest possible way, the intellectual pursuit of politics, philosophy, religion and science, and sought to influence the society of the day at all levels. The defining work of Plato was continued by his student and successor, Aristotle, as head of the Academy. The collected works of Plato and his successors formed the basis of the development of Western society over the next two thousand years.<sup>2</sup> These works still form the basis of modern philosophical thought and permeate all levels of our civilization.

There developed in almost all early Western Civilizations (or possibly always existed), a close if not

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1 Crystal, D: *Cambridge Biographical Encyclopedia*, 2 edn; Cambridge University Press, 1998; Cooper, J M: *Plato—Complete Works*, Hackett, 1997.

2 Cooper, op cit.

intimate relationship between State (in its various forms), religion and science. This relationship remained strong and grew through the Dark Ages, reaching a high point during the Middle Ages where, although ostensibly separate, Church and State worked in a symbiotic relationship. Any Head of State who dared disobey or breach papal directives risked excommunication, seizure of properties and wealth. The 'disobedient' Head of State also faced certain warfare against obedient, pious enemies fired with the 'love of God' and the promise of wealth and power once the 'enemy of the Church' had been crushed. The intimacy of the relationship between Church and State can be best seen in the period of the Crusades which were initiated on 29 November 1095<sup>3</sup> when, at the behest of Pope Urban II at Clermont, nation states were called to war, ultimately to gain salvation, remit sin, protect pilgrims or gain indulgences proffered by the Church.

Thereafter, in the suppression of the Knights Templar, which resulted in the confiscation and transfer of the wealth of the Order, we again see the closeness and intimacy of the relationship between Church and State. On 12 October 1307, Philip IV ('The Fair'), King of France, moved against the Knights Templar in France. In these events, which culminated in the burning at the stake of the Grand Master of the Knights Templar, Jacques de Molay, on 19 March 1314, we see Church and State working together for common purpose at the direction of Pope Clement V.<sup>4</sup>

Science also was intimately enmeshed with religion and whilst one of the objectives of the alchemists was certainly the transmutation of base metals (such as lead) into gold, the 'higher alchemy' sought the transmutation of man.<sup>5</sup> This involved a 'spiritual alchemy' which ultimately was deeply Christian in its intent.

The close relationship between religion and science, and the steady (but relatively slow) pace of scientific advances and discoveries in the two thousand years after Plato had first articulated his philosophies, allowed science to progress generally in amity with religion. That this was in fact the case is not surprising, given that both during the Dark Ages and beyond, the Church, via its monasteries and like institutions, had provided the primary centres of learning and research. Other individuals or isolated centres of learning and research were supported by the royal courts of the dominant powers of the time. These latter centres of learning remained very much under the influence of the Church through the various royal courts.

However, three momentous events occurred or were initiated in relatively quick succession which changed forever the measured, robust balance between Church and State which had held sway for two millennia in all Western societies and nation states. These events were:

- The Reformation (1517)
- The French Revolution (1789–1799)
- The Industrial Revolution (1750–1850).

The French Revolution and the Reformation were watersheds which effectively destroyed the unique relationship between State, Church and Science. Henceforth it was no longer possible to integrate secular and ecclesiastical decision-making without challenge anywhere in Europe.

With the beginning of the Industrial Revolution in the middle of the eighteenth century, we see the overt 'face' of the new dynamic—Science—in Western society. This new dynamic has changed the face of the entire world and has continued to grow in strength with the passage of time. The Industrial Revolution marked the 'unshackling of science' and the beginning of a new age dominated by scientific thinking: the Age of Reason. Unlike the preceding two millennia, which in reality saw slow and gradual evolutionary change, the Industrial Revolution brought with it radical, rapid, uncompromising change. These changes continue apace today. This new dynamic, the Age of Reason or the Scientific Revolution, is *the* dominant causal factor which has led to the erosion of influence of almost all traditional institutions in modern society, and is the 'driver' of the third millennium.

### **Freemasonry and Religion in the Twentieth Century**

Whilst the Western (traditional) Christian Churches have seen a similar dramatic drop in membership as has been experienced by Freemasonry in many jurisdictions, it must be understood that the parallel only holds good over the latter part of the twentieth century. For example, in Victoria there are today almost double the number of Freemasons when compared with numbers in 1900, whereas membership of the (traditional) Christian Churches has fallen continuously over the twentieth century.

Prima facie, therefore, it might reasonably be concluded that whilst Freemasonry and Western

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<sup>3</sup> or about that date, as best can be established.

<sup>4</sup> Simon E: *The Piebald Standard – A Biography of the Knights Templar*, Cassell, 1959, pp 238, 283; also Runciman S: *The First Crusade*, Cambridge University Press, 1951. But see *Coil's Masonic Encyclopedia* (1995 edn) p 207 for alternative dates.

<sup>5</sup> Sherwood Taylor, F: *The Alchemists*, Paladin Press, 1976.

Christianity have both suffered very serious attrition over the latter part of the twentieth century, it is in fact only the established Western Christian Churches which exhibit long-term deep-seated issues as to their relevance in Western society. However, this simplistic analysis begs the question. The population of Australia has increased approximately twentyfold over the twentieth century. Thus the plight of Freemasonry in reality is serious. Although our membership has not decreased significantly over the long term, two fundamental issues confront Freemasonry in the third millennium: firstly, our inability to attract 'new' members from the expanding population base; and secondly, the ageing demographic profile of our existing members.

Let us examine why these events have occurred on a broad scale, firstly by considering what Freemasonry and religion offer, and secondly by examining the impact of science and technology over the same period.

The combined Grand Lodges of Australia and New Zealand signify approval of a series of pamphlets which state that Freemasonry:

offers members with an insight and knowledge of history and philosophy, an appreciation for ancient ritual and symbolism, personal development, public service and hands on involvement in charitable activities and community issues.<sup>6</sup>

It is the hope of Freemasons that under the Fatherhood of God they might bring about the Brotherhood of Man, that each Freemason might so regulate his life and actions by the principles of morality and truth; and learn to limit his desire, so that he may live respected and die regretted.<sup>7</sup>

Unfortunately, these 'definitions' which exist as the 'public face' of Freemasonry in Australasia fail to articulate the *purpose* of Freemasonry. Freemasonry also possesses philosophical and psychological dimensions founded upon a belief in the Fatherhood of God and the Brotherhood of Man. It provides a framework through its teaching, involving both ritual and symbolism, by which moral and higher principles are unveiled through allegory to the truly committed seeker of knowledge and light. The purpose of Freemasonry has been articulated by WBro VRevD Frederick A Shade, PJGD, as follows:<sup>8</sup>

The purpose of Freemasonry is to assist in the development of each member as a fully integrated person, to achieve psychological maturity . . . Whatever may be the official aim of the Craft, this is its primary purpose . . . and [it] is concerned with the interior growth and maturity of the individual.

Freemasonry, therefore, is intended to help us in our *search for identity* and in our *quest for meaning*.<sup>9</sup> Arguably, nothing could be more relevant, as we move into the twenty-first century, seeking to improve Freemasons as individuals and society generally—now.

The established Western Christian Churches offer salvation, stability, and hope for better things to come, all encapsulated in the acceptance or commitment to a belief system (a religion). In so doing, religion completely 'explains' and justifies the order of things (the world), with a promise of 'better' things to come. Therefore religion is comfortable in a world where knowledge and understanding are stationary, for the world is already fully 'explained'. It is here that we find the inherent 'friction' which must necessarily exist as a consequence, between religion and science. The comfortable, understood and fully 'explained' world presented to a committed believer is, in reality, continuously changing as science and technology advance. Thus, rather indiscriminately, science is either removing completely, or challenging, vital elements of the various religious belief systems, setting up and maintaining a continuous friction between the two.

Science seeks to understand, order and explain every part of our world and the universe. It does this using the *scientific method*, an objective process wherein data is collected, measured, tested, assessed and ordered, allowing sound conclusions to be reached. This scientific method allows the development of ideas, hypotheses, concepts, models, theories, and ultimately laws. As such, science is empirically based, initially reaching tentative findings (conclusions) which become more certain (or fail) as more quantifiable data is accumulated. Science, therefore, is a self-critical, self-correcting, growing system of empirical (or factual) understanding, allowing practitioners (the true 'believers') to manipulate the world around us in a very predictable manner.

This friction between science and religion may be seen in the early twentieth century in the United States of America in what has been labelled 'The Trial of the Century'.<sup>10</sup> In 1925 the subject of the

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6 'Why Freemasonry', brochure distributed by Grand Lodges of Australia & New Zealand, nd.

7 'Freemasonry and Religion', brochure distributed by Grand Lodges of Australia & New Zealand, nd.

8 Shade, F A: 'The Psychology of Freemasonry' in *Masonic Inducements*, (transactions of the Victorian Lodge of Research) 2004.

9 Shade, F A: 'The Value of Ritual', *Freemasonry Victoria*, # 81, August 1999.

10 Larson, E J: *Summer for the Gods: The Scopes Trial and America's continuing debate over Science and Religion*, Basic Books, 1998.

teaching of evolution theory was contested through the Courts in the State of Tennessee in the renowned 'Scopes Trial'. In this trial the merits of evolutionary theory were tested (against creationism) when a schoolteacher, John Scopes, was tried and convicted of breaching a state statute in teaching from George Hunter's *Civic Biology*, a high school textbook that promoted the 'theory' of evolution as articulated in Charles Darwin's *The Descent of Man*. Ultimately, the decision was overturned on appeal, and the theory of evolution entered the mainstream of education on a permanent basis.

Science also confronts both Freemasonry and religion generally in the area of morality. Science, in its purest sense has little (if anything at all) to do with morality, whereas, by their very nature, Western Christianity and Freemasonry ('a system of morality, veiled in allegory') draw heavily upon and make judgments as to what is 'right' and what is 'wrong'. For example, as Christians we find cannibalism to be abhorrent; however, no such inhibitions existed in the Eastern Highlands of Papua New Guinea, where an Animist belief system prevailed until recently. Even today, clans still exist in which cannibalism is practiced. The *Fore* people have long engaged in ritual cannibalism of their dead relatives.<sup>11</sup> This practice led to the development of Kuru, human prion disease of the same type as BSE/n CJD ('mad cow' disease).

This practice of ritual cannibalism of relatives has been subjected to extensive scientific study and has been shown to be the single causative factor in the development of Kuru, or n CJD. For *this* reason, science is opposed to cannibalism—it is an unhealthy practice!

Interestingly, however, this practice of ritual cannibalism still forms part of the Animist religious belief system of the *Fore* people and is neither morally repugnant nor proscribed as such. On the contrary, young ones dying of the disease are particularly sought out for the practice of Kuru, although we Freemasons and Christians alike reject it out of hand as wrong or positively evil.

At the close of the twentieth century Freemasonry has become confused and uncertain as to its direction and role in society. It has increasingly become less relevant, as is evidenced by the widespread decline in membership. During the closing period of the twentieth century, Freemasonry has grappled with its role and purpose, but has been largely paralysed and unable to respond to the challenges of its major detractors—who may be found in the mainstream Christian Churches, and at the highest levels in public office. Interestingly, it may well be that the latter have drawn their opinions from their membership of, or involvement in, the former. Most importantly, the desire to respond to and gain acceptance from its detractors in the mainstream Christian Churches, has blinded Freemasonry to the true nature of the challenge that both Freemasonry and mainstream Christianity actually face. That challenge is the 'new religion' of a largely secular society—*Science*.

Both Freemasonry and the mainstream Christian Churches *must* engage Science, embrace it, accept it, and adjust to it, in order to regain relevance in society if they are to survive in any recognizable form in the third millennium.

### **The Third Millennium**

In these early years of the third millennium, both Freemasonry and the mainstream Christian Churches have continued to fixate upon each other—in effect, squabbling over a diminishing available or potential population-base from which to draw membership, rather than attempting to 'find themselves' and engage with the new 'social dynamic', *science and technology*, which permeates every element of modern society.

At the beginning of the twenty-first century, it is salutary to reflect upon our society. Science and technology have transformed civilization in every aspect and have created modern secular states. Science now provides individuals with security, identity and belonging, hope and a future with the promise of much more to come. Thus it may be seen that science has usurped both the mainstream religions and Freemasonry. It may also explain, in large measure, some of the conflict which exists between Islam and the West.

Science promises much in the twenty-first century, and we may rest assured that science will deliver. For example:

- Mapping of the human genome,
- Stem-cell research, culminating in the growth of purpose-designed, compatible, body parts,
- Renewable energy, and
- Climate control.

The consequences of scientific advances in each of these areas are incalculable. It may well be that, for

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11 Klitzman, R: *The Trembling Mountain: A Personal Account of Kuru, Cannibals and Mad Cow Disease*, Lightning Source Inc, 2001.



example, Charles Darwin's theory of evolution itself will be radically modified as mankind, through science, supplants the natural evolutionary process.

Can we really be surprised that to many, science *is* 'the new religion'? While all else has effectively stood still, science has continued to press forward in the pursuit of knowledge, bringing with it all those things once only dreamt about or promised in a future life. Long life and health are available to every man and woman (generally speaking), natural disasters and plagues are far away (thankfully) and we can now engage in warfare, also far away, and with little risk. That which is unknown or not explained is, with every passing day, reducing. Interestingly, an Order affiliated with Freemasonry instructs the Aspirant in the course of his Admission to: 'press forward in the pursuit of wisdom . . . the advancement of science'.

One is inescapably led to suggest: perhaps Freemasonry has the answers but doesn't know it.

From a religious perspective, there are, interestingly, signs of the beginnings of rational engagement between the Catholic Church and Science: the Vatican has (rightly) rejected *Intelligent Design*<sup>12</sup> as incompatible with the creation of the universe, whereas Darwin's theory of evolution is 'perfectly compatible' if the Bible is read correctly.<sup>13</sup>

Failure to properly engage science is fraught with risk for both Freemasonry and Religion. For example, the arguments put forward by the proponents of *Intelligent Design* are demonstrably irrational, subjective and emotive, and will ultimately see the fundamentalist Christians who articulate them discredited.

Science, however, does have an Achilles heel—it does not moralise and is empirically based. Therefore science cannot provide guidance or judgment as to what may be right or wrong, good or evil. Interestingly also at the end of the (cosmic) day, when all that is knowable is known, there will remain those things which require a leap of faith or belief. For example, we may, with a high level of scientific confidence accept the 'Big Bang Theory' of creation of the Universe.<sup>14</sup> However, the *singularity* from which the 'Big Bang' emanated—that point which is infinitely small, infinitely dense, and in which time has ceased (stopped)—itself required creation.

Science also faces another 'problem' in absolutely ordering, explaining and predicting events in the universe—Godel's (Incompleteness) Theorem, which (in part) may be stated as follows:

Any consistent formal system S within which a certain amount of elementary arithmetic can be carried out is incomplete with regard to statements of elementary arithmetic: there are statements which can neither be proved nor disproved in S.

Thus, Godel's (First) Incompleteness Theorem simply tells us that whilst certain things happen, or are a predictable outcome, from which there is no apparent deviation, we can neither prove nor disprove that *it* (the 'expected') will always be the outcome. That is, to our current level of mathematical rigour, some things are 'unknowable' in the absolute sense; we simply trust or 'believe' that they will always occur. Ill-informed attempts have been made to apply Godel's Theorem to all manner of problems—to 'prove', for example, that the Bible is 'complete'. In this case all we need ask ourselves is: 'Is the Bible a *formal system*? The answer becomes obvious, *No*; we cannot use science (and, in particular Godel's Theorem), to prove the validity or otherwise of the Bible. It is simply not applicable.<sup>15</sup>

Herein lies an inherent limitation of science, and an opportunity for Freemasonry. Science has actually proved that there exists 'systems' ('things' and event sequences) which are likely to happen, but are not provable, absolutely so; thus there are 'things' outside the parameters of science. These 'things' rely upon judgement, interpretation, opinion and belief.

This then is, arguably, the light at the end of the tunnel for Freemasonry. Freemasonry, a system of morality, veiled in allegory, illustrated by signs and symbols, can do two things: firstly, it can engage the 'New World' (so remarkably anticipated by Aldous Huxley in his classic science fiction novel, *Brave New World*) and contribute to and strengthen the Achilles heel of Science—its lack of morality and judgment—and secondly, by its very nature, Freemasonry is well suited, and able, to embrace science by articulating the fundamental belief system required to underpin Science. That is, a belief in The Great Architect of the Universe, for science can only ever explain what is 'in the box', not why or how 'the box' was made. All this is possible in the third millennium, providing Freemasonry embraces and articulates its *true purpose* which is, ultimately, to assist in the interior growth and development of

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12 a doctrine/belief system which argues that mankind is too perfect to have evolved by chance or natural selection—that is, the development of man and his environment has occurred under the direct influence or control of God and was not a random scientific process.

13 Poupard, Cardinal Paul (Head of the Pontifical Council for Culture), reported in the *Australian*, 5 November 2005.

14 Davies, P: *The Mind of God*, Penguin, 1992.

15 Franzen, T: *Godel's Theorem – An Incomplete Guide to its Use And Abuse*, A K Peters, 2005.

mature individuals. It can do this by engaging science in specific areas where it is now, and always will be, unable to provide 'the answers' to mankind.

### **A possible 'solution'**

In the past, Freemasonry attracted members from society because it had something 'special' to offer. This special thing was, I suggest, over and above any opportunity to merely socialize at the more superficial level. However, over the latter part of the twentieth century and as we move forward in the twenty-first century, Freemasonry has failed to articulate its 'special' nature and purpose in the context of the modern era. That is, Freemasonry has, to this point in time, *failed* the primary test of survival—the ability to *adapt* to its new, ever changing environment.

Having set out a view of the true purpose and message of Freemasonry, how then may it be brought to relevance in the Third Millennium? Careful analysis unequivocally points out the way ahead:

- We must engage society (become an integral part of our society as it continues to evolve, not be an 'appendage');
- We must evolve radically (become relevant and robust);
- We must articulate, in modern form, what we can do both *for* and *in* society; and
- We must accept that Freemasonry *never was, nor will be*, for everyone.

### **What we must do**

Freemasonry, of all organisations, can 'fill the gap' in the 'godless' modern society. We can inject the following both individually and organisationally:

- Morality;
- Ethics and Integrity; and
- Good Governance.

Each of these values is inherent in the true purpose of Freemasonry and we, as an organization, are ideally placed to go out into society 'teaching and preaching' for the good of the Brotherhood of Man in the world *today*.

### **How can we do this?**

Freemasonry *must* become entrepreneurial. We must, first and foremost, accept and embrace the true purpose of Freemasonry in the Third Millennium and articulate it in the form of a structured 'doctrine', leading to the development of (amongst other things) a system of training for the good of society. We ought to (for example), register as a training provider and offer courses and workshops for government, business, and all comers in such subjects as business ethics, governance, corporate responsibility and corporate morality. In this context, it is no accident that evangelical churches are on the rise, that individuals are seeking alternative lifestyles.

Freemasonry boasts an endless succession of outstanding leaders, of men of high morality, ethics and achievement—many of whom have attained high office both in society and in Freemasonry—surely therein lies the proof of this message.

Above all, however, we must inculcate the purpose of Freemasonry in all that we do. Charity is good, but we have much more to offer. What is more, our 'special' characteristics set us apart from all other organisations in society today. Freemasonry naturally inherits the high ground of ethical conduct and moral behaviour.

### **Conclusion**

For approximately two millennia prior to the Industrial Revolution, little or no separation existed between State and Religion in Western societies. Furthermore, religion encompassed all manner of learning, or provided the framework in which it developed. This meant that religion, science/alchemy, philosophy and the arts were effectively, a continuum. However, with the advent of the Industrial Revolution, preceded by other major societal changes—the Reformation, the French Revolution and the like—not only was the relationship between State and Religion shattered, but also science and technology were unshackled.

These changes precipitated great advances and also great friction and hardship as the established order of society was altered forever. The pace of scientific discovery and technological change continued to accelerate through the nineteenth and twentieth centuries, leaving many social structures and groups isolated or disenfranchised. Two of these groups, namely Freemasonry and the established Christian Churches, find themselves struggling for relevance at the beginning of the third millennium.

However, these same circumstances provide a unique opportunity for Freemasonry in particular: science provides no moral direction, and ultimately requires belief in a creative 'force'. If Freemasonry engages science in society and articulates its purpose in a relevant manner, it will find a meaningful role in the third millennium. It will be filling a vacuum which currently exists, and for which there is no 'natural' heir in modern Western societies.

Freemasonry can do this by actively and forcefully projecting its core values and purpose unashamedly into society as a role model and training provider in the fields of morality, ethics and corporate governance. If we begin working towards this goal (and ultimately, succeed), membership of a Masonic body will become sought after and highly valued, both individually and organisationally, once again.

However, we must never forget two things that science inherently teaches: firstly, evolution is a continuous process (ignore it and we will become extinct); and secondly, we must identify and embrace what we truly are, then stand up and be counted, otherwise 'competing organisations' (our 'natural competitors' in society) will take our rightful place.

Charles Darwin's Theory of Evolution, as articulated in his seminal work, *The Descent of Man*, has never been more relevant.

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## DOORS IN FREEMASONRY

*by Peter Verrall*

*The lecture will be delivered as a PowerPoint presentation*

This illustrated lecture traces the history of doors and explains their important relationship to Freemasonry in general and certain lodge rooms in particular.

