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Freemasonry

Know Thyself



The Victorian Lodge of Research – No. 218



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THE VICTORIAN LODGE OF RESEARCH No. 218

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Master in 2018 - WBro David Pederick

Secretary & Editor in 2018 - WBro Bro Brendan Kyne

Front Cover: - photo of “Winding Stairs Inside the tower of Pisa” by Eric Bourque

Back Cover: - WBro David Pederick, W. M. for 2018

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Editor's Foreword

Firstly, a big thank you to VWBro VRev. Fred Shade for proof reading duties on this edition of our annual Transactions publication.

The 2018 was a busy year for the Victorian Lodge of Research as the host Lodge for the 2018 Australian & New Zealand Masonic Research Council (ANZMRC) Biennial Conference, held at the Brunswick Masonic Centre from 23-25 August. Following on from the success of the event in 2016 at the Launceston Conference, a meeting of the Victorian Lodge of Research was included as part of the conference agenda.

We began 2018 with a new Master, WBRO David Pederick, after two very successful years by our previous WM WBro Nikolas Sakellaropoulos, who cemented our current meeting-at-table lodge meetings.

The Lodge's 2018 speaker programme commenced with a well-researched and considered paper that provided a qualitative and quantitative analysis of the impact of contemporary 21st century society on Freemasonry and the principles that should underpin the fraternity's future relevance in the lives of men. Bro Jack Aquilina, the Sate President of the Blue Lounge Social Club in Victoria, took a look at some of the changes taking place in contemporary society, and examined how Freemasonry will approach, adapt and embrace these challenges?

Bro John Molnar gave us an insight into First War World Victoria Cross winner Bro Bill Dunstan, who was a member of Bro John's Navel & Military Lodge, whilst Bro VRev Fred Shade followed-up in June with a fascinating excursion through the development of Masonic Tracing Boards.

Bro Associate Professor Pete Lentini gave the Lodge an absolutely outstanding presentation on Freemasonry and Politics in Contemporary Russia for the July meeting, and a curious outcome of Bro Pete's research was the surprisingly small percentage of negative press articles regarding Freemasonry in the current Russian media.

The August meeting of the Lodge was held as part of the ANZMRC Conference with our current WM, Bro David Pederick, the Lodge's Kellerman Lecturer for 2018 presenting his paper on Masonic Astronomy to the conference meeting.

For the September meeting, Bro Kent Henderson, Fellow of the Lodge, QC member and internationally renowned Masonic speaker delved into his extensive research, undertaken for his recent publication 300 Famous Australian Freemasons, and gave the Lodge an informative paper on Quirky Tales of Noted Australian Freemasons.

And the Lodge finished the 2018 Speaker Programme with Bro Lewis Allan presenting an engaging talk on Mary Shelley, her most famous work, Frankenstein, and the mysteries of the third degree. Bro Lewis questioned whether or not these Masonic strains in Mary Shelley's most famous work, were direct and intentional, or were they simply an eerie coincidence? A fabulous presentation delivered in an eerie Halloween themed style that was sure to prompt many to read/reread Frankenstein from a different perspective.

Brendan Kyne
Editor 2018

(The 2019 Lodge Lecture Programme is on page 229 of this edition)

Submissions

All papers must be submitted in English. The text is to be sent to the editor as an email attachment unless otherwise arranged. Accessible formats include the following: .doc, .rtf, .txt, .docx. Please ensure that no password protection has been included. No tabs, indentations, or any other formatting (except for italics) is to be used. Subheadings should be **Bold** on their own line with no other included formatting.

Conventions used: Upper case for B(rother) if a specific Brother, else-lower case; upper case for F(reemason) or M(ason) if a specific reference, else lower case. All dates to be in the following styles: 8 Jan 2006, else 567BCE or 789CE. If Endnotes are used (rather than footnotes), then they should be numbered sequentially at the *end of the document*. A paper to be published needs a bibliography and/or references, e.g., Jones, B.E., *Freemason's Guide and Compendium* Harrap, London, 1950. ISBN 0245561250.

The paper should be original work and should present either a new idea, argument or discovery which constitutes a material statement concerning an aspect of freemasonry. The paper to be delivered should not have been previously published.

Receipt of papers will be acknowledged. Please indicate your preference when submitting a paper, e.g., To be delivered; To be read by someone *other than yourself*; or for *publication* only (not delivery).

Publication deadline - Papers must reach the Lodge by the end of October for publication of Transactions in March of the following year.

Any paper contained herein may be *read* or discussed (by any brother) at any Lodge or other masonic body with no prior permission. Courtesy dictates that appropriate credit is given to the original author and the source, and the lodge would be pleased to receive indication of its use.

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Submitting a Paper

- 1) To submit a paper for publication or presentation at the Lodge, please send a copy to the Lodge so that an appraisal regarding its eligibility. The following process ensues (discussion with editorial panel members by prospective authors can be made):
- 2) Paper is submitted within Editorial Policy;
- 3) The paper's content is confidential until delivered by yourself;
- 4) Judged to ascertain whether it is masonic or Masonically orientated, and offers something new (your paper's point of view, concepts, and/or conclusions, are not judged by any editorial panel members other than these criteria);
- 5) Determination will be made according to whether the paper:
 - a. has something to offer, is deliverable, and is

- publishable;
- b. has something to offer, but is considered not long enough to provide for adequate *discussion*, though is definitely worth *publishing*;
 - c. has a good basis but needs more work (reasons given);
 - d. does not meet criteria (reasons given).

Lodge Meetings

4th Fridays, March to October (March Installation), at 7.30 pm at the Darebin (Ivalda) Masonic Centre, 42 Salisbury Ave., Ivanhoe, Victoria, unless specifically mentioned otherwise.

All enquiries should first be directed to the Lodge Secretary:

WBro Brendan Kyne

c/o email address:

lordbiff@hotmail.com

Full Membership

A brother may be admitted as a Full Member of the Lodge, if at the time of proposition, he is a Master Mason and a subscribing member of a Lodge under the United Grand Lodge of Victoria (or Grand Lodge in amity with UGLV).

Correspondence Circle Membership

Membership of the Correspondence Circle is open to all Master Masons in Good Standing of any recognised Jurisdiction. Please use the application form at the end of this publication.

Chapter One

Completing our Allotted Task whilst it is yet Day Delivered before the Lodge by Bro Jack Aquilina On Friday 27 April 2018

Foreword

I feel honoured to have the opportunity of presenting a foreword in support of my fellow mason, Jack Aquilina who has produced a very scholarly paper aptly titled 'Completing our allotted task whilst it is yet day'. It is well written, intellectually sound, timely, and thought provoking. He could well have sub-titled it "21st. Century Freemasonry, - Women, God and Millennials"!

Jack has a wonderful C.V. not only for his academic and employment achievements. He was recognised as 2010's Young Citizen of the Year and is very much involved in community work. As a freemason, he has dedicated much of his spare time to enhancing his knowledge of Freemasonry and was responsible for setting up the Blue Lounge Social Club which encourages Freemasonry's Young Leaders of Tomorrow and their partners in what is now a model for overseas constitutions to establish via 21st. Century communications.

Jack's paper is Jack's work, and far be it from me to have any intention to interfere with his findings and suggested solutions. However, as I have been on a similar journey through many of my masonic years, it is refreshing to see a young freemason urging change in an era where virtually every aspect of our lives is constantly changing. And while we may be unhappy about some of these changes, we have little chance of reversing them. In the case of Freemasonry, we have made giant strides in the administration of our Order but have shied away from the more difficult opportunities to make our Craft prosper by not tackling the perceived negatives, namely our attitudes in regard to Females, The Great Architect, and Millennials! It's a brave mason who seriously tackles this subject, and disappointing that Grand Lodges around the world are so reluctant to even give it an airing. My

assertion is that whilst it is our prerogative to ignore the subject, we do so at our own peril.

So, enough from me. Congratulations Jack on your massive missive. I do hope that some good can come out of your efforts, and I encourage you to keep learning and keep trying, Freemasonry needs men of your calibre and determination if it is going to thrive in the years to come. To your readers, I commend the paper, and encourage you all to assist Jack in his masonic journey.

Worshipful Brother Alan Richmond Past Master
Lodge Killara Number 259, United Grand Lodge of Victoria

Overview

For thousands of years man has marvelled at some of the world's greatest natural beauties, many of which have been created through nothing more than the gradual erosion of rock and soil by the elements, through the passage of time. The Great Ocean Road's famous '12 Apostles' is an example of this.¹ Many thousands of travelling tourists and Victorians have admired the beauty and uniqueness of these fascinating rocks, that serve as monuments to the erosive powers of the sea against seemingly invincible stone over time. Like the sea, the passage of time and its accompanying changes in culture and human development can be erosive to institutions that, like stone or rock, stand still against the elements of change that inevitably occur. Returning to that fine metaphor of the '12 Apostles', although the passage of time has an inevitable erosive impact on institutions that stand still, such erosion has the potential to reveal important underlying weaknesses, whilst also enabling the stone to take on a new form and beauty. Erosion, no matter how revealing, however, as has been shown by the fate of at least five apostles, can result in the subject's ultimate demise and therefore should not be lightly overlooked. Freemasonry, like the '12 Apostles', has undoubtedly stood tall against the passage of time, which, despite its erosive effect, has revealed both its significant weaknesses in the face of 21st century society and some of its more admirable and inviolable beauties that can underpin its adaptation and future strength.

¹ For those readers not familiar with the '12 Apostles' please refer to the below [https://en.wikipedia.org/wiki/The_Twelve_Apostles_\(Victoria\)](https://en.wikipedia.org/wiki/The_Twelve_Apostles_(Victoria))

The core purpose of this paper is to analyse and discuss, what exactly has been the contents of the cultural and historical change that has inevitably eroded the institutional pillars of Freemasonry in the Western World and to set out, in the authors humble opinion, the principles that should guide the fraternity in its mission to remain relevant in the lives of modern man. The short title of this paper has been aptly named 'Completing our allotted task whilst it is yet day'. Any reader learned in the ritual and symbolic practices of Craft Freemasonry would be able to discern that this title has been adapted from the revered charge entitled the 'Emblems of Mortality'. The author is of the view, that like our own inevitable mortality, Freemasonry is not immune from the frailties of human civilisation and is by no means necessarily destined to be perpetually relevant in the lives of man. As such, as the living and breathing custodians of the Craft and its traditions, it is our duty to accept the reality of Freemasonry's mortality and make it our task, whilst the light of the Craft still shines in the lives of man, to ensure that it continues to prosper for the benefit of future generations.

It is not the intention of this paper to represent or articulate a historical analysis of the events, culture and circumstances that has led to the rate of decline in membership of the Craft over the last fifty years. Although some of the historical, political, cultural and economic factors considered in this paper will no doubt assist in any explanation of our fraternity's past membership woes, these subjects are drawn upon for the purpose of understanding what will be necessary for our fraternity's future sustainability, rather than as an explanation of its past decline. As such, the scope of this paper is intended to be limited to a consideration of the fundamental principle pillars our organisation will need to embody now and into the future, in light of some of the significant cultural, economic, political and historical challenges that have resulted from periods of tumultuous change.

Part 1 of this paper is entitled 'A changing world for an inviolable Craft' which sets out the political, economic, religious and cultural practices that have formed the foundation of the significant challenges our organisation will face now and into the future. Chapter one discusses the significant changes that have occurred over the last half century with respect to the role of women in Western society, particularly the impact that their increased labour force participation and economic empowerment has had on the traditional identity of males and their roles in modern families and

society. Drawing inspiration from various academic sources, the author will apply 'Gender Revolution' theory, as formulated by Goldscheider,² which will provide a framework of understanding as to how the changing role of women has impacted men in ways relevant to their current or prospective membership of Freemasonry. Chapter two considers the relevance of religion in the 21st century and how recent trends towards a more personal and decentralised spiritualism presents both significant challenges and opportunities for the Craft in light of its religious standard for joining members. Chapter three analyses the challenges created for Freemasonry by the generation of citizens referred to as 'Millennials' and some of the important quantitative data that can assist our fraternity in better understanding and welcoming this new generation of citizens amongst its ranks. Finally, Chapter four will consider the general and broad ranging effects of the technological changes over the last 20 years and the impediments it has created for volunteer fraternal organisations.

Part 2 is entitled 'The principle pillars of a modern Craft' which will set out the fundamental principles, in light of the Part 1 analysis, that will be essential for Freemasonry and its membership to embody, should it be able to reassert its relevance in the lives of men in the 21st century. It will be submitted that these principles represent the essential fundamental pillars of orthodoxy and culture that any modern Craft will need to embody without altering the fundamental ancient landmarks of the order. After each analysis and discussion of each relevant proposed principle pillar, the author will provide a summary of recommendations in point form as a practical means by which masonic authorities and lodges can draw upon as we seek to shape the Craft's new and exciting future.

- PART 1 -

A CHANGING WORLD FOR AN INVIOABLE CRAFT

Chapter One: The changing role of women and its impact on the role and identity of the 21st century man.

² Goldscheider F, Berhardt E & Lappegard T, *The Gender Revolution: A Framework for Understanding Changing Family and Demographic Behaviour* (June 2015) *Population and Development Review*, Volume 42 Issue 2, pages 207-239.

In the United States of the 1960's, women who had reached the age of 60 had spent, on average, eleven of the last forty years of their adult life participating in the labour force.³ This average had increased to sixteen years by the year 1990, twenty years in the year 2000 and twenty six years in the year 2010, with the average expected to reach a near parity with that of men by the close of the fourth decade of the 21st century.⁴ Currently, in Australia, women make up 59% of the workforce, up from 52% in 1990.⁵ Further, labour force participation of Australian women between the ages of 25-64 has seen a significant increase from 35% in 1966 to the current rate of 72.93%.⁶ This significant and rapid expansion of women into the labour force, across the West, is representative of the enormous shift in the cultural and economic role of female citizens in all aspects of Western society. What is sometimes described as the 'feminist wave' or an ideological shift in the paradigm of political and cultural gender practices, has been analysed and examined by innumerable scholars who have often celebrated modern post-feminist thought and theory. Little, if any, substantial work, however, has been dedicated to analysing the consequential effects that the rapid changes in gender roles has had on men in society, particularly with respect to modern man's membership or prospective interest in fraternal societies. Goldscheider, however, provides a practical and refined theory that seeks to define and understand this immense period of change that the role of women has experienced in society, entitled 'Gender Revolution' theory.⁷

³ Goldscheider F, Aging of the Gender Revolution: What do we know and what do we need to know? (January 1991) Research on Aging Journal, Volume 12 Number 4, Sage Publication Inc, page 537.

⁴ Ibid.

⁵ The World Bank, <https://data.worldbank.org/indicator/SL.TLF.CACT.FE.ZS?locations=AU>.

⁶ Statista, <https://www.statista.com/statistics/686484/australia-women-labor-force-participation-rate/>.

⁷ Goldscheider F, Aging of the Gender Revolution: What do we know and what do we need to know? (January 1991) Research on Aging Journal, Volume 12 Number 4, Sage Publication Inc, page 537; Goldscheider F, Berhardt E & Lappegard T, The Gender Revolution: A Framework for Understanding Changing Family and Demographic Behaviour (June 2015) Population and Development Review, Volume 42 Issue 2, pages 207-239; see also Goldscheider F, Waite L, No Families, New Families: The Transformation of the American Home (1992) University of California Press.

This theory suggests that the changing role of women in society rests on their growing economic independence.⁸ Whilst it is acknowledged that a multifaceted number of variables are likely to have contributed to the changing role of women in society, Goldscheider's thesis, that the growing economic power of women in the market place and in the labour force has underpinned such changes, is compelling. Viewing the gender revolution through the prism of economic factors affecting the decision making of families and the traditional role of men, is likely to be essential to understanding the challenges and opportunities that exist for the modern Craft. As such, this Chapter will consider the consequences of the Gender Revolution as it relates to its effects on the role of men in society.

The family unit is an essential component of civilised society that has been correctly referred to as the building block of our modern social and political fabric. The family structure is highly influential, particularly as an influencer on our society's cultural practices, economy and political governance. There is barely a discipline or subject in the social sciences, law and economics that does not seek to understand and theorise about the influence and power of the family unit and therefore it is necessary for Freemasonry to also consider its importance. There are 6.7 million families in Australia, 85% of which are couple families in which 58% of these families have children.⁹ Extensive statistical data and research conducted by Worshipful Brother Jon Ruark of The Patriot Lodge Number 1957 of Virginia USA¹⁰ reveals that the Craft also has a substantial base of members who belong to couple and childbearing families. According to WBro Ruark's research, discussed in an interview in 2017, 73% of United States brethren are married, with 70% of

⁸ Goldscheider F, Aging of the Gender Revolution: What do we know and what do we need to know? (January 1991) Research on Aging Journal, Volume 12 Number 4, Sage Publication Inc, page 535.

⁹ Australian Bureau of Statistics, Family Characteristics and Transitions (February 2015)
<http://www.abs.gov.au/ausstats/abs@.nsf/0/E6A9286119FA0A85CA25699000255C89?OpenDocument>

¹⁰ Worshipful Brother Jon Ruark is also the host of the renowned masonic talk show and research group entitled the Masonic Roundtable, his profile can be found at <http://www.themasonicroundtable.com/about/>; see also <http://www.themasonicroundtable.com/2016/03/tmr-at-the-pennsylvania-academy-of-masonic-knowledge/>.

those relationships being child bearing.¹¹ Research conducted by Brandhook, as commissioned by Freemasons Victoria, in January 2017, supports this finding with graph data suggesting that members of the Craft in Victoria are overwhelmingly married or widowed, with both of these indicia significantly exceeding the Australian national average.¹² One of the major consequences of the Gender Revolution has been the effects that have flowed from women moving away from domestic duties towards pursuing lifelong professional careers in the labour market.¹³ This has resulted in women acquiring a stronger bargaining position within the family unit, with the role of economic provider becoming part of the female identity.¹⁴ Traditional marriages¹⁵ and couple relationships, were shaped

¹¹ The survey conducted by Worshipful Brother Jon Ruark was conducted over three months utilising an online survey application to which results were collated through organic self-selection. The age range of the respondents to the survey averaged 45 years with responses being provided from freemasons around the world, with an overwhelming number concentrated in the mainland United States. The survey had 2288 responses and is therefore statistically significant to a margin of error of 2.05%. All results should be taken as indicative rather than determinative of the issues they evidence; see also Ruark J, *Episode 16. The Future of Freemasonry in Data with WBro Jon Ruark* (2017) Brought to Light Masonic Podcast, Blue Lounge Social Club at <http://podcast.blueloungesc.com/podcast/episode-16-the-future-of-freemasonry-in-data-with-wbro-jon-ruark/>

¹² Brandhook, *Freemasons Victoria: Focus Group and Members Survey Results* (January 2017) Brandhook, page 55, access this report at <http://blueloungesc.com/wp-content/uploads/2018/02/FMV-Research-20-Jan-2017.pdf>

¹³ Puur A, Olah L, Tazi-Preve M& Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1884 – 1908; Goldscheider F, *Aging of the Gender Revolution: What do we know and what do we need to know?* (January 1991) *Research on Aging Journal*, Volume 12 Number 4, Sage Publication Inc, page 537.

¹⁴ Puur A, Olah L, Tazi-Preve M& Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1884.

¹⁵ A term used to described marriage prior to the Gender Revolution that embodied traditional gender roles, see Goldscheider F, Berhardt E & Lappegard T, *The Gender Revolution: A Framework for Understanding*

around members of the family unit embodying and fulfilling traditional gender roles, such as the male being the sole economic provider and the female being the child bearer and master of domestic affairs.¹⁶ This cultural practice traditionally resulted in a male identity that was seen to be less involved in the lives of children of the marriage in conjunction with a significant economic imbalance between husband and wife, where the latter was substantially economically dependent on the former.¹⁷ The Gender Revolution has substantially changed this traditional reality, resulting in significant changes to the norms and values that have traditionally informed the identity and cultural expectations of men in society.¹⁸ The most substantial cultural changes to the role of men in families can be summarised as follows:¹⁹

1. The balancing of the economic power between male and female partners to marriage;
2. The decline in economic dependence-based retention of marriage between partners; and

Changing Family and Demographic Behaviour (June 2015) Population and Development Review, Volume 42 Issue 2, page 535.

¹⁶ Puur A, Olah L, Tazi-Preve M& Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1884; Goldscheider F, Berhardt E & Lappegard T, *The Gender Revolution: A Framework for Understanding Changing Family and Demographic Behaviour* (June 2015) *Population and Development Review*, Volume 42 Issue 2, page 535.

¹⁷ Ibid; see also Bianchi S, Milkie M, *Work and Family Research in the First Decade of the 21st Century* (2010) *Journal of Marriage and Family*, page 708; Cotter D, Hermesen J & Vannerman R, *The End of the Gender Revolution? Gender Role Attitudes from 1977 to 2008* (2011) *American Journal of Sociology*, The University of Chicago, page 1 – 31.

¹⁸ Puur A, Olah L, Tazi-Preve M& Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1884; Goldscheider F, Berhardt E & Lappegard T, *The Gender Revolution: A Framework for Understanding Changing Family and Demographic Behaviour* (June 2015) *Population and Development Review*, Volume 42 Issue 2, page 535.

¹⁹ Ibid.

3. The reasons why couples get married in the first place.

The emergence of economic equity between male and female partners has significantly impacted on the role of men. Whilst men still consider their role as 'bread winner' to be essential to their masculinity,²⁰ this identity can no longer be said to be in accordance with current cultural practice and reality. The effect of this is naturally substantial, as not only does this result in significant practical changes to the family unit, it is also likely to strike at the core of modern men's self-understanding, especially in light of the large cultural gap that would arise between the post Gender Revolution man and his predecessors. This resulting generational isolation is unlikely to be positive to men's search for purpose and identity, which is likely to further exacerbate the practical challenges that the Gender Revolution has created for the modern man in the family unit. A significant practical challenge is the decline in the economic dependence of women on their male spouses. It has been suggested that this lack of a relationship of economic dependence has resulted in greater bargaining power for women in marriages and a change in cultural understanding of why marriages are entered into.²¹

Dealing firstly with the concept of the greater bargaining power of women in marriage, the consequential effects of this are primarily associated with new pressures placed on fathers to play a more active role in the lives of their children as opposed to traditional marriages.²² Quantitative data and academic research has demonstrated that men are being expected to

²⁰ Bianchi S, Milkie M, *Work and Family Research in the First Decade of the 21st Century* (2010) *Journal of Marriage and Family*, page 709; Christensen K, Palkovitz R, Why the "good provider" role still matters: Providing as a form of paternal involvement (2001) *Journal of Family Issues*, Issue 22, page 84 – 106; Townsend N, *The package deal: Marriage work and fatherhood in men's lives* (2002) Philadelphia Temple University Press.

²¹ Goldscheider F, Berhardt E & Lappegard T, *The Gender Revolution: A Framework for Understanding Changing Family and Demographic Behaviour* (June 2015) *Population and Development Review*, Volume 42 Issue 2, page 535; Bianchi S, Milkie M, *Work and Family Research in the First Decade of the 21st Century* (2010) *Journal of Marriage and Family*, page 709; Puur A, Olah L, Tazi-Preve M& Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1886

²² Ibid.

increase their engagement in family responsibilities comparable to women.²³ Further, the same data suggests, that unlike males in traditional marriages, today's man is likely to be a more active participant in the lives of their children and *willing* to adopt the added pressures of domestic duties that attach.²⁴ This change in cultural norm has caused significant anxieties for men who fear not spending enough time with their children, especially for fathers who spent more hours away from home in the paid workforce than their wives.²⁵ Such balancing between the traditional role of a man as 'bread winner' and the new cultural expectation that he be more active in childbearing and domestic activities, has resulted in work-family conflict that has been negatively associated with the breadth of activities a man does with his children, the less time he spends with his spouse, the lower marital quality experienced due to high gender role overload and the overall less positive involvement in the family unit.²⁶ Paradoxically, men, as a result of the Gender Revolution, are intent on spending more time dedicated to childbearing and domestic duties whilst also trying to preserve their role as 'bread winner'.²⁷ This is made more paradoxical and difficult in light of the fact, that despite women preferring to be married, that due to their new found economic independence, they are no longer required to remain

²³ Puur A, Olah L, Tazi-Preve M & Dorbritz J, *Men's childbearing desires and views of the male role in Europe at the dawn of the 21st century* (November 2008) *Demographic Research Journal*, Volume 19 Article 56, page 1886-1887.

²⁴ Ibid, page 1887; Emphasis added.

²⁵ Bianchi S, Milkie M, Work and Family Research in the First Decade of the 21st Century (2010) *Journal of Marriage and Family*, page 709.

²⁶ Ibid; see also Lareau A, *Unequal childhoods: Class, race and family life* (2003) Berkley University of California Press; Bulanda R, *Paternal involvement with children: The influence of gender ideologies* (2004) *Journal of Marriage and Family*, Volume 66, page 40 – 55; Yeung J, Sandberg J, David-Kean P & Hofferth S, *Children's time with father in intact families* (2001) *Journal of Marriage and Family*, Volume 63, page 136-154; Crouter A, Bumpus M, Head M & McHale S, *Implication of overwork and overload for the quality of men's family relationships* (2001) *Journal of Marriage and Family*, Volume 63, page 404 – 416.

²⁷ Ibid.

married to prevent personal economic impoverishment.²⁸ It is now a fact of the post Gender Revolution society, that weak marriages, or marriages under substantial pressure, are now at a much greater risk of dissolution as a result of women being able to leave with less fear and men being able to divorce with less guilt.²⁹

Modern couples are increasingly shaping marriages based on sharing not only the economic responsibilities but also the domestic and parental responsibilities which inevitably results in a greater sharing of the relationship maintenance responsibilities that are such a large part of the family unit.³⁰ In traditional marriages, because of the cultural practice of the times and the economic reality of female economic dependency, men could exert greater control and pursue their self-interest, even if detrimental to the marriage, in reliance of the female bearing the relationship maintenance responsibilities. Where, in the past, membership of organisations such as Freemasonry might have been detrimental to child bearing or marital relations, men could avoid the adverse consequences of marital neglect and instead delegate relationship maintenance responsibilities to the female spouse. Traditional men could rely on the fact that a breakdown of the marriage was unlikely to occur when he prioritises his own interests due to cultural practice and his wife's substantial economic dependency.

Putting it frankly, the days of traditional marriage being the mainstream of practice in Australia are long gone and modern men today are facing a crisis in identity and societal function. This is in conjunction with (the likely self-imposed) pressures on men to be more active in domestic and child bearing activities with the knowledge that divorce is not unavoidable due to the near parity of economic strength between family partners. Marriages are under more pressure now than ever and men are now expected to contribute more emotion, time, energy and physical presence in the active maintenance of the family unit in light of the decline of the single expectation of their pure economic contribution prior to the Gender Revolution.

²⁸ Goldscheider F, Aging of the Gender Revolution: What do we know and what do we need to know? (January 1991) Research on Aging Journal, Volume 12 Number 4, Sage Publication Inc, page 535.

²⁹ Ibid.

³⁰ Ibid.

In the author's opinion, the cultural changes and expectations of women in marriage has also altered marriages or relationships that continue to exhibit traditional characteristics such as a sole male wage earner. The Gender Revolution, is likely to have embodied in women a new sense of expectation and cultural perspective that is likely to exert new pressures on Men regardless as to whether or not they are the sole income earner. The major factor of change being, that in today's world, women who are economically dependent on their husbands *can* break away to become economically independent, which is different to the options available to women of traditional marriage prior to the Gender Revolution. Therefore, the consequential impacts men are experiencing post the Gender Revolution should be seen as applying to all modern marriages, rather than where there exists economic equity between partners.

One might ask, how is any of this theory and analysis relevant to the future strength of Freemasonry? Our current membership and our prospective members are men who either already belong to such family units or will be during the course of their membership. Therefore, the implications of the Gender Revolution on men is substantially important if our organisation is to understand the challenges it creates, and more importantly to formulise solutions.

Freemasonry, like any volunteer organisation, presents barriers to entry to prospective members, some of which are utilised as deliberate filters and others of which are unintentionally effected. Successful masonic membership requires a man to devote resources, in the form of time, commitment and finances. At the very least, participatory members will need to set aside an evening or two a month for formal masonic activities, contribute financially to the lodge and associated charities to upkeep membership and devote portions of his leisure time to improving and enhancing his masonic skills in order to make his membership worthwhile. The basic but inherent requirements of participation in the Craft are challenged significantly by the results of the Gender Revolution and the modern family. The nature of modern marriages necessarily results in demands on men, both as a measure of practical time and more intangible emotional resources, that are significant, which in turn creates less room for commitment to volunteer activities. The family budget is also a shared, if not, female dominated realm, with women exercising more constraint on and involvement in family economic decisions, particularly the use of discretionary expenditure. This creates added complications for a man's

approach to or for the maintenance of their masonic membership. In an age where economics dictates the habits of individuals it is not unrealistic for cultural norms to shape the family budget. How does a man, struggling to manage traditional perceptions of his role as the family provider and modern notions of him being a committed child bearer, justify, to an economically empowered female spouse, the use of such discretionary resources for membership of an organisation that is likely to detract from the aforementioned modern male gender duties? This is not to say that all women see no value in such membership or are inherently restrictive of their male counterparts' activities, but rather to highlight the reality that the conversation and thought process associated with any decision to join the Craft, in the post Gender Revolution world, is much more complex. Marriage is more fragile than it has ever been and modern men have good reasons to be anxious to make more significant sacrifices to ensure its longevity. Research may give us an insight into the motivations behind this anxiety, where it has been demonstrated that men suffer significant differences in their quality of life where they are unmarried as opposed to married.³¹ In fact, married men have a much lower rate of mortality than those living alone, with the risk of death being 2.4 times as great for men aged 55 to 64 who are living alone than for those who are married.³² Therefore, the disincentives associated with pursuing masonic membership, especially where women spouses may feel excluded or not invested in the tangible and intangible benefits of their husbands' membership, is more difficult to manage than it has ever been. This inevitably results in men either failing to join the Craft at all during their lifetime or resigning / being excluded from the Craft due to a perceived inability to 'find time' or balance their membership with increasingly complex cultural norms relating to masculinity and fatherhood.

The challenges of the enormous shift in cultural practices relating to the family unit and gender roles has had unimaginable impacts on both current and prospective members of the Craft. Men undoubtedly are living in a time of significant soul searching, a generation in between the practices of the traditional path and the ever-developing changes of the Gender Revolution. The challenges created by these changes should not be underestimated,

³¹ Goldscheider F, Aging of the Gender Revolution: What do we know and what do we need to know? (January 1991) Research on Aging Journal, Volume 12 Number 4, Sage Publication Inc, page 542.

³² Ibid.

however, as will be submitted in part 2 of this paper, they can be overcome should the Craft be willing to adapt and adjust its practices and once again ensure men, with the support of their female partners, feel comfortable becoming a member of the world's largest fraternity.

Chapter Two: The changing role of religion in society, a new age of decentralised spirituality and the rejection of dogmatic instruction.

One of the greatest myths conveyed about Freemasonry is its apparent propensity to resemble that of a religious organisation. This has been a significant burden for the Craft over recent decades, especially where society has anchored it to suffer the same fate as organised religion in terms of its decline.

In fact, amongst the many myths and dispersions cast against our fraternity, the most difficult to coherently dispel has been those rumours that seek to depict the Craft as a religious body. Many a Grand Lodge has sought to dispel this myth by outright denial of this accusation, pointing towards the Craft's intolerance for religious discussion and the niche discrepancies between our practices and the dictionary definition of organised religion.³³ Whilst it is true that every Freemason must trust his faith in a belief of a supreme being, the instant ambiguity of that requirement, in conjunction with its lack of prescriptive dogma, should indicate to an attentive reader, that Freemasonry is inherently outside the scope and purpose of organised religion.³⁴

In his work *The Lost Keys of Freemasonry*, Manly P. Hall eloquently contended that "The true mason realizes... it is life which he considers when measuring the worth of a brother, it is to this life that he appeals for a recognition of spiritual unity".³⁵ This contention is even more plainly put by Mark E. Koltko-Rivera where he argues that "whilst Freemasonry focuses on moral behaviour and spirituality, it itself is not a religion. Freemasonry uses many spiritual symbols, however freemasons offer no saviour or plan for

³³ Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog, <http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>

³⁴ Ibid; Use of American English as in original.

³⁵ Hall M, *The Lost Keys of Freemasonry* (2006) Penguin Publishing Group.

salvation, there is no priesthood or ministry, although it is not opposed to such things, but it does not have any of its own to offer".³⁶

Despite the clear reality that Freemasonry is not a religion, the author submits that it is not coincidental that the Craft has experienced a period of decline correlating with the general societal decline in religious practice. As with most things, perception is reality and there is little doubt that Freemasonry has become either closely associated with religion or it is thought to be a religion in its own right.³⁷

Whilst 60% of Australians identify with religious affiliations, the proportion of people identifying with 'no religion', including people who identify as having secular and or other spiritual beliefs, was 30% in 2017 up from 22% in 2012.³⁸

³⁶ Koltko-Rivera M, *Freemasonry: An Introduction* (2007) Tracher Perigee Publishing; Use of American English as in original.

³⁷ Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog, <http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>

³⁸ Australian Bureau of Statistics, *Census 2016: Census of Population and Housing Australia Revealed* (2017) <http://www.abs.gov.au/ausstats/abs@.nsf/mf/2024.0>

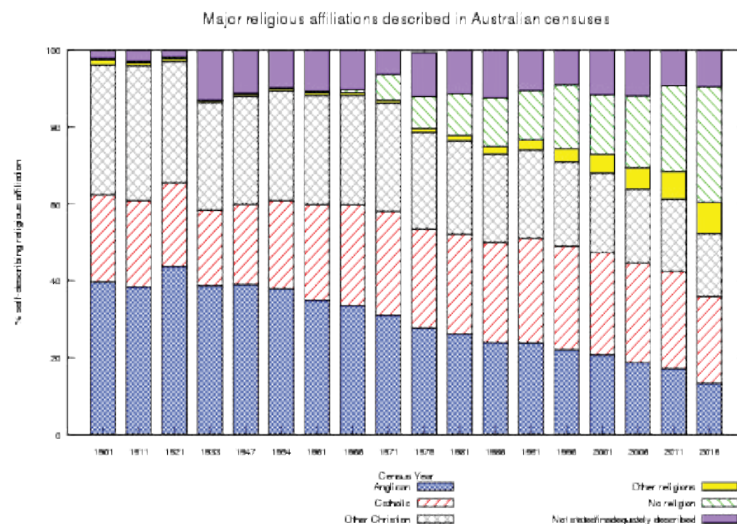


FIGURE 1

Age lines separate identification with faith, with younger people reporting ‘no religion’ at historically higher rates, of 39% for Australians between the ages of 18 – 34 years.³⁹

As is demonstrated in figure one above, there has been a significant increase in members of the Australian population that do not identify with any religion. This trend away from religious affiliation or practice is said to be representative of a growing secular, postmodern and post-Christendom society.⁴⁰ However, despite this decline, as suggested by Bouma, ‘the secularity of the twenty-first century is not anti-religious or irreligious... with contemporary secularism [being better] seen as a social condition in which the religious and spiritual have moved out of the control of both the state and church’.⁴¹ The nature of this contention is intriguing and, as will be discussed in part 2 of this paper, is likely to provide a significant opportunity

³⁹ Ibid.

⁴⁰ Bouma G, *Australian Soul: Religion and Spirituality in the Twenty-First Century* (2006) Cambridge University Press, page xiv.

⁴¹ Ibid.

for Freemasonry to better balance its religious test for membership with a growing secular Australian citizenry.

This growing trend away from religion, however, presents the following significant challenges to the Craft's ongoing relevance in the lives of man:

Where the Craft is viewed as either being religious or as a religion in its own right, it is likely to be disregarded by those who do not identify with religion as an anachronism of the past;

Even where membership of the Craft is viewed as desirable, the fraternity's strict requirement for members to express a belief in a supreme being, where expressed in traditional religious terms, may prevent prospective members from proceeding with their applications for initiation; and

Where non-religious men do proceed with their membership, despite their lack of affiliation to organised religion, they may be difficult to retain due to the Craft's emphasis on the religiosity of our ceremonial practices.

Whether it be through neglect or deliberate miscalculation, the Craft is viewed as either a religion or heavily religious.⁴² This misconception is likely to present significant challenges to the recruitment and retention of new members, especially in light of the reality that over time the Australian population is likely to become substantially less religious and perhaps even culturally more hostile towards organisations that are perceived to be a part of the religious establishment. Should Freemasonry wish to remain relevant in the future and not alienate, unintentionally, a less religious male population, then it will need to meet these challenges by adopting the proposed principle pillars discussed in Part 2 of this paper.

⁴² See Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog, <http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>; Brandhook, *Freemasons Victoria: Focus Group and Members Survey Results* (January 2017) Brandhook, page 55, access this report at <http://blueloungesc.com/wp-content/uploads/2018/02/FMV-Research-20-Jan-2017.pdf>.

Chapter Three: The challenge of the 'me' generation, preparing for members from generation Millennial.

There would be few members of Australian society who would not be, at least conversationally, acquainted with the substantial amount of public commentary and analysis that relates to the generation of citizens referred to as 'Millennials'. The term 'Millennials' refers to the generation of people born between the year 1982 and the year 2000.⁴³ It has been contended, by a large body of social science and public commentary, that Millennials have significant distinguishing characteristics that has warranted analysis as to the potential future impact this group of citizens will have across all aspects of modern society.⁴⁴ In the USA, Millennials represent the largest living generation of citizens, with the same generation expecting to make up 54% of the surviving Australian population by the year 2030. By 2021 Millennials will command 17% of Australia's retail market with exponential growth in market power projected in subsequent years.

As this generation has come of working age, employers have struggled to cope with and grapple the cultural, economic and practical viewpoints and expectations that attach to Millennials. This has prompted a large body of research by academics and employers in the hope that a model or theory could be developed to assist in integrating the Millennial generation into the modern workforce. This research has been influential in developing descriptors that help employers understand what underpins the Millennial persona and develop strategies to manage the challenges they present. Like employers, Freemasonry should not turn a blind eye to the specific and significant challenges that will be presented by the growing influence of the millennial class in the short to medium term. Eight percent of freemasons in Victoria are below the age of 40, with a significantly smaller proportion

⁴³ Deloitte Touche Tohmatsu, *The 2017 Deloitte Millennial Survey: Apprehensive Millennial's seeking stability and opportunities in an uncertain world* (2017) <https://www2.deloitte.com/global/en/pages/about-deloitte/articles/millennialsurvey.html> ; Raines C, *Connecting Generations: The sourcebook for a new workplace* (2003) Crisp Publications.

⁴⁴ Ibid; Meister J, Willyerd K, *Spotlight on Leadership: The Next Generation, Mentoring Millennials* (May 2010) *Harvard Business Review*, Harvard University; Allison S, *Employment and the Millennials* (2013) *Youth Studies Australia*, Volume 32 Number 2, page 81 – 84.

belonging to the Millennial generation.⁴⁵ In light of the fact that the average age of freemasons in Victoria is 65.4 years,⁴⁶ it is all but certain that future membership will be dominated by the Millennial class, should the Craft continue to recruit and retain members over the next 10 – 15 years. Therefore, an understanding of who Millennials are and the challenges they create for the Craft is substantially important.

A significant body of research has attempted to classify and understand the persona of the modern Millennial, particularly their behaviours and world view, whilst seeking to identify the factors that informed this.⁴⁷ Internationally renowned speaker and marketing consultant Simon Sinek has described Millennials as a generation which was dealt a 'bad hand' and which is suffering the consequences of 'failed parenting strategies' that in turn that has led to an 'entire generation that has lower self-esteem than previous generations'.⁴⁸ Sinek's popular internet monologue⁴⁹ is supported by research conducted by both academics and employers, who have identified that historical events and the messages received by Millennials

⁴⁵ Brandhook, *Freemasons Victoria: Focus Group and Members Survey Results* (January 2017) Brandhook, page 8, access this report at <http://blueloungesc.com/wp-content/uploads/2018/02/FMV-Research-20-Jan-2017.pdf>.

⁴⁶ Ibid.

⁴⁷ Deloitte Touche Tohmatsu, *The 2017 Deloitte Millennial Survey: Apprehensive Millennial's seeking stability and opportunities in an uncertain world* (2017) <https://www2.deloitte.com/global/en/pages/about-deloitte/articles/millennialsurvey.html> ; Raines C, *Connecting Generations: The sourcebook for a new workplace* (2003) Crisp Publications; Meister J, Willyerd K, *Spotlight on Leadership: The Next Generation, Mentoring Millennials* (May 2010) *Harvard Business Review*, Harvard University; Allison S, *Employment and the Millennials* (2013) *Youth Studies Australia*, Volume 32 Number 2, page 81 – 84.

⁴⁸ Sinek S, *Millennials in the workplace* (2016) Inside IQ Quest with Tom Bilyeu, <https://www.youtube.com/watch?v=hEROQp6QJNU> ; see also Allison S, *Employment and the Millennials* (2013) *Youth Studies Australia*, Volume 32 Number 2, page 81.

⁴⁹ Ibid.

during their early childhood and adolescence, has resulted in challenging generational characteristics.⁵⁰

Historical events that are contended to have been impactful on the Millennial persona can be summarised as follows:⁵¹

- The re-emphasis of the importance of family and children at the turn of the new century, flowing from the increase in the average age of parents and the Gender Revolution;
- The utilisation and prevalence of parenting and education strategies that resulted in Millennials having micromanaged schedules that left these children with little unstructured free time, resulting in time pressures akin to that experienced by adults. Additionally, parenting practice that has resulted in the prevalence of the 'parent advocate' who interceded on behalf of Millennials, buffering them from the everyday challenges and hurdles of the life of a developing person;
- The fact that Millennials grew up in a world of increasing diversity and globalism, particularly as it relates to the digital age and consumer culture of instant gratification; and
- The negative effects of global conflict and political terrorism which had resulted in a degradation of trust in public and societal institutions.

In addition to the above historical influences, Millennials, throughout their childhood, have been bombarded with a unique set of consistent and compelling messages, reinforced by both parents and the education system as a distinct set of values. These messages have had a profound impact on

⁵⁰ Raines C, *Connecting Generations: The sourcebook for a new workplace* (2003) Crisp Publications ; Allison S, *Employment and the Millennials* (2013) *Youth Studies Australia*, Volume 32 Number 2, page 81; Meister J, Willyerd K, *Spotlight on Leadership: The Next Generation, Mentoring Millennials* (May 2010) *Harvard Business Review*, Harvard University.

⁵¹ Raines C, *Connecting Generations: The sourcebook for a new workplace* (2003) Crisp Publications.

the persona of now adult Millennials. Since birth, Millennials have been told by parents and educators:⁵²

- That they are smart and that they are special or unique. This has been reinforced by parenting and education that has catered to Millennials' every need and closely guided their attainment of their personal pursuits;
- That inclusiveness and diversity are important core personal values and that Millennials should rely on and expect tolerance and diversity between groups in society;
- That they could rely on a lifelong interdependence on family, friends and teachers and that Millennials would be rarely left without a shoulder to lean on;
- That they are the achiever generation, pressured and told about the importance of achievement and success with schools, hobbies, interests and sometimes careers that are usually pre-determined and planned by parents and educators when they are in their infancy or before they were born; and
- That they should have a strong belief in community service and that working towards the greater and higher purpose is an essential characteristic.

These compelling historical events and messages instilled in Millennials has resulted in a generation that exerts unique perspectives, behaviours and world views. Research however suggests that, in a general sense, the characteristics of Millennials include:⁵³

⁵² Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications; Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University.

