

Harashim

The Quarterly Newsletter of the
**Australian & New Zealand
Masonic Research Council**

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January 1997



Highlights from the Conference

What began as the third biennial conference of the Australian Masonic Research Council, held at Freemasons' Hall, East Perth, Western Australia, on Sunday 13 October 1996, ended two days later as the *first biennial conference of the Australian and New Zealand Masonic Research Council*, when delegates voted to change the constitution, to enable New Zealand lodges of research to join as full (affiliated) members. This means that New Zealand affiliates will be entitled to nominate a Kellerman Lecturer every two years and send voting delegates to future conferences, and in due course host a conference in New Zealand.

Delegates also voted to admit the Prince Hall research body, the Phylaxis Society, to the Council as an associate member, reaffirming the concept of universal brotherhood on the very spot where that concept had been dealt a savage blow by the cancellation of the 1st Indian-Pacific Masonic Congress (*see articles on pages 5–8*).

This was not the only occasion during the conference that those present were reminded of our segregated brethren, Prince Hall Freemasons. RWBro Murray Yaxley, in his Kellerman Lecture 'Grand Lodge recognitions and some contemporary issues', referred several times to the Grand Lodges of Prince Hall Affiliation and said:

There is no reason why Australasian Grand Lodges should not approach the Prince Hall Grand Lodges of Massachusetts and Connecticut for mutual recognition. It is the established custom for the more recently formed Grand Lodge to make overtures to the one formed first. All Australasian Grand Lodges would have to yield to the seniority of the Prince Hall Grand Lodges of Massachusetts and

Connecticut.

He revealed that he had written to both these Prince Hall Grand Lodges to enquire whether they were prepared at this time to consider an approach by Australasian Grand Lodges for mutual recognition.

A further reminder came during the conference dinner, when Bro Ken Brindal (Vice President of ANZMRC), at the request of the Phylaxis Society, presented Bro Tony Pope with the Society's *Ira S Holder Sr certificate of literature* 'for his contribution to the literature of Prince Hall Masonry'.

In addition to the presentation of the Kellerman Lectures (which are published in full in the *AMRC Proceedings 1966*, available from the Secretary and all

affiliates), other highlights of the conference included decisions:

- ◆ To invite RWBro Prof Wallace McLeod, *AM, PhD*, Grand Historian of the Grand Lodge of Canada in Ontario, to give a lecture tour of Australia and New Zealand in 1997 (*see story on page 2*).
- ◆ To publish this quarterly newsletter, *Harashim*.
- ◆ To assist affiliates, and members of those affiliates, to publish Masonic books (*details next issue*).
- ◆ To hold the next biennial conference (in 1998) in Tasmania, hosted by the Launceston Lodge of Research, with RWBro Keith Hepburn appointed as convener.

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McLeod's Australasian tour confirmed

Professor Wallace McLeod has accepted the invitation of the ANZMRC to give a lecture tour of Australia and New Zealand in June and July. He will offer a choice of about 24 papers, and the list will be circulated shortly. Work has begun on 'the book of the tour' and publication is planned for June.

Whereas you and I, dear reader, are familiar with at least some of Bro McLeod's work, there are those among us who are bound to ask: *Wallace Who?* To aid them in their daily advancement, here are a few facts gleaned from various sources.

Who is Wally?

Any regular reader of *Ars Quatuor Coronatorum* will know that Wallace McLeod has been a contributor to that publication for the past 20 years, that he became a full member of Quatuor Coronati Lodge in 1979 and Master in 1982 (the first North American to be so honoured), and was the Prestonian Lecturer for 1986.

A reader of *the philalethes* magazine would tell you that Bro McLeod is a Fellow and Past President of the Philalethes Society and a respected contributor to the magazine.

And readers of more obscure publications, such as the South Australian Lodge of Research's *Gleanings*, might be able to add that he is Grand Abbot (for life) of the Blue Friars and book reviewer for the *Royal Arch Mason* and *Canadian Freemason* magazines (with a total of 300 reviews of Masonic books to his credit).

McLeod, the academic

Wallace McLeod was born in Toronto, Canada, in 1931, of long-established North American stock, some of his ancestors having arrived on that continent as early as 1613. He obtained a BA in Honours Classics (Greek and Latin) from the University of Toronto in 1953 and did graduate work at Harvard University (Massachusetts), earning his Master's degree in 1954 and PhD in 1966. He taught at Trinity College, Hartford (Connecticut) in 1955–56, then spent two years on Fellowships at the American School of Classical Studies in Athens, learning about Greek archaeology, before teaching at the University of British Columbia, Vancouver (British Columbia) from 1959 to 1961 and the University of Western Ontario, London (Ontario) in 1961. In 1962 he returned to his *alma mater*, Victoria College (University of Toronto) and remained there until 1996, when he was appointed *Professor Emeritus*.

Professor McLeod's particular scholarly interests in the academic world include the Greek epic poet, Homer, and the study of ancient archery, as indicated

[paste-in photo]

Professor Wallace McLeod, AM, PhD

by the title of his PhD thesis, 'The bow in ancient Greece, with particular reference to the Homeric poems'.

He was Secretary of the Classical Association of Canada in 1963–65, became associate editor of its scholarly journal, *Phoenix*, in 1965, and was acting editor in 1973. He was made Associate Chairman of the Department of Classics of the University of Toronto in 1975 and served as Acting Chairman in 1978–79.

McLeod, the Masonic scholar

His grandfather, father and several uncles were Masons, and Wallace was initiated in his father's lodge (Mizpah No 572, GL of Canada in Ontario) in 1952. He became Master in 1969 and subsequently

continued on page 3 ➔

Highlights from the conference, *continued from page 1*

- ♦ And the following conference (in 2000) in Queensland, with a possibility that the host affiliate may be the WH Green Memorial Masonic Study Circle at Townsville.
- ♦ That the Assistant Secretary should also act as the Council's publicity officer.

The conference was opened by RWBro Harry Kellerman, OBE, PDGM (NSW), who was due to celebrate his 94th birthday later that month. Bro

McLeod tour confirmed, *cont from page 2*

held several appointments in Grand Lodge. He is currently Grand Historian and holds the rank of Past Grand Senior Warden.

Bro McLeod became a founder member of the Heritage Lodge (an Ontario lodge of research, publisher of the *Canadian Masonic Research Association Papers*) in 1977, and is an honorary member of Iowa Lodge of Research and a Fellow of the American Lodge of Research (New York).

He was the Anson Jones Lecturer of the Texas Lodge of Research in 1984 and has received the distinguished service award of the Virginia Lodge of Research, the Philalethes Society certificate of literature and the Phylaxis Society award, the Ira S Holder Sr certificate of literature.

He has edited three books for the Grand Lodge of Canada in Ontario, *Beyond the pillars: more light on Freemasonry* (1973), *Meeting the challenge: the lodge officer at work* (1976) and *Whence come we: Freemasonry in Ontario 1764–1980* (1980).

He has written the introduction to the facsimile reprint of *The sufferings of John Coustos*, published by the Masonic Book Club of Bloomington, Illinois (1979); a history of the Masonic Foundation of Ontario, *For the cause of good*; and a collection of his own papers, *The Grand Design*, has been published by Anchor Communications (1991) for the Iowa Research Lodge.

In addition to papers given in England, Brother McLeod has lectured extensively in North America, from Fredericton (New Brunswick) in the east to Vancouver (British Columbia) in the west, and from Winnipeg (Manitoba) in the north to Laredo (Texas) in the south. And now, for the first time—and thanks to the urging of his wife, Elizabeth—Wallace McLeod will bring his wit and wisdom to the antipodes.

Tony Pope

Harry revealed his secret of longevity—to keep on breathing—and generally enlivened the proceedings with humorous and trenchant observations.

Interstate affiliates were well represented at the conference, with the New South Wales and South Australian jurisdictions providing 4 members each, and Queensland, Victoria and Tasmania 3 each. However, there was a disappointing showing from the host affiliate, Western Australia, with only 4 of their 300 members in full-time attendance, and a handful of others part-time. This was explained by rehearsals for the Masonic pageant, 'The four faces of Freemasonry', to be performed later that week.

The WA attendance was boosted by a brief visit from the Grand Master, MWBro the Hon Mick Gayfer, OAM, and the Grand Secretary, Bro Anthony Ellis, on the Monday morning, and an appearance by the Deputy Grand Master, RWBro the Ven Archdeacon Threlfall, in the afternoon.

The conference dinner was held at the Hyat Hotel on the Monday evening and Bro Harry presented certificates to the Kellerman Lecturers, Bros Robert Linford (NSW), Keith Hollingsworth (Vic), Murray Yaxley (Tas), Graham Murray (SA), Arthur Page (Qld) and Peter Verrall (WA).

At the general meeting on the Tuesday afternoon, delegates from the jurisdictions of the affiliates were elected to the following offices:

President	Murray Yaxley (Tas)
Vice-Presidents	Kennion Brindal (SA) Arthur Hartley (WA)
Secretary	Kent Henderson (Vic)
Asst Secretary	Andy Walker (NSW)
Treasurer	Graham Stead (Qld)

with Gordon Crosby (WA) as Immediate Past President and Keith Hepburn (Tas) as convener of the next conference.

A motion to increase annual subscriptions for affiliates to \$100 and for associates to \$50 was withdrawn. Delegates voted not to increase subscriptions for associates at all, but to increase subscriptions for affiliates from \$50 to \$75. This is the first increase since the formation of the Council.

A motion for the Council to publish a book of selected addresses of Harry Kellerman was withdrawn when it was learned that the Research Lodge of New South Wales already had such a venture in hand.

Consideration of incorporation of the Council was deferred until the next conference. □

About *Harashim*

***Harashim* is a quarterly newsletter, published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016) and two copies issued free of charge to each of its Affiliate and Associate members in January, April, July and October each year.**

Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- Their lecture programmes for the year;
- Any requests from their members for information on a research topic;
- Research papers of more than local interest that, in the opinion of the Associate or Affiliate, merit wider publication but would not qualify as a Kellerman Lecture (for example because the author would not be able to attend an ANZMRC conference).

The newsletter will also include news and reports from ANZMRC, book reviews, extracts from other publications and a readers' letters

column.

The source of each item will be clearly stated, and any items not so identified should be taken to be by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 124, Murrayville, Victoria 3512.

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Any item over 500 words must be on disk and accompanied by printout.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and it is suggested that they supply

copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue of the newsletter may be reprinted by Associates and Affiliates, provided that:

- The item is reprinted in full;
- The name of the author and the source of the article are included; and
- A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Harashim

How do you pronounce it? The stress is on the middle syllable — Hah-RAH-

WANTED

News items

Articles

Readers' letters

Send to the Editor, Tony Pope, PO Box 124, Murrayville, Vic 3512 or fax (050) 952 205.

All other correspondence to the Secretary, Kent Henderson, PO Box 332, Williamstown, Vic 3016 or fax (03) 9398 0593.

Cease-fire?

The United Grand Lodge of England withdrew recognition of the Grand Lodge of Greece in 1993 and recognised the *National* Grand Lodge of Greece instead. Now, England is prepared to concede that grounds for withdrawing recognition 'might no longer apply'—*Grand Lodge News*, 12 June 1996.

Nevertheless, England is not prepared to restore recognition to the Grand Lodge of Greece unless that Grand Lodge becomes reconciled with the National Grand Lodge, and members of the English constitution 'have a duty to Grand Lodge only to associate Masonically' with brethren from Grand Lodges recognised by England—*Grand Lodge News*, 11 September 1996.

So, what is the explanation for the photograph (*right*), taken in February 1996 at Arlington, Virginia, where the Philalethes Society annual 'Feast and Forum' and the Allied Masonic Degrees dinner were held in conjunction with the 1996 Conference of Grand Masters of North America? From left to right are WBro John Hamill (Librarian, UGLE), RWBro I A Souvaliotis (Grand Secretary for External Relations, GL of Greece), RWBro Thomas W Jackson (Grand Secretary, GL of Pennsylvania) & MWBro S Vafiadis (GM, GL of Greece)—*Pythagoras*, 3/1996.

[paste-in photo]

'Curiouser and curiouser!' cried Alice.

Latest Prince Hall Affiliation recognition list (25 November 1996)

Prince Hall Grand Lodge:	Est.	Recognition exchanged with:
Alabama	1870	
Alaska	1969	
Arizona	1920	
Arkansas	1873	
Bahamas	1951	
California & Hawaii	1855	California, Hawaii
Canada (Ontario)	1856	New Brunswick, Nova Scotia, Prince Edward Island, Quebec
Caribbean	1993	
Colorado	1876	Colorado, Wyoming
Connecticut	1873	Connecticut, England, Idaho, Manitoba, Minnesota, Nebraska, New Brunswick
Delaware	1849	
Florida & Belize	1870	
Georgia	1870	
Illinois	1867	
Indiana	1856	
Iowa	1881	
Kansas	1867	
Kentucky	1866	
Liberia	1867	
Louisiana	1863	
Maryland	1845	
Massachusetts	1827	England, Ireland, Massachusetts, Nebraska, Scotland
Michigan	1865	
Minnesota	1894	Minnesota, North Dakota
Mississippi	1875	
Missouri	1865	
Nebraska	1919	Nebraska
Nevada	1980	
New Jersey	1848	
New Mexico	1921	New Mexico
New York	1845	
North Carolina	1870	
Ohio	1849	Ohio
Oklahoma	1893	
Oregon	1960	Idaho, Montana
Pennsylvania	1815	
Rhode Island	1858	
South Carolina	1867	
Tennessee	1870	
Texas	1875	
Virginia	1865	
Washington, DC	1848	
Washington State	1903	Idaho, Washington
West Virginia	1877	
Wisconsin	1925	Wisconsin

The dream and the reality

Dear Brother

The 1st Indian-Pacific Congress is cancelled.

It was with deep regret that the Grand Lodge of Western Australia has made this decision but did so only because it felt there was no other course of action left it could take.

At this time Freemasonry is torn by division worldwide. The Grand Lodges of England, Scotland and Ireland are in conflict with Italy, Greece and India. Fourteen of the Grand Lodges of the United States are in dispute with the Grand Lodge of England. Indeed, even the Grand Lodges of Australasia disagree with action taken by the Grand Lodge of England on matters of fraternal relations.

The Grand Lodge of Western Australia finds this incomprehensible.

The 1st Indian-Pacific Congress was planned to be a forum that would provide the worldwide Brotherhood of Freemasonry the opportunity to plan a united and harmonious future for the good of mankind after all we are taught Freemasonry is a universal Brotherhood.

The Grand Lodge of Western Australia is bitterly disappointed that petty politics means that the Grand Lodges of England, Scotland and Ireland would not attend if Grand Lodges of Italy, India, Greece and even Washington (because of Prince Hall Freemasonry) who have indicated their presence, were in attendance.

This Grand Lodge has always believed that open frank discussion is the way to resolve disputes. The 1st Indian-Pacific Congress was, in part, to be such a forum. It seems however that such debate is not universally acceptable.

The Grand Lodge of Western Australia finds it intolerable that international politics are impinging on this Congress and being played without regard to the health and wellbeing of Freemasonry.

While there is the real and implied threat of boycott action by some Grand Lodges which would see the withdrawal of those highly valued regional District Grand Lodges this Congress cannot proceed.

The Grand Lodge of Western Australia had a vision.