The *Encyclopaedia Britannica* describes a door as a barrier of wood, stone, metal, glass, paper, leaves, hides or a combination of materials, installed to swing, fold, slide or roll in order to close an opening to a room or building.



plate 2

### **Plate 2**

The early doors of the ancient world were merely hides or textiles hung over their entrances. It was not until the advent of monumental architecture that we find doors constructed of rigid permanent materials.

### **Plate 3**

Monumental bronze doors, which have persisted right through to the present day, were evident in both Greek and Romans times. These were supported by pivots fitted into sockets in the threshold and lintel. The largest example is in the Roman Pantheon where the doors are nearly 7.5 metres high (some 24 feet in the old imperial scale). Wooden doors were certainly the most common form of door in antiquity and there is evidence found in Egypt and Mesopotamia.

### **Plate 4**

We have all seen the mediaeval inspired wooden door with its heavy vertical planks backed with timber horizontals and diagonal bracing. In most cases these were complete with long iron hinges and studded with nails.

### **Plate 5**

It is interesting to note that the construction of those early doors is very similar to the present day framed door with timber stiles to the sides and the horizontal top, middle and bottom rails; all framed to support panels. Other types of construction include the Chinese wooden door consisting of two panels, the lower being solid and the upper a wooden lattice with paper.

### **Plate 6**

The use of paper is also evident in the Japanese Shoji screen where it covers the wood framing.

### **Plate 7**

We also have the Dutch door, developed from the traditional Flemish–Dutch type, which is cut horizontally in the middle, allowing either the top or bottom to be swung independently.



plate 3



plates 4 & 5



plate 6



plates 7 & 8

#### Plate 8

Glazed doors appeared in the 17th century with the French door, which should be double-glazed by the way, appearing in the latter part of the 1600s. About the same time the French also developed the mirrored door. Interior doors had mainly been framed with panels up to the advent of the hollow-cored flush-panel door which is extensively used today.

In the last century we saw a plethora of different types of doors, such as revolving doors, folding doors, sliding doors which were inspired by the Japanese Shoji screen, roller doors, tilt doors, pivoted doors, indoors, outdoors...

#### Plate 9

.....and even Jackdaws!

#### Plate 10

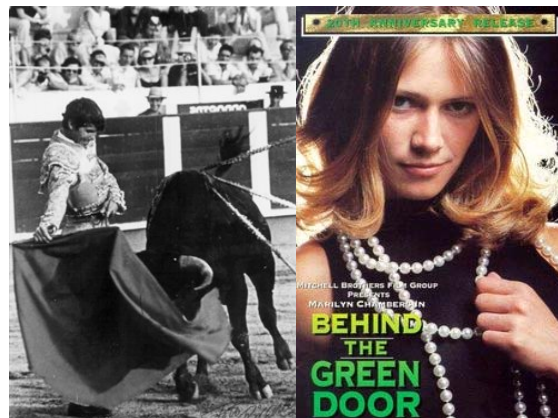
The Spaniards have matadors and toreadors, and in the Middle Ages there were troubadours. The list is endless.

#### Plate 11

Haven't you ever wondered what was behind 'The Green Door'?



plate 9



plates 10 & 11

### Plate 12

For those of you who are film buffs and can remember back some 40 or 50 years, there was even Diana Dors!! I don't know whether she should count; her real name was Diana Fluck.

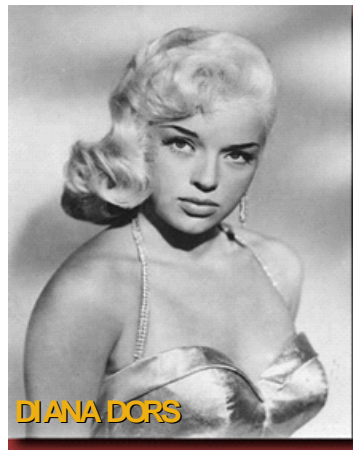


plate 12

Doors play a very large part in our daily life. If you counted the number of times you passed through a door in one day you would be amazed. Even the simple fact of going to the bathroom usually entails passing through doorways at least four times. So they are certainly something with which we are all familiar. But enough of that! Let's have a look at the relationship of *Doors and Freemasonry*.



plate 13



plate 14

The importance of doors and their protection, has played a very large part in the ceremonies of both operative and our own speculative or symbolic Freemasonry. Our attention is drawn on a number of occasions to the door of the lodge, not the least being when visitors or new candidates are admitted. We have two officers who are specifically instructed to guard the door to the entrance of our Lodge.

### Plate 13

The Tyler is positioned outside to keep off all cowans and intruders to Freemasonry. The first official appearance of the title 'Tyler' is in the Minutes of the Grand Lodge of England in 1732. In those early days he was quite often the landlord of the tavern in which the lodge met. He was paid a special fee and his duties included delivering the Summons for the next meeting, by hand, to all the members. In Halifax, England, the Tyler was empowered 'to refuse admission to any member of the Lodge who is not clean and decently clad in a white neck-cloth'.

In some early lodges he was supplied with a colourful Turkish costume complete with turban. In that instance he was armed with a scimitar instead of the present-day sword, about which there is no evidence of it having been used for defence or protective purposes.

### Plate 14

The Inner Guard is a relatively new officer and was not recognised in England until 1815, nearly one hundred years after the formation of the first speculative Grand Lodge. It is still a position unknown in

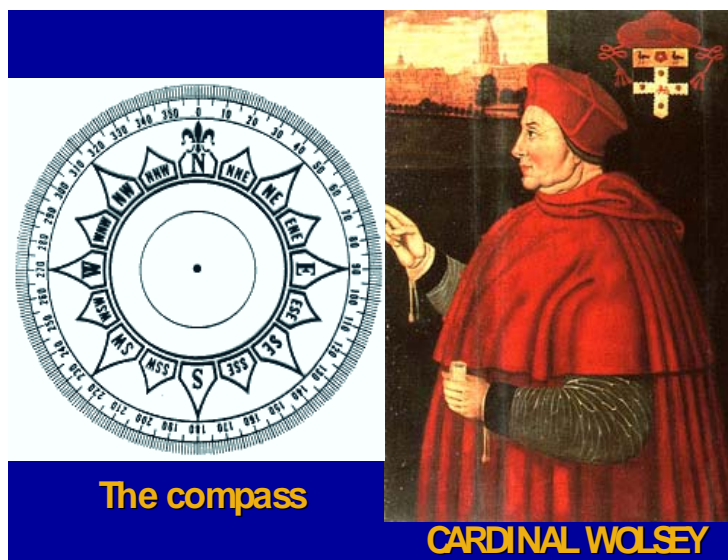


American Lodges where it is the Junior Deacon who has these responsibilities.

At his investiture, the Inner Guard is told that it is his duty to admit Freemasons on proof, receive candidates in due form, and obey the commands of the Junior Warden. The crossed swords, the emblem of his office, refer to two cardinal virtues, Prudence and Fortitude, and with the latter he is told firmly to guard the entrance of the lodge.

The use of the word 'cardinal' in relation to guarding the door is of interest, for the word itself is derived from the Latin 'cardo' meaning a hinge or pivot. Bernard Jones tells us that we must look to the doors made and hung by the ancient people for the original idea of the meaning of this word.

There were two vertical pins or dowels projecting from the door, one from the top and one from the bottom. They each fitted into a socket and the door swung on these pivots. The ancients took this hinged door as a figure or symbol, and supposed that the top of the universe was a pivot on which the heavens revolved.



plates 15&16

#### **Plate 15**

The old Roman writers applied the word 'cardinal' to the four points of the compass. Over time the word has developed to refer to important or significant matters which revolve around a centre point.

#### **Plate 16**

The word has also been used ecclesiastically over many centuries by the Roman Catholic Church to denote a priest in an important position.

#### **Plate 17**

One of the most publicised pairs of Masonic doors are those at a building in Great Queen Street, London. It is Freemasons' Hall, the headquarters of the United Grand Lodge of England.



plate 17

plate 18

It was built between 1927 and 1933 and was estimated to cost a million pounds at that time but in fact, as often happens, it cost considerably more. The cost was met in part by an ingenious scheme whereby every lodge which contributed a sum averaging ten guineas per member became a Hall Stone Lodge, and its Master thereafter had the privilege of wearing a specially designed jewel suspended from a light blue collarette. Each brother donating ten guineas or more was presented with a similar breast jewel. Some 1300 lodges qualified, of which 80 were from overseas.

The building was erected as a Masonic Peace Memorial in memory of the brethren who fell in the war of 1914–1918. Over 90 architects submitted preliminary designs for the building, of whom ten were invited to submit more detailed drawings. The complex contains a large library and museum, Grand Lodge offices, and nineteen separate lodge meeting rooms of varying sizes, each accommodating from 30 to 500 brethren.

### **Plate 18**

The centre piece is the magnificent Grand Temple and its ancillary rooms which many of you have probably already seen. It has the capacity to seat over 1700 brethren, and in conjunction with the other lodge rooms can house over 4000 Masons.



plates 19 & 20

### **Plate 19**

But the major highlight is surely the doors to the Grand Temple. They were a gift from the brethren of the Province of Lancashire (Eastern Division) to commemorate the 70th birthday of their Provincial Grand Master. They are made of bronze and, although weighing a total of 2.5 tons, they are so carefully balanced that you can open them with one finger.

This is the interior view, illustrating the spiritual side of man's belief in the creator. On either side are the great Seraphs, the attendants on the Almighty, with their faces turned towards each other as an emblem of unity and concord, but hidden by their wings to express an innate dread of the Divine Majesty of God. In the centre is the Creator deigning to bless man's estate upon earth.

On the left hand door: Taciturnity, Sacrifice, Hope, Wisdom, Fidelity, Work and Prudence.

On the right side: Brotherhood, Temperance, Beauty, Contemplation, Justice, Courage and Wisdom in Council.

The handles of the doors on this side are in the form of swords, symbolising the Courage and Wisdom inspired by the beautiful ceremonies in the Temple which enable those who have taken part therein to face troubles and difficulties of the world.

### **Plate 20**

This is the exterior of the Grand Temple doors facing into the Third Vestibule. The doorway is surrounded by a portal of white statuary marble. The door posts are engaged columns of bronze formed hollow and decorated with ears of corn; the capitals being enriched with a lotus leaf design and supporting a terrestrial sphere on one side and a celestial globe on the other. In the centre of the lintel is the Sacred Symbol; the architraves and lintel thus symbolising Life, Fruitfulness and Eternity.

The doors themselves have eight bas-relief panels and an inscription. Those of you who have visited Freemason's Hall in London will have already seen these magnificent doors but if you are not able to travel all that way brethren,...





plate 21



plate 22

#### **Plate 21**

...do not be concerned, for you only need to visit the Mandurah Murray Masonic Centre in Mandurah, Western Australia, to see an excellent replica.

The doors to the lodge room in Mandurah exist through the vision and personal commitment of one brother, a member of Mandurah Lodge, WBro Owen Tuckey.

Brother Tuckey was greatly impressed with the bronze doors in London during a visit with his wife Judith in 1987. He was one of the two brethren elected to represent his lodge on the Company formed to develop the new Masonic headquarters, and subsequently became Chairman.

#### **Plate 22**

During consideration about the new building he recalled the doors in London and looked out the souvenir publication he had bought back from his trip. In 1999 he made contact with a craftsman cabinet maker, Bro Ken Haddad, whom he had retained back in 1970 to make the pedestals and Master's chair canopy when the old Lodge Rooms in Sutton Street were refurbished.

He passed the information about the Grand Lodge doors to Bro Haddad, who scanned the photos, adapted them to the size of these doors, and then proceeded to meticulously carve each of the panels and the inscription. The doors, which are constructed of Lebanese cedar, have eight raised panels, four on each side, depicting the building of King Solomon's Temple.



plate 23



plate 24



plate 25

#### **Plate 23**

The inscription at the base of the doors is God's covenant with King Solomon and reads 'Concerning this House which thou art in building, if thou wilt walk in my statutes and execute My'

#### **Plate 24**

'judgements and keep all My commandments to walk in them, then will I establish my word with thee'.

#### **Plate 25**

The top left panel depicts the Ark of the Covenant being borne, with prayer and thanksgiving, by the priests to the House of the Lord.

The Ark was a chest of acacia nearly 1.2 metres long (3ft 9in) and 700mm (2ft 3in) both in width and height. It was covered in gold on both the inside and outside and had a golden rim encircling the top. The top was solid gold, which, according to Rabbinic lore, was as thick as a hand's breadth. On the top were two cherubim with outstretched wings. It is interesting to note that they must have flown away in this case!

The covering was called 'kaphiret' from the word 'kaphar' meaning 'to forgive sins'. The Ark was

carried by Levites on two staves inserted into two gold rings on either side. The Levites were the descendants of Levi and were employed in the lowest ministerial duties of the Temple and were thus subordinate to the priests who were the lineal descendants of Aaron. The Ark was constructed by Israel's leading craftsman, Bezalel, and the shape was said to have been revealed to Moses on Mount Sinai just before he received the Ten Commandments. Inside the Ark were two tablets of stone and on them were engraved the Commandments.



plate 26

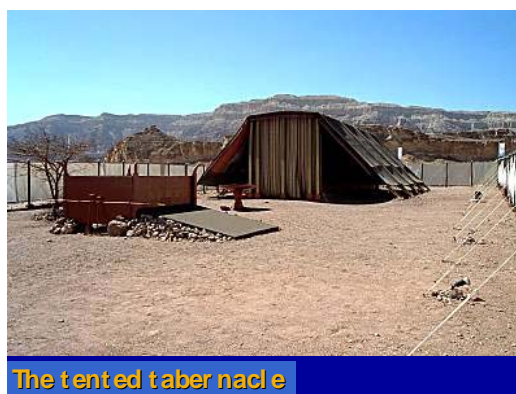


plate 27

### Plate 26

The Ark accompanied the Israelites on all their wanderings and it was housed in a Tabernacle, a gaily coloured tent-like structure which they erected at whatever place they settled. When the Tabernacle remained in one place for a considerable time, an open space or courtyard was maintained around it and when struck for travelling, a part of the coloured material was placed over the Ark to shield it from the common gaze.

The word 'tabernacle' means 'tent', from the Roman word 'tabema' meaning a 'soldier's tent'. It was some fifteen metres long and five metres wide and high, and there were two compartments with the Ark in the western end, the Holy of Holies, which was only entered by the priest once a year on the Day of Atonement.

### Plate 27

The entrance was a heavy flap or curtain that was rolled up and down and supported by two strong thick and heavy timber tent poles. King David is quoted in a psalm as saying that he would 'rather be a door keeper in the house of the Lord than dwell in the tents of the ungodly'. It must have been a very hot and dusty job out in the sun all day, raising and lowering the flap.

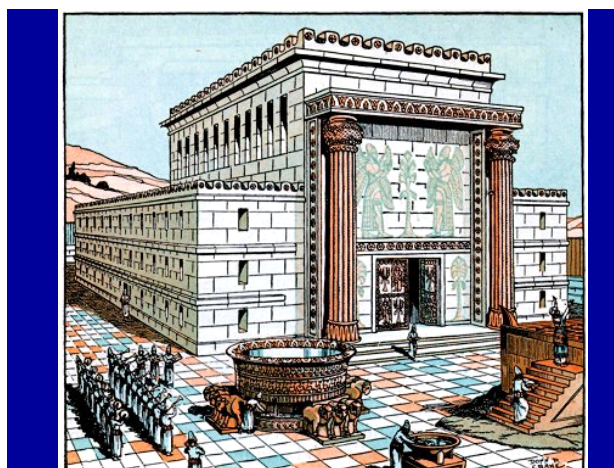


plate 28

### Plate 28

One Masonic writer considers that the two pillars at the entrance to King Solomon's Temple bear a very distinct resemblance to the original tent poles. The Ark's permanent home became the Holy of Holies in King Solomon's Temple for four centuries until the Babylonians sacked the city. It disappeared at this time and has never been found.



**Plate 29**

The top panel on the right shows a similar procession carrying the seven-branched candlestick preceded by the incense bearer and accompanied by the cymbal players.

The candlestick, called the 'Menorah' in Hebrew, was made of beaten solid gold. In the old Tabernacles it used to stand opposite the Table of Shewbread. King Solomon, in his temple and with his unending quest for splendour, changed the arrangement from one to ten seven-branched candlesticks, with five placed on either side of the entrance to the Holy of Holies, although only one was used.



plate 29



plate 30



plate 31



plate 32



plate 33



plate 34



plate 35

The seven flames of the candles depicted the seven planets, God's omnipresence throughout the universe. To the ancient mind, and in fact still to the present day, the figure *seven* conveyed the idea of completeness. The candelabrum represented the Tree of Life, so the seven lights also spoke of the perfect life unpolluted by superstition, ignorance, selfishness and fear. Faith, like the Menorah, was to illumine the human heart, enlighten the mind and dispel darkness without.

These candlesticks were later looted by Nebuchadnezzar and one found its way into the second Temple, but this also disappeared later.

### **Plate 30**

The second panel down on the left depicts the gold and silver vessels being brought by camels from beyond the great deserts. The holy vessels of gold and silver from the Tabernacle were with the Ark when it was brought to Jerusalem. Gold featured profusely in the Temple and the 27 metre long (90 feet) 10 metres wide (30 feet) by 14 metres high (45 feet) building had the whole interior overlaid with gold.

King David had intended to build the temple and had begun the necessary preparations. He had collected 100,000 talents of gold and 1,000,000 talents of silver and from his own private fortune also gave 3000 talents of gold and 1,000,000 of silver. This was further increased by contributions and donations made by princes.

The value of a talent, which is about 900 Troy ounces in weight as far as can be ascertained, would be worth over half a million US dollars today, based on US\$600 per Troy ounce; 100,000 talents of gold would weigh about 3750 tons and the total world production at the present time is only about half that amount. The golden Menorah alone would have been worth today at least a million dollars for the gold itself.

The camels carrying the gold and silver vessels originated about 40 million years ago according to the *Encyclopaedia Britannica* and by one million years ago had spread to South America and Asia. The Arabian camel (with one hump) stands about two metres tall at the shoulder and can maintain a speed of 13 to 16 kilometres per hour for eighteen hours. Looking at the panel, either the people were big or the camels small!

### **Plate 31**

The next panel down on the right shows the fabrics woven by the side of the great rivers, presumably the Tigris and Euphrates situated in ancient Mesopotamia, Greek for 'the lands between the rivers'.

There is no specific information as to why the fabrics were woven there, although the people called Sumerians who lived in this area before 3500 BC, are considered to have created the first urban literate society and therefore the first civilisation. It was there that the beginnings of the domestication of animals and the cultivation of grain first took place about ten thousand years ago.

In 2400 BC it has been calculated that the yield of wheat in the area now known as Southern Iraq compares favourably with that of the best modern Canadian wheat fields. In the eleventh chapter of Genesis mention is made of journeying from the east and finding a plain in the land of Shinar, the land of the Sumerians.

Many of the early Old Testament stories centre around this area. Glyn Daniel in his book *The First Civilisation* says: 'Noah and the flood must surely reflect some of the floods that inundated lower Mesopotamia from time to time, and did flood the known world though not of course the whole world'.

The area where they lived is flat, alluvial land and their invention of artificial irrigation meant that the ground was very fertile and, being short of stone and metal, weaving could have possibly been a good trading component. Clothing worn at that time consisted for both sexes of the tunic and shawl, each cut from one piece of material.

Wool was the most frequently used material, in bright and strong colours; decoration was rich in an all-over patterns or in borders carried out in embroidery or by printing.

The Sumerians were a remarkable race. It is they who invented the wheel, first for making pottery and before 3000 BC they had used it as a rotary device to make vehicles more mobile. They knew the art of glazing. They were city dwellers, with their cities dominated by temples and ziggurats set on high platforms.

One of their main crafts was metallurgy, especially copper. Glyn Daniel tells us: 'It was the Sumerian architects who invented the brick column; theirs were the oldest columns in the world inspired directly by the trunk of the date palm'.

The people of Tyre produced a cloth that was highly prized by kings and nobles throughout the then known world. Phoenicia was the coastal area alongside Galilee, named from the Greek word 'phainos' which means 'blood red'.

The production, weaving and dying of cloth to a royal purple colour, was an important industry in that area. The purple dye, or 'Tyrian purple' as it was also known, was extracted by the people of Tyre

and Sidon from a yellow fluid secreted from the decaying bodies of the murex mollusc, a shellfish abounding in the vicinity. When exposed to the sun, the fluid changes from yellow to royal purple. King Solomon would certainly have had a cloak of that colour.

### ***Plate 32***

The third panel down on the left hand side is the Giblites bringing the stone by road to Jerusalem.

The Giblites, or Giblim as they are sometimes called, were the inhabitants of the city of Gebal in Phoenicia on the Mediterranean sea, and are mentioned in the Bible as assisting Solomon's and Hiram's builders to prepare the trees and stones for building the temple. The Giblites were known as stone-squarers and were distinguished for the art of stone carving and putting the finishing touches to the temple. The stones appear to be on rollers and drawn by oxen.