⁵³ Ibid; Note: These characteristics are not exhaustive nor are they intended to suggest that these necessarily apply to the characteristics of any one individual. These findings are based on academic and employer research which includes the utilisation of survey and other quantitative data to infer statistically significant conclusions.

1. A large sense of outward confidence and a sense of entitlement, where Millennials typically hold strong views that they are able to overcome challenges and go to great heights in their personal and professional life, unbound by the normative cultural restrictions of age and experience. (This is to be counterbalanced by the reality that inwardly, Millennials are being shown to be a generation that lacks self-confidence and is highly self-critical);
2. A goal-orientated achievement and results driven attitude to life, where they will typically plan long term and have their goals set out clearly when engaging in any activity;
3. A sense of wanting to contribute to a greater good, particularly the importance of being able to identify and strive for a sense of purpose when engaging in any activity, especially as it relates to their satisfaction of personal fulfilment, learning, friendships and the overcoming of challenges; and
4. A preference for group leadership that is inclusive, fair and diverse. Millennials are averse to being left out alone or restricted based on their age and experience, instead looking to relationships of interdependency and role models to inspire their success.

As has been demonstrated, the characteristics typical of Millennials are unique and differ substantially in both attitude and consequence from predecessor generations. As this paper is not concerned with critiquing the identified characteristics or debates concerning the desirability of such traits, a discussion of the consequences that directly impact future membership of Freemasonry will be pursued, with the author accepting that Millennial characteristics will form part of the majority of the Australian population in the medium term.

It is clear that not all Millennial characteristics are necessarily adverse or negatively consequential to Freemasonry and its future development. In fact, a great number of the identified Millennial characteristics would be complimented by membership in the Craft. Despite this however, there are clear tensions that do exist between the Craft as now practised and the characteristics and predispositions of Millennials previously identified. Such tensions are likely to in turn create challenges for the future of the Craft which will need to be overcome. Millennials' tendency to not view

experience and longevity in a particular role or position as a necessary condition to the achievement of their goals and aspirations may be problematic. Aside from the rigid, strict and arbitrary nature of the Craft's rank system; Freemasonry is necessarily a life long journey to which great heights and significant achievements of members' personal goals will not be attained overnight or in the short term. This lack of capacity for Freemasonry to provide prospective Millennials with a sense of instant gratification or achievement, may deter potential membership or create substantial difficulties in retaining Millennial members over their lifetime. Further, the ingrained cultural practice of Freemasonry's rank system and hierarchy, which overwhelmingly derives benefits to members based on longevity or experience, may encourage feelings of animosity or resentment by Millennial members, harming their membership. An additional challenge relates to Millennials' tendency to demand tolerance and diversity in their personal and professional environments. This extends to the treatment of others, where Millennials have demonstrated in workplaces a lack of restraint or passivity in response to perceived unfairness or intolerance.⁵⁴ Whilst Freemasonry in Victoria is significantly diverse with respect to a number of indicia, by its very nature, it is discriminatory towards the admission of diverse groups of people such as women, felons and other persons, rightly, not suitable for membership by virtue of our Orders' antient landmarks. Of all these groups to which Freemasonry discriminates against, in terms of formal membership, the most difficult to reconcile with Millennial characteristics will be the exclusion of women, particularly in a post Gender Revolution world.

Therefore, the challenges for the Craft with respect to the inevitable importance and influence of generation Millennial in Australian society is significant. As will be canvassed in Part 2 of this paper, it will be essential for the Craft to ensure that it better understands, approaches and welcomes this important cohort of the Australian community, should it wish to secure its long term relevance in the lives of the 21st century man.

⁵⁴ Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications; Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University.

Chapter Four: A small world getting smaller, the effect of modern technological advancements on the life and characteristics of the modern man.

Research conducted by the respected firm Pew Research in 2010 found that 93% of people between the age of 12 – 29 years have regular access and are active users of the internet.⁵⁵ A total of 80% of adults between the ages of 30 – 49 years and 70% of adults between the ages of 50 – 64 years are regular users of the internet.⁵⁶ Just 38% of adults who are 65 years and older use the internet.⁵⁷

Who's online? The internet by age groups

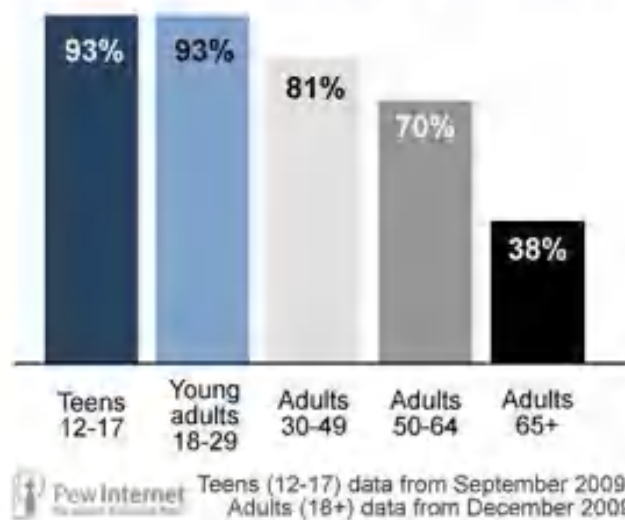


Figure 2

⁵⁵ Lenhart A, Purcell K, Smith A & Zickuhr K, *Social Media & Mobile Internet Use Among Teens and Young Adults* (February 2010) Pew Research Center: Pew Internet & American Life Project, www.pewresearch.org/millennials

⁵⁶ Ibid.

⁵⁷ Ibid.

As figure two (above) demonstrates, there are significant discrepancies between contemporary adolescents/adults between the age of 12 – 64 years and those who are over the age of 65 years in terms of reliance on internet usage.⁵⁸ This generational gap is significant and demonstrative of the rapid growth of the use of modern technology in contemporary society amongst younger generations. This is particularly pertinent for the Craft, in light of the fact that the average age of its membership is 64.5 years.⁵⁹ In essence, our modern Craft has been founded and is still reliant on an institutional culture and world view that is deeply imbedded in a pre-technological revolution society. In making this submission, the author isn't inviting the reader to trouble themselves with debate about the need for the administration of the Craft to embrace technology in its day to day business, but rather to consider the significant cultural and behavioural characteristics that the technological revolution has imbued in our future and younger membership. Economically, the effect of the technological revolution has redefined the market, with over 48% of societies younger citizens using the internet and digital technology to acquire consumer goods, up from 31% in the year 2000 and expected to increase exponentially by the year 2020.⁶⁰ More than 62% or two-thirds of young internet users consume news about current events and politics online or through a digital media platform.⁶¹ Over 73% of today's teenagers use social media networking platforms regularly, with the total adult population increasing its uptake of the use of social media from 37% in 2008 to 47% and climbing in 2010.⁶² This quantitative data represents the significance of the cultural shift in how individuals receive and create information content or the method by which they engage with the world.

Undoubtedly the prevalence of information technology has changed the way human beings interact and socialise. As a social species, we have moved

⁵⁸ Ibid.

⁵⁹ Brandhook, *Freemasons Victoria: Focus Group and Members Survey Results* (January 2017) Brandhook, page 8, access this report at <http://blueloungesc.com/wp-content/uploads/2018/02/FMV-Research-20-Jan-2017.pdf>

⁶⁰ Lenhart A, Purcell K, Smith A & Zickuhr K, *Social Media & Mobile Internet Use Among Teens and Young Adults* (February 2010) Pew Research Center: Pew Internet & American Life Project, www.pewresearch.org/millennials

⁶¹ Ibid.

⁶² Ibid.

away from the necessity of personal contact and relationship building, towards the embrace of the fast paced and superficial friend collecting activities that are linked with online social media. People in the modern era are constantly bombarded with informational stimulus, with mobile phones more powerful than the computers that took man to the moon in 1969, being relied upon for nearly all aspects of human activity. The consequences of this addiction to technology and information stimuli has been substantial. Consumers have developed a significant amount of impatience for contemporary methods of commerce, with the world now accessible in all facets (information acquisition, entertainment, digital communication and commerce) at the push of a button, with immense ease. This has inevitably changed the cultural norms regarding acceptable behaviour, usually resulting in the prevalence of the following:⁶³

- A need for and desire of instant self-gratification as a consequence of the on-demand reward and stimuli that flows from the use of modern information technology; and
- Underdeveloped social skills and coping mechanisms as a consequence of a large deal of human interaction being filtered through the use of information technology. Commentators such as Sinek have suggested that this worrying situation has led to a pandemic of social anxiety and low self-esteem related conditions in younger people who are exposed to the constant use of information technology as has been previously discussed.

The internet has undoubtedly enabled man to overcome the obstacles of distance and time and opened up immense and ever-changing opportunities to engage with the world. However, with this brilliant and exciting phenomenon has flowed an equal number of unintended social consequences that have created significant burdens for young men. As was articulated by the listed behaviours above, today's man has ingrained cultural and behavioural practices that may make Freemasonry and its membership undesirable.

⁶³ Sinek S, *Millennials in the workplace* (2016) Inside IQ Quest with Tom Bilyeu, <https://www.youtube.com/watch?v=hEROQp6QJNU>.

As already canvassed in Chapter Three, Freemasonry as traditionally practised, does not cater for the societal expectation of and behavioural addiction to instant gratification. The nature of the Craft's journey for man is a protracted one, that is focused on developing the inward man over a lifetime, rather than outwardly providing a successive trend of significant achievements or rewards to cater for the on-demand culture and need for instant gratification that forms part of the expectations of modern men.

Similarly, Freemasonry's emphasis on personal relationship building through social interaction, interpersonal communication and personality management does not blend well with the technological man who is suffering the unintended consequences of underdeveloped social skills and coping mechanisms. In a world where hardly, no thought or expression is private and where the vast majority of modern man's economic activity, relationships and social interaction is made through the medium of information technology, Freemasonry's emphasis on personal engagement in fraternal fellowship is likely to be intimidating. The formality, ceremonial constraints, dress code and age discrepancies, are likely to be difficult concepts for the modern man and detrimental to the ongoing recruitment and retention of future membership.

However, as will be discussed in Part 2, there are key principle pillars of orthodoxy and practice that could be adopted to overcome the significant challenges created by the technological revolution, which in turn will ensure the ongoing contemporary relevance of the Craft.

- PART 2 - THE PRINCIPLE PILLARS OF A MODERN CRAFT

Principle Pillars for a modern approach to meeting the challenges of the Gender Revolution.

As was discussed in Part 1, Chapter One of this paper, the increasingly complex cultural norms relating to masculinity and fatherhood, in a post Gender Revolution world, has significantly complicated a man's potential decision to join Freemasonry. It is clear, from all the analysis, that this challenge is increasingly embedded in the significant changes that have occurred to the balance of the family unit and the new-found equity that exists between men and economically empowered modern women.

Now more than ever, it will be essential, if not fundamental for our Craft to ensure that women are better integrated into the culture and ethos of our fraternal practices which will be reliant on our capacity to bring women along with their husbands for the journey, in a manner that will enable them to highly value the tangible and intangible benefits of their male counterpart's membership.

The reality is, women will need to play a larger and more important role in their partners membership of our fraternity, if not the fraternity itself (outside of formal membership), should we wish to ensure that the Craft remains relevant and attractive to men in the 21st century. Additionally, however, men who are experiencing a crisis in identity and masculinity will be more reliant than ever on the Craft to help ease that significant cultural dilemma and provide reassurance to future and current members about their important place in the world.

The principle pillars in this chapter seek to set out the fundamental principles of orthodoxy, culture and practice that will need to underpin our approach to the practice of Freemasonry, in a post Gender Revolution world.

Principle Pillar One: The Craft must put women at the forefront of a male member's decision to join Freemasonry and ensure they are essential partners in their husbands ongoing membership.

Women's involvement in regular Freemasonry has been limited to the performance of pre-Gender Revolution traditional gender practices that are unlikely to be acceptable or satisfactory to modern women. Gone are the days where the wives and partners of freemasons can be expected to take joy or pleasure out of limiting their involvement, in their partners' masonic membership, to performing domestic duties for lodges on meeting nights, or attending the odd lodge social function. Aside from the lack of tangible benefit conferred on female partners in these traditional activities, these appear to directly contradict the cultural norms and practice that underpin the modern feminine identity.

Women will not tolerate practices that seek to belittle or unbalance their accepted modern equity to men and neither will they encourage or support their spouse's participation in institutions that fail to acknowledge and embrace this new cultural paradigm. Ultimately then, it is incumbent upon

us, to ensure that women are respected, valued and included in their husband's masonic journey, as far as may be consistent with our need to respect the antient landmarks.

Invariably, this will mean that new applicants to Freemasonry should be encouraged, if not required, to include or provide opportunities for their wives or partners to be closely associated with the joining process. The entire family unit, not just the applying member, should ideally be assisted in taking ownership of a man's future membership and affiliation with our age old fraternity. Education about what the Craft is and its important tangible and intangible benefits, should be available to the partners of freemasons. Should our order stand a chance at overcoming the significant scepticism and potential revolt modern women (and some men) may instinctually feel towards our practice of excluding women from formal membership, it will be essential for us to ensure women feel as empowered as possible to encourage and support their male partners decision to join our organisation.

A contemporary Craft will have to re-envision the role of women partners of freemasons in the day to day operation of the lodge and the culture of its practices. There is no doubt, that whilst men and the positive development of modern masculinity must remain the focus of lodges, that there are clear opportunities, within our current practices, for women to also derive a sense of purpose and enjoyment from our fraternal relations.

Lodges must find ways to better include women, purposely, in the culture and ethos of the lodge, particularly as it relates to their husband's progression through office, the lodge's social and charitable activities, its management and administration and particularly its main events. The fact is that the wives and partners of freemasons have as much to gain, if they so choose, from building meaningful networks and relationships with other partners of freemasons in correlation with their husband's membership. By opening up our non-ceremonial administration, social and cooperative elements of our lodges to women, we will enable them to better respect, appreciate and feel a part of their husbands' masonic membership, which in turn is likely to overcome the significant challenge of the recruitment and retention of modern men.

Practical recommendations to give effect to this principle pillar⁶⁴

Give women and families of prospective members the option to be a part of the joining process by:

- Running information sessions for women and families of prospective and new members so they can learn about what the Craft is and its tangible and intangible benefits for their male relatives' character.
- Conducting interviews of prospective candidates both with the candidate alone and in the presence of their wives and interested family.
- Including existing partners and the family of freemasons in the committee of inquiry and interview process, as a bridge between current and prospective wives and family members of freemasons.
- Provide wives and partners of freemasons an opportunity to have a meaningful role on lodge committees by enabling them to have a vested interest in ensuring that both the lodge and their partners benefit from the ongoing strength of positive growth or development.
- Give women an opportunity to be a part of the culture of dining and the south, on a more regular but only appropriate occasions, so they too can build important friendships and become more positively a part of the lodge culture.
- Empower and enable women and partners of freemasons to become more integrated supporters and champions of their husbands' progression through the Craft, particularly as they advance to the Chair of King Solomon.

Principle Pillar Two: The Craft must be compatible with and better suited for families, particularly a man's modern role as father and husband.

In conjunction with the need to ensure women are able to play a more contemporary and culturally appropriate role in our lodges and their

⁶⁴ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

partners' membership, is the need for our Craft to ensure it becomes more compatible and better suited to modern families. It is an undeniable reality of modern cultural practice, that the role of men as father and child bearer has changed beyond recognition of what it was during the peak of masonic membership in the 1950s. Families are more fragile than they have ever been and men are being, metaphorically, crushed between traditional and modern expectations as to their proper place in society.

The results of this have exposed our current practice of Freemasonry as being unable and unwilling to cope with the specific needs of men in today's society. Frustratingly, for many lodges, this has resulted in members dropping out of the line of progression unexpectedly, resigning or being excluded – which has unfairly (but nonetheless understandably) been explained away as a sign of a generation who are “lazy” or “lack real commitment” rather than a contemplation of the clear mismatch between our practices and the cultural norms in modern society. This mismatch between lodge and modern culture manifests itself most aggressively in the conflict that exists between the Craft and modern families.

Our lodges and their structures, are too dependent on too few to take on and discharge so much of the responsibility. This is particularly the case for men who wish to serve in office as part of their ongoing development and progression to the Chair of King Solomon. Our hierarchical structure demands that the modern man not only serve in office (attending meetings and rehearsals) but be ever more integrated into the lodge's leadership and committee structure, its social and charitable activities in conjunction with the countless other ancillary or menial activities / chores that attach. On top of all this, a brother, as he progresses in office, is usually expected to undertake a large amount of masonic visiting. Very few lodges are able to train and prepare their members for the obligations of office or ensure that there are suitable arrangements to provide flexibility and support for modern men who are engaged in the Craft.

Put simply, the expectations placed on members, who seek to do more than sit on the sidelines, is incompatible with modern family life. As discussed in Part 1, men are under a significant amount of pressure to get the balance right, with their partners being unlikely to support their membership if it will detract significantly from a man's child bearing and relationship maintenance responsibilities. Therefore it is incumbent upon us to ensure that we make Freemasonry better adapted to the demands of modern life,

not only to ensure family support for membership is maintained, but that our members' prospects of retention are increased due to a reduction in Freemasonry-family conflict.⁶⁵

It is important to remember and take note, as discussed in Part 1, that much of the modern pressures on men in society are self-imposed. Quantitative data has overwhelmingly evidenced that it is men themselves who are imposing new social pressures and goal posts relating to child bearing and family responsibility. Therefore the need to ensure that the Craft complements, rather than conflicts with these important cultural duties is paramount should we hope to remain relevant. Our ethos of 'family first' must be re-imagined and re-envisioned if we are to ensure that the balance of each member or potential candidate's 24-inch gauge is conducive to masonic membership.

We need to find new ways to better spread the burdens of leadership in our lodges, so members can contribute to the work and administration of our Craft in a manageable manner. Lodge progression also needs to change, both in the way it is managed and the support structure that underpins its participants who seek to make their way to the Chair of King Solomon and keep their lodge alive.

Another significant cultural practice that permeates is our Craft's culture and attitude towards the significance of members being wedded to their mother lodge for the life of their membership. There is no doubt that the lodge to which a member is initiated should and does hold an important place in the hearts of both the joining member and his fellow brethren. Nonetheless our current imagination of freemasons belonging to lodges or districts first, rather than the broader masonic fraternity, is unintentionally creating a culture and attitudes that are exacerbating Freemasonry-family conflict. The reality is - especially in light of the clearly identified changes in society affecting modern men in Part 1 - that as members' lives change over time, so will their capacity to engage in Freemasonry and its lodges. Therefore we need to have the courage to be prepared to put Freemasonry (as a holistic fraternity) first rather than our lodge's interests with respect to our current and future membership. Changing lodges should not be emotionally or financially difficult and it should be something that is not

⁶⁵ See discussion in Part 1, Chapter One above pertaining to work-family conflict.

made a topic of taboo or dishonour. We must make a person's membership in the Craft more mobile and flexible if we are to be able to retain them for the long term and reduce the unnecessary mismatch between our practices and those of modern men in 21st century families.

Practical recommendations to give effect to this principle pillar⁶⁶

Ensure more flexibility for office bearers particularly the division of labour within the lodge by;

1. Clearly defining offices and accountabilities, including expectations, responsibilities and privileges of office to members in the lodge who seek to take the path to the Chair of King Solomon;
2. Ensuring lodge teams are able to adapt and change at short notice for the absence of a member by better utilising and training lodge stewards with cross office skills, having a shadow or back up team ready to assist when needed or by creating a culture of lodge officers being willing to change roles on odd occasions to fill a gap or meet a need;
3. Creating a strong culture and encouragement of members to only be expected to do their best and feel comfortable choosing family commitments over their lodge without shame, guilt or fear of losing progression. In short, respect and plan for Freemasonry – family conflict.

Change the way we plan for, select and prepare brethren for office in our lodges by;

1. Identifying masonic skill and leadership early and finding roles that will best suit their current and future circumstances;
2. Better educate members on the various roles of progressive and non-progressive contribution that can be made in lodges, highlighting particularly the time commitment needed and the likely life skills that will be developed by their engagement;

⁶⁶ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

3. Work with members, who want to progress in office or lodge leadership, to develop a personalised masonic plan that can put on paper a member's goals, aspirations and targets (with this being updated on an annual basis).

Be prepared to let members go and facilitate their transfer to another lodge or district.

Ensure your lodge adapts to its changing membership by;

1. Regularly evaluating your lodge's practices, events and activities to ensure they best accord with member interest and demographic;
2. Review the ongoing utility of your meeting night and time as the membership changes to ensure it isn't creating an artificial barrier to entry or hurdles to membership retention;
3. Consulting with your membership and finding ways to cater for their interests – keep a finger always on the pulse (let no one fall off the radar).

Principle Pillar Three: The Craft must empower women and partners of freemasons to value and understand the tangible and intangible benefits that flow to them and their family from their male partner's membership.

Our fraternity has an important message to sell.

At the core of what we do, is to assist men of good character in the continued development, personification and practice of such virtues as will inevitably enable them to become their best self and a model citizen in society. Invariably this also means that Freemasonry can play a significant role in assisting men to be better fathers, husbands and role models in the lives of their partners and families.

At the core of the analysis and discussion pertained in Part 1 of this paper, was the recognition of the fact that newly economically empowered women in families have a much greater control and influence on the use of discretionary family expenditure and the activities of their partners and children. No modern family has the time or interest in expending resources on activities that appear to provide no net benefit to the overall family unit. As such, if our Craft is to remain relevant into the future, we will need to find ways to better educate and empower modern women and families to understand and value the tangible and intangible benefits that flow to them from a member's participation in Freemasonry.

(The difficulty in defining a solution through this principle pillar is the entirely subjective experience that each member of the Craft has over his life time.) The number and depth of the characteristics, behaviours, values and practices that a freemason will improve on or develop over time can be difficult to predict and even harder to articulate to prospective members and their families. Therefore it is necessary for us to find clear and informal ways to extract the characteristics and values that are embodied in our ritual and paint an obvious picture to members and their families as to the likely positive contribution that Freemasonry can make to their lives.

Practical recommendations to give effect to this principle pillar⁶⁷

For new or prospective members, lodges can better articulate the value of their membership by;

1. Using examples of good men in history who have been freemasons, highlighting their characteristics and behaviour that made them role models for their families, communities and society generally;
2. Encourage members and interviewing committees to share their personal experiences - prospective members and their families hearing about the net positive benefit Freemasonry has provided to their family unit will be powerful during the application process;
3. Educating prospective members and their families with clearly defined and easy to understand values and characteristics that our ritual and practices seeks to instil in our members.

For current or ongoing members, lodges can better showcase the positive development of a member's characteristics and highlight the positive impact that has had on the member and his family.

- Address, correct and mentor members who have misunderstood the Craft or may be using Freemasonry in a way that provides a net negative contribution to their family life.

⁶⁷ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

Principle Pillar Four: The Craft must be a positive experience for its members that can provide purpose and reassurance to men in the modern world that has fundamentally challenged masculinity and the male gender role.

As discussed in Part 1, post Gender Revolution men are experiencing a significant amount of pressure which is resulting in a crisis in identity and masculinity among younger generations. Questions such as; what does it mean to be a man? what is the role of men in the family unit? what significance do men have in society at large? and what do modern changes in culture and practice mean for who, I, as a man, should be? – do not attract as clear cut an answer as they did for generations past. In a modern culture that is, either rightly or wrongly, obsessed with the ongoing social and economic challenges of the empowerment of women, men appear to be facing a significant crisis of neglect and in some cases displacement and cultural ridicule.

As the analysis relating to the changing cultural expectations on men in the family unit has demonstrated, much of the orthodoxy that has defined men and empowered their place in Western society has been challenged if not redefined. Controversial, yet renowned psychologist Doctor Jordan Peterson of the University of Toronto Canada, has recently discussed the significant amount of quantitative analysis evidencing that young men, in particular, are struggling to overcome the modern crises of masculinity.⁶⁸ Young men are said to have been shown by countless studies to be 'less agreeable' than women, which in the light of recent cultural changes has resulted in men struggling to transition to adult life or find purpose or motivation in their personal and professional endeavours.⁶⁹ However, despite the evidenced uncertainty and misdirection many young men face, there is a strong craving in the general male populace for a chance to be taken seriously and be given responsibility from which they can derive a sense of real purpose, meaning and motivation.⁷⁰

⁶⁸ Peterson Dr J, *Jordan Peterson on the meaning of life for men*, University of Toronto, <https://www.youtube.com/watch?v=NX2ep5fCJZ8>; see also Peterson Dr J, *12 Rules for Life: An Antidote to Chaos* (2018) Penguin Random House Publishing.

⁶⁹ Ibid.

⁷⁰ Ibid.

Freemasonry, undoubtedly offers a very unique and well positioned place for modern men of good character to reflect on and develop their masculine identity. For hundreds of years, Freemasonry has been at the forefront of the embodiment of masculinity and development, particularly as a path towards an egalitarian and peaceful integration of men across a range of societies, religions and culture. As such, Freemasonry is more relevant now, in the 21st century, than it has ever been, having the potential to be an important place of development and strength for modern men, who are desperate to find a sense of purpose, responsibility and reassurance as to their place in the world.

Therefore, as this principle pillar contends, we need to make sure Freemasonry and our lodges are offering a positive experience for men who choose to invest their time with us and entrust us to assist them in finding responsibility and purpose. This, it is submitted, can only be achieved if the Craft is able to satisfy 'the net positive benefit test'. The net positive benefit test, is a proposed standard by which all freemasons and lodges should assess the purpose, value and relevance of their activities, especially as it relates to the recruitment and retention of men in the 21st century. Modern men will only join or maintain their membership in Freemasonry if they are able to inwardly and outwardly believe that their involvement has, on balance, more of a positive impact on their lives than negative. Whilst, on a conceptual level this test seems basic if not mundane, its application is significantly more challenging to give effect to.

However, when applying this test to this important principle pillar as it relates to Freemasonry's role in countering and alleviating the modern crisis of masculinity, there are a number of practical things that can be undertaken to satisfy it.

Practical recommendations to give effect to this principle pillar⁷¹

- Lodges should foster a culture of intergenerational support and mentorship, specifically relating to the positive development and

⁷¹ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

strengthening of younger members' self-perception as to their role in society.

- Lodge meetings should be more than degree work, but rather time should be set aside in lodge to discuss in depth the principles, objects, symbolic and practical application of our ritual, especially where it may help our younger members derive a better sense of understanding and purpose as to their roles in modern society.
- Freemasonry should be a standard bearer for men in society and be outward advocates for the benefits associated with strong, stable, purposeful and good men in society and give voice to men where there appears to be silence.
- Men should be encouraged to join on the premise that Freemasonry will be a positive and supportive place to assist them in their journey to 'know thyself' and to develop the fundamental principles of character necessary to enhance their perception of purpose in families and societies.

Principle Pillars in an age of a secular, post-modern and post-Christendom society.

The distinction between spirituality and religion is understandably a difficult concept to differentiate and, in many cases, can become conflated in discussion. For what is spiritual to one person, may be insignificant to another and is very much embroiled in the individual character and perspective of the prospective participant.⁷² The decline in religiosity among younger and future generations of men in society, however, requires our Craft to better understand and engage members who may reject institutional religion, yet live highly spiritual lives.

The subjective spirituality of Freemasonry and its capacity to engage the moral and intrinsic questions about a man's individual character, is its greatest asset in a period where cultural scepticism is embedded in the minds of our modern society.⁷³ As has been detailed in Part 1, a majority of

⁷² Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog, <http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>.

⁷³ Ibid.

modern men are less religious, more sceptical and far less tolerant of dogmatic interventions of institutional religion. Younger generations of men have justly come to perceive traditional religious institutions and dogma as contrary to a modern instinct to question the status quo and to approach questions of life and existence from the perspective of individual reason.⁷⁴ Individual morality, for many young men, is found more at home in a class of ethics or philosophy rather than faith and less certainty is had about the role of one's spiritual dispositions in fostering a meaningful understanding of the world around us.⁷⁵

The late Christopher Hitchens' literary work '*God is Not Great*' is arguably one of the 21st centuries most compelling personifications of this growing cultural scepticism and departure away from identification with mainstream religious institutions.⁷⁶ Hitchens, unafraid to tackle the biggest questions of faith and reason, ironically provides a fascinating insight about the ethos of modern society with his view of there being a "Need of a New Enlightenment"⁷⁷. This enlightenment he contends "will base itself on the proposition that the proper study of mankind is man and woman".⁷⁸ Hitchens continues to suggest that this enlightenment, "is within the compass of the average person... [through the] study of literature and poetry... the unfettered pursuit of scientific inquiry... [with the aim] to 'know yourself' as the Greeks, gently suggested in the consolations of philosophy".⁷⁹

Whilst Hitchens himself was a profound antagonist of religion and a self-professed servant to his own sense of infallible reason and logic, one can't help but to observe that perhaps the "enlightenment" he professes is in fact more at home with spirituality than one would first think to perceive.⁸⁰ In

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid; Hitchens C, *God is Not Great: How religion poisons everything* (2007) Allen & Unwin Publishing; see also Dawkins R, *The God Delusion* (2006) Black Swan Publishing.

⁷⁷ Hitchens C, *God is Not Great: How religion poisons everything* (2007) Allen & Unwin Publishing, Chapter 19, page 333.

⁷⁸ Ibid, page 340-341.

⁷⁹ Ibid.

⁸⁰ Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog,

fact, as many a freemason may have identified, Hitchens' "New Enlightenment" resembles a great deal to that of the allegorical contemplations of the three degrees in Craft masonry.⁸¹ In the first degree of Freemasonry a brother is invited to consider the useful lessons of natural equality and mutual dependence.⁸² The allegory that as mortal beings we are but brought into this world in darkness for which we may only avail ourselves through an understanding of and respect of our fellow man, bears great similarity to Hitchens' enlightenment.⁸³ Further, the concept that true enlightenment is achieved through a strong pursuit in an education of nature, the liberal arts and science is a key lesson of the second degree.⁸⁴ This degree's encouragement for man to avail himself of the secrets of nature and science is presented as an important path to attaining intellectual truth.⁸⁵ However, it is the third degree in Freemasonry, with its focus on our inevitable mortality and a contemplation of our finite time on earth, that truly rounds off our capacity to truly "know yourself".⁸⁶

However, unlike Hitchens, Freemasonry through its avid contemplation of these lessons, embeds itself in its ultimate understanding, that whilst these lessons are founded in rationality, that it is through the spiritual contemplation of their greater meaning that they bear true attachment to our lives and characters.⁸⁷ As eloquently put by Brother Owen Shieh in his publication '*Journey on the Level*', "Regardless of the names assigned to truth (emblematical of the supreme being) the key point is that the candidate must believe that there is something more, something unknown and something beyond our limited understanding of the material world – something that relates to the underlying order of the universe and to the true nature of our consciousness".⁸⁸

<http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>.

⁸¹ Ibid.

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ Ibid; Shieh O, *Journey on the Level* (May 2011) Self Published, 2nd Edition, page 6.

Freemasonry, unequivocally, has the capacity to provide for the modern man an opportunity to expand their understanding of their own intellectual, philosophical and ultimately spiritual perception of the world and their humanity.⁸⁹ As has been demonstrated when deconstructing Hitchens' "Enlightenment", the quest for a rational understanding of the world has been grounded in the traditions of the Craft for hundreds of years and underpinned in its significance by spirituality.⁹⁰ Modern society's propensity towards cultural scepticism has been a true challenge to religion and its role in the lives of younger generations.⁹¹ However, as already indicated, Freemasonry is not a religion.⁹² Through Freemasonry a modern man has the opportunity to confront and contemplate life's most important questions and through the spirituality of allegorical contemplation, can bridge the divides of diversity to better develop a subjective intellect and morality.⁹³

As such, it is fundamental therefore for our future growth and relevance, that our Craft and its lodges seek to embrace the principle pillars embodied in this chapter. The principle pillars in this chapter, seek to set out the fundamental principles of orthodoxy, culture and practice that will need to underpin our approach to the practice of Freemasonry, in an age of a secular, post-modern and post-Christendom society.

Principle Pillar One: The Craft must dispel any community misconceptions or belief that Freemasonry is a religion or that it is closely associated with or part of the traditional religious establishment.

The quantitative analysis in Part 1 has demonstrated that a significant proportion of Australia's future generation is abandoning mainstream religion and its institutions. Indeed over 65% of young people today fail to identify with any Christian religion and instead prefer to list themselves as

⁸⁹ Aquilina J, *Freemasonry, Filling the Gap of Spirituality for the Modern Man* (2017) The Midnight Freemasons Blog, <http://www.midnightfreemasons.org/2016/06/freemasonry-filling-gap-of-spirituality.html>.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibid.

‘no religion’ or fail to give an adequate response to the census.⁹⁴ The growing disenfranchisement with mainstream religious institutions creates significant risks for our Craft if it is to be misunderstood as either a religion itself or closely associated with religious institutions. Therefore, it is incumbent upon us to ensure we dispel these misconceptions.

The community must become better attuned and aware to what Freemasonry is and what it is not, with a special emphasis being placed on educating the community as to why Freemasonry is not a religion. There is a substantially strong case to be made against the current tide of misunderstanding, however much more needs to be done to ensure that society forms a view of the Craft as a place where ethics and morals are taught through allegory and symbolism with a spiritual edge; rather than an expanded place of religious worship.

There should be no doubt, that if we fail to address this significant misconception about what Freemasonry is and its prime objectives for its members, we risk alienating the overwhelming majority of our future and young membership, simply by our association with the decline in institutional religion.

Practical recommendations to give effect to this principle pillar⁹⁵

- Masonic administrations and Grand Lodges need to prepare aggressive strategies for community engagement and education so as to dispel any misconception that Freemasonry is a religion and highlight the many secular and enlightenment traditions that inform our approach to instruction on moral and behavioural standards in society.

⁹⁴ Australian Bureau of Statistics, *Census 2016: Census of Population and Housing Australia Revealed* (2017) <http://www.abs.gov.au/ausstats/abs@.nsf/mf/2024.0>

⁹⁵ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

- Lodges need to be better attuned to the viewpoints of young applicants and tailor their message accordingly during the recruitment process to ensure that no misconceptions are formed or sustained. Emphasis on our existing diversity of belief in our current membership and the fact that there is no dogma in our allegorical instructions will be powerful tools to achieve this aim.
- Members need to be better educated about what the role of religion is in our Craft and the significant influence of other non-religious traditions on our teachings.

Principle Pillar Two: The Craft must design a contemporary expression of our religious test for membership that is more clearly defined, so as not to alienate a significantly less religious, yet spiritual younger and future membership.

Building further on the theme of re-educating the community and our current membership with respect to why Freemasonry is not a religion, naturally flows the necessity of our need to formulate a more contemporary expression of our religious test for membership so as to not alienate future and younger generations.

It is conceded that the religious test for membership of the Craft differentiates based on jurisdiction. Whilst a majority of mainstream and regular constitutions require a belief in a 'supreme being', others, especially in the Southern States of the United States of America, incorporate a necessity for a belief in a monotheist or Trinitarian deity. In Victoria, the Constitutions of the fraternity⁹⁶ incorporate the 'Charges of a Freemason', which under the heading 'Concerning God and Religion' states that 'a mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor irreligious libertine...'.⁹⁷ Clearly these 'Charges of a Freemason' were written at a time and in a period of history that is quite remote from that of the 21st century. Naturally, aside from the obvious changes in the use of language over time,

⁹⁶ Constitutions of the United Grand Lodge of Antient Free and Accepted Masons of Victoria (2012) 36th Edition ('the Constitutions').

⁹⁷ The Constitutions; see also Richmond A, *The Masonic Ritual in the 21st Century: A Disquisition*, page 6, <http://blueloungesc.com/wp-content/uploads/2018/03/THE-MASONIC-RITUAL-IN-THE-21st.pdf>

reliance on these ancient charges in a literal, rather than symbolic sense would be both irrational and needlessly antiquated.⁹⁸ In his paper '*The Masonic Ritual in the 21st Century*', Worshipful Brother Alan Richmond highlights the significant tensions and mismatch that arises between a literal interpretation of Victoria's masonic ritual and the values that underpin modern 21st century society.⁹⁹ Within this very learned analysis, WBro Richmond highlights that "it is interesting that the...ancient charges decree that a Freemason can never be a stupid atheist nor an irreligious libertine. I would suggest that this too is obsolete moral rhetoric".¹⁰⁰ Respectfully, this contention advanced by WBro Richmond should be adopted. The reference to the ancient charges needs to be understood in a symbolic sense, rather than through a blinkered perspective of needless and irrational literalism. In fact the practice in Victoria appears to already accord with this contention. Article 217 of the Constitutions sets out the requirements for membership of the Craft in Victoria. At no point within this exhaustive list of criteria for membership, does reference to a belief in a god or supreme being arise. Article 217 d) however does mandate that a candidate is to complete a 'Form A being part of the second schedule' annexed to the Constitutions. The Second Schedule itself only makes one reference to the requirement for a candidate to have a belief in a supreme being once, where it provides as part of the candidates declaration that "I [insert name], being eighteen years or older prior to my initiation, acknowledge my belief in a Supreme Being and offer myself as a candidate for Freemasonry".¹⁰¹ The Freemasons Victoria website only offers the following explanation as to the religious test; "Freemasons are required to profess a belief in a Supreme Being (the specifics of that belief are considered to be a personal matter)".¹⁰² As such, it can be concluded that despite the anachronistic attitude of the ancient charges, that the Constitutions and practices of Victorian Freemasons reflect a more appropriate religious test. Nonetheless however, the test appears to be that candidates for initiation must declare a belief in a 'supreme being'. The Oxford English Dictionary definition of the phrase a 'Supreme Being' is

⁹⁸ Richmond A, *The Masonic Ritual in the 21st Century: A Disquisition*, page 6, <http://blueloungesc.com/wp-content/uploads/2018/03/THE-MASONIC-RITUAL-IN-THE-21st.pdf>

⁹⁹ Ibid.

¹⁰⁰ Ibid; Emphasis as in the original.

¹⁰¹ The Constitutions, Schedule 2 "Form A"; Emphasis added.

¹⁰² Freemasons Victoria, *About Freemasons Victoria* (Accessed 25/03/2018) <https://www.freemasonsvic.net.au/about-freemasons-victoria/>

that it is a reference to 'a name of God'. Whilst it is not this author's contention that the requirement for a candidate for initiation to have a belief in a higher power should be removed, it is submitted that the expression of that requirement in the form a 'supreme being' test creates challenges in light of our secular, post-modern and post-Christendom society.

One can't help but ask rhetorically; Does our current religious test simply ask candidates to 'declare a belief in [insert name of relevant god here]'? If that is so, are we therefore restricting participation in Freemasonry to only those who participate in organised religion? The answers to these rhetorical questions are not insubstantial. Should our current test restrict membership of the Craft to men of organised religion, then our Craft exposes itself to the serious risk of anchoring its fate to the rapidly descending ship of religion, whilst at the same time, de facto, excluding the overwhelming majority of the future Australian male citizenry from membership. Additionally, at least from the anecdotal experiences of the author, a restriction of membership to those of whom declare a belief in a god of an accepted organised religious institution, would be out of step with our current practices. Therefore, it is necessary that the religious joining test be better and more clearly defined, so as to be conducive to membership of men in the 21st century.

The author contends that the utilisation of the words 'Supreme Being' unnecessarily restricts our membership to those men who belong to organised religion; or at the very least may be perceived by modern men as mandating that requirement. As discussed in Part 1, modern men are not 'anti-religious or irreligious... with contemporary secularism [being better] seen as a social condition in which the religious and spiritual have moved out of the control of both the state and church'.¹⁰³ Should this be accepted, it is a likely conclusion that the trend away from an identification with religious institutions by young Australians is merely a move away from the religious establishment with many maintaining spiritual or religious beliefs and practices despite identifying as 'atheists', 'agnostics', 'no religion' or

¹⁰³ Bouma G, *Australian Soul: Religion and Spirituality in the Twenty-First Century* (2006) Cambridge University Press, page xiv.

‘other’.¹⁰⁴ Therefore, any test for religiosity applied to new and future members should be sufficiently broad enough to capture and reflect the significant variations of belief that exist in the modern Australian community.

The term ‘higher power’ refers to ‘a spirit or being (such as a god) that has great power, strength, knowledge etc and that can affect nature and the lives of people’.¹⁰⁵ This term, by definition, is clearly broader than the term ‘supreme being’ and clearly includes within its scope beliefs of spiritual or analogous nature to that of organised religion without limiting it to that unnecessary requirement. As such, the author submits, that an appropriate religious test for secular, post-modern and post-Christendom society is that candidates for initiation be required to acknowledge a belief in a higher power as a condition of membership.¹⁰⁶

Practical recommendations to give effect to this principle pillar¹⁰⁷

- That the religious test be changed from “acknowledgement in a belief in a Supreme Being” to an “acknowledgement in a belief in a higher power”.
- That Grand Lodges and constituent lodges should continue the practice of only ever asking a candidate once or twice to confirm they meet the relevant religious standard without any further

¹⁰⁴ Ibid; see also Australian Bureau of Statistics, *Census 2016: Census of Population and Housing Australia Revealed* (2017) <http://www.abs.gov.au/ausstats/abs@.nsf/mf/2024.0>

¹⁰⁵ See <http://learnersdictionary.com/definition/higher%20power> (Accessed 26/03/2018).

¹⁰⁶ Black F, *Masonic Reflections: Chapter V Is Freemasonry A Total Moral Philosophy?* (2006) *Transactions of the Victorian Lodge of Research No. 218 for the year 2006*, Volume 20, Victorian Lodge of Research Number 218, page 85-105.

¹⁰⁷ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

investigation, inquiry or examination as to the nature of that private and personal declaration of belief.

Principle Pillar Three: Internally, the Craft must analyse and make clearer to its membership why its ceremonial practices are based in the Abrahamic religion but is not of itself the expression or imposition of Abrahamic religious practices or dogma.

Throughout the masonic world, there is great debate about the history and origin of our ceremonial practices and expressions. Particularly, in some communities of freemasons, it has been suggested that the Craft is a Christian institution that requires its membership to have an intimate understanding of the Bible in order to attain complete enlightenment. In fact, many a jurisdiction has sought to impose this narrow interpretation of our masonic tradition on its membership through its joining criteria, restricting participation in the Craft to those of the Christian faith. Jurisdictions, such as Victoria however, boast frequently and celebrate our memberships apparent diversity of belief. Anecdotally, the author frequently hears statements such as “on the master’s pedestal we have all three books, the Christian Bible, the Jewish Torah and Islamic Quran”. Whilst this diversity in religious belief and tolerance in our lodges should be celebrated, and in of itself represents one of the greatest achievements of our fraternity, such circumstances represent less diversity on a holistic view than one would first think. Despite the differences between the three major religions, they unquestionably share near identical origins, being all institutions of religion that claim descent from the practices of the ancient Israelites and the worship of the God of Abraham. Therefore, it would be difficult to conclude that the influence and practice of the Abrahamic tradition within our Craft’s ritual and ceremonies is anything other than significant. True it is, that our ritual is based on the ‘building of King Solomon’s temple and the circumstances surrounding the erection of that edifice’. Conceded it must be, that the ethos, symbolism and practices of our lodges working are deeply imbedded in the pages of Abrahamic scripture and writings. However, to suggest that Freemasonry is an institution dedicated to the practice and furtherance of Abrahamic religion, just because the vessel of our information sharing happens to be draped in Abrahamic allegories, would be, in the authors submission, erroneous.