The vision was of a forum in which the international community of Freemasons to meet "in peace, love and harmony" for the good of mankind. That vision lies in pieces as the good of the Craft is neglected in favour of parochial and tawdry politics.

The Grand Lodge of Western Australia's choice was simple.

We could proceed in an atmosphere of threat, intimidation and bitterness or cancel and hope the schism can heal.

The Grand Lodge of Western Australia had no choice while others are in such conflict.

I believe it is a catastrophe for Freemasonry but the 1st Indian-Pacific Congress and the dream it stood for is cancelled. We have no other recourse.

Yours fraternally

(signed)

Hon H W (Mick) Gayfer, OAM
GRAND MASTER

Text of facsimile sent on 8 May 1996, cancelling the Indian-Pacific Masonic Congress

CONGRESS CANCELLED

As each new Freemason is introduced to the Craft, we go to great pains to explain the universality and international nature of the organisation.

But, my Brothers, such it seems is not the truth.

The truth is that despite the objective and universal nature of Freemasonry, we are still snared by the personal piques and quarrels we are taught to avoid.

The 1st Indian Pacific Masonic Congress that has been 5 years in the planning, is a victim of the last vestiges of 19th century colonialism. It is not acceptable to us, nor should it be acceptable to the world in general.

At different times and in different places, the nature and context of politics differ. Human relationships and governments are perceived uniquely in the social and cultural atmosphere of each nation or state. Freemasonry is no exception. While the principles remain intact, the context might require local variation, which should not act against the generality of Freemasonry.

In both Italy and Greece, Freemasonry like politics, is in turmoil. There are differing factions with vehement views about each other. In both cases, 'new' Grand Lodges have appeared along these factional lines. Right or wrong, in each case is hard to determine. Culture, language and politics make deciding who should be recognised as legitimate, a serious task. The Grand Lodge of England found it easy in both cases and even appears to have aided and abetted the 'breakaway' Grand Lodge in Italy in April 1993. As a consequence of the agreement between the Grand Lodges of England, Ireland and Scotland, both Scotland and Ireland changed their recognition of Italy and Greece.

The majority of the world has found greater difficulty in accepting the 'simple' case argued by the respective

Grand Lodges. The majority of Grand Lodges have therefore, not changed their views.

In India an agreement between the Grand Lodge of India and the Grand Lodge of England saw the commitment that the Grand Lodge of India alone would be able to create new lodges. That was decided in 1961 in a quite proper recognition that, within a nation in its own right, Indian Freemasonry should control its own destiny.

It appears the grand Lodge of England determined that the decisions of the Grand Lodge of India, were not in accordance with its own view of world structures. The concern of Indian Freemasons was that within the internal structures of the Grand Lodge of India, it was proper that the offices were held by members of that Grand Lodge. Dual memberships within a single territorial region was seen to derive risk of conflicts of interest.

As a consequence, the Grand Lodge of India determined that while Freemasons could retain membership of more than one Grand Lodge in most circumstances, they could not do so if they held office in Grand Lodge.

The Grand Lodge of England considered this outside the original agreement and, despite a legal challenge against the Grand Lodge of India which was defeated, proceeded to propose the establishment of new lodges. This was clearly in breach of the Concordat and an inflammatory action.

The Grand Lodge of England withdrew recognition of the Grand Lodge of India in July 1993. Scotland and Ireland followed suit.

For many, the issue of the withdrawal of visiting rights of English Freemasons to 14 Grand Lodges in the United States, is the most puzzling. The Grand Lodge of England recognises only one Prince Hall Grand Lodge in America; that of Massachusetts.

Prince Hall Freemasonry has its origins from among black Americans and while it has been a contentious issue in the past, a growing number of Grand Lodges in the United States, 14 in fact, have recognised or allowed interaction between themselves and a number of additional Prince Hall Lodges.

In essence, this potted history explains some of the fraternal relations matters that are of concern to the worldwide brotherhood of Freemasons. The cases are different, but the root of the problem is the same.

We are seeing an attempt by one Grand Lodge to dictate to the world, a single view of Freemasonry. While we do and rightly should appreciate our origins, we do not need to be treated as if we were still in the 19th century.

The Grand Lodge of England has a conception of international politics that presumes a 'gunboat' is the solution to significant issues. Colonial interpretations of the world puts Freemasonry back into the 19th century; a fairyland of political intrigue, arrogance, pomposity and class definition.

The Grand Lodge of England, had it chosen to keep its disputes to itself, would have been seen merely as an anachronism by its actions. It has not chosen that path, but has attempted to railroad others into their dated and inappropriate world view by threat and intimidation. The Grand Lodge of England may argue that such action is not their intent, but how else can it be viewed? The simple fact is, that unless the **same** Grand Lodges are recognised, the threat of withdrawal of visitation rights by the Grand Lodge of England exists.

The 1st Indian Pacific Masonic Congress is a victim of that intimidation. If we are not careful, Freemasonry itself will become victim to it.

The Grand Lodges of



England and Ireland have made it quite clear that despite the Grand Lodge of Western Australia being autonomous, and being the master of its own destiny, it must ‘toe the line’, or be boycotted.

A Provincial Grand Master has, because of the possible attendance of Indian Freemasons, ‘mentioned to his brethren that it (the Congress) must be ignored’, and one of our keynote speakers has advised, *‘I am very sorry indeed to have to tell you that I shall be unable to attend unless amity is restored between the English and Indian Constitutions.’*

We are not alone, however, as the Grand Lodge of New South Wales, has been told by the Grand Secretary of Ireland that only, *‘If I can have your assurance that members of the Grand Orient of Italy and the Grand Lodge of Greece will not and cannot be present’* could he allow Irish Freemasons to attend the NSW Grand Installation. Furthermore he said:

‘If I thought for a moment that any of the matters (related to Italy) were to be discussed at the Perth Congress in October, then I certainly would not take part myself, nor would I permit any members of our Constitution to be present.’

The critical words in these statements are; ‘will not and cannot be present’.

This means we must reject our own opinions by withdrawing recognition without due justification. We most certainly cannot exclude, nor would we want to or believe we should, turn our backs on those whom we accept. While we continue to recognise these

Grand Lodges, we have a Masonic obligation to welcome them. We must not refuse them simply because we are **told** to do so.

The Grand Lodge of England’s position on the Grand Lodges in the USA, is similarly arrogant; either the Grand Lodges recognise the same people or they are struck off the visiting list. For whatever reason Freemasons, men of integrity and capacity, have made their own decisions as is right and proper. Why shouldn’t they do so as autonomous bodies in their own right? To attempt to force a decision such as this, is inappropriate. The offence caused to those Grand Lodges is obvious and best described by MWBro Coleman, Grand Master of West Virginia, who has said,

‘Whereas every Grand Lodge in the world is charged with the responsibility of determining with which Grand Lodges they choose to establish fraternal communication. No one Grand Lodge is empowered to make this selection or impose its will upon another Grand Lodge.’

He rightly adds,

‘The choice of what Grand Lodges we, in West Virginia choose to recognise, is our decision, without regard to any decision made by any other Grand Lodge in the world.’

Indeed, if the Grand Lodge of England were to be consistent, because many other Grand Lodges and all Australasian Grand Lodges recognise different Grand Lodges in Italy and Greece than England, are not offended by India and recognise

all the 14 American Grand Lodges, then all of us should also be ‘struck off’.

This seems to be the height of absurdity.

Freemasonry is not about petty politics.

Freemasonry is about ‘Brotherly Love, Relief and Truth’. We should all be striving for this powerful goal.

The Grand Lodge of Western Australia **will not and cannot**, allow the international good of Freemasonry to be hijacked by those whose objectives are less than ideal. ‘Gunboat’ diplomacy has no place in Freemasonry. It has no place in the world today.

The cancellation of the 1st Indian Pacific Masonic Congress is a low point in the progress of Freemasonry. 5 years of planning, years of preparation to host a real opportunity to share in international brotherhood has been lost. However, if we can see the deeper causes, if we can learn from the disappointments, we can move forward.

The conflict in Freemasonry, especially those that have arisen in the last 2 or 3 years, must teach us that we need to address the serious issues causing us pain. We need a congress which will provide the forum of the future.

The 1st Indian Pacific Masonic Congress was to be that meeting of minds. Some do not accept debate and discussion, but those who do, will elevate those principles of Brotherly Love, Relief and Truth into reality,

Editorial comment

The Clayton’s Congress

Ordinarily, it could be argued that disputes between Grand Lodges should not be the subject of comment by ANZMRC, but two things make the cancellation of the Indian-Pacific Congress the business of the Council and its members. Firstly, the Council was persuaded to link its Conference with the Congress and the cancellation of the latter was detrimental to the former, affecting the dates of the Conference and

attendance; and secondly, when the Grand Master of Western Australia addressed the Conference, his main topic was the cancellation of the Congress.

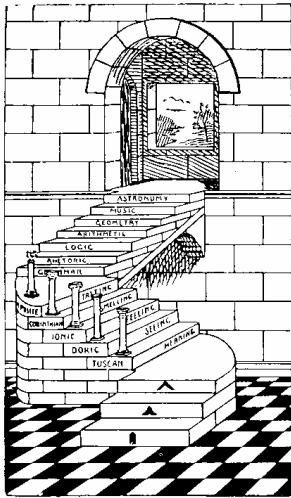
Therefore, letters and articles on this subject will be considered for publication, particularly if they express a point of view different from those reprinted on pages 6–8, or address such issues as:

- Was it realistic for Western Australia not to anticipate that the ‘home’ Grand Lodges would refuse to sit down with representatives of Grand

Lodges from which they had withdrawn recognition?

- Should Western Australia have approached the ‘home’ Grand Lodges at an early stage, seeking their agreement to participate?

And perhaps someone can explain how it is that Bro John Hamill was not permitted to attend the Congress but was able to attend functions associated with the 1996 Conference of Grand Masters of North America, which were also attended by the Grand Master of the Grand Lodge of Greece (see article,



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In this issue . . .

accompanied by printout. Contributors who require material to be returned should include a stamped, self-addressed envelope.

More than half of the material in this second issue of *Harashim* is reprinted from other publications. Original phrasing, spelling and typographical devices (such as capitals and underlining) have been retained. Only some of the peculiar American punctuation has been changed. Most of the rest of this issue is from the pen of the editor. That is because not much original material has been forthcoming from contributors. So, if you want a lively, topical *Harashim*, start sending in the news and views, the articles, research papers and readers' letters that will allow the editor to spend less time on researching and writing, and more on editing and improving layout.

If your view of Grand Secretaries is stereotyped—administrators with little time or inclination for contemplation—you may be surprised by the articles on pages 2 and 3. But Bro Anthony Ellis of Western Australia and Bro Thomas Jackson of Pennsylvania are not your stereotyped Grand Secretaries. Bro Ellis writes some lively articles for the *Western Mason* and Bro Jackson is a committed Masonic educator and the book reviewer for the *Northern Light*.

Curiously, both are correctly titled simply as 'Brother'. Pennsylvania, like Scotland, attaches the honorific to the office rather than to the office-holder, so Bro Jackson is Right Worshipful Grand Secretary. And Bro Ellis (at the time of writing) has not yet become the Master of a lodge—a situation which, when you think about it, says much for

the man and the Grand Lodge.

But these articles were not selected for their curiosity value; they express different views on a serious and topical subject, the role of Freemasonry in history and current affairs. Let's think about it—and talk about it.

Another think-piece is the *philalethes* article, 'Cardinals, Aprons and Titles'. Had it been submitted originally to *Harashim* it might have been presented differently, but even in its current form it raises some interesting issues—and could give rise to others.

The book reviews in this issue are reprints. They are of two kinds, overseas reviews of Australian books, and reviews of books from overseas. Do we have any reviewers (or aspiring reviewers) among our own readers? Submissions would be very welcome.

The President's Corner will be a regular feature by Bro Murray Yaxley. 'Hiramic Legend' and 'Masons' Marks' are two reprints from Bro Wallace McLeod. Perhaps we can persuade him to contribute the occasional article after his tour downunder.

This issue also features the first of a series of 'Thumbnail sketches' of Affiliates and Associates of ANZMRC. They will follow no particular order, but the smaller or less well known will usually receive priority. It seemed fitting to begin with Chisel Lodge 434 VC as a tribute to the late Arthur Trebilcock, its long-serving Secretary.

It is almost impossible for a quarterly newsletter to publish news before it turns into history, but our page 12 item

1st INDIAN PACIFIC CONFERENCE

by Bro Anthony Ellis, Grand Secretary, Western Australia

The cancellation of the Congress has shaken the Masonic world. Without doubt, few Freemasons other than those of senior grand rank, were aware of the political infighting among some of the constitutions.

For a fraternity based on Brotherly Love, Relief and Truth, we seem to be seriously short of the first, insufficiently interested in the second and happy to let ego overwhelm the third.

Freemasonry is dedicated to helping men improve themselves so they might contribute to society. It is not a self-help social club! The obligations of a Freemason bring with them responsibilities of a powerful kind.

Our obligation is to be part of improving our world. We do so by helping those in need, by standing on principles too often neglected and by supporting each other in the difficult journey of life.

The Indian Pacific Congress was directed to these ends. What has been evident in the Congress, is the confusion, because of the mixed messages within Freemasonry.

It is easy to understand the confusion of Freemasons in East Asia for example, who were told recently by Lord Farnham of the United Grand Lodge of England that:

'Brethren, when we are asked what our Freemasonry is for, the true answer is that in the corporate sense, it is not for anything.'

He goes on;

'Of course, we will everywhere point out or emphasise our moral values, our strong support for established religions, our significant donations to charity and in particular, our pride in having somehow achieved a fraternal society in which tolerance of each other's political and religious eccentricities is unquestioned...'

That is of course, unless those 'eccentricities' are different to the 'approved' United Grand Lodge of England's eccentricities!

But, he reminds us,

'There will be those who think that if we are not a positive force for good, we should be abolished.'

However, he declares,

'... the true sense in which we are a force for good in the world, is the positive impact our fraternity has on its individual members.'

I suppose this impact for good, the impact of Freemasonry, was one of the forces that caused the founding fathers of the United States of America to stand against oppression and throw off the shackles of colonial England!

Freemasonry teaches a duty to the laws of the country in which we live. It educates men in their responsibilities to others, families, friends or Freemasons. Beyond that though, it is driven by those moral and ethical principles which transcend the mere laws of government.

It is not possible for Freemasonry to be for nothing. Freemasonry is always and must always be for what is right, what is just, what is true, what is compassionate.

If every man who is a Freemason is for those principles, so too is the organisation.

If I declared to you, that as a Freemason I stand for these principles, but fail to take action in the face of evil as an individual, I have no worth!

If I declare my organisation to be based upon the highest principles, but fail to take action in the face of evil, my organisation has no worth!

If I say, I do so, because to sit upon the fence of life is to preserve the organisation, the organisation does not deserve to be preserved!

We do not want to be a political party, or a religion, or a lobby group, but we do want to benefit our country. If we do not believe the purpose of the organisation is for the good of our country, then the only reason left to be in it, is personal gain.

It is no wonder that Freemasons are confused.

The Pro Grand Master of England can say,

'I have often heard Freemasonry described as being a force for good within society. I cannot agree with this sentiment. By the principles we learn in Lodge, the individual Freemason may become a force for good within his community, but the Craft as a corporate entity, can never allow itself to develop into a force for anything.'