### ***Plate 33***

The next panel down on the right depicts the timber being brought by float from the forest of Lebanon to Joppa. The trees were dragged down from the mountains, presumably to near Sidon on the coast, made up into rafts, floated to Joppa and then hauled and dragged the 60 kilometres up and over the hills to Jerusalem. The ship, complete with oars, is visible at the back.

Cedars are found on the slopes of the Lebanese mountain range, quite close to the sea and at a height of about 2000 metres. These trees can grow over 21 metres high and have a girth of about 15 metres, so they would provide big planks. The wood is comparatively soft but it does have the advantage of being pleasantly aromatic and resistant to insects. Very little wood would have been needed for a building as small as King Solomon's Temple, but no doubt other buildings were being erected at the same time.

Both cedar and cypress were obtained from Lebanon, the former being used for the roof and the latter for the floors. King Solomon obtained the timber in a barter arrangement with Hiram, King of Tyre, whereby he promised an annual delivery of corn, wine and oil as well as ceding territory including a whole district of twenty townships on the Phoenician border. As it turned out, Hiram was not very taken with the towns that Solomon had given him and it was called 'the land of Cabul', meaning the sterile land.

### ***Plate 34***

Our next panel, the fourth down on the left, shows the Giblites heaving the squared stones that have been quarried in the underground quarries. The stones were delivered in their final shape, having been fully fashioned at the quarry itself.

This ancient method was employed so that no sound of iron should be heard in the Temple precincts during the construction of the building dedicated to God in the city whose name signifies the 'City of Peace'. Rather ironical today!

Iron had become the material of weapons and therefore was a symbol of division and destruction. The cutting of the stone blocks away from the site, carrying them up a steep hill and placing them in position was not difficult, but would have certainly been hard work.

### ***Plate 35***

The final panel depicts the metalworkers fusing the metals in the plains of Jordan in the clay grounds between Succoth and Zeredathah. This refers to the casting of the two great pillars at the entrance of the Temple. Zeredathah exists today on the West Bank about 40 kilometres north of the Dead Sea. The Bible in 1 Kings tells us that the pillars were cast in brass, whilst other translations speak of bronze. Bronze is an alloy of copper and tin; brass is one of copper and zinc.

It appears more likely that they were of bronze, as the expertise to extract zinc was not available at that time. The first reference to brass being different from bronze does not occur till the third century AD.

The foundrymen were from Tyre and their people went on long and dangerous sea voyages to collect tinstone. It would be very much to their advantage to use this tin and alloy it with the cheaper copper to yield the more expensive bronze. In order to make bronze, seven times more copper is required than tin. This was available quite close on the island of Cyprus, where it had been mined for some 2000 years.

### ***Plate 36***

The shafts of the pillars were 9 metres high, about 27 feet, and just under 1.8 metres in diameter, just under 6 feet. The thickness of metal was about 10 centimetres. Each pillar weighed about 46 tons, which was no great weight to move even at those times, when you think that stones of a greater weight had been moved further distances.

The big problem that beset them would be to fashion a mould capable of receiving a single piece casting, and further of making a smelter capable of pouring that much metal at one time. It is very likely that they were cast in sections and, not being tapered, they could be cast to fit into each other. If they

were in sections, each about 4 to 5 tons, it would have been easier to burnish and polish them after casting and finally to float them down the Jordan River to the most convenient track up to Jerusalem. In addition to the pillar shafts there were two large chapters surmounted by a tulip-shaped top.

The panel (plate 35) shows the molten metal being poured into the moulds with an interesting device to control the turning. WBro Barker of South Africa in his lecture 'Between Succoth and Zeredathah' reckons that some 300 tons of copper ingots and 40 tons of tinstone would be required. In order to reduce the tinstone to metal in the smelters, a great deal of charcoal would also have been needed to stir into the mass. In order to achieve the temperatures required, large bellows would have been needed. Succoth means 'cattle pens', so it is likely that the cattle hides would be to hand to make the bellows.

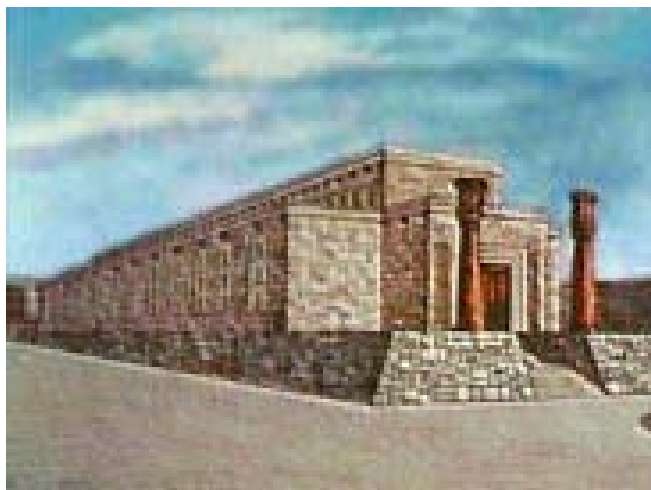


plate 36



plate 37

### Plate 37

It is amazing how much history can be included in a pair of doors.

Next time that you are waiting to go into lodge give some thought to the importance of doors in Freemasonry and the number of occasions your attention is drawn in their direction.

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# A CONCEPTUAL OVERVIEW OF MAORIDOM AND FREEMASONRY IN NEW ZEALAND SOCIETY

*by Kerry A Nicholls*

## Introduction

Freemasonry unites men of every country, sect and opinion. It discriminates against no one of good will. It supports the freedom of all regardless of race or religion. It endeavours to help all peoples to live together in peace, love and harmony. It helps those who cannot honestly help themselves and its charity knows no bounds. Such is my understanding and observation of what Freemasonry has taught me to aspire to in my everyday life.

When I began researching this paper, I soon became aware of the complexity and scope of the subject material. It has developed into 'a work in progress' that will continue beyond the presentation of this, the 2006 Kellerman Lecture for Aotearoa—New Zealand.

The term *Maori* refers to the indigenous people who arrived from East Polynesia approximately 1000 years ago. When the first Maoris arrived in New Zealand they brought with them the story of the deluge, the creation of mankind and the world. They had to adapt to a cooler climate and differences of environment and conditions. Within 200 years of their arrival, culture for them had altered dramatically.

I intend to cover a number of aspects and compare some Maori and Masonic connections. This connection to Maori culture is not alone but is applicable to traditional societies throughout the world. What makes this type of research interesting is to identify and analyse close concepts between the two societies, and refer them back to my opening paragraph. Close concepts in relation to Maoridom and Freemasonry include the Great Architect of the Universe, meetings expressed by ritual and symbolism, mysteries and learning, spiritual awareness and life principles. I will conclude with some contemporary observations.

When Captain James Cook<sup>1</sup> arrived in 1769, Maori society and culture still had the characteristics of a Polynesian society; it had developed habits that were particular to Maori. The most important is related to *tikanga* (custom) that controlled life and day to day activities.

The impression that the majority of people are given in the modern day of Maori are the *haka* at the commencement of a sporting fixture and the *tiki* purchased in tourist shops. Maori tikanga is general behavioural guidelines for daily life and interaction in Maori culture. Tikanga is commonly based on experience and the learning that has been handed down through generations. It is also based on logic and common sense associated with a Maori world view.

The Maori were aware and in possession of a culture of spirituality that was as advanced as that of Christianity introduced by Europeans.

## Belief in a Supreme Being: Concept of the Great Architect

This culture and spirituality gave the Maori the qualification that was required to join Freemasonry—a belief in a Supreme Being, an architect and creator of all and everything. For Maori, His name was *Io*. He was likened to the Jewish *Jehovah*.

Pei Te Hurinui Jones gives evidence of the strong presence of the *Io* tradition within the Waikato. In his biography of King Potatau Te Wherowhero,<sup>2</sup> he describes the raising-up ritual for the first Maori king in 1859 and he gives the *Io karakia* (prayer to the Supreme Being) used by Te Tapihana, whom he describes as 'a High Priest of the ancient *Io* (Supreme Being) cult of the Tainui tribes'.

In speaking of the *Io* religion of the Tainui priesthood, Pei Jones elaborates:

At the outset the declaration is made in the *Io* religion that the world evolved from *Io*, the Supreme Being; and his dwelling place is at the apex and centre of Creation.

1 Cook was *not* a Freemason, according to the argument and compelling evidence of Roy H Clemens in *Captain Cook—a Freemason?*, Masonic Public Library, Honolulu, Hawaii, 2nd printing, 1986.

2 Jones, Pei Te Hurinui: *King Potatau: An account of the life of Potatau Te Wherowhero, the first Maori King*, Polynesian Society, NZ 1960.

Sir Apirana Ngata, in a recorded talk on 'The Cult of Io', recounts how Judge Maning, a resident of Hokianga from 1833, author and judge of the Native Land Court, acquired knowledge of an Io tradition in the North and wrote it down but had the manuscripts burned when on his deathbed. Of interest here is that Maning married the daughter of a well respected Maori Chief and they had four children.

Maning chose to become a follower, and he was the only *Pakeha* (non-Maori) who made a complete study of the Cult of Io. He absorbed it all, including the karakia, and was initiated into it. He had to leave and return to London for medical treatment. Subsequently Maning was diagnosed with cancer. While he was dying he wrote down all the knowledge he was aware of relating to the Cult of Io.

Eventually his conscience began to prick him because one of the obligations you undertake when initiated in the Cult of Io is to swear secrecy. He had taken this oath of secrecy and Maning ordered the housemaid to make a fire and the manuscript was destroyed by fire.<sup>3</sup>

How familiar is this?

Was Maning a Freemason? I intend pursuing this in the future.

### Early Maori/Freemasonry Connection expressed

There are many general assertions that a system of signs identical with modern Freemasonry exists within the Maori society. The most precise account is a paper in the *New Zealand Craftsman*, 8 February 1898, by Brother Henry Stowell,<sup>4</sup> 'being a Native of New Zealand on my grandmother's side she being an Aboriginal Native'.<sup>5</sup>

The paper is quoted in its entirety:<sup>6</sup>

The Maori in their traditions, *Fangitawhiti* (epic poems), and language show conclusively that ages ago there was at Hawaiki, a grand temple known as Wharekura, at which temple meetings were regularly held and presided over by Tohunga, or initiates of a very high order, and wherein was taught and practised a perfect system of principles in an esoteric form, with exhaustive and appropriate rituals, also symbols, signs, and passwords, and that these were kept and preserved on tablets of stone, which latter were deposited in the temple. The ritual and symbols were entrusted by the *Ariki-Ranji* (divine and supreme head) to the various officers in order to properly carry out the ceremonials connected with these meetings, whereat only those others who were entitled to be present had the happiness of listening to the recitals, and of observing the uses of the higher symbols. Regarded from a Maori point of view this Masonry is neither more nor less than the relation of 'the main features of creation and the origin and history of the higher destiny of man', which relation was accompanied with appropriate symbols. TANE was the G.A.O.T.U., he may or may not be identical with the Chaldean Oannes. The language in which this wisdom religion was embodied is extremely archaic, but thanks to my having been taught in my youth by an aged Tohunga, and relative, some of the symbols and mysteries, I understand many of the allusions and am acquainted with various signs. A knowledge of astronomy being absolutely essential to a proper realisation of the principles of the order, its Adepts—Tohunga-Kokorangi—constantly taught in observatories its elements and phenomena, to those who were accepted for qualification.

Under the Maori system the two main Pillars, together with their Chapters, were represented before the dome of the sky. These were divine. A subordinate pillar was 'the Pillar of the Earth'; at certain points the Nagana or centre was traced. These were two great circles which intersected and which had their corresponding circles. The square was taught upon four points of the visible universe. Moral teachings were more or less associated with the Figure of the Ripeka cross, the type of good and evil, or enlightenment and ignorance by two opposing lines. It appears that there is a universal tendency to restrict, thwart, or delimit its beneficial functions. Hence, 'He waewae tapeka ta ta ara Ripeka'. ('A foot which diverges from the good or pure to the evil or impure path.') The figure of the triangle, Tantora, formed the basis of, or for, the most elaborate calculations in connection with astronomy and geography.

The terms 'Mason', 'Masonry', 'Masonic', are used in the English sense and for convenience. Days and months were measured by successive phases of the moon, while the year was marked by the heliacal rising in June of the star Puanga, Rigel in Orion, due east, this being the star of the Maori new year, and the first sign of the Awahio-Rangi, or zodiac.

I have no knowledge of the use of such a thing as the 24 inch gauge, but can vouch that calculations of length or distance were worked out with nice exactitude. The signs in use varied from those of the Europeans.

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3 Colquhoun, David: 'Maning, Frederick Edward 1811/1812?–1883', *Dictionary of New Zealand Biography*, updated 7 July 2005 <<http://www.dnzb.govt.nz/>>.

4 According to the records of the Grand Lodge of New Zealand, the following is recorded:  
Henry Mathew Stowell, Age 32, Occupation: Native Interpreter. Lodge Hawera No 34, Initiated 16.2.1894 Passed 16.3.1894 Raised 20.4.1894. Scottish Lodge No 652 allegiance to New Zealand Constitution April 1880 to form Lodge Hawera.

5 *New Zealand Craftsman*, 1 February 1898, p 169.

6 The article was a response to an enquiry from the Grand Lodge of Montana in January 1898. The enquiry was:  
if any of the natives who are said to be quite intelligent, Christianised, and full British subjects have ever been initiated into Masonry?

*New Zealand Craftsman*, p 145, 1 January 1898.



Still in some important respects, so far as a mere M.M. is able to compare, there is astonishing agreement, and the agreement suggests a variation on the European scale, owing to the incorporation or blending therein, of the terms of the Oath. The ordinance of the Tapu sanctity was its (Masonic) very essence: any infringement thereof, or neglect of its observance, by whomsoever, resulted in sure and speedy death, which was the true penal sign, silent and awesome. Then again 'Speculative Masonry' was not advanced or urged, and each one appears to have used his enlightenment for the purpose of furthering his knowledge along these ancient lines, which embraced the complete system, offering that fulness of happiness granted to mortals who were enabled to penetrate the very depths of nature, and by revelling in her mysteries attain the threshold of the divine.

### **Maori Family and Social Structure**

Maori social life was based primarily around the *whanau* (family), while political activity was practiced mainly at the *hapu* (sub-tribal) level. Each hapu had a clearly-defined territory and was under the control of a chief (*rangatira*). The various whanau of the hapu lived within this territory. When threatened, or for other political purposes, hapu would join forces under the collective umbrella of the *iwi* (tribe).

All of these social and political units were held together by *whakapapa* (genealogy) and *iwi* might be considered as large families. A person's position or seniority in the hierarchy of these arrangements was also determined by whakapapa. The most dominant whakapapa were those that most directly traced descent in the male line to the founding ancestor of the group. It was usually, but not always, the rangatira of the group that could lay claim to this sort of dominant whakapapa. There were very strong incentives to ensure people behaved properly. Maori customary laws were administered by the rangatira and *tohunga* (priestly experts). The community had a very strong, religious-based, belief in the power of tapu that the rangatira and tohunga were able to manipulate.

Maori spiritual leaders are called tohunga and have specific detailed knowledge of Maori spirituality and culture.

These people play a very important role in a range of Maori cultural forums. Tohunga will often be asked to officiate at *tangi* (mourning ceremonies), attend to sick people, officiate at the opening of buildings and apply and remove tapu at appropriate times. They tend to be highly respected and somewhat intimidating members of the Maori community.

### **The Three Baskets of Knowledge**

Traditional Maori thinking presents us with three sources of knowledge.<sup>7</sup>

- Firstly there is the experience of our senses.
- Secondly there is our understanding of what lies behind our sense experience.
- Thirdly there is the experience we have, particularly in ritual, of our oneness with each other and with the past.

These three sources of knowledge are spoken of as the three baskets of knowledge brought down from the heavens.

In Maori tradition, Tane (the guardian of forests and birds) was given the privilege of travelling through the heavens in search of the baskets of knowledge. After many difficulties, he entered *Matangireia*, the twelfth and sacred heaven. Here in the treasure house, *Rangitea*, he was given three baskets of knowledge. These he took home and hung in a house that became the first *Whare Wananga* (House of Learning).

The baskets contain wisdom and art, religious rites, history and knowledge of war and magic. In traditional Maori society knowledge is to be shared. Common knowledge is shared every day through normal activities. Sacred knowledge is given to those with wisdom and entrusted with the responsibility of keeping the knowledge and passing it on.

Holders of that knowledge, one way or another, have been entrusted to use it wisely.

This knowledge was imparted by the ancient Maori to the sons of chiefs and priests, as their secret lore through various schools of learning.

### **Influence of European Settlement**

In 1792 a group of sealers in Dusky Sound became the first non-Maori to begin settling in New Zealand. Many early British settlers came via New South Wales. They consisted of sealers, whalers and escaped convicts, all looking for a new direction in life. The traders opened up the world of commerce to the Maori communities.

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<sup>7</sup> This subject area is very involved and in isolation would be a research topic in its own right. I make mention of it in this lecture to indicate that the knowledge was a learned experience undertaken by 'proficient teachers' by way of ritual and ceremony.

Missionaries arrived in New Zealand, introducing religious ideals based on the Christian religion, God and the church. It was strongly believed that Christianity was a civilised way of living, according to European standards, and Maori should be taught this way of life.

Unfortunately, the Maori schools of learning were closed by the missionaries and the imposition of the Christian doctrine. Maoris were encouraged to turn away from old traditions and teachings and embrace the new. This resulted in the loss of this knowledge and what was left subsequently became fragmented and distorted.

### **Maori spirituality: Wairuatanga and Religion**

Perhaps the most difficult problem a Mason has to solve is to bring the power of faith in the unseen order to which the spirit is allied, to bear in dealing with the material world to which his body is akin.<sup>8</sup>

The Maori world view is of a three-tiered, inter-related structure made up of the so-called Realm of Ultimate Reality (the gods); the Realm of the Human, and the Realm of the Dead. This world view binds Maori society together as a functional whole, producing a holistic view of life. *Mauri* (life force), *mana* (power, authority), *tapu* (sacred, prohibition, restrictions,) and *noa* (common, ordinary things, free from tapu) belong at the very heart of Maori religion.

Traditionally for Maori, all things have a type of soul, or *mauri*, which creates strong spiritual ties to the land. Many Maori do not see their existence as something separate or opposed to the world around them. Birds, fish, plants, rocks, the moon and mist—all living and natural things are genealogically linked to people through Rangi and Papa. Mana is recognised in many things including people, land, nature, and also man-made objects. Touching objects or beings containing mana by non-authorised people or objects can cause the mana and the tapu of the object to be lost.

The history of the Maori world is the history of ancestors or genealogy (whakapapa). Maori identity is found in belonging to a tribal group.

Whakapapa is recounted in a complex and rich tradition of mythology, legend, narrative, ritual, song, names and the arts. The supernatural and the superhuman feature prominently in many of these ancient explanations.

Today, Maori belief and spirituality continues to play an important part in shaping the lives and ideas of Maori people in New Zealand.

The question must now be asked: What does all this spirituality have to do with Freemasonry? The answer I offer is based upon two important parts of our ritual.

- The first degree tracing board is so rich in spirituality that we do not take the time to reflect on it and for many it comes too late:

... the lodge is in length from east to west, in width between north and south, in depth from the surface of the earth to its centre, and even as high as the heavens [in other words, the lodge is a representation of the universe]... our lodges stand on holy ground — why? — because the first lodge was consecrated — why was it consecrated? — on account of three grand offerings thereon made, which met with divine approbation [which are then specified]... our lodges are situated due east and west — why? — because all places of divine worship are, or ought to be, so situated... our lodges are supported by three great pillars — they are called wisdom, strength and beauty — why? — wisdom to contrive, strength to support and beauty to adorn... the universe is the temple of the Deity whom we serve [we have already worked that out from the foregoing] — wisdom, strength and beauty are about His throne as pillars of His works, for His wisdom is infinite, His strength omnipotent and beauty shines through the whole of the creation in symmetry and order. The heavens He has stretched forth as a canopy; the earth He has planted as a footstool; He crowns his temple with stars, as with a diadem and with his hand he extends the power and glory. The sun and moon are messengers of His will, and all His law is concord. The three great pillars supporting a freemasons' lodge are emblematic of those divine attributes... the covering of a freemasons' lodge is a celestial canopy of divers colours, even the heavens ... in all regular, well-formed, constituted lodges there is a point within a circle round which the brethren cannot err; this circle is bounded between north and south by two grand parallel lines, one representing Moses, [who received the wisdom from God on high] the other King Solomon [who dispensed it downwards to mankind, a nice point of symmetry]; on the upper part of this circle rests the Volume of the Sacred Law, supporting Jacob's ladder, the top of which reaches to the heavens... in going round this circle, we must necessarily touch on both those parallel lines, likewise on the Sacred Volume; and while a mason keeps himself thus circumscribed, he cannot err...

- In the third degree, I was raised and instructed to lift my eyes:

to that bright morning star, whose rising brings Peace and Tranquillity to the faithful and obedient of the human race.

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<sup>8</sup> Statement made on Thursday 1 March 1928 by the Grand Master, MWBro General Sir Charles Ferguson at the consecration of Lodge Aroha No 293 (NZC), *New Zealand Craftsman*, pp 290–91, 2 April 1928.