The practice of Freemasonry and its ritual expression is much more than the regurgitation of Abrahamic religious practices and nor is it designed to be an

additional place of worship to god or the furtherance of particular religious institutions.¹⁰⁸ Freemasonry envelopes traditions of a much broader influence than those of the Abrahamic institutions of religion.¹⁰⁹ Doctrines of thought and practice from the Enlightenment, Reformation and scientific rationalism are also prominent in the practices of our Craft.¹¹⁰ Political philosophies such as respect for the rule of law, equality of opportunity, freedom of expression and debate, democracy and decentralised religious practice are also defining characteristics.¹¹¹ We borrow from the ancient traditions or orders and mystics' schools that are hundreds and in some cases thousands of years old, combining some of the best of Eastern and Western philosophy and practice.¹¹² Fundamentally, and above all however, Freemasonry is free of dogmatic instruction and its core operating antient landmark is a respect for decentralised personal belief and the sacred private development of the inward man throughout his time on this Earth.¹¹³

¹⁰⁸ Black F, Masonic Reflections: Chapter V Is Freemasonry A Total Moral Philosophy? (2006) Transactions of the Victorian Lodge of Research No. 218 for the year 2006, Volume 20, Victorian Lodge of Research Number 218, page 85-105; Gale A, Masonic Reflections: Chapter II Freemasonry and Fundamentalism (2006) Transactions of the Victorian Lodge of Research No. 218 for the year 2006, Volume 20, Victorian Lodge of Research Number 218, page 27-52; Barnes R, Masonic Reflections: Chapter VI Science, Masonry and the Third Millennium (2006) Transactions of the Victorian Lodge of Research No. 218 for the year 2006, Volume 20, Victorian Lodge of Research Number 218, page 105-119; see also Koltko-Rivera M, Freemasonry: An Introduction (2007) Tracher Perigee Publishing, page 51-71; Shieh O, Journey on the Level (May 2011) Self Published, 2nd Edition; Baigent M & Leigh R, The Temple and the Lodge (1989) Corgi Books Publishers; Schiavello M, Know Thyself: Using the symbols of freemasonry to improve your life (2016) Lewis Masonic Publishers; Hall M, The Lost Keys of Freemasonry (2006) Penguin Publishers; Hall M, Freemasons & Rosicrucians: The Enlightened (2013) 2nd Edition, Cornerstone Book Publishers.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ Ibid.

That is why Freemasonry is not religion and never will be. And it is for the sake of its lack of dogmatic instruction and our preservation of the sanctity of private belief and expression;¹¹⁴ that Freemasonry can ensure it remains highly relevant to men in our secular, post-modern and post-Christendom society.

This relevance however, will depend on a great deal more than our capacity to outwardly dispel misconceptions of Freemasonry being a religion, or reformulating our religious test of membership so it is as broad as possible without contravening the antient landmarks. Our members, internally, must better understand, appreciate and celebrate the fact that, whilst Freemasonry uses the allegorical contemplations of the Abrahamic tradition to share and communicate its core morals and ethical canons; that it, in of its self, is not designed to be a place to impose Abrahamic dogma or to be an extended place of religious worship for members of organised religion.

Our future relevance in the lives of men, will depend entirely on our capacity to provide an experience and practice through which one can comfortably identify and relate. The reality is, our world and its religious identity or expression is fundamentally changing and, if we are to survive, so must we. This is not to suggest that we must change what we are or what we do, but rather to recast ourselves in a manner that will enable the sanctuary of our temples to be the spiritual home for a broad class of men who believe in a power higher than that of man and who has chosen to become a brother in the pursuit of inward growth and the attainment of his subjective account of perfection in life.

Practical recommendations to give effect to this principle pillar¹¹⁵

- Grand Lodges and lodges need to better educate our membership as to fact that Freemasonry, whilst utilising the allegories of the Abrahamic tradition to convey its moral teachings, is not an

¹¹⁴ Ibid.

¹¹⁵ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

institution that is dedicated to the imposition of the dogma or practices of organised religion.

- Grand Lodges and lodges need to ensure that they foster an environment of intellectual discussion and consideration of the very many influences, practices and traditions on Freemasonry in its modern expression.
- Grand Lodges and lodges need to ensure that each member is able to benefit from a lodge experience where they can comfortably identify and relate to the morals and ethical canons of the order through the sanctity of private belief and expression.

Principle Pillars to shape the Craft as an institution that understands and is compatible with the Millennial generation.

There can be no avoiding the fact that Millennials will make up the overwhelming majority of our future membership in the short to medium term. With each passing year our aging membership will diminish at higher rates with a similar increase in the percentage of members who were born between the years 1985 and 2000. By the end of 2018, the entire Millennial generation will be eligible for membership of the Craft in Victoria, which means that our fraternity will need to adjust and prepare to meet the challenges of this generation as soon as practicably possible.

The discussion in Part 1 has revealed that the Millennial generation has developed both challenging and favourable characteristics which may act as hurdles to any potential membership of the Craft. The real challenge, however, is less concerned with the recruitment of Millennials, but rather their lifetime retention in our lodges and fraternity. Retention of any member hinges on the organisation's capacity to remain relevant, worthwhile and valuable. Lifelong membership can only be successfully procured, if Freemasonry is able to become part of the positive identity of the member over a long period of time. Our task therefore, must be to ensure that Freemasonry is able to be delivered, practiced and marketed so as to enable Millennials to adopt it as a proud part of their life's journey and identity.

The first challenge will be the need for our Craft to adopt an organised and effective program of support or mentoring for Millennial Freemasons, so as to enable their integration into our fraternity. Millennials, unlike previous generations, are most receptive to guided leadership and relationships of

interdependence; which research in large firms of employers has shown to be essential to their satisfaction and engagement in organisations to which they belong.¹¹⁶ The methods, strategies and programs utilised by the thousands of modern employers to deal with and harness the Millennial generation cannot be ignored by Freemasonry and must therefore be adopted.

The ambition, goal orientation and longing for a sense of purpose, that is characteristic of Millennials, must also be better harnessed and managed through adaptation. Whilst our Craft is a life long journey of personal reflection and development, there are significant personal challenges, tasks and activities that can satisfy a Millennials' impatience for achievement and the need to feel an ongoing sense of purpose and satisfaction. We must and can (again relying on the example set by modern employers) adapt our Craft to harness the enormous potential this new generation can bring whilst ensuring sustained retention over their lifetimes.

Our hierarchy and approach to recognition of seniority must undergo development towards a more meritorious standard. Gone are the days when youth and inexperience was managed by silence and condescension with an automated sense of respect being given and demanded by the age and longevity of one's colleagues rather than their proven merit. Millennials demand that they be taken seriously and their ideas respected, in an environment where operational distinctions among colleagues do not infringe on an expectation of equal treatment. Millennials have been raised to expect to be brought to the table on equal terms and their experiences, perspectives and ideas given fair credence despite the person's age or longevity of membership.

¹¹⁶ Deloitte Touche Tohmatsu, The 2017 Deloitte Millennial Survey: Apprehensive Millennial's seeking stability and opportunities in an uncertain world (2017) <https://www2.deloitte.com/global/en/pages/about-deloitte/articles/millennialsurvey.html> ; Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications; Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University; Allison S, Employment and the Millennials (2013) Youth Studies Australia, Volume 32 Number 2, page 81 – 84.

Finally, our Craft needs to do all it can to ensure that Millennial (if not all) freemasons understand the tangible contribution that their membership can provide to an inward and outward desire to contribute to the greater good of society and fulfil a sense of purpose.

The principle pillars in this chapter, seek to set out the fundamental principles of orthodoxy, culture and practice that will need to underpin our approach to shaping the Craft as an institution that understands and is compatible with the Millennial generation.

Principle Pillar One: The Craft must adopt an organised and effective program of support and mentoring for Millennial Freemasons that will, in light of their characteristics, enable future members to integrate and flourish

As was discussed in Part 1, Millennials are not necessarily a generation that is prone to isolation or individual leadership. This generation has “grown up with structure and supervision, with parents who were role models... [where] they don’t want to be leaders themselves, they’d just like some great role models first”.¹¹⁷ Millennials have a preference for ‘group leadership’; relying on networks of interdependencies and support to achieve their aims and objectives.¹¹⁸

Much like the challenges faced by employers, if Millennials who join Freemasonry are left to their own devices or do not find access to adequate role models, mentoring and leadership; they are likely to find themselves feeling isolated, demotivated and disinterested in their membership. Any sense of ignorance the Craft has about this important characteristic of Millennial behaviour, may prove to be substantially dangerous for our future relevance in the 21st Century. Like employers, the retention of members is essential to the cultural integration and success of the Craft as a relevant institution in the lives of modern men. Our future is reliant on our capacity to ensure that new members can understand, appreciate and love our

¹¹⁷ Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications.

¹¹⁸ Ibid; Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University; Allison S, Employment and the Millennials (2013) Youth Studies Australia, Volume 32 Number 2, page 81 – 84.

organisation and their participation in it. Therefore, getting our approach to how we support and mentor Millennial Freemasons right, is fundamentally important to our future growth.

Thankfully, employers have already made significant strides in developing programs to adapt long standing institutional workplaces to their new Millennial cohorts. A great body of research and development has been instigated by employers for the purpose of developing systems and strategies to mentor and develop younger employees in the 21st Century. Jeanne Meister and Karie Willyerd are examples of professionals in the field of Millennial research and development, who have designed strategies and programs to ensure workplaces adapt to the needs and characteristics of Millennial employees.¹¹⁹ Such strategies, it is respectfully submitted, should be adopted by the Craft to effectively integrate and retain its new members.

Writing in the *Harvard Business Review*, Meister & Willyerd set out the following four approaches to mentoring that cater for and enable organisations to better retain Millennials:¹²⁰

1. Reverse Mentoring;
2. Group Mentoring;
3. Anonymous Mentoring; and
4. Mentoring with micro-feedback.

Reverse mentoring refers to an approach that shifts the responsibility for organising mentoring to 'line employees' who learn from 'senior executives' by mentoring them.¹²¹ In the workplace, this may take the form of a Millennials being matched to an executive and assigned to teach them how, for example, to use social media or assist with the mastering of a new technological tool.¹²² This approach is designed to avoid the imbalance that exists between traditional mentoring that is based on the authoritative figure being the person with the more 'senior position' or age and experience. Instead, in reverse mentoring scenarios, Millennials are able to get an effective window into the higher levels of the organisation; which imbues a substantial amount of respect, interest and personal

¹¹⁹ Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University.

¹²⁰ Ibid.

¹²¹ Ibid.

¹²² Ibid.

satisfaction.¹²³ This approach directly avoids conflict with the Millennial disdain for the normative cultural restrictions of age and experience, whilst satisfying their want to be taken seriously and treated meritoriously through role model leadership. This approach also enables Millennials the chance to develop a relationship of interdependency. This approach is likely also to equip a Millennial participant with the necessary sense of self reassurance and confidence to motivate them to engage passionately in the respective organisation. Where this approach has been adopted in the modern workplace, it has been shown that Millennials have enjoyed a higher sense of job satisfaction and retention as a result of a culture of mutual coaching and feedback between senior and junior organisational members.¹²⁴

Group mentoring, through participation in technological forums of discussion, has been proposed as an additionally effective way of 'giving Millennials the feedback they crave'.¹²⁵ This form of mentoring can take place in many different ways, however the core of the concept is essentially that Millennial participants are able to discuss their experiences, progress and develop in a group setting that takes shape as a peer-to-peer feedback environment.¹²⁶ This approach to mentorship has been highly effective in employee organisations. British Telecom found that '78% of [its] employees preferred to learn from their peers', with group mentoring systems, implemented through the use of digital forums, being substantially effective in ensuring the retention and integration of Millennial employees.¹²⁷ The digital platform that gives effect to this group mentoring model in many large companies is called 'Dare2share'.¹²⁸ Through this platform employees are able to engage in social collaboration to pass on knowledge, insight and experiences through short (five or ten minute) audio and video podcasts, forum discussions as well as through more traditional group meetings.¹²⁹ As Dare2share demonstrates, the potential application of this approach can be made in many forms and styles and is highly effective in mitigating against undesirable Millennial characteristics whilst empowering them to become more positively integrated in their respective organisation.

¹²³ Ibid.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Ibid.

¹²⁷ Ibid.

¹²⁸ Ibid.

¹²⁹ Ibid.

Anonymous mentoring has also been proposed as an additional approach to integrating and empowering Millennials in the workplace. Meister & Willyerd's example of anonymous mentoring is the utilisation of mentors sourced from professional external agencies.¹³⁰ However, it is not difficult to envisage the application of this approach being equally as effective through the use of anonymous internal mentors in an organisation with widespread membership such as Freemasonry. This approach to mentoring, utilises psychological testing and a background review to match mentees with an anonymous mentor.¹³¹ This system of exchange is usually completed through an online platform where both the mentor and mentee remain anonymous.¹³² In these programs, the mentor / mentee relationship usually lasts for 6 to 12 months, especially in the early stages of a new employees tenure, where the name, role and company of the participating mentor and mentee is kept anonymous.¹³³ The purpose of this anonymous mentor relationship is to enable the frank exchange of ideas, without the complications of personality conflict or perceived biases.¹³⁴ Anonymity enables the mentor and mentee to feel comfortable being honest and empowered to deal with some matters of internal anxiety or concern that would usually be masked in circumstances of non-anonymity.¹³⁵ Where this approach has been applied to modern workplaces, it has harnessed positive results and enabled Millennial's to participate in guided supervision and leadership, whilst overcoming internal doubts/anxieties through role models.¹³⁶ This process also assists Millennials in feeling listened to, taken seriously and respected whilst building relationships of interdependency.¹³⁷

¹³⁰ Ibid.

¹³¹ Ibid.

¹³² Ibid.

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ Ibid; Below is a transcript of the type of exchange that occurs between a mentee and mentor within an anonymous program:

Mentee: Hey Mentor,
Tomorrow afternoon I'm presenting our Q4 forecast to the board of directions. I am delivering some bad news and am quite nervous. In fact I am very nervous! Can you help?

Micro-feedback mentoring is also a tool that can satisfy a Millennials thirst for guidance with minimal resources.¹³⁸ Toronto based software company Camilion Solutions provides a great example of this mentoring model in practice.¹³⁹ Camilion Solutions' Millennial workforce consistently reported that they 'wanted constant feedback and information on their career progress'.¹⁴⁰ This resulted in the institution of an online, on-demand assessment system that limited feedback to 140 characters.¹⁴¹ For Millennials, who are accustomed to instant messaging, texting, twitter etc – the brief advice and suggestions for improvement communicated through this forum was found to be digestible and timely, rather than curt.¹⁴² Millennials felt like they could hear, quickly, from a broad set of people and find out if they were on the right track; with the character limit on feedback forcing people to think carefully about their responses which moderated any irrational emotional dispositions.¹⁴³

Mentor: Hey Mentee,
I got your message, and you should know that I done literally hundreds of presentations – of good news and bad.
When I have bad news, I like to present a benefit/cost analysis of the news. I have found that quantifying it takes away the subjectivity of the message (and the messenger) and allows all parties to focus on what they can do to fix it.
Go there with a mitigation plan, i.e.; some potential solutions to your bad news. I have found that boards like to make decisions, so giving them a set of options to choose from is great!
Finally, rehearse your presentation with someone. Let whoever is your audience be very critical of you. That way the real experience will be much easier.
Good luck, and let me know how you went.

¹³⁸ Meister J, Willyerd K, Spotlight on Leadership: The Next Generation, Mentoring Millennials (May 2010) Harvard Business Review, Harvard University.

¹³⁹ Ibid.

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

¹⁴² Ibid.

¹⁴³ Ibid.

As these approaches have demonstrated, in an employment context, they have been instrumental in ensuring the effective integration of Millennials into thousands of organisations of varying sizes and forms across the world. The author submits, that it is self-evident, that, as these approaches are applicable to Millennials in the employment context, they are also highly applicable to a Millennials journey in Freemasonry. Whilst Freemasonry is not a place of employment, its organisational relevance and utility as a place for personal development and practice presents near identical challenges and opportunities to members akin to that of a workplace. The added complication for the Craft however, is that unlike employee organisations, our members are not remunerated for the time they invest in our organisational activities.

Therefore, in the author's submission, the approaches to mentorship and development implemented by employers across the world are substantially relevant to any success Freemasonry may enjoy. Therefore, these mentoring strategies (along with others that may be developed with experience managing our new Millennial members) should be adopted by the Craft and implemented into the standard operating procedure and culture of Grand Lodges and their individual lodges as a matter of urgency.

Practical recommendations to give effect to this principle pillar¹⁴⁴

1. Grand Lodges should develop digital platforms and infrastructure to facilitate the introduction of the mentoring approaches articulated in this discussion.
2. Grand Lodges should seek to structure and implement as a standard of masonic practice the mentoring approaches articulated in this discussion.
3. Lodges should find ways to implement robust and proactive programs of mentorship and engagement, as a tool to implement the discussed mentoring approaches, in their lodges, particularly for Millennial Freemasons for the first 12 to 18 months of their membership.

¹⁴⁴ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

4. Investment should be made by masonic jurisdictions into research and development relating to structures and methods that can be employed to integrate and retain Millennial Freemasons in light of their identified characteristics.

Principle Pillar Two: The Craft must adopt strategies to manage and positively enable ambitious, goal orientated Millennial Freemasons to satisfy their desired sense of achievement and personal gratification over the life long journey that Freemasonry embodies.

It being accepted that Millennials require structured leadership and mentorship opportunities that are attuned to mitigate against undesirable character traits, comes the necessity to consider how the Craft can manage and positively enhance Millennials' hunger for achievement and gratification within the framework of Freemasonry's life long journey.

As was discussed in Part 1, Millennials were brought up with parenting strategies that emphasised the importance of personal achievement which resulted in them bearing significant pressure to succeed in their private and vocational endeavours. Whilst characteristics of hard work and ambitious achievement are positive when viewed in isolation, the same traits can unintentionally find conflict with the Craft. As discussed, Freemasonry is necessarily a life long journey to which great heights and significant achievements of members personal goals will not be attained overnight or the short term after attaining membership. New members who are ambitious and anxious to derive a sense of achievement and progression, without the proper guidance, may find themselves leaving the Craft due to a perception that progression is too difficult or burn themselves out attempting to gain too much, too soon.

Therefore, it is incumbent upon us to ensure we adopt strategies of support and mentorship that will enable Millennials to harness their ambitious / high achieving ethos in a manner that will ensure their long-term retention in the Craft.

Research conducted by Claire Raines has focused on ways in which employers can better harness these characteristics of Millennials in the

workplace.¹⁴⁵ Put simply, Raines research has revealed that ‘Millennials want learning opportunities. They want to be *assigned to projects* they can *learn* from... they’re looking for *growth, development* and a *career path*’.¹⁴⁶ As has previously been alluded to, the key expectation of Millennials is to be ‘assigned’ opportunities for growth and development, in line with their overarching characteristic as a generation that prefers group leadership and role models. The structured childhoods of Millennials that were riddled with endless scheduling and micromanagement has resulted in a generation that requires guidance and support so as to harness their ambitious talents in a positive direction.

Whilst the Craft is a lifelong journey, it does present many opportunities for personal satisfaction through the achievement of small milestones. Whether it is standing up and delivering your first charge, successfully delivering the question and answers between degrees, learning how to discharge a salute or discovering the new significance of a masonic symbol – our Craft is rich in personal challenges and milestones to satisfy the Millennial member. The key missing factor in our practice of the Craft however, that fails to integrate and engage Millennials, is our lack of structured guidance and mentoring of new members.

Whilst mentoring has been a big theme in the principle pillars proposed to solve the problems faced by Millennials generally, the author contends that it finds its greatest relevance with respect to our need to better manage our younger members expectations. As has been contended by Raines, organisations go wrong with Millennials where they:¹⁴⁷

- Do not meet their high expectations;
- Discount their ideas for lack of experience;
- Allow negativity; and
- Fail to provide appropriate mentorship, guidance and structured support.

¹⁴⁵ Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications.

¹⁴⁶ Ibid; Emphasis added.

¹⁴⁷ Raines C, Connecting Generations: The sourcebook for a new workplace (2003) Crisp Publications.

If Freemasonry's future is to be underpinned by the successful recruitment and retention of members of the Millennial generation, then we cannot afford to make the above mistakes as they have been made by employers. Our Craft must adapt and employ sensible strategies to ensure we harness the potential of this fundamentally important generation of men, if we are to survive into the future.

As such, Freemasonry needs to implement from the grassroots lodge level, through to Grand Lodge; a strategy of mentoring, buddying and support that enables Millennial members to be assisted and supported through their journey in the craft, particularly as it relates to the planning and achievement of their personal life and masonic ambitions. Lodges need to find ways to better emphasis, reward and consistently acknowledge the achievement of milestones by its younger members, utilising the power of positive reinforcement to create an experience that is highly enjoyable and personally rewarding for our members in a tangible way. Lodges that are able to, through structured mentoring and development plans, positively channel Millennials characteristics to create such an environment will flourish and enjoy the spoils of healthy membership retention.

Practical recommendations to give effect to this principle pillar¹⁴⁸

1. Lodges and Grand Lodges must design and implement an effective and structured program of mentorship that is focussed on developing and guiding the potential of its new and young members.
2. Mentors, allocated from the very start of a person's masonic journey, need to be attuned to and aware of the mentee's personal ambitions and be able to assist this member in planning small and tangible goals that will one day see the achievement of their desired ambition.
3. Lodges, whether mentors or membership committees, or both, should encourage newer members to participate in the creation of development plans, that can be reviewed on an annualised basis

¹⁴⁸ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

and adjusted to guide members in their desired direction. Put simply, help a new member figure out what they want and support them in making their masonic journey their own story of personal growth and achievement.

4. Lodges, mentors or membership committees need to challenge their younger members and help create opportunities for growth, development and success in the lodge environment and beyond so as to ensure the Craft remains contemporary, relevant and enjoyable in their everyday lives.

Principle Pillar Three: The Craft must ensure that it moves away from rewarding hierarchy based on age and longevity of membership towards a model that is meritorious; rewarding talent, hard work, achievement and effort. Freemasonry must also ensure Millennials feel they are being taken seriously and their perspectives respected.

As has previously been discussed (in other contexts) one of the greatest mismatches between the Craft and the Millennial generation is the different values placed on the role of age and experience in rank, contribution and seniority. Millennials demand that they be taken seriously and their ideas respected, in an environment where operational distinctions among colleagues do not infringe on an expectation of equal treatment. Millennials have been raised to expect to be brought to the table on equal terms and their experiences, perspectives and ideas given fair credence despite the person's age or longevity of membership. Employers have found that where line managers 'believe that their employees should pay their dues' before being given a chance to lead or contribute, their retention of Millennial employees has been poor.¹⁴⁹ Similarly, organisations or groups that perpetuate a culture where new and young members are thought to be not worth listening to unless they have some perquisite number of years on the resumé, are also failing to keep their Millennial intake.¹⁵⁰

One of the great paradoxes, at least in the opinion of this author, of the Craft has been the clear contradiction between its universally admired principle of natural equality and the culture of its rank system. Our system of rank has traditionally empowered and elevated members based on their longevity of membership rather than the significance of their contributions.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

Whilst it must be accepted that meritorious service underpins a significant proportion of our rank system, it too cannot be denied that much of our structure is tilted towards seniority in leadership. Whilst Victorian Freemasonry has made significant strides¹⁵¹, a new member today can't participate in the selection of their own organisation's Grand Master, they can't participate as a member of the Board of General Purposes for at least 6 years, they can't participate in the selection of those board members, they are barred from the important decisions that are made in 'past masters meetings' and they are substantially restricted in their participation of our organisational leadership by virtue of their junior membership. It is common for members who have maintained membership in the Craft for substantial periods of time to receive accolades, recognition and the well-known service jewel. Whilst this author in no way submits that this fine tradition of recognition of longevity of service should be hindered, it does logically lead one to ask 'how many members, regardless of their service, have been recognised in the same fashion, with the same accolades, simply on account of the value of their contribution to the Craft, rather than the amount of years they have paid dues?'.

This culture of recognition and reward, coupled with the vesting of power and responsibility in those who's defining characteristic is longevity of membership, is unsustainable should our Craft hope to become more relevant in the 21st century. Gone, should be the days of past masters meetings, that simply act to exclude a lodge's most passionate and enthusiastic talent, instead driving them to resentment and disinterest. We need to be more focussed (as the much-loved poem 'The Final Toast' by Brother Peter Richardson of 1852 remarks) on the 'man himself' rather than 'rank, [which] is but the guinea stamp'. A Craft that outwardly recognises, rewards merit, good ideas and free-thinking innovation, regardless of a member's longevity of membership, will undoubtedly be one to which Millennials can thrive and passionately enjoy. Should we adapt to the changing needs of our future membership and embrace this culture of merit, our future membership will be retained.

¹⁵¹ The author feels that is noteworthy to refer specifically to moves in Victoria to enable all members of Freemasonry the right to vote at Grand Lodge communications.

Practical recommendations to give effect to this principle pillar¹⁵²

1. Past Masters' meetings should be abolished.
2. All barriers to participation in the democratic institutions of the Craft, particularly those that exist for the purpose of selecting senior leadership positions, should be removed.
3. Members of the Board of General Purposes should be selected on the basis of their satisfaction of identified criteria and skills, not their longevity of membership in the Craft. Barriers to application to the Board selection panel, on the basis of rank or period of membership should be removed.
4. Lodges must ensure they do all they can to encourage and empower their new and younger members to play an integral role in their lodges strategic planning processes and particularly on their Committee of General Purposes.

Principle Pillars of a Craft that embraces and harnesses the technological revolution to enable it to become more accessible to the modern man.

The implications of our younger generation's addiction to and dependency of technological stimuli is likely to represent one of the most significant social challenges of the next century. The worrying decline in interpersonal skills, meaningful relationships, social coping mechanisms and mental health is alarming. In what can only be described as the unforeseen and unintended consequences of our new age of information overload, researchers are lamenting the rapid increase in social anxiety, depression and suicide within our society more broadly, but particularly its concentration in the technological generation.¹⁵³

Freemasonry, as a traditional body, is a sanctuary away from a world of constant demands, stimulus, artificial gratification and information overload. The Craft is a safe space for men to quiet their minds, build long

¹⁵² This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

¹⁵³ Sinek S, *Millennials in the workplace* (2016) Inside IQ Quest with Tom Bilyeu, <https://www.youtube.com/watch?v=hER0Qp6QJNU>

lasting and meaningful relationships whilst contemplating their place in the world and the effect that their character or principles is having in the broader community. Therefore, as has already been submitted, Freemasonry is more relevant now than it has even been as a force for the good and positive development of men in society.

Despite the positive and, it is submitted, fundamentally crucial role we can have in genuinely improving the lives of future generations that have been subjected to the world of the technological revolution, there are significant hurdles to our organisation being able to fully realise its potential.

Although it has been acknowledged that the advent of the technological revolution has resulted in significant social harm, there is no denying that this reality is here to stay. Freemasonry has no role in attempting to reverse the trend or fight the inevitably foolish battle of ignoring or resenting the technological change that has redefined human civilisation. Rather, where possible, we must provide alternatives to its excesses and embrace its use where it advances our principles and enables us to become more relevant in the lives of modern men.

This will mean that we will need to be prepared to reimagine what it means to participate in Freemasonry and as to whether or not our *only* model for successful membership in the Craft is through participation in physical lodge meetings.

Further, we need to contemplate the potential benefits that can accompany the integrated use of technology as an aid to the practice of the Craft, particularly as it relates to its obvious efficiencies, capacity to provide access to meetings for absent brethren and its likely role in enhancing the member experience.

The principle pillars in this chapter seek to set out the fundamental principles of orthodoxy, culture and practice that will need to underpin our embrace and harnessing of the technological revolution to enable the Craft to become more accessible to the modern man.

Principle Pillar One: The Craft must reimagine what it means to participate in 'Freemasonry' in light of the disruption and change accompanying the technological revolution.

The fact that so many in today's society live a life on demand, where information, ideas, stimuli, consumer goods, politics and news are available at the click of button; means that voluntarily organisations are seen to have receding value. Where participation in voluntary community organisations traditionally led to information gathering, learning, networking, friendships and development, today these have been subsumed by the expansive integration of the internet in our day to day activities. The 'space' in which people spend the majority of their time interacting with others is no longer in the halls of voluntary organisations but rather in the interactive digital realm of social media networks. This highly superficial substitution for genuine human interaction has substantially disrupted our society, creating challenges and opportunities for the Craft in reasserting its relevance.

The greatest challenge, in light of this phenomena, is our Craft's attitude and culture of limiting activities that constitute 'Freemasonry' to what takes place in a physical lodge room. If we are to overcome the potentially fatal challenges that the disruption of technology has created and instead harness the opportunities of technology to sustain our Craft, then we must be prepared to re-envision what it means to participate in Freemasonry.

There is no suggestion by the author that members would enjoy the same quality of experience by not attending their lodges. Rather it is simply contended that a failure to get to lodge should not be fatal to a brother's membership. Viewed holistically, the lodge is and should remain to be the 'bread and butter' of the Craft and the focal point of the practice of the ancient landmarks of the Order. However, if we are to accept the reality of our times, the Craft must make an effort to expand its focus and broaden the many ways men can participate in our organisation. We need to go where the people are and clearly that means imbedding the Craft in the digital space. It would be disingenuous for the author not to concede that a great deal of progress has been made by both the grassroots membership and lodges in this direction. Victorian Freemasonry is highly active on social media, with members enjoying the benefits of being connected through a sporadic network of 'official' and 'unofficial' Victorian masonic pages.

Australia even has its own masonic podcast¹⁵⁴, the 'Brought to Light Masonic Podcast'¹⁵⁵, which is primarily focussed on the Victorian jurisdiction. Indeed, even Freemasons Victoria has recently embraced change, creating a world first online masonic education delivery system and the live streaming of seminars and events. The recent announcement by grassroots Freemasons and Freemasons Victoria (with the support of the Blue Lounge Social Club of Victoria) regarding the creation of a new 'Virtual Lodge' (after that of the pattern of the Grand Lodge of Manitoba Canada's 'Castle Island Virtual Lodge') is an example of the embracing of this principle pillar.

Despite the significant amount of adaptation that has already occurred towards the embrace of the multiplatform delivery of Freemasonry to the community, there is a great deal more to be achieved. The core of the transformation that our Craft must undergo is a change in our culture and attitude towards 'what participation in freemasonry looks like'. Our lodges and masonic administrators need to embrace a new culture that defines masonic participation much more broadly. When new members join, they should be spoiled with choices and opportunities for meaningful participation in our Order, through many different means. In addition to lodge, a member should feel that by attending a social event, watching an online seminar, posting on a masonic forum, visiting another lodge, presenting a paper, listening to a podcast or arranging a charitable event under the masonic banner; that they are validly participating in the Craft. We are told, in the first degree, to 'dedicate a portion of our leisure hours to the study of such of the liberal arts and sciences *as may be within the compass of our attainment* and that [we] will feel [ourselves] more especially called upon to make a *daily advancement in masonic knowledge*'.¹⁵⁶ Our members are charged with making Freemasonry, without detriment to themselves or connections, part of their daily life. They

¹⁵⁴ A podcast is an episodic series of digital audio or video files which a user can download and listen to. It is often available for subscription, so that new episodes are automatically downloaded via web syndication to the user's own local computer, mobile application, or portable media player. It is distinct from internet radio, which involves streaming rather than downloading.

¹⁵⁵ A production of a grassroots movement of young freemasons as part of the Blue Lounge Social Club. For more information see www.blueloungesc.com or www.podcast.blueloungesc.com.

¹⁵⁶ Emphasis Added.

are not charged to see the Craft as a thing that may only be enjoyed and practiced, once a month in the static environment of a lodge meeting. Therefore, true to our charge, we must ensure that our Craft encourages our future members to live and practice our values in as many ways as possible, especially in the age of the technological revolution.

Practical recommendations to give effect to this principle pillar¹⁵⁷

- Grand Lodges, in conjunction with their grassroots membership, need to enliven innovation and creativity in the practice of the Craft and implement strategies to broaden masonic participation so it may be fulfilled and enjoyed by a broader class of members, especially those who have been brought up during the technological revolution.
- Lodges must find ways, outside of the lodge environment to engage their members in the practice of Freemasonry through contemporary, varied and enjoyable ways and means.
- Younger members should be empowered by Grand lodges to innovate and integrate the Craft into the modern world, so that its practices and values can be embodied in a multiplatform delivery.

Principle Pillar Two: Technology must become a more integrated aid to the practice of the Craft with a view to enabling greater efficiencies and accessibility whilst enhancing the member experience.

Aside from the need for Freemasonry to be willing to be practiced with multiplatform engagement in a technological society, is the need for technology, as a tool, to be better integrated into our lodges and Craft more broadly. Of all the concerns relating to technology, there can be little questioning that it has played an impressive role in creating efficiencies in society and empowering many ordinary citizens to more fully participate in the social, economic and political landscapes. Generally speaking, where

¹⁵⁷ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

technology has been used as tool and integrated in the Craft, it has been to the great benefit of the member experience.

Although, it must be conceded, that there are likely to be innumerable ways in which technology could be applied to enhance and improve our member experience, the author submits that the following three broad factors compel a conclusion in favour of this principle pillar, namely technology's potential capacity in:

- Creating substantial efficiencies in the Craft that will ensure that its administration and management is made more simple, economical and beneficial for today's fast paced, agile and volatile marketplace and economy;
- Providing incredible opportunities for our members to better engage with and understand one another through warmer and closer fraternal relationships stemming from the identification of shared interests;
- The substantial enhancement of our ceremonial practices and masonic education which will be more impactful on our future members whilst also more deeply cementing the values and role of the Craft in their hearts; and
- Bridging the gap between able and absent brethren.

With respect to administrative efficiencies, there is little reason to justify why the Craft should not bring its administration and practice in line with the mainstream economy. The 'business' of the Craft is responsible for the management and care of substantial member assets and revenue streams that are not resistant from market activity. Our capacity to manage these assets in a way that will ensure they are safeguarded for future generations of membership, will depend on how contemporary and agile administration can be with the support of technology. This does not necessarily need to be restricted to the administration of Grand Lodges. Individual lodges, should they hope to be able to attract and retain future members, need also to be managed in a way that uses the advantages of modern computing to make masonic administration easier and more efficient. In an Australian economy where inflation is outpacing wage growth, lodges will already be feeling the need to find new and innovative ways to reduce costs and create efficiencies. As was said in Part 1, our Craft has been founded and is still reliant on an institutional culture and world view that is deeply imbedded in

a pre-technological revolution society. It is incumbent on us to move away from this practice and ensure we take full advantage of the benefits of the technological tools within our grasp so we can become more relevant to the modern marketplace.

In addition to the clear economic and administrative advantages of better integrating technology in the Craft, is the incredible opportunity it creates to empower our members to better engage with and understand one another through warmer and closer fraternal relationships stemming from the identification of shared interests. For a fraternity of 'brethren' it is certainly very difficult to contact, meet or build meaningful relationships, based on shared interests, with other members outside your immediate lodge or district. Naturally, this is because not everyone can know everyone and there is currently no feasible way (in the absence of modern technology) to create or support the infrastructure necessary to empower members to find each other across the vast network of the Craft. Fortunately, professional bodies, industry and employer networks have developed digital infrastructure that could be adapted to meet this need in the Craft. A fantastic example of the potential of this technology is evidenced by the Aged Care Development Network's¹⁵⁸ 'One Passport' service. One Passport, developed primarily for employers in the aged care sector, provides a platform where individual users can store personal information, education and employment history and compliance records in a single place, through the creation of a 'profile'. This secure profile forms part of a vast network of profiles which can be exchanged and promoted between each user and potential employers. Looking past the specifics of its current application from an industry perspective, the power of this technology is that has the potential to create an online network of shared interests which could allow Freemasonry to be a more proactive, mobile and social fraternity. Technology, such as One Passport, represents the incredible application potential for the Craft that can bring its members closer together and substantially enhance the member experience.

¹⁵⁸ Australian Business Number 58 137 321 745, for more information see <https://www.agedcaredn.com.au/products/> ; This business is an example not only of the incredible innovation that exists in the modern market place but also the vision of some of Freemasonry's very own members, the CEO of the Aged Care Network is Worshipful Brother Michael Maher of the SEAVIC Lodge of Freemasons Victoria.

Technology also has a role to play in our ceremonial practices and masonic education. Our ritual and ceremonial activities are designed to convey moral lessons through the use of allegorical drama plays. Over the centuries, Freemasonry has been willing to embrace the use of traditional tools and props to assist in the representation of the mystic plays we perform so as to deliver the greatest impact on the candidate and ensuring the moral lessons are consumable. Despite the rapid changes in our ceremonial practices up and until the dawn of the 20th century, our Craft has failed to continue this tradition of adaptation by embracing the use of technology to deliver its allegorical dramas. The author submits, that without abrogating the ancient landmarks, there is a greater role to play for technology in the delivery of our rites and ceremonies. In a world where the imagination has been converted to digital or virtual reality or experience, there are exciting opportunities for Freemasonry to embrace the aid of technology in its ceremonial practices. By embracing contemporary forms of communication and story-telling, our Craft is likely to be able to ensure its practices and moral teachings remain contemporary in the lives of its future members. Building on this concept, technology clearly has a substantial role to play in future masonic education. Ignorance of what our Craft is will only result in a hollowing out of our finest traditions. Therefore, technology is also a powerful aid that can be employed to better educate our members and engage them more deeply with its symbolic and moral lessons or practices.

In conjunction with all of the above, technology can also play a fundamentally important role in ensuring that our members who cannot attend traditional lodge meetings because of age or infirmity are not left behind. Freemasonry undoubtedly plays a significant role in the maintenance of the mental and spiritual health of its members. For its aging members it is particularly important as a place that enables continued social interaction (avoiding age-based isolationism) and high cognitive functioning. Unfortunately, especially in light of the average age of our Craft, more and more members are finding themselves unfit to attend lodges or participate in the lodge calendar as they once did. Naturally, their absence and inability can lead to significant self-doubt, demotivation and in some cases shame. The flow on effects on an aging members health, therefore evidences the most tragic of consequences that flow to willing members disengagement through illness or infirmity. Technology, however, has a fundamentally powerful role to play in ensuring that no member gets left behind. Whether it be through linking older members up with their lodge brethren through skype to see how they are going or by allowing them to attend lodge

virtually, technology in this space literally has the potential to save lives. Therefore, the integration and adoption of technology within our Craft, should also be focussed on making it work as a bridge between our older and young members so no one get left behind.

Practical recommendations to give effect to this principle pillar¹⁵⁹

- Grand Lodges and their lodges must embrace the substantial efficiencies made available by technology that will ensure that its administration and management is made more simple, economical and beneficial for today's fast paced, agile and volatile marketplace and economy.
- Grand Lodges must invest in and provide a universal platform of member networking and engagement that will provide incredible opportunities for our members to better engage with and understand one another through warmer and closer fraternal relationships stemming from the identification of shared interests.
- Grand Lodges and their individual lodges must innovate and empower members to find appropriate ways to integrate technology into our ceremonial practices and delivery of masonic education.

Principle Pillar Three: Lodges must be sanctuaries for the development of interpersonal skills, meaningful relationship building and the restoration of Millennial self-confidence which has been undermined by younger generations' dependency on technology and a culture of instant gratification.

Although the author contends that technology has an important role to play in moving the Craft to the 21st century, it is submitted, that as an essential pillar to our Craft's future relevance in the lives of man, we must ensure that Lodges continue to be sanctuaries for the development of interpersonal skills, meaningful lifelong relationships and character development.

¹⁵⁹ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

One of the great pull factors for a modern man's potential interest in joining the Craft will be the opportunity it provides for him to disconnect from the ever-growing pressures of working and family life. Whilst technology has made the world a more connected and smaller place, it has also had the effect of 'virtually' crowding billions of people within the same social sphere. Now more than ever, work goes home and home goes to work with the traditional boundaries of work, leisure and family (ironically as we embody in our allegory of the 24-inch gauge) being increasingly blurred to the detriment of many individuals' wellbeing. Therefore, it is submitted, that modern men will find a great attraction to the Craft as a place that offers refuge and sanctuary from the noise of the modern world.

Once members have joined the Craft to exploit this pull factor however, we must consider what we will offer them once they are in the lodge room. As has been canvassed across the various chapters of this paper, young men are looking for opportunities to develop, learn and become part of something bigger than themselves. If we are to be relevant, we must deliver on this promise and ensure that lodges are bustling, exciting and enjoyable hubs dedicated to development of interpersonal skills, meaningful lifelong relationships and character development.

Practical recommendations to give effect to this principle pillar¹⁶⁰

- Lodges must create programs, outside of the constant repetition of degree ceremonies (no matter how well performed) that will directly develop a member's interpersonal skills and foster the building of deep relationships of trust and confidences.

Conclusion

It is easy, when discussing changes in time and culture, to become pessimistic, fearful or apprehensive about the future. Indeed, the times to

¹⁶⁰ This list is by no means exhaustive and is instead provided to enable lodges and members to conceptualise the type of practical changes that could be undertaken to give effect to this principle pillar. It is conceded that whilst the specific recommendations may not be prescriptive to your lodge, they may inspire likeminded approaches to be developed that give effect to the same principle pillar, albeit in a different manner.

which we are currently subjected represent some of the greatest and most tumultuous periods of change and development in human history. The world has become almost unrecognisable to older generations and a place of significant anxiety and discomfort to those of whom fate has handed the responsibility of its future custodianship. The seas of change have beat heavily against the institutional pillars of rock, over time, that have provided ourselves and our forefathers the sense of confidence, spirit and the power necessary to create the civilisations we now know and love.

Scientists predict that within the next one to two centuries all of the magnificent 12 apostles that stand against the slow erosion of the sea will be gone. These natural pillars of rock and beauty that have inspired many will no longer be able to be enjoyed by the natural eye. Rather they will become footnotes in history, enshrined in the digital pixels of forgotten photographs, silently fading from the memory of human civilisation. This resigned fate attributable to the 12 apostles, does not have to be Freemasonry's own inevitable destiny. Our Craft, unlike the limestone of the 12 apostles, is built on the institutional pillars that exist in the minds and hearts of its members to which time may only erode if its custodians lose sight of its inevitable destiny.

As members of Antient, Free and Accepted Masonry, we, and we alone, have the power to shape the Craft and its future. Despite all the change, challenges and disruption that may act as hurdles in the path of our future growth, our Craft is more relevant now than it has ever been. Our young and future members will need the Craft to continue to be the bastion of light, hope and perfection in human society that it has been since its early and established practice in history. We must not, ever, lose sight of our duty, not only to preserve and maintain the Craft in memory of our past members or legacy, but to our young and future members and men in society generally to ensure we remain relevant in the 21st century.

This will mean that we have to be prepared to face the realities that attach to the significant challenges of the changing role of women in society, the decline in our fellow citizenries' religiosity, the unique characteristics of the next generation of members who are Millennials, and the disruptive role that technological development has caused in our day to day experiences. Bravery, ingenuity, hope, vision and unity will need to be the driving force behind our efforts in the short to medium term if we are to achieve the adaptation and change necessary to see our Craft last from generation to

generation. The time is ours, the opportunities are endless and, in the authors most humble and passionate submission, the future is bright – we need only to see it happen.

Freemasonry is a society of good men supporting each other, their families and the community.¹⁶¹ Our Craft is the modern personification and practice of the traditions that have inspired countless men in society to shape this world into a positive place for life and human development.

Freemasonry is not destined to be perpetually relevant in the lives of man, but with our efforts it can be.

It must and it will, if we seize control of our inevitable destiny.

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¹⁶¹ The author acknowledges this mission statement has been articulated and is attributable to Most Worshipful Brother Donald Gordon Reynolds, Past Grand Master, United Grand Lodge of Victoria.