Well, MWBro Farnham, I cannot agree. I cannot agree with the Grand Secretary of Ireland, who is scathing in his attacks on the Grand Master of the Grand Orient of Italy. In his letter to the Grand Secretary of New South Wales, he claimed that the Grand Master of the Grand Orient of Italy's programme for a Grand Master's Convention was,

'... on its own considered sufficient cause of serious concern if not withdrawal of recognition.'

What programme was this? It was a convention, not unlike our own 1st Indian Pacific Congress: The role and responsibility of Masonry in a changing world. The convention was to discuss,

'... the moral and spiritual elevation of men, with particular attention paid to problems concerning the young and elderly; remedies for the over population of the world; programming of food and energy resources; the fight against drugs, organised crime, planetary and space pollution, cooperation between rich and poor countries to eliminate conflicts as well as economic and technological diversity; control of research to direct it towards the good and progress of humanity; the assertion of duties and safeguards of the rights of men.'

If it is a 'cause of serious concern', that Freemasons discuss

these issues, then we have a really serious problem!

It is a time to stop and think! Does it really do us harm to discuss the future and the issues facing the world? Is that unmasonic? Discussion is never out of place and while Bro Walker can say:

'(A Freemason) must act in his capacity as an individual in any of the items mentioned . . . but most certainly not in his capacity as a Freemason either individually, or collectively. Involvement in any of this constitutes unmasonic conduct, which should be refuted by all regular Masons.'

I am afraid that does not seem to be pursuing the virtue of allowing 'the faculty of reason its fullest, freest scope' as suggested in the 1st Degree Tracing Board Lecture.

Freemasonry appears to be under threat, not from those outsiders who do not understand it, but from those insiders who wish to muzzle it. Communication is the key to resolution

of our problems. We must talk if we are to progress.

Bro Farnham, Bro Walker, I cannot agree that Freemasonry is not for something. It is for good. It is not possible to be neutral about that if you are for good, you must be positively for it. I believe Freemasonry is a force, it is a force — an agent of change. It is so because we are taught, as Freemasons, in Freemasonry to set standards, to challenge injustice, poverty, immorality and dishonesty. This cannot be done passively.

We are individually and consequently collectively, responsible not only to believe this, but do something about it. We are therefore, a force for good.

Bro Farnham, Bro Walker, you are wrong and we should discuss it anywhere and everywhere. That is my obligation as a Freemason.

From the Western Mason, Spring 1996, page 7, by kind permission of the author and editor.



IT'S THE MASON AS A MAN WHO HAS IMPACTED HISTORY

by Bro Thomas W Jackson, FPS, RW Grand Secretary, Pennsylvania

For a considerable number of years I have been wondering how an organization with as much influence as Freemasonry has had over several hundred years, could fail to be acknowledged for its contribution to the development of modern civilization and human thought. I even developed a talk which I titled 'How can they ignore us?' In it, I ask those to whom I am speaking how often they ever saw freemasonry presented in a history text. I simply was unable to comprehend how we could be ignored.

With the exception of organized religion, Freemasonry probably has created a greater beneficial impact upon the development of present-day civilization than any other organization which has existed on Earth, and yet, when you read historical documentation of the evolution of civilization, Freemasonry is rarely mentioned and, if it is, it is only peripherally.

Last year, the first World Conference of Grand Masters was held in Mexico City. Out of that Conference came the Charter of Anahuac. The third item in that Charter presented the need of the Craft in the 21st Century 'to fight against . . . ecological depredation, contamination of the environment . . . social instability . . . and religious commitments in education', amongst others.

I have a very serious concern with any proposal that suggests Freemasonry's involvement in political and/or religious issues, and item three of that Charter suggests precisely that. There is no way social and ecological issues can be dealt with, without involving politics or religion. This Craft has been able to weather the storms which wiped out many organizations and even toppled governments because it stayed above the controversies of religion and politics.

When I presented my concerns about the Charter to some Masonic leaders, the rebuttal I received was that Masonry must have been involved in political and religious issues in the past. Freemasonry's influence in the American revolution was cited as an example. They pointed to the actions of men like Washington, Franklin, Lafayette, and others, as Masonic

involvement. In addition, Simon Bolivar in South America, Lajos Kosuth in Hungary, Theodore Kolokotronis in Greece, Benito Juarez in Mexico, amongst many others who contributed so much to the concept of freedom, were examples of political involvement in other countries.

And then, for the first time I began to understand why the influence of Freemasonry is not discussed in history books. We cannot deny the impact of Washington and so many others in the development of American freedom; but it was Washington *the man*, not Washington the Mason, and not Freemasonry that made America what it is. This is also true of Bolivar, Kosuth, Kolokotronis, and Juarez and all of the other great patriots of their countries.

The philosophical purpose of Freemasonry always has been to develop the man—to start with good men and make them better, to increase the intellectual capacity of the individual, and to give the man the incentive through our lessons to contribute to making the world a better place to live.

As an ecologist, I have for more than 35 years expressed my views on ecological issues and on the population explosion; but I speak as a man, not as a Freemason. My compassionate thought of life might have been nurtured in a Masonic Lodge, but, when I speak, it is not Freemasonry speaking. When Washington acted, it was not Freemasonry acting. Thankfully, Freemasonry has had great influence on many leaders, but the man influenced does the acting. Thus we read about the man in history texts, not the organization.

So, now I understand why Freemasonry does not occupy a prominent place in history books, but that does not lessen its place in history. It probably would behoove historians to discuss the influence of Freemasonry on the man, and perhaps that is starting to occur.

From the Pennsylvania Freemason of August 1996, page 19, and the Philalethes of October 1996, page 118, with kind permission of the author and both publications.

President's Corner

The list of Affiliate and Associate members on the letterhead of the Australian and New Zealand Masonic Research Council is impressive, and a Newsletter that provides a simple means of communicating matters of current interest and common concern is most welcome. *I hope that all of our Masonic research bodies will make good use of it.*

It is a fact of life in 1997 that people are reluctant to join community organisations. Members of Rotary, Lions, Apex and the churches can confirm this. It is because social conditions and lifestyles have changed dramatically in recent years. Within our lodges, also, there is disquiet about membership trends. Research lodges in particular must brighten their images, if they are to prosper. Although they fulfil a very important role in Freemasonry, many Masons are hesitant to join a research lodge because they are intimidated by the word *research*.

I wonder if the *study circles* and the *lodges of instruction* find it easier than lodges of research to attract members. Or is it a matter of how we conduct ourselves, the images we create, and the lack of outreach that is the problem?

The bodies that ANZMRC brings together foster activities of several kinds. Research is only one aspect, and it takes different forms. Firstly, there are historical topics. Our understanding of what happened in the past can always be extended. Then there is descriptive research, which directs the spotlight on current activities and sets out to put them in a clearer perspective, by comparing, contrasting and interpreting. It can include surveys, case studies, trend studies, and lots more.

One could write at length about each of these, but at this time I simply wish to draw attention to the fact that our activities have a wide scope and provide opportunities for people with a great variety of interests and talents. We must let the Fraternity at large know this.

Reprinted with permission from the philalethes magazine, October 1996:

CARDINALS, APRONS AND TITLES

by Bro George Peter, MPS

While mowing the lawn the other day, I saw a beautiful red cardinal swoop down and perch on the freshly mowed grass. Mine is a large lawn, hence a lot of time is available for meditation while mowing it. The cardinal started my thought process like this:

What a beautiful bird. No wonder the Catholic Church imitates this part of the divine plan by robing its high officials in the color and name of the cardinal. Is this a prudent thing to do? It certainly raises that office above the ordinary.

Usually there are scores of swallows who swoop down for food while the lawn is being mowed. They are much more common and not nearly as strikingly beautiful as the cardinal.

The thought process continues: Is it prudent to robe any clergy in anything to set them aside, or especially above, the rank and file? What is the purpose? Jesus Christ said, 'Follow

Many of our so-called research bodies are best known for providing lecturers and publications for Craft lodges. Every Craft lodge that is alive and well has an active education programme, and members of research lodges happily assist them in executing their programmes.

We owe it to our brethren in the Craft lodges to let them know that there is great pleasure and fulfilment to be had, first in gleaning, and then in sharing, Masonic knowledge. We have all been told that Freemasonry is a progressive science. In fact, it has become a cliché. We must encourage our brethren to make a resolution that they will progress in Freemasonry. The nature and purpose of Freemasonry is to diffuse light—but we must make the effort, if we are to benefit from it.

Some of our brethren have taken a fleeting glimpse at the surface of Freemasonry, and have seen nothing that interests them. Perhaps what they saw, unclearly, were merely reflections from the surface, and they saw nothing below the surface. Then they have not seen the opportunities for personal growth and development that Freemasonry can provide. So often in life we are thwarted by the outer shell, and we do not get as far as the truth that is inside.

I ask you, Brethren, to do some public relations work, so that our brethren may acquire a greater understanding of Freemasonry, through working inside our research bodies. At the same time, we should never apologise for the more academic of our endeavours. It was Socrates who discovered that by asking questions he found that when men of different stations in life think around a problem, and get to the bottom of it, they discover a common nature and a common system of truth. Following this consensus of insight, thought and experience can confirm the fundamental truth which all Freemasons seek.

Murray Yaxley

me'. He did not vest himself even in the plain black robe, i.e., of the Methodist minister. Some would argue that the purpose is to demonstrate solemnity and to cover up 'earthly' garments. It is a tradition. As a traditionalist, I would not break a tradition lightly. But anything that symbolically, and in reality, places a leader apart or above the rank and file, should be broken. It is in direct violation of modern concepts of leadership. It is counterproductive.

The great Chinese philosopher, Lao-tse, thousands of years ago, said, 'As for the best leaders, the people do not notice their existence; the next, the people honor and praise; the next, the people fear; and the next the people hate. When the best leaders' work is done, the people say, "we did it ourselves".' . . .

How about Freemasonry? We have our share of titles, hierarchies and regalia . . . Masonic protocol dictates the use of 'Worshipful, Right Worshipful and Most Worshipful' as the prefix to salutations of respectively titled Masonic officers.

Is it prudent to practice these mechanisms and protocol in today's society? Can they be counterproductive?

continued on page 10.

BOOK REVIEW

An illustration featuring the word "BOOK" in large black letters at the top. Below it, the word "REVIEW" is also in large black letters. To the left of "REVIEW", there is a stack of three books: one green book on top and two red books underneath. To the right of "REVIEW", a hand is shown holding a pen and writing in a small notebook.

From the Masonic Square, March 1996:

A Masonic Panorama

Revd Neville Barker Cryer. Published by the Australian Masonic Research Council, £10 including p&p from PO Box 332, Williamstown, Victoria 3016, Australia.

Sub-titled 'Selected Papers of the Revd Neville Barker Cryer, introduced (as if he needs introducing) by Kent Henderson and edited by Tony Pope, this is a riveting compendium.

The AMRC regularly organises a national lecture tour by internationally reputed masonic lecturers (the first was WBro John Hamill, titled *Masonic Perspectives*); WBro Cyril Batham's was *Freemasonry in England and France*. This is the third in the series – and jolly valuable and readable they have proved.

Brother Cryer leads off with a chapter titled 'The Churches' involvement with Freemasonry' ...

This is followed by the equally absorbing 'Women and Freemasonry' – this will open the eyes of many a freemason.

More traditional is 'The influence of operative on speculative Freemasonry' and 'The different origins of English and Scottish Freemasonry'.

In 'What is the point in other than the Craft degrees?' the author mentions that a European Grand Lodge approached the Supreme Grand Chapter of Scotland on how they should introduce the Holy Royal Arch into their rituals. Read their response (on page 61), in conjunction with John Mitchell's 'The Royal Arch Enigma' on page 222 of the December 1995 *Masonic Square* – and you will have your eyes well and truly opened.

This is followed by 'Discovering the "Arch" Degree', 'The Geneva Bible and the English ritual', 'What is that on your ceiling?' (I'm not telling) and much more. I really could not put this book down. I have two pieces of advice: get it – and read it.

Jack Chisholm

And from the Royal Arch Mason magazine:

A Masonic Panorama: Selected Papers of the Reverend Neville Barker Cryer. *Introduced by Kent Henderson; edited by Tony Pope. Melbourne: Australian Masonic Research Council. 1995. Pp. 175. Copies may be ordered from Kent Henderson, P. O. Box 332, Williamstown, Victoria, Australia 3016. Price \$15.00 U.S. currency (postage and handling included).*

The Australian Masonic Research Council includes nearly all the research lodges in Australia. Every two years it invites a well-known Masonic scholar to tour the region, and publishes his lectures. For 1995, the speaker was Bro. Neville Cryer, Past Master, past Secretary and past Editor of 'the premier lodge of

research', Quatuor Coronati, in London. Here are the texts of fourteen talks from his most recent trip.

Probably the most important is the first one, 'The Churches' Involvement with Freemasonry'. In order to refute the fundamentalists (who say that Masonry and Christianity are incompatible), he provides many examples of ministers of the gospel who have been active Masons, from 1721 right up to the present.

In another paper, entitled 'Women and Freemasonry', Bro. Cryer traces the role of women in operative masonry, tells the apocryphal stories of their eavesdropping on Masonic secrets, and talks about the Eastern Star, Lady Freemasons, and Co-Masonry. Very discreetly, he hints that these latter organizations should be 'recognized'.

In a paper on 'The different origins of English and Scottish Freemasonry', he suggests that Masonry evolved independently in the two kingdoms, and that Harry Carr and David Stevenson were both wrong to say that it came from one country or the other. In his argument he asserts (54) that 'Scotland never had any Ancient Charges'. Actually, it had at least a dozen copies, going back to about 1650 (see Stevenson, *The First Freemasons*, 189–191).

Four of the talks argue that various cryptic references in eighteenth-century documents, and several unpublished early ceremonies, demonstrate that some of the 'higher degrees' (Mark, Ark Mariner, Most Excellent Mason, and Royal Arch) preserve old wording, and reflect certain aspects of operative masonry. Three more of the papers are concerned with particular details that developed out of early rituals and are still found today — details not recognized by all Brothers.

Bro. Cryer offers an interesting paper on the Geneva Bible of 1560, and its contribution to the development of English ritual. In this connection he says (104) that there is no occurrence of the name Hiram Abif 'in any known catechism, manuscript or ritual up to 1760'. Actually it is found in several copies of the 'Spencer Family' of Old Charges, soon after 1725. He might also have cited a name from 1 Chronicles 2:49, and reported the meaning that is given to it in a version of the Geneva Bible printed in London in 1580.

As part of his continuing study of individual lodge buildings (on which he has already produced a series of books), he talks about 'Surprises in Scottish lodges'. Then he goes on to discuss the significance of the Huguenot refugees and their descendants, for English intellectual history and for the evolution of Masonry; as one might expect, the key figure here is John Desaguliers, G.M. in 1719.

Bro. Cryer concludes by asking, 'Is there anything else to research?' The answer, of course, is yes. All very interesting.

Wallace McLeod

Book reviews, continued.

From the Masonic Square, June 1996:

Masonic Research in South Australia

Volume 1, 1990–94. Paperback. £11.50 inc. p&p. 120 Waterport Road, Port Elliot 5212, South Australia.

This is the first book-form transactions from the SALR – and they have made an excellent job of it. There are 16 papers, and I found them all new except The Mason Mark, which I didn't mind reading again.

Barrie Anderson cleverly dissects the Regius Poem and correlates it with the masonic festive board – a subject close to my heart, or rather stomach. Very original.