## Maori Brethren Association

A very close relationship between the spiritual aspect, the ritual workings of Freemasonry and the Maori way of life saw the formation of the Maori Brethren Association:<sup>9</sup>

A ceremony unique in the history of New Zealand Freemasonry took place at Lodge Otaihape, No 142, on Saturday, 29th March, when a Maori brother was raised to the Third Degree by a team of Maori brethren....The very many brethren present were much impressed with the dignified rendering of the ceremony, and felt they had been privileged to help in making Masonic history.

To this day what is known as the Maori 'All Black Team' still perform workings and recently at a working the working tools were presented to a newly passed brother. Three brethren took one tool each and explained the symbolism of it with gestures as well as words.

The impressive all-Maori ceremonies are dignified, unique with oratory, and perfect in presentation. The observations of VWBro Ted Morris of Canada, who witnessed the working being performed by the Maori Brethren's Association in a New Zealand lodge, give an insight into the spiritual aspect:<sup>10</sup>

### FRIENDLY SPIRITS WATCH OVER NZ LODGE

#### HAMILTON, NEW ZEALAND:

The Maori Brothers Association isn't a lodge. Like the Caribbean Degree Team in Ontario, the Philippine-Canadians who gather to support a brother, and the Police Degree Teams, the Maori brothers gather in New Zealand for special occasions. In fact, their assembling helps make any occasion special.

Buddy Raukua had died some time ago. His son Douglas had died within the past year. Both were Past Masters of Lodge Te Marama No. 186, a country lodge in Taupiri. The village is on the main rail line between the capital of Auckland and Hamilton, New Zealand's fourth largest city.

Norrie Keenan, Worshipful Master of Lodge Tawhiri No. 166 in Hamilton had the pleasure of passing his son, Shaun Jarod Nankervis, to the second degree.

These were the reasons why the Maori Brothers Association had chosen to meet here this particular evening and Lodge Te Marama.

#### WHY NEW ZEALAND?

It was one of those rare February days in New Zealand. I'd left the land of ice and snow and was basking in the summer of the southern hemisphere. Masonic travelling creates coincidences. Two years ago I was visiting Mimico Lodge in Toronto because my wife was entertaining her book club. . Dick Morgan from Hamautari Lodge in Hamilton New Zealand was a fellow traveller that night, visiting his son in Toronto. The following year Dick introduced me to Andy Shearer, a Past Master of Tawhiri, with whom I arranged exchange visits this year. Andy invited George Heath and myself to see a Maori degree in a country lodge, so instead of a snow storm in Toronto, we were parking the car in a pasture adjoining the country lodge.

#### THE ASSEMBLY

The brethren came from valley villages and surrounding towns and from lodges in larger cities to share in the work and honor Norrie and Shaun. . One by one the Maori brethren assumed the chairs of the regular officers. The work of the evening opened with an invocation from the chaplain, first in English, which I understood, then a different version in Maori, the significance of which I was to appreciate days later when Norrie and I were sipping a tea together.

Each Maori community has a meeting house. It is less than a church and more than a cultural centre, encapsulating the tradition of the families and individuals of the tribe in art work and carving. It is in these buildings that much of the oral tradition of history and music is passed to the next generation, and oh my, is the music beautiful!

#### NOT REALLY GONE

The ancestors aren't worshiped, but they are remembered and appreciated. Norrie explained that, according to tradition, the members of the community who die do not leave the community immediately. Their essence remains part of the daily life so long as they remain in living memory. This isn't a ghost story, because there are no ghosts and there is no haunting, but there is a benevolent presence.

So when Norrie assumed the gavel to have the Maori Brother pass Shaun, it was understood that Buddy and Douglas, both deceased, would be a welcome presence. Why not? They The Craft in life. [*sic*]

But there was a hitch. These friendly spirits don't pass uninvited through doors and walls. They only come where they are wanted. They must be invited. (And remember the tyler at the door!) So after the chaplain completed the invocation in English, he addressed Buddy and Douglas and explained that their old friend and Brother Norrie was having a special night with Shaun. Would they care to come in and share the brotherhood they had so enjoyed in life?

All this was explained to me by Norrie the following week. The traditional supplication is a 'Karakia' in which those who have passed on are invited to watch over the proceedings, whether it be a lodge meeting or a birthday party.

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9 Reported in the *New Zealand Craftsman* on 1 May 1930 under the title: 'A Unique Ceremony'.

10 'Friendly Spirits Watch Over NZ Lodge', by VWBro Ted Morris <<http://grandlodge.on.ca/Traveller/traveller42.htm>>.

And when the work of the evening was completed and a benediction was being pronounced by the chaplain. He spoke a second time in Maori, releasing the special visitors to continue their friendly presence within the community.

#### ROOM FOR DIFFERENCES

Men of good will form Masonic Lodges. The only demands of faith are that the members hold a belief in a Supreme Being, believe in Divine Revelation, and accept that virtue is rewarded and vice is punished. Any belief beyond these basics is a matter between a man and the Creator, and his brethren respect that relationship.

As Norrie and I were sipping our afternoon cupper, I asked him, 'Were Buddy and Douglas really there?'

'Yes. Yes, they were.' He paused. 'We have spiritual views on all things that are natural. The fact that someone has died doesn't mean he's disappeared. Blood in the living is the continuity of life while they breathe air. Later, their spiritual task is to protect and comfort the people.'

Then he threw the question back at me.

'You were in lodge. Do you believe they were there?'

I recalled the line from Hamlet, 'There are more things in heaven and earth than are dreamed of in your philosophy, my dear Horatio'.

'Were they there?' I responded. 'I'd like to think so.'

#### Symbolical Aspects

In 1887 Dr L L Zamenhof created a language which became known as Esperanto. The intention was to develop an international language that would enable better communicating skills and understanding between various cultures and nations, with the result being a more peaceful world. This never really caught on however.

We *do* have an international language in the world today, one which has been with us since time immemorial: the language of symbols.

We are surrounded by symbols in our everyday lives: when we are driving, the octagonal stop sign; arrows pointing us to directions of travel; public toilet symbols; and information centres, to name a few. A stylised 'M' representing a pair of golden arches tell us where Big Macs can be found.

The meanings of symbols do change over time, such as the swastika in India which became used by rulers such as Charlemagne and Hitler, and is now associated with evil.

When studying old traditions and folk lore it is evident in many cultures that stone plays a predominant role in teachings, and very quickly it becomes apparent that it forms the foundations of those teachings.

In Masonic rituals stone plays an important role, starting with an Entered Apprentice, who is instructed to polish the rough stone with certain tools, and ending with stone featuring in other degrees. At the completion of the initiation ceremony, the new Mason is placed in an area of the lodge room and is told that he now represents the cornerstone on which Freemasonry's spiritual temple must be built.



In Rotorua (New Zealand), Geyserland Daylight Lodge No 462 NZC has a logo designed by L S (Lew) Vause as recently as April 1996. 'Thinking, Learning, Working together in harmony for its worthy objectives is truly a Masonic activity'. Geyserland Daylight Lodge boldly states these objectives as part of its logo (illustrated above) so that prospective members may gain a professed ideal of our Freemasonry.

The boiling-hot geyser is the rarest of the hidden mysteries of nature and its sciences. The Geyserland logo is symbolic of the deeper meanings of a substituted secret which is too sacred to depict except as an Altar which is representative of God, or 'Te Makawe'.

To the untaught eye 'Te Makawe' is a sacred volcanic stone hewn from a local quarry and 'dedicated to our Earthly Guardian under divine protection'. It overlooks the Maori village of Ohinemutu and is near to our Masonic lodge room.

To the craftsman mason, his eye is taught to see the perfect ashlar within the rough stone surface. He is taught to direct his life towards a perfecting of the six facets representative of harmony each with the other in respect of Freemasonry.

Two fern fronds are founded in a common soil. The raised fronds meet the symbols of God within Freemasonry.

We are all aware of the significance of darkness to light in Freemasonry, and a reference based on Maori legend is illustrated in a poem written by Violet May Cottrell, who lived in the Hawke's Bay area in the 1930s, entitled '*Pania of the Reef: A Maori Legend*'. Her inspiration came from the statue of Pania on the Napier waterfront, which is regarded as a local landmark. Its Hiawatha-like cadences well evoke emergence from darkness to light.

Pania, beautiful sea maiden,  
Coming from dark depths mysterious  
From the ocean's strange, weird caverns,  
Dwelt alone upon the shore.  
Well she loved the golden sunlight,  
Glinting, flashing on the waters;  
Gloried in the noontide splendour  
And the rosy glow of sunsets . . .



#### Contemporary Observations and Connections to Maoridom

Placed in front of the Master at the Festive Board in Lodge Warner No 2256 in the Province of Essex (England) is a 'Waka Taua' (Maori War Canoe).

In 1914, at the commencement of the First World War, the Revd A D Parry was Honorary Chaplain to the New Zealand Forces stationed at Grey Towers Barracks. He knew that among the ranks were Masons wishing to attend lodge meetings. Subsequently, six members of the New Zealand Forces were invited to attend a meeting in 1916 at the Royal Forest Hotel, Chingford. Interesting of note here was that emergency meetings were held to initiate up to six at a time.

On 11 December 1917 the lodge was presented with an exquisitely carved model of a Waka Taua decorated with feathers by the New Zealand Brethren. This was carved by one of the Maori soldiers in the camp at Hornchurch.



Chingford Masonic Hall, Essex, England



Waka Taua, Maori war canoe

Several members of Warner Lodge became members of Lodge Matamata No 265 NZC, and from this initial meeting there has developed a long-lasting and friendly relationship which exists to this day between the two lodges. The last living link sadly was severed in November 1980 when RWBro William Hollis passed to the Grand Lodge Above at the age of 90 years.

A set of Masonic gavels and blocks crafted from whalebone (gavels) and Paua (blocks) is in the Kaikoura Museum. Each of them is marked for the respective officer. W Bro James Johnston, a member of Lodge Kaikoura No 60, made them and presented them to the lodge for its Diamond Jubilee in 1947. Jimmy was one of the people in 1926 who captured the whale, only the second sperm whale to be taken off the Kaikoura Coast.

The ocean has always been the dominant force for the Maori people who travelled huge distances in their long canoes and lived on the bounty of the tropical waters. They had a great respect for the creatures of the sea and in particular dolphins and whales.

The whale, with its great size and obvious intelligence, played an important part in the culture of the Maori people. Whales were often represented as an example of family love, with mother and calf always side by side and touching at every opportunity.

Paua is considered by Maori as 'Tapu Taonga', which means a sacred gift or treasure. Items crafted from natural materials and presented to a lodge have a very deep symbolical meaning.



The Masonic gavels and blocks made by Jimmy Johnston



Lodge Ruataniwha 172 Honours Board

In 1996 Lodge Ruataniwha No 172 handed in its charter; however, the honours board for this lodge is now mounted in Lodge Woburn. Bro (Russell) Rusty Allen was the prime mover in having this carved honours board dedicated to all those Maori Brethren who served as members of Lodge Ruataniwha.<sup>11</sup>

The honours board is in the form of a meeting house without a window or a door, as these are female symbols and the lodge is a male institution. The head figure represents King Solomon, with his two arms being Hiram Abif and Tubal Cain. The support pillars represent B on the left, J on the right, whilst the base is the Freemasons of New Zealand.

Masonic lodge buildings have long been a distinctive feature of so many cities and towns throughout the world. They have inspired many conversations as to what occurs behind the walls in a building with few or no windows to the outside.

New Zealand fine arts photographer Fiona Pardington was intrigued by the parallels she saw between the concept of lodge membership and her own Ngai Tahu heritage, titled '*Helping Hands*'.<sup>12</sup> Fiona identified a connection between the Masonic philosophy of helping hands within the community and the Maori concept of *awhina*.

Attempting to obtain a definition of the word *awhina* reveals twenty-four results in the *Ngata Dictionary*. These include: *aid, assistance, grant, help, backing, contribution* and *muck-in*. Each of these expresses Masonic principles, therefore the connection is successfully illustrated.

Fiona responded in photographs and a large mural to what she saw pertaining to the rituals and traditions of the Wanaka Masonic Lodge.

Some photographs were displayed within the Wanaka Masonic Lodge, but the highlight was a giant photo-mural on the outside of the building, which gave an insight into the work of the Masons. The mural was an image of a giant 'cloak' of kakapo feathers, 'thrown around' the lodge building,

<sup>11</sup> Bro Allen put a lot of thought into the symbolism of this board for the master carver Sam Moeke of Tuhoi to interpret in the carving.

<sup>12</sup> See Appendix A.



representing the helping hands that throw the cloak around the shoulders of another, in essence an action that reflects the work of the Masons.

During the month of September 2004 the Freemasons of New Zealand supported and drove an initiative known as FAME. This was an acronym for 'Freemason's Awareness Month Events'. The message and theme was: *Freemasonry, You, Your Family, Your Community*. I do not propose to comment on the success or failure of this initiative, but comment on the concept.

If you consider the Maori tradition of family (whanau) socialisation and kinship ties I do not see any issues that are not able to be related to the traditional values and Freemasonry.

Maori tradition links individuals and families intricately with the land and each other.

In traditional Maori times, the whanau was the place where initial teaching and socialisation of Maori took place. More than an extended family social unit, the whanau was based on kinship ties and provided an environment within which certain responsibilities and obligations were maintained.

Individuals are traditionally dependent on the whanau for support and sustenance. Collective strength and kinship ties are of prime importance. Children are not just the concern of the biological parents, but the entire whanau community. The raising, care, education and discipline of children are the responsibility of everyone, male, female, young and old. Maori recognise the importance of extended family relationships. As such, there are overlapping and intersecting family relationships which are economically, socially and culturally linked.

Maori perspectives on spiritual knowledge in such areas as health, death, punishment, magic psychic and animistic beliefs are not clearly understood by many people, including Maori people themselves.

Those who do have some knowledge are now adapting that (as fragmented as it may be) to preserve and maintain it for future generations. This observation is evident in many societies throughout the world today.

On 10 March 2005 the Potter Children's Garden<sup>13</sup> was opened by HRH Prince Charles, and a distinctive feature is the mythological maze of Maui, which is an example of Freemasonry and Maori traditions working together for the community.

### **Conclusion**

New Zealand is inherently a bi-cultural society; however, it has swiftly developed into a multi-cultural society and Freemasonry recognises this in all its principles. We should keep uppermost in our minds the de-population of full-blooded Maoris and the introduction of 'mixed-blood' generations increasing. More than ever, given these conditions, Freemasonry must play a more important role in expressing its principles and putting them into practice. A clearer understanding of the concepts and traditions of societies is going to be beneficial to all.

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13 See Appendix B. The Potter Masonic Trust, which is administered by the Freemasons of New Zealand, granted \$177,000 to the Auckland Regional Council for the construction of an especially dedicated Children's Garden at the Botanic Gardens in Manurewa, Auckland. (*New Zealand Freemason*, vol 33 #2, 2005 p 5).

**Fiona Pardington – Festival of Colour celebration of arts exhibit – ‘Helping Hands.’**



Festival of Colour advertising poster



Lodge Wanaka No 277 (NZC) – Photo mural attached to eastern (right hand) side of building.



Photo mural of Kakapo feathers cloak on East-facing wall of Lodge Wanaka



### Potter Children's Garden

The Potter Children's Garden was officially opened on 10 March 2005 by HRH the Prince of Wales.



The Potter Children's Garden's purpose is to enable children to discover the wonders of New Zealand plants and animals through their relationship, especially between the puriri (a native tree), kereru (native wood pigeon) and mokoroa (the puriri moth).



A key feature is the mythological maze of Maui, a gold award-winning exhibit at last year's Ellerslie Flower Show. This maze tells the story from the Maori legend of Maui, the kereru, the puriri and Maui's parents and features superb Maori carvings by Sunnah Thompson.



A caterpillar garden, waterwheel and pump, boardwalks, streams, sculptures, a sundial and many native plants are all featured throughout the Potter Children's Garden.

The garden is designed to be interactive so children can have fun getting their hands dirty and exploring while they learn.



The garden was designed by Sue Wake and Jill Rice, and is called the Potter Children's Garden in recognition of the generosity of the Potter Masonic Trust, administered by the Freemasons of New Zealand.

## THE CHRISTIAN OBJECTION TO FREEMASONRY

*by Gregory Leyland Parkinson*

Brethren, some of you will have had the experience in recent years of hearing your minister of religion preaching against Freemasonry from the pulpit of your parish church. Some of you will have friends and acquaintances, devout Christians, who find your lodge membership unpalatable or even an impediment to continued friendship. Such experiences can sow seeds of doubt in your own mind. They can cause you to wonder whether your own lodge membership is, indeed, compatible with your continuing church membership, or with your own Christian beliefs.

It is not my intention to pass judgement on the rights or wrongs of Christian theology. Indeed, as we all know, the discussion of religion is barred in our assemblies. I would, however, like to touch on those aspects of Christian dogma that are held to be an impediment to membership of Craft Freemasonry and to discuss whether there is validity to them.

In preparing this talk I have relied fairly extensively on two works. The first is a small monograph entitled *Lodges Examined by the Bible* by a Baptist preacher, Dr John Rice.<sup>1</sup> This monograph was given to me by a brother and friend who was having trouble reconciling his own conscience with continuing membership of the Order. It summarises quite succinctly the usual objections to the Order held by those who have strong fundamentalist Christian views.

The other is a recent book by John J Robinson, author of *Born in Blood*, entitled *A Pilgrim's Path—Freemasonry and the Religious Right*.<sup>2</sup> Some of you may be familiar with this book. It should be compulsory reading for all Freemasons, particularly those who are recent recruits to the Order and, indeed, for those who have shown an inclination to join the Order. Robinson deals in a lucid and dispassionate way with the issue of what Freemasonry is, and its origins, with the attacks that have been made on the Order since the 19th century, and with the question of whether Freemasonry is a religion. It also outlines a way ahead for the Order in the current climate of distrust and antagonism.

Freemasonry emerged to public view in the early 18th century. Its emergence coincided with the growth of a new climate of rational 'scientific' enquiry and a rejection of superstition and magic. There was growing acceptance that the ways of nature could be explained by laws and principles that could be established through empirical investigation and philosophical enquiry. Prior to this time science had been dominated by religion and suppressed by theological argument. It was natural that the growth of rational enquiry would lead to growing toleration of other belief systems and of the rights of an individual to both dissent from established conventions and to pursue other paths.

Freemasonry not only provided a home for those who espoused such beliefs but was also usurped by them as a haven in which to have dialogue with like-minded men and as a forum from which to spread their views. As Robert Lomas points out in his book *The Invisible College*, it is no coincidence that the public emergence of Freemasonry in the United Kingdom is contiguous with the foundation of the Royal Society.<sup>3</sup>

For the Roman Catholic Church, which purported to be the repository of God's truths—the keeper of God's blueprint for mankind, the arbiter of all things moral and civic, and the gatekeeper to the afterlife—the growing climate of humanism and rationalism was intolerable. It is understandable that the Church would make strenuous efforts to suppress perceived heresy and to maintain its pre-eminent position.

The first formal condemnation of the order by the Roman Church was the Papal Bull of Pope Clement XII in 1738. The grounds of condemnation in this instance are that in Masonic lodges men of various religions and sects, under a pretence of natural virtue, are associated in an exclusive bond, and are sworn upon the Sacred Volume to conceal what they do secretly or incur heavy penalties.

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1 Rice, John R: *Lodges Examined by the Bible*, Sword of the Lord Publishers, Murfreesboro, Tennessee 1943.

2 Robinson, John J: *A Pilgrim's Path, Freemasonry and the Religious Right*, M Evans and Co, New York 1993.

3 Lomas, Robert: *The Invisible College*, Headline, London 2002.

Three issues are implicit in this condemnation that still remain a substantial part of the Christian objection to the Order.

The first is that a life of natural virtue and good works is insufficient in itself to gain admission to Heaven. The only path to salvation is through the Church—through acknowledgment of Jesus Christ as Saviour. In the eyes of the Church at that time, true benevolence and virtue were solely Christian attributes. It was incomprehensible to pursue a pathway such as this unless one accepted Jesus Christ as Saviour. Unless one acknowledged the Saviour, one was bound for damnation in any case.

This stance has its foundation in the Gospel of St John (John 3:18): 'He that believeth in Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God'. Again in the words of John (John 14:6): 'I am the way, the truth, and the Life: No man cometh unto the Father, but by me'. Likewise: 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son' (2 John 1:9).

The second objection is that of being yoked to unbelievers—to be associated in an exclusive bond with men of various religions and sects. Rice cites 2 Corinthians 6:14–17 in support of this objection:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

And what concord hath Christ with Belial? Or with what part hath he that believeth with an infidel?

... as God hath said, I will dwell in them and walk in them: and I will be their God and they shall be my people.

Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

It should be noted that the God of the Jews and of the Muslims in the context of this objection, cannot be the one true God. The one true God is that reflected by the Christian trinity. To Rice and other fundamentalist Christian writers, the God of Freemasonry is regarded as a composite deity based on the premise that God, in this context, is an amalgam of the gods of the religions represented by the brethren—in one case even cited as an amalgam of Jehovah, Baal and Osiris!<sup>4</sup> The Great Architect of the Universe, or the Grand Geometrician of the Universe, cannot be the God of Christianity.