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Chapter Two

Bro Bill Dunstan – VC (Victoria Cross) Delivered before the Lodge by RWBro John Molnar On Friday 25 May 2018

INTRODUCTION

William Dunstan was born on 8 March 1895 at Ballarat East. He was educated at Golden Point State School.

Before the outbreak of the Great War, he had been a messenger boy in a draper's shop. He enlisted on 1 June 1915 with 7th Battalion. He embarked on 17 June 1915, and was promoted corporal on 6 August 1915 whilst already at Gallipoli.



Corporal William Dunstan VC

On 6 August, the 2nd, 3rd and 4th Battalions attacked the Turkish position at Lone Pine, with the 1st and 12th Battalions in support. The assault very nearly succeeded in driving the Turks off the plateau which was fairly central to the whole ANZAC position. Without getting too detailed here, the attack got bogged down in the labyrinth of trenches. Many of the frontline Turkish trenches were roofed in and the Australian troops often had to make the support and auxiliary trenches before access to the system could be gained. It was easier to stand out in the open and fire on the Turks down in the trenches, but of course this left attackers fatally exposed themselves.



Men of the 1st Battalion burying the dead in the right-hand end of the Lone Pine trenches, which the 1st Brigade captured on 6 August 1915. In this trench Lieutenant Frederick Harold Tubb, 2130 Cpl William Dunstan and 384 Cpl Alexander Stewart Burton, 7th Battalion, later won the VC while repulsing a Turkish counterattack.

Once down in the trenches themselves, however, the Australians were lost in the labyrinth, and many casualties resulted from less than careful traversing of trench intersections, or even bends and turns in a trench concealing readied defenders. Inching their way deeper into the labyrinth, they were subjected to severe counter attacks in the immediate days following.

7th Battalion came up to relieve the 1st and 2nd on the afternoon of 8 August. At dawn the next day the Turks made a determined counterattack on the centre of a newly captured trench held by Lt Tubb, Cpls Burton and Dunstan, and about 10 men. The Turks advanced up a sap, and blew in the sandbag barricade which had been built, leaving only one foot of it standing.

Lt Tubb with the two corporals, repulsed the enemy whilst the barricade was rebuilt. Supported by strong bombing parties, the enemy twice again succeeded in blowing in the barricade, but on each occasion, they were repulsed and the sandbags replaced. By that stage however, only Lt Tubb, and the two corporals remained. Lt Tubb was wounded in the head and arm. Burton was killed by a bomb whilst building up the parapet "under a hail of bombs", and this bomb, landing in the midst of the little party, also blinded Dunstan. According to Bean's official war history account, they were actually catching the bombs thrown by the Turks and throwing them back! Fortunately, a relieving party was on hand because one more attack by the Turks would have been successful.

Dunstan was blind for about a year afterwards. He was sent back to Australia on 1 February 1916, being discharged from service as at that date. He is later however noted as holding the rank of Lieutenant and I can't work out when this promotion took place.

After the war, Bill Dunstan became the general manager of Keith Murdoch's Herald & Weekly Times newspaper group. His son of course was the journalist Keith Dunstan.

Bill Dunstan was proposed into the Victorian Naval & Military Lodge by McKenzie Kirkwood and balloted as a member on 12 January 1922. He is noted as joining from St John's Lodge No 36 (Vic Const) at Ballarat. His occupation is given as accountant. He was then living at 29 Glenhuntly

Road, Elwood. He was then 26 years of age. He resigned on 12 August 1926 and given a clearance certificate.



**Photo-Portrait of the presentation of VC to Lieutenant W Dunstan
outside Parliament House, Spring St, Melbourne**

He died on 3 March 1957. There is a memorial to him in Sturt Street, Ballarat, near Doveton Street. His VC is displayed at the Australian War Memorial, Canberra.

There is available on the internet a video of the award ceremony at Parliament House in Melbourne on 9 June 1916, during which Dunstan was presented with the VC by the Governor –General of Australia, Sir Ronald Munro-Ferguson. The Age of 10 June 1916 reported:

“When the ceremony was over a determined rush was made at the young soldier, who was very much more nervous than he was when stopping the onset of the Turks at Lone Pine (*I very greatly doubt that! – JM*), and thereby saving a very dangerous situation. The men wanted to carry him shoulder high and the women to kiss him. Four tall constables rescued him, however, and he was then driven to the Overseas Club, where he was entertained by the women’s branch.”



**Crowd on the steps of Parliament House witnessing Corporal Dunstan
being presented the VC**

The mind boggles! Certainly, I am very glad to have had the opportunity of recalling the memory of this former member of our lodge at our meeting closest to ANZAC Day. The bravery of Bill Dunstan, and men like him, defies description. It is an almost incredible heroism – made all the more poignant because we must remember he was only 19 years old at the time!

<https://www.awm.gov.au/collection/F00088/>

Chapter Three

The Evolution of the Tracing Boards Delivered before the Lodge by VWBro VRev Frederick Shade On Friday 22 June 2018

When we hear the term 'tracing board' we immediately have a picture of the TBs that are installed on the wall of the lodge room. This is in fact its latest version. Here, it is a representation of aspects presented in the degree worked, mainly in symbolic form. But the original TBs were something quite different. In ancient times the 'board' was the material (clay tablet, papyrus, parchment, paper) on which the architect would set out his designs for the intended structure.

As freemasons, we can imagine King Solomon (or his architect) presenting his plans for the new temple to his craftsmen. I quote MacNulty: "King Solomon is said to have built his Temple at Jerusalem according to the plan for the Tabernacle which God had given to Moses in the desert. The plan of this archetypal Temple and the story surrounding its construction play an important part in the symbolism which communicates the teachings of Freemasonry."

My talk tonight is largely a presentation of TBs as slides, showing their origin, evolution and diversity, but before doing so, I will commence with a brief history of them.

Q. How long should an Entered Apprentice serve his Master?

A. Seven years.

Q. How should he serve him?

A. With Freedom, Fervency and Zeal.

Q. Excellent qualities. What are their emblems?

A. Chalk, Charcoal and Clay.

I start with these questions from the exposure "Masonry Dissected" by Pritchard in 1730, as this exchange sounds very strange to the modern ear.

As early as 1730 there were emblems in the English lodges representing three particular qualities: Freedom, Fervency, and Zeal, and those emblems were chalk, charcoal, and clay!

Well, let's find some sort of beginning to our story.

THE EARLY 1700s

Drawing the Lodge

From early days in the speculative lodges, brethren used to mark out on the floor the actual form of the lodge, and at the end of their meeting they removed the marks. With the passage of time the custom gave way to the use of painted cloths on the floor or on the wall, which in due course were replaced by the tracing-board as we have it today.

One exposé, from c1727, asks, "What's the square pavement for?" and the answer is given, "For the master mason to draw his ground draughts on." This suggests that the brethren of the lodge were drawing a symbolic building when they laid out the design, a form which often varied with the degree in which they were working.

For much of our information on the ancient methods of delineating the symbolic lodge we have to rely on the irregular prints published during the eighteenth century. One of them, dated 1766, says:

"The drawing is frequently made with chalk, stone-blue and charcoal inter-mixed.... At the time of making [a mason], the room is very grandly illuminated; and, in some lodges, powder'd rosin, mixed with shining sand, is strewed on the floor, which (together with the extraordinary illumination of the room) has a pretty effect".

Some lodges replaced the chalk and charcoal lines with tapes nailed to the floor. One of the exposés states that the floor lines are of "red tape and nails ... which prevents any mark or stain on the floor, as with chalk." The change gave rise to some ridicule, for we find a mocking advertisement of 1726 (quoted by Henry Sadler, the well-known masonic historian) alluding to the "innovations ... introduced by the Doctor [probably Desaguliers] and some other of the Moderns, with their Tape jacks, Moveable Letters,

Blazing Stars, etc., to the great Indignity of the Mop and Pail." Note the early date, 1726.

The floor lines in chalk, tape, etc., delineated 'the form of the lodge,' which seems to suggest that to our ancient brethren the lodge was not so much the room in which they met, but the space enclosed within the outline drawn on the floor. A candidate took up a position relative to those lines, particularly during the obligation, when he may have had one foot on a step indicated by certain of the lines, although, in some cases, a real step, or possibly a rough ashlar, may have been used. There is reason to suppose that at one time the circumambulation of the lodge meant merely walking round the lines drawn on the floor and, later, round a lodge board lying on the floor.

It was the custom for the old lodges to be 'prepared' by the Tyler, who was paid a small fee for his work. Many references could be quoted. For example, in the Jerusalem Lodge, late in the eighteenth century, the Tyler was paid two shillings and sixpence for forming either a Fellow Craft or a Master's Lodge. Obviously one lodge was not the same as the other. In an old French lodge two members drew the lodge on the floor, leaving it to the Candidate or other junior members to erase it. A French lodge at Bordeaux had a Brother Grand Architect who was responsible for drawing the lodge "in the appointed place and with the necessary precautions"; so he evidently had to do a fresh drawing for each meeting.

There is reason to believe that even as late as 1808 and 1811 the mop was used for erasing floor lines in the Dundee Lodge, No. 9, at Wapping. In the records for 1808 and 1811 the Tyler was paid for tobacco, for a mop and pail, and for forming one lodge. In 1798 he was paid twelve shillings and sixpence for forming five lodges and one shilling for a mop.

The general practice of conferring the First and Second Degrees on the one evening during the 1700's confirms the belief that those two degrees were originally one, and the belief is given considerable support by the existence of tracing-boards which carry on the one face the emblems of both degrees.

The Floor Cloth

The requirement of drawing the lodge on the floor of the inn room must have had many inconveniences and would have led at times to some

differences of opinion between the lodge and its landlord. It was inevitable that the floor lines would be replaced by a floor cloth of some sort. We find reference to floor cloths in the 1730's. In that decade the Old King's Arms Lodge, No. 28, was presented with a painted cloth representing "the several forms of mason's Lodges" - further evidence that lodges of the three degrees were formed in different ways.

We find a minute of the Old King's Arms Lodge, No. 28, as follows:

"3rd December 1733.

The acting Master represented that whereas the institution of new Brethren was attended with more than ordinary and perhaps unnecessary Trouble it was therefore moved that a proper Delineation should be made on Canvas and be deposited in the Repository ready for these occasions."

The floor cloth was apparently a painted canvas, and in it we see an innovation which led eventually to the original purpose of the floor drawing being quite overlooked and forgotten, for in the course of time the painted cloth, which cost money and probably did not wear particularly well as a carpet, developed into a wall-cloth, or into a cloth covering a table (often a trestle table, from which it is likely that such old and curious terms as 'trasel,' 'tarsel,' etc., were corrupted). The painted cloth developed into a composite picture of symbols, and today in every lodge we find it in the form of the well-known tracing board, or lodge board, which has morphed from the old masons' draughting-board, but from which, nevertheless, it has descended in a very roundabout way.

The floor cloth, whether spread on the floor, covering a table, or possibly carried on a roller for display on a wall, kept its name until somewhere near the end of the eighteenth century, when the tracing board (itself, sometimes, the old cloth framed) began to be more frequently used. But more than one lodge continued to work lectures "on the floor-cloth" - actually the tracing board, especially in Europe.

The innovation of a painted cloth was more convenient, but it did receive hostility in some quarters. If the whole purpose of the temporary floor lines was secrecy, then undoubtedly that purpose was completely undone

by the use of a painted cloth. There was always the risk that a lodge might have to dispose of its property, and we can well understand the point of view of the lodge of Edinburgh (a leading lodge in operative days) when it instructed the Lodge St Andrews, in 1759, to cease the use of a "painted cloth containing the flooring of a master's lodge." Evidently a commission had been given to a painter to produce the cloth, and in his pride of achievement he had left it in his painting-shop for all to see!

The Tracing Board

We are so used to the modern (Harris) TBs on the wall of lodge rooms, and even floor cloths of the 18th century (eg French), that we do not appreciate that the 'tracing board' has a long history. The tracing board is an emblem whose history goes back indirectly to the tracing-board, or drawing-board, of the medieval mason, even though its name was re-acquired in speculative times. The tracing board of the old operative master mason was his draughting-board, upon which he worked out plans and details of a building. The Fabric Rolls of York Minster include in the inventory of stores for 1399, "ij tracyng border," the modern meaning being 'drawing-boards.' A building contract of 1436 mentions a 'trasyng on a parchement skyn.'

The board with parchment; a flat stone or slate; even the floor, on which the master mason designed and laid out his details for the instruction of craftsmen - any of these was his tracing board, or drawing board. We must not be misled by its modern application into supposing that the medieval tracing board meant simply a piece of transparent paper laid upon a drawing attached to a board, so that a copy could be made by tracing over the lines. 'To trace' means more than 'to copy'; it means 'to trace out', 'to scheme', 'to devise', 'to plan', 'to draw', 'to sketch'. Apparently the word comes down to us from the original Latin *tractus* through the Italian, Spanish, and French languages, and in doing so has acquired all these many meanings. The beautiful tracery of the Gothic windows is an application of the same word.

Having said this, it would not be correct to conclude that all medieval drawings were inevitably rough and elementary. Some of them are very detailed. A study of a working-drawing prepared in 1370, giving details of part of Prague Cathedral, its finished draughtsmanship and obvious knowledge of geometry essential to the production of the design, will remove any suggestion that the medieval masons designed as they went

along, and put down in black and white only those details immediately required by the craftsmen.

As has been indicated, the tracing board of the speculatives is not the equivalent of those old draughting-boards, its original purpose having been lost in the course of time. It had become an *emblem*, no longer a board on which work is done. We have seen how the lodge cloth in many eighteenth-century lodges replaced the old method of outlining the lodge in chalk or tape on the floor. It was at this point in its descent that the original idea of the tracing board was lost.

As the specially painted floor cloth of canvas had cost money, there was a natural objection by some members to seeing it defaced by wear. Thus, in time, there was a growing tendency to drape the cloth over a table or to hang it on the wall, and so the cloth becomes merely an emblem. Then the cloth in turn was replaced by the more convenient board and lending itself more easily to lodge ritual. And so, by the time the board had arrived, the original purpose was completely forgotten, or at least ignored. The board had become a picture representing various masonic emblems, and no longer purported to be the working drawing or the layout of a lodge or other building, however speculative.

THE LATE 1700s

The French lodges apparently had tracing boards long before the English lodges had them. The *planche à tracer* is known as far back as 1745. Prior to that time, they had floor cloths. Some French lodges refer to the board as the *trace* only, this meaning literally 'outline,' what we would in modern language call 'layout.' As the words *planche à tracer* can be translated to mean 'tracing board,' it is reasonably certain that our term came about in that way. And so the French reintroduced a term that was common in English operative lodges hundreds of years before.

It is probable that the French *planche à tracer* was an actual drawing-board, a plain board on which the Master of the lodge drew certain outlines, and it is equally probable that much earlier than the first known reference to the French *planche à tracer* some of the English boards were of this kind, and for use in one of the degrees had a 'ground plan of King Solomon's Temple' drawn upon it. So it might well be the case that in some places the English tracing board did represent the true draughting-board,

but that its purpose was lost during the 1700's. There is strong support for the idea in a minute of Old King's Arms Lodge (founded 1725), which in the year 1733, when meeting at the King's Arms, Strand, London, bought a copy of "de Clerc's Introduction on the Principles of Architecture," a drawing-board, and a tee square for the use of the Master and his Lodge. It is also worth noting that in our 1st degree TB Lecture, the TB is classified as an immovable jewel (together with the rough and perfect ashlar) and that it is there "for the master to lay lines and draw designs on".

Some of the old lectures indicate that as the tracing board is an immovable jewel for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with regularity and propriety, so too the Volume of the Sacred Law was considered the spiritual tracing board of the G.A.O.T.U.

In the old catechisms we find such odd terms as 'trasel board,' 'tresel board,' 'tarsel,' etc., which, as already mentioned, are most likely corrupt forms of the term 'tracing board,' but may also be something quite different. Undoubtedly many old lodges supported the tracing-board on a trestle, or on a trestle table, a collapsible table being more suited to the limited conveniences of the tavern room in which the lodges met. It is extremely likely, too, that a great many lodges knew the term 'trestle board,' or some variant of it, long before they had ever heard of the tracing-board. The board was just the 'lodge board' in a great many cases.

The survival of certain metal emblems in the form of templates, pillars, working tools, etc., suggests that in some of the 'Antient' lodges the actual emblems were placed on the floor or on a tracing board.

There seems to be no doubt that the main tradition of the form of 'the lodge' (the floor cloth) was that of the 'oblong square'. This is borne out by the illustrations given in many of the contemporary printed exposures of the Craft. Following Samuel Prichard's *Masonry Dissected* of 1730, these began to appear in increasing numbers both in England and on the Continent. We have in 1760 *Three Distinct Knocks*, followed two years later by *Jachin and Boaz*, the former, claiming to reveal the Antients' working, and the latter, Freemasonry 'Both Ancient and Modern'. Both pamphlets contain an illustration purporting to be the 'Plan of the Drawing on the Floor at the making of a Mason'. The diagram in each case is a rectangular shape with a triangular extension at the head (i.e. in the East), where the

Bible and the Master are placed. At the western end are three steps in perspective and labelled appropriately for each degree.

A comparison of the descriptions of the drawings in the two books suggests that whilst the 'Antients' preferred to retain a simple, basic outline for the form of their 'lodge', the 'Moderns' were already at work embellishing theirs. Drawing the lodge with chalk or charcoal on the floor of the room was no doubt satisfactory at first for meetings in inns and taverns. For the more sophisticated lodges, and those meeting in the salons of the gentry (as, for instance, in France in particular), this would not be of an acceptable arrangement. Contemporary accounts show that some masons had taken to delineating the outline of the 'lodge' with tapes tacked in position on the floor. This would be less trouble and less likely to leave traces whereby the 'form of the lodge' might be discovered.

As already observed, even if the very simple plan of *Three Distinct Knocks* were used, it is clear that drawing the necessary lines each time would have been a laborious task, and even as early as 1733 there are examples of lodges resolving to have permanent plans painted onto canvas to save the trouble of drawing the lodge each time it met.

The increasing sophistication of these floor coverings may well reflect a continental influence. A French exposé from 1745 by J.M. Bernigeroth, *Les Coutumes des Francs-Maçons dans leurs Assemblées*, has seven plates showing the lodge at work with a more detailed floor cloth clearly visible. A later English exposé from 1766, *Mahabone* has as its frontispiece the Drawing on the Floor of a Lodge, an elaborate image which would clearly have been difficult to draw on the floor without considerable effort.

Throughout the second half of the eighteenth century there are increasing references to painted floor cloths in lodge minutes, even if their use was not officially sanctioned. Due to their fragile nature, very few of these floor cloths have survived to the present day.

Old minutes provide many examples of the tracing board being referred to as the 'Lodge.' Thus, we read of "a very handsome Lodge being presented", of the Candidate having 'the Lodge explained to him', etc. and we have the phrase in the consecration ceremony, "I now anoint the Lodge", and so forth.

But the nature of many references in old reports leads us to wonder whether the 'Lodge' sometimes took the form of an ark, chest, or box. Preston's *Illustrations of Masonry* (1772) indicates a space in the centre of the temple for the 'Lodge,' and a later edition (1781) speaks of the 'Lodge' being "covered with white satin" and "placed in the centre on a crimson velvet couch". In the dedication of the new Grand Lodge Hall, in London, in May 1776, four Tylers carried the 'Lodge' as part of a procession which passed round the hall three times; they placed the 'Lodge' in the centre on a crimson velvet couch, and at the close of the ceremony carried it away.

It has already been noted that the practice of laying the board on the floor soon gave way to the more convenient arrangement (as with the cloths) of placing the board on a table, or of simply supporting the board itself on a pair of trestles. The ceremonial and convivial functions of lodge meetings had not yet been separated out as two clearly-defined activities. An important part of meetings was still the working of catechetical lectures ('the work'), interspersed with charges and toasts, with the brethren seated around a table (an arrangement described in *Jachin and Boaz*). A table was therefore ready to hand for the lodge board, working tools and other paraphernalia. Such a table is illustrated in the frontispiece to the 1784 Book of Constitutions.

THE 19TH CENTURY

It is in the ceremony of consecrating a new lodge that the tracing board proclaims its ancestry. A rubric in the ritual for this ceremony directs that the lodge room shall be set out 'in the usual manner, with the Lodge Board in the centre, covered with a cloth, and the cornucopia, wine and oil cups, and the censer, placed at the end'. In the course of the ceremony the consecrating elements are poured on the lodge or tracing board with ritual and symbolic significance. Over 200 years ago William Preston, in his *Illustrations of Masonry*, outlined a similar ceremony of consecration, but with one important difference in terms:

'The Grand Master and his Officers ... having taken their stations, and the lodge, which is placed in the centre, being covered with white satin, the ceremony of Consecration commences.'

The significance of the tracing board is made clear in the Emulation lecture:

“As the tracing board is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with regularity and propriety, so the Volume of the Sacred Law may justly be deemed the spiritual tracing board of the Great Architect of the Universe, in which are laid down such divine laws and moral plans, that were we conversant therein and adherent thereto, would bring us to an ethereal mansion, not made with hands, eternal in the heavens.” (Fifth section, first Emulation Lecture)

In the Victorian Constitution’s “Ceremony of Consecration and Constitution”, the first item listed in the checklist procedure at the beginning is “1. A table should be located centrally on the squared pavement draped with a white linen cloth extending to the floor”. There is no reference to it as a lodge board or anything else. It has lost its original meaning and purpose entirely.

The tracing board used in most lodges nowadays harks back to those designed for the Emulation Lodge of Improvement about 1846, and to those published three years later by the noted designer John Harris, the miniature-painter and architectural draughtsman, who, initiated in 1818, published five years later sets of tracing board designs. He was the winner of a competition promoted by the Emulation Lodge of Improvement in 1845 for ‘an improvement in Tracing Boards’.

The elegant simplicity of Bowring's late Regency design is in contrast to the perhaps more striking naturalism of John Harris's First Degree Tracing Board, painted for the Emulation Lodge of Improvement in 1845. The Harris tracing board is probably more familiar to Freemasons today due to its inclusion in modern copies of the 'blue book' of Emulation ritual. (Victoria uses the Harris TBs.)

It should be emphasised that the United Grand Lodge of England has never authorised any particular design of tracing board (this is also the case for Victoria G.L. and others), nor has it attempted to define its nature,

although, of course, it approves its use, for in the course of consecrating the lodge the tracing board is anointed.

THE DESIGNERS

And now a few words in regard to the designers of Tracing Boards.

John Cole

One of the earliest published designs for a set of tracing boards appeared as engravings in John Cole's *Illustrations of Masonry*, published in 1801. These are of the masonic chart pattern, although we can discern the beginnings of a more pictorial treatment. Cole's engravings are marked by different decorative borders and certain other distinguishing characteristics.

John Browne

A contemporary of Cole, John Browne is known more for his cypher ritual than as a designer of tracing boards. There were two editions of the former under variations of the basic title *Master-Key*, the first in 1798 and the second, much expanded edition, in 1802. These were in fact the first manuals of the Craft ceremonies to be published which, albeit unofficial, were not exposures. His tracing boards were quite primitive and simplistic in design, and it is not surprising that they do not appear to have achieved a wide circulation at a time when professional artists were beginning to apply themselves to the subject.

Josiah Bowring

One of the most notable designers of this period (the first decades of the nineteenth century) was undoubtedly Josiah Bowring. He was by profession a portrait painter, was initiated into Freemasonry in 1795, and died c.1831. Boards painted by him are of greater artistic merit than most which preceded or followed him, for his designs have the classical simplicity and refinement of the late Georgian Age.

John Harris

The work of the designers considered so far found either limited or local expression only; they were soon overshadowed by one whose name

became inseparably linked in the nineteenth century with the design of tracing boards. John Harris, painter of miniatures, architectural draughtsman and expert facsimilist, was initiated into Freemasonry in 1818. He seems to have become interested at once in the design of tracing boards and published designs for small portable boards. He went blind when sixty-five years of age and died in 1873, when he was over eighty years of age.

Arthur L. Thiselton

The identification of three examples of boards by Arthur L. Thiselton qualifies him, perhaps, for inclusion with the early nineteenth century designers as a lesser-known London painter of tracing boards, working in the 1830s. His boards are similar in design to the 1820 engravings by Harris but his style is unusual and he introduces certain original features. For example, he makes much use of marbling in the borders and elsewhere; all three boards bear the compass points and all have the same orientation, with the head towards the East.

MODERN TRACING BOARDS

There were very few TBs designed in the 20th century. However, the Co-Masons had a set prepared by Frieda Harris in the late 1930s. The Belgian artist and freemason Ferenc Sebök designed the boards for Quadrum Leonardi Lodge in Budapest. When the new Freemasons' Hall in London was completed in 1933, new TBs were commissioned. They are designed on a simplified basis and reflect the Art Deco style of the period. Whether they are an 'improvement' on the Harris boards is a matter of personal taste.

CONCLUSION

Although we think of TBs only in the context of the Craft, some other degrees and Orders do use them in their rituals. It is true that the Mark and the Chapter do not have TBs. (Harris designed two boards for the chapter but they have not been endorsed, although seen at times as banners). Some of the degrees of the A.&A.S. Rite (EC) use them, and the masonic Rosicrucian Order the Golden and Rosy Cross of the late 18th

century used them in various Grades of their system. I have included a few of these boards in my presentation.

My closing words are those of Julian Rees from his article “Why Tracing Boards?”: “Freemasonry is about rendering in symbol and allegory that which words alone cannot render. And a visual image gives us a way of using our insights to de-code the message. The tracing boards are there to do just that – from their original function of laying out the plan of the building, they have developed into a means for us to lay out the message, and then to profit by it.”

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SELECTION FROM SLIDE PRESENTATION

1. **King Solomon (49) - Painting of King Solomon showing the plan of the Temple (1731).**

'Solomon with Plans for the Temple', engraving from J.J. Scheuchzer's *Physica Sacra Iconibus Illustrate*, published Augsburg-Ulm, 1731. (MacNulty) Note the year, as modern freemasonry continued to develop its rituals and designs.



2. Floor cloth – The Distinct Knocks – 1760



Drawing from the masonic exposé “The Distinct Knocks” (1762).
Showing the ‘drawing of the lodge’.

3. Floor cloth, 1st Degree, French – 18th century

The floor cloth displayed in this scene is for an initiation, and will be seen again in the French exposures. (Rees p. 46)



4. Floor cloth & interior – Austria (25)

Here is the room in Schloss Resenau, Austria, in which the reconstructed floor cloth is situated on the floor as was the custom in the 18th century. (Rees p. 74)



A room in Schloss Resenau, Austria.

5. **TBs of the three degrees designed by John Browne (c1800)**
(34)

John Browne moved away from the 'masonic chart' treatment towards more subtle, aesthetically pleasing designs, rendered in colour.

3rd degree TB – notice the FC pulling out a sprig of acacia.

Tassels – these appear on all three boards (Rees p. 48)



6. **Print TB 3rd Degree, U.S.A. 1812 (30)**



This is of an engraving published in Connecticut in 1812, entitled 'Master's Carpet Compleat', printed on paper. This was apparently used both as a print in its own right and as an ornamentation on aprons. In this design we can see the American artist moving away from the European templates which influenced much early work. The illustration is in the form of a building, an allegory perhaps of the 'ethereal mansion, not made with hands, eternal in the heavens'. It has been designed on four levels, of which the top three correspond to the three Craft degrees.

The whole is supported by the Ionic, Doric and Corinthian pillars and three tools, twenty-four-inch gauge, common gavel and pickhammer, to be used on the rough ashlar. Above that, we have the three Great Lights, three Lesser Lights and altar on the mosaic pavement between two colonnades

each of seven pillars, denoting the seven who make a perfect Lodge. On this level also are the sword, perfect ashlar and cable-tow.

On the next level we see the square, level, plumb rule and the letter G between two colonnades each of five pillars, denoting the five who hold a Lodge.

The level after that shows two colonnades each of three pillars, since three rule a Lodge. It also displays the anchor, hourglass, coffin and scythe.

Next to the scythe are a shovel, sprig of acacia, heavy maul, five-pointed star, trowel, altar and the egress from the temple to the countryside, where Hiram Abiff's body was found buried. Above the two swags are the words 'Hail! heavenly Virtue! thine's a Sacred flame' beneath the figure of Charity. At her feet, to the left, we can just make out what appear to be the three ruffians hiding in the cavern. Above and to the right we see a comet, to the left a sword pointing at a heart, counterbalanced on the right by a sword and Book of Constitutions. At far left is the Bible resting on the circle between-two-parallel-lines motif, balanced on the far right by Jacob's Ladder linking earth and heaven.

Crowning the whole image is the all-seeing eye in the centre of an immense glory above the clouds. The three emblems next to the left-hand pillar are the scales of justice, the beehive, and Noah's ark and a dove. These are balanced on the right by clasped hands, a pot of incense and Euclid's 47th proposition. The two pillars flanking the whole are two of the most splendid we have encountered on any tracing board, with their very ornate celestial and terrestrial globes.

The influence of this engraving has undoubtedly given rise to many other cloths and board in America.
(Rees p. 86)

7. Floor cloth & interior – the Netherlands (50)

Lodges built in Europe after World War II often displayed an austere interior.



8. TB, 1st Degree, England 20th century (8)

1st Degree TB of the United Grand Lodge of England. Art Deco style TB currently in use at Freemasons' Hall, London.
(Pritchard p. 41)

Chapter Four

Freemasonry and Politics in Contemporary Russia¹ Delivered before the Lodge by Associate Professor Bro Pete Lentini On Friday 27 July 2018

Introduction

On 1 October 1939, BBC Radio broadcast First Lord of the Admiralty, Winston Churchill's briefing to the nation on the progress of the war's first month. In this speech, Churchill noted how Poland had fought valiantly against two invaders: Nazi Germany and the USSR. Churchill implied that it was paradoxical that the USSR was Poland's enemy rather than standing with the Allies against Hitler. This is the context for his statement that, ' "Russia is a riddle wrapped in a mystery, inside an enigma," ' which is also contained in his speech's text (Churchill 1939).

Indeed, Russia is still contradictory and it continues to cause its observers consternation and confusion. Russia's political system possesses elements of both authoritarianism and democracy, and is referred to as a dual system (Sakwa 2010). Russia's leaders claim they want to establish an international coalition against terrorism similar to World War II's anti-Nazi alliance. However, since starting its military operations in Syria in late 2015, Russia's Aero-Space Force planes have consistently targeted anti-Assad forces in Syria that are also fighting against the Islamic State in Iraq and the Levant (ISIL). The Russians have not collaborated closely with the Western Coalition that is combating this terrorist group. Instead, Russia attempts to promote the idea that it alone takes the threat of Islamist terrorism seriously, and implies that unlike other world powers, it is not colluding with terrorists (Putin 2015).

1 On particular matters I am indebted to Professor Yakov Zinberg, WBro Brendan Kyne, Bro Richard Jones and the Ada Booth Bequest, Monash University. All translations from Russian are my own, unless otherwise noted. I alone am responsible for any error in fact, interpretation or translation which may appear in this paper. Address for correspondence: Peter.Lentini@monash.edu.

Elements of contradiction and bewildering beliefs and behaviours exist and have persisted with respect to Russia's attitudes towards Freemasonry for centuries. Russian authors have produced two very famous, but contrasting portraits of the Craft.

Leo Tolstoy, for example provides a rather positive picture of Freemasons and Freemasonry in *War and Peace*. His portrayal of protagonist Pierre Bezukhov shows how Freemasonry helped transform a generally decent person, but one who had at times lived to excess—and nearly killed a friend in a duel out of jealousy—into someone with a deep social conscience. Or perhaps more appropriately, through Freemasonry, Pierre became a person with a deeper social conscience. Before being Entered, he intended to spend part of his fortune doing good works, and Freemasonry opened up new avenues and frameworks in which his charitable and community work could be channelled (Tolstoy 2007). Indeed, so noteworthy and complimentary are Freemasonry's connotations and associations in Tolstoy's work that historian Andreas Önnersfors uses the example of Pierre, his involvement in the Craft, and the objectives he sets as a member of the fraternity, to illustrate the 'idealistic' approach to understanding the Masonic world in his *Freemasonry: A Very Short Introduction* (Önnersfors 2017).

Given what transpires in the novel, and what we know about Tolstoy and his deep religious and spiritual commitment, it might be possible to state with more accuracy that in *War and Peace*, Tolstoy presents Pierre as an example of an idealist who joins the Craft, more so than he portrays Freemasonry idealistically. As the novel progresses, it is apparent that Freemasonry is not sufficient for Pierre to use to further his objectives, or to provide him with inner peace. Indeed, Tolstoy gives the impression that Freemasonry is an incomplete, and perhaps even ultimately disappointing experience for Pierre. Nonetheless, we must also remember that Tolstoy wrote the novel at a time when Freemasonry was officially banned in Russia. Therefore, he may have had to deal with limitations on exactly how positive an image of Freemasonry and Freemasons he created. Perhaps it may be more accurate to state that for Tolstoy, only religious commitment and devotion were sufficient for transcending the mundane, instilling meaning in life, and also doing good for others. These points notwithstanding, in the novel Tolstoy clearly gives the Craft a positive role in re-orienting Pierre, and giving him some focus to pursue a life dedicated to social and spiritual renewal. In this respect, we may posit that Tolstoy

did see Freemasonry as a way that helped to ‘make a good man better’—which Freemasonry claims as an objective—through Pierre’s transformation in *War and Peace* (Tolstoy 2007).

War and Peace is not just regarded as one of the world’s most beloved and respected pieces of literature. The novel has been translated into cinematic and televisual artefacts. Its most notable include one starring Henry Fonda as Pierre and Audrey Hepburn as Natasha; the Soviet Production starring and directed by Sergei Bondarchuk, winner of the 1968 Academy Award for Best Foreign Picture; the 1979 BBC mini-series, starring Anthony Hopkins as Pierre; a 2007 European co-produced mini-series starring Clémence Poséy of the Harry Potter film series, as Natasha; and the 2016 BBC mini-series starring Paul Dano as Pierre. Significantly, Pierre’s engagement with Freemasonry has not been universally included in these adaptations. Pierre the Freemason appears throughout the two BBC mini-series only. In Bondarchuk’s masterpiece, there are two mentions of the Craft, both of which, are relatively positive. That Pierre’s experiences in the Craft are excluded from the other aforementioned adaptations is particularly puzzling. Its release would have coincided with a period when there were high rates of Masonic membership within the US—and indeed throughout the English-speaking world. Given that parts of *War and Peace* which deal with Freemason Bezukhov only appear in the BBC’s televisual versions of the novel, it may be questionable whether others consider these events as important either to the plot or Pierre’s character development, or whether they would be as concerned about them being incorporated or excluded as those who assembled as this paper’s initial audience and subsequent readership. Regardless, the BBC productions contain several examples of the generally positive views of the Craft which Tolstoy included in his novel.

In contrast, Freemasonry is portrayed as part of an evil plot set on world domination in *The Protocols of the Learned Elders of Zion* (Protocols 1990) (hereafter, *The Protocols*), a forgery that Tsarist intelligence officer Sergei Nilus produced to serve Imperial Russian domestic and foreign policy. Golubeva (2017) stated that, ‘Russian Masonry researcher Sergei Arzhanukhin believes that the State itself spread Masonic conspiracy in the 18-19th centuries due to their conflict with secret societies.’ Arzhanukhin (cited in Golubeva 2017) states further,

“Russian Masonry emerged during the process of the formation of enlightenment culture, and it was one of the first institutions of civil society in Russia. It is understood that the accusations of the conspiracy came from the state. [This is b]ecause the state and civil society always had a conflict. But there is no document that will confirm this organization’s conspiratorial character”.

Chip Berlet (2012: 188) notes that ‘The Freemason/Illuminati and Jewish conspiracy theories began as primarily right-wing attempts to defend the status quo.’ Indeed, the work is believed to have been circulated around the time that there were reformist initiatives being prepared throughout Russia (Cohn 2005). According to The Protocols, Freemasonry—Masonic lodges in particular—constituted recruiting grounds for personnel to assist in a Zionist world take-over. ‘Protocols 4 and 15 state that Freemasons’ lodges are the recruiting grounds from which the Zionist conspiracy coopts its gentile agents, and places where it can gradually transmit its propaganda amongst the Brethren so that they may distribute it more broadly throughout society’ (Protocols 1990: 20-21; 43 cited in Lentini 2016). Nonetheless, Deborah Lipstadt (2012: 178) notes that while *The Protocols* contributed to anti-Masonic attacks throughout the Continent, they were less severe in the US, ‘possibly because [the notorious anti-Semite Henry] Ford was a Freemason.’

Despite its fraudulent contents and accusations, *The Protocols* cannot be simply dismissed. It has become the cornerstone of perhaps the most significant and enduring of all conspiracy theories. Indeed, historian Norman Cohn has argued that *The Protocols* laid the foundation for demonising the Jews and helped form part of the political rationale and justification that Hitler and the Nazis (and others) used to justify the Holocaust (Cohn 2005). As Robert Cooper has observed (2011), this would have had some impact upon the Craft: Masons were also among those whom Nazis and their allies deliberately repressed, and even imprisoned and executed in concentration camps for their beliefs and associations. Önnarfors (2017), however, suggests that the Nazis persecuted Masons based on their ethnic or religious identities or other political or social affiliations; they were not targeted as Freemasons only or in the first instance. Further, The Protocols’ Judaeo-Masonic plots have largely been recycled as part of the New World Order conspiracies, which began to gain prominence in the post-Cold War environment (Barkun 2013). Additionally, as I have argued previously in this Lodge (Lentini 2016: 71),

[Hamas'] Charter's Article 22...claims [sic] that Freemasonry is under the control of the Zionists (Hamas 2004: 437).... Moreover, the notorious forgery the *Protocols of the Learned Elders of Zion*, which claims that Jews are seeking to take over the world in league with Freemasons, is very popular throughout the Middle East, and circulates widely as literature. Several states' official media have serialized it in television programs (Gray 2010: 23, 39, 147, 151).

Undoubtedly, these two texts, produced by Russians, have had profound impact in Russia and elsewhere on perceptions of Freemasonry and how individuals, organisations and elites have portrayed it and its members. However, these writings are well over one hundred years old. What about now?

This paper's aim is to pursue the aforementioned question in greater depth. In particular, it is concerned with addressing the following questions: What is the political significance of Freemasonry in the contemporary Russian Federation? How is Freemasonry viewed in present-day Russia? Have these attitudes towards Freemasonry, Freemasons and how the media present them changed? Why is it important to develop an understanding of the relationship between Freemasonry and politics in Russia?

To address these questions this paper takes the following format. First, I provide a brief historical overview of Freemasonry in Russia and its situation today, and present a brief engagement with the literature that Masonic and academic authors have written on the topic. This will help to situate the paper within the contexts of both sets of literature and provide some indication of how it intends to advance Masonic and academic writings on Freemasonry in Russia. It will also help to address the first research question, and provide a basis from which to establish comparison to address the third question. Second, I will use content analysis and critical discourse analysis to evaluate the Russian media's coverage and framing of Freemasonry. This analysis is based on surveying the 83 national newspapers that are contained in East View Publications Database of Central Russian Newspapers. The database itself and the methodology are discussed below. This analysis will help to address the second and third research questions. Third, in addition to examining Freemasonry's

portrayal in the Russian press, the paper will also engage with works on contemporary anti-Masonry. In particular, it focuses on the work of Oleg Platonov, and the activities of two Russian parliamentarians, St Petersburg Deputy from Yediniya Rossiya (United Russia), Russia's Party of Power, Vitalii Milonov and Liberal Democratic Party of Russia Leader Vladimir Zhirinovskii. Such analysis will also help to address questions one and two. Moreover, by situating the debates on Freemasonry in Russia within the broader context of civil society in Putin's Russia and the scare-mongering over so-called foreign agents, and their perceived threat to political order in Russia, we may be able to develop some understanding on the status of groups that are officially not aligned with the regime, and the degrees of freedom with which Russian citizens may freely associate. This will help address question four, and give us some indication of what benefits we may derive from the study of Freemasonry in contemporary Russia. Throughout, the paper engages with the activities and media portrayal of the Grand Master of Russia's Freemasons, MWBro Andrei Bogdanov. Bogdanov is a well-known figure. However, he is also a controversial figure. Therefore, how Bogdanov is presented in the press and also how he attempts to present himself and the Craft also go some way in providing evidence for questions one and two.

Freemasonry in Russia: Brief Overviews of its Historical and Current Status and Relevant Masonic and Scholarly Literature

Sources for the Study of Freemasonry in Russia

For this section, I feel it is necessary to pose several questions: Where does one start to research on Freemasonry in Russia? What kind of topics have both Masonic and scholarly authors concentrated on in their work on the Craft? What sources and opportunities are available for those interested in pursuing research into Freemasonry in the contemporary Russian Federation?

Suffice it to say that the overwhelming amount of work on Freemasonry in Russia, like that on most of Freemasonry, is grounded in history. Indeed, notwithstanding the work of researchers such as the Canadian Criminology Professor and Freemason J Scott Kenney (2012; 2016) and Paul Calderwood (2011) there are very few scholars or Masonic authors who address matters in contemporary Freemasonry. To an extent, this is not surprising, as the Craft has over 300 years of contributions to assess. Nonetheless, the focus on the Craft's past also suggests a bit of a danger or

even pessimism amongst Masonic researchers and scholars of Freemasonry: it may connote that the Craft has had a glorious past, but it may also imply that the present and future may not be. I hope that my current contribution addresses this gap in Masonic and academic writings on the Craft.

Further, I acknowledge the wide Masonic and scholarly work on Freemasonry in Russia. However, I have kept this literature review section brief and confined to just a few key sources for two reasons. First, it was necessary to do so for reasons of space and time. Second, as this is a work which aspires to address contemporary Russian Freemasonry i.e., that which has emerged since the mid- to late-1990s, my use of historical works on the topic is largely for context. It is not the primary focus of my paper. Nonetheless, as WBro Kyne noted in the Summons for my talk, this topic may not be a very familiar theme for many within the Craft. Therefore, I thought it both necessary and proper to provide some background on historical matters. I hope the Brethren do not feel that I devote far too much time on pre-1996 Craft matters. Or alternately, not enough. For those who wish to have more historical engagement with these matters, I recommend the texts that I discuss later in this talk.

I wish to begin this section by drawing attention to the research on topics presented to this Lodge. This is both to pay homage to those who have made contributions to the Lodge's intellectual life and the advancements that they have made to Masonic research, as well as to provide some indications of how my research can fit within the broader scope of themes which the Brethren have taken up over the years. For instance, my last presentation to this body on 'Freemasonry and Religion', I noted (Lentini 2016) that,

Lodge of Research Brethren have written no fewer than 11 major articles about religion (or secularism) within the context of Freemasonry or that have addressed religious themes relating to or affecting the Craft and its members (Duke 1992; Hitchen 1993; Love 1993; Hollingsworth 1996; McKenzie 1997; Beresiner 2000; McKenna 2003; Gale 2006; David 2009; Shade 2010; Richmond 2013).

The current topic has been pursued with far less frequency. According to the most recent Lodge *Transactions* index, there has only been one paper

that has been presented on Freemasonry in Russia to Victorian Lodge of Research 218. Moreover, the paper was presented by a visiting member of the Barron Barnett Lodge. Then-Master Mason (now Worshipful Brother) Dennis Stocks delivered a talk on Freemasonry's history in Russia which appeared in Vol. 5 (Stocks 1991). WBro Stocks later updated this paper to include developments up to 1995 (Stocks, n.d. [1996?]). (Hence, I feel a sense of honour and privilege to be the first of our number to deliver a paper on this topic to the Lodge.)