Tony Pope gives us an interesting piece on Australian Lodges of Research; Mike Conway delves into International Masonic Relations; and George Woolmer tells us about the Masonic Orders in South Australia. In the latter we not only learn about the usual Craft, Mark, Knights Templar, etc, but also the Eastern Star, Shrine (not the usual one), Amaranth, Pledge Sisters, Order of Women Freemasons and Co-Masonry. Phew.

Other chapters include: Development of the Printed Ritual; Canaanite Origins of King Solomon's Temple, and The Drupe and the Alcoholic Mother (don't ask...).

The South Australian Lodge of Research are to be congratulated on their first effort; I for one look forward to volume 2.

Jon Green

And two more from the Royal Arch Mason:

Masonic Challenges (*Transactions of The Lodge of Research No. 218, Victorian Constitution, 1991*). Edited by Kent Henderson and Graeme Love. Pp. 152. Victoria, Australia: Rowick Printers. [1993].

All too often we don't realize what's going on, Masonically speaking, in other parts of the world. For example, how many of you ever heard of the Lodge of Research in Victoria, Australia? It was founded in 1911, which makes it a good deal older than any of the research lodges in North America. It didn't begin publishing its transactions until 1918; that means that the first forty-three papers presented in the lodge are totally lost – a frustrating amount of wasted effort. The motto of the lodge is Latin, *Sequendo Lampada Disco*, which means something like 'I learn by following the light'. Here we have the eight papers that were delivered in the Lodge of Research during the year 1991. The booklet has a soft cover and is spirally bound, so that it lies open easily. The papers of course vary a good deal in the nature of their appeal and in the type of research that was required; that is probably inevitable.

The first one, 'The History, Development and Current Status of English Freemasonry', is a masterful perspective by John Hamill, the Librarian and Curator of Freemasons' Hall in London, who delivered it while on a lecture tour in Australia. D. C. Stocks gives an interesting and scholarly review of 'Early Freemasonry in Russia'. William M. Caulfield, in 'Rudyard Kipling – Master of His Craft', offers us a readable biography, less concerned with the books than with the man. S. W. Martin, in 'Who Really is Ruth?', considers some of the paradoxes in our usual reading of her life.

Kent W. Henderson provides a fascinating summary of

'Overseas Masonic Practices – What Can They Teach Us?' In particular he suggests that the success of any lodge is based on four factors: ceremony, involvement, education, and after-proceedings. Peter H. I. Green, in 'The Consequences of Cut-Rate Masonry', argues that Masonry sells itself too cheaply, and does not make enough effort to appeal to young professional men. Mel Moyle offers a detailed series of notes entitled 'Further Explanation of the Three Tracing Boards'. And finally Tony Pope traces the evolution and development of 'Australian Lodges of Research: An Historical Overview'.

As a whole the collection is quite interesting, and the papers are perhaps somewhat above the level of those produced in some of our research lodges. The North American Mason might find it useful to learn more about this Australian lodge. Membership in the Correspondence Circle is open to any regular Master Mason. The cost is \$20 (either American or Canadian). Members receive the Annual Transactions, and the monthly lodge summons, together with the monthly research bulletin *Thoughts for the Inquiring Mason*. Inquiries should be directed to G. C. Love, P. O. Box 2108, St. Kilda West, Victoria, Australia 3182.

Proceedings, Australian Masonic Research Council, Biennial Meeting and Conference, 1994. Edited by Tony Pope. Williamstown, Victoria, Australia; Australian Masonic Research Council. 1994. Pp. 88.

There are thirteen research lodges and Masonic study groups in Australia, and in 1992 the Australian Masonic Research Council was formed, to act as a liaison body between them. Every two years the Council plans to hold a conference, at which students can present the results of their researches. Here are the proceedings of the second such conference, with five of the papers that were delivered at it. In the first one, Ian Sykes asks 'Where do I come from?' and suggests that some portions of Masonic philosophy are ultimately derived from the ancient Middle Eastern religions, Zoroastrianism and Mithraism. Brian Palmer investigates 'Our Purpose', and argues strongly that Masonry cannot survive unless it adopts an objective that will attract members, and that this objective must be Universal Benevolence. Kent Henderson, in 'Back to the Future: A prescription for Masonic Renewal', discusses the background which led to the formation of Lodge Epicurean, a high quality lodge that has annual dues roughly equivalent to the average weekly wage (about \$365), and that endeavors to keep its members occupied, with flawless ritual and educational programs. Brian Burton talks briefly about 'Freemasonry among Australian prisoners of war'. The longest paper is 'Our Segregated Brethren, Prince Hall Freemasons' by Tony Pope; it is an extraordinary performance, bringing together a tremendous amount of information about a problem that does not really exist in Australia, and discussing in detail certain early documents that are not always cited in this connection. There is, for example, a photocopy of the original by-laws of African Lodge, handwritten by Prince Hall himself, and dated 1779.

This booklet was published primarily for the convenience of those who attended the Conference of the AMRC. But if you are interested in learning more, it might be worth getting in touch with the Australian Masonic Research Council, P.O. Box 332, Williamstown 3016, Victoria, Australia.

Wallace McLeod

Hiram Key – ‘good reading, but not for reference’

If I eat contaminated food I will get food poisoning. If I get food poisoning I will become very ill. If I am very ill I will visit a hospital.

I visited a hospital last month, therefore I ate contaminated food.

Actually I visited the hospital to see a friend, but this form of argument (if A leads to B, B leads to C, C leads to D and D is known to have occurred, then A, B and C must have occurred), although completely flawed, is the basis of the latest book on the origins of Freemasonry (by two English masons), as it has been of many of its predecessors.

In essence, it postulates a possible line of descent to Freemasonry and then concludes that, because Freemasonry exists, the line of descent has been proved. And this is, of course, logical nonsense. Furthermore, the authors are not averse to blatantly misrepresenting other works.

For instance, a crucial part of their argument depends on the following quote from Arkon Daraul’s *Secret Societies*: ‘The Mandaeans . . . practiced initiation, ecstasy and some rituals which have been said to resemble those of the Freemasons’. Within three lines, this has become we have ‘identified their rituals with Freemasonry’.

As one of the authors worked in solid-state physics it is perhaps only to be expected that quantum leaps in logic would occur; that the other worked in advertising for many years could explain an inability to confine words to their correct meanings.

When Alexander Pope said, ‘A little learning is a dangerous thing’, he may well have had masons in mind. These two relatively inexperienced and narrowly-read masons have reached the conclusion, as many have done before, and will do in the future, that they have learned all that is needed to explain the Craft. That they have not becomes patently obvious as one reads this book.

There is little that is new in their book as, with the exception of finding the genesis of Freemasonry in the ‘Dead Sea Scrolls’, most of their theory has been traversed by others (and generally much better).

As the authors have neglected to provide a bibliography it is not possible to discover what other books have been read. Those authors whose works are mentioned in the footnotes, such as Hugh Schonfield and his *The Essene Odyssey*, would doubtless be intrigued to find that the authors chose only those sections which agreed with their theory and completely ignored those parts which did not.

That the Knights Templar play an essential part in the preservation of secret knowledge will come as no surprise, as this particular theory has been recently revived and given a strong hearing in a number of works. It never ceases to be a source of amazement to me that people who rush into print with a theory which they have worked out as a result of some limited research have never even considered the possibility that others may have examined it in the past.

The proof of Templar involvement almost invariably follows the line of flawed logic outlined at the start of this review. Like Graham Hancock in *The Sign and the Seal*, the authors have not found anything and, like Hancock, their conclusions are not new.

What the authors in both works have detailed is a possible

hiding place for a great secret which may still exist. Conveniently, the hiding place is of such a nature that the theory is unlikely ever to be put to the test.

The Hiram Key is an interesting addition to the collection of theories on the origin and meaning of masonry. It is unlikely to upset anyone (except logicians and true historians) and the masonic reader will happily add it to his library, although probably not in the reference section. There is no reason why this book should not be read by anyone; four or five pages immediately prior to sleep is probably the best way so to do.

Peter Thornton, Grand Lodge Librarian

And from the Royal Arch Mason:

The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus. By Christopher Knight and Robert Lomas. London, England: Century. 1996. Pp. xiii, 384, 31 illustrations, many sketches, 3 maps. Price not stated. Copies may be ordered from the publisher, Century, 20 Vauxhall Bridge Road, London, SW1V 2SA, England.

At first glance this seems like a wonderful story. In Ancient Egypt the two kingdoms were symbolized by two pillars. There was a secret ceremony by which the successive monarchs were enabled to assume the throne. In 1573 B.C. the king was killed by three blows to the head, in an effort to extort from him those secrets. Substituted secrets were devised, and about a century later they were carried out of Egypt by Moses. They were transmitted through the successive rulers of Israel, through David and Solomon and their successors, and then went into exile during the Babylonian captivity. They came back to the Holy Land with Zerubbabel, and were preserved by the Essenes, who wrote much precious information on scrolls, which they concealed in a secret chamber under the Temple at Jerusalem. When the Romans destroyed the Temple, these secrets were lost for over a thousand years, but they were rediscovered when the Knights Templar descended into the vault in 1120. At the downfall of the Templars in 1307, some of them escaped to Scotland, and helped Robert Bruce to win the battle of Bannockburn. Their successors passed on the secrets to William St Clair, the ‘First Grand Master and Founder of Freemasonry’, who in 1441–1484 built Rosslyn Chapel, and filled it with Masonic symbols. Quite probably the precious Templar scrolls are hidden in a vault under the Chapel, and the authors hope to get permission to find them. So, in effect, the Masonic ceremonies have been evolving for nearly 3600 years.

But can we believe it? Sad to say, if we look at details, the book is full of factual errors. Let us note a few. ‘Hiram Abif is not mentioned in the Old Testament at all’ (page 16 and elsewhere). Actually, he turns up in 2 Chronicles 4:16 — not in the King James version, but in Luther’s Bible of 1532 and Coverdale’s Bible of 1535; and in James Anderson’s own rendering of the verse on page 11 of his *Constitutions* of 1723. ‘Careful study of the Bible had found no mention of any middle chamber to Solomon’s Temple’ (page 9). Try 1 Kings 6:8!

The authors suggest that the names of the three assassins may come from the Dead Sea Scrolls (page 250), and assert that they are collectively known as ‘the Juwes’ (page 16). Actually, the names are first found in an English exposure of 1760. They disappeared from English ceremonies with the

post-Union ritual of 1816 (though they continue to be used in America). They are not called ‘the Juwes’ except by English anti-Masons like Stephen Knight, who want to make Jack the Ripper into a Masonic conspiracy.

The authors speak repeatedly of a resurrection in the 3rd degree (thus, on pages 38, 40). But surely the architect of the Temple is dead, and remains dead; that is why the genuine secrets are lost. On page 143, they give what they say are the words of the Third Degree, and interpret them as ancient Egyptian. Exciting, to be sure, except that the syllables quoted bear little resemblance to the actual words. The story of the vault under the Temple which contained a scroll, comes not from the Knights Templar but from an ancient Greek historian named Philostorgius, who lived about the year 400 of our era.

They date the Syrian theologian John of Damascus (who died about 752) to the eighteenth century (page 48), and say that the earliest copies of the Old Charges are from the ‘late fifteenth century’ (page 21), even though everyone agrees that the Regius Manuscript was written about 1390. They repeatedly call the last Grand Master of Templars by the name of ‘de Maloy’. They misquote the Latin text on the English Royal Arch jewel (page 319). And so on.

The publisher’s blurb tells us that the authors are both English Masons. It may be so. In short, they have written an entertaining book; but you must not call it history.

Wallace McLeod

And, finally, one from the Gleanings of the South Australian Lodge of Research, July 1994:

THE GRAND DESIGN

Selected Masonic Addresses and Papers of Wallace McLeod

published by ANCHOR COMMUNICATIONS
Highland Springs, Virginia
for Iowa Research Lodge No 2, Des Moines, Iowa, USA

(1991) hard cover, 186 + xxxii pp; review copy (2nd printing, 1991) from Southern California Research Lodge, US\$12.75 plus postage US\$.3.

Wallace McLeod, *PhD*, is Professor of Classics at Victoria College, University of Toronto, and Grand Historian of the Grand Lodge of Canada in the Province of Ontario. He has been a full member of Quatuor Coronati Lodge since 1979 and was Master in 1982 (the only North American to be so honoured). He is a Prestonian Lecturer, a Fellow and Past President of the Philalethes Society, and Grand Abbot of the Blue Friars, a society of Masonic authors. He has written or edited 10 books, published many articles and reviews in his professional field and in Freemasonry, and spoken extensively in Canada, Britain and the United States. Among his particular areas of study are the Old Charges, John Coustos and Prince Hall Freemasonry.

This book, *The Grand Design*, is a selection of RWBro McLeod’s papers previously printed in a wide variety of publications (some of them inaccessible to Australian Masons), including the *Proceedings* or *Transactions* of The Heritage Lodge (GRC), Walter F Meier Lodge of Research (Washington), Virginia Lodge of Research and various publications of the Grand Lodge of Canada (Ontario), as well

as from *Ars Quatuor Coronatorum* and the *Philalethes*.

The subjects of the 21 papers are diverse—three ‘DIYs’ for researchers (how to write a short talk, a research paper and a book), seven ‘biographies’ (St Alban, John Coustos, Batty Langley, Wellins Calcott, Simon McGillivray, ‘Loyalist Masons’ and ‘McLeod Moore and Pike’) and nine ‘broad spectrum’ historical papers (including the *oral* version of his Prestonian Lecture on the Old Charges and ‘Why I still believe in the Transition Theory: Operative to Speculative’). The other two defy classification—‘The effect of Victorian Obscenity Laws on Masonic Historians: an allegedly obscene poem of 1723’, which includes the full, unexpurgated text of ‘The Free Masons: an Hudibrastick poem’, and the final, delightful contribution, ‘Hiramic Monologue’.

This is a book for every Mason whose interest in the Craft extends beyond the next meeting of his own lodge, as it surely must if he is to be united in the Grand Design of being happy and communicating happiness. Wallace McLeod writes simply, without condescension, yet with authority; seriously, but with a touch of humour. His style is a model for every researcher who wishes the result of his labour to be read and appreciated beyond the narrow circle of his peers.



Lecture Programme 1997

Victorian Lodge of Research 218

(Meeting at 7.30 pm on 4th Friday at the Masonic Centre of Victoria, East Melbourne, unless otherwise indicated)

27 March	Christianity and Freemasonry <i>Neville Anderson, GChap</i>
24 April	Freemasons in prison camps <i>Jim King, PM</i>
23 May	Christianity and anti-Masonry <i>Graham Hamill, PM</i>
23 June (Monday)	[to be announced] <i>Wallace McLeod, GHist (Ontario)</i>
28 June (Saturday)	French rituals, 1st, 2nd, 3rd <i>Neil Morse, PM (NSW)</i> [at Bendigo Temple]
25 July	Thoughts on recent Christian anti-Masonry <i>Jock McKenzie, MM (HRC)</i>
22 August	History of the AAR in Australia <i>Mel Moyle, PGStdB</i>
26 September	A woman’s place in Freemasonry ??! <i>Graeme Love, WM</i>
[25 October]	Installation]
28 November	The Comacines <i>Max Pawsey, PM (218 CC)</i>

Note: If other Affiliates or Associates wish to advertise their lecture programmes, please send a copy to the editor.