The objection that Freemasons are sworn upon the Sacred Volume to conceal what they do secretly or incur heavy penalties, is picked up by Rice and other fundamentalist Christian writers in terms of an objection to Christians taking an oath of any sort. To support this proposition, Rice quotes Matthew 5:34–37:

But I say unto you, Swear not at all: neither by Heaven; for it is God's throne:

Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white nor black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Rice accuses every Freemason of having broken this command. So must have every serviceman or official who has ever taken an oath to support his country or sovereign.

A Papal Bull of Pope Benedict XIV in 1751 reiterates the previous condemnation but adds the objection that the association of men belonging to every religion and sect in Masonic lodges may inflict injury on the purity of the Catholic faith. It also takes the stance that things honourable delight in publicity but that crimes are secret.

In regard to this latter objection, Rice quotes Ephesians 5:11–12: 'And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret'—the works of darkness (ie secrecy) are unfruitful and shameful. Christians should have no fellowship with them but should reprove them.<sup>5</sup>

Moreover, the Christian gospel is one to be 'preached from the housetops'; it is against the Christian ethos to have anything to hide. In the words of Matthew (Matthew 10:26–27):

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.

Benedict goes further, however, by reacting to the perceived threat against civil order posed by Freemasonry. He holds that the oath exacted from Freemasons is designed to protect them against investigation of legitimate authority, that organisations of this kind are known to be opposed to civil and

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4 Rice, op cit, p 48.

5 ibid, p 10.

canonical sanctions, that in many quarters such societies have been proscribed by secular princes, and that they are of ill repute among wise and virtuous men.

It should be remembered that the Church's world view at that time was of an autocratic and structured society headed by a benevolent monarch, ruling by divine right and the recognition of the Church, and answerable to God (and hence to the Pope, God's envoy on earth) for his transgressions. Expressions of republicanism or democratic rule were abhorrent to the Church at that time.

The objection against the obligations undertaken by Freemasons was, no doubt, predicated on suspicion of Freemasons and of their motives. There was good cause for such suspicion: freethinking men were increasingly reacting to governments that were both autocratic and demanded adherence to an established church for civic or political advancement. Increasingly such men were looking at other modes of organisation for society, and at other principles to govern their interaction. For example, the writings of one such, Thomas Paine, one of America's Founding Fathers, were deemed by the Church to be inappropriate for Roman Catholics until recent times.<sup>6</sup>

There should be no surprise that Freemasons became heavily involved in the American Revolution, or that Simon Bolivar became a Freemason in London and was supported in his revolutionary endeavours in South America by English brethren. It is also no surprise that Benito Juárez, the full-blooded Indian who threw off the yoke of European government in Mexico, became a Freemason; that Giuseppe Garibaldi, after becoming a Freemason in New York, returned to Italy and was instrumental in leading the campaign to unify Italy.<sup>7</sup> In doing so, he challenged the Pope's standing as a secular ruler as well as causing the Roman Church to lose property and income.

Further condemnations followed throughout the nineteenth century. The most scathing condemnation ever is the famous encyclical, *Humanum Genus*, promulgated by Pope Leo XIII in 1884. The encyclical of Leo XIII is still substantially the case of the Roman Church against Freemasonry. That is, it is anti-Christian, anti-religious, revolutionary in politics, and a conspiracy to establish the 'reign of naturalism on the ruins of the Church'.<sup>8</sup>

Leo declared that the followers of the One True Religion made up the Kingdom of God, while all non-Catholics belonged to the Kingdom of Satan. The Freemasons were condemned as leaders of these non-Catholic Satanists. The proposition that there could be a separation of Church and State was roundly condemned. Leo maintained:<sup>9</sup>

They work, indeed obstinately, to the end that neither the teaching nor the authority of the Church may have any influence; and therefore they preach and maintain the full separation of the Church from the State .... They want therefore, by all means to rule States independent of the institutions and doctrines of the Church.

It is interesting to compare the language of Leo's encyclical with Rice's proposition of 1943 that:<sup>10</sup>

lodges in general are un-Christian and anti-Christian institutions, institutions that teach a pagan false religion, not Christianity; institutions where the saved and the lost mingle as brethren; where Christians, Jews, Mohammedans and Hindus are all on the same plane; where men call on God but do not come in the name of Christ . . . institutions opposed to the Christian attitude, grieving the spirit of God..

While obviously not supporting the proposition that the Catholic Church represents the one true religion, not much has changed. The proposition that Freemasonry is a conspiracy to establish the 'reign of naturalism on the ruins of the Church' is now taken to the conclusion that lodges teach a 'pagan, false religion'. Indeed, this is a proposition commonly made about the Order at the present time.

No Freemason would suggest that Craft Freemasonry is a Christian institution. It never was, nor has it ever claimed to be. Is it, however, un-Christian or anti-Christian? Certainly no Christian is precluded from membership of the Order. At the time of his initiation each initiate is assured that there is nothing incompatible in Freemasonry with his civil, moral or religious duties. Masonry does not compete with a brother's own faith but rather complements those aspects of his own faith that call for charitable conduct.<sup>11</sup> Indeed, in my experience, Freemasonry has in many cases been instrumental in bringing brethren back to their faith by developing an outlook conducive to this. Through the inculcation of charity, moral rectitude and virtuous behaviour, and a belief in the Almighty, a brother is led to contemplate his own salvation and to seek the pathway for this.

As Robinson suggests, it is important to understand that Freemasonry does not teach a man to believe in God, or in religious freedom, or in moral conduct, or in acts of charity. He must bring those beliefs

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6 Robinson, op cit, p 28. The major works in question were *The Rights of Man* and *The Age of Reason*.

7 Robinson, op cit, pp 26-7.

8 Waite, Arthur E: *A New Encyclopaedia of Freemasonry*, Weathervane Books, New York 1970, p 266.

9 Extract from the Encyclical of Leo XIII, *Humanum Genus*, quoted in Robinson, op cit, p 27.

10 Rice, op cit, p 4.

11 Robinson, op cit, p 77.

with him into the brotherhood, where he will find them encouraged and reinforced. Any man who joins a Masonic lodge expecting to learn the true pathway to God will be disappointed.<sup>12</sup>

A number of objections have been brought to bear to suggest that Freemasonry is both un-Christian and anti-Christian. I have mentioned earlier the objections against secrecy, against yoking Christians to unbelievers, to the objection against Christians taking oaths, and the more generalised objection that Freemasonry is working 'obstinately, to the end that neither the teaching nor the authority of the Church may have any influence'.<sup>13</sup>

No serious scholar could claim today that Freemasonry is a secret society. Descriptions of the Craft degree work can be found in numerous publications, many of which are freely available in public libraries. Indeed, some publications even provide passwords, descriptions of the signs and tokens, and of the ancient penalties formerly associated with the violation of the degree obligations. One such is Richard Carlile's *Manual of Freemasonry*, which was first published in 1825 in a volume of his journal *The Republican* and shortly afterwards reprinted in a separate publication. Indeed, in his preface Carlile suggests that 'If we make ourselves acquainted with all that Masons know of their freemasonry, we shall find a blank, and that they know nothing worthy of being called a secret'.<sup>14</sup>

A distinction usefully made by Robinson is that between *secrecy* and *privacy* which, he suggests, is in the eyes of the third party.<sup>15</sup> Freemasons hold private meetings to conduct their lodge business—but so do churches, government agencies, boards of education and individual families. We all have a right to privacy, and others should respect that right. As Robinson suggests, some respect no privacy but their own and when told that something is none of their business, approach the subject with heightened curiosity and suspicion.<sup>16</sup>

Our third degree obligation requires of us that our breasts should be the sacred repository of a brother's secrets. To Rice and, indeed, to Pope Benedict, this imposes on a Freemason the obligation to protect criminals and indicates that Masonic obligations are in conflict with our duties of citizenship.<sup>17</sup> Surely, however, we are being asked to merely respect a brother's privacy, particularly when 'all offences contrary to the laws of God and the ordinances of the realm' are most especially excepted.

The proposition that Christians can join in brotherhood in Masonic lodges with those who do not have a saving faith in Jesus Christ and have not personally received Him into their hearts by faith, is likened by Rice to Lot's sin in residing in Sodom. 'The wicked, licentious, and perverted Sodomites became Lot's brethren' and 'Lot grieved his righteous soul with their unlawful deeds'.<sup>18</sup> A true Christian cannot ever be in brotherhood with a Muslim, a Jew, a Mormon, a Unitarian—a Christian Scientist, even—and, from the point of view of Protestant Christian fundamentalists, with a Roman Catholic—as Jesus forbids it.<sup>19</sup> Indeed, to do so would be to replicate Peter's sin of sitting as a friend and brother with the soldiers and servants of the high priest who had arrested Jesus.<sup>20</sup>

There is really no Masonic answer to this objection. The matter of whether a Christian can join in brotherhood with those who are not practising Christians must be a matter of individual conscience. To liberal Church people who respect the faiths of others, and who accept that those of other faiths who have not received Jesus Christ into their hearts are not automatically destined for damnation, this would not be a difficulty. On the other hand, Dr James Holly, the American evangelist, would argue that religious tolerance is offensive to God, who demands intolerance of all Christians.<sup>21</sup> He for one certainly does not condone Christian membership of Masonic lodges.

For the fundamentalist Christian of any persuasion, Christians must be intolerant. It is deemed to be the duty of every committed Christian to convert unbelievers and to extend the opportunity for salvation through Christ to as many as possible. In fact, it behoves every Christian to be a fanatic. Those who do not heed or reject the message, or do not have the opportunity to hear it, are automatically damned.

By such criteria the Archbishop of Canterbury would have been deemed not to be a true Christian when he stated in the United States in 1992: 'Christianity can maintain its commitment to the uniqueness of Christ in a pluralist world, and yet still be genuinely tolerant'.<sup>22</sup> This illustrates the dilemma. Most people will agree that we must find a way for all men to live in brotherhood if we are to have peace and

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12 *ibid*, pp 21–2.

13 Encyclical of Leo XII, *Humanum Genus*, 1884.

14 Carlile, Richard, *Manual of Freemasonry*, New Temple Press, London, nd.

15 Robinson, *op cit*, p 21.

16 *ibid*, p 21.

17 Rice, *op cit*, p 26.

18 Rice, *op cit*, p 18.

19 Robinson, *op cit*, p 77.

20 Rice, *op cit*, p 19.

21 Robinson, *op cit*, p 107.

22 *ibid*, p 107.



security around the world. Liberal Christian church people would agree that we live in a pluralist world and that we must respect the rights of people of other faiths to follow their own paths. That is not to say that Christians may still not attempt to convert them, but that we must learn to accept and accommodate other points of view. In Freemasonry 'God' refers to God as perceived and worshipped by the individual Mason. No man is asked to alter his beliefs to meet some Masonic standard.<sup>23</sup> Thus it should be in the world at large.

The charge that Freemasonry teaches a 'pagan, false religion' is often supported by reference to the works of Albert Pike and Leo Taxil. Both were writing on Masonic topics in the latter part of the 19th century.

Albert Pike was a Freemason who was Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite in the United States from 1859 to 1891. His passion was that all men should seek illumination through knowledge. It was his belief that he had benefited greatly from his lifelong study of other religions and philosophies in that they had given him broader understanding, and was keen that others should share that experience.<sup>24</sup> Pike's commentaries on comparative religion have frequently been taken out of context as evidence that the higher degrees of Freemasonry involve non-Christian belief systems. Those interested in Pike will find a useful chapter on him in Robinson's book.<sup>25</sup>

Taxil, whose anti-Masonic writings have been used to support a variety of charges, was an opportunist and self-confessed forger who capitalised on the anti-Masonic sentiment that was prevalent after publication of Pope Leo's encyclical *Humanum Genus*. The self-confessed aim of his work was simply to earn sufficient capital to become of independent means. Reference is still made today by fundamentalist Christian writers to Taxil's charges, particularly his assertion that in Freemasonry 'Lucifer is God'.<sup>26</sup>

The charge that Freemasonry is a religion antagonistic to Christianity is usually, however, predicated on the premise that it must be categorised as a religion as it offers its own path to salvation through the performance of good works. Rice, for instance, claims that 'They teach a false plan of salvation, a plan that never saved a soul, a plan that is of Satan and not of God, a plan that takes honor from Jesus Christ and gives it to the lodges and to the lives of men'.<sup>27</sup> He also asserts that 'intelligent and highly advanced lodge members themselves agree that their teaching is salvation by character instead of salvation by the merits of the shed blood of Jesus Christ'.<sup>28</sup>

In support of his allegation he cites the words of a prayer from the Masonic burial service which concludes with the words 'may we be received into Thine everlasting Kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life'.<sup>29</sup> Likewise, he makes reference to the words of the investiture in the first degree:<sup>30</sup>

you will be thereby reminded of that purity of life and actions which should always distinguish a Freemason and which is essential to your gaining admission to the Grand Lodge Above, where the blessed ever rest in eternal peace.

The reality is, however, that there is no description of Heaven and Hell, there is no religious dogma, nor is there any Masonic pathway to salvation in any of the three degrees of Craft Freemasonry.<sup>31</sup> The first degree investiture, may well tell brethren that without 'purity of life and action' they will not find a place in Heaven, but they are not instructed in the steps that must be taken to get there. Likewise, the second degree working tools prescribe a mode of conduct and commend brethren, in their pursuits, to keep eternity in view. They do not, however, prescribe the steps that must be taken to achieve salvation.

There is also the charge that the third degree teaches a Masonic resurrection. The act referred to is the re-enactment of the death and disinterment of Hiram Abif in which his decomposing body is taken from the grave by three Fellow Crafts for reburial in Jerusalem. The candidate is told: 'It is thus my brother that all Master Masons are raised from a figurative death to a reunion with the former companions of their toils'. To my mind, this is to do with the reunion of the candidate, who has been properly prepared to be their peer by representing 'one of the brightest figures in the annals of Freemasonry', with his companions. It is not a resurrection in the Christian sense.

Freemasonry claims to be a peculiar system of morality, veiled in allegory and illustrated by symbols.

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23 *ibid*, p 76.

24 *ibid*, p 43.

25 *ibid*.

26 *ibid*, p 59.

27 Rice, *op cit*, p 51.

28 *ibid*, p 52.

29 Rice, *op cit*, p 48.

30 *ibid*, p 51.

31 Robinson, *op cit*, p 34.

Whether it is a 'religion' in the broader sense of the word is, however, still a moot point. Certainly, Arthur Waite in his *Encyclopaedia of Freemasonry* would argue that it is, given that it requires belief in a Supreme Being, in that it requires an intellectual adherence to the notion of resurrection to a future life—however resurrection is to be understood—and because its rites are in reality neither more or less than 'pageants of prayer and aspiration'.<sup>32</sup> If one is to accept, for instance, the definition of religion given by the *Chambers English Dictionary* as 'belief in, recognition of, or an awakened sense of, a higher unseen controlling power or powers',<sup>33</sup> then one could argue that Freemasonry is, indeed, a religion. If it were not Deistic in character this issue would not be in contention.

In the sense that Freemasonry could be defined as a religion, it could be perceived as a rival to Christianity but certainly not antagonistic to it, or incompatible with it. There still remains, however, the charge that the lessons of Freemasonry, illustrated as they are on the tools of the medieval mason, are objectionable because they teach morality without specific reference to Jesus. As Robinson points out, there is no way to answer this charge as it is based on the concept that without Jesus there is no such thing as moral teaching.<sup>34</sup> Certainly, this 'secular humanism', as it is referred to by those who hold this point of view, would be regarded by them as antagonistic to Christianity. It is the thinking that lies behind Pope Leo's claim that 'Freemasonry is a conspiracy to establish the reign of naturalism on the ruins of the Church'.

Brethren, you will have seen that the observations made in this talk show that the Christian objection to Freemasonry is a vexed and multifaceted one. As such, it is one that cannot be resolved in an absolute sense. It is not enough, for instance, to say what Freemasonry is, which is in itself a vexed question, and how can this be compared to the tenets of Christianity. The answer is also dependent upon where on the scale of Christian temperament the enquirer might find himself. Without doubt, a zealous Christian who holds to the most literal interpretation of the Scriptures, and who cannot accept that there is room for any other belief system, would not find it in his conscience to be able to join Freemasonry. I suggest to you that those who adhere to a more liberal Christian viewpoint would not find membership of the Order incompatible with their religious duties.

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<sup>32</sup> Waite, op cit, p 329.

<sup>33</sup> *Chambers English Dictionary*, Edinburgh & New York 1990.

<sup>34</sup> Robinson, op cit, p 37.



# CATHERINE THE GREAT AND FREEMASONRY IN RUSSIA

*by Robert Nairn*

## Introduction

Madariaga<sup>1</sup> gives her opinion that ‘Nowhere else in Europe did Freemasonry play such a significant a role in the development of the cultural life of three or four generations as it did in Russia’. However, whatever Freemasonry did for Russia, the history of Freemasonry itself is turbulent, as is shown below:

- Started about 1730 during reign of Peter I (the Great);
- ‘Voluntarily’ closed by Catherine II in 1794;
- Ban confirmed by Paul I in 1796;
- Grew again but banned once more by Alexander I in 1822;
- Ban confirmed by Nicholas I in 1826;
- Started again in 1905/6 under Nikolai II;
- Did not survive long after the Bolshevik revolution 1917; and
- Started again in 1995.

Freemasonry is alive and well in Russia today after being almost inactive for most of the 19th and 20th centuries, except for a brief reappearance in the early 20th century. This paper concerns early Freemasonry in Russia mainly during the rule of Catherine the Great from 1762 to 1796 and her son Paul I and grandson Alexander I, and it discusses the reasons why it was proscribed.

NB Names of known or alleged Freemasons are shown in bold italic letters.

## Early Freemasonry in Russia

The earliest reliable information about Russian Freemasonry is a record of a session of the Grand Lodge of England dated 24 June 1731 regarding the appointment of Captain **John Phillips** as Provincial Grand Master of Russia and Germany in 1731 but it is not known if he founded any lodges there.

Regular Freemasonry in Russia really began when **Lord James Keith** was made Provincial Grand Master for Russia on 28 March 1740 by the Grand Lodge of England, although Masonry initially embraced only expatriates. In 1756 the first truly Russian lodge, the Lodge of Silence, was consecrated in St Petersburg. The members of this lodge included many men who later became famous: **Alexander Petrovich Sumarokov** (author), **Prince Scherbatov** (historian), **Dimitriev-Mamonov** (philosopher),<sup>2</sup> **Prince Dashkov**, **Prince Golitzin** (an early companion of Catherine’s), **Prince Troubetzkoi** (field marshal) and **Prince Meschersky**.<sup>3</sup>

In addition to the English rite, which Catherine apparently found quite acceptable, different orders and rites of Freemasonry in Russia soon began to proliferate:

- In 1762 the Templar rite of Melesius, consisting of higher orders;
- In 1765 the Strict Observance rite; and
- In 1765 the Zinnendorf System, a Christian Order from Germany.

## Catherine the Great

Catherine married **Grand Duke Peter** in 1745 as a young bride, only to find him at least temporarily impotent so she could not fulfil the role that would make her, a German, most secure—that of mothering an heir to the throne. The marriage rapidly deteriorated.

1 *Russia in the Age of Catherine the Great*, Isabel de Madariaga, 1919, particularly chapter 33, ‘The Role of Freemasonry’, Yale University Press, ISBN 0-300-02515-7.

2 One of the empress’s paramours, Aleksandr Matveevich Dmitriev-Mamonov, a distant relation of the omnipotent Potemkin  
<<http://www.highbeam.com/library/docfree.asp?DOCID=1G1:75162015&ctrlInfo=Round19%3AMode19b%3ADocG%3AResult&ao=>>

3 Refer to Derzhavin’s *On the Death of Prince Meschersky* (1779).



Catherine II 'The Great'



Peter III

It is alleged<sup>4</sup> that the Empress Elizabeth<sup>5</sup> urged her to have an affair, with the result that her first-born, Paul, later **Paul I**, was said to have been fathered by Catherine's first lover, Grigory Orlov. However, Catherine records in her memoirs<sup>6</sup> that Madam Chogloкова urged the affair, no doubt on behalf of the Empress and it is more likely that Paul was fathered by **Count Serge Saltykov**. She records her pique at him missing a tryst because he was 'dragged by **Count Roman Vorontsov**<sup>7</sup> to a meeting of Freemasons'. Paul was nevertheless raised as Peter III's son and heir but was taken from Catherine soon after birth by Elizabeth so Catherine had few chances to rear him, although she supervised his education. It was alleged that her daughter Anna was sired by Count Poniatowski.<sup>8</sup>

Peter III is said to have wanted her out of the way so that he could marry his mistress. So Catherine, soon after the death of Elizabeth, fearing for her life and that of Paul, staged a coup in 1762 with the help of army officers, had Peter III held in custody and later murdered.

Despite this inauspicious start to her reign, which made her always cautious of her position, she became one of Russia's most imaginative and competent rulers. She directed foreign policy, reactivated domestic reform begun by Peter I, extended the empire through the Ottoman wars and through annexation of parts of Poland and cultivated the arts so that Russia emerged as a major European power for the first time in its history.

### Reforms of the Class System

The various classes or 'estates' in Russia included hereditary royalty, other royalty, other land-owners, military and naval officers, public servants, the church, peasants and serfs. Despite very clear-cut social demarcations in this class system, Freemasonry cut across these distinctions and even included former serfs. See Appendix 1.