WBro Stocks' paper is well-researched. It deals very well with its theme. Moreover, WBro Stocks also presents his topic not just within the context of Russian history, but he very competently addresses the roles of various Masonic traditions that were operating in Russia—including those from Great Britain and Ireland, Sweden and Romania. Nonetheless, some statements that would work well on a Lodge floor or as an oration were retained and not formalized for publication in the final text of the updated version. For example, in discussing why Prince Vladimir adopted Christianity for Russia and not Islam, he wrote, 'The Islamic contenders claimed that Mohammed would give each man 70 fair women. With 800 concubines, Vladimir was doing very well, thank you, in this department.' Such instances, as well as not consistently providing references and pagination for some of the information presented in his paper—indeed, there are several points, which I thought worthy of following up, but did not have exact points of reference—detract somewhat from WBro Stocks' very serious and informative contribution (Stocks 1992: 31; Stocks, n.d. [1996?]).

Regardless, WBro Stocks' paper is based on credible English language sources. Indeed, he draws from some of the scholarship that appears in the leading Russian studies journals, especially those which address historical research, including: *Slavic Review*, *Russian Review*, and *Slavonic and East European Review*. Very important, in my opinion, is the paper's bibliographic value. He demonstrates that Freemasons have consistently taken the issue of the Craft in Russia very seriously for well over a century before he published his paper. In an article with approximately three dozen references, over half of those he cites were written by Freemasons and published in Masonic research transactions, including the *Ars Quatuor Coronatum* proceedings (Stocks, n.d. [1996?]). Hence, his publications would be an excellent place to commence obtaining basic knowledge on the Craft in Russia, and then following up the sources that he contains in

his bibliography to get more specific and detailed information on Freemasonry's rise and fall before the Bolshevik Revolution.

Douglas Smith's, *Working the Rough Stone: Freemasonry and Society in Eighteenth Century Russia* (1999) might be considered as the 'gold standard' for scholarly research into Russian Freemasonry. Smith's research is derived from extensive archival research in Moscow and St Petersburg. This includes engagement with primary source documents from Fond 175, in the Centre for the Preservation of Historico-Documentary Collections on Masonic Lodges and Chapters for 1781-1939. Additionally, he has drawn his material from the collections of papers from and on individual Freemasons like Nikolai Ivanovich Novikov, the most prominent amongst the Russian Craft during the Imperial Period (Smith 1999: 229-30). The book itself provides not only a very helpful and detailed history of Freemasonry in Russia, but it develops an outstanding analysis of how our Eighteenth Century Russian Brethren interacted with their broader environment, the functions that Freemasonry played both within Imperial Russian society and for the members personally. Indeed, so valuable is Smith's work for our understanding of Russian Freemasonry, that much of this paper's discussion of Freemasonry's development in Russia is drawn from his work.

That Smith's research on the historical Craft is greatly enhanced by archival access is not something that is afforded to researchers working on Freemasonry and other esoteric groups that operated in more recent periods. As Konstantin Burmistov (2012: 54-55) notes,

Practically all surviving information [on esoteric groups in early Soviet Russia] can be found in the investigation files and documents compiled by the repressive organs, first and foremost in the archival investigation files of the OGPU-NKVD-MGB-KGB. Unfortunately, most of the archives pertaining to this organization remain closed to researchers to the present day.

To date, Oleg Platonov is really the only Russian commentator on Freemasonry who claims to have had access to these files (Platonov 2016: 5; Platonov 2011: 1, 4). However, his works are inherently anti-Masonic and conspiratorial.

Oleg Anatol'evich Platonov was born on 11 January 1950 in Sverdlovsk (now Yekaterinburg). One on-line biography regards him as a 'researcher of Russian and Western civilization, and specialist on the ideology of Judaism and Masonry.' He holds the degree of Doctor of Economic Sciences. His first degree is from the Moscow Cooperative Institute, which he completed in 1972. Thereafter, he worked in the International Department of the USSR Central Statistical Directorate. He then worked in the Institute of Labour from 1977. Platonov organized the Russkaya Tsivilizatsiya Scientific-Publication Centre in 1995 and became chief editor of the *Encyclopaedia of Russian Civilization* in 1998' ('Oleg Platonov' at www.livelib.ru/author/110313-oleg-platonov. Accessed 25 July 2018). The Institute was formed in December 1993 and is concerned with producing scholarship and holding conferences on various elements of Russian history and civilization, but is especially associated with works that engage with the Russian national worldview and Russophobia (<http://rusinst.ru/ob-institute.html>).

Platonov has been a serious critic of Freemasonry. His book, *Masonry v russkoi istorii XX veka* (*Masons in Twentieth Century Russian History*) claims, 'the criminal society of Masons has left bloody traces in Russian history'. He states further that (Platonov 2014: 4),

The largest state crimes in Russia in the 20th Century occurred with the active participation of Masonic lodges. The 1905 and 1917 Revolutions, the catastrophic rule of world government is almost entirely comprised of Masons, the October coup (all the most important Bolsheviks were Masons), and finally, the catastrophic events of Gorbachev and his Masonic Circle's "perestroika".

Unlike others, Platonov alleges that from the 1990s especially, Russian politics has been infected by intensive elite feuds linked to those between the 'Maltese Order and American Masonry (Yel'tsin, Berezovskii, Abramovich), B'nai Brith and Judaic Masonry (Gusinskii, Fridman, Khodorkovskii and Yavlinskii), and the Grand Orient of France and European Masons (Luzhkov, Primakov and Yakovlev).' Further, he alleges that there are 'over 500 lodges and organisations of a Masonic type', which he claims 'does not include occult organizations and sections of the Church of Satan'. Within these groups, he posits, there are 'at least 2,000' Masons in Russia and 'an even greater numbers of members (at least

10,000) numbered in so-called White Masonry—organizations not using traditional Masonic rituals, but having Masonic life principles and, as a rule, led by an actual Mason'. These are all, he claims, working 'to lead our people to grief and destruction.' Among these he includes, Rotary and the Soros Foundation (Platonov 2014: 309-11).

Nonetheless, Platonov's sensationalist work is not entirely representative of the full range of writings on Freemasonry circulated in Russia, which include materials which show the Craft in a more informative and positive light. These include a translated version of Michael Johnstown's illustrated encyclopaedia, *Masonry: illyustrirovannaya entsiklopediya Drevnogo Bratstva* (*Masons: An Illustrated Encyclopaedia of the Ancient Brotherhood*) (Dzhonstoun 2011). Amongst those produced by Russia authors, Vitalii Prilutskii's, *Tainy massonskogo ordena: oprovergaya mify* (*Secrets of the Masonic Order: Rejecting the Myths*) (Moscow: Tsentrpoligraf, 2011) demonstrates a more balanced understanding of Freemasonry. He states (2011: 220), 'The Freemason always strives to the light from darkness. During initiation ceremonies he is on the path to see the light which must shine in full force at the end of the road of the spirit.' Moreover, where Platonov and others discuss the 'bloody road' that Freemasonry has left in Russia, Prilutskii writes that, 'a Mason must be a "person of sound morals", and, not have a criminal record.' Prilutskii notes that atheists, pagans and polytheists are not eligible for membership' (Prilutskii 2011: 197). Such a point is important in a country like Russia in which some religious leaders consider celebrating Halloween as part of western attempts to bring paganism and Satanism to Russia, to destroy it morally.

Therefore, Russians have a diverse range of contemporary sources on the Craft from which to derive their information. These vary from the alarmist and demonizing to the rational and humanizing.

Regardless, our knowledge of the Craft from the time after the Bolshevik Revolution is much more constrained than that of its earlier—albeit brief—period of existence. Those with an interest in contemporary Russian Freemasonry—especially working outside the country—must attempt to piece together various diverse strands on the Craft that we can find in the Russian media and in those rare books that might be available for sale outside of the Russian Federation. Indeed, these are the materials that I have utilized for this paper. I develop a more nuanced discussion of the

strengths and weaknesses of the Russian press as a resource in the paper's methodology section.

This section has established some of the sources from which to engage in studying Freemasonry in Russia. The following addresses how the Craft developed in that country.

Freemasonry's Development in Russia

There is general consensus amongst both Masonic and scholarly writers on the Craft that Freemasonry in Russia began to appear as a result of Peter the Great's modernization policies. In a work written in 1874, Masonic author C I Paton argues that all European countries had traditions of speculative masonry (Paton 1874). While his arguments on indigenous Freemasonry in some European countries, may have some merit, they fall substantially in the case of Russia. Smith notes that the Russian Craft did not have a native tradition. Rather, 'it was introduced by foreign travellers at the beginning of the [18th Century] (Smith 1999: 5). Moreover, Paton does not make reference to the fact that Peter the Great welcomed many foreign advisors into Russia to assist in his modernisation program, and that this had an impact on Russian Freemasonry's growth.

There are rumours or myths that Peter was Entered while he was abroad and that he became Russia's first Freemason. In an extremely informative article published for the BBC's Russian Service, Anastasiya Golubeva (2017), notes that there is no evidence to support Peter's initiation into the Craft and that 'the majority of masons in Russia were foreigners who worked or had business interests in the Russian Empire.' Collis (2006: 7-23) notes that although there is no credibility to the myth that Peter was initiated into the Craft by Christopher Wren, he was influenced by it and this could be demonstrated in various ways. He included Freemasons (and esoteric practitioners) in key positions throughout his administration. Additionally, he recounts that during his funeral Peter was referred to as ' "the Mason King" ', ' "a wise architect" ', and a ' "kind architect" '. Additionally, he suggests further evidence exists on Masonic influence in Peter's reign: '...on the personal stamp he used in 1710 or 1711...the Tsar is portrayed with a hammer and chisel in his hands and a crown on his head' (Collis 2006: 1-3).

Noted Masonic historian, Emmanuel Rebold, writes that Freemasonry was established in Russia in 1731. The Grand Lodge of Russia 'patented John

Philips, Provincial Grand Master' (Rebold 1868: 113). Smith (1999: 19) also notes that other prospective key figures in the Craft's founding included, 'James Keith, a Scotsman who fled England following the Jacobite Rebellion and entered Russian Service in 1728, being installed as Grand Master of All Russia in 1740 or 1741.' Nevertheless, Freemasonry made little progress in Russia, and it was not until 1770 or 1771 that the first lodge was organised at St Petersburg', and that the Craft was active mainly in St Petersburg (Rebold 1868: 113). Golubeva (2017) notes that, 'Russia's first Russian Grand Master was Ivan Yelagin, who organized soirees at the Palace of Yekaterina II.' These points are significant. From the 18th to 20th Century, St Petersburg was depicted in Russian literature as a foreign, non-Russian city. Peter built it in a swamp, and writers from Pushkin and Gogol to Belyi have commented on its falseness and unhealthy characteristics. The symbolism and coincidence that Freemasonry became established in the most allegedly non-Russian of Russian cities are therefore notable.

Contemporary Russian Freemasons acknowledge that there are many myths surrounding the Craft's origins and foundations—especially its own. In promotional literature which appears on the Grand Lodge of Russia's site, current Grand Master, MWBro Bogdanov informs prospective Brethren and other readers that modern Masonry can be traced to the founding of the Grand Lodge of England in 1717. He also nominates the founding of Freemasonry in Russia as 1731 when the Grand Lodge of England issued it with a warrant. However, he also acknowledges that its activities were 'interrupted'. The Grand Lodge of Russia naturally boasts of the dignitaries who were Brethren in pre-Revolutionary times: Its Russian-language document on background about the Craft includes, 'the great masons whose names have been written in gold letters in Russian history' such as Pushkin and Kutuzov. It also stresses that 'According to some sources the Russian Tsars Petr I, Pavel I and Aleksandr I were in the Brotherhood' ('Rossiiskoe masonstvo'). Nonetheless, this information exists neither in the English language background document text ('English') nor its list of Russian Brethren in the current Velikaya lozha Rossii's (Grand Lodge of Russia, hereafter, VLR) set responses to FAQs. Pavel III is listed as a Brother in the FAQ, however ('Chastye voprosy (FAQ)').

Smith states that Freemasonry in Russia most likely developed after the 1750s and that there were about 100 lodges in existence between 1770 and 1790 (19). In total, he claims, some 140 operated in Russia throughout

the 18th Century (18). The lodges tended not to last long and often met in the homes of the Brethren (19-20).

Who were our 18th Century Russian Brethren? Smith notes that during the 18th Century, there were over 3,000 participants (23). According to Italian historian Raffaella Faggioto (2002: 114), Russian 'Freemasons reflected civil society, with its power systems, hierarchy and an ethnic, linguistic and cultural heterogeneity....From this point of view, the world of Russian Freemasonry was not different than the Western one.' More specifically, Smith notes that, 'approximately 1,100 Masons came from the ranks of the officer corps of the army and navy and from the state civil service (Smith 1999: 23). He states further, that this was a diverse group, with those who came from, 'Russia's most powerful families'—and there were those from much more humble origins within this category, such as book keepers and forest workers. Smith goes further to suggest that 'Freemasonry [was] even more pronounced when one considers that scores of Freemasons from the fields of medicine, education and the arts were also employed by that state' (24). Complementing the military and civil service were some 300 merchants. Smith notes that when these were added to others in the 'free professions (...bankers, lawyers, manufacturers, innkeepers)', then the military and civil servants constituted some $\frac{3}{4}$ of all masons. Their ranks were completed by craftsmen, manual labourers, a smattering of priests and even some freed serfs (24). Smith also suggests that there may have been adoption lodges (lodges for women) in Russia, but there is not much written on them (29-30).

Why did our Russian Brethren join the Craft? Based on Smith's account we can probably identify several main reasons why our Brethren decided to become Entered. He acknowledges that Freemasonry in Russia was committed to produce 'nothing less than the construction of new men' (37). This construction of new individuals will play a major role in its suppression in the Soviet period, as it clashed with the Bolshevik and later the Communist Party of the Soviet Union's visions of how to create 'Novyi sovetskii chelovek (The New Soviet Man, more popularly referred to as 'Sovok'). The Craft was seen as a means for the Brethren to improve themselves. Smith quotes a contemporary Masonic publication which states, ' "your soul is a rough stone that must be planed. Sacrifice to God your reformed and subdued passions" ' (39), and noted further that ' "Freemason" implied one who through his diligent work on the rough stone had become *free* from the grip of passions and vices' (40—original

emphasis). As such, Smith adds, 'each new brother received a small trowel to be worn with the rest of his Masonic adornments as a reminder of his obligation to work the rough stone' (41). He goes further to suggest that (178),

By "working the rough stone", Russian Freemasons believed they were becoming more civilized and cultured, like their brothers in the West. They saw themselves engaged in a process of self-improvement that brought them closer to the norms of the world's refined capitals and set them even further apart from the ways of their rough and crude surroundings.

Smith also notes that the Craft had a profound influence on Russian society. First, it was, 'the country's first wide-spread social movement' (4). Second, it was a way for the Bretheren to become more familiar with Western values of enlightenment, to develop their skills and efforts in service to their fellow citizens and the state, and to improve themselves as Christians (4). Nonetheless, their membership made them feel somewhat elevated in and over their fellow citizens and overall society, and this bred some mistrust towards them (5-7).

Despite its impact, Freemasonry in Russia was abolished in the late 1790s, largely due to Catherine's fear of revolution. Freemasons were largely accused of having orchestrated the French Revolution (157). The Craft rebounded briefly, but was again banned in 1822, and but continued underground until 1825 following the Decembrist uprising (Faggioto 2002: 122). Indeed, MWBro Bogdanov indicates that despite accusations that Masons had been the driving force behind the Decembrist revolt, the majority of Masons, in fact, supported the Tsar (cited in Golubeva 2017).

There is consensus, however, that Russian Freemasonry was largely kept alive through migration and Russians being admitted into lodges established abroad (Elkin 1966: 456-67; Faggioto 2002: 122, 123; Smith 1999: 183). These factors, Faggioto (2002: 123) implies, were driving forces in the creation of the politicized *dumskoe masonstvo* which was 'involved in the formation of the Radical Party of Democratic Reforms and the Socialist Revolutionary Party. For Var (2017: 158), Freemasonry's significance in early Revolutionary Russia was manifest in the fact that only one Minister in Aleksandr Kerenskii's Government was not a Mason (Var (2017) incorrectly identifies him as a Menshevik who served in the post-

October period. He was a Socialist Revolutionary who served as chair of the Provisional Government from 21 July 1917 to 7 November 1917—PL).

By the 1920s, The Bolsheviks had eradicated the Freemasons in Russia. There are several reasons why they would have been opposed to Freemasonry and saw the Brethren as a threat, and that the Craft remained banned during the Soviet period.

First, while initially the Bolsheviks permitted some pluralism, they very quickly after consolidating power, began suppressing political rivals— anarchists, socialists, etc. Freemasonry could have been perceived as a rival ideology. Marxism-Leninism does not permit alternate political or value systems.

Second, as Smith indicated, Freemasonry was comprised of members of the *ancien-régime*, and it had representatives of the previous order in its ranks. The Bolsheviks wanted to usher in an entirely new regime. Remnants of the Tsarist order were unacceptable. Also, while the Bolsheviks and their successors hardly implemented a system that treated women well, the new regime attempted to integrate women more fully in society through labour and suffrage. Freemasonry's all-male membership would have run counter to their revolutionary intentions in gender relations.

Third, although not fully totalitarian, the Bolsheviks certainly advocated its minimalist principle—the creation of new individuals (Friedrich and Brzezinski 1965). Freemasonry was a rival in this respect and could not be permitted to survive.

Fourth, Freemasonry, as Smith notes, was a social movement, and one that was autonomous from the state and operated in secrecy. The Bolsheviks and later, Communist Party of the Soviet Union (CPSU) hierarchy only permitted social organisations which it controlled and which spread its ideology. Within the context of Sovietology, the study of the USSR, organizations, such as trade unions, youth groups, women's groups and even philatelist societies, were referred to as 'transmission belts' for the party's ideology and policies. Moreover, the creation and operation of these groups would have been a means whereby the regime could control and direct people's activities outside education institutions and the workplace, to ensure that any opportunities for autonomous associations were severely reduced. They therefore also served a surveillance function

for the Party (Barry and Barner-Barry 1987). The CPSU would not permit organisations which conducted any activities clandestinely—regardless of how benign they were—which they could neither control nor which may have advocated ideals, morals or objectives of which they did not officially approve or establish.

Fifth, although boasting revolutionary credentials, and espousing and encouraging revolutions globally, the Bolsheviks and their successors were strongly opposed to any form of domestic revolutionary organisations operating on their soil. As stated previously, amongst Russians of the time, Freemasonry had a reputation for being the engines of revolutions throughout history. As MWBro Bogdanov stated in an interview with the Romanian Masonic publication, *Masonic Forum* (cited in Ionescu and Bogdanov 2011), ‘ “The Grand Order of Russia actively participated in the Revolution. The Soviet power did not forget this fact and over the course of the following 70 years, Masonry was not merely treated with scorn, but it was downright discredited...” ’. In an interview with the BBC Russian Service, Bogdanov took this point even further, claiming that, through ‘ “...Soviet education..., young people were told about Judaeo-Masonic world domination” ’ (cited in Golubeva 2017). Moreover, in the lead-up to the centenary of the 1917 Revolutions, there was a great deal of popular focus on allegations of Masonic involvement in the processes and events. This is discussed in greater detail below.

Sixth, the regime pursued an agenda of militant atheism. As Freemasons possess beliefs in a Supreme Being, their values would have run contrary to the Party and State’s, and could not be allowed to function. Nonetheless, despite its official politics and anti-religion campaigns, the CPSU could not prevent individuals from having religious beliefs or even baptizing their children. In their memoirs or in other interviews the former CPSU General Secretary and first (and only) Soviet President Mikhail Gorbachev, Russia’s first President Boris Yeltsin and Vladimir Putin, Russia’s second and current (4th) President all attest to being baptised (Gorbachev 1995: 25; Yeltsin 1990: 22; Putin 2000: 11-12). Regrettably, moreover, for the most part, those elements of the Orthodox Church which survived the communist takeover were under strict state and party control. Some Soviet insiders suggested that the Patriarch of the Russian Orthodox Church was a *nomenklatura* position: the Party hierarchy appointed those men whom they wanted to lead the Church, not the confession’s members or hierarchy (Voslensky 1984: 75 cited in Anderson

1990: 105). During and following the collapse of Soviet power, Russians began to embrace religion, most often, their traditional Orthodox faith (Knox 2005). Moreover, as Menzel (2012; 2013) and others have noted this interest in the spiritual or other forms of the transcendent was not just confined to Orthodoxy or the Russia's 'native' religions such as Judaism, Islam or Buddhism. The Soviets could not prevent individuals from developing interests in alternate spiritualities, including revived versions of pre-Christian paganisms, and esoteric matters. That there was a revival in these belief systems and practices after the Soviet Union's collapse (Aitamurto 2016; Menzel 2013) is not surprising.

Finally, Freemasonry is a charity. The existence of charities under Soviet rule would have de-legitimated the regime. Soviet propaganda claimed that its system provided individuals with the necessities of life and that no one went without housing, employment, and social services, such as health care under CPSU-rule. Hence, Freemasonry as a charity would have constituted a further ideological, economic and social threat to the CPSU, as its existence in the USSR would have presupposed that the regime could not provide citizens with the basics of life. The Communists claimed that providing housing, medicine, education and other social services for citizens free of charge made their countries superior to liberal-democratic capitalist and social-democratic systems. Notwithstanding some research which demonstrates that Communist Party-ruled countries had lower decile ratios—discrepancies in income between the wealthiest 10 per cent of the population and the lowest-earning 10 per cent of the population—than capitalist countries (Echols 1986), and that under Communist Party-rule their citizens greatly improved literacy compared to before ruling Marxist-Leninist (or Marxist-Leninist-Mao Zedongist parties) took power (Szelenyi and Szelenyi 1994), and that some Western authors claimed that by focusing on economic issues, Communist Party-ruled countries like the USSR performed better on human rights provision and protections than they were given by Western critics (Szymanski 1984), there were still problems of inequality and destitution throughout the Soviet Union. Healthcare was basic and it was often woefully inefficient. People often had to pay significant bribes to get proper care or for hospital staff members to treat them humanely (Shipler 1983). Paradoxically, the existence of class-like distinctions existed in what was notionally a country that was striving to be classless. High ranking party officials and state officials had much more privilege (Matthews 1978; Willis 1987). However, what should have never existed under Communist Party rule did: poverty

(Matthews 1986). Pensioners, students and women—especially those working and living in remote agricultural farms and enterprises struggled to survive. Indeed, there was a feminization of poverty during the Soviet period. Despite all this, the regime could not allow charities to exist until the Gorbachev period. By then the media had been liberalized to the extent that they were permitted to discuss taboo topics—like poverty—so that it was well known that it existed (Matthews 1991). Additionally, the economic policies that Gorbachev implemented began to generate inequalities and increased poverty for some sections of the population (White 1993). Therefore, by this time charities were necessary (Matthews 1991).

Indeed, although Russian Freemasonry emerged nearly half a decade after the USSR's collapse, the Gorbachev Period opened up the space that eventually enabled organizations like the Craft to develop. Through Gorbachev's *demokratizatsiya* (democratisation) program, informal groups that supported the regime began forming about 1987. These were generally discussion clubs and historical groups. The formation of such groups got a further boost in 1988 when Gorbachev encouraged artists, historians and the population to become involved in the preparations for the celebration of Russia's millennium anniversary of its conversion to Christianity. While these forms of association led to the creation of some of the USSR and Russian Federation's first democratic organizations and parties, they also were the forerunners of some of Russia's national chauvinist groups (Devlin 1995; Parland 1995).

Freemasonry in Contemporary Russia

Overview

What of contemporary Freemasonry in Russia? Freemasonry has revived in Russia—and elsewhere in the former USSR. There are several pertinent questions to ask with respect to its re-mergence and contemporary functioning: What was the process by which Freemasonry in Russia became re-established? What is the scope of Freemasonry in the Russian Federation? What are its relations with Russian Society? How does Russian Freemasonry relate with the broader Masonic fraternity?

Russian Freemasonry was revived when Lodge Garmoniya No 698 was established in Russia in 1992 by the National Grand Lodge of France. The Grand Lodge of Russia (*Velikaya lozha Rossii*, hereafter, VLR) notes that by

1995 there were 4 National Grand Lodge of France lodges in Russia ('SMI o VLR'). The Russian Grand Lodge writes further that on 24 June 1995—or according to the Grand Lodge of Russia's Constitution, 24 June 1995 ('Konstitutsiya')—the National Grand Lodge of France formed the Grand Lodge of Russia in Moscow. It notes further that Russian Freemasonry is officially called "The Grand Lodge of Ancient of Accepted Freemasons (*vol'nye kamenshchiki*—PL) and that they have the 'exclusive rights' for the use of the trade mark '*vol'nye kamenshchiki*'.

Freemasonry in Russia is largely concentrated in Russia's major cities. Nonetheless it is not just solely confined to the metropolises of Moscow and St Petersburg. In addition, several lodges which were originally founded in the 1700s were revived, and a few that were formed in the Russian Federation, were transferred to jurisdictions abroad, including to Armenia, Georgia and Belarus. Bogdanov goes further to note that there are 38 lodges of Scottish, York, French and other rites functioning in Russia and the CIS in 17 cities of Russia, Belarus, Kazakhstan and Georgia.' He claimed that there are '12 Masonic lodges operating in Moscow, and that there are 2-3 lodges operating in St Petersburg and other Russian cities.' The Grand Lodge of Russia is recognized by well over 100 other Masonic Grand Lodges. Among them are our own, plus the Grand Lodges of New South Wales, Queensland, Tasmania and South Australia and the Grand Lodge of New Zealand (Golubeva 2017; 'Mirovoe priznanie').

Who are our Russian Brethren? What attracts them to the Craft? Bogdanov has indicated that there are about 1,200 members involved in Craft. He implies that they are quite selective about membership: while about 1,000 men per annum may make enquiries about joining, the VLR accepts only about 100 Entered Apprentices (*ucheniki*) per year. In addition, he also indicated that he had to correct some of them about what the Craft does, and what membership in it will bring. He suggested that several believed that they would become part of some power structure and gain advantages if they join. That said, most Russian Freemasons—at least according to Bogdanov's assessment—appear to come from the reasonably affluent and middle class, especially from those involved in 'business, the power structures (military, intelligence, law-enforcement-PL), political structures and people from the educated middle class.' Assistant Grand Master Vyacheslav Smirnov (who is also involved in the Democratic Party of Russia), states that many join to advance 'their business connections and make new friends'. In stark contrast to Western

Freemasonry, the Craft in Russia is relatively youthful. Bogdanov indicated that the average age of Russian Freemasons is about 35, compared to about 65 in other countries. Bogdanov also stated that dues can range from 6,000 roubles to 18,000 roubles per annum. (Golubeva 2017).

Russia's Most Worshipful Master also emphasized their socio-political aspects. All Russian lodges associated with the VLR are 'sovereign and independent'. Bogdanov stressed that Russian Freemasonry 'proceeds from the principle of non-intervention in the political and religious spheres.' Moreover, he stated that, 'The most important tradition of our country's masonry is fidelity to the Constitution and to the existing legal authorities. In recognition of this, the first toast at all Masonic feasts is the toast that is sounded for the President of Russia.' He states further that, '“Masons never strove for political influence and didn't have it. Various members of the society have had political influence, but they were involved in politics as private individuals.”' Researchers on Masonry such as Andrei Sirkov have indicated that 'Some Gosduma (State Duma, the lower house of the Russian Parliament—PL) members are Masons, but there are no Masons in the highest levels of power in Russia.' Bogdanov reinforces their modesty when he claimed that, overall, Russian Masonry is not wealthy....They still don't have their own building in Moscow. Masons have to rent halls and hotels to conduct lodge work.' Hence, through such statements, he attempts to reinforce that Freemasons are loyal, and unassuming and that most of all, "...Masonry in Russia does not have any influence" (Golubeva 2017).

Andrei Vladimirovich Bogdanov: Grand Master of the Grand Lodge of Russia

Andrei Vladimirovich Bogdanov was born on 31 January 1970 in Mozhaisk, Moscow *oblast'* (region). His father, Vladimir Andreevich Bogdanov, was a Soviet Army colonel and ethnic Russian. His mother, Larisa was an ethnic Tatar and an engineer. He studied at the Riga Higher Aviation-Engineering Academy. Thereafter, he graduated from the Plekhanov Institute of Economics. He holds the degree of *kandidat* (roughly between a Masters and PhD) (Tsentral'naya Izbiratel'noi Komissii and Ministerstvo Yustitsii 2015: 55-56; hereafter, TsIK and MinYust 2015).

Bogdanov lists his profession as a *polittekholog* or political technologist. Bogdanov has described the profession as a political consultant (Ionescu and Bogdanov 2011). However, others see this job as very different within

the post-Soviet context. For human rights advocate, author and academic Masha Gessen, (2017: 234) political technologists are ‘...like Western political consultants magnified to caricature’, and that ‘neither political technologists nor the politicians they represented had many—or sometimes any—ideas of their own.’ Andrew Wilson (2011), for example, notes that political technologies constitute a ‘...euphemism commonly used in the former Soviet states for what is by now a highly developed industry of political manipulation.’ It involves factors from comparatively benign things like normal competitive election marketing and electioneering to producing fake stories about candidates, buying space on web sites, planting or expanding upon unvalidated stories—including those which in the former USSR ensure political death—having gay rights groups express their support for you (Wilson 2005: 49-72).

Official Russian sources indicate that he began his political career in 1990 (TsIK and MinYust 2015). Then, he was a rank-and-file activist within the Democratic Party of Russia (DPR) one of Russia’s oldest political parties (Lentini 1992). Thereafter, he was elected as Chair of its Youth Division (November 1991). In these capacities, he was involved in raising money and gathering supplies for the defenders of the break-away Russian-majority Transdneister Republic in Moldova. During the heated (northern) summer of 1993 in which there were high levels of tensions between Russian President Boris Yeltsin and the Russian Parliament, Bogdanov participated in the constitutional convention. In 1996, he headed the negotiation-legal section of the Institute of Social Problems (TsIK and MinYust 2015).

However, Bogdanov’s launch into the national political spotlight really began in the middle of the first decade of the current century. He was elected leader of the Democratic Party of Russia at their XIX Congress on 17 December 2005. Additionally, he was elected to Chair its Central Committee and he also played a major role in drafting the party’s program document, *Twelve Steps to Europe*. During 2007, he hosted a talk show on the *Ekho Moskv*y (Moscow’s Echo) radio station, on economic and social problems. He was an unsuccessful candidate for President of the Russian Federation in 2008, garnering 1.3 per cent of the vote. He heads the Andrei Bogdanov Centre, a nation-wide public organization for developing social technologies and is chair of the Communist Party of Social Justice, which was formed on 21 May 2012. The Party’s main aim is the ‘transformation

of the Russian Federation into a comprehensive social state without oppression or oppressed' (TsIK and MinYust 2015).

However, there are elements of his biography which have not been reported so positively. Bogdanov is not only known for his leadership of the DPR and Communist Party of Social Justice. It has been noted that he has also been involved in forming other political parties, including those known as 'spoiler parties' or 'killer parties' (discussed in greater detail below), designed to take votes away from anti-regime parties or those which may threaten pro-regime parties. In one biography, it was reported that he has conducted electoral campaigns in 38 regions and has formed 10 political parties. He allegedly was involved in United Russia's Central Executive Council's Public Relations Directorate in 1999, but 'had to leave due to scandal'. Additionally, some reporting implies that he may still have some influence over the DPR, as his brother Timur is currently the party's leader. Moreover, some sources allege that he has used his position as Grand Master of the Grand Lodge of Russia to bolster support for his political campaigns (Fb.ru 2017). It is important to acknowledge, that these are matters that have been reported in the Russian press. Their credibility can at times be very questionable.

However, more reputable commentators beyond the Russian press have also indicated that Bogdanov's democratic and professional credentials as a politician are somewhat lacking. For Gessen (2017: 288) Bogdanov's appearance as a Presidential candidate suggests that he was clearly just making up the numbers to provide the election in which Dmitrii Medvedev succeeded Putin in 2008 with a veneer of legitimacy. She described Bogdanov as someone 'whom no one had ever heard of...', representing a party that had in fact been dormant since the early 1990s, whose political experience consisted of being a part-time member of a tiny powerless municipal council, and even that was probably faked.' She stated further that his candidacy '...was even more of an offence to human intelligence than the spectacle of Putin handing over the presidency to Medvedev like it was his to lend.'

More alarming, however are instances that La Trobe University's Dr Robert Horvath has pointed out. Although Horvath makes few references to Bogdanov as a Freemason, he has documented that Bogdanov has been involved in events and practices which have undermined the credibility of Russian democratic parties and democratic processes within the country.

These instances include, for example, using bribery and deceit to become elected as the Chair of the Democratic Party of Russia (Horvath 2013: 164-70). Additionally, in 2009, he stood as a candidate for the post of Mayor of Sochi as a member of an electoral bloc, but then withdrew from the mayoral race shortly before election day to support the pro-Putin United Russia candidate without consulting his electoral bloc's leadership (Fb.ru 2017). Horvath also documents that Bogdanov turned the DPR into 'a hit-man party' (*partiya-killer*), which waged a campaign of disrupting Russia's beleaguered liberal parties...' (Horvath 2013: 168), tricking voters into thinking that it was a legitimate democratic party, while it really served to take votes away from them to benefit the pro-Putin parties. He states further that, 'As he waged his war of attrition against the liberal opposition, Bogdanov joined Russia's troupe of "political clowns". If Zhirinovskii was a caricature of a nationalist (see below on this—PL), Bogdanov acted out a role as a cosmopolitan liberal' (169).

Most significant for our purposes, Horvath's research also draws a doubts on his role as the Grand Master of Russian Freemasonry and suggests that his statements may have had some negative impact on the Craft in Russia:

In an effort to kindle the fantasies of nationalist conspiracy theorists, he secured election as the head of Russia's best-known Masonic Lodge. To reinforce official propaganda that the liberal opposition was an instrument of the West, he conducted a party platform around the sole, improbable proposal of Russian admission to the European Union.... Bogdanov's response to a journalist's question about how he could reconcile his Masonic allegiances and his pro-EU stance [was], "Hasn't anyone told you that the European Union is a Masonic organisation?" (Horvath 2013: 169).

Such allegations are indeed significant. Nonetheless, there are some points I would like to stress. First, I reiterate that what has been presented above are the opinions of Russian journalists or how Russian journalists have presented Bogdanov. Second, while I may be very sceptical of how the Russian press presents any story, I place a great deal of value in the opinions of Masha Gessen and Dr Horvath. Gessen is regarded as one of the most astute observers of Russian politics and society writing in either Russian or English. Dr Horvath is arguably among Australia's—and the English speaking world's—leading academic commentators on Russian affairs. Moreover, both have very strong links to Russia's leading liberal,

democratic and human rights activists and organisations. If in addition to the points they raised in their meticulous research on the subject, they have not cited any of these individuals or groups as coming to the defense of Bogdanov, then such omissions are indeed disturbing and telling. As this paper indicates, there have been numerous instances in which MWBro Bogdanov has attempted to advance the cause of Freemasonry in Russia. However, making statements that have the potential to raise popular alarm about Freemasonry and to damage its image both in Russia or internationally, and/or being involved in events and practices that have been weakening Russia's democratic prospects, should be taken very seriously. Freemasonry is apolitical. However, actively engaging in practices that do or potentially support authoritarianism or undermine democratic values and processes directly or indirectly may conflict with basic Masonic principles—at least as understood within liberal democratic countries, especially if they may have negative consequences for the Craft and Russian Brethren. Regardless, each Brother must make up his own mind on these matters.

Opposition to Freemasonry in Russia

Some in Russia are not convinced that Freemasonry in Russia either has played or does play a significant or progressive role in Russian society or that it has never intervened in Russian politics. Earlier, I drew attention to the role and writings of Oleg Platonov. However, while he is an active researcher, he is not really someone who possesses a great degree of social power. There have been negative commentaries on the Craft and allegations on their loyalty generated by two members of the Russian Parliament, the leader of the nationalist-oriented Liberal Democratic Party of Russia, Vladimir Zhirinovskii, and Vitalii Milonov, a United Russia State Duma Deputy elected from St Petersburg.

Opposition to Freemasonry in Russia: Vladimir Zhirinovskii

Vladimir Zhirinovskii is the Leader of the Liberal Democratic Party of Russia (LDPR), the head of its Parliamentary faction in the Russian State Duma (lower house) and has previously served as a Deputy Speaker of the Russian State Duma. The Party is acknowledged as an ultra-nationalist force in Russian politics. Zhirinovskii also contested the presidency of Russia a record six times by 2018. Zhirinovskii's Liberal Democratic Party of Russia developed out of the Liberal Democratic Party of the Soviet Union, among the first legal parties formed during the latter stages of Communist

Party-rule in the USSR (Lentini 1992). Hence, he has had a public political career of approximately 30 years.

Although these would appear to be the credentials of a serious statesman, Zhirinovskii vaulted to international attention in the early post-Soviet period making outrageous claims about minorities, and advocating taking Finland and Alaska back into Russia, and conducting nuclear attacks on the Baltic countries (Frazer and Lancelle 1994). That Zhirinovskii's party performed unexpectedly well in Russia's first post-communist multi-party election (Lentini and McGrath 1994; Lentini 1995) sent shock waves (with hindsight these were sensationalized) throughout the world that Russia may be heading down a path of national chauvinism or extremism. Western countries demonstrated particular concern about this development. Indeed, Zhirinovskii has demonstrated a great deal of anti-Westernism. For instance, he boasted of his friendship with Saddam Hussein (Lentini 1994).

Zhirinovskii's anti-Westernism can also be measured in his harsh rhetoric against Freemasonry. Some recent examples amply illustrate these points. In late 2016, he advocated removing what he claimed were Masonic symbols from the Kremlin's towers, and painting them white. He suggested that the "star, hammer and sickle were symbols that the Masons imposed" (Zhirinovskii prizval 2016).

In addition, Zhirinovskii has suggested that Masons have had influence in Russia for a very long time. For example, he argues that the assassinations of Pavel I and Aleksandr II were linked to Mason-dominated Britain and its desires to block an alliance between Russia and Napoleon, and for Russia to have a more prominent role in India. Zhirinovskii also claimed that "The Communist Movement is a Masonic Movement. It was an experiment—it would have united people under such an idea to make it easier to rule over them." He has also suggested that the Masons decided, and were behind the USSR's collapse. This was possible, he suggested, because following a visit to Italy in 1972, Gorbachev made contact with Italian Masons and that their lodges were "under CIA control". Zhirinovskii also alleged that several high-ranking Russian politicians, such as Grigorii Yavlinskii, Anatolii Chubais and Aleksei Kudrin are Masons (Vyatkina 2017).

On 27 October 2017 *Segodnya (Today)* TV news anchors Yelena Spiridonova and Vladimir Kobayakov introduced a segment on Freemasonry

entitled “Krugom vragi!” (“Enemies All-Around!”), reported by Yurii Kuchinskii. Sipridonova reported that the LDPR held a round table on the “Jubilee of the Secret Order”. Kobayakov noted that the discussion’s focus was not on the organisation’s charitable work, but its participation in a world conspiracy. This little comment is indeed significant. It marks an instance in which a reporter on a major Russian television news network, with very close links to the Putin administration, in this case the NTV channel, indicated that the Craft is a charity, and not a pariah organisation. Spiridonova noted that Zhirinovskii alleged that a part of the State Duma corpus comprised masons and that the Masons are responsible for revolutions.

In this report, Kuchinskii noted that the order had a great deal of influence, and included financiers, statesmen and military leaders. Additionally, during the segment, Zhirinovskii alleged that the Masons expended \$US 60 billion to spread their influence throughout the world. Among those that he suggested were or are in Freemasonry include George Soros, whom he identified as “an obvious Mason”. Gorbachev, on the contrary, was “a potential Mason”. However, Yegor Gaidar, Anatolii Chubais, Yevgenii Primakov and Eduard Shevardnadze all had “Masonic connections”. He also stated that the State Committee for the State of Emergency, which conducted the August 1991 coup was “the result of a Masonic plot”, that also involved Henry Kissinger. Finally, he accused Russian Masons of receiving instructions from abroad. This is significant as he suggested that Freemasons could be considered to be foreign agents, entities which must be registered in the Russian Federation. Currently, many Western charities and media outlets were recommended for this status. As a result, many have left Russia.

Opposition to Freemasonry in Russia: Vitalii Milonov

Vitalii Milonov, a United Russia Deputy from the Yuzhnyi no 218 District in St Petersburg has also alleged that Russia’s Freemasons receive instructions from abroad. Milonov was born on 23 January 1974. He entered the State Duma in September 2016. He serves on the Duma’s Committee for Civil Society and Questions of Public and Religious Organisations. He was previously a deputy in the St Petersburg Legislative Assembly. Milonov graduated from the North West Academy of State Service in 2005 (Gosdarstvennaya Duma: n.d., 2016?). He is a very conservative deputy, and has been involved in anti-choice activities (Interfaks religiya 2016). Milonov intended to become an Orthodox priest,

but was expelled from the St Petersburg Spiritual Academy for not attending classes (Interfaks religiya 2017b). However, perhaps most significantly—and with emphasis on previous anti-Western and alarmist themes—when he was a deputy in the St Petersburg Legislative Assembly he suggested that the HBO series *Game of Thrones* constituted propaganda for sexual deviants (Interfaks religiya 2015).

In March 2017, Milonov presented a petition to the Russian Federation's Procurator General Yurii Chaika to conduct an investigation into Russia's Freemasons as foreign agents who take orders from their international governing bodies. He accused Russia's Freemasons of harbouring 'intentions to interfere in the country's democratic process' (Interfaks religiya 2017a). Milonov further alleged that the aim of Freemasonry is, 'the creation of a new world government on the principles of the Masonic order.' He also suggested that as the main Masonic organs are within the US and EU, 'Russian Freemasons are dependent on foreign colleagues' (Cherneva 2017). In an interview with Tsargrad TV (21 March 2017), Milonov claimed that 'Masons are recruiting junior officials to carry out their interests' (Tsargrad TV 2017). Indeed, in his request to the Procurator General, he included information that Russian legislation prohibits foreign organisations and businesses from interfering in Russian politics (Vesti.ru 2017).

Russian Masons responded decisively to Milonov's accusations. They accused him of 'illiteracy and of not knowing Russian history' (Znak 2017; 360 TV 2017). The VLR replied swiftly and sharply to Milonov through Facebook,

We await the General Procurator's conclusions. We are prepared to answer all questions. But Milonov should first read the primary sources on Russian Masonry and the Grand Lodge of Russia. When a State Duma Deputy uses rumours, and not primary sources (this is still taught at school), it causes confusion.

The VLR HAS NEVER discussed questions of religion and politics in its workings. The first two traditional toasts at the banquet after our workings are: For Russia! For the President of Russia!

The Russian Masons—Yelagin, Kutuzov, Suvorov, Gribodaev, Pushkin and thousands more Brethren made

invaluable contributions to the establishment of the Russian State and its development, and our people's enlightenment.

You need to know Russian history, Mr Milonov!

For information on all of this:

—The officially registered organisation is: The Non-Commercial Partnership for the Development of Masonic Traditions: "The Grand Lodge of Ancient and Accepted Free Masons";

—The official journal *Russianmasonry.ru* has been circulating for seven years;

—The site *Russianmasonry.ru* is active;

—The official social networking sites are available in Facebook, Vkontkte, Instagram and Odnoklassniki;

—The Official office is: House 18 Poltavskaya Ulitsa, Moscow; —Wikipedia page: Velika lozha Rossii

https://ru.m.wikipedia.org/wiki/%D0%92%D0%B5%D0%BB%D0%B8%D0%BA%D0%B0%D1%8F%D0%BB%D0%BE%D0%B6%D0%B0_%D0%A0%D0%BE%D1%81%D1%81%D0%B8%D0%B8.