Gleaned from the Lectern:

The WHJ Mayers Memorial Lodge of Research (Cairns) now meets on the second Tuesday.

Don’t leave it to chance—tell the editor.

From Wallace McLeod's book, The Grand Design (reviewed on page 8), by permission of the author:

HIRAMIC MONOLOGUE

[My friend Frederick John Cooper, a distinguished English Mason, Deputy Provincial Grand Master of Devon, full member of Quatuor Coronati Lodge, had a wonderful sense of humour. He wrote the following monologue, and presented it from time to time in English lodges, always with great success. The problem was that it was composed in colloquial English, which is a little bit different from what we're used to on this side of the Atlantic. So Tony Richards and I undertook to translate it into Canadian dialect. I hope it is still intelligible for those who live south of the border. In my judgment it counts as Masonic education. It will make those who listen to it think a bit.]

(A man is sitting at a large table covered with plans and drawings. He has a pair of compasses in his hand, and he is describing an arc on a design. The telephone rings. He takes no notice except to frown. It rings again. Exasperated, he lifts the receiver.)

Hello! Hiram here! (pause) Hello, hello! Hiram of Tyre speaking.

No, no, not His Majesty. His Nibs is up in the hills, where it's cool. This is Hiram Abif. Who is this calling?

Adoniram! Great to hear from you! Where are you? What are you up to?

Lebanon! You lucky son of a camel! And in charge of the saw-mill operation too! That's great! No wonder we're getting all the wood-products up to specification! Wish I could say the same about the quarry stuff! No labor problems, I hope?

How many thousand? I know there's a policy of full employment in Lebanon, but that's ridiculous. What are you doing with them all?

One working and ten looking on? Well that system isn't unique, you know, Adda.

We're moving along all right, I suppose, but I'm getting a lot of trouble over the rationing. I said at the start that this system of giving these young boys a weekly allowance of corn, wine and oil would never work. We supplied them with little hand-mills for the corn, and field ovens for the baking—but they just wouldn't use them. As soon as they got their ration each week, they flogged the corn for the wine—with the predictable result. We got some pretty funny-looking ashlar! However, things are better now. We do our own baking, and issue the rations already cooked—but there's still a lot of fiddling going on.

I'm worried to death really. We have this deadline for the opening, but it will be a miracle if everything is ready in time for the Dedication. The trouble is that YOU KNOW WHO can never make up his mind on detail. He's continually changing the plans. Now, after we thought that we had everything under control, he has this brilliant idea about the Memorial Pillars.

That's right, MEMORIAL PILLARS! (pause) You know—the Fire and Cloud and all that jazz!

Well, it was too late to incorporate them into the actual building, and so they'll have to be placed outside the Porchway or Entrance. His idea is to make them out of METAL, as if stone wasn't good enough. There's only one place I know of to cast something that big, and that's down there between Succoth and Zeredatha; you know, in the claygrounds on the bottom land of the Jordan. Transportation is going to be a nightmare, uphill all the way; and just one jolt and the wretched things'll crack.

No, I haven't a clue who he thinks he's going to get to supervise the casting. Oh, and I forgot to tell you, he wants them formed hollow, with only a hand's breadth of material. And he wants to put Archives in them. (pause) Yes, Archives; scrolls of vellum and parchment and so on. Can you imagine keeping the files in there? Once these young clerks and secretaries get in there and start messing about, they'll be in there all day!

We tried to get the names of the Pillars out of him, so that we could include them in the casting, but he'll only give us the name of one. That's to be named after his great great grandfather. But he's being very coy about the other one. I think he's going to announce it on the day. Probably going to honor one of the officials who take part in the Ceremony. You know how it is, Adda. It's always the fellow who can do a good piece of ritual that gets the honor, not the one who's been doing all the background work. Gawd, I hate this masonic politics!

But my main trouble here is the unreliability of the overseers. Some of them can't even read a blueprint! Do you know, every morning when I get into the office (and that's about the sixth hour), there's a line-up of Fellow-crafts, supposedly overseers, asking me to explain detail that should be obvious to anyone competent. I spend half my time doing work that should be done by the overseers. I tell you, Adda, I'm convinced that if I ever took a day off, the whole Project would be plunged into utter confusion. Apart from that, the overseers are quite incapable of carrying out the trade-testing. This means that a lot of fair workmen who should be getting trade pay are not receiving any differential—and it's causing a bit of bad feeling. and when the work ends here, and they move on to other jobs, they won't have any evidence of their grade.

As a matter of fact, I had three of them in my office the other day who were very rude to me about the delay in their trade-testing. I promised them faithfully that I would carry out their test today, after the midday break. So we'll have to see about that!

Now, is there anything else on your mind (pause) I don't want to appear rude, but it's almost time for the noon whistle. I like to make a bit of an inspection during the lunch break. Also, Phase One is completed now, you know, and it's cool and peaceful and quiet in there; great view over the valley from the gateways. Not a soul in sight, and it gives me a chance to collect my thoughts. Only moment of quiet I have all day. Then, after a few minutes there, I'll come back here, have a bit of bread and cheese, and maybe a pomegranate, and then I'll be all set for the afternoon.

Oh, yeah, sure! I'm okay. It's just the pressure, the constant pressure. It gets to me! I sometimes feel I don't have much time ... I don't have much time. But it'll soon be over with!

Well, it's been nice talking to you. We must get together when you're in town again. Take care, now! Good bye!

MASONS' MARKS

by Wallace McLeod

One of the main symbols of the degree of Mark Master is the mason's mark. It is a type of identifying device that goes back long before the invention of writing. In many societies a craftsman would set a mark on his handiwork to identify it as his production; this was done not just by stonemasons, but also by other artisans, such as pottery makers. Thirty-five years ago I had the opportunity to do some archaeological work in Greece, and I can testify that potters 5000 years ago, in the Late Stone Age, used to put marks on the vessels that they cast. This was more than a thousand years before real writing reached that part of the world.

It doesn't seem likely that such marks were actually on building stones until considerably later, and probably not at the time of King Solomon's Temple. But if you look at the great stone-built cathedrals of Europe, you will find that many of the individual stones do have marks inscribed on them. They are usually simple, being composed of straight lines, and sometimes including squares, angles, or triangles. These are masons' marks.

It is clear in most instances that they were never meant to be seen when the building was completed, because they were carved on a part of the stone that would be concealed by another stone, or covered by a coating of lime and plaster. Evidently they must have played a role of some sort in the building process. We can't be absolutely certain, but we guess that every fellow of the craft had his own sign; and when he had finished squaring a stone for use in the intended structure, he would put his sign on the stone.

We don't know exactly why this was done, but the Masonic degree of Mark Master suggests that it was connected with the mechanics of paying the workmen their proper wages; and that is probably as good an explanation as any. The clerks could keep a tally of the number of stones carrying a particular mark, and if remuneration were paid by the piece, they would know how much pay a particular workman deserved. If on the other hand the workmen were paid by the day, the clerks would be able to ascertain whether this or that stonemason was doing his proper share.

Modern students have recorded and compared the masons' marks in hundreds of old stone buildings, and this may in some instances have enabled them to trace how individual craftsmen migrated from job to job in England 600 years ago. And the marks are even mentioned in the builders' regulations. In Scotland the Schaw Statutes for stonemasons in 1598 specify that every new Master or Fellow of Craft is to be admitted in the presence of six Masters and two Entered Apprentices, and that his name *and his mark* must be recorded in a book, together with the date of his admission. The oldest set of minutes we have from a Masonic lodge belong to the Lodge at Edinburgh, and are dated 1599. They are signed by the Warden and attested by his mark.

In fact, the mark was such an essential part of Masonry that even accepted or non-operative masons were required to adopt one. Take, for example, possibly the very first 'gentleman freemason' ever to join the Craft, Sir Robert Moray, a notable soldier and diplomat, secretary of the Royal Society, and General Quartermaster to the Army of Scotland. On 20 May

1641, at Newcastle, England, as the army was marching south, he was admitted a member of the Lodge of Edinburgh, and he adopted as his mark the five-pointed star. Sixteen years later he wrote to his friend, the Earl of Kincardine, explaining how he interpreted the star to be an allegorical representation of the word 'love'.

Again, in 1670 the by-laws of the Lodge at Aberdeen are signed by all 49 members of the lodge, and 45 of them also affix their mark, even though most of them were non-operative. Altogether, it is clear that the mason's mark was regarded as indispensable in the Scottish lodges. In fact, the weight of evidence makes it look as if the Mark Degree did originate in Scotland, even though we do not have any Scottish reference to the degree until 1770. At that date it is mentioned as one of the qualifications for the Royal Arch.

CARDINALS, APRONS AND TITLES

continued from page 4

Are they perceived by those outside Freemasonry as ancient customs which are offensive to educated people? More seriously do they cause the elevated to promote self aggrandizement to the point of losing an understanding of the true purpose of a leader?

My thought process continues (there is more lawn yet to mow): Is it possible that Cardinals, Aprons and Titles, which set the leader above the rank and file, can be construed to be man-made devices designed more to promote ego than effectiveness?

The most valuable and most often repeated message of Freemasonry is that we meet on the level. It packs the greatest wallop in Freemasonry. Perhaps more people are attracted to Freemasonry because of this message than for any other reason. But we weaken, distort and corrupt that powerful message by capitulating to mechanisms which can serve to promote ego.

If nothing else, think of time saved (people hours) if lodge meetings could be conducted without the protocol of prefixing brother's names with titles. 'Right Worshipful and Worshipful' are used, not only during the communication, but are repeated by the secretary during the reading of the minutes. It serves to add to the tediousness of the business part of the meeting, which is usually already too long. This alone is a reason to modify the protocol. Brothers may not stay away from meetings in quite the droves that stay away now.

Of greater importance, if titles and aprons were abolished, perhaps greater emphasis might be placed on leadership. It would increase the chance that a leader understands that to lead is to serve. He should be chosen or promoted on the basis of what he does and can do for Freemasonry.

We cannot, nor should we consider offering suggestions to the Catholic Church or to any other church or Synagogue. But in Freemasonry, let us get up to date on leadership. Let us study modern concepts of leadership based on the principle that things are achieved best by team work. This calls for the abolition of Aprons, other than the white leather apron, and titles other than the highest title of all, 'my brother'.

Editor's note:

Do you agree with all of Bro Peter's points? With any of them? Can you refute them? Or improve on them? Or find a middle ground? This column is open to you.

The Quest for Light

The lectures to be given by RWBro Prof Wallace McLeod, *AM, PhD, FPS, PGSW*, Grand Historian of the Grand Lodge of Canada in the Province of Ontario, during his tour of Australia and New Zealand in June and July 1997, will be published by ANZMRC under the title *The Quest for Light*.

Unless Murphy's Law is particularly active, the book should be ready for distribution by mid-May, so that the host lodges will have copies available for sale 'on the night'. This is a magnificent collection of Bro McLeod's papers. Those that have been published elsewhere (often in publications not readily available to us, downunder) have been updated. For example, his Prestonian Lecture, 'The Old Charges', contains new material plus a reconstruction of 'The Old Short History'. And several will be completely new to even the most ardent McLeod fan, particularly 'Two Masonic Literary Societies', researched and written by special request for the occasion. And don't miss the full, unexpurgated reprint of the *first* edition of 'The Hudibrastic Poem' included as an appendix to 'One effect of censorship: neglect of documentary evidence'.

There are 19 chapters in all, guaranteed to please most of the readers most of the time. They are:

- The Lodge, the Grand Lodge, and Change
- Evolution of the ritual
- The meaning of the Masonic secrets
- The credibility gap in Masonic ritual
- The name Adoniram yet again
- Masonic Symbols—their use and abuse
- Freemasonry and the Crown
- Masonic references in literature
- English Freemasonry in 1440?
- The Old Charges
- One effect of censorship: neglect of documentary evidence
(including the Hudibrastic Poem)

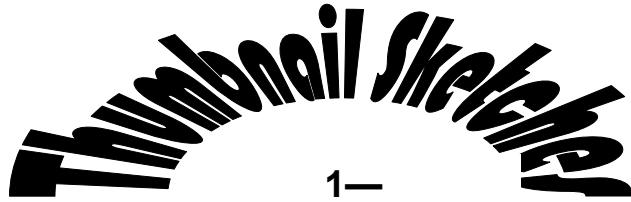
- The universality of Freemasonry
- Robert Burns
- The ascent to the summit
- An exile from Canada to Van Diemen's Land
- Two Masonic 'Literary Societies'
- Responding to criticism: (1) The past; our traditional critics
- Responding to criticism: (2) Evangelicals; how we might respond
- Some thoughts on the degrees of the Mark and the Royal Arch

Plus many useful notes, bibliographies and a full index. So don't risk missing out—order early!

STOP PRESS

Kellerman book released

Andy Walker, Secretary of the Research Lodge of NSW, has compiled and published a collection of writings of Harry Kellerman entitled *SOME WORDS and THOUGHTS Collected from the Writings of R.W.Bro. M.H.Kellerman, O.B.E., PDGM, UGL of NSW*. Available from Andy Walker, 72 Bogalara Rd, Toongabbie, NSW 2146 for the giveaway price of \$8 postpaid. Will be reviewed next issue. Buy now.



CHISEL LODGE

434 VC

The country town of Kerang, in northern Victoria, roughly midway between Mildura and Albury-Wodonga, supports two lodges, Kerang 100 and Chisel 434.

In the early 1920s, members of Kerang Lodge used to meet privately for Masonic research and in 1927 realised their ambition by forming Chisel Lodge as the educational arm of Kerang Lodge. The two lodges share premises and a Masonic library (which had grown to 600 volumes by 1935), and hold joint installations in September each year.

The principal architect in forming a research lodge was RWBro Richard E Trebilcock, PJGW (later, PDGM), a member of Lodge of Research 218, in Melbourne (later renamed the Victorian Lodge of Research), and subsequently Master of that lodge in 1933.

Richard Trebilcock was foundation Master of Chisel Lodge in 1927, and its Secretary from 1932 until his death in 1976. He was succeeded as Secretary by one of his sons, Arthur, who was Secretary from 1976 until his death in October 1996.

Arthur was initiated in Kerang Lodge in 1946, but was passed and raised in Chisel Lodge. He subsequently served as Master of each of these lodges, and received his 50-year jewel in 1996. The research papers he presented during his long Masonic career include a short history of Chisel Lodge.

RWBro Arthur Rundle Trebilcock, 32°, PSGW, was a Life Governor of the Freemasons' Hospital and the Freemasons' Homes of Victoria, and held Grand rank in most of the concordant Orders.

Chisel Lodge meets on the third Thursday of each month, from February to July, and in October and November, for presentation of research papers. The lodge has never formed a correspondence circle and does not formally publish its papers, but it provides copies and/or speakers upon request to other lodges in a wide radius. Membership is open to Master Masons who are current members of another Victorian lodge.

Chisel has always been a small lodge, from its inception with 33 founders, but has operated continuously for 70 years and attendance is phenomenally high (around 75–80%), with some members travelling regularly for up to 110 kilometres each way. It often has visitors from New South Wales, and on several occasions from South Australia.

Chisel Lodge was a foundation member of AMRC and, by dispensation, was host lodge in Melbourne for the presentation of one of the Kellerman Lectures at the inaugural meeting of AMRC in June 1992.

The present Secretary is WBRO Norman A Mapleson, PGStdB, PO Box 1479, Swan Hill, Victoria 3585 [phone (03) 5033-1847].