Although many of the royalty were hereditary royals, the 'Table of Ranks',<sup>9</sup> which was created by Peter I,<sup>10</sup> 'also awarded The Great', to replace birth with state service as a basis for royal rank, allowed many to gradually become royals through long service in the army or navy, or in public service or even in industrial enterprise. Royals were expected to serve the State, but were exempted from taxes. Hereditary royals, of course, abhorred the accession of newcomers into their ranks.

Royals and others, whose land had been granted by the crown, comprised the rural and urban landowners. Serfs were not owned by masters, like slaves, but were bound to the land and could not relocate. They paid taxes and typically worked three days a week for the landowner and three days a week for themselves and to pay the taxes. Serfs could be drafted for military service.

Much of Catherine's domestic reforms in the early part of her reign were aimed at protecting the serfs

4 Madariaga, op cit.

5 See Appendix 2 for a list of the Romanov dynasty.

6 *The Memoirs of Catherine the Great*, Mark Cruse and Hilde Hoogenboom, ISBN 0-679-64299-4.

7 Count Vorontsov, as Elizabeth's Vice Chancellor, acted as intermediary with Catherine at a time when Catherine, in fear of her life, had requested Elizabeth to be sent home to Germany.

8 Cruse, op cit.

9 See Appendix 1 for Table of Ranks.

10 *Peter the Great – His Life and World*, Robert K Massie, ISBN U-345-29816-3.

from cruel landowners, who administered their own justice on their land. These reforms included increasing the strength of regional government administration, which provided more opportunities for public servants to climb the Table of Ranks and thereby to gain royal status, much to the disgust of the hereditary royalty. Thus her relationship to the many powerful hereditary royals was at times precarious. The reforms did not, however, give the serfs any greater freedom, just some protection against cruelty.<sup>11</sup>

### **Secular Reform of the Churches**

Catherine, originally Lutheran, converted to the Russian Orthodox faith before her marriage<sup>12</sup> but, while she needed the support of the Church, which helped her accession to the throne, was faithful but very pragmatic and not spiritual. Her earliest reforms were, nevertheless, in the Orthodox Church but concerned secular matters such as reducing its land and property and its assignment of serfs.

Fully believing that the State came first over religion, she was wary of any sect which was controlled from outside Russia. It was, therefore, not long before she came to grips with Rome. She sided with the Jesuits, which the Pope at that time was trying to ban, because she is said to have admired their education system. She limited the number of Catholic priests in Russia, arranged their parishes, and named their Bishop (even later got him promoted to Archbishop). When Poland was partitioned (Russia took parts of Poland on four different occasions) she exerted continual control over Catholic properties and appointments, much to the consternation of Rome, in the name of uniform administration throughout Russia. She had few concerns about the Protestant sects, although the Anglican Church was, of course, nominally controlled from Britain.<sup>13</sup> However, the Russian 'Old Believers'<sup>14</sup> were, since the time of Peter I, influential at court and were intensely conservative on religious matters.

She enacted legislation about religious tolerance, particularly after the annexation of part of the Ottoman Empire as the Tartars were mainly Moslem. Although anti-Semitism was rife following the pogroms of Peter I's rule, she gradually admitted Jews into Russian life and eventually into Moscow. This further alienated the churches.<sup>15</sup>

### **Public Services**

Catherine was a great builder and the first town planning in Russia emerged during her rule. She dramatically reformed and encouraged education and health services and built canals. Again following the example of Peter I, she built a Russian navy and merchant fleet to encourage external trade on favourable terms. She greatly expanded the empire and its foreign influence, both by military and political means.

### **The Arts**

Catherine understood fully the role that the arts played in supporting her court. She purchased many of the paintings now on display in the Hermitage Museum in St Petersburg.<sup>16</sup> She sponsored poets, composers, authors and playwrights, and wrote plays and poetry herself. She expanded the role of women and appointed a severe personal critic, Princess Pushkin, to lead the arts portfolio.

In 1783 she stopped the State and Church monopoly on printing and opened up the press to private printers, provided that the books were first passed by the police. This greatly expanded the opportunities for educated people of all walks of life to communicate and to understand the dramatic changes taking place in Russian culture. Under her patronage, Russia emerged as a cultured country, able to hold its head high in Europe. Even today Russia is intensely proud of its film industry and its music, opera and ballet corps.

### **Freemasonry under Catherine**

In this environment, it is hardly surprising that Freemasonry initially flourished in Russia under her rule. In 1772, *Elagin*,<sup>17</sup> a court favourite of Catherine II and her son Paul's tutor, was made England's Provincial Grand Master, a position he held until 1784. Elagin was married to a former lady-in-waiting of Empress Elizabeth and became a Senator and Chief Secretary. The two *Panin*<sup>18</sup> brothers, also influential at court and tutors of Paul, were members. Count Nikita Panin was foreign affairs Minister

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11 Madariaga, op cit.

12 Cruse, op cit.

13 Madariaga, op cit.

14 A breakaway sect of the Russian Orthodox Church which resisted some of Peter the Great's modernising changes.

15 Madariaga, op cit.

16 Acknowledged in the Hermitage Museum.

17 The Elagin Collection describes the first stage of the development of Freemasonry in Russia, dating back to the mid to late eighteenth century

18 Count Nikita Panin was ambassador to Denmark. He opposed Catherine's coup, supporting Paul instead.

under Catherine. Elagin had, incidentally, previously been arrested on charges trumped up by court rivals during the last years of Elizabeth's reign but was exonerated.

Most of the Russian lodges consisted of the members of the best Russian families who were shaping the destiny of Russia, not only at court and in the various government departments, but also in the military and in artistic achievements. It was also tending to reshape the structure of Russian society on more egalitarian grounds.

**Nicolai Ivanovich Novikov**,<sup>19</sup> a man who was to become one of the most influential Russian Freemasons, joined Freemasonry in 1775. Novikov was a member of the regiment that had put Catherine on the throne and also a member of Catherine's Legislative Commission. His portrait hangs in the Tetyakov Gallery of Russian Art in Moscow.

By 1776 the English lodges were united with the German Zinnendorf System under the overall direction of **Duke Ferdinand of Brunswick**, who was no favourite of Catherine's. In 1777 **Gustavus III** of Sweden visited Catherine and brought with him papers for the consecration of the Swedish system of strict observance, which purported to be a revival of the Templars, under **Prince Gagarin**, a friend of Paul's.

Under Novikov's leadership, lodges in Moscow broke away from the Swedish system, became the first ideological class movement of the Russian Aristocracy, and opposed the agnostic ideas permeating into Russia from France. However, they later came under the influence of a Transylvanian, **I G Schwartz**, whose real sympathies were with the Rosicrucians, whose leaders were attached to the court of the Crown Prince of Prussia. Masonic lodges in Moscow, perhaps without their knowledge, were then paying subscriptions to Prussian Rosicrucianism. There were about 60 lodges in Russia at this time.

Novikov turned against the Rosicrucian occult movement and he proposed the formation of a purely Christian and philanthropic Order. With profits from his printing operations, borrowed funds, and donations from his lodges, Novikov set up grain stores during the 1787 famine and provided grain and seed corn to about 100 private and state-owned villages, and he established other enterprises which were aimed at benefiting the serfs as well as himself. However, Catherine became suspicious of the activities of the Freemasons and of these philanthropic works, believing they had some political motive.

Thus the Masonic movement in Russia was becoming internally disjointed and misdirected. Their internal dissention was playing into the hands of the Jesuits, the Catholic Church and the 'Old Believers', all of whom Catherine had to placate, and it was sowing the seeds of its own destruction.

### Religion and Freemasonry

When Catherine permitted private printing presses to operate in 1783, she intended it to be a measure to assist the cultural development of Russia and, in this regard, it was very effective. However, the Holy Synod Press, which had a monopoly, complained to Catherine about the large volume of religious works being produced by the secular press. In response, in 1787, Catherine prohibited the printing of all religious works except by the authorized presses. In Moscow alone, 313 religious books had been published by secular presses; 166 of these were printed by Novikov, and many of these were Masonic works.

One of the investigators, Platon, a favourite and lover of Catherine's who was trying to consolidate his power at court, listed twenty-three of Novikov's books which he believed sought to introduce religious error. Although Novikov survived the subsequent investigation, the books were banned, although not on political but on religious grounds. As a result, and also due to a subsequent argument with Novikov, Catherine determined not to renew Novikov's lease on the Moscow University Press when it should expire in 1789.<sup>20</sup>

Novikov further angered Catherine by criticizing the Jesuits in 1784, accusing them of being a political order and portrayed them as 'faithless, power-seeking, aiming to set up a state within a state'. Catherine sided with the Jesuits. She closed down the Masonic printing presses and finally the Moscow authorities had Novikov arrested in 1792.<sup>21</sup>

However, her attitude to Freemasonry had already changed to contempt following the visit of the fraudulent Italian Count Cagliostro, who allegedly tried to recruit her into his form of 'Egyptian' Masonry, which included healing, séances, alchemical experiments, magic displays and also included women as members. She wrote several plays ridiculing the Craft, in which Freemasons were represented

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<sup>19</sup> Catherine's interest in English-style satirical and provocative journalism encouraged Novikov.

<sup>20</sup> Madariaga, op cit.

<sup>21</sup> Madariaga, op cit.

as promising their victims philosophic gold, the elixir of life, and contact with the world of spirits as Cagliostro had done.<sup>22</sup>

The attacks were not limited to Novikov but included other Russian Freemasons, such as **Alexander Nicolaevich Radischev**, who wrote what is argued to be the first anti-Tsarist book, *A Journey from St. Petersburg to Moscow*, which incensed Catherine.<sup>23</sup> He was sentenced to death, but this was later commuted to exile in Siberia. He, like Novikov, was later pardoned by Paul.

### **The American and French Revolutions**

Fear of a peasants' uprising in Russia was fuelled by the Pugachev<sup>24</sup> revolt in 1773–75 but the American war of independence was hardly felt in Russia, although Russia had treaties with France occasioned by Britain's naval blockade at the time. Catherine had, nevertheless, outlawed all secret societies, exempting Freemasonry, in 1782.

The French revolution, however, was a very different matter, particularly after the death of Louis XVI and Marie Antoinette in 1793 and the assassination of Gustavus III of Sweden, albeit an enemy of Catherine's, in 1792. It took no Einstein to realise that this form of revolution had no borders, and Catherine held very real fears that the events in France could spark a serfs' revolt in Russia. She urged Prussia and Sweden to wage war on the Provisional French Government in order to restore the monarchy to the French princes in exile.

### **Censorship of the Press**

In 1793 the Russian borders were sealed and all books entering Russia had to be inspected by the Police. Any book dealing with the French Revolution in any way or containing any matter which could be construed as inciting a wish for freedom of the serfs was confiscated and burned.

### **Paul's role**

Although it is said that Paul never openly incited treason, nevertheless there was sufficient court intrigue, particularly after his successful marriage, to give weight to Catherine's fears that he might avenge his 'father' Peter III and stage a coup to take the throne. Catherine had not usurped the throne to act as a Regent for Paul but to rule in her own right.

Paul is also said to have remained faithful to his bride and lived a relatively moral life in contrast to Catherine's many lovers. This appealed to Church leaders, Orthodox, 'Old Believers', Catholic, Protestant and Muslim, who, despite her religious tolerance, were already at a distance because of Catherine's secular control and because of the immorality of her court.

Paul's court also contained many of those whose careers had suffered under Catherine, or because of the favours granted her lovers. He was popular with some of the army officers and is said to have drilled squads of soldiers at a very young age.

It is alleged that Paul was a Freemason, having been initiated during his travels in Prussia. Freemasonry was seen as an alternative to the 'profane' life of Catherine's Court. The movement in Russia was intensely philosophic and esoteric, in contrast to Catherine's rather earthy views. Freemasons sought a solution to human bondage and an escape from banality, mortality and immorality. This led to an involvement in politics, which eventually brought suspicion and persecution from the authorities.

Apart from being aware of the risk from Paul, Catherine considered Paul to be mentally unstable and unfit to rule. Following the precedent of Peter the Great, who did not name his eldest son as his successor, she considered bypassing Paul in favour of her grandson Alexander. This became known to Paul and did not strengthen the family ties.

Paul's sympathies in foreign policy were, like those of Peter III, with Prussia, whereas Catherine's foreign policy favoured Austria, her ally in the Turkish wars. The Prussian (Rosicrucian/Masonic) influence on Paul may also have influenced Catherine against Freemasonry and, just as Austria closed down the lodges in 1794, so she also considered that secret meetings were too suspicious and finally acted to seek the voluntary closure of the lodges in Russia in the same year.

### **The reasons for Catherine's Turning against the Craft**

It seems odd that Catherine should suppress a group supporting loyalty to the sovereign and teaching morality and a belief in God and one whose members held prominent positions in her cabinet and who

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<sup>22</sup> Madariaga, op cit.

<sup>23</sup> Cruse, op cit.

<sup>24</sup> The Russian Cossack soldier Emelyan Ivanovich Pugachev (1742–1775) led the peasant rebellion in Russia in 1773–1775

had done so much for the enlightenment of Russia. But Freemasonry had involuntarily become associated with personal enemies of the Empress.

- First, her husband Peter III had allegedly been a member of the Craft and Catherine was suspicious of anybody who might have been loyal to him;
- Freemasons in Russia had the support of her son Grand Duke Paul, who became an enemy of the Empress, and became a Mason;
- Some of the Russian Freemasons were aligned to Germany and Frederick the Great was an enemy of Catherine's Russia;
- The Empress also had been offended when Gustavus III of Sweden attacked her school program and some lodges were of the Swedish rite;
- The Empress wanted overall control of everything in Russia and was suspicious of anything controlled from outside its borders;
- Novikov's Freemasonry was opposed by and opposed to the Jesuits, who were Catherine's favourites;
- Novikov's Freemasons were also opposed to the French Enlightenment, because a part of French Freemasonry was agnostic and opposed to the Church, but Catherine looked to France for cultural stimulation;
- Novikov's religious publications angered the Churches, which Catherine had to placate;
- Novikov's charity and famine relief was believed to be for ulterior political purposes; and
- The fraudulent Count Cagliostro's brand of Freemasonry created ridicule.

Catherine died in 1796 and Paul became Emperor. Immediately on his accession to the throne he summoned prominent Freemasons to a conference, promising to lift the ban. All seemed well and several lodges recommenced labour until, for no apparent reason, Paul confirmed the ban in 1796. Perhaps Catherine was right in considering him mentally unstable.



Paul I



Alexander I

### The 19th Century

Paul was killed in a palace revolution in 1801 and his son **Alexander I**, who had been largely educated by Catherine, but had grown in her later years to abhor the immorality and court favouritism under her reign, ascended the throne.

It is reported that evidence exists that Alexander became a Mason in 1803 and was a member of a lodge in Warsaw. Masonic lodges were officially allowed in 1810 and new lodges appeared in St Petersburg and Moscow, and also in Siberia and the Crimea. Freemasonry spread rapidly but by 1815 another break occurred. Some lodges remained as adherents to the Swedish system and supported the Provincial Grand Lodge of Sweden but the majority of lodges united in a new Grand Lodge Astrea, which was formed in 1820 with 24 lodges.

This Grand Lodge was formed with many different rituals: an English rite, Zinnendorf's rite, Strict Observance rite, Swedish rite, and Fessler's modified English rite. The Deputy Grand Master was Lt-General **Igor Kushelev**, who sought to unify the lodges under the Swedish rite without success. Eventually, in 1821, in frustration, he wrote, seeking a solution, to the Emperor Alexander. However,



the Spanish rebellion of 1820 and the mutiny of the Semenovski Guard Regiment in the same year had unsettled Alexander and he came to the conclusion that secret societies could not be tolerated, so he enacted a ban in 1822.

Although there were attempts to resurrect Freemasonry, the ban was confirmed by Nicholas I in 1826 following the Septembrist revolution in 1825 and Freemasonry ceased to exist in Russia until early in the 20th century.

### **The 20th Century**

In 1905 Czar Nikolai II declared limited constitutional freedoms, and two new provisional lodges, 'The Polar Star' in St Petersburg and 'Regeneration' in Moscow were formed in 1908 under the Grand Orient of France. The Grand Lodge of France established two lodges also, 'Phoenix' in St Petersburg and one in Moscow, and two more lodges followed.

These two French Grand Lodges were not in amity and it must have seemed that internal bickering would again appear in Russia. However, they suspended work in 1909 when the Russian Government discovered their existence.

Resuming activities in 1911, the lodges grew in number to 30 under the Grand Orient of France; these were politically active and are said to have supported the 1917 March revolution and the organization of the Provisional Government.

Priahin<sup>25</sup> reports that 'Approximately half of the places in the provisional government were taken by Masons . . . The first cabinet of the provisional government included nine Masons'—including the leader, **Kerensky**.

After the Bolshevik revolution various attempts were made to revive the lodges in various parts of the country from Vladivostok to Warsaw, but by 1920 no lodges were operating in Russia. Despite the fact that **Vladimir Iyich Ulyanov** (Lenin), the founder of the Communist party, was allegedly a member of 'L'Union de Belleville' Lodge of the Grand Orient of France and **Lev Davidovich Bronstein** (Trotsky), his right hand ideologist and organizer of the Red Army, had allegedly been a Freemason for several months when he was 17 years old, the lodges in Russia did not survive for long after the Bolshevik revolution, particularly when, in 1922, the Fourth Communist International declared that Masonry was contrary to communist ideology. Zeldis<sup>26</sup> reports that 'Four years later, a strange request from the Mason **Astromov** to the dictator Stalin, to allow Masonry to operate under official sanction, resulted in the arrest, torture and imprisonment of known Masons'. Some Russian lodges transferred to France and Germany, where they worked until into the 1930s but closed under the Nazi regime.

### **Revival**

Russian Freemasonry began again with the formation of a Lodge 'Harmony' in Moscow in 1992. Three more lodges in Moscow, St Petersburg and Voronezh followed in 1993. The Grand Lodge of Russia was consecrated in June 1995 under the auspices of the National Grand Lodge of France [GNLF]. It was recognised by the United Grand Lodge of NSW & ACT in 1997 and has appointed its representative to that Grand Lodge. The author was not able to contact the Grand Secretary during a visit to Moscow in September 2005.

### **Conclusions**

Some of the troubles of Freemasonry were caused by internal jealousies between different rites, some of which had excessively esoteric ambitions such as alchemy, etc, or were agnostic rather than requiring a belief in God (most Russian lodges were Christian). Some of these rites were controlled externally in a nation that was striving to elevate its culture to rival that of the best in Europe, yet retain a Russian identity in a very mixed and multi-cultural society. Because of this, external political influences, such as the Austrian alliance, Catherine's attitudes to Sweden and Prussia, and the French revolution, all helped unintentionally to undermine Freemasonry.

Catherine's social reforms in Russia affecting the status of the nobility and the serfs, together with secular reform of the churches, played a major part as well, since Masonry was seen as taking the social reforms too far and as undermining the moral authority of the Churches.

It is ironic that Catherine II, who believed in strong autocratic rule, but strove to create a Russia which would be fully consistent with Masonic principles, and whose court contained many influential members of the Craft, should turn against it. Further, her immediate successors, both Masons themselves, both banned the Craft. It is also ironic that Lenin and Trotsky, founders of the Communist

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<sup>25</sup> 'Freemasonry in Russia' Andrei Priahin, Grand Lodge of British Columbia and the Yukon website.

<sup>26</sup> 'Freemasonry in Russia', Leon Zeldis website.

Party, which could not tolerate Freemasonry, were both allegedly members of the Craft.

Novikov's Freemasons saw themselves as participating in social reform and creating a progressive civic culture, but it is obvious that they showed little constraint when involving themselves in politics and criticising religion and the Jesuits. They showed little understanding of the pressures under which the Empress had to rule and her attitudes to her 'enemies'. Conversely, Catherine appears to have totally misunderstood the helpful social and philanthropic directions that the Craft was taking, and became suspicious and then contemptuous of their behaviour.

Freemasonry in the United States of America survived many different and difficult crises—the War of Independence, the Morgan Affair, and the American Civil War—but the history of the Craft in Russia tops the lot. We in Australasia, who have never faced the same crises, sometimes worry about the declining membership of Freemasonry in our part of the world without really understanding how resilient the Craft can be. The repeated resurrection of Freemasonry in Russia should help us to understand that the principles of the Craft will survive political persecution and even internal bickering. There will always be people willing to support those principles and overcome the hurdles fate places in our way. It is likely that we will always be subject to misunderstanding unless we find new ways to explain ourselves to the world.

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The portraits in this paper are photographs of portraits in galleries and museums in Moscow and St Petersburg taken by the author. It is now possible to obtain copies of Masonic records from the Rymantzev and other libraries, which came from the NKVD (more recently the KGB), but it is understood that these only date from the 20th century, so are not particularly relevant to this paper.