(Grand Lodge of Russia/Velikaya lozha Rossii 2017).

It was reported that Bogdanov went so far as to demand that Milonov needed to see a psychiatrist for his comments (Markova 2017).

Subsequently, Russian Freemasons took Milonov to court to sue him on the grounds of '...prejudice, to protect the Grand Lodge's honour, dignity and business reputation'. The case was initially slated to be held on 15 February 2018 in Moscow's Presnenskii Court. Milonov did not have anyone to present his case, nor did he submit any notifications about his failure to appear in court. 'Milonov told Ridus [News] that he does not have a great desire to participate in the trial'. He stated,

"I received a copy of his application from Rostov. It became curious and tiring. Of course, I am constantly being sued by somebody. They are different people. But I have yet to be brought to court by characters in such skirts. I asked for the case to be considered in St Petersburg because in Moscow it is necessary to

spend money to hire a lawyer....I can honestly say that I do not want to bankrupt all these men in skirts" (Ridus 2018).

At the time of presentation, the trial was still under way.

The aforementioned instances are the opinions of two individuals—nationally significant politicians—but they are still not representative of wider public opinion. The next section of this paper engages with how Freemasonry in the Russian Federation is presented and understood through an examination of the contemporary Russian Press.

Sources and Methodology

The following section attempts to address how the Russian Central Press attempted to frame Freemasonry in Russia. For this analysis, I have utilized the East-View database of Central Russian newspapers. The database includes 83 Russian newspapers of national significance and/or circulation. Among the newspapers that are contained in the database, 79 are published in Russian and 4 are available in English. All of the papers are based and/or distributed in Moscow or St Petersburg. The database's contents include materials from the early 1990s to the present day.

However, perhaps it is necessary to pause and query whether newspapers are the best source of information for a study of Freemasonry in Russia. In statistical data compiled for 2012-13, it was noted that most Russians got their news mainly from television (62 per cent), while 23 per cent received it from the internet, 7 per cent were mainly informed from newspapers and magazines, and 5 per cent preferred the radio. Moreover, only those aged 35-44 cited the papers as their main source of information in double digits (10 per cent). This contrasted with half of those aged 18-24 and 37 per cent of Russians between 25 and 44 who cited the internet as their main source of information. No more than 4 per cent of these two age groups listed newspapers as their primary news sources, and only 7 and 8 per cent respectively of Russians 45-59, and 60 and older did also (Firsanov and Gambaryan 2014: 86-87).

Public opinion polls conducted by the Public Opinion Foundation (Fond obshchestvennogo mneniya, hereafter, FOM) and published in May 2017 indicated that nationwide, the press and radio were tied with the lowest use as sources on contemporary matters at 17 per cent, lower than even

conversations with others (18 per cent). Television (78 per cent), internet news (41 per cent) and blogs and social media (19 per cent) all ranked higher (FOM 2017). In another poll, conducted by the All-Russia Centre for the Study of Public Opinion (Vserossiiskii tsentr izucheniya obshchestvennogo mneniya, hereafter, VTsIOM) published in August 2017 and printed by the TASS news agency, 69 per cent of Russians claimed that they got their information from TV, including 87 per cent of those over 60, whereas 82 per cent of Russians between the ages of 18-24 cited the internet as their primary source of news. VTsIOM reported that 'a quarter of the respondents utilized federal newspapers' and 1 in 5 preferred the radio. Moreover, according to VTsIOM, even fewer relied on regional papers and radio for information (TASS 2017). A VTsIOM poll from 10 January 2018 notes further declines in the percentage of Russians who even engage with the press. They reported that in 2014, 77 per cent of Russians at least read newspapers, but this figure had shrunk to 55 per cent in 2017. Significantly, young people (under 35) relied on the internet and social media for news (VTsIOM 2018a; TASS 2018).

Newspapers are clearly not the source of information that Russians most utilize or prefer for knowledge of the outside world. Therefore, why should they be used as a basis for analysis in this paper? Their relevance is justified in three methodological and practical/political functions.

First, newspapers afford researchers with a degree of manageability. The medium itself is consistent and topics for investigation can be measured comparatively easily: articles, word length, word frequencies, content, and headlines (Manheim and Rich 1986). Moreover, while there have been certainly technological advances that make analyzing televisual materials much easier for contemporary researchers, it is much more difficult to be able to access a full range of Russian television news outside of the Russian Federation. Some television networks have their full contents available online. However, these are not universal. This stands in stark contrast with the East View newspaper database, which is a comprehensive collection of articles from over 80 nationally significant or circulated sources of print news.

Second, unlike much internet- or social media-generated material where authors can choose to be anonymous, newspapers provide articles with clearly identified authors—whether individual or collective reporters, news agencies, individuals who have contributed letters to editors or op-ed

pieces or the newspaper itself in the form of an editorial. Indeed, while it is true that anonymity on the internet or social media can be empowering or liberating—especially for young people, women and other marginalized groups and individuals—this can pose a problem when it is desirable to measure, identify and analyse political and social phenomena objectively. Anonymity may contribute to false impressions of authorship and the beliefs that trends, events or processes are either more or less prominent than they actually are. Indeed, such factors are highly relevant to this study. For example, in mid-2018, Twitter deleted false accounts. This amounted to Trump losing some 300,000 followers. However, Russian media were quick to note that this same action cost Obama 3 million (RIA Novosti 2018). Most important, is the fact that there is credible information that Russia employs legions of trolls whose primary responsibility is to go through the internet and social media and to respond to anti-Russian materials (or that which may contradict or challenge Russian policy) with comments that defend Russia's position and/or reflect the regime's line in a more positive light (Volchek and Sindelar 2015), or which remove material the regime considers offensive or that counter its line (Balmforth 2015).

Third, newspapers may be a reasonably more accurate barometer of Russia's *official* positions than other forms of media—which may suggest why Russians prefer other sources of information. Sarah Oates (2014), one of the leading Western scholars of Russian media, notes that newspapers are among the media that are under the tightest state control; this contrasts starkly with the internet. Hence, newspapers may provide a more accurate reflection of how significantly the regime may view a topic than other forms of media, especially internet-driven content. Therefore, utilizing newspapers to study Freemasonry in Russia may provide an indication of the degree to which the regime values, understands and wishes to present the Craft. This is notwithstanding the fact that from Soviet times (Mickiewicz 1981), Russian governments and media outlets have often deliberately chosen not to publish or publicise various themes. With the relevance, reliability and credibility of the sources established, it is possible to describe in greater detail the paper's methodology.

This paper uses mixed methods, quantitative and qualitative, in attempting to develop an understanding of how the Russian Federation's press have portrayed the Craft. In this respect, it fuses elements of content analysis

(quantitative) and critical discourse analysis (qualitative). According to Gering (2015: 3),

By applying quantitative content analysis, one can deliberate trends [and] present frequencies....

Discourse analysis, by contrast, is an interpretive method focusing on textual and structural features of texts and on how actors mobilize different topics and discursive structures.

She argues further that discourse analysis (4), 'emphasises the importance of the texts' wider context'. Additionally, she notes that (4),

...the relationship between texts and their social context is not one-sided, but a complex and inter-connected system. On the one hand, social norms and rules have the structure and content of the texts. On the other hand, the texts could affect the same social values, norms and processes.

With respect to Russian Freemasonry, we could note that there is some history of anti-Masonry in Russian culture. This could affect the articles' contents. Alternately, negative or positive presentations of Freemasonry may have impact on readers and can either reinforce or subvert their previously held positions.

Four key questions drove the discourse and content analyses:

1. How often did articles on Freemasonry in the Russian Federation or Masonic themes appear in the Russian central press?
2. When did they appear?
3. In which publications did they appear?
4. How was Freemasonry presented?

From these four research questions, four hypotheses were developed:

1. H1. If articles on Freemasonry in the Russian Federation or Masonic themes appeared frequently in the Russian central press, then it could be posited that they were topics of high concern; if they did not, then the converse applied.

2. H2. If articles on Freemasonry in the Russian Federation or Masonic themes appeared in the Russian central press during, election campaigns, for instance, they could be considered to be of significance.
3. H3. Types of publications would affect the ideological interpretation or type of interpretation on Freemasonry. For example, nationalist-oriented publications would be presumed to be more likely than liberal publications to portray Freemasonry in a negative light, and vice versa.
4. H4. If newspapers discussed matters such as conspiracy theories, political interference, etc., then they could be considered to present Freemasons negatively. Conversely, if they discussed charitable activities or contributions to the development of Russian society they would have a higher potential for positive image projection.

Data and Analysis

Perhaps one of the more challenging tasks is establishing frequency, with respect to research question 1 and Hypothesis 1. Existing research into Freemasonry and the press may provide us with some guidelines. Önnfors (2017: 106) notes that from 1709-1813 there were over 12,000 references to Freemasonry in British newspapers. This would amount to an average of 115.4 articles per annum on the Craft. Önnfors notes that 'the sheer number of press references shows just how visible and public freemasonry actually was during that period.' He suggested this gave it a significant level of 'notoriety'. Although, he was using these statistics to challenge the notion of Freemasonry as a secret society, we might use them to develop a crude baseline for establishing the degree to which the Russian Press concentrated on Freemasonry. Nonetheless, it may be possible to suggest that an average of 115 articles per year in the Russian press would constitute the Craft as potentially noteworthy of attention.

I conducted several searches of the Eastview database from 1 January 1992—the date that Yeltsin introduced market reforms in the Russian Federation until 23 July 2018, the day before the paper was presented to the Lodge. To attempt to establish the extent to which the Russian press presented information on Freemasonry in Russia and Masonic themes, I searched for the following terms.

| <i>Theme</i> | <i>Mentioned in Articles (n)</i> |
|--|----------------------------------|
| Masonstvo (Masonry) | 752 |
| Masonstvo v Rossii (Masonry in Russia) | 32 |
| Vol'nye kamenshchiki (Freemasons) | 344 |
| Masonskii zagovor (Masonic Conspiracy) | 293 |

During a quarter century, there was an average of fewer than 31 articles per year which appeared in the Russian press on any themes containing the term 'Masonry'—this would include globally or in Russia. More specifically, 'Masonry in Russia' appeared on average, just more than once per year in the Russian papers. The Russian term for Freemasons (*Vol'nye kamenshchiki*) was published an average of 13.7 times per year. Additionally, there were on average 11.7 articles that contained the term 'Masonic conspiracy'. This will be discussed in greater detail below. Within the context of press coverage of Masonry, the data suggest that recent Russian newspaper editors did not consider themes on the Craft as notable as their 18th and 19th Century English counterparts.

It was established previously that most Russians get their news primarily from television. Evidence from this medium suggests that Freemasonry was featured even far less prominently than in newspapers. The author currently has records of the contents of the broadcasts of NTV television's news program *Segodnya (Today)* from November 2014 to the present. *Segodnya* is broadcast daily on SBS-Vice in Australia. By July 2018, out of over 8,000 news items which appeared on that program, the only segment that addressed Freemasonry was that discussed earlier on Zhirinovskii and the LDPR's round table in 2017.

To establish further context, I conducted some random searches for terms, events and persons in the East View database for the same period (1992-2018). Others considered matters that would have been topical in the month or months immediately preceding the time the paper was delivered. They addressed what would be considered to be general themes which would be expected to appear in Russian newspapers (the country's name and leadership, political events, sporting events which would interest Russians). These included:

| <i>Theme</i> | <i>Mentioned in Articles (n)</i> |
|--|----------------------------------|
| Rossiia (Russia) | 3,053,537 |
| Vladimir Putin | 1,064,155 |
| Putin-Trump Summit ² | 671 |
| World Cup (Chempionat mirapo futbolu) ³ | 149,020 |
| Skripal' case ⁴ | 1,521 |
| Pensionnaya reforma (Pension reform; raising the retirement age) ⁵ | 10,973 |

Compared to these terms, then it is safe to conclude, that Freemasonry—whether Russian or in another country or other countries—is not a common theme in the Russian Press.

Nonetheless, it would be useful to examine the relationship between Masonic conspiracy and Bogdanov as a candidate more closely to help address H2-H4. Elections are high interest events. If journalists wanted to take down or criticise Bogdanov and Freemasonry, these would be prime opportunities to do so.

Masonic Conspiracies

According to Ilya Yablokov (2018: 14-15), who has produced the first volume-length study of conspiracy theories in Russia,

Fear about Masonic plots—one of the most popular and enduring of conspiracy theories, which first emerged in the mid-eighteenth century—were also promulgated, for the most part, by people in the upper echelons of Russian society....[S]uspicion of Freemasonry in Russia was based on rumours that its members had close ties to

² Held in Helsinki in 2018. Press surveyed during May-July 2018.

³ Press surveyed from June 2017 until end of July 2018. The World Cup was held in Russia during June-July 2018.

⁴ UK authorities alleged that Russian intelligence officers poisoned former Russian intelligence officer Sergei Skripal', who defected to the UK, and his daughter Yuliya in Salisbury in March 2018. Press surveyed from March to end of July 2018.

⁵ It is indeed significant that the Russian Legislature began debating the prospect of raising the retirement age in Russia during the time the World Cup was conducted. Press surveyed during June-July 2018.

the devil, were atheists, and indulged in sexual rituals. In this respect, Russia was no different to Europe. Those fears about...Masonry appeared simultaneously in other European countries, with Freemasons accused, for example, of triggering the French Revolution. A similar fear in Russia that Freemasons were plotting Revolution led the Russian state to clamp down on them at the end of the eighteenth century, closing Freemason societies across the country and imprisoning their leader Nikolai Novikov. All the same, fear of what was thought to be an omnipotent Masonry continued throughout the nineteenth and twentieth centuries as an important component of anti-Western conspiracy theories....

It is important to reflect on the political significance of conspiracies. Conspiracy theories generally constitute the belief that there is a group that is planning to harm individuals to benefit themselves (Barkun 2013). Such theories are political in the sense that they often involve issues of governance. However, as politics is inevitably linked to the management, exercise, acceptance, submission to or resistance to power (Lentini 2011), individuals can derive empowerment from conspiracy theories, especially by accruing what Michael Barkun (2013) has identified as stigmatized knowledge. The possession of this form of capital means that they have advantages over others who are not 'in the know', including scientists, academics, states and those who hold other mainstream, accredited forms of expertise. Also, Yablokov (2015) suggests that conspiracy theories are 'populist theories of power'. They split the mass from elites and the underdogs from supposed aggressors. Yablokov notes that they are a popular feature in Russian politics, especially foreign policy directed against the US: the RF portrays itself as an underdog confronting an aggressive superpower. Hence, conspiracy theories cannot just be dismissed. Earlier, the significance of the Protocols to Nazi power and the Holocaust was raised. However, conspiracy communities also helped to jettison Trump to the Presidency. Trump himself was a leading figure in the 'Birther Movement', which claimed that Obama was not born in the US and was therefore ineligible to hold the office of the President. They demanded that he provide his birth certificate to prove he was truly American-born. Yale historian Timothy Snyder, however notes that significantly, this notion of questioning Obama's place of birth actually originated in Russia, and that Trump and others later latched onto this (Snyder 2017: 6-7).

However, do Russian media outlets consider that Masonic conspiracies are significant? One recently published article suggests that Masonic conspiracies are among the top 10 conspiracy theories circulating in the Russian Federation. However, Masonic conspiracies fall way behind in popularity compared to the leading conspiracy theory of the time (2017/18): the belief that Russian historians are conspiring against the Russian people due to the release of a film which portrays Nicholas II as an adulterer (Ruvinskii 2018). Additionally, while some 2/3 of Russians believed that they are subjected to One-World Government, only 2 per cent believe that Masons are the main players in this. Bankers and financiers are far more suspect in the Russian population's mind (23 per cent) (VTsIOM 2018b).

Given all of this, are Freemasons portrayed malevolently in the Russian press? Have the Russian press provided sensationalist accounts of Masonic conspiracy theories or other Masonic maleficence?

Regrettably, in recent times, there was one Mason who engaged in one of the most extreme individual acts of violence recorded in Post-WWII Europe. On 22 July 2011 Anders Behring Breivik, then a Mason in the Norwegian Order, killed 77 people in twin attacks in Oslo and Utøya Island (Asprem 2011; Pantucci 2011; Seierstad 2015). That Breivik acted alone, makes it more difficult to argue that his actions were part of a conspiracy—Masonic or otherwise—than if others were involved. Nonetheless, if the Russian media wanted to link Masonry with carnage, this would have been an excellent opportunity to do so.

To test this, I conducted searches related to Breivik and his activities. Overall, the Russian press has produced 943 articles on Breivik from 2011 to July 2018. However, how did they present him? Russian journalists labelled him a terrorist in 415 of them (44 per cent). Nonetheless, how frequently did they comment on the fact that he was a Mason? In the seven years since Breivik committed the attack, only 10 articles mentioned that he was a member of the Craft (1.1 per cent). Further did the Russian press point out that Breivik, the terrorist, was also a Mason? They did. However, on only four occasions (0.4 per cent). Hence, the Russian press, with a golden opportunity did not tarnish the Craft with such violence. Moreover, the articles that linked Breivik, terrorism and Masonry were all published in credible papers, and in a non-sensationalist manner.

Nonetheless, other segments of the Russian media made occasional forays linking Breivik to Masonry. For example, the English-language Russia Today Network featured interviews with American conspiracist Alex Jones and British investigative journalist Tony Gosling, both of whom stressed that Breivik was trained by CIA assassins in the Masonic lodges to engage in acts of terrorist violence as part of a false flag operation, to create fear about white males with firearms, to initiate a crackdown on restrictions on guns, and justify measures to reduce civil liberties (RT 2011; RT America 2011). It is significant that in the wake of this incident that Norway did not curb its civil liberties through draconian anti-terrorist legislation (Norges Offentlige Utredninger 2012). To return to the main point, Breivik's attacks provided the Russian press with a prime opportunity to expand on the theme of Masonic conspiracies and terrorism. However, such articles did not appear in the central press.

There are further paradoxes in the Breivik and Russian cases. As noted the extreme right are generally known to support anti-Semitic and anti-Masonic conspiracies. However, the Russian extreme right lionized Breivik for his attack (Enstad 2017)—conveniently overlooking his pro-Israel viewpoints and Masonic affiliations.

This brings us back to Masonry, conspiracy and Bogdanov. I address these themes because of the legacy of anti-Masonic conspiracies in Russia. Additionally, Bogdanov is Russia's highest ranking Mason. Moreover, Bogdanov contested multiple elections as a candidate. Again, if the Russian press wanted to discredit Freemasonry or Bogdanov as a candidate they would have had opportunities to do so during election campaigns. Since 1992, there have been 293 articles published on the theme of Masonic conspiracy (Masonskii zagovor). Of those, 193 appeared before Bogdanov was involved in high-level politics. A further 66, however, have been written since Putin was installed for his third term (2012). There were, however, only four which were published during the 2008 campaign in which Bogdanov was a candidate. Significantly, none of these mentioned Bogdanov or his Brethren. In fact, one was a television listing. One article addressed Freemasonry in Armenia. Another addressed historical themes, and in a fairly neutral or informative manner. Moreover, the theme of belief in Masonic conspiracies was used in one article to describe a violent criminal's psychological problems. Hence, in this instance, rather than stigmatizing Masons, adherence to Masonic

conspiracy theories was viewed within the context of personal pathologies and disorders. Once again, the Russian press did conduct campaigns against Freemasonry during this period.

Discussion

Hence, we may surmise that Freemasonry and especially paranoid accounts of Freemasonry do not feature prominently in the Russian central press. As such, it is plausible that Freemasonry—especially the threat of Freemasonry—may not be a major concern to most Russians. Moreover, given the relationship between the Russian press and the Russian state previously mentioned, perhaps more important for the Craft, Russian officialdom does not see Freemasonry as a challenge—despite Zhirinovskii and Milonov’s allegations that it is doing the bidding of foreign powers.

Nonetheless, given the long tradition of anti-Masonic feeling in Russia, why is Russian Freemasonry not viewed more skeptically? First, it is most likely that as Bogdanov and others have stated, that Russian Freemasons obey the laws. Moreover, they are involved in activities that do not disturb individuals’ peace or the social order. Second, Freemasonry in Russia may be considered far too insignificant, small and obscure to constitute a threat to the Russian state or society. As indicated previously, there are only around 1,200 current Freemasons. They also have no building of their own. Third, although there is statistical evidence to suggest that Russians are not very active in formal charitable giving (Firsanov and Gambaryan 2014), Russia is very favourably inclined towards those who are involved in community activities. Indeed, Putin has been championing volunteers in recent years. In fact, he launched his 2018 Presidential campaign at a conference of volunteers. In this respect, Freemasonry is clearly aligned with official priorities. Fourth, it is possible that World Government conspiracy theories have displaced Masonic conspiracy theories within the Russian consciousness. This could be an example of what Michael Barkun (2013) has referred to as ‘improvisation’ within fringe political and theological ideas and movements. Previously held beliefs or pariahs are morphed and adapted into new variants of conspiracy theories that replace older narratives of groups bent on world domination. Russian conspiracists may have replaced the Freemasons who were alleged to control the world in the 18th to 20th Centuries, with bankers and financiers as the new global puppet masters.

It will be recalled that Russian Freemasonry is comparatively small. Indeed, it is highly plausible that some of the reasons why there are so few Russian Brethren may be related to some of the reasons why it is generally operating without any hindrances. Fifth, if the implications that Bogdanov is working quite closely with the regime are true, then the order is well and truly under surveillance (possibly through him) and any potential for disruption is being kept well under control. Sixth, and related to the previous point, if Bogdanov and other politicians, law enforcement and elite members are Freemasons themselves, the order has its own protection. In Russian, this is known as a *krysha* (roof). The establishment of the *krysha* usually involves someone or some group who looks after the interests of someone else who is weaker, and protects them from harassment from outsiders (or the weaker individuals pay protection money to those who constitute the *krysha* to ensure that the latter do not decide to engage in violence against them) (Shlapentokh 1996). The status of the members suggests that it would be difficult to harass them. Sixth, that Bogdanov is aligned with political parties and/or may be seen to be as someone who collaborates too closely with the state may challenge the notion that Freemasonry in Russia is entirely an apolitical organization. Moreover, Freemasonry in Russia may not be viewed as having sufficient distance from the political establishment to constitute what many Russians may consider to be a truly independent fraternal organization. As Russians were subjected to a political system in which social organizations were manipulated and monitored by a political regime, any group which has the vaguest resemblance of reproducing the previous state of affairs is bound to be considered negatively.

Conclusion

Overall, it is possible to state that Freemasonry in the contemporary Russian Federation is not a significant social or political force. There are few members. However, considering that Freemasonry in Pre-Revolutionary Russia had about 3,000 members, perhaps the Craft there is not doing too badly. Nonetheless, the Brethren quite often included those who were high up in civil service and the military. This is not necessarily the case with current Russian Freemasonry. Nonetheless, Freemasonry in Russia is not viewed as a malevolent force—indeed only a small part of Russians even consider them to be part of a world government conspiracy, something in which 2/3 of Russians actually believe. Based on a cursory examination of Russia media, Masonic and other sources, perhaps it might

be possible to sum up a Russian Federation citizen's attitude towards Masons as too bizarre, benign or banal to worry about or in which to seek membership. Notwithstanding press criticism of Milonov and the fact that Freemasonry has not been caught up in foreign agent witch hunts, the verdict is yet to be finalized in court. That not being attacked suggests that the court ruling could go in the Freemasons' favour. If that is the case then Freemasonry would be a great example of how any organization with overseas ties can avoid falling afoul of foreign agent legislation. Perhaps this suggests some cause for optimism. However, we have to be cautious with how we interpret optimism in the Russian case. There is an old Soviet anecdote which asks the difference between a Russian optimist and a Russian pessimist. The response is that a Russian pessimist believes that things could never get any worse, whereas the Russian optimist believes they could always degenerate further (cited in Dwyer and Lentini 2009: 107). In this respect, we can hope that Freemasonry in Russia has cause for general optimism, not Russian optimism.

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Chapter Five
Masonic Astronomy
Delivered before the Lodge by
WBro David Pederick (WM)
(ANZMRC Kellerman Lecturer)
On Friday 24 August 2018

Introduction

When I set out to present a paper on Astronomy in Freemasonry, I naively thought it would be a fairly straightforward task. Interestingly, several masonic researchers informed me that apophenia was a more likely outcome than a definitive astronomical link with our rituals.

It just goes to show how wrong you can be. What has revealed itself to me is a large body of complex knowledge across all orders and degrees. Trying to address the Craft, Mark and Chapter would be too much to do any justice to in a presentation such as this. As a result, I am limiting this presentation to the Craft; introducing the basic astronomical concepts that we immerse ourselves in, often without acknowledging or understanding their significance.

The rituals of Craft Freemasonry have a clear spiritual import conveyed in a solar allegory illustrated by astronomical symbols combining the initiatory rite of the unity of God and the immortality of man into the symbolic nature of the annual solar cycle. Sacred knowledge; reserved only for the initiated; and preserved in our ritual; forms the very essences of our modern rites of initiation.

Astronomy is the oldest of the natural sciences. It originated in religious, mythological, cosmological, calendrical, and astrological beliefs and practices. Early civilisations used astronomy to keep track of time, orient their cities, and to try to predict the future. Early astronomy was a mix of careful observation of the positions and motions of the heavenly bodies, religion, and astrology.

Early cultures identified celestial objects with gods and spirits. These gods and spirits often controlled seasons, tides, rain, drought and harvests. Agriculture relied on calendars set by the sun and moon for planting times with our ancestors recognising the power of the sun and moon over our very existence. Solar religions developed with the sun worshipped as a god or as a symbol of god.

The ancient Greeks named the stars and plotted their positions and while Europe endured the Dark Ages, astronomers in the middle east translated Greek texts into Arabic, preserving and expanding humanity's knowledge of the night sky.

The beginning of the real renaissance in astronomy took place in 1543 when Nicolaus Copernicus; on his deathbed, published *De Revolutionibus Orbium Coelestium* 'On the Revolution of the Heavenly Spheres'; advanced the idea that the Sun is in the centre of the Solar System.

A combination of careful observation of the positions and motions of the heavenly bodies and religious mythology led to the development of the principles of solar religions.

At the summer solstice the sun is at its greatest strength in its annual cycle and represents the apex of the sun's journey throughout the year. The sun then journeys on to the autumnal equinox losing its strength before 'dying' at the winter solstice and being reborn to ascend anew; growing in strength as it journeys to the vernal equinox; and again, reaching its greatest strength at the summer solstice. As each cycle is completed a new one begins.

The sun in all its strength at the summer solstice came to represent man's spiritual ascension, enlightenment and the return to oneness with his god. Culminating in the individual's enlightenment; initiates likewise ritually journeyed through the solstices and equinoxes of the year.

The initiation into all the ancient mysteries was a drama founded upon the astronomical allegory of the death and resurrection of the sun.

A drama intended to impress upon the mind of the candidate the two great doctrines of the unity of God and the immortality of man.

This drama is as archaic as man himself. Secreted from the masses, ridiculed and ruled against, known only to the initiate who searches for that which was lost. Herein lies the answer to man's quest, the journey of the hero, to reconcile his eternal spirit with its mortal existence bounded by his physical body, intellect and emotion.

These are today the great fundamental principles of Freemasonry illustrated and taught in a similar manner in our rituals. Rituals based upon astronomy, primarily solar astronomy and an accompanying heritage over five thousand years old. The Epic of Gilgamesh, which I have referenced previously in a paper on the truth of myth, is over 5,000 years old. The myth of Adonis was known to the Greeks as early as the fifth century BCE. The Egyptian myth of Horus dates back to at least 4,000 BCE and was recorded in detail by the Greek biographer Plutarch (c46-120 CE). The Persian Sun-God Mithras was mentioned in the writings of the Greek historian Herodotus (c480-c245 BCE) and the cult of Mithraism reached Rome in the first century BCE.

Our terrestrial home shares some common basic features with our neighbouring spheres in the solar system; and beyond for that matter.

The earth constantly revolves on its axis; the imaginary line around which a body rotates; and has an equator; being the intersection of the surface of any rotating spheroid, with the plane perpendicular to the axis of rotation and midway between its poles.

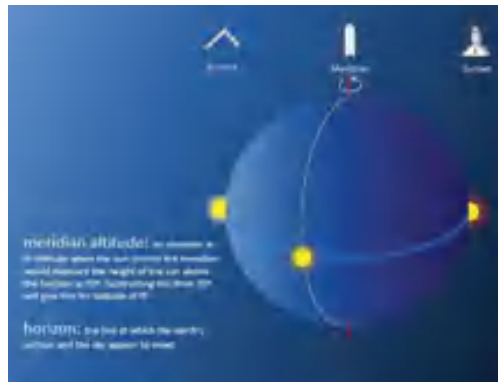


The Latitude at the equator is Zero Degrees (0°).

It is possible to envisage a meridian¹; an imaginary circle in a plane perpendicular to the planes of the celestial equator and horizon. In other

¹ {Meridian derives from the mid-14c from Old French meridian "of the noon time, midday; and directly from Latin meridianus "of midday, of noon, southerly, to the south," In a Cartographic sense it was first recorded late in the 14c. It's Figurative uses tend to suggest "point of highest development

words, an imaginary arc on the Earth's surface from the North Pole to the South Pole.

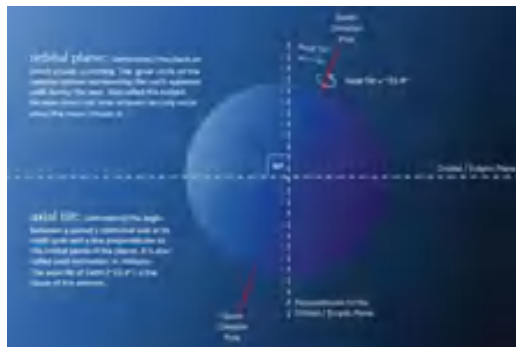


The perfect day has 12 hours of daylight and 12 hours of night. The sun rises in the east at zero degrees latitude at the equator; the sun then passes through its meridian at its highest point at midday.

Measuring the altitude of the meridian: - an observer at zero degrees latitude when the sun crosses the meridian would measure the height of the sun above the horizon as 90°. Subtracting this from 90° will give him his latitude of 0°.

Of course, if all earth days were like this, we most likely would not be here!

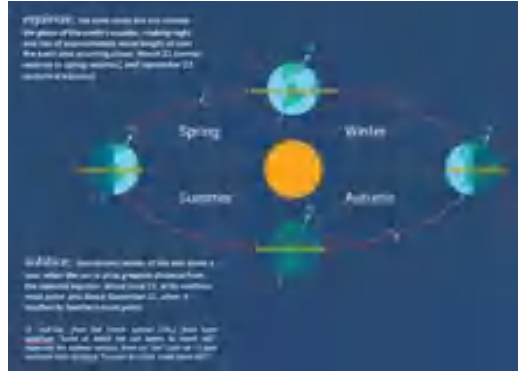
The earth's axis is tilted at around 23.4 degrees relative to the perpendicular of its orbital plane. The orbital plane is the plane on which the earth is orbiting the sun. It also represents the great circle on the celestial sphere representing the sun's apparent path during the year. This is also called the ecliptic because lunar and solar eclipses can only occur when the moon crosses it.



or fullest power." } i.e. The highest point. .The Shorter Oxford English Dictionary on Historical Principles 3rd Edition 1987 Clarendon Press Oxford.

The tilt of the earth's axis is what causes the four seasons as it orbits round the sun. Summer happens in the hemisphere tilted towards the Sun, and winter happens in the hemisphere tilted away from the Sun.

Scientists think an Earth without a tilt would be stratified into climate bands that would get progressively colder as you moved away from the equator. Humans would never survive the continuous winter of the high latitudes, and so we would likely congregate in the planet's tropical midsection. Fortunately, as things are, Earth's tropical zones tend to have minimal temperature and day-length variability over the course of the year, and so these regions can serve as archetypes for what a season-less Earth might be like.



Twice a year when the sun crosses the plane of the earth's equator it makes night and day of approximately equal length all over the earth. This occurs *about*: March 21 (vernal equinox or spring equinox); and September 22 (autumnal equinox). Likewise it also causes the two Solstices² when the sun is at its greatest distance from the celestial equator: about June 21, at its northern most point and about December 22, when it reaches its southernmost point.

Gerardus Mercator (1512 –1594) was a 16th-century German-Netherlandish cartographer, geographer and cosmographer. He lived in dangerous times, surviving charges of heresy brought by the inquisition to live to the ripe old age of 82.

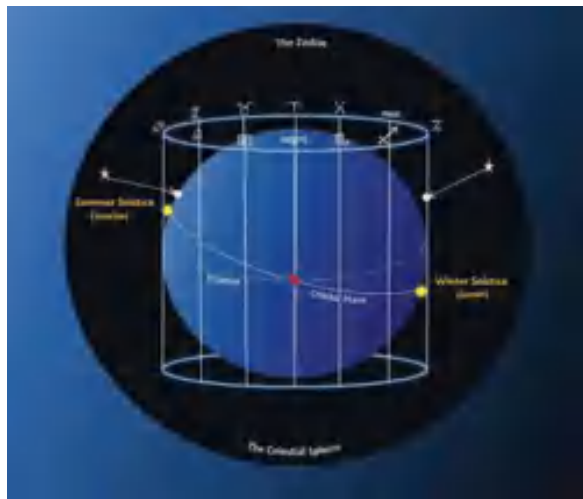
² {Solstice derives from the mid-13c., from Old French solstice and from Latin solstitium "point at which the sun seems to stand still," from sol "sun" + past participle stem of sistere "to come to a stop, make stand still" } -The Shorter Oxford English Dictionary on Historical Principles 3rd Edition 1987 Clarendon Press Oxford.

Mercator visualised the earth as a spherical body surrounded by a celestial sphere upon which the stars and planets were affixed. He further visualized a cylinder placed between the celestial sphere and the earth upon which the position of the stars would be projected and recorded. The cylinder could then be “unrolled” with the result being an accurate map of the heavens. The principles of projection mapping developed by Mercator allowed astronomers to refine the method, producing star charts accurate to within 10” (ten seconds of one degree)!

The principles of Mercator’s star map ‘cylinder’ are illustrated in the diagram below, adapted from one in Bro David William Burkle’s paper, “Does the Point Within a Circle allude to the Autumnal Equinox?”



Unrolling the cylinder results in an accurate map of the heavens viewed from both sides of the terrestrial sphere. Here we can plot the path of the sun along the orbital plane from summer solstice sunrise, through the autumnal equinox to the winter solstice sunset then through the vernal equinox to sunrise at the summer solstice.

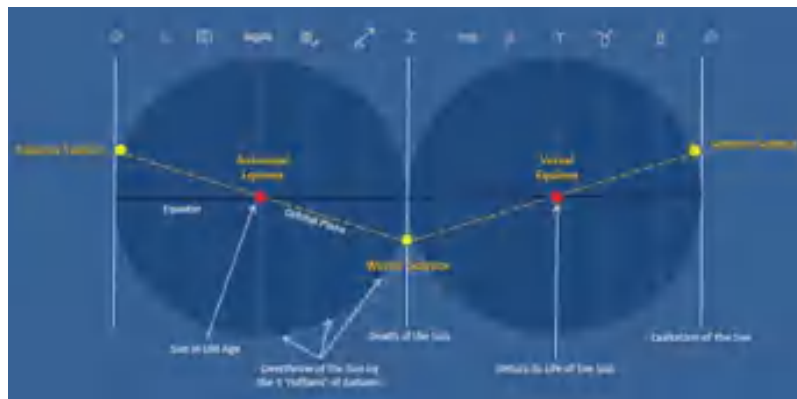


The ‘unrolled’ star map is useful for understanding the solar allegory and emblems of the ancient mysteries

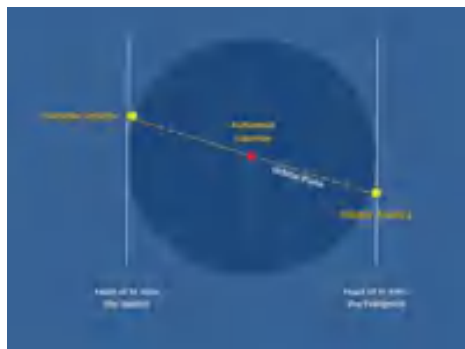
which are contained in the two fundamental principles of freemasonry

taught in the 3rd degree.

Firstly; founded on the passage of the sun among the twelve constellations of the zodiac; his old age at the autumnal equinox; his overthrow by the three autumnal months; his return to life at the vernal equinox, and his exaltation at the summer solstice; they therefore teach and illustrate all leading principles of solar astronomy, and thus have an important scientific value to the initiated.



Secondly by personifying the sun, and requiring the candidate to represent him, the whole solar phenomena were exhibited in an allegorical manner and became symbolical of the unity of God and the immortality of the soul. When fully explained to the initiated, it fixed upon the mind certain great facts in astronomical science. It taught the order and position of the signs of the zodiac; the ascent of the sun from the point of its lowest declination below the equator to that of its highest above it. It also taught the duration and order of the seasons, the length of the solar year, and many other particulars of the greatest importance to agriculture, as well as to science and art generally.

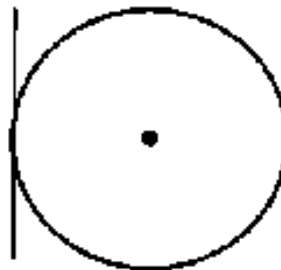


Viewed in an allegorical sense it also taught, by solar analogy, the unity of God and of life everlasting.

Saint John the Baptist is symbolically represented by the parallel line at the Summer Solstice (left of the circle), and Saint John the Evangelist is represented by the parallel line at the Winter Solstice (right side of the circle).

The Autumnal Equinox, which is separated from the Solstices by 90 degrees, is positioned exactly in the center of the circle, coinciding with "The Point Within a Circle" of our Symbol.

Because the Vernal Equinox is located on the side of the projection in which the positions of the Saints John are reversed, it cannot be considered "The Point Within a Circle" as detailed in our Symbol.



The reasoning for this is that the **Vernal Equinox** is traditionally associated with rebirth and the **Autumnal Equinox** with old age (harvest and preparation for winter).

*To the just and virtuous
man death has no terrors
equal to the stain of
falsehood and dishonour.*

JSM Ward notes in Who was Hiram Abiff?³. "Masons must not overlook the fact that for some apparently inexplicable reason these two saints are always associated with Freemasonry..."

Saint John in Summer and Saint John in Winter represent old fertility festivals of the summer and winter solstices. When the church found she could not stop the pagan feasts she fixed the feasts of the two St Johns at the same periods and so changed the festivals into nominally Christian ones.

³ Who Was Hiram Abiff? J S M Ward 1925 The Baskerville Press London

We thus see that the only reason why the two Saint Johns could have become associated with Masonry is because, in like manner, they represented older gods, or their cults, and that cult must have been the old fertility cult, the central figure of which was the myth of the 'dying god'.

The Autumnal Equinox may then signify preparation for the symbolic death (Winter) which precedes Raising.

A point our Grand Master Hiram Abiff arrived at and did not err from and a point from which a Master Mason cannot err! described clearly in the Retrospect of the 3rd degree:

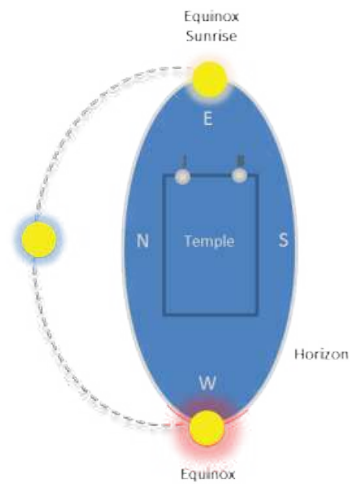
To the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour.

Just as nature is reborn from the death of winter during the spring (Vernal Equinox), so is the Master Mason reborn in his Raising. Of course as with many of our symbols there is more than one answer as to what is being represented.

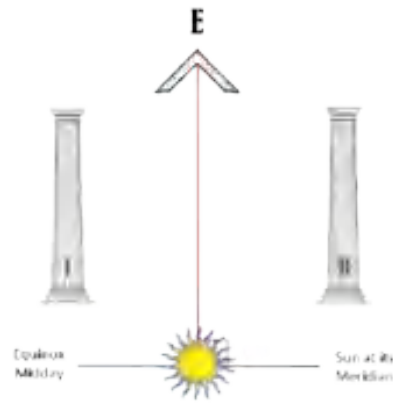
Our ritual is not quite consistent here with the Solar Myth as Hiram Abiff is not raised from death but remains slain. JSM Ward proposes³ that he may have been sacrificed in a peculiar fashion at the completion of the temple in a variation of the usual consecration sacrifice. Hence he was not raised but instead interred in the temple.

The layout of the masonic temple is said to be based on the holy temple built by King Solomon in Jerusalem and faces east.

The Worshipful Master is seated in the east and represents the sunrise at the Autumnal and Vernal Equinoxes. To the North is the figurative pillar Jachin which marks the sunrise at the summer solstice and to the South is the figurative pillar Boaz marking the sunrise at the winter solstice.



Alignment of King Solomon's Temple



Placement of Worshipful Master and figurative pillars



Two important feast days celebrated in some Masonic jurisdictions are the St John's Days. As previously mentioned, these are celebrated on or about the two solstices; St John the Baptist's on the summer solstice and St John the Divine's or (Evangelist) on the Winter Solstice. In the Lodge these days are indicated by the figurative sunrise lines (shadows) cast by Jachin and Boaz.

In the West sits the Senior Warden who represents the setting sun at the equinox. His principal duty, before closing the Lodge, is to mark the setting sun. The Jewel of his office, an emblem of equality signifying the equal measure of day and night at the equinox.

The Junior Warden in the South while representing the Moon is charged with the duty of marking the sun as it crosses the meridian. The jewel of his office, when

combined with a square enables measurement of the angle of the sun at midday. Thus the angle of the sun as it crosses the meridian on the equinox will mark the centre of the Lodge at 90 degrees.

The two deacons (from the Greek: diakonos – ‘attendant’) are the Senior Deacon placed in the north east and the Junior Deacons Placed in the South West. The wands they carry resemble the measuring rods, (sometimes referred to as Asherah by the early Jews). The purpose of these measuring rods in ancient times was to determine the angles of the sunrise and sunset indicated by the shadows cast from the vertically held shafts

Not surprisingly the deacons are placed next to the line of the shadows of the summer solstice sunrise and winter solstice sunset which aligns with the orbital plane of the earth. Arguably they could symbolically attend the Worshipful Master and Senior Warden in establishing the summer solstice sunrise and marking the winter solstice sunset respectively.

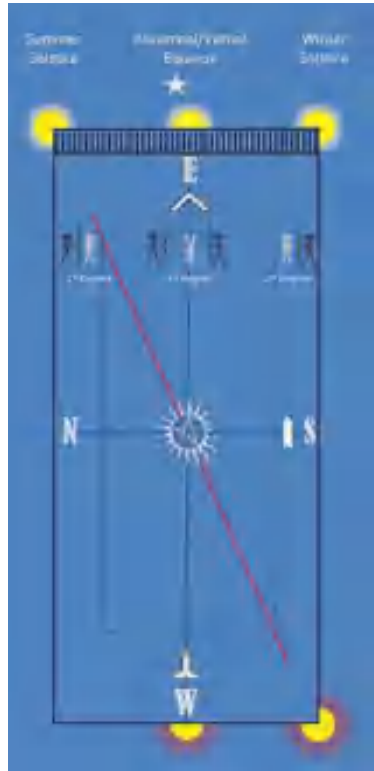
In his book on old ley lines, ‘Old Straight Track’ (1925) Alfred Watkins outlines a connection between the old tracks he called ‘Leys’ and the orientation of churches thus:

“Freemasonry affords a most striking link between ley sighting methods and orientation of buildings; for their lodges were formally oriented and annals of some of the Scotch lodges describe the exact procedure followed for the alignment of churches. The site of the Altar having been decided upon, a pole was thrust in to the ground and a day appointed for the building to be commenced. On the evening previous, the Patrons, Ecclesiastics, and Masons assembled, and spent the night in devotional exercises; one being placed to watch the rising of the sun gave notice when his rays appeared above the horizon. When fully in view, the Master Mason sent out a man with a rod, which he ranged in line between the altar and the sun, and thus fixed the line of orientation.”