First Prince Hall Blue Friar

Joseph A Walkes Jr is the first Prince Hall Mason to become a Blue Friar. He and Richard E Fletcher (of the Masonic Service Association) were proclaimed at the annual convocation of the Society of Blue Friars, held at Washington, DC, on 21 February 1997.

The Society of Blue Friars is probably the smallest, most unusual and exclusive concordant body in Freemasonry. It is headed by a Grand Abbot, who retains office as long as he wishes, and who appoints the only other two officers of the Society—his designated successor, the Deputy Grand Abbot, and a Secretary-General.

The purpose of the Society is ‘to recognize Masonic authors’, and it does so by appointing one new Friar each year, at the annual convocation. Regulations provide that additional Friars may be appointed to fill vacancies caused by ‘demise or resignation’—but only if the total membership does not exceed 20. With the death in October last year of Friar Cyril Batham, membership was reduced to 18 (two each from Canada and England, and 14 from the

US). Consequently, the Grand Abbot (Prof Wallace McLeod) appointed two new Friars at the 1997 convocation.

Friar Joseph A Walkes Jr is President

photo

of the Phylaxis Society, which is an associate member of ANZMRC. Born in New York in 1933, he served in the US Army from 1951 to 1973, gained a BA in criminal justice administration and was an Administrative Assistant at the US Penitentiary at Fort Leavenworth, Kansas, from 1973 to 1993, when he retired. He is a member of the Church of Jesus Christ of Latter Day Saints and has been admitted to the priesthood.

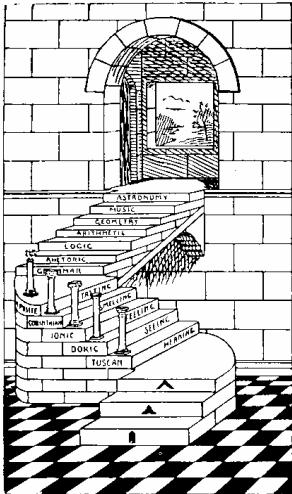
He was made a Mason in 1965, in Karlsruhe, Germany, in a lodge with a military warrant from the Prince Hall Grand Lodge of Maryland, and is now a member of a lodge under the Prince Hall Grand Lodge of Missouri, holding the rank of District Deputy Grand Master. He is an honorary member of the ‘mainstream’ Iowa Research Lodge and a Fellow of the Philalethes Society.

RWBro Walkes was editor of the *Masonic Light*, the official organ of the Prince Hall Grand Lodge of Missouri, from 1968 to 1973, and has been editor of the *Phylaxis* magazine since 1985. He has written hundreds of Masonic articles, many of them published in overseas magazines, and has edited and revised two books by the noted Prince Hall author, Harry A Williamson. Bro Walkes has written at least eight books of his own, including *Black Square & Compass* (1979), *A Prince Hall Masonic Quiz Book* (1983; revised and enlarged, 1989) and *Prince Hall’s Mission: the rise of the Phylaxis Society* (1995).

For more about the Society of Blue Friars (and the Philalethes Society), see ‘Two Masonic Literary Societies’ in Wallace McLeod’s *The Quest for Light*, to be published by ANZMRC in May

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Harashim

The Quarterly Newsletter of the
**Australian & New Zealand
Masonic Research Council**

ISSN 1328-2735 Issue 3 July 1997



CONNECTICUT TASMANIA

Official Prince Hall Recognition

The Most Worshipful Prince Hall Grand Lodge Free and Accepted Masons of Connecticut, Incorporated, and the Grand Lodge of Antient, Free and Accepted Masons of Tasmania have formally recognised each other and established fraternal relations. This was reported to *Harashim* by RWBro Murray Yaxley, President of ANZMRC and Co-ordinator for Fraternal Relations for the Grand Masters of Australasia.

It was in September 1996 that Bro Yaxley first wrote to the Prince Hall Grand Lodges of Massachusetts and Connecticut, using addresses obtained from the 1992 *Prince Hall Masonic Directory*, the latest edition available. He enquired whether these Grand Lodges would be pleased to receive applications from Australasian Grand Lodges for an exchange of recognition.

The letter to Connecticut was returned, address unknown, and no reply was received from Massachusetts. Bro Yaxley then wrote to Bro Stephen Hill, FPS, Director of the Phylaxis Society's Non-Prince Hall Commission, to obtain the latest addresses. Upon receiving a reply, Bro Yaxley wrote to the Grand Lodges again in January 1997.

There was still no reply from Massachusetts, but the response from Connecticut went further than anticipated. In a letter dated 6 March 1997 (the 222nd anniversary of the initiation of Prince Hall), Bro Lewis Myrick Sr, Chairman of the Fraternal Relations Committee (who had been Grand Master in 1989, on the historic

continued on page 2

NEW ZEALAND LODGES JOIN COUNCIL

Five New Zealand research lodges have joined the Australian and New Zealand Research Council as a result of the Council changing its name and constitution last October. Four have joined as Affiliates: Masters' & Past Masters' Lodge (Christchurch), Research Lodge of Wellington, Hawkes Bay Lodge of Research and Waikato Lodge of Research. The fifth, Research Lodge of Southland, has chosen to become an Associate.

We look forward to their participation in all ANZMRC activities, and particularly to meeting their representatives and hearing their Kellerman Lecturer at the biennial conference scheduled for Launceston in 1998. The four Affiliates are all hosts to Professor Wallace McLeod during his tour of New Zealand this month (July).

Directory particulars to hand are given below:

Masters' & Past Masters' Lodge No 130

Secretary: WBRO A L (Les) Gray
PO Box 277
Christchurch, New Zealand

Secretary: WBRO Brian Paget
32 Plowman Crescent
Napier, New Zealand

Research Lodge of Wellington No 194

Secretary: WBRO Keith Knox
97 Pope St
Plimmerton 6066, New Zealand
Phone (H) +64-4-233-8863
(W) +64-4-237-1553
Fax as above, but ring first
Email kk200941@atrix.gen.nz.

Waikato Lodge of Research No 445

Secretary: WBRO W R (Warwick) Roberts
PO Box 7202
Te Ngae, Rotorua, NZ
Phone +64-7-827-3406
Mobile 025-827769

Research Lodge of Southland No 415

continued on page 6

Hawkes Bay Lodge of Research No 305

NZ lodges join ANZMRC

occasion when the two Grand Lodges of Connecticut exchanged recognition) informed the Grand Lodge of Tasmania that ‘The Most Worshipful Prince Hall Grand Lodge of Connecticut, Inc., do hereby request recognition from the Grand Lodge of Tasmania’.

Bro Yaxley wrote to the Grand Masters of all Australasian Grand Lodges, recommending that ‘each of our Grand Lodges take steps to establish recognition and ongoing fraternal relations’. He enclosed a copy of the letter from Bro Myrick—*see page 8*.

The Tasmanian Board of General Purposes recommended to the Grand Master, MWBro Keith Graver, that the Prince Hall Grand Lodge of Connecticut

About *Harashim*

Harashim is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

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Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- The item is reprinted in full;
- The name of the author and the source of the article are included; and
- A copy of the publication containing the reprint is sent to the editor.

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Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- Their lecture programmes for the year;
- Any requests from their members for information on a research topic;
- Research papers of more than local interest that merit wider publication.

The newsletter will also include news and reports from ANZMRC, book reviews, extracts from other publications and a readers’ letters column.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 124, Murrayville, Victoria 3512.

Any item over 500 words must be on disk and

be recognised, and the Grand Master gave his approval. On 12 May 1997 the Grand Secretary (RWBro Allan Sangwell) wrote to Bro Myrick informing him of this, and enquiring about an exchange of Grand Representatives. Thus, the first official recognition has been exchanged between a Grand Lodge of Prince Hall Affiliation and an Australasian Grand Lodge.

Informal fraternal accord

For the past three years, ever since the majority of Australasian fraternal relations representatives agreed in April 1994 that all American Masons, Prince Hall or otherwise, ought to be admitted to our lodges on equal terms, the Grand Lodge of Tasmania has been prepared to admit Prince Hall Masons from all American jurisdictions, and to permit Tasmanian Masons to sit in lodge with Prince Hall Masons interstate and overseas. Presumably, this informal accord will continue, side by side with the formal recognition of Connecticut.

Following the April 1994 agreement, the United Grand Lodge of Queensland also determined to admit all financial Masons of Prince Hall Affiliation. The Grand Secretary (RWBro Graham White, OAM) wrote to mainstream US Grand Lodges that had recognised a Prince Hall Grand Lodge, advising them that Prince Hall Masons would be welcome in Queensland lodges. Copies of this letter were published in mainstream periodicals, and now the Masonic Service Association lists Queensland among those that have recognised Prince Hall Grand Lodges—although no such formal recognition has yet occurred. It is understood that at least one Prince Hall Mason has visited Queensland lodges, Bro Rick Sepolen, of Washington. He is planning to return with a large group of his brethren in September this year, to visit two lodges in Cairns. It is hoped that details will be available for the next issue of *Harashim*.

No formal announcements have been made by other Grand Lodges in Australia, but reliable sources intimate that the United Grand Lodge of New South Wales and the Grand Lodge of Western Australia have no objection to Prince Hall Masons visiting their lodges.

The contrary view is taken by the Grand Lodge of South Australia, that until formal recognition occurs, no Prince Hall Mason may be admitted, and no member may visit a lodge where a Prince Hall Mason is present.

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ALLEN E ROBERTS (1917-1997)

Allen Earl Roberts, the most productive Masonic scholar in America, died on 13 March 1997, in his eightieth year.

He was born in Rhode Island; and, after serving in the US Navy during the Second World War, he settled in Richmond, Virginia. He was a business manager in several firms and then, in 1969, founded his own company to produce films and publish books.

He was made a Mason in Babcock Lodge No 322, Highland Springs, Virginia, in 1948, and over the course of time joined a number of Concordant Orders. He became President, and later Executive Secretary, of the Philalethes Society, an Honorary Fellow of the Phylaxis Society, and Deputy Grand Abbot of the Society of Blue Friars.

His first major book in Masonry dealt with the role played by the Craft in the American Civil War; it was called *House Undivided* (1961). Many of his other books have proved useful to the Brethren, including *Key to Freemasonry’s Growth* (1969), *The Craft and its Symbols* (1974), *Freemasonry in American History* (1985), and *Seekers of Truth* (1988)—most of which are still in print.

He was a clear-sighted man who foresaw many of the social and technological changes that have taken place over the last generation, and did his best to get Masonry, without altering any of its landmarks, to move with the times. He tried to help and encourage those who are concerned with the dissemination of Masonic knowledge—men who often feel very isolated. He kept on writing to the very end, and in the last year produced or collaborated on five books.

Whence comes such another?

Wallace McLeod

President's Corner

'Research and development' is an integral part of the structure of most commercial and industrial organisations. There is general agreement that research involves diligent and systematic enquiry or investigation into a subject in order to discover facts or principles which can be applied to some purpose in the future.

So what can Masonic research bodies do that will possibly have some future advantage for Freemasonry?

I have never been content to sit on my hands and do nothing. I have a suggestion which I would like each Affiliate and Associate to consider carefully. Even if the lodge or other research body does not want to join in the proposed exercise, some of its individual members may care to do so.

From your local community, select one or more men in each of the following categories:

- A A person of 60 or more years who is known as a fine citizen, but has never joined Freemasonry.
- B A person of 35–50 or so, who is regarded highly in the community but has never joined Freemasonry.
- C A brother who has retained membership of a lodge but has not attended it for perhaps 10 years or more.
- D A man who joined a Masonic lodge and either resigned or was excluded for non-payment of dues after a relatively short period, say within 5 years.

Could a member of your research lodge have a friendly chat with each of the people you have identified, perhaps over a cup of tea or other beverage? He should explain that they would be participating, anonymously, in an informal nationwide survey regarding attitudes to, and membership of, Masonic lodges.

Persons A & B might be asked:

- Have you ever seriously considered joining

- If yes, then why did you not proceed to do so?
- Do you have close friends or relatives who are members?
- What is your opinion of Freemasonry?

Persons C & D might be asked:

- What were your expectations of Freemasonry?
- Why did Freemasonry not capture your interest and commitment?
- Would you consider becoming active in lodge now?

In each case, the conversation would cover other relevant issues. Such a survey would not have statistical significance but it would give insights into the situation in widely separated geographic areas.

In co-ordinating the responses, I would be looking for:

- common threads;
- clues that may lead to more appropriate information being made available to potential members;
- points that lodges should bear in mind as they nurture their current members.

It would certainly be interesting to learn whether the same responses arise in different regions. It would be helpful if I could have responses by the end of September 1997. If you will participate but need more time, please let me know. Audiotapes or written notes can be sent to me at:

24 Broadwaters Parade, Sandy Bay, Tasmania 7005.

Now, if you believe that this particular suggestion has no merit whatsoever, that is your privilege. But in that case, I will look forward to you sending me a better one and I will help you get it implemented.

Murray Yaxley

Prince Hall recognition

continued from page 2

South Australia issued an invitation to the Prince Hall Grand Lodge of Massachusetts to apply for recognition, more than a year ago. The fact that Massachusetts is the 'older' Grand Lodge, by well over 50 years, may account for the failure to reply. South Australia has not yet communicated with the Prince Hall Grand Lodge of Connecticut.

The United Grand Lodge of Victoria has made no official pronouncement on the subject of Prince Hall Freemasonry, but the indications are that Victoria shares South Australia's views.

Because the Prince Hall Grand Lodge of Connecticut has been recognised by the United Grand Lodge of England, and the Prince Hall Grand Lodge of Massachusetts has been recognised by all three 'home' Grand Lodges, Prince Hall Masons from Massachusetts may visit the English, Irish and Scottish lodges in Australasia, and those from Connecticut may visit the English lodges. Other Prince Hall Masons would not be admitted to those lodges, and if such were present in Australian or New Zealand lodges, the English, Irish and Scottish visitors would be obliged to withdraw.

The views of the Grand Lodge of New Zealand have yet to be ascertained.

Pennsylvania next?

The Prince Hall Grand Lodge of Pennsylvania may well be next in line for recognition by England. In the May 1997 *Pennsylvania Freemason*, the following item appeared under the subheading 'Prince Hall Grand Lodge':

Some time ago, the Prince Hall Grand Lodge asked if our Grand Lodge would allow them to approach the Grand Lodge of England to issue a proper warrant. The Grand Lodge of Pennsylvania advised the Grand Lodge of England that there would be no objection to their issuing a proper warrant if they so desired.

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MASONIC PHILANTHROPY AND MEDICAL RESEARCH

by Murray L Yaxley, PDGM, GMOH, WM of Hobart Lodge of Research

Introduction

Recently I was in the company of a group of Americans who were visiting Tasmania as Elder Hostellers. One looked at my lapel pin and said: 'I see that you wear a Masonic pin. What do the Masons do here?' I assumed the question referred to what Masons do *in and for the community*—and what we do may best be considered in the context of what Masons do elsewhere.

Freemasonry does not flaunt its benevolent activities and as a result even its own members are often ill-informed about its contributions to the quality of life of our fellow human beings. A list of organised institutional projects such as homes for the aged, hospitals and clinics are the first to come to mind. These are followed by scholarships for students and relief for individuals with special needs, both Masons and non-Masons.