### *Appendix 1*

<b>The Russian Social or Caste System</b>
The Czar—nominated by predecessor
Hereditary Royals
Royals by achievement (after Peter I) granted land and serfs to work it
Other land owners (including urban)
Military or Naval Officers
Public servants
Church dignitaries
Peasants—could work for pay
Serfs—bound to the land

<b>The Table of Ranks during Catherine's Period</b>		
<b>Class</b>	<b>Military</b>	<b>Civil</b>
1	Field Marshall	Chancellor
2	General in Chief	Vice Chancellor
		Actual Privy Counsellor
3	Lieutenant General	Procurator General
		Privy Councillor
4	Major General	Actual State Councillor
5	Brigadier	State Councillor
6	Colonel	Collegiate Councillor
7	Lieutenant Colonel	Court Councillor
8	Major	Collegiate Advisor
9	Captain	Titular Councillor
10	Lieutenant Captain	Collegiate Secretary
11		Naval Secretary
12	Lieutenant	Government Secretary
13	Second Lieutenant	Provincial Secretary
14	Standard Bearer	Collegiate Registrar

## *Appendix 2*

<b>The Romanov Czars</b>		
<b>Name</b>	<b>Lived</b>	<b>Reigned</b>
Michael I	1596–1645	1613–1645
Alexei	1629–1676	1645–1676
Fedor III	1661–1682	1676–1682
Peter I (The Great)	1672–1725	1682–1725
Catherine I	1684–1727	1725–1727
Peter II	1715–1730	1727–1730
Anna Ivanova	1693–1740	1730–1740
Elizabeth I	<b>1709–1761</b>	<b>1741–1761</b>
Peter III	<b>1728–1762</b>	<b>1761–1762</b>
Catherine II (The Great)	<b>1729–1796</b>	<b>1762–1796</b>
Paul I	<b>1754–1801</b>	<b>1796–1801</b>
Alexander I	<b>1777–1825</b>	<b>1801–1825</b>
Nicholas I	1796–1855	1825–1855
Alexander II	1816–1881	1855–1881
Alexander III	1845–1894	1881–1894
Nicholas II	1868–1918	1894–1917

## THE TRIANGLE

*by Ken Wells*

The triangle has been used throughout the ages by different craftsmen in all manner of occupations and is a common object in all our daily lives in one form or another. It is used extensively in the Craft, Holy Royal Arch and other degrees of Freemasonry and is usually not given the recognition that it deserves.

A triangle is described as a geometric figure composed of three non-linear points, which are called vertices, with three straight lines joining the points. This is the simplest of plane figures in the science of Geometry. It is impossible for this figure to have all sides equal with all internal angles unequal. The sum of the three internal angles within the figure always equals 180 degrees, or the equivalence of two right angles. If the three internal angles are each 60 degrees, equal, then the three sides joining them must also be of equal length and the figure is known as an equilateral triangle, which is one of the most potent figures known to mankind, being the accepted figure of the Deity.

The triangle is used extensively by architects when setting out designs, especially of the Gothic style, and by builders when erecting buildings for bracing and finding centres. Most roof structures are triangular in form, for strength, to reduce stress and strain, to facilitate drainage, and to combat winds.

The painter and artist use triangles in setting out the scenes for their pictures.

The designers of all fast mechanical machines, aeroplanes, motor vehicles, ships, etc, use the configuration of the triangle for strength, durability, and to reduce wind resistance.

Our lives are controlled by the triangle formed with the Sun, Moon and Earth as the three vertices. The variations in their respective positions and the angles produced give us the phenomenon that we take for granted: day and night, the seasons, heat and cold, the tides, control of our ecology, our food and drink, our very existence.

The triangle is prominent as a symbol denoting possible danger. It is used extensively in road signs, and in marking the position of fire fighting equipment.

It is also a percussion musical instrument composed of a piece of steel bent in the shape of a triangle, suspended by a loop and struck by a short steel rod; it has no definite pitch.

The triangle is in fact a facet of our daily lives.

Egyptians, Greeks and other nations of antiquity considered the triangle as a symbol of the creative energy displayed in the active and passive principles of their product.

The Egyptians especially considered the equilateral triangle as the most perfect of figures and representative of the great principle of animated existence, each of the sides referring to one of three departments of creation—the animal, vegetable and mineral. It has also been referred as representing the Past, the Present and the Future.

As the equilateral triangle has always been a symbol representing the Deity, to the Egyptians it was natural that their final resting place should be so formed, hence the triangular sides of the Pyramids.

Pyramids have been used as burial mounds for as long as civilization has existed.

In Peru, pyramids have been discovered which date back prior to the Incas, 1000 years before Christopher Columbus discovered America. These pyramids are not of the 'grand scale' of those in Egypt; nevertheless, they were used as graves and vary in height from a few centimetres to several metres. They can be found all over Central and South America, adjacent to ruined villages, and have been dated from AD 50 to AD 500 and all have triangular sides.

In a work written by William of Malmesbury, circa AD 1129, concerning the ancient church at Glastonbury built in the 7th century:

there was a floor inlaid with polished stone. In the pavement, on either side of which, the designs were interlaced in triangles and squares figured with lead, under which I believe some sacred enigma to be contained.

There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry than the triangle.

Within our lodges the triangular format is used in the positioning of our Officers. The three principal

officers, the Worshipful Master, the Senior Warden and the Junior Warden form the indices or points of a triangle, with the base line proceeding down the length of the lodge room between the Worshipful Master in the East and the Senior Warden in the West. Even in the old lodges, and in some modern jurisdictions where the Senior and Junior Warden are both seated in the West, the triangular format is retained.

The three ceremonial officers, the Director of Ceremonies and the Senior and Junior Deacons, also form the indices of a triangle. Likewise the administrative officers, the Chaplain, Secretary and Treasurer, form another. It can also be said that the positions of the Almoner, Inner Guard and Stewards form the indices of a triangle.

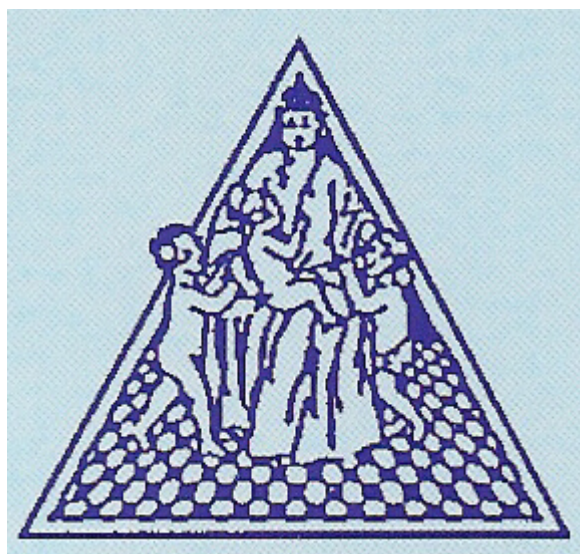
In most other Orders of Freemasonry the triangular position of the principle officers is retained. The only exception is within the Holy Royal Arch, where the three principal officers form only one of the indices. However, the triangle is the most important of all symbols in their ritualistic work and in some lectures assuming the name of Delta.

The Delta, or mystical triangle, is generally surrounded by a circle of rays called a Glory, which is a symbol of the Great Architect and bestower of light. When the rays form a circle around the triangle it is an emblem of God's Eternal Glory. When the rays emanate from the centre of the triangle, it is emblematic of Divine Light.

The pagans or heathens in ancient Babylon, who worshipped false gods, or in some instances the sun and stars, referred these rays of light to their Sun God. They became known as Sabians. According to the *Encyclopaedia Britannica*, the Sabians were a semi-Christian sect in ancient Babylon, who worshipped the sun and stars and were versed in astrology and magic.

The Equilateral Triangle is the symbol of the Supreme Architect of the Universe. The three sides suggest the three divisions of the Godhead: God the Father; God the Son, and God the Holy Ghost. Probably for this reason the letter 'G' within the triangle, as in the Holy Royal Arch, is an ecclesiastical custom which goes back to the 16th century.

It also represents Faith, Hope and Charity, and forms the principle design of the Queensland Masonic Benevolence Jewels. These jewels show the equilateral triangle within which are the representation of widows and orphans.



**The representation of widow and orphans in an equilateral triangle**

It is surprising that, with the triangle being such an important symbol, is not included in the jewels of the officers of the lodge within the Queensland jurisdiction. The only officer within the lodge who has a triangle within his jewel is the Chaplain.

However, the Most Worshipful Grand Master has a triangle within his jewel, the President of the Board of Benevolence also has one within his and the Deputy Grand Master has the *interlaced triangle* forming a five-pointed star as his jewel.

The only other prominent triangle to be seen within our lodges is indicated by the black and white triangles of the tessellated border on the flooring of the lodge.

However, when delivering the First Degree Tracing Board, the candidate is directed to an item known as a Lewis, which is described as 'certain pieces of metal dovetailed into a stone, forming a cramp and when in combination with a system of pulleys allows the operative mason to raise great weights to certain heights and set them in their places with little encumbrance'.

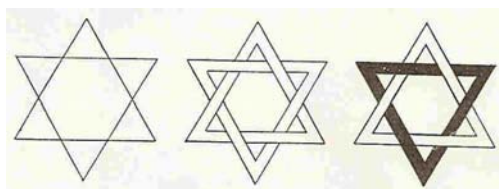


A model or replica of this contrivance, known as a Lewis, can be found in the South West in front of the Junior Deacon in some lodges. It generally comprises three slanting rods meeting at the top through which passes a thin rope holding a Perfect Ashlar which, by means of a winch, can be raised or lowered by the Junior Deacon; these poles naturally form three triangles.

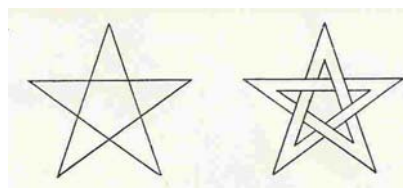
It has also been said that the crossing of the Deacons wands also form a triangle as well as a crude representation of a cross over the candidate, symbolic of him passing through a gateway to a new life.

Whilst the triangle has long been considered as a symbol of the Trinity, the interlaced triangles were not well known until medieval times.

Masonry knows two different sets of interlaced triangles, one comprising two triangles, known as the Hexalpha which forms a six-pointed star, the other a Pentalpha which forms a five-pointed star, both of which have deep signification to Masonry.



Interlaced triangles forming a hexalpha



Interlaced triangles forming a pentalpha

The Pentalpha is an emblem belonging to Craft Masonry and is to be found within all Craft lodge rooms, whilst the Hexalpha is associated with the Holy Royal Arch. Some scholars assert that the interlaced triangles should not be associated with anything esoteric and that in olden days it was nothing more than a mason's mark or signature.

When renovations were undertaken in the rebuilding of the Houses of Parliament in London in 1949, masons' marks were found in the form of interlaced triangles in the Crypt of Saint Stephen, which was originally built between 1135 and 1154.

The symbolism of the Hexalpha, or six-pointed star, also known as the Star of David, the Shield of David, or the Seal of Solomon, is most comprehensive. It stands for the Universe, representing the Sun and the Planets. To the Hindu it means 'Fire and water', the Destroyer and the Creator. Countless works on astrology, occultism and magic published between the 16th and 18th centuries contain references to this symbol and attribute to it many extravagant meanings..

To the Jews, the Hexalpha as the Shield of David is used as a protection against fire and water and other dangers, and when worn as an-amulet a safeguard against disease. The sign is also used as a symbol for a Jewish restaurant.

The name 'Seal of Solomon' is derived from legends among Arabs that Solomon was a great magician, that his power came from a signet on which was engraved the six-pointed star or Hexalpha. He is said to have imprisoned an evil spirit in a bottle that was sealed with his signet, and the power that this formed prevented the spirit from escaping.

The Pentalpha is found on the Masonic Pavement with the Glory in the centre, also in the East above the Worshipful Master's. If we draw a base line where they intercept, we obtain five smaller triangles with a pentagon, a five-sided figure, in the centre.

The Pentalpha is a very ancient symbol. It was used by the Ancient Egyptians on their monuments and it has been found on ancient stone coffins or sarcophagi, and also on ancient carvings.

Pythagoras and his followers thought that numbers have special meanings, that some were more important than others and that five was one such number. His followers placed within each interior angle of the Pentalpha the letters of the Greek word YGEIA or SALUS, each of which means *health*. They placed it at the head of letters invoking good health to the receiver.

The Pentalpha was also widely used as a talisman or charm to resist or stave off evil spirits. It has been found in Roman ruins on old coins from Gaul, Greece and England. The Druids used it as a symbol of the Deity and it was also used by the Saxons.

In Europe, until recent times, it was used on the thresholds of houses, on cradles and on stable doors to keep out witches and elves.

The early Christians referred to it as the five wounds of Christ and at one time it symbolized a full knowledge of the Christian mysteries, the doctrine of the Trinity plus two natures of Christ.

The Pentalpha has a long association with religion and superstition, including necromancy. It is a magic sign in astrology, alchemy, cabalistic lore and as a talisman against the danger of fire.

When using the Pentalpha as a symbol or talisman, care has to be taken when positioning it correctly. If one point is uppermost it represents the principle of good, light, victory, initiation. But if two points are uppermost, and one point downwards, it represents the principle of evil, the devil, darkness, death.

There is however, some confusion between the Hexalpha and the Pentalpha. There is a parish church at Lawton, Bicester, England, built in the 13th century which has a tower, one face of which is decorated with a Pentalpha measuring eight feet across. The masons who built this church also built another of the same design in an adjoining parish, the tower of which they inadvertently decorated with a Hexalpha.

Both the Hexalpha and Pentalpha appear as seals on a curious old manuscript roll of vellum, dating from the 17th century, of German origin, possibly Roman Catholic or Rosicrucian, bearing a great number of seals showing magical devices, including the Hexalpha and Pentalpha. Under each seal an explanation is given: 'against thunder and lightning'; 'against poisoning'; 'against sudden death'; 'against the bite of an insect or snake'; 'against despair'; and the last of them: 'when a person is imprisoned and he carry this about him, he will be set at liberty'.

Coming to the Masonic application, the Hexalpha has been found on many old Masonic implements, such as measures, levels, plumb rules, all dated around the 16th and 17th centuries. Writers of this era frequently referred to the Hexalpha in their works.

Christians have also used this symbol. The two triangles represent: fire and water; prayer and remission; creation and redemption; of resurrection and judgement; also the two natures of Christ, Human and Divine.

Interlaced triangles are regarded as Christian emblems.

Before the union of the *Antients* and the *Moderns* Grand Lodges, the *Antients* appear to have used the Pentalpha, whilst the *Moderns* used the Hexalpha.

The Hexalpha, which is prominent as a Jewish symbol, was adopted by the Grand Chapter of the Holy Royal Arch under the *Moderns* Grand Lodge. The earliest Hexalpha Jewel in the United Grand Lodge of England's museum in London is dated 1775.

Because the Pentalpha can be considered as three interlaced triangles, it has been said by scholars to represent the intimate union between our three Ancient Grand Masters, hence typifying the bond of brotherly love that unites the whole fraternity.

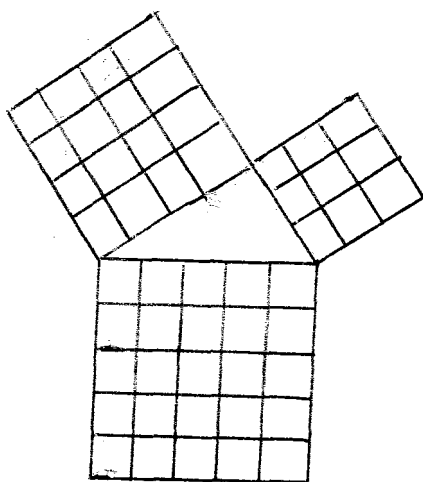
Freemasons in the United States of America also refer to it as the symbol of the five points of fellowship.

Freemason's Hall in London, which was completed in 1866, shows the Pentalpha on some of its thresholds. It was also used as part of the ornamentation on the fence (now, alas, demolished) of the old Masonic Temple in Alice Street, Brisbane.

Within our lodges the Pentalpha is exhibited at that point in our ritual which exhorts us to 'lift up our eyes to that bright Morning Star, whose rising brings peace and tranquillity'. This apparently refers to Christ, and is a relic of the time when the Craft was purely Christian.

When the ritual was revised following the uniting of the *Antients* and *Moderns* Grand Lodges in 1813, the Christian references generally were removed, but this reference would appear to have escaped unnoticed.

The Triangle, viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Creator of all things in the visible universe.



Section of Past Master's Jewel.

Earlier I stated that only one officer of the lodge, the Chaplain, had the design of a triangle on his collar jewel. There is, however, one other person—not an officer of the lodge—within our assemblies whose collar jewel indicates a triangle. I refer to the Immediate Past Master. His jewel illustrates the 47th

proposition of Euclid, which states that 'The square on the hypotenuse is equal to the sum of the squares of the other two sides'. The Past Master's Jewel illustrates this proposition by the 3,4,5 application.

The hypotenuse of 5 units is lying horizontal, the other two sides are respectively 3 and 4 units long. Hence the right angle or square is clearly shown, (at the top), where the two smaller squares meet. (3x3=9, 4x4=16, 16+9 = 25. Small squares. 5x5 = 25 Large square)

The Past Master's Jewel illustrates the proof of this 3,4,5 method of producing a right-angled triangle and the square of 90 degrees.

It has been suggested that in earlier times the right angle or an upright was derived by one Master Mason having a rod of 5 units in length, a second Master Mason having a rod of 4 units in length and a third Master mason a rod of 3 units in length. Thus, whence placed in triangular form, the right angle or square was produced, enabling the builder to obtain a right angle in the construction of his building.

Plutarch is alleged to have said that in Egypt the three rods were dedicated-to Isis, Osiris and Horus. They were coloured black, red and blue respectively and represented the originating, the receptive and the product.

### ***Bibliography***

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CARR, Harry: *The Freemason at Work*, privately printed, London 1977.

*Encyclopaedia Britannica*, 1961 edn, vols 1, 17–19, 22.

JONES, Bernard E: *Freemason's Guide and Compendium*, 1975 edn.

MACKEY, A G: *Mackey's Revised Encyclopaedia of Freemasonry*, Haywood Memorial edn, Macoy, 1966.

## Past Kellerman Lectures 1992–2004

<b>New South Wales &amp; Australian Capital Territory</b>		
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
The degrees of the Practical Masons	Neil Morse	2000
Masonic Education	Andy Walker	2002
Mysticism, Masculinity and Masonry	David Slater	2004
<b>New Zealand</b>		
The world of the <i>Antients</i> and <i>Moderns</i> : London in the 1700s	Guy Palliser	1998
Some aspects of the nature of ritual	Guy Palliser	2000
Second Degree, Second Class: a second class second degree word	Bill Gibson	2002
A separate reality—Anthropology, ritual and today's Mason	Roel van Leeuwen	2004
<b>Queensland</b>		
Preparation of a candidate	Ken Wells	1992
Our purpose	Brian Palmer	1994
Cosmographic origins of some Speculative Masonic symbolisms	Arthur Page	1996
The bronze castings of Solomon	Harvey Lovewell	1998
The rise, decline and revival of Jersey Freemasonry	James Hughes	2000
The Hung Society and Freemasonry the Chinese way	Graham Stead	2002
J&B, other aspects	Alex P Tello Garat	2004
<b>South Australia &amp; Northern Territory</b>		
The mason mark	Kennion Brindal	1992
Our segregated brethren, Prince Hall Freemasons	Tony Pope	1994
Possible Jewish antecedents of Freemasonry	Graham Murray	1996
The origin and development of Freemasonry—an upset thesis	George Woolmer	1998
Recognising Freemasonry—a brief history for the curious or interested	Alan Wright	2002
<b>Tasmania</b>		
Researching the future	Max Webberley	1992
Where do I come from?	Ian Sykes	1994
Grand Lodge recognitions and some contemporary issues	Murray Yaxley	1996
Freemasonry, two Chief Justices and two Constitutions	Arnold Shott	1998
Let's swap secrets, lift Landmarks and exchange egos	Max Webberley	2000
The place of Masonic musicians in the history of western music	Nicholas Reaburn	2002
The Father of Freemasonry in Van Diemen's Land	Max Linton & M Yaxley	2004
<b>Victoria</b>		
Nine out of ten Freemasons would attack Moscow in winter	Peter Thornton	1992
Back to the future—a prescription for Masonic renewal	Kent Henderson	1994
Freemasonry is closer to Pythagoras than moderns accept	Keith Hollingsworth	1996
A history of early Freemasonry and the Irish Constitution in Van Diemen's Land	Ron Cook	1998
The Masonic approach to self-development	Phillip Hellier	2000
Thales—the forgotten philosopher	Graeme Love	2002
The Ladder of Jacob	Frederick Shade	2004
<b>Western Australia</b>		
The impact on Freemasonry of social history in the 18th & 19th centuries	Bryn Hitchin	1992
The five noble orders of architecture	Peter Verrall	1996
The geometry and construction of the Great Pyramid	Arthur Hartley	1998
The legend of the Knights Templar	Arthur Hartley	2000
A peculiar system of morality	Arthur Hartley	2002
Architects in Masonry	Peter Verrall	2004
<b>Special Lecturer</b>		
Anti-Masonry from 1698 to 2000	Yasha Beresiner	2000

**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**

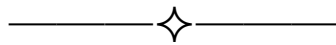
- 25 Alteration to this constitution shall be possible only at a general meeting of the council, and shall only be considered after four months notice has been circulated to all affiliates, and shall require a two-thirds majority of votes at a general meeting to be successful.