The sun follows a path from the height of its new life at the summer solstice through to its preparation for its slaying by the 3 autumnal months then its ultimate death at sunset on the winter solstice only to be reborn at the vernal equinox to commence a new life.

⁴ Old Straight Track’ (1925) Alfred Watkins Harper Collins London

Being well acquainted with marking the path of the sun the Deacons direct the candidate along the solar path during the various degree ceremonies.



1st Degree: Our Candidate is placed in the North East Corner on the line of the shadow of Jachin; symbolising a new life illuminated by the full light and lustre of the sun at sunrise on the summer solstice

2nd Degree: He is placed in the South East Corner on the line of the shadow cast by Boaz marking the sunrise at the winter solstice symbolising the shortening of his days as he journeys through life his and his contemplation of the 'Hidden Mysteries' of nature and science and the sacred dictates of truth, honour and virtue, to which he will be put to the test in this life: - an allusion to the very solar journey he is living and discovering?

3rd Degree: Finally, the candidate arrives symbolically at the point from which Hiram Abiff did not err (the point within a circle) on the centre line of the Lodge.

This represents the equinoxes, the Autumnal, when he will be prepared for and experience a figurative death; and the Vernal where he will be raised to the dawn of a new life symbolised by the rising of Venus in the East just before sunrise.

In the cold light of the pre-dawn sky our candidate become a balanced harmonious personality with the blazing star at our centre enabled to balance every conflicting aspect of our life.

When the candidate is raised from his grave his head rises in a curve towards the East to meet Venus which is also rising above the horizon.

The East-West line of the lodge marks the equinox, the point of equilibrium between the two solstices, when there are twelve hours of light and twelve of darkness.

The W.M. directs the candidates gaze towards the East where he can see a five-pointed 'star' rising before the sun at dawn. The planet Venus as she moves around the sky touches the path of the sun in just five places, just like the W.M. embracing the candidate at just five points, when he is raised.

The result is a pentagonal synodic series that takes about eight years and which consists of five synodic cycles

This near perfect pattern, (called a grand quintile), occurs because five cycles take place in an even number of Earth years and is the perfect symbol of the balanced harmony of reconciling man's eternal spirit with his mortal existence.



Earth – Venus Synodic Cycle

Synodic: (astronomy) pertaining to a conjunction, or to two successive conjunctions of the same bodies. Venus orbits the Sun in 224.701 Earth days (~.615 Earth years).

Venus must orbit the sun 2.6 times while Earth orbits 1.6 times before the two planets align. (583.92 Earth days) As the process continues, five unique Venus-Earth locations are created in the orbital plane.

As I said at the outset; limiting this presentation to the Craft; and introducing the basic astronomical concepts that we immerse ourselves in, often without acknowledging or understanding their significance, only scrapes the surface of the subject.

As we are well aware the rituals of Craft Freemasonry have a clear spiritual import conveyed in a solar allegory illustrated by astronomical symbols. Both the allegory and symbols are as old as civilisation itself.

The allegory combines the initiatory rite of the unity of God and the immortality of man into the symbolic nature of the annual solar cycle essential to the survival of our ancestors and the observation understanding and meaning of the world around them.

Knowledge of the divine spark in man's nature and the workings of the Gods creation was sacred knowledge indeed, reserved only for the initiated.

This knowledge has been preserved in our ritual from time immemorial and continues to form the very essences of our rites of initiation.

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Chapter Six

Quirky Tales of Noted Australian Freemasons Delivered before the Lodge by VWBro Kent Henderson (QC member) On Friday 28 September 2018

Introduction

I start by posing a question - How does one determine fame? How does one define a famous Freemason? I had to consider these vexed issues when I wrote my book 300 Famous Australian Freemasons. I stopped at 300, by the way, simply to avoid a second volume - as it was the book weighed nearly a kilogram. I could have, conceivably, got to 400 or even 500.

The choice of those I included in my book was purely subjective and my own opinion. No two authors, set the same task, would come up with the same list. It needs to be noted, of which few are aware, that Australian citizenship was created through the Nationality and Citizenship Act 1948, which came into effect on 26 January 1949. Prior to that date, there was no such thing as an Australian citizen, one could only hold the status of British subject.

Thus, not all of those I included in my book were 'Australian', per se. Some, such as the likes of Sir Joseph Banks and several State Governors and Australian Governors-General were merely Australian-by-connection, but like all in those times, they were British subjects.

The only common factor amongst all my inclusions was that they were all, without question, made Freemasons. That said, when you consider the term 'Famous Freemason' - are we talking about a Freemason who was famous in Freemasonry, or a famous citizen who was also a Freemason, or indeed, in some cases, both? Some noted members were very active Masons throughout their life and became quite senior in the Craft - becoming Master of a Lodge or in some cases Grand Master. Others merely joined and remained inactive members for all or most of their life, or simply joined and called off. This has long been the case with Masons

generally. It 'grabs' some men more than others and as a result some are more involved than others – or, not infrequently for busy men, it comes down to available time. Many men have numerous other pursuits to follow in their lives, in both career and family, and there always remains but 24 hours in any day. Clearly, many of the men who could be considered as famous led a very full life – often leaving little time for Masonic endeavours.

In terms of my book, a more accurate title for it would have been 300 Famous Australians, or Australians-by-connection, who, coincidentally, also happened to be Freemasons. Be that as it may, there can be no doubt that all the subjects in my book all made an outstanding contribution to Australia across a wide range of careers and endeavours – that more than anything is the key – and thus they richly merited their inclusion.

So, amongst many hundreds, I will bring to your attention here but a small cross section, a dozen only, chosen because there was something quirky about them or their association with Freemasonry.

HIS EXCELLENCY THE RIGHT HONOURABLE SIR CHARLES ROBERT WYNN-CARRINGTON,

1ST MARQUESS OF LINCOLNSHIRE, 1ST EARL CARRINGTON, 1ST VISCOUNT WENDOVER OF CHIPPING WYCOMBE, BARON CARRINGTON, KG, PC, GCMG, DL, BA. Governor of New South Wales 1885-90.

Lord Carrington was, in my view, one of the more important figures in Australian Masonic History. Charles Robert Wynn-Carrington was born at Whitehall, Middlesex, on 16 May 1843, the son and heir of Robert John Smith, 2nd Baron Carrington. He was educated at Eton and Trinity College, Cambridge, from which he graduated BA in 1864. He assumed the surname of Wynn-Carrington by royal licence in 1896, having succeeded to the family title in 1868. He was created Earl Carrington and Viscount Wendover of Chipping Wycombe in 1895 and Marquess of Lincolnshire in 1912.

Shortly after leaving Cambridge he gained election to the House of Commons as the Liberal Party member for High Wycombe (1865), serving until entering the House of Lords on his father's death in 1868. Concurrent with his entry to Parliament he joined the Royal Horse Guards, becoming a

captain in 1869, and he served as ADC to the Prince of Wales (later Edward VII) on a visit to India in 1875-76. He retired from the Guards in 1878, although in 1881 he became a lieutenant colonel of the Royal Buckinghamshire Infantry and was a captain of the Gentlemen-of-Arms in 1881-85. In the early 1880s he took an increasing interest in politics, and was closely associated with the royal family - which did not do him any harm - in that he was appointed as Governor of New South Wales in 1885. His term as Governor spanned much change and trouble. On his arrival in New South Wales he found the colony in the grip of economic recession, drought and political crisis. Throughout, he proved a tactful and able Governor in mediating between conflicting social and political forces. He developed a close friendship with Sir Henry Parkes, the leading politician of the day, and he proved a supporter of Australian federation. His diplomatic skills enabled a number of political crises to be nipped in the bud, and his background activities were seen as crucial in paving the way for the Federation Conference of 1890.



MWBro Lord Carrington

At the conclusion of his vice-regal term, he returned to London and became an active politician. His first speech after his return caused a sensation when he espoused Australian nationalism rather than imperial federation. He served as Lord Privy Seal (1911-12). In 1910 George V appointed him Lord Great Chamberlain. Among his many honours he was created a Knight of the Garter in 1906.

The Masonic career of Lord Carrington was both fascinating and without doubt quirky. He was initiated on 28 October 1861 in the Sir Isaac Newton Lodge No 859 EC, meeting at Cambridge, when he was just eighteen. However, he did not take his Second Degree until nearly eight years later, in Cairo. He was finally raised to the Third Degree in the Royal York Lodge of Perseverance No 7 EC, London, on 6 October 1875. So, there was 14 years between his 1st and 3rd Degrees! He joined the Royal Alpha Lodge No 16 EC, London, on 3 January 1882, and remained a member throughout his life. This lodge is, effectively, the Royal Family's lodge and almost every Masonic King and Prince has been, or is, a member of it. Lord Carrington was appointed Senior Grand Warden, EC, in 1882, even though he was not a Past Master and therefore technically ineligible. Quirky, to say the least!

When he arrived in New South Wales as Governor, he found lodges working under the English and Scottish Constitutions and under the Grand Lodge of New South Wales - a body formed in 1877 from lodges previously owing allegiance to Ireland and Scotland. Several past attempts to bring these various lodges together in one body had failed, and in an effort to force a union, he accepted the office of District Grand Master, EC, and subsequently that as first Grand Master of the United Grand Lodge of New South Wales. He played a crucial and pivotal role in cementing that union, and can justly be called the "Father of United Masonry" in New South Wales.

However, just before his Installation as the premier leader of the new United Grand Lodge, it was realised that he was not an installed Master, and consequently he was not eligible to become Grand Master. Perhaps Lord Carrington himself did not consider the matter a problem, given his previous appointment as the English Senior Grand Warden under the same circumstances. In any case, in order to overcome the perceived conundrum, an 'Occasional Lodge' was held at Government House under the Charter of Lodge Ionic No 15 GLNSW (now No. 65 NSWC). He was thereupon, in effect, made a "Worshipful Master at sight". Nine Senior Masons were known to be present, including the Grand Master of the merging Grand Lodge of New South Wales, MWBro Dr. Tarrant, and MWBro. Chief Justice Sir Samuel Way, Grand Master of South Australia. The exact date of the meeting is not recorded, although it must have occurred only a few days before Lord Carrington's Installation as Grand Master. This development, though clearly convenient, raises several points

of Masonic jurisprudence. Brother W.G. Kett, in his History of the First Fifty Years of Lodge Ionic No. 65, states: "...such an Installation, however, cannot be presumptive evidence of membership of the lodge in the ordinary acceptance of the term, despite the fact that His Excellency's name appears as a member...." (in the 1905 By-laws of Lodge Ionic).

Nonetheless, Lord Carrington could be claimed, although dubiously, as a member of a NSW lodge - the other technically necessary prerequisite for ascension to the Grand Mastership. Why he never became an actual member of New South Wales lodge is unclear, as no doubt that matter at least could have been quickly affected and all doubt removed. What is certain, despite the quirky manner in which Lord Carrington arrived at the Grand Mastership, is that his role was absolutely crucial in bringing about Masonic unity in New South Wales.

On leaving Sydney his interest in Masonry did not diminish. He was appointed Provincial Grand Master of Buckinghamshire in 1890, serving for five years. He accepted appointment as the Grand Representative in England of the United Grand Lodge of New South Wales, and he played a leading role in smoothing early Masonic misunderstandings between London and Sydney. As one writer put it: "It is doubtful whether NSW Freemasonry had a truer friend or a more potent support in emergency than the Marquess of Lincolnshire, more popularly known as Lord Carrington." In his final years Lord Carrington acted as Lord-Lieutenant of Buckinghamshire (1915-23). He died at his ancestral home on 13 June 1928, then aged eighty-five.

HIS EXCELLENCY THE RIGHT HONOURABLE THOMAS BRASSEY

1ST EARL BRASSEY, 1ST BARON BRASSEY, GCB, KCB, DL, JP, DCL, MA, LLB.
Governor of Victoria 1895-1900.

The son of a railway contractor, Thomas Brassey was born in England on 11 February 1836. He was educated at Rugby School and at University College, Oxford. He was called to the Bar in 1866. He made several attempts to enter parliament between 1861 and 1865. He finally won the seat of Devonport for the Liberal Party in 1865, later switching to the seat of Hastings that he held for twenty-seven years (1868-95). He served as a civil Lord of the Admiralty from 1880 until 1884, and as its parliamentary secretary between 1884 and 1885.



MWBro Lord Brassey

Lord Brassey's greatest interest and love was for the sea. He spent most of his spare time aboard his yacht, the Sunbeam. He was an ardent publicist of maritime affairs and labour conditions, particularly through public letters and in the House of Commons. During his career he served on several royal commissions, including those on unseaworthy ships and inland navigation. He served a term as president of the Institute of Naval Architects, and he was the founder and original editor of the Naval Annual. His work in establishing the Volunteer Naval Reserves was rewarded in 1881 when he was appointed a Knight Commander of the Bath. In 1886 he was raised to the peerage as Baron Brassey of Bulkeley (Cheshire).

Lord Brassey became a Lord-in-Waiting to Queen Victoria in 1893. In 1895 he accepted the position of Governor of Victoria, and travelled to Melbourne aboard the Sunbeam. He proved to be a much-respected Governor, but his term was not without controversy. He was an unwavering supporter of Australian federation - in some people's eyes to

an embarrassing extent. He promoted the causes of Australian naval reserves with vigour, and he successfully rallied the colony in support of the Boer War, although his relations with the British Government were not consistently warm.

On his retirement as Governor in 1900 he returned to England and followed a creditable career as a speaker and writer on imperial and naval subjects. He was created a Grand Commander of the Bath in 1906 and Lord Warden of the Cinque Ports in 1908. He was raised to an Earldom in 1911.

When World War I broke out Lord Brassey offered the services of himself and his yacht, and he sailed for Gallipoli in 1915. In 1916 he handed the Sunbeam over to the Indian Government as a hospital ship.

Lord Brassey definitely had a quirky Masonic career. He was initiated into Freemasonry while studying at Oxford, but his professional duties prevented him from taking an active role in the Craft until later in life. He affiliated with the Abbey Lodge No. 1184 EC at Battle, Sussex, in 1868 and remained a member for forty-eight years. He also joined Derwent Lodge No. 40 EC, and he was a foundation member of Navy Lodge No. 2612 EC, London. Interestingly, the United Grand Lodge of England appointed him PJGW in 1895 on his appointment as Governor of Victoria, even though he was still a Master Mason. In Melbourne he joined the Clarke Lodge No 98 and served as its Master in 1897. He was installed as Grand Master while still a Master Mason (4 May 1896) - two days before he was invested as the Senior Warden of the Clarke Lodge!

The election of Lord Brassey as Grand Master was in itself quite interesting. There were a number of brethren at the time who did not wish to lose Sir William Clarke as Grand Master, and he was again nominated for the position. Sir William permitted the nomination to stand only on the condition that he would not contest an election if Lord Brassey was willing to serve. Accordingly, at the Quarterly Communication in March 1896, Sir William informed Grand Lodge that his nomination was withdrawn and that Lord Brassey was therefore elected as Grand Master.

Lord Brassey died at Chapelwood Manor in Sussex, England, on 23 February 1918.

**HIS EXCELLENCY THE RIGHT HONORABLE SIR VICTOR ALBERT GEORGE
CHILD-VILLERS, 7TH EARL OF JERSEY**
VISCOUNT GRANDISON, VISCOUNT VILLIERS, BARON HOO, PC GCB, GCMG
DL JP. Governor Of New South Wales: 1890-93.

Sir Victor Albert George Child Villiers, 7th Earl of Jersey, was born in London on 20 March 1845. He was an Eton schoolboy when he succeeded to the earldom and an 8000-ha estate in 1859. In April 1864 he matriculated at Balliol College, Oxford. He first determined on a political career in the House of Lords in addition to his farming interests. He was Lord-in-Waiting to Queen Victoria from 1875 to 1877, and he served as Paymaster-General in Lord Salisbury's ministry (1889-90).

In July 1890 he was appointed Governor of New South Wales. His quirkiness? His ignorance of the colonial situation was such that, on arriving in Sydney on 15 January 1891, he had with him a large supply of drinking water and a number of bathtubs. Nonetheless, his term as Governor was widely viewed as successful. He was a strong supporter of federation, and he was official host of the 1891 Australasian National Convention in Sydney. No major political problems disturbed his governorship, and his sound judgement was greatly valued by his ministers. He appeared, however, to find that the governorship did not meet his expectations. He resigned his term early, stating to Whitehall that 'the duties and responsibilities of a governor can hardly be called serious nowadays being chiefly of a social character'.

Lord Jersey left Sydney on 2 March 1893 and returned to England. In the following year he represented Britain at the Colonial Economic Conference in Ottawa, Canada. He acted as the Agent-General of New South Wales in London between 1903 and 1905. In England he maintained a variety of interests. He was Lord-Lieutenant of Oxfordshire from 1887 until his death, and a member of Oxford County Council. He was made GCMG on his appointment as Governor and was created GCB in 1900.



MWBro Lord Jersey

Lord Jersey was initiated into Apollo University Lodge No. 357 EC, Oxford, on 25 October 1865, at the age of twenty. He joined Churchill Lodge No. 478 EC, also meeting at Oxford, as a Fellow Craft in December 1865 - although he was, still raised in his mother lodge in the following February. He became the Master of Churchill Lodge on 10 May 1868. In 1870 he served a year as Senior Grand Warden in the United Grand Lodge of England and in 1885 he was appointed as Provincial Grand Master of Oxfordshire, serving until he resigned in the year before his death.

As the new Governor and as a senior English Freemason, it was quite natural that he should follow his predecessor Lord Carrington and assume the Grand Mastership in New South Wales. He was installed in the Sydney Town Hall on 11 June 1891, having affiliated with Lodge Ionic No. 65 NSWC two months earlier. His term as Grand Master was a happy one and gained immense popularity - particularly because he found himself able to devote considerable time to Masonic activities. In his first year as Governor he

travelled widely in country areas, and often attended selected lodge meetings or met local Freemasons. He remained as Grand Master until he left New South Wales two years after his arrival.

Interestingly, Lord Jersey revisited Sydney in 1905. While in New South Wales he laid the memorial stone of an addition to the Nurses Home at Royal Prince Alfred Hospital. The ceremony was carried out with full Masonic honours on 25 November 1905. Lord Carrington had laid the foundation stone of the first portion of the home in August 1890, and it had been officially opened by Lord Jersey on 13 December 1892.

In 1909, four years after his return to England, he was invalided by a stroke. He died at his Middlesex estate, Osterley Park, on 31 May 1915. Interestingly, his wife, Lady Jersey, was the founder of the Victorian League, the principal body opposed to women's suffrage.

HIS EXCELLENCY GENERAL SIR JOHN NORTHCOTT, KCMG, KCVO, CB, KStJ,
Hon DLitt, Hon DSc. Governor of New South Wales 1946-57.

One of Australia's most distinguished soldiers, John Northcott was born at Creswick, near Ballarat, Victoria, on 24 March 1890. He was the son of James Northcott, a grocer in the neighbouring town of Dean. He was educated at Grenville College, Ballarat, where he became a cadet cavalryman. After leaving school he briefly attended the University of Melbourne.

He was a colonel by the outbreak of World War II. He was promoted to major-general in 1941 and appointed as General Officer Commanding, 1st Australian Armoured Division. However, with Japan's entry into the war, he was recalled to Australia, promoted to the rank of lieutenant-general and appointed to command the 2nd Army Corps in 1942. In September of that year he was advanced to the position of Chief of General Staff, serving as such until 1945. He served as commander of the Empire Occupation Force, Japan (1945-46), and while there he was appointed Governor of New South Wales. He was knighted in 1950 (KCMG).



MWBro Sir John Northcott

Sir John was the first Australian to be appointed a Governor of any Australian states. He was sworn in on 1 August 1946. Such was his popularity that he was enjoined to remain on in the position far beyond the normal term, and he finally retired as Governor on 31 July 1957 after nearly eleven years' service.

Sir John was initiated into Freemasonry in the Military Lodge No. 15 WAC, Perth, on 28 April 1920. He became a foundation member of the Army Lodge No. 478 VC, Melbourne, on 5 December 1929, and subsequently affiliated with Lodge Army & Navy No. 517 NSWC on 8 December 1948. He served a year as Senior Warden of this lodge before his installation as Master on 8 June 1951. So, the quirky? During this all his lodge's rehearsals were held at Government House, Sydney, which the lodge officers described as a 'unique experience'.

He was installed as Grand Master on 6 August 1952 and served until 1955. During his term, despite his duties, he was more than a figurehead; taking

a real lead in the government of Freemasonry in New South Wales, and regularly presiding at Grand Lodge meetings. In addressing Grand Lodge in June 1953, he said: *"...our membership has increased to 127,000, but I want to make it quite clear that the future of Masonry does not lie simply in an increase in numbers, but in the dissemination and practice of Masonic principles throughout our own jurisdiction. We must not be misled by mere numbers..."* How prophetic a statement today!

After his retirement as Governor Sir John remained active in Freemasonry as a Past Grand Master. He involved himself in a range of charitable pursuits and was particularly active as President of the Regular Defence Forces Welfare Association. He died at his Sydney home on 4 August 1966 and was accorded a State funeral with full military honours.

HIS EXCELLENCY GENERAL SIR REGINALD ALEXANDER DALLAS BROOKS,
KCB, KCMG, KCVO, DSO, KStJ. Governor of Victoria (1949-63)



MWBro Sir Dallas Brooks

Sir Dallas Brooks, Victoria's longest-serving Governor and Masonic Grand Master, was born at Cambridge, England on 22 August 1896, the son of an Anglican minister attached to the Royal Navy. He was educated at Dover

College, Kent, and entered the Royal Marines at the age of eighteen. During World War I he served with great distinction at Gallipoli and was severely wounded. This fact did not escape notice and acclaim several years later when he was appointed as Governor of Victoria.

During the period between the wars Sir Dallas steadily rose through the ranks and held several Royal Marine staff appointments. In 1934 he was stationed in South Africa for two years as an attaché to the Naval Commander-in-Chief. During World War II he was attached to the Foreign Office and served initially in its political warfare department. In 1944 he became Chief of Staff to the Commandant-General of the Royal Marines, whom he succeeded in 1946. He was knighted in 1948 and retired in the following year before his appointment as Governor of Victoria. Sir Dallas Brooks was possibly the most popular Governor in Victoria's history, and this fact contributed to his term being extended.

The circumstances surrounding the admission of Sir Dallas Brooks into Freemasonry are quite quirky. He remains the only Governor of Victoria, or indeed anywhere in Australia, to be initiated while serving in that capacity. Soon after his arrival in Victoria, MWBro R. A. Rowe, Grand Master, and several senior Grand Lodge officers were received by Sir Dallas at Government House in order to express the loyalty of the Victorian Craft to the King. At this meeting Sir Dallas expressed his desire to become a Freemason, but his decision was not taken on the spur of the moment. In later years it was discovered that certain delicate and diplomatic enquiries were made in England when the appointment of the new Governor was first announced. Sir Dallas himself, in responding to the toast to him at the dinner following his initiation, revealed that when he was approached in London to become Governor of Victoria, he made known his desire to become a Freemason, but expressed a wish that this be achieved in Victoria.

Sir Dallas was initiated in the Clarke Lodge No 98 on 6 February 1950, and raised within the space of two months. In having possibly the quickest lodge elevation in Masonic history, he was installed as the Master of Clarke Lodge barely five months after his initiation. In the following year he was elected Grand Master unopposed.

Sir Dallas Brooks was as popular a Grand Master as he was a Governor. Although his duties as Governor prevented him from giving as much of his

time to the Craft as he would have wished, he took every possible opportunity to meet his brethren. In September 1952 the Quarterly Communication of Grand Lodge was held at the Exhibition Building at the specific request of Sir Dallas, so that he could meet all present at refreshment. The Festive Board that evening took four and a half hours. Sir Dallas attended as many Grand Lodge meetings as possible, but he was able personally to consecrate only one new lodge - Lodge Camden No. 702.

On his retirement as Governor Sir Dallas returned to England but, stricken with ill health, he died three years later. on 23 March 1966.

AIR CHIEF MARSHAL SIR FREDERICK RUDOLPH WILLIAM SCHERGER KBE
CB DSO AFC
Australia's Greatest Air Force Officer

Frederick Rudolph William Scherger was born on 18 May 1904 at Cathcart, near Ararat, Victoria, the youngest of three children of Victorian-born parents Frederick Scherger, a farmer, and his wife Sarah Jane, née Chamberlain. His paternal grandparents had migrated to Australia from Germany about 1850.

Frederick was initially educated at the one-room Norval State School, where he topped his class each year. After completing the junior certificate at Ararat High School, he entered the Royal Military College, Duntroon, in 1921, where he won the King's medal for his academic work.

Scherger's passion for aviation prompted him to apply for secondment to the Royal Australian Air Force as soon as he graduated as a Lieutenant in 1924. In January 1925 he commenced training at No 1 Flying Training School, Point Cook, Victoria, and graduated as a pilot later in the year. He was promoted to flying officer in January 1926 and transferred permanently to the air force in 1928.

'Scherger' (as he was known) became perhaps the RAAF's outstanding pilot between the wars. He was frequently chosen to give solo air displays and was highly regarded as a test pilot and flying instructor. At the start of World War II Scherger was a Wing Commander employed as director of training at RAAF Headquarters, Melbourne. Promoted to Group Captain in September 1940, he was posted in October 1941 to Darwin, where he was

acting air officer commanding North-Western Area when Japanese aircraft made their first devastating bombing raid, on 19 February 1942.



WBro Sir Frederick Scherger

Following several senior staff and training posts in Air Force Headquarters Scherger was promoted to Air Commodore in January 1944 and was sent to command the RAAF's premier operational force in the South-West Pacific Area, No. 10 Operational Group (later renamed First Tactical Air Force). The group's performance had been the subject of some concern prior to his arrival, but under his strong and popular leadership it flourished.

In August 1944 Scherger was awarded the Distinguished Service Order (DSO), the citation acknowledging his 'outstanding courage and leadership' during the landings and subsequent operations at Aitape, New Guinea, and Noemfoor Island, Netherlands East Indies (Indonesia). During those actions he became one of the few Australians to command American air forces.

Scherger emerged from the war as one of the RAAF's most experienced and successful senior operational commanders. He served as deputy-chief of the air staff (1947-51) and as head of the Australian Joint Services Staff, Washington (1951-52). Promotion to Air Vice Marshal in May 1950 was

followed by his appointment on July as a Commander of the Most Excellent Order of the British Empire (CBE).

His experience in the South-West Pacific Area during the war convinced Scherger that Australia's future security would be best served by building the closest possible defence alliance with the United States of America. For the next fifteen years he was to be one of the key figures behind the fundamental shift in Australian defence policy away from Britain and towards the USA.

In 1952, partly in an attempt to preserve the defence relationship between Australia and Britain, the RAF requested that Scherger be appointed air officer commanding RAF Malaya. At the time the struggle against communist terrorists in the Malayan Emergency was at its peak, and as air officer commanding, he would be assuming one of the RAF's most senior operational posts, directing British, Australian and New Zealand air forces. He thus added the distinction of commanding British Commonwealth forces to his already exceptional list of achievements.

In 1954 he was appointed a Commander of the Order of the Bath (CB) by the British government for his leadership in the Far East.



Following his return to Australia in 1955, Scherger became the air member for personnel. He was promoted to Air Marshal and became Chief of the Air Staff in March 1957. In June 1958 he was appointed as a Knight of the Most Excellent Order of the British Empire (KBE).

He served in several senior posts in succeeding years. He somewhat controversially threw his support behind the experimental American F-111 bomber, which was later purchased by Australia. Its success of the F-111 in RAAF service vindicated his judgment.



In 1965 the Prime Minister, (Bro) Sir Robert Menzies, gave Scherger his fourth star, when he was promoted to Air Chief Marshall. He was the first RAAF officer to achieve this rank. There have only been two since. Thus when Sir Frederick Scherger retired from the RAAF on 18 May 1966 he was the most senior officer in its history.

In July 1966 Scherger became chairman of the Australian National Airlines Commission, which operated Trans-Australia Airlines (TAA). For the next nine years he steered the company through a series of challenges, including

fleet and route rationalisation, industrial disputes and, because of the government's two-airlines policy, often bitter competition with Ansett-ANA, headed by (Bro) Sir Reginald Ansett. He also served as chairman of the Commonwealth Aircraft Corporation, and as a board member of other industrial and financial companies. He retired from the Commonwealth Aircraft Corporation in 1974 and from the Australian National Airlines Commission the following year. Sir Frederick died on 16 January 1984 at Kew, Melbourne, and, following a Uniting Church service with full military honours that included a flypast. His portrait by Geoffrey Mainwaring is held by the Australian War Memorial. A mountain in Antarctica was named

after him. On 5 August 1998 the then Prime Minister, John Howard, opened the new Scherger Air Force Base near Weipa, North Queensland.

Frederick Rudolph William Scherger was initiated on 21 May 1929 in Adastral Lodge No 397 VC. He was installed as its Worshipful Master on 12 December 1939. So, the quirkiness? Due to the war there was no further Installation until 1945. Thus, Scherger effectively served six years as Master. He resigned from Adastral on 19 April 1951, having previously affiliated with The Lodge of the Golden Fleece No 300 VC, on 20 January 1950. He resigned from this lodge on 12 November 1982, two years before his death.

WARREN BARDSLEY. Test Cricket Captain.



WBro Warren Bardsley

Warren Bardsley was one the greatest left-handed batsmen produced by Australia. Only two of his countrymen, Sir Donald Bradman and Lindsay Hassett, surpassed his record of 53 centuries - 29 of them scored in England - in first class matches.

He was born on the 6 December 1882 at the western New South Wales township of Nevertire. His birth was registered at nearby Warren and his parents chose the name of the town for their son. His father taught at the public school at Forest Lodge, an Inner Sydney suburb and it was at the nearby Glebe Cricket Club that Warren began his career,

Bardsley was the leading figure at the 6 am practice at Jubilee oval along with Bert Oldfield. After breakfast he walked the four kilometres into the city to his job as a clerk In the Crown Law Office. It was that batting practice after a morning dew that made him the most successful Australian to tour England until Bro Don Bradman came along.

He was first selected to play for New South Wales In the 1903-4 season and won selection in the Australian team to tour England In 1909. He became established as an opening batsman and topped both the aggregates and averages with 2180 runs at 46, being named one of Wisden's Cricketers of the Year. During the test match at The Oval, he made 136 and 130 and became the first player ever to make a century in each Innings of a test. His opening partnership of 180 with Syd Gregory stood as a record for over 50 years.

Bardsley made three further tours of England in 1912, 1921 and 1926. On the 1912 tour he again headed the aggregates and averages with 2441 runs at 51 and, on the 1926 tour he carried his bat at Lord's for his highest test score of 193. On this tour he had the honour to captain Australia in the tests at Headingley and Old Trafford.

His best test series was in 1912 in South Africa where he scored two centuries in the three tests played and finished with an average of 113.66.

In 1914, Bardsley was a member of a team which toured the USA and Canada during which he made 117 against the Gentlemen of Philadelphia. He retired from first-class cricket at the end of the 1926-7 Australian season having complied 17031 runs at an average of just under 50.

Bardsley served briefly as a New South Wales and Australian selector and was one of the four who saw the young Bradman relegated to twelfth man for the second test of the 1928-29 series against England.

So, what was quirky about Warren Bardsley? He was a non-smoker, a teetotaller and a vegetarian - all three being rare in his era. He would not sit in the same room when meat was served. He used to eat out if his family had a meat or chicken meal. He was initiated in the Leinster Marine Lodge of Australia No 2 NSWC, on 20 February 1909. As he was about to depart for his first tour of England, he was passed and raised by special dispensation on the same night as his Initiation, receiving all three degrees in one hit - quirky in itself to say the least! I am not aware of any other occurrence of this. In 1945, aged 62, Bardsley married 45-year-old Gertrude Cope, his wife until his death on the 29 January 1954. Even the date of death was quirky, from this author's point of view, as it was also the date of my birth - he died and I was born on the same day.

GEORGE ADAMS. The founder of Tattersall's.

George Adams, 'the man with the hat', lived a very quirky life. George Adams, was born in Redhill, Hertfordshire on 14 March 1839. His family arrived in Australia on 28 May 1855. Adams started as his working life as a gold miner in Kanoona, Queensland, before working on sheep stations in New South Wales. He then became a stock dealer and a butcher in Goulburn. In 1875, left the meat trade upon purchasing the licence to the Steam Packet Hotel in Kiama on the New South Wales south coast. He was a frequenter of the Tattersall's Club in Sydney. He was keenly interested in horse racing and was frequently in Sydney for big race meetings. He was reportedly a good mixer and 'a man with many friends'. Three of his friends, Bill Archer, George Hill and George Loseby, purchased the O'Brien Hotel (the home of the Tattersall's Club) for Adams, and told him to 'pay when you can'. Adams renamed the hotel, located at 305 Pitt Street, as Tattersall's - named on honour of Richard Tattersall's horse auction market in London. The hotel prospered, enabling Adams to pay off the freehold within six years.

Within ten years, Adams was a wealthy man substantially created through Tattersall's Club members subscribing to sweepstakes run on race

meetings throughout Australia. In 1881 he ran the first public Tattersall's sweep on the Sydney Cup, with a first prize of £900. Within a few years, the success of Tattersall's sweeps enabled Adams to hire a full time business manager and offer consultations at every significant race meeting.

Religious groups opposed this form of gambling and following this pressure, in 1892, the New South Wales state government passed laws prohibiting the delivery of letters containing sweeps. He moved to Queensland, where similar legislation was soon also introduced. Not to be dissuaded, he moved his business to Tasmania in 1895. Six months later the Tasmanian Government passed the Suppression of Public Betting and Gaming Act prohibiting betting shops but legalising certain lotteries. This allowed Adams to find a home for the Tattersall's lotteries for the next fifty-eight years. Adams relocated to Tasmania and made Hobart his home for the rest of his life.



Adams statue, Tatts Group Head Office, Melbourne

When the Bank of Van Diemen's Land Ltd., Hobart, went into liquidation in 1893, the directors decided to raffle the bank's assets. They did so by way of a lottery, with 300,000 tickets at £1 each. The first prize was the bank building itself and the land in Hobart on which it was built. Second prize was Hadley's Orient Hotel, which was owned by the bank and other prizes consisted of several bank properties in various places. Tickets were fully taken up. This lottery the first lottery ever in Tasmania and it was conducted by George Adams. It was because of its success that George Adams was inspired to inaugurate his famous Tattersall's Consultation.

Adams' Tattersall's Hotel in Pitt Street Sydney was demolished in 1969 to make way for the Sydney Hilton. However, the famous Marble Bar - described as a riot of coloured marbles, mouldings, carved walnut, lead-light glass and wall paintings - which Adams had constructed as a feature of the hotel, was re-erected in the Hilton.

In 1954, the Victorian Government, with an eye to tax revenue and after much debate, allowed the popular 'Tatts' to erect its headquarters in Melbourne, where it remains to this day.

Adams was initiated into Lodge Samaritan No 294, Irish Constitution, on 2 September 1871 - meeting at Kiama on the South Coast of New South Wales. It subsequently became Lodge Kiama No 35 NSW. There is no record of him ever joining a Lodge in Tasmania.

George Adams died in Hobart on 23 September 1904 and was buried in Cornelian Bay Cemetery under a headstone engraved 'George Adams (Tattersall)'. A posthumous portrait, painted by Bro Sir William Dargie, hangs in the Tatts Group Limited head office in Melbourne. Additionally, there is a statue of Adams outside its St Kilda Road entrance.

COLONEL SIR ERNEST EDWARD "WEARY" DUNLOP, AC, CMG, OBE.
Australian Surgeon and Prisoner-of-War Leader



Statue of Bro Sir Edward Dunlop at the Australian War Memorial, Canberra.

One the most famous of all Australians, Colonel Sir Ernest Edward 'Weary' Dunlop was an Australian surgeon who was renowned for his leadership while being held prisoner by the Japanese during World War II.

He was born in Major Plains, Victoria, the second of two children of parents James and Alice. He attended Benalla High School for two years of his education. Dunlop graduated from the University of Melbourne in 1934 with first class honours in both pharmacy and medicine. He also excelled as a sportsman at Melbourne University and Ormond College. His nickname 'Weary' was a reference to his last name - 'tired' like a Dunlop tyre.

Whilst at university Dunlop took up rugby union, commencing as a fourth-grade player with the Melbourne University Rugby Club in 1931. He made a fast progression through the grades, to state and then to the national representative level becoming the first Victorian-born player to represent the Wallabies. He made his national representative debut against the All Blacks at the Sydney Cricket Ground on 23 July 1932. In June 2008, he was honoured in the third set of inductees into the Australian Rugby Union Hall of Fame. To date, he is the only Victorian so honoured.

Dunlop had been a school cadet, and he continued his part-time army service until 1929, when his service ceased under pressure from his pharmacy studies. He re-enlisted in 1935 and was commissioned into the Australian Army Medical Corps on 1 July with the rank of Captain. In May 1938 Dunlop left Australia for London by boat, as the ship's medical officer. In London he attended St Bartholomew's Medical School and in 1938 became a Fellow of the Royal College of Surgeons.

During World War II, Dunlop was appointed to medical headquarters in the Middle East, where he developed the mobile surgical unit. In Greece he liaised with forward medical units and Allied headquarters, and at Tobruk he was a surgeon until the Australian Divisions were withdrawn for home defence. His troop ship was diverted to Java in an ill-planned attempt to bolster the defences there.

On 26 February 1942, he was promoted to temporary lieutenant-colonel. Dunlop became a Japanese prisoner of war in 1942 when he was captured in Bandung, Java, together with the hospital he was commanding. Because of his leadership skills, he was placed in charge of prisoner-of-war camps in Java, and was later transferred briefly to Changi. In January 1943 he

commanded the first Australians sent to work on the Thai segment of the Burma-Thailand railway.

After being held in a number of camps in Java, he was eventually moved to the Thai-Burma railway, where prisoners of the Japanese were being used as forced labourers to construct a strategically important supply route between Bangkok and Rangoon. Conditions in the railway camps were primitive and horrific. Dunlop's dedication and heroism became a legend among the prisoners. A courageous leader and compassionate doctor, he restored morale in the prison camps and jungle hospitals. Dunlop defied his captors, gave hope to the sick and eased the anguish of the dying. He became, in the words of one of his men, "a lighthouse of sanity in a universe of madness and suffering". His example was one of the reasons why Australian survival rates were the highest.

After 1945, Dunlop forgave his captors and turned his energies to the task of healing and building. He was to state later that "...in suffering we are all equal..." He devoted himself to the health and welfare of former prisoners-of-war and their families, and worked to promote better relations between Australia and Asia.

He was active in many spheres of endeavour. He became closely involved with a wide range of health and educational organisations, and served as President of the Australian Drug Foundation for thirteen years, and also on the board of Cancer Council of Victoria. His tireless community work had a profound influence on Australians and on the people of Asia. As well as numerous tributes and distinctions bestowed upon him in his own country, he received honours from Thailand, India, Sri Lanka, and the United Kingdom.

He is without doubt, one of the most illustrious Australians in history. His awards and honours include: Officer of the Order of the British Empire (1947); Companion of the Order of St Michael and St George (1965); Knight Bachelor (1969); named Australian of the Year 1976; Companion of the Order of Australia (1987); and a huge array of other awards.

In 1988 'Weary' Dunlop was named one of '200 Great Australians'. He received the posthumous honour of having the Canberra suburb of Dunlop named after him shortly after his death in 1993. His image is on the 1995 issue Australian fifty cent piece with the words "They Served Their Country

in World War II, 1939 – 1945". The fifty cent piece is part of a set including the one dollar coin and the twenty cent piece. He has a platoon named after him in the Army Recruit Training Centre, Blamey Barracks, Kapooka. Weary Dunlop Platoon is a holding platoon to recruits that want to leave recruit training. He was on one of the 1995 Australia Remembers 45c stamps.

A bronze statue of Sir Edward Dunlop is located at the Australian War Memorial, Canberra, second of an edition of two by sculptor Peter Corlett; the other is in the Domain Parklands, Melbourne. The statue "commemorates all Australian doctors and medical staff who served Australian prisoners of war in the Asia-Pacific region between 1939 and 1945."

After contracting pneumonia, Sir Edward died at his home on 2 July 1993. He was accorded a state funeral on 12 July at St Paul's Cathedral, Melbourne. Over 10,000 people witnessed his funeral, attesting to his great public esteem and popularity.

Ernest Edward 'Weary' Dunlop was made a Freemason on 23 April 1954 in Lodge Liberation No 674 VC and remained member until his death.

So, what was quirky about 'Weary' Dunlop? Probably nothing, but in even the shortest list of famous Australian Freemasons, he must be included.

SIR DONALD GEORGE BRADMAN AC. Test Cricket Captain.

Don Bradman became, inarguably, the greatest batsman ever produced by the game of cricket. The game arrived in Australia in 1803 when it was introduced by officers of the ship 'Calcutta'. It was invented perhaps four centuries ago and was fiercely played around the south east counties of England, albeit with crude bat and ball. Many young farm hands emigrated from England in the mid-1880s, one being a young Charles Bradman from Suffolk. He first settled in the Southern Highlands of NSW and by 1911 had moved to Bowral, the young Donald Bradman amongst them, born in 1908.

On leaving school Don worked in the real estate business. Although interested in other sports he still had a soft spot for cricket.



Bro Sir Donald Bradman

In 1928 Bradman moved to Sydney and was quickly noticed in cricketing circles. His introduction to Sheffield Shield cricket fired his ambitions. Don's first test in England was in 1930 when he made record scores. His prowess in first class cricket, and his popularity, grew throughout the world.

Amongst many test series and many records, his most famous team was that of the 1948 tour to England, led by Bradman, named The Invincibles, in that they did not lose a single cricket match during the tour.

He returned to Australia and retired the same year but briefly came out of retirement in 1963 for Prime Minister Robert Menzies' match with the touring MCC in Canberra. In the New Year's Honours List of 1949 Bradman was made a Knight Bachelor in recognition of his services to cricket and Commonwealth sporting links.

Bradman remained associated with cricket in many ways. On 16 June 1979 Bradman was also awarded the nation's second-highest civilian honour at that time, Companion of the Order of Australia (AC), in recognition of service to the sport of cricket and cricket administration. He was a Rotarian for fifty years and his knowledge of world affairs was considerable making him well equipped to be an excellent speaker, but he avoided public events and interviews and the hounding of the media.

Bradman's association with Freemasonry is quirky. While living in Sydney he was initiated into Lodge Tarbolton No 12, under the United Grand Lodge of New South Wales, on 26th November 1929. He frequently visited the senior boys of the William Thompson Masonic School at Baulkham Hills, Sydney. He drew his clearance when he moved to South Australia in 1936. Records suggest that he visited Adelaide's Lodge St Alban No 38, under the Grand Lodge of South Australia, but he did not join any South Australian Lodge.