As Masons we must ever be alert to the need for acts of love, support and personal involvement which are in keeping with our teachings but not always measurable in terms familiar to the welfare industry. They are invariably low-profile, although they may be of considerable significance to the people involved.

At different levels these activities may be described as relief, charity, benevolence and philanthropy. In the end, they are all about goodwill and assistance that is given without thought of personal reward.

In this paper I wish to focus attention on Freemasonry's involvement in medical research. I shall review Masonic contributions to medical research in Australasia, England, Ireland and the United States. I do not imply that Masons elsewhere do not help with medical research, but I have not noted examples.

I suggest that since Freemasonry already has a long history, and looks forward to a longer future, it is appropriate that it has a broad portfolio of projects in Masonic philanthropy, at least some of them involving long term objectives and even an element of risk in terms of investment. Also our brethren should be better acquainted with what we have already achieved in the field of medical research, an area that is of benefit

to all of the human race.

The Medical Profession and Freemasonry

The Transactions of the Lodge Quatuor Coronati set out very clearly that many famous surgeons and physicians have been Freemasons.¹ One of the ablest, most scholarly and voluminous writers on Freemasonry that has ever lived, Albert G Mackey, was for many years a practising physician.² The medical men who have ranged under our banners include countless humble general practitioners who ministered to the daily needs of their patients, many forward-thinking physicians like the Doctors Mayo³ and the more celebrated medical scientists such as Albert Jenner and Alexander Fleming.

In England, there have been several lodges established by the staff members of well known hospitals. Christ's Hospital Lodge No 2650, Royal London Hospital No 2845, Westminster Hospital No 5292 and Royal Dental Hospital No 7099 are some examples. The names of some other lodges—Florence Nightingale No 706 and Ophthalmos No 4633—suggest some medical connection.

Masonic Philanthropy in America

The variety of Masonic philanthropy is extensive and it is not my intention to do any more than sample it. The well known American Masonic author, S Brent Morris, conducted a fine survey of American Masonic charities. In 1990 it was estimated that \$525 million was disbursed by Masonic bodies each year; that is \$1.4 million per day. It is the four per cent of this sum that was directed to medical research that I will summarise.

Masonic support for medical research ranges from Foundations providing research funding to completely equipped laboratories performing research. This category of medical research includes the Scottish Rite's Research in Schizophrenia, the Kansas Masonic Oncology Center, the Royal Arch Assistance Program (auditory research) the Cryptic Masons Medical Research Foundation (arteriosclerosis research), the Masonic Medical Research Laboratory at Utica, New

York, and the Indianapolis Scottish Rite Foundation (geriatric research at the University of Indiana Medical School).⁴

Many of the hospitals and clinics funded by Masonic sources maintain active research programmes as a supplement to their other services.

For example, the Minnesota Masonic Cancer Center Fund has made a \$5 million capital pledge for the Masonic Cancer Research Building on the campus of the University of Minnesota. Since 1955 the fund has provided \$11 million. It not only provides the building but also directly supports cancer research on an ongoing basis.

The Tall Cedars of Lebanon have directed Masonic support to research and treatment of muscular dystrophy among children.

The objectives of the Knights Templar Eye Foundation are to provide research surgical treatment and hospitalisation for those who suffer from eye diseases.

Few Masons are not aware of the Shriners. In 1920 they established their first orthopaedic hospital for crippled children. By 1985 there were 19 such hospitals in America. But in 1960 they branched into the treatment of burns. The research done in their three Burns Hospitals is such that a burned child's chances of survival have more than doubled.

The Scottish Rite Masons of Iowa established the Scottish Rite Alzheimer's Disease Fellowship at the University of Iowa in 1989 and the holders of the Fellowship already have an impressive list of achievements in neuro-psychology.

The jewel in the crown of Masonic medical activity has to be the Masonic Medical Research Laboratory at Utica, New York. Established in 1958, it receives approving recognition from the worldwide scientific community for the work it has done and the discoveries it has made in basic biomedical research. The Laboratory has devoted special attention to heart disease, cancer, gerontology, hypertension, blood substitutes, immunology and molecular biology.

In each of these areas the list of findings is most interesting and

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impressive. Recently, special acclaim has been given to the discovery of the 'M-Cell' layer in the human heart. This is a unique population of cells within the structures of the ventricular walls. The discovery has greatly improved understanding of the ECG and the basis for some types of abnormal heart rhythms. The Laboratory now has chapters in many of the recently published cardiovascular text books. The Annual Reports of the Laboratory in the *Proceedings of the Grand Lodge of Free and Accepted Masons of the State of New York* make good reading for Masons and medical workers alike.

England's Grand Charity

The annual reports of the Grand Charity of the United Grand Lodge of England show that medical research receives strong support. Hospitals and universities receive grants to carry out specific investigations.

At the time of writing this paper, the Grand Charity Reports for 1989, 1995 and 1996 are on my desk and they will serve as typical examples.

1989

- University of Cambridge, Chair of Clinical Gerontology, which examines biochemical and physiological mechanisms for specific diseases.
- Mental Health Foundation for research connected with drug abuse.
- Monoclonal Antibody Laboratory to assist in the treatment of diseases, especially cancer and leukaemia.
- Royal Postgraduate Medical School to study the role of neuropeptides in such afflictions as asthma, impotence and coronary thrombosis.

1995

- For the third year running, £44,000 was given to the Royal Postgraduate Medical School, University of London at Hammersmith, as a continuing contribution towards their pioneering work directed at the treatment and prevention of heart attack in middle-aged diabetics, acute asthmatic attack and traumatic bone disorders, as well as diseases of a number of other organs.

1996

- The Vascular Surgery Research Unit at the Queen's Medical Centre in Nottingham has received £25,000 to help establish a revolutionary new technique for the treatment of abdominal aortic aneurism.

- The sum of £10,000 to the Royal Victoria Infirmary, Newcastle, for research into genetic testing for predisposition to breast cancer.

There were other minor grants to medical projects and over the years many other medical research projects have been supported.

Freemasons of Ireland Medical Research Fund

The initial projects funded by the Freemasons of Ireland Medical Research Fund were concerned with the causes of arthritis. Up to 1994 some £125,000 had been devoted to the projects.

More recently, another project has been selected. It is entitled 'Health Promotion in Small Scale Enterprises and in the Agri-Sector', and will run for three years at a total cost of £65,000.

University Chair in Geriatric Medicine in New Zealand

A Chair in Geriatric Medicine was established within the University of Auckland's School of Medicine to commemorate the centenary of the Grand Lodge of New Zealand in 1990.

It forms the basis for a Geriatric Teaching Unit which provides a wide range of clinical and teaching services. It ensures that senior medical students and young doctors are properly trained to care for the elderly. Further refresher courses for doctors in practice are also held. The illnesses and required treatments of elderly patients are often quite different from those of younger adults. Geriatric medicine is a separate discipline just as pediatrics is.

Two major streams of research have been a feature of the Unit. Major epidemiological research is conducted into the long-term follow-up of stroke patients. Other areas of research include: management and treatment of high blood pressure; gender differences in health status; health of midlife and older women; quality of care in aged-care institutions; impact of the ageing population on future health services; patterns of pharmaceutical use in the elderly; and evaluation of community-based health services for the elderly, including home support services.

There has also been a programme of clinical research into such topics as sleep patterns in the elderly and silent myocardial ischaemia.

The 1994-95 report of the Board of Benevolence of the Grand Lodge of New

Zealand stated that 84 scientific papers had been published by the Unit. The research thus documented has received worldwide recognition.

The Board of Benevolence also funds Pediatric Fellows based at Otago and Christchurch medical schools. An outline of a current study at Christchurch will give an idea of the fields in which these Fellows work. The first part of the study will prospectively define the incidence of urinary tract infection (UTI) as a cause of sepsis in a neo-natal intensive care population. Most studies describing the incidence of UTI in neo-natal intensive care units in New Zealand are 20 years old. Retrospective studies suggest that the organisms involved have changed over the last 20 years. Up to date information is vital if best practice treatments are to be implemented. The second part of the study is concerned with renal abnormalities in infants.

It is clear from the above that, with research projects in both geriatrics and pediatrics, New Zealand Masons are giving splendid support to the medical profession. Other scholarships and a 'Masonic Prize in Geriatric Medicine' make up a wide range of health initiatives.

Geriatric Medical Foundation, Queensland

The United Grand Lodge of Queensland established a Geriatric Medical Foundation in 1986. It has endowed the Masonic Chair of Geriatric Medicine within the University of Queensland. It has been responsible for major advances in the teaching of geriatric medicine and a research laboratory has been established. Significant breakthroughs have been reported in research being carried out into Parkinson's disease.

The Tasmanian Masonic Centenary Medical Research Foundation

Fundraising for the Tasmanian Masonic Centenary Medical Research Foundation began in 1985 and the first research project was sponsored in 1991. The charter of the Foundation requires it to support research into medical problems and neurological disorders associated with ageing. Projects directed to research into aspects of Alzheimer's disease are of particular interest.

To date \$220,000 has been devoted to ten different projects.

Some projects have been feasibility studies that have lead to major grants from other bodies. Other projects have been

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Masonic Philanthropy and Medical Research

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small-scale projects, very necessary in their own right, but beyond the resources of hospitals and university departments without some modest funding.

Immediately practical applications stemmed from a comparative study on the effect of hydro-colloid dressings versus alginate dressings on the bacterial population in chronic leg ulcers in the elderly. (Golden staph disappeared from some ulcers after two to three applications of Algoderm™ dressings.)

Tasmanian dementia care units were able to gain insights into their own operations by two studies that examined the quality of care for patients. The neurological complications of cardiac valve surgery, optimum dosage of slow-acting aspirin for the elderly, and tolerance to non-steroidal anti-inflammatory drugs in elderly patients with chronic back pain have been investigated.

Nerve cell alterations associated with

ageing and Alzheimer's disease has been one of our major interests. Currently the Menzies Centre for Population Health Research is conducting a survey with respect to prostate cancer in elderly Tasmanian men.

We do not expect that any of these studies will earn a Nobel prize but we are convinced that medical scientists appreciate our inputs and that the research being conducted is significant.

At the time of writing this paper (April 1996) I have before me a proposal that the Foundation should fund a Postgraduate Scholarship on the Neurobiology of Alzheimer's Disease. The studies that we have already supported have unravelled an important clue to the formation of plaques in the human brain. Other recent genetic studies have revealed that inheritance of certain forms of the gene for a protein known as Apolipoprotein (ApoE) can be considered as a risk factor for Alzheimer's disease, although the biological role of this protein in the disease process is unknown at present.

The proposal before us is that a PhD student would embark on studies to determine whether the plaques that contain Apolipoprotein are the ones that have been linked to changes in nerve cells that lead to Alzheimer's disease.⁵ As well as having the capacity to throw light on an important medical problem the scholarship would provide valuable training for a local student.

Conclusion

The lead time for medical breakthroughs is long and the work is arduous. Workers in many institutions are involved in the intellectual arguments that sort out priorities for research, hypotheses to be investigated and the validity of conclusions. Therefore we cannot expect resounding applause for our modest contributions.

I hope that this paper shows that Masonic bodies are currently making significant contributions to medical research and that it also presents a case for those who administer Masonic benevolence funds to ensure that long term medical research continues to receive support.

In these concluding remarks let me quote from a report by the president of the Masonic Medical Research Laboratory in New York.

So the work of the Laboratory goes on,

with small steps and giant steps, all designed to increase mankind's knowledge of what makes our bodies work the way they do.

New thresholds are constantly being crossed but they lead only to other doors which we may find only partially open. More research is constantly needed to find the passwords that will, in due course, lead to longer and more comfortable lives for all mankind. This is the nature of the work in which our scientists are engaged, and each one of us is bound by his Masonic ties to support it to the best of his ability.

Charity must be continuously reaffirmed as a cornerstone of Freemasonry. It is not the hope of reward that will spur our brethren to support Masonic philanthropy. But we can urge them to contribute to worthy enterprises by using intelligence as well as emotion, as the basis for giving. Managers of Masonic benevolent funds must be prepared to make long term commitments to improving the human condition and we must ensure that our brethren are adequately informed of the work that is done.

Then they will be better able to answer the question:

'WHAT DO MASON'S DO HERE?'

Endnotes

- 1 Gould, R F: 'The Medical Profession and Freemasonry' in (1894) *AQC* 7:145-171.
- 2 Clarke, J R: 'The Medical Profession in Early Freemasonry' in (1972) *AQC* 85:298-9.
- 3 Miller, Raymond W: 'Masonry and the Mayos' in the *New Age* magazine, December 1975 pp 15-21.
- 4 Morris, S Brent: *Masonic Philanthropies—A Tradition of Caring*, (The Supreme Councils 33°, NMJ and SJ, 1991).
- 5 Postscript. The Tasmanian Masonic Centenary Medical Research Foundation has undertaken to support a postgraduate fellowship for three years at \$15,000 per year.



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Directory particulars of new Associate:

Research Lodge of Southland No 415

Secretary: RWBro A L Humphries
25 John St
Otarara 9 RD
Invercargill, New Zealand.

WHY NOT ‘UNITED GRAND LODGES’ IN AMERICA?

by Kent Henderson, PGSwdB, PM of the Victorian Lodge of Research

As many will agree, possibly the main problem besetting Freemasonry in North America is the relationship between mainstream ('white') and Prince Hall ('black') Grand Lodges. Similarly, most will have at least some knowledge of the history of the development of separate 'white' and 'black' Masonry, so there is no need to revisit it here. Happily, in modern times, for the most part there is an awareness across the spectrum of Masonry that this historical division should be healed in some way. How, and under what terms, attracts considerably less uniformity of opinion.

A number of mainstream Grand Lodges in the United States have exchanged recognition with the Prince Hall Grand Lodges in their States, and some have recognised others further afield. After much agonising, the United Grand Lodge of England, with the concurrence of the relevant mainstream Grand Lodges, has recognised the Prince Hall Grand Lodges of Massachusetts and Connecticut, and flagged the possibility that its recognition may be extended to others. England, despite some rumination over the historical origins of Prince Hall Masonry, has come to accept it as regular in all respects.

Given that Prince Hall Masonry is now widely viewed as regular from the official viewpoint of many Grand Lodges, the challenge remains as to how one reconciles the other issues involved in mainstream and Prince Hall Grand Lodge relationships.

The issues of the relationship, or future relationship, can be summarised as follows:

1. The Doctrine of Territorial Exclusivity

The mainstream Grand Lodges of the United States have long held to this doctrine, whereby only one sovereign Grand Lodge can regularly exist in its territory (generally, its State), and all lodges within that territory must be affiliated to it. Any lodge not so affiliated is, by definition, considered irregular. The doctrine is largely not held by mainstream Masonry outside the US.

Clearly, by strict definition under

this doctrine, Prince Hall Grand Lodges cannot be regular; although, that said, as noted above, some US mainstream Grand Lodges have bent their rigid interpretation of it to accommodate a relationship with lodges and Grand Lodges of Prince Hall Affiliation. Nonetheless, the doctrine is sufficiently ingrained into the mainstream Grand Lodge psyche in America to act as an impediment to rapid progress on the issues dividing American Masonry.

2. Absorption

This idea has been suggested in the past, whereby the Prince Hall lodges in a State re-charter under the mainstream Grand Lodge, and thus become regular. Clearly, this prospect has little appeal to Prince Hall Grand Lodges, which under this process lose their identity.