#### **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

<b>India</b>	Dr Rustom K R Cama Masonic Study Circle
<b>Ireland</b>	Lodge of Research 200 IC
<b>Jamaica</b>	Irish Masters Lodge 907 IC
<b>Kenya</b>	Nairobi Lodge of Instruction EC
<b>NSW &amp; ACT</b>	Lodge Journeymen Online 2002 Lodge Kellerman 1027 Newcastle Masonic Study Circle
<b>NZ</b>	Ruapehu Research Lodge No 444 NZ
<b>Qld</b>	Sunshine Coast Masonic Study Circle
<b>South Africa</b>	Lyceum Lodge of Research 8682 EC
<b>Singapore</b>	Lodge Mount Faber 1825 SC
<b>Switzerland</b>	Swiss Alpina Research Group
<b>USA</b>	The Phylaxis Society



### DR RUSTOM K R CAMA MASONIC STUDY CIRCLE

**This associate meets at Freemasons' Hall, Fort, Mumbai, India, monthly on the 4th Wednesday.**

**Email contact:** RWBro Shums Merchant <shumsm@rediffmail.com>

**Other communications to the Secretary:** WBro Bomi A Vaid, PDistGW  
22A Wellington Terrace  
Wellington Street  
Dhobitalao  
Mumbai 400002  
India.  
phone: (+91 22) 2209 6495, M 9821049841.

### LODGE OF RESEARCH 200 IC

**This associate meets at Freemasons' Hall, 17 Molesworth St, Dublin, Ireland, at 3 pm on the 2nd Saturday in February and, at a time and in a Provincial Centre determined by the Lodge on the 4th Saturdays in April, September and November.**

**Full membership:** open to subscribing Past Masters of lodges under the direct jurisdiction of the Grand Lodge of Ireland.

**Correspondence Circle:** open to Master Masons in good standing, who are members of lodges of the Irish Constitution or of any Constitution recognised by the Grand Lodge of Ireland.

**Publications:** *Transactions*, as pamphlets and books.

**All communications to the Secretary:** WBro James A Penny  
82 North Road  
Carrickfergus BT38 8LZ  
Northern Ireland.  
**email:** <secretary.lodgecc@dnet.co.uk>

**Website:** <<http://homepage.eircom.net/~minoan/Lodge200/>>.

### IRISH MASTERS LODGE 907 IC

**This associate has an Irish travelling warrant and meets at various locations in Jamaica on the 3rd Fridays of February, April, June, August & October.**

**All communications to the Secretary:** VWBro Christopher Kirkcaldy  
4 Winchester Road  
Kingston 10  
Jamaica.  
phone: 960-3965 (o), 926-0617 (s), 848-4952 (c)  
**email:** <chrisk707@hotmail.com>.

#### NAIROBI LODGE OF INSTRUCTION EC

**This associate meets seven times a year, in January, March, May, June, September, October, November (AGM & annual dinner) at Freemasons' Hall, Nyerere Road, Nairobi, Kenya.** In addition to serving as a 'corporate' lodge of instruction for the 21 EC lodges in Nairobi, it is responsible for running and enlarging the District Grand Lodge library.

**All communications to the Secretary:** WBro Mike Holt, PAGDC  
PO Box 41148  
Nairobi  
Kenya.  
phone & fax: (+254 2) 49153.  
**email:** <stoker@wananchi.com>.

#### LODGE JOURNEYMEN ONLINE 2002 NSW & ACT

**This associate meets at various locations within the jurisdiction, in addition to Internet activities; Installation is in June.** Research papers are presented and an annual essay competition is promoted.

**Full membership:** for Masons within the jurisdiction (\$60 pa).

**Correspondent membership:** for Masons outside the jurisdiction (\$20 pa).

**Publications:** *refer to website.*

**All communications to the Secretary:** RWBro Richard Dawes, PJGW  
1/40 Burdett St  
Hornsby  
New South Wales 2077  
Australia.  
phone: (+61 2) 9482 2775, M 0419 200 566.  
**email:** <rdawes@bigpond.net.au>.

**Website:** <<http://journeymen.org.au>>.

#### LODGE KELLERMAN 1027 NSW & ACT

**This associate meets at the Masonic Centre, Sydney, NSW, on the 2nd Thursday of even months at 5 pm; emergent meetings are held in the odd months, as required; the Installation is in June of the odd years.** Some meetings are held at other locations (check with Secretary). Dress is a dark business suit, with black shoes, and members wear the lodge tie. A dining fee of \$25 applies to members and visitors alike. The lodge has a research program which includes regular discussion in lodge and email discussions.

**Publication:** a monthly e-newsletter.

**All communications to the Secretary:** WBro Ross Delaney  
PO Box 39  
Leichhardt  
New South Wales 2040  
Australia.  
phone: (+61 2) 9569 5963.  
**email:** <kman1027@iinet.net.au>.

#### 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 Neil Keats  
93 Joslin St  
Kotara  
New South Wales 2289  
Australia.  
phone: (02) 4957 5139 (H)  
**email:** <lienk6@tpgi.com.au>

#### **RUAPEHU RESEARCH LODGE 444 NZC**

**This associate meets on the first Monday of alternate months, February, April (Installation), June, August, October and December, at the Masonic Centre, Fitzherbert Avenue, Palmerston North, New Zealand, and visits other lodges by invitation, to present research lectures.**

**Publication:** *Transactions* with the notice paper. The lodge has published a set of fifty booklets under a general heading of 'A Daily Advancement In Masonic Knowledge' (vol 1 in July 1993 and vol 50 in August 1997), which have been widely used by many lodges to educate the newer Freemason.

**All communications to the Secretary:** WBro Bob Alger, PGStdB  
18 Waterloo Crescent  
Palmerston North 5301  
New Zealand  
phone: (06) 357 9892 (H)  
**email:** <bob.alger@inspire.net.nz>.

#### **SUNSHINE COAST MASONIC STUDY CIRCLE**

**This associate meets at Caloundra, Queensland.**

**All communications to the Secretary:** RWBro Peter J Hansen, PJGW  
PO Box 1  
Pomona  
Queensland 4568  
Australia.  
phone: (+61 7) 5485 1314.  
**email:** <freemason@internode.on.net>.

#### **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.**

**Publication:** annual *Transactions*.

**All communications to the Secretary:** WBro Peter de Walder  
PO Box 859  
Fourways 2055, South Africa.  
fax: (+27880 11) 4671855.  
**email:** <pdewalder@telkomsa.net>.

#### **LODGE MOUNT FABER 1825 SC**

**This associate meets at Freemasons Hall, 23A Coleman St, Singapore, on the 4th Monday of February (Installation), May, August & November, with an international guest speaker at each meeting.**

**Publication:** It is planned to publish lectures annually on CD.

**All communications to the Secretary:** Dato Rinaldo Romani  
60 Robertson Quay  
The Quayside  
Singapore 238252.  
**email:** <ultrapol@singnet.com.sg>.

### SWISS ALPINA RESEARCH GROUP

**This associate meets four times a year, in February, June, September & November, in Lausanne, Switzerland.** Founded in 1985, it is the official research body for the Swiss Alpina Grand Lodge, and is twinned with the German research lodge, Quatuor Coronati, at Bayreuth.

**Active membership:** 17, plus 7 associate or honorary members.

**Correspondence Circle:** approx. 300 within the jurisdiction and abroad.

**Publications:** *Masonica* magazine, twice yearly; instruction manuals for young Masons in French, German and Italian; monthly internal newsletter.

**Conferences:** twice yearly, June & November, in Lausanne, with guest speakers from France, Belgium, Italy, Germany.

**All communications to the Secretary-President:** WBro Dr Jean Bénédic  
3 Place Chauderon  
CH – 1003 Lausanne  
Switzerland  
phone: (+41 21) 323 66 55  
fax: (+41 21) 323 67 77  
**e-mail:** <gra@freemasonry.ch>.

**Website:** <<http://freemasonry.ch>>.

### THE PHYLAXIS SOCIETY

**This associate meets annually in March at various locations in the United States, the date and venue 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.

**Fees & Subscriptions (US \$35 pa) to:** The Phylaxis Society  
PO Box 5675, Albuquerque  
NM 87185-5675  
USA

**All other communications to:** Executive Secretary  
The Phylaxis Society  
PO Box 2212, Tacoma  
WA 98401-2212  
USA  
**email:** <jbw@trip.net> (President John B Williams).

**Website:** <<http://www.phylaxis.org/>>.

## Directory of affiliates

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### 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 6.30 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:** WBro Neil Wynes Morse, Kellerman Lecturer  
PO Box 7077  
Farrer  
Australian Capital Territory 2607  
Australia.  
phone: H (+61 2) 6286 3482, M 0438 288 997.  
**email:** <morse@netspeed.com.au>.



### RESEARCH LODGE OF NEW SOUTH WALES 971

**This affiliate meets at the Masonic Centre, 279 Castlereagh St, Sydney, NSW, 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 \$45 a year.

**Correspondent members** are accepted from all recognised jurisdictions; fee A\$15 a year (overseas US\$20).

**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:** RWBro Andrew Walker, PJGW, FANZMRC, Kellerman Lecturer  
72 Bogalara Rd  
Toongabbie  
New South Wales 2146  
Australia.  
phone: (+61 2) 9631 1486.  
**email:** <awalker@barekoala.net>

### HAWKE'S BAY RESEARCH LODGE 305 NZC

**This affiliate meets quarterly at the Masonic Centre, 307 Jervois Road, Hastings, New Zealand, on the first Monday of February, May, August (Installation) and November.**

**Publication:** *Transactions* accompany the notice paper.

**All communications to the Secretary:** VWBro Colin Heyward, PGLec  
10 Rose St  
Waipawa 4210  
New Zealand.  
phone: H (+64 6) 857 8299.  
**email:** <coljan@inhb.co.nz>

**Website:** <<http://www.mastermason.com/hbresearch>>.

### MASTERS' & PAST MASTERS' LODGE 130 NZC

**This affiliate meets at the Papanui lodge rooms, Christchurch, New Zealand, 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:** VWBro John Worsfold, PDistGM  
PO Box 9373  
Christchurch 8002  
New Zealand.  
phone: H (+64 3) 338 4953  
**email:** <sue.john.worsfold@xtra.co.nz>

**Website:** <<http://www.mastersandpastmasters.org.nz>>

### MIDLAND DISTRICT LODGE OF RESEARCH 436 NZC

**This affiliate meets on the fourth Wednesday of February, May, June (Installation) and October, at the Masonic Hall, Bank Street, Timaru, New Zealand, or in another lodgeroom in the Midland District, under their peripatetic charter.**

**Publication:** *Transactions* accompany the notice paper.

**All communications to the Secretary:** WBro Jim Norton, RH, PGBB  
9/31 Konini Street  
Timaru 8601  
New Zealand.  
phone: H (+64 3) 6863140  
**email:** <jonorton@xtra.co.nz>.

#### RESEARCH LODGE OF OTAGO 161 NZC

**This affiliate meets at the lodge rooms, 43 Manor Place, Dunedin, New Zealand, on the last Wednesday of March (Installation), May, July, September and November.**

**Publication:** *Transactions* accompany the notice paper.

**All communications to the Secretary:** VWBro Don Barkman, PGLec  
38 Mayfield Avenue  
Wakari  
Dunedin  
New Zealand  
phone: H (+64 3) 4640030  
**email:** <wildon@actrix.co.nz>.

#### RESEARCH LODGE OF SOUTHLAND 415 NZC

**This affiliate meets at Freemasons' Hall, 80 Forth Street, Invercargill, New Zealand, on the second Tuesday of February, April, June (Installation), August and December.**

**Publication:** *Transactions* accompany the notice paper.

**All communications to the Secretary:** VWBro Philip McDiarmid, GLec  
PO Box 697  
Invercargill  
New Zealand  
Phone: (+64 3) 2130167  
**email:** <pcmcd@xtra.co.nz>.

#### RESEARCH LODGE OF TARANAKI PROVINCE 323 NZC

**This affiliate meets on the fourth Wednesday of March, May (Installation), August and October, usually at the De Burgh Adams Lodgerooms, 9 Lawry Street, Moturoa, New Plymouth, New Zealand and usually at 7.30 pm, or elsewhere in accordance with their peripatetic charter.**

**Publication:** research papers periodically.

**All communications to the Secretary:** VWBro Peter Coombe, PGLec  
PO Box 3323  
Fitzroy  
New Plymouth  
New Zealand  
Phone: H (+64 6) 7583669  
**email:** <gratho@xtra.co.nz> (WBro Graeme Thompson, WM).

#### UNITED MASTERS LODGE 167 NZC

**This affiliate meets at the Masonic Centre, St Benedict's Street, Auckland, New Zealand, on the 4th Thursday, from April to October (Installation).**

**Publication:** *Transactions* with the notice paper.

**All communications to the Secretary:** RWBro Alaric W Wood, PGW  
11 Kenny Rd  
Remuera  
Auckland 1005  
New Zealand.  
phone: H (+64 9) 524 5111.  
**email:** <uml167@xtra.co.nz>.

**Website:** <<http://www.mastermason.com/unitedmasters>>.

### WAIKATO LODGE OF RESEARCH 445 NZC

**This affiliate meets five times per year at various places in the Waikato District of New Zealand, under its peripatetic charter, on the third Tuesday of March (Installation, at 1131 Fenton Street, Rotorua), May, July, September and November.**

**Publication:** *Transactions* in pamphlet form, with the notice paper.

**All communications to the Secretary:** Bro Rev Ivan C Smith  
PO Box 200  
Ngaruawahia 2171  
New Zealand.  
phone: H (+64 7) 8248852.  
**email:** <smichaelrest@clear.net.nz>.

**Website:** <<http://www.freemasons.co.nz/districts/northern/geyserland/waikato.htm>>.

### RESEARCH LODGE OF WELLINGTON 194 NZC

**This affiliate meets at the Masonic Hall, Udy Street, Petone, Wellington, New Zealand, 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, PGStd  
PO Box 11507  
Wellington 6015  
New Zealand.  
phone: H (+64 4) 389 3284.  
**email:** <phil.brooke@xtra.co.nz>.

### BARRON BARNETT LODGE 146 QC

**This affiliate meets at the Memorial Masonic Centre, Ann St, Brisbane, Queensland, 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  
Australia.  
phone: H (+61 7) 3266 7086.  
**email:** <kjw.wells@bigpond.com>.

### TOOWOOMBA LODGE OF INSTRUCTION

**This affiliate meets at the Masonic Centre, Neil St, Toowoomba, Queensland, 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 Darling Downs Lodge 66 QC.**

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

**All communications to the Secretary:** VWBro Ken Stephen, PDGDC  
19 Butler St  
Toowoomba  
Queensland 4350  
Australia.  
phone: H (+61 7) 4635 4673.  
**email:** <kstep@icr.com.au>.

### W H GREEN MEMORIAL MASONIC STUDY CIRCLE

**This affiliate meets at the Masonic Centre, 42 Walker St, Townsville, Queensland, 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, FANZMRC, Kellerman Lecturer  
PO Box 5533  
Townsville  
Queensland 4810  
Australia.  
phone & fax: H (+61 7) 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, Queensland, 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  
36 Wattle Street  
Millaa Millaa  
Queensland 4886  
Australia.  
phone: H (+61 7) 4097 2887, fax: (+61 7) 4097 2886.  
**email:** <harbar3@bigpond.com>.

### LEICHHARDT LODGE OF RESEARCH 225

**This affiliate meets at the Masonic Hall, Stokes Street, Parap, NT, at 7.30 pm unless otherwise indicated, 12 times per year, on the 2nd Thursday of each month (Installation August 6.30 pm). It does degree work as well as research.**

**Meetings are tyled**, and opened in the degree appropriate to the lecture, or the degree being conferred; dress is black tie, with black trousers (no jacket), white shirt, cummerbund and regalia (gloves, gauntlets & white mess jacket are worn at installations only). Visitors are welcome; there is a charge of \$15 for refreshments (unless otherwise stated), which includes food and beverages.

**Full membership** is open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$130, plus GL dues if not paid through another lodge; 'country' membership is \$100.

**Publications:** Monthly newsletter approx 16 pages (\$20 pa); annual transactions are about to be resumed.

**All communications to the Secretary:** WBro Marx Wegener, PM  
GPO Box 3560  
Darwin  
Northern Territory 0801  
Australia.  
phone: M 0414 426 518  
**email:** <marx@avantgarde.net.au>.

**Website:** <<http://www.LLoR225.com>>.

### **SOUTH AUSTRALIAN LODGE OF RESEARCH 216**

**This affiliate meets at the Payneham Masonic Hall, Marden, SA, at 7.30 pm unless otherwise indicated, six times per year—on the fourth Friday of February, April, June, August, October (Installation, 6.30 pm), and the third Friday of 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 \$5 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 \$85, plus GL dues if not paid through another lodge.

**Correspondence Circle:** There are two categories, Members and Subscribers; a Member must be a member of another Masonic lodge, in good standing; a Subscriber may be a non-Mason. Annual subscription is \$20; overseas postage an additional \$10.

**Publications:** Transactions (*Masonic Research in South Australia*)—4 vols to date (1990–2001), and a 10-page A4 insert in the summons (*Gleanings* or *Harashim*).

**All communications to the Secretary:** WBro Alan C Wright, Kellerman Lecturer  
PO Box 3, Marden  
SA 5070  
Australia.  
phone: (+61 8) 8431 4274, fax: (+61 8) 8431 8174  
**email:** <secretary@salor216.org>, <aclwright@bigpond.com>.

**Website:** <<http://salor216.org>>.

### **HOBART LODGE OF RESEARCH 62 TC**

**This affiliate meets at the Hobart Masonic Centre, 3 Sandy Bay Rd, Hobart, Tasmania, in March and November on dates & times as advertised.**

**Meetings are tyled;** visitors are always welcome; any restriction on rank at a particular meeting is well advertised, and normally EAs & FCs are admitted. Dress is dinner suit, unless otherwise advised. A charge to defray costs for catering is made, usually by pre-selling tickets.

On request, the Lodge provides lecturers or facilitators to lodges, without fee.

**Membership:** Membership for affiliates is \$15.00 per year, badges \$5.00 extra. Correspondence membership is available to lodges at \$15.00 per year.

**Publications:** Annual *Proceedings* (booklet) is sent to both classes of membership in April.

**All communications to the Secretary:** WBro Lance Brown  
394 Park St,  
New Town  
Tasmania 7008  
Australia.  
phone: (+61 3) 6228 2018.  
**email:** <lbr42585@bigpond.net.au>.

### **LAUNCESTON LODGE OF RESEARCH 69 TC**

**This affiliate meets at the Masonic Temple, Brisbane St, Launceston, Tasmania, 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:** annual *Transactions*, cost included in subscription.

**All communications to the Secretary:** Bro Dennis Eyes  
39 Brisbane Street  
Launceston  
Tasmania 7250  
Australia.  
phone: H (+61 3) 6393 1498.  
**email:** <denniseyes@securitiesinternational.net>.

### CHISEL LODGE 434 VC

**This affiliate meets at Kerang, Victoria, on alternate months, with its installation 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:** VWBro Murray Treseder, PGIW

P O Box 583

Swan Hill

Victoria 3585

Australia.

phone: H (+61 3) 5037 6227.

**email:** <murraytres@bigpond.com>.

### VICTORIAN LODGE OF RESEARCH 218

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

**Meetings are tyled and opened in the *First Degree*.** Dress is dinner suit. Visitors are welcome.

A charge of \$20 is made for dinner.

**Full membership:** open to Master Masons who are subscribing members of a Craft lodge in Victoria or a recognised jurisdiction; fees for metropolitan members are \$90, country members \$65. The lodge has an honorary category of membership, *Fellow of the Lodge of Research*.

**Correspondence Circle:** various categories of membership; Australian members \$27.50; overseas US\$25, £15, Euro 20.

**Publications:** annual Transactions (different title each year), and one-page inserts (*Thoughts for the enquiring Mason*) with summonses retrospectively in May, August & November.

**Communications to the Secretary:** WBro Alan E Jennings, PJGD

212 Lower Plenty Rd

Rosanna

Victoria 3084

Australia.

phone: (+61 3) 9459 9610.

**email:** <ayjay@alphalink.com.au>.

**or for the Correspondence Circle:**

WBro G Love, PJGD, Kellerman Lecturer

P O Box 2380

Ringwood North

Victoria 3134

Australia

phone: (+61 3) 9870 6009.

**email:** <volem@alphalink.com.au>.

**Website:** <<http://www.geocities.com/Athens/Thebes/6779>>.

## WESTERN AUSTRALIAN LODGE OF RESEARCH 277

**This affiliate meets at Freemasons' Hall, Temple St, Victoria Park, WA, monthly from March to November on the last Thursday of the month; visitors are received at 8 pm.**

**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):** \$32 pa.

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

**All communications to the Secretary:** Bro Jack Warner  
PO Box 4088  
Mosman Park  
Western Australia 6012  
Australia  
phone: H (+61 8) 9284 317.8  
**email:** <warnerj@iinet.net.au>.



## **Australian & New Zealand Masonic Research Council**

**Website:** <<http://anzmrc.org>>

**Webmaster:** Dr Richard Num <[frankis@senet.com.au](mailto:frankis@senet.com.au)> & <[rnum@email.com](mailto:rnum@email.com)>.

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