Somewhere after this, Bradman's opinion of Masonry seemed to have changed. He was always quick to put pen to paper when he felt in any way assailed. I have seen a letter from Bradman, replying a writer asking if he was a Freemason. He replied emphatically that he was not, although he conceded he once was, 'having resigned his membership years ago'.

Sir Donald Bradman died on 25 February 2001. His funeral service was in the church where he used to sing. His ashes were taken to Bowral's Bradman Oval. There have been many great cricketers but Bradman was unquestionably the greatest of them all.

SIR WILLIAM ALEXANDER DARGIE CBE
Famous Portrait Artist

Australia's greatest Portrait Artist, William Alexander Dargie, was born in Melbourne on the 4th June 1912. Most of his early childhood was spent in the Gippsland and Beech Forest areas of Victoria where he attended

various country schools, received correspondence courses and was taught by his school teacher mother. He later attended Williamstown, Footscray and Melbourne Technical Schools where he won a teaching bursary. He commenced primary school teaching, which he enjoyed teaching, but his real ambition was to be an artist. At the age of nineteen he commenced study under outstanding teachers, Tom Carter, Archie Colquhoun and Napier Waller. He then taught painting at Swinburne Technical School and became a professional artist in 1936.



Bro Sir William Dargie

He enjoyed a remarkable and brilliant career. His work was so outstanding that during the next twenty years he won the Archibald prize eight times with portraits of Sir James Elder (1941), Corporal Jim Gordon VC (1942), Lieutenant-General Sir Edmund Herring (1945), L C Robson (1946), Sir Marcus Clark (1947), Sir Leslie McConnan (1950), Essington Lewis (1952) and Albert Namatjira (1956). No one has ever come close to emulating this achievement. He also won the Woodward and McPhillimy Awards in 1940 and the McKay prize in 1942.

Other outstanding works are his portraits for the Commonwealth Government of the Duke of Gloucester, Governor-General of Australia (1945-1947) and possibly his most famous, the 'wattle portrait' of Her Majesty Queen Elizabeth II (1954) which hangs in the National Museum of Australia in Canberra.



***Sir William Dargie's famous 'Wattle
Portrait' of Her Majesty the Queen***

During the Second World War, from 1939 to 1945, William Dargie, with the rank of Captain, served as an official war artist doing work for the AIF, RAN and RAAF. Much of this material is housed in the Australian War Memorial, Canberra. His wartime service took him to the Middle East, New Guinea, India and Burma. He has also exhibited at the Royal Academy and the Royal Society of Portrait Painters.

Although best recognised as a portrait painter, Dargie's landscapes, etchings and water colours are also of the very highest standard. Some artists prefer a secluded life but William Dargie, married with two children, has devoted much of his life to public activities associated with the arts.

From 1946 he spent seven years as Head of the Art School at the National Gallery of Victoria and was a member of the Commonwealth Art Advisory Board from 1952 to 1973, serving a four year term as Chairman from 1969 to 1973. Between 1968 and 1974 he served at various times on the National Capital Planning Advisory Committee, the Interim Council of the National Gallery at Canberra, the Aboriginal Arts Advisory Committee, the Native Cultural Reserve at Port Moresby and as a Trustee of the Museum and Gallery in the then Territory of Papua and New Guinea.

In 1978 he was appointed a Council member of the National Museum, Victoria, and in 1981, he was appointed Chairman of the Board of Trustees of the McClelland Gallery. He was the author of the book *On Painting a Portrait* published in London in 1957.

His service to the community has been recognised with the award of the OBE in 1959 and CBE in 1969. He was knighted (Knight Bachelor) in 1970. Sir William was also a Fellow of the Royal Society of Arts, London and the Royal Arts Society of New South Wales. An excellent portrait of Dargie hangs in the Melbourne Club; of which he was a member. Sir William Dargie died on 26 July 2003, aged 91, two months after the death of his wife Kathleen.

Sir William Dargie was initiated in Lodge Aboreal No 641 VC on the 8th June 1953 and remained a member throughout his life, although his attendance was very rare. So what was quirky about him?his was bemusement about the fuss surrounding the 50th Anniversary of his membership in 2001, when he received his 50 year jewel. He said: 'I have not been a regular attender, because of my travel and long time living in England. But the principles of Freemasonry are a deep and integral part of my life'.

THE HONOURABLE MALCOLM TURNBULL
29th Prime Minister of Australia.

Malcolm Bligh Turnbull was born in Sydney, New South Wales, on 24 October 1954, the only child of Bruce Bligh Turnbull and Coral Magnolia Lansbury. His father was a hotel broker, while his mother was a radio actor, writer, and academic, and a second cousin of the British film and television actress, Angela Lansbury. He is also of Scottish descent; his great-great-great grandfather John Turnbull arrived in Sydney in 1802. His

middle name Bligh has been a family tradition for generations, originally given in honour of Governor William Bligh.



Bro Hon Malcolm Turnbull

Turnbull spent his first three years of school at Vacluse Public School. He then boarded at Sydney Grammar Preparatory School, before attending Grammar's high school campus on College Street on a scholarship. He was made senior school co-captain in 1972, as well as winning an oratory competition, excelling particularly in the literary subjects such as English and history.

In 1973, Turnbull attended the University of Sydney, graduating with a Bachelor of Arts in political science in 1977 and a Bachelor of Laws in 1978. During his studies, he was involved in student politics, serving as board director of the University of Sydney Union. He also worked part-time as a political journalist for Nation Review, Radio 2SM and Channel 9, covering state politics.

In 1978, Turnbull won a Rhodes Scholarship and attended Brasenose College, Oxford, where he studied for a Bachelor of Civil Law from 1978 to

1980, graduating with honours. While at Oxford, he worked for The Sunday Times and contributed to newspapers and magazines in both the United States and Australia. After graduating from Oxford, Turnbull returned to Australia and began working as a barrister.

In 1987, Turnbull established an investment banking firm, Whitlam Turnbull & Co Ltd, in partnership with (Bro) Neville Wran, the former Labor Premier of New South Wales, and Nicholas Whitlam, the former Chief Executive of the State Bank of New South Wales and the son of former Labor Prime Minister Gough Whitlam. Whitlam parted company with the firm in 1990; it operated as Turnbull & Partners Ltd until 1997.

Turnbull left the firm he co-founded in 1997 to become a managing director of Goldman Sachs Australia, eventually becoming a partner in Goldman Sachs and Co. In 1993, Turnbull was appointed by Prime Minister Paul Keating as Chair of the Republic Advisory Committee, charged with exploring ways of moving Australia to an republican form of government by replacing the Queen of Australia with an elected Australian head of state.

Later that year, Turnbull became Chair of the Australian Republican Movement, a position he would hold until 2000. He was an elected delegate at the Australian Constitutional Convention of 1998 in Canberra and active campaigner in the unsuccessful 1999 referendum to establish an Australian republic, serving as Chair of the Yes Committee. He retired from the Australian Republican Movement in 2000.

Turnbull made several unsuccessful attempts to receive Liberal Party pre-selection, and was final successful with the Seat of Wentworth, entering Federal Parliament at the 2004 Federal Election. His subsequent political career is well known, so I will summarize. In January 2007, then Prime Minister John Howard promoted Turnbull to the Cabinet as Minister for the Environment and Water. He was Leader of the Opposition in 2008–2009, a Shadow Minister from 2010 until 2013. On 14 September 2015, he ousted Tony Abbott, becoming 29th Prime Minister of Australia. On 24 August 2018, he lost a leadership ballot, whereupon Scott Morrison became Prime Minister.

The quirky thing about Malcolm Turnbull is that almost nobody knew he was a Freemason. He was, in fact, initiated on 3 February 1979 in Apollo University Lodge No 357 EC, whilst a Rhodes Scholar at Oxford.

He was passed on 3 March and raised on 12 May, and attended again on 1 December 1979. It would appear his sum total of Masonic attendance was four meetings. The Lodge has no record of his resignation, although he must have done so, as similarly there is no record of his exclusion. Obviously, he did not subsequently affiliate with a lodge in Australia, which is why his Masonic membership went unnoticed until very recently.

CONCLUSIONS

So, given these biographical snapshots, what have we learned? Well, we have learned that, historically, the constitution and Ancient Landmarks of the Order were never allowed to get in the way of a good Grand Master, particularly a vice-regal one. We have probably noted, also, that there are very few famous Freemasons amongst us today, nor vice-regal Grand Masters, for that matter.

Up to the First World War, at least, and to an extent prior to World War Two, if you lived in Australia, were protestant and important, or sought to be important, you were almost certainly a Freemason. When, in the late 1960s, before our inexorable membership decline, when there were more than 100,000 Freemasons in both Victoria and New South Wales alone, it was not hard to find a Supreme Court Judge or Captain of Industry to be Grand Master.

We had plenty of famous members, but those days are long since gone.

POSTSCRIPT

The famous Freemasons I have chosen for inclusion in this paper generally had something quirky about them and/or their Masonic membership. What is particularly interesting, I think, are individual's perception of their own membership.

The prevailing view, if you will, is that Once a Freemason always a Freemason - that if a man was initiated, passed and raised he was a

thereafter a Mason until the day he dies, whether he was a financial member of a lodge, or not.

This was clearly the opinion of the likes of Sir William Dargie. However, there are also more than a few who considered that once they resigned, they left Freemasonry, and that therefore they were no longer a Freemason. That was most definitely the view of the likes of Sir Donald Bradman and one suspects, Malcolm Turnbull.

Of course, in Victoria alone there are many thousands of lapsed Freemasons, whether by resignation or exclusion, and while we may claim them as Masons, clearly most of them do not claim us.

While there are many factors in play with this, I would contend that Freemasonry has, over past decades, demonstrably failed to adapt to a vastly changed and changing modern society. While the horse has long since bolted, I do believe, at least at Grand Lodge level, the necessary adaptations are happening. And while we will never again reach anywhere near the dizzying membership numbers of past years, there is good reason to hope that Masonry will not disappear as, historically, have more than a few other fraternal societies.

Chapter Seven

Mary Shelley and the Mysteries of the Third Degree Delivered before the Lodge by WBro Lewis Allan (KL) On Friday 26 October 2018

"This is, perhaps, the foulest toadstool that has yet sprung up, from the reeking dunghill of the present times." Powerful words from William Beckford, and they describe Mary Shelley's most famous work, *Frankenstein, or; the Modern Prometheus*. By contrast, Mary's husband Percy Shelley, ghost-writing the introduction to the 1823 edition, described the novel as "The exhibition of... the excellence of universal virtue." Which of these was it? Perhaps it depends in some respect on your opinion of Masonic thought in general, and the nature of light in particular.

It can come as no surprise, of course, that Mary Shelley was not a Freemason. This begs the question: why Mary Shelley and the mysteries of Freemasonry? Ever since I first read *Frankenstein*, I was struck by the repeated occurrence of what seemed to be overtly Masonic language. Mary could not have been a Freemason, and aside from the language used, there is no evidence to suggest that her husband Percy was a Mason, either. So where did this language, and the ideas communicated within it come from? Certainly there would have been men within what we might call the "Byron-Shelley" circle who were Freemasons, and in early 19th century Europe and the UK, it is not unthinkable that these intellectuals discussed Masonic ideas at length outside the Lodge room.

According to Brian Aldiss, an eminent academic in the area of science fiction, "The Byron-Shelley circle understood themselves to be living in a new age. They felt themselves to be moderns. The study of gases was advanced; much was determined about the composition of the atmosphere; that lightning and electricity were one and the same was already clear – although that it was not a fluid was still so indefinite that Mary was able to use that misconception as a metaphor. [Percy] Shelley had a microscope while at Oxford, and the study of morbid anatomy was well advanced. Mary lived in a thoroughly Newtonian world, in which natural explanations could be sought for natural phenomena." (Aldiss, 1973.)

Shelley's work was very much concerned with the now; and she drew upon the explosive advances of modern life that surrounded her adolescent years in the creation of her novel. Indeed, the Byron-Shelley circle lived in an age of obsession with the "hidden mysteries of nature and science." These scientific and technological advancements promised to open up new vistas for human power and control in the world; this power was in stark contrast to the supposed follies and failings of the past, so extensively detailed in Gothic fiction.

Mary Godwin, nee Shelley, was born on the 30th of August, 1797 in Somers Town, London; the daughter of William Godwin and Mary Wollstonecraft. Godwin was a left-wing anarchist, and as such, generated diverse opinions as to the nature of his character. On the positive side, essayist William Hazlitt wrote, "Wherever liberty, truth, justice was the theme, [Godwin's] name was not far off." By contrast, the Tory *Quarterly Review* wrote that *Frankenstein* "inculcates no lesson of conduct, manners or morality," purely due to its being "respectfully inscribed" to Godwin by his daughter.

Godwin believed that "positive institutions" such as government, law and marriage insinuated despotic practices into people's lives, but that a new system based on "universal benevolence" could create a just and virtuous society. This would be born of reason and free will. He contended that "knowledge, and the enlargement of intellect are poor, when unmixed with sentiments of benevolence and sympathy." Though Masonry possesses a deeply ingrained respect for government, law and marriage, the latter points expressed by Godwin are nonetheless in alignment with Masonic ideals that champion justice, virtue, intellectual betterment, freedom and above all, "universal beneficence and charity." If Godwin was not a Freemason, it seems it was a loss to the Craft, as he would have been an excellent one.

Godwin and Wollstonecraft associated with radical Jacobins, including William Blake and Thomas Paine. There is no definitive evidence that Blake was a Freemason, though certainly he is responsible for one of the most iconic "Masonic" works of art, *Ancient of Days*. There can be no doubt that Blake associated with Masons, and indeed, he was apprenticed to a master engraver opposite the Masonic Lodge building on Great Queen Street in 1772. Likewise, although Thomas Paine is known to have associated with Freemasons as prominent as Benjamin Franklin and Nicolas de Bonneville, and even wrote 'An Essay on the Origins of Freemasonry,' there is again no

definitive evidence to suggest he was himself a Mason. Indeed, his theories as to the origins of Masonry, which he linked to the Druids, rather categorically suggest he was not a Mason.

Mary also grew up with frequent visits from the likes of Samuel Taylor Coleridge, Humphrey Davy and Charles Lamb. Coleridge, again unlikely to have been a Mason, nevertheless held Masonry in high esteem. In responding to a series of anti-Masonic essays by Barruel and Robison, Coleridge took the words of those authors who described Freemasonry in terms of “spells of despotism,” “high-priests” and “a corrupt and abandoned ministry,” and turned them back against the Hanoverians who instituted the Treason and Sedition Acts against reading and library societies. By this reversal, Coleridge “linked reformers like the men of the London Corresponding Society to Freemasonry and to the truth, liberty, and light associated with Freemasonry in the public discourse.” (Wunder, *Keats, Hermeticism, and the Secret Societies* 54 - 55).

There is no evidence either that Davy was a Mason, though he certainly did express Masonic thought when he wrote, “Who would not be ambitious of becoming acquainted with the most profound secrets of nature; of ascertaining her hidden operations; and of exhibiting to man that system of knowledge which relates so intimately to their own physical and moral constitution?” These words could quite easily be mistaken for a charge from the Second Degree, and such language pervades Mary Shelley’s masterpiece.

In July 1814, at the age of 17, Mary eloped with poet Percy Bysshe Shelley. Like many of the other men in her social orbit, Percy Shelley used a great deal of Masonic-sounding language in his writing, and often espoused what we might consider Masonic ideals; nevertheless, there is no definitive evidence to suggest that he was (or was not) a Freemason. Shelley possessed a great deal of love and respect for Mary’s father Godwin, indeed describing him in glowing terms, pun intended, as “a luminary too dazzling for the darkness which surrounds him.” This is indicative of an ongoing theme surrounding light in Mary’s writing, who Percy similarly described as his “child of love and light.”

Although there is no evidence that Shelley was a Mason, he may well have taken at least an academic interest in Masonry, as Thomas Jefferson Hogg claims Percy read “treatises on magic and witchcraft, as well as those

modern ones detailing the miracles of electricity and galvanism.” The latter were clearly interests he shared with Mary, as Victor Frankenstein’s experiments were informed by what was then the contemporary understanding of electricity as elucidated by Erasmus Darwin – who was a Freemason.



As mentioned, Mary returns time and time again to the theme of light in her novel. Light is an element of instruction to Frankenstein’s monster. Indeed, when the monster is first awakened, this is the moment when he is “brought to light,” so to speak. As he becomes accustomed to the light, he is then able to “perceive objects in their right forms,” as well as note the distinctions between wealth and need. In this sense, light is what communicates to the monster the wants of his fellow man, again inscribing light as a vehicle for benevolence. Davy elucidated the requirement for light in strong terms in ‘An Essay on Heat, Light and Combinations of Light:’ “We may consider the sun and fixed stars, the suns of other worlds, as immense

reservoirs of light destined by the great ORGANISER to diffuse over the universe organisation and animation. And thus will the laws of gravitation, as well as the chemical laws, be considered as subservient to one great end, PERCEPTION." This aligns somewhat with the views of the Gnostics and romantics, for whom light denoted divinity. From a Masonic perspective, and particularly with respect to the Third Degree, it is implied that knowledge, which we might also define as "perception," and divinity are closely linked. The Masonic journey to know God also turns to "that most interesting of human studies, the knowledge of oneself." This is to be achieved with the help of a glimmering ray – the light of God, or of wisdom. Can it be merely coincidence then, that Mary wrote in her journal in 1822 that she would "fearlessly descend into the remotest caverns of my own mind, carry the torch of self-knowledge into its dimmest recesses?"

Frankenstein begins as told from the perspective of a sailor, Walton, writing to his sister Margaret of his journey north. Even in these early pages, reference is made to Walton's search for light, or "... the region of beauty and delight. There, Margaret, the sun is forever visible, its broad disk just skirting the horizon, and diffusing a perpetual splendour." (15) What could have inspired an image of the sun being forever visible? It's true that in the northern reaches of the Earth, one may experience close to six months of perpetual day. But could there also be an allusion to Freemasonry, for which the sun is always at its meridian?

Curiously, charity is a strong focus of the early pages of the novel, just as it forms the centrepiece of the First Degree in Freemasonry. Walton encounters a stricken Frankenstein near death on an ice plain, and brings him aboard his vessel to recover. As Walton gets to know Frankenstein, he observes, "I begin to love him as a brother; and his constant and deep grief fills me with sympathy and compassion." (35 – 36) This has distinct echoes of our own Masonic injunctions to recognise and relieve the needs and grief of our brethren. Likewise, Frankenstein himself reflects on the generous nature of his parents: "Their benevolent disposition often made them enter the cottages of the poor. This, to my mother, was more than a duty; it was a necessity, a passion – remembering what she had suffered, and how she had been relieved..." A man is initiated into Freemasonry in a state of helpless indigence, so that he might always remember the feeling of being poor and penniless, and thus greatly value the ability to help others in their time of need. Here, Frankenstein implies the same feelings within his mother.

From his reflections on charity, Frankenstein quickly moves to describe his forays into the world of science. This indicates progressing from the First to the Second degree, as Frankenstein elaborates, "The world was to me a secret which I desired to divine. Curiosity, earnest research to learn the hidden laws of nature... are among the earliest sensations I can remember." (38) Furthermore, "It was the secrets of heaven and earth that I desired to learn; and whether it was the outward substance of things, or the inner spirit of nature and the mysterious soul of man that occupied me, still my enquiries were directed to the metaphysical, or in its highest sense, the physical secrets of the world." (39)

As we all no doubt recall from the Third Degree's Retrospect, "Proceeding onward, still guiding your steps by the principles of moral truth, you were led in the Second Degree to contemplate the intellectual faculty, and to trace its developments through the paths of Heavenly science, even to the throne of God. The secrets of nature, and the principles of intellectual truth, were then unveiled to your view." Frankenstein's life, therefore, certainly takes on a Masonic trajectory: having been born to an ingrained value for charity and moral truth, before turning his attention to the hidden mysteries of nature and science. However, he was yet intrigued by the "mysterious soul of man," and it is this passion that leads to the Third Degree in Freemasonry. It is here that Frankenstein's journey becomes corrupted, as he seeks to externalise rather than internalise the lessons of the Third Degree. Even Frankenstein himself recognises that his ambitions had become twisted, as he relates to Walton, "Misfortune had tainted my mind, and changed its bright visions of extensive usefulness into gloomy and narrow reflections upon self." (40) It is interesting to note that in this troubling time, Frankenstein chooses not to turn for brotherly aid to his friend Clerval, who at other times had been a comfort to him. Rather, he isolates himself, and carries on with his studies alone, leading to his "gloomy and narrow reflections" rather than work informed by the light of beneficence and charity.

Yet, Frankenstein's work in the Third Degree proceeds apparently unhindered. Frankenstein steps into darkness, both figuratively and physically. He begins to experiment with the discarded body parts of the dead, requiring that he work at night lest he be discovered. This morbid occupation in darkened rooms, with the presence of the grave ever near, cannot fail to remind a Master Mason of the Third Degree. Indeed, at the

pivotal moment, Frankenstein states, "I paused, examining and analysing all the minutiae of causation, as exemplified in the change from life to death, and death to life, until from the midst of this darkness a sudden light broke in upon me... I was like the Arabian who had been buried with the dead and found a passage to life, aided only by one glimmering and seemingly ineffectual light." (53) Could this be the glimmering ray that lights the Candidate's way through the darkest moments of the Third Degree? Curiously, when the Candidate for the Third Degree is laid in the grave, he too is like the 'Arabian' buried with the dead, as he is made to represent our Grand Master, Hiram Abiff. From the semblance of death, the Candidate finds a passage to life by the glimmering ray at the Worshipful Master's pedestal. Finally, and apparently by that same glimmering light, Frankenstein comes face to face with the awful truth: "My candle was nearly burnt out, when, by the glimmer of the half-extinguished light, I saw the dull yellow eye of the creature open..." (58) In the moment when the Candidate comes to a deeper knowledge of the nature of God and the self, so too does Frankenstein. However, the horror of Frankenstein's discovery is that he himself has become the Creator, and his creation is something wretched and debased... or is it? Fittingly, the truth that Frankenstein confronts is one of self-knowledge, as he realises what it means to take the role of Creator. He reflects, "I felt what the duties of a creator towards his creature were, and that I ought to render him happy before I complained of his wickedness." (104) Unfortunately, Frankenstein remains so aghast at what he has done that he is not able to maintain his sense of obligation to the monster, and spurns him.

Nevertheless, the monster's experience too reflects the Masonic path of his creator, and the monster likewise describes the opening period of his life in terms reminiscent of the First Degree. "I had begun life with benevolent intentions, and thirsted for the moment when I should put them in practice and make myself useful to my fellow beings." (93) Similarly, he states, "To be a great and virtuous man appeared the highest honour that can befall a sensitive being; to be base and vicious, as many on record have been, appeared the lowest degradation..." (122)

However, it is when the monster makes a lengthier statement about his experience of birth and the continuance of existence that a truly striking parallel with the First Degree in particular arises: "By degrees, I remember, a stronger light pressed upon my nerves, so that I was obliged to shut my eyes. Darkness then came over me, and troubled me; but hardly had I felt

this when, by opening my eyes, as I now suppose, the light poured in upon me again. I walked and, I believe, descended; but I presently found a great alteration in my sensations. Before, dark and opaque bodies had surrounded me, impervious to my touch or sight; but now I found that I could wander on at liberty, with no obstacles which I could not either surmount or avoid.” (105) It is frankly marvellous to me that a non-Mason could have constructed such a powerful allegorical description of the First Degree; from being unable to comprehend the light, to being placed in a state of darkness, to be brought to the light again; to be profoundly altered in some way while in the presence of unknown bodies impervious to touch or sight, and then to emerge able to walk at liberty, or to put it another way, freed from bondage.

As Masonic as the language of Mary Shelley’s *Frankenstein* is, however, it is not a Masonic allegory; rather, it is a tale of Gothic horror, and this is exemplified in the fact that through Frankenstein’s weakness, he corrupts the bond between a creature and his Creator, and in so doing, corrupts the monster as well. A creature born with a sensitivity towards the world, and fine notions of virtue, falls to violence and depravity because he lacks the filial love and support that could easily have been provided to him by a better man. In that sense, perhaps we might describe *Frankenstein* as a Masonically cautionary tale, urging us to maintain the bonds we have sworn so that we might stave off the darkness that ever threatens to swallow the souls of men who might be tempted to vice, and particularly to pride and wrath.

In closing however, it must be noted that on his deathbed, Victor Frankenstein does become cognisant of one final piece of Masonic wisdom. Noting the deep curiosity of Walton, to whom he tells his morbid tale, Frankenstein adopts the position of our Grand Master, Hiram Abiff, refusing to reveal what he has discovered to Walton; just as Hiram Abiff refused to disclose the secrets of a Master Mason to the three ruffians. “I see by your eagerness and the wonder and hope which your eyes express, my friend, that you expect to be informed of the secret with which I am acquainted; that cannot be...” (54) Thus in his final moments, Frankenstein practices that singularly great Masonic virtue; I mean, silence.

Chapter Eight
Some Reflections on my life as a Freemason
RWBro Robert Westheimer
CMS Graduate

I am fast approaching my 80th Birthday and I have been a Freemason since I was 22 years old. The way that a person lives his life is influenced by one's association with family, school, work, friends, study and life in general.

My Parents came to Australia to get away from the vicissitudes of an unacceptable life in middle class Germany after WW1 and which was then followed by a period of hyperinflation, the "great depression" and then the rise of Nazism convinced my parents to seek a better life elsewhere!

My Father was a tradesman, who was well read, with Goethe, Schiller and the like on his bookshelves. My Mother was one of four surviving children living with their war-widowed Mother who just managed to eke out a living taking in washing after her Husband (my Maternal Grandfather) died as a result of gas poisoning during WW1. Mum had a good job when they married and she joined my Paternal Grandparents household, as was the custom in that society at that time. But they decided to get away from Germany and by fortuitous circumstances came to Australia, where they quickly settled down, Dad was working within one week of them settling into a house. They quickly arranged for other members of both families to join then in Sydney. I was born when they were in Australia for less than a year.

World War 11 broke out and Dad (and many of his fellow refugees) decided that it was "their DUTY" (Dad's exact words to me many times) to join the Australian army. These bloody "reffos" worked as navies on the wharves, railways, guarded camps and essential services and provided relief for Australian born men to join the services and who were sent away to war!

In early 1946 Dad and Mum bought a business in Goulburn in Country NSW where my sister and I went to school and when I was 17 ½ I left home and started work as an Industrial chemist in Sydney.

One Friday evening I took my friend Doug with me to Goulburn for a weekend. Doug and Dad "clicked" together as soon as I introduced them!

Strange!

They decided that they had something in common - "Freemasonry." It turns out that Dad had been invited to join Freemasonry about the time that I was in my last year at High School.

About this time Dad wrote a letter to me for my 18th birthday, I recently found it

Up till now you have been a very good and loving son - continue the same way as a man, always try to be straight and honest and everything will be easier to carry, the joys and the sorrows, the good days and the bad days. Never forget the life and career that you chose is of your own making, make the very best out of it. And you will please yourself and the people you have to work and live together.

There is so much to say and so hard to write-to find the words, which a child of you still young years can understand without having the feeling that the world is not a heavy burden but a wonderful creation of the only living God, the creator of all beings and things. The humble duty of every human being is to work honest - to love your fellow humans without difference of religion and race.

These are the sorts of discussions which we had around the kitchen table when I was growing up and indeed later when family circumstances changed and Mum and Dad came to live with us for about a year when I was newly married. Again some 35 years later when we had all moved to Melbourne and I was IPM in my lodge – this was often the nature of my discussions with my father – he being in his 80s at the time. And "what goes around comes around" time goes on and this is the sort of discussion that I tried to have with my own children – let's see how this works out.

Now it's time to turn my mind to the lessons of Freemasonry.

I recall the first charge that I ever attempted in NSW it was called "The Mode of Preparation" in Victoria is called the "Reasons for Preparation" I tried to deliver that charge when my Lodge made an official visit to Lodge Wisdom in Sydney near where I was living at the time, I made a "hash" of it so much so that I decided that I would not do that kind of a delivery again. I must do better - well over the years I have done very few charges.

BUT I found my niche in administration, communication but not as a ritualist.

I enjoyed my 18 years as a syndicate leader in the "Wardens Courses" travelling and meeting people around the state. That period of Masonic journey was very rewarding, I hope others found my efforts useful and to their advantage!

I enjoyed my 11 years as Secretary of my Lodge! I was able to apply lots of work and life experiences while working within the framework of Freemasons' philosophies, although I did not always agree with Grand Lodge!

I am enjoying being a mentor to newcomers to our Lodge - it's a good way to respect my late Father's teachings.

In my 20s and newly married I was shift superintendent of a shift of about 25 process workers in the sugar refinery in Sydney. The workforce was made up of a cross section of people in those days, many, "new Australians" who had come to Australia for a "better life" away from war-torn Europe.

There were a significant number of Freemasons amongst the "Australian" cohort of management and tradesmen as it happens, but not really relevant to this situation.

Each shift superintendent was responsible for a planning function for the whole of the 4 sets of shift crews as well as running the shift production process. I was responsible for "labour" i.e. planning leave, training, covering changes of shift process requirements etc. I soon learnt that people had individual needs, talents, family situations etc. The lessons which impacted on my life's learning experiences can be easily translated to lessons learned from the five points of friendship that we are taught in the third degree. Those lessons have been learnt by me and I have striven to apply those lessons to the way in which I have interacted with all sorts of people, simply put "be sensitive to the person's feelings and needs".

Time marches on and 10 years later I am working in another factory and now I have a family to support and care for. Again the five points of Fellowship are relevant. I must succour and support my family as best I can.

That factory also exemplified some of the teachings of the Mark Degree, be conscientious in your workplace and in your dealings with your co-workers, workplace rules when followed will enable you to do your best work. Again my Father guiding me.

Further time passes and we are now living in Melbourne. My friend WBro Doug and I have kept in touch only very occasionally over the intervening 20 years. He contacts me and lets me know that he is to receive a 50 year Membership Certificate from UGLV NSW & ACT, I decide that his friendship calls for a special trip to Sydney and I am welcomed into his Lodge. The lessons of Freemasonry teach us that men who are Freemasons are caring and honourable, they have character and that character retains its lustre. I hope people can say that of me!

As reading for this essay I have re-read the Victorian Craft Ritual from cover to cover, had a "refresher" look at the Mark, HRA and OSM rituals and my cursory re-reading leads me to the following summations:

First Degree - Truth is paramount, be true to yourself and to others and keep on heading towards the truth

Second Degree - Keep working and try to improve yourself and the world around you as you carry on through life.

Third Degree - Don't compromise yourself in your journey towards truth and rectitude.

Finally, be mindful of your family and neighbours, watch out and provide help and succour, if your neighbour needs charity- then act accordingly, this is the lesson that we learn at the time we first enter the lodge-room door. This lesson is very relevant from some of the Higher Orders that I have learned about!

This is what I think my father wanted of me when he wrote to me as an eighteen-year-old and leaving from our home and starting to make my way in the world. I know that I have tried to imbue these matters to my children, I certainly know that Freemasonry has guided me along these lines!

I hope my Father rests content with me.
RJW 19 Jun. 18.

APPENDIX I ***Masters of the Lodge***

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| +1911-12 MBro.G.E.Emery, ProGM | +1943-44 WBro-L.J.Buddle, PM |
| +1912-13 RBro.C.Carty-Salmon, DGM | +1944-45 WBro.H.J.Parker, PM |
| +1913-14 MBro.A.T.Holden, PDGM | +1945-46 WBro.F.R.Sanders, PSGD |
| +1914-15 RBro.E.Coulson, PDGM | +1946-47 WBro.G.W.Nixon, PGStdB |
| +1915-16 RBro.W.RBice, PM | +1947-48 WBro.GJ.Doward, PM |
| +1916-17 VBro.C.E.Towl, PM | +1948-49 WBro.GJ.Doward, PM |
| +1917-18 RBro.C.J.Barrow, PDGM | +1949-50 WBro.A.F.Salmon, PM |
| +1918-19 RBro.H.M.Lee, PSGW | +1950-51 WBro.J.W.Holinger, PM |
| +1919-20 RBro.H.M.Knight, PDGM | +1951-52 WBro.W.W.Starling, PM |
| +1920-21 RBro.WJ.Fookes, PDGM | +1952-53 WBro.J.A.McD.Stewart, PM |
| +1921-22 RBro.C.T.Martin, PSGW | +1953-54 WBro.J.K.Adey, PM |
| +1922-23 RBro.J.C.Hutton, PSGW | +1954-55 WBro.A.A.Bradbury, PM |
| +1923-24 RBro. W.Kemp, SGW | +1955-56 WBro.P.H.Noldt, PM |
| +1924-25 VBro.J.Adcock, SGW | +1956-57 WBro.R.B.Alexander, PM |
| +1925-26 RBro.R. Williams, PSGW | +1957-58 WBro.T.Todd, PM |
| +1926-27 VBro.G.B.Leith, PGIWkgs | +1958-59 WBro.J.D.Pickett, PGStdB |
| +1927-28 WBro.F.J.Cornish, PGStdB | +1959-60 WBro.W.J.Sayers, PM |
| +1928-29 WBro.W.H.Chandler, PM | +1960-61 WBro.Kurt Lampel, PM |
| +1929-30 WBro.G.Burridge, PM | +1961-62 WBro.K.G.Linton, PGStdB |
| +1930-31 WBro.I.Brodie, PM | +1962-63 WBro.E.B.Cotton, PGStdB |
| +1931-32 WBro.E.R.Cornish, PM | +1963-64 WBro.G.Baker, PM |
| +1932-33 WBro.F.G.Hayward, PM | +1964-65 WBro.R.H.Herrod, PM |
| +1933-34 RBro.R.E.Trebilcock, PJGW | +1965-66 WBro.G.Beslee, PM |
| +1934-35 WBro.A.E.Alpass, PM | +1966-67 WBro.J.G.Stevenson, PM |
| +1935-36 WBro.S.P.Thompson, PM | +1967-68 WBro.A.J.Page PM |
| +1936-37 WBro.J.G.Naismith, PJGD | +1968-69 WBro.J.R.Myles, PM |
| +1937-38 RBro.T.J.Jolly, PDGM | +1969-70 WBro.W.A.Ratray, PM |
| +1938-39 WBro.H.A.Brown, PM | +1970-71 WBro.G.Farrell, PM |
| +1939-40 WBro-D.C.Trainor, PM | +1971-72 WBro.C.J.Hoffman, PM |
| +1940-41 WBro.L.T.Patterson, PM | +1972-73 WBro.E.B.Cotton, PSGD |
| +1941-42 WBro.H.W.Lynch, PM | +1973-74 VBro.J.C.Gliddon, PGIWks |
| +1942-43 WBro.J.E.Paice, PM | +1974-75 WBro.G.J.Howe, PGSwdB |

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| +1975-76 RWBro F.W. Schulz, PSGW | 1998-99 WBro K.G. Hamill, PM |
| +1976-77 VWBro E.H. Krause, PGLect | 1999-00 VWBro N.D. Anderson, PGChpln |
| +1977-78 WBro K.A. Wiens, PGStdB | +2000-01 WBro B.C. Gibson, PJGD |
| +1978-79 WBro P.T. Thornton, PGStdB | +2001-02 WBro. M.S. Kahn, PM |
| +1979-80 WBro J.R.M. Allen, PM | +2002-03 WBro. J. Boardman, PM |
| +1980-81 WBro F. McDonough, PM | 2003-04 WBro. A Jennings, PJGD |
| +1981-82 Jim Robinson, PM [ex-c.] | 2004-05 WBro. F.I. Richards, PGStdB |
| 1982-83 WBro M.T. Moore, PM | 2005-06 WBro VRev F.Shade, PJGD |
| +1983-84 WBro E.W.G. Tuttleby, PM | 2006-07 VWBro M. Treseder, PGIW |
| +1984-85 WBro G.C. Love, PGStdB | 2007-08 WBro. P. Alexander, PM |
| +1985-86 RWBro F.W. Oldfield, PJGW | 2008-09 WBro. J-M David, PM |
| +1986-87 RWBro F.W. Oldfield, PSGW | 2009-10 WBro J-M David, PM |
| 1987-88 WBro M. Jeavons, PM | 2010-11 WBro VRev. F Shade, PJGD |
| +1988-89 WBro J. Heatley PGStdB | 2011-12 RWBro J Molnar G.Reg |
| +1989-90 WBro F. Benson, PM | 2012-13 RWBro J Molnar G.Reg |
| 1990-91 WBro K. Henderson, PGIW | 2014-15 WBro Brendan Kyne, PM |
| +1991-92 WBro M. Moyle, PM | 2015-16 WBro Rev G. Dolezal, PM |
| +1992-93 WBro W. Herrod, PGO | 2016-17 WBro N.E. Sakellaropoulos, PGStdB |
| +1993-94 WBro G.A. Bowers, PGStdB | 2017-18 WBro N.E. Sakellaropoulos, PGStdB |
| +1994-95 WBro H. van Tongeran, PM | 2018-19 WBro David Pederick |
| +1995-96 WBro K. Hollingsworth, PM | |
| +1996-97 WBro G.C. Love, PJGD | |
| +1997-98 WBro K. Hollingsworth, PGStdB | |

+ Deceased

Officers of the Lodge 2018

| | |
|-----------------------|---------------------------------------|
| Worshipful Master | WBro David Pederick |
| Immediate Past Master | WBro Rev George Dolezal |
| Senior Warden | WBro Chris White |
| Junior Warden | WBro Lewis Allan |
| Chaplain | VWBro VRev Fred Shade, PGIW |
| Treasurer | Bro Andrew Cooper, |
| Secretary | WBro Brendan Kyne, Dept Grand Sup Ed. |
| Dir. of Ceremonies | RWBro John Molnar, PSGW |
| Senior Deacon | WBro Dr Thomas Mikeska |
| Junior Deacon | Bro Pete Grounds |
| Inner Guard | WBro Nik Sakellaropoulos PGStB |
| Tyler | Bro Ange Kenos, |

| | |
|------------------------|------------------------------|
| CC Convenor (analogue) | VWBro Alan Jennings, PGIWkgs |
| CC Convenor (Digital) | WBro Lewis Allan |
| CMS Administrator & | |
| Lecture Master | WBro Brendan Kyne |

Lecture Programme 2019

4th Friday March to November

| Dates | | Lecture | | Presenter |
|----------------------------------|--|---|--|---|
| March Friday 22nd | | Installation of Master and Investiture of Officers | | |
| April Friday 26th | | <i>No Meeting</i> | | <i>No Meeting</i> |
| May Friday 24th | | <i>Samuel Pritchard's Masonry Dissected</i> | | VWBro VRev Fred Shade (218 member) |
| June Friday 28th | | <i>The Foundation Stone Conundrum</i> | | Mr Leon J Lyell - Melbourne University Researcher |
| July Friday 26th | | <i>History of Lodge Amoy (HK)</i> | | RWBro John Molnar (218 Member) |
| August Friday 23rd TBC | | <i>The Roberto Calvi Affair A Masonic Scandal</i> | | WBro Dr Mike Kearsley ANZMRC Touring Speaker |
| September Friday 27th | | <i>Freemasonry in Denmark - The Swedish Rite</i> | | Bro Pete Grounds (218 Member) |
| October Friday 25th | | <i>The Hero's Journey</i> | | WBro Chris White (218 WM) |

APPENDIX II

Fellows of the Lodge

| | |
|--------------------------|---------------------------|
| Y. BERESINER, K.L., UGLE | K.W. HENDERSON, K.L, UGLV |
| R. COOPER, GL Scot. | G.C. LOVE, K.L., UGLV |
| Rev N.B. CRYER, UGLE | W. MCLEOD, GRC |
| J. DANIEL, UGLE | N.W. MORSE, K.L., NSW/ACT |
| J.M.K. HAMILL, UGLE | P.T. THORNTON, UGLV |
| F. A SHADE, K.L., UGLV | B.F. KYNE, K.L., UGLV |

The Frank Oldfield Memorial Award Holders

| | |
|------------------------------|------------------------------|
| Basil COFF 1992-93 | Phillip HELLIER 1999-2000 |
| Keith HOLLINGSWORTH 1993-94, | Kent HENDERSON 2000-01, K.L. |
| Fred SHADE 1994-95, K.L. | Roberto CALIL 2001-02 |
| Mel MOYLE 1997-98 | Neil MORSE 2002-03, K.L |
| Graeme LOVE 1998-99, K.L. | Dr. Bob JAMES, PhD, 2007 |

Reciprocal Lodges

Barren Barnett Lodge No.146, Queensland
Launceston Lodge of Research No.69, Tasmania
Lodge of Research No.277, Western Australia
Maine Lodge of Research, USA
Masonic Service Association, USA
Masters & PMs Lodge No.130, New Zealand
Quator Coronati, (Germany)
Research Lodge of Southland No.415, New Zealand
Research Lodge of Wellington No.194, New Zealand
United Masters Lodge No.167, New Zealand
W.H. Green Memorial Study Circle, Queensland
W.H.J. Mayers Lodge of Research, Queensland

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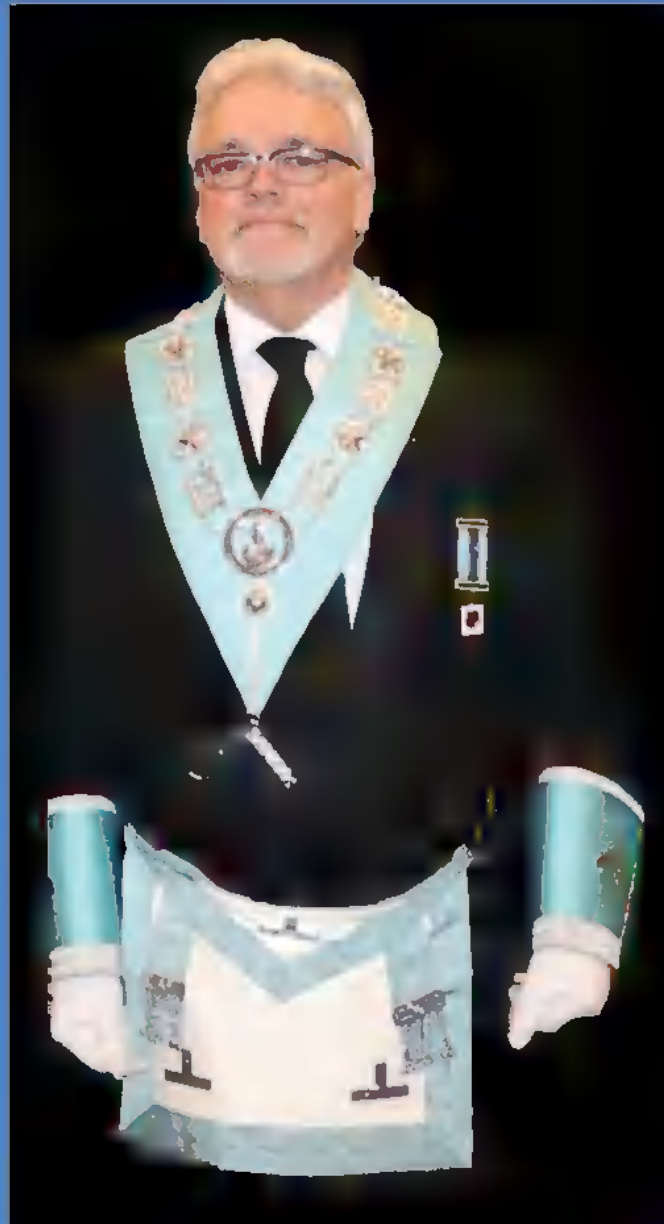
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