3. Unification

This is a third possibility, whereupon the mainstream and Prince Hall Grand Lodges in a State simply unite as a single Grand Lodge. There are numerous historic examples of such an occurrence, the most famous being the union of the rival 'Antients' and 'Modems' Grand Lodges in England, coalescing to form the United Grand Lodge of England in 1813. However, again, one can imagine Prince Hall Grand Lodges seeing such a process as absorption under another guise, and it is probably doubtful that sufficient goodwill could be found on either side to allow such a process to occur.

In summary, the aims of both sides can be determined as follows: mainstream Masonry, while mostly having sympathy with Prince Hall Freemasonry, at least in modern times, has considerable difficulty in getting around its doctrine of territorial exclusivity. On the other side, Prince Hall Freemasonry, while desiring worldwide recognition as a regular Masonic institution, nonetheless is not prepared to give up its own identity to achieve this.

However, there is another path, with an historic precedent, that has the potential of meeting the aims of both sides.

The German precedent

After the Second World War, the Craft in Germany rapidly re-established itself, although its membership had been greatly depleted by the War. It was widely recognised by surviving German Masons that the old system of eleven independent Grand Lodges that had existed pre-war was unsatisfactory and, indeed, several of these were not to rise again from the ashes. Aside from a lack of unity, the old system had meant that German Masonry had remained largely unrecognised outside the country. This unity was not easily achieved, as it must be appreciated that the surviving German Masons grew up Masonically under a number of differing Grand Lodge systems and rites. Clearly, there are some parallels to be drawn here between mainstream and Prince Hall Masonry in America today.

By 1949, a good start had been achieved, when representatives of 151 German lodges met at Frankfurt and founded the United Grand Lodge of German Freemasons, AF & AM. However, complete unity was still not gained, as former members of the old National Grand Lodge at Berlin stood out. Members of this Grand Lodge were nurtured under the Swedish Rite system, and they found that assimilation presented them with governmental and ritualistic difficulties. Instead, the Swedish Rite lodges erected the Grand Lodge of the Freemasons' Order (GLFD).

Nonetheless, the idea of unity was far from dead, and protracted negotiations ensued between the two Grand Lodges. In 1958, these negotiations led to the formation of the United Grand Lodges of Germany. Particular attention should be paid to the plural, 'Lodges'. At the convention forming the United Grand Lodges, 264 lodges of the Grand Lodge AF & AM were represented, together with 82 GLFD lodges. The basis of the unity was a Magna Charta, which passed sovereignty to the United Grand Lodges, but maintained the two forming bodies as Provincial (Land) Grand Lodges. Each 'Land' Grand Lodge remained very largely administratively independent, with external relations and general policy ceded to the United Grand Lodges. A Senate was formed for the United Grand Lodges, with each party having five

Prince Hall recognition

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Prince Hall in Pennsylvania has requested the Grand Lodge of England to issue a proper warrant. If that occurs, the Prince Hall Grand Lodge would be eligible to request recognition by this Grand Lodge of Pennsylvania and all other Grand Lodges if they so desired.

It is difficult to know what is meant by a ‘proper warrant’—is it for a lodge or a Grand Lodge, and would it be retroactive? And what a fantastic exception to the American doctrine of exclusive territorial jurisdiction!

In 1797, Prince Hall ‘authorised’ the formation of African Lodge No 459 of Philadelphia, with Absolom Jones as Master. Hall gave the new lodge a copy of his own lodge’s genuine warrant (perhaps as a form of ‘dispensation’, but the Philadelphia lodge did not subsequently apply to England for a warrant), and the new lodge formed others in and around Philadelphia.

In 1815, four of these lodges formed the First Independent African Grand Lodge of Pennsylvania and, after several upheavals, this eventually became the present MW Prince Hall Grand Lodge F&AM of Pennsylvania, but African Lodge is no longer on its register.

In December 1994, the United Grand Lodge of England accepted a report of its Board of General Purposes on the question of recognition of the Prince Hall Grand Lodge of Massachusetts. This report included some matters pertaining to other Grand Lodges of Prince Hall Affiliation, namely:

- All Prince Hall Grand Lodges are descended from African Lodge and African Grand Lodge (Massachusetts).
- The philosophy and practice of Prince Hall Masonry today are of exemplary regularity
- Ignoring the unusual formation of African Grand Lodge and recommending recognition is not intended to set a general precedent, but the Prince Hall Grand Lodge of Pennsylvania, *which was African Grand Lodge’s forerunner*, may also merit special consideration.

England has subsequently recognised the Prince Hall Grand Lodge of Connecticut, which was formed in 1873.

If England is willing, and able, to issue

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Opposite is the letter from the Prince Hall Grand Lodge of Connecticut to the Grand Lodge of Tasmania, seeking recognition.

Why not 'United Grand Lodges' in America?

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members of it. ⇒ page 9

There still remained outside the Union the original Grand Lodge of the Three Globes, which had been resuscitated in West Berlin. This situation was rectified after the Union, when it joined the United Grand Lodges and took a seat in the Senate. Meanwhile, a large number of English-speaking lodges had been formed in Germany after the war by American, Canadian and British troops stationed there. These lodges formed themselves into two Provincial Grand Lodges, namely the American Canadian Grand Lodge, and the Grand Lodge of British Freemasons, whereupon they both affiliated with the United Grand Lodges.

In 1970, the status of the three latterly joining Grand Lodges was raised under an amended Magna Charta. Each Grand Lodge now has two members in the Senate, except the Three Globes which has one member. Thus, German Masonry has become totally united with a unique system of five independent Grand Lodges bonded together under the umbrella of 'The United Grand Lodges of Germany'. Of course, the United Grand Lodges of Germany, which only has responsibility for broad general policy and external affairs, is widely recognised throughout the world.

A Solution?

Here is quite a simply way to 'solve' the problem in America. Under such a formula, the mainstream and Prince Hall Grand Lodge in a State agree to form a 'United Grand Lodges' of so-and-so State. Each body provides equal representation to a joint Senate, which elects a Grand Master, and the handful of necessary Grand Lodge officers. Under the United Grand Lodges, both original bodies remain essentially intact, with control over their own affairs. All they agree to do is to cede external relations to the 'United Grand Lodges', and perhaps some power over general policy. There is no doubt that such a 'new' body would be widely recognised as regular.

This formula neatly meets the main concerns of both sides. The mainstream Grand Lodge, within 'The United Grand Lodges', has the the doctrine of territorial exclusivity intact, and the Prince Hall Grand Lodge still has its own identity, plus

Thumbnail Sketches

2—

THE PHYLAXIS SOCIETY

The Phylaxis Society is the brain-child of Joseph A Walkes Jr. It was formed in 1973, based on the structure of the Philalethes Society, which had first admitted Walkes to membership and then evicted him because he was a Prince Hall Mason. Its history is recounted in *Prince Hall's Mission: the rise of the Phylaxis Society*, reviewed in this issue of *Harashim*.

Bro Walkes selected the first officers of the Society from among his army and ex-army brethren, and then enlisted the aid of several editors of Prince Hall Grand Lodge magazines to recruit members. The initial aims of the Society were to encourage and publish accurate Masonic research among Prince Hall Masons, and to refute inaccurate statements about Prince Hall and the fraternity he founded.

As the Society grew, its aims were enlarged, to work towards general recognition of the fraternity, to maintain a watch on the many irregular Masonic bodies in the United States, and to provide a remarkable range of services for the members of the Society, including an investment fund, a social & welfare fund, an art commission, a foundation to assist Prince Hall authors to publish their work, and a book club.

Full membership is open to Master Masons of the Prince Hall fraternity or of any other jurisdiction in amity with a Grand Lodge of Prince Hall Affiliation. (Thus, Tasmanian Masons are now eligible for full membership—see article, this issue.) Others may become subscribers to the Society's magazine, *Phylaxis*, a category which has included George Draffen, Christopher Haffner, Forrest Haggard, Wallace McLeod, Jerry Marsengill, Brent Morris, Allen Roberts and Roy Wells. Subscribers may convert to full membership when their Grand Lodge 'sees the light'—as did Bob

Jensen, PM and Secretary of the Walter F Meier Lodge of Research in Washington State.

Members are grouped geographically into Chapters, to meet on a regular basis, and the Society itself meets twice a year at different venues where there is a Prince Hall Grand Lodge. There are also two specialist chapters—the Phyllis Chapter, a women's auxiliary for members of the Order of the Eastern Star (PH), and Lux e Tenebris, an elite research group in New York—as well as a Scottish Rite Research Institute (PHA).

The Society's 'flagship' publication is the *Phylaxis* magazine, issued three or four times a year, with a worldwide circulation. There is a two-page monthly newsletter, *Phylaxis Notes*; a magazine for the Phyllis Chapter, *Phyllis*; a four-page monthly newsletter for the Scottish Rite Research Institute, *Ecossais*, with book reviews and research papers; and the annual transactions of Lux e Tenebris.

The Society recognises merit in a number of ways. From among its full members, it selects a 'Man of the Year' for outstanding service to Prince Hall Freemasonry; it maintains a roll of 15 Fellows of demonstrable research ability; and makes annual awards of a 'medal of excellence' and a 'certificate of literature'. For both full members and subscribers, it recognises research ability with an honorary Fellowship, and for subscribers there is a separate 'certificate of literature'. The ultimate accolade is to be inducted into the Phylaxis Society Hall of Fame. Since its inception in 1978, there have been 60 inductees, including William Upton, Joseph Findel, Jerry Marsengill and George Draffen.

In October 1996 the Phylaxis Society was admitted to associate membership of ANZMRC, and in February 1997 its founder and President, Joseph Walkes, became the first Prince Hall Blue Friar.



BOOK REVIEW

An illustration featuring a stack of three books in the foreground: one green, one red, and one grey. Behind them, the word "BOOK" is written in large, bold, black letters. To the right, a hand is shown holding a pencil and writing in a notebook.

COIL'S MASONIC ENCYCLOPEDIA

Henry William Coil, revised by Allen E Roberts, Macoy Publishing & Masonic Supply Co, Richmond, Virginia, 1996.

ISBN 0 88053 054 5, hard cover, 734 + xxii pp, publisher's price US \$69.50; review copy from Southern California Research Lodge, Box 6587, Buena Park, CA 90622, USA; US \$55.60 + overseas postage US \$7.

The original 1961 encyclopedia has been updated by the late Allen Roberts, who says in his *Preface*:

This continues to be *Coil's Masonic Encyclopedia*. Eighty percent, or more, of the original masterpiece remains. The few errors in the 1961 edition have been corrected and changes made in Freemasonry during the past thirty-three years have been added.

Random sampling of entries substantially supports this assertion. Sure, there are a couple of typos (what else could 'Arthur Edward Waite (1957–1942)' be?), a few small factual errors (for examples, see entries for Tasmania, South Australia, Western Australia and Queensland, under the general heading 'Australasia'), and some omissions in the revision (no mention of the Grand Lodge of India, let alone its rebel offspring), but no more than is inevitable in a work of this magnitude.

It does contain a few surprises. It is astonishing that Prince Hall Freemasonry (listed under the general heading of 'Black Freemasonry') should contain (a) the popular version of Prince Hall's initiation with no indication that the 'facts' are neither proven nor undisputed and (b) the assertion that the United Grand Lodge of England erased African Lodge No 459/390 EC [in 1814] without mention that this has been denied by the English Board of General Purposes in its November 1994 report. To the reviser's credit, the article gives a full and substantially correct list of 'Black Grand Lodges other than Prince Hall'.

France receives an entry of 12 pages, with a balanced summary of its complex

Masonic history and a surprisingly liberal attitude towards the question of regularity of French Masonic bodies other than the French National Grand Lodge (GLNF). Indeed, in places it is difficult to distinguish between the views of Allen Roberts, FPS, and those of Michaël Segal, MPS, Master of the research lodge *Jean Scot Erigène N° 1000 GLdF*, an able apologist for the Grand Lodge of France. It so happens that your reviewer has come to share that view, but it is not generally held in 'the establishment'.

Only the totally dedicated or geographically isolated researcher is likely to place this work on his own shelves, but every student of Masonry would benefit from having access to it. So, badger your librarian to obtain at least one copy.

ALBERT PIKE: THE MAN BEYOND THE MONUMENT

James T Tresner II, Scottish Rite Research Society, M Evans & Co, New York, 1995.

ISBN 0 87131 791 5 (cloth), 254 pp with endnotes, bibliography and index, US \$19.95; review copy from the Scottish Rite Research Society, 1733 Sixteenth St NW, Washington, DC 20009, USA, free with membership subscription of US \$20.

Jim Tresner is editor of the *Oklahoma Mason*, author of Masonic and other works, book reviewer of the Southern Jurisdiction's *Scottish Rite Journal*, and a life-long admirer of Albert Pike. For those who only know Pike through *Morals and Dogma*, this will introduce at least an outline of the whole, complex man: musician, teacher, frontiersman and pioneer, journalist, soldier, jurist, philosopher and poet. For those who have not read *Morals and Dogma*, and 'know' Pike only through quotations and misquotations of that work, it will truly be an eye-opener.

Tresner portrays Pike mainly by quotations from Pike's own writings, interspersed with comments from Tresner and others, and illustrated by many black

and white photographs, engravings and prints. The picture may not be complete, because Tresner does not seek to refute all the accusations of Pike's many detractors. There is no mention, for example, of the allegations that he held high office in the Klu Klux Klan and wrote their ritual, or of the claim that he said he would leave Freemasonry if Negroes were permitted to join, and yet supplied Masonic ritual to Prince Hall Masons. But perhaps the whole truth could not be discovered by a single researcher, or contained in a single book.

Pike is not easy reading, and probably not of great appeal to the majority of students outside North America, but for those who have a need, or a desire, to learn more of the man, Jim Tresner makes the task easier. This book is worth a space on the library shelf.

SOME WORDS and THOUGHTS

Collected from the Writings of R.W.Bro. M.H.Kellerman, O.B.E., PDGM, UGL of NSW

Maurice Herman (Harry) Kellerman, compiled by Andy Walker, privately published by the compiler, under the auspices of the Research Lodge of New South Wales No 971 NSW, Sydney, 1997.

ISBN 0 646 30442 9, paperback, 92 + vi pp, \$8 post paid in Australia, from A C Walker, 72 Bogalara Rd, TOONGABBIE, NSW 2154; review copy from the publisher.

Harry Kellerman, the doyen of Australian researchers, now in his 95th year, still has something to say that is worth hearing, and pondering. Andy Walker, Secretary of the Research Lodge of New South Wales, has been Bro Kellerman's amanuensis for the past seven years, recording Harry's words on the faithful Macintosh and printing them out as required, for presentation in lodge or for distribution in newsletters and ephemeral pamphlets. We are greatly indebted to Bro Walker for recording this material in more enduring form, in its bright and shiny

yellow cover, and making it available to us, and to posterity, at the give-away price of \$8.

Indeed, there are only two criticisms of this book, both of marketing rather than substance: the title and the price. What can one do with a title half a yard long? In informal speech, 'Harry Kellerman's little yellow book' or 'The thoughts of Chairman Kellerman' might suffice, but how does one cite it as an authority? And the price? Well, the author insisted that the work be produced as cheaply as possible, so that it should be available to the most impecunious Mason, and the compiler (who really deserves the title of Editor, but modestly declines it) has done a magnificent job within those constraints. One may defer to the author's sentiments and at the same time regret the continued promotion of 'cut-rate' Masonry.

Between the covers are six research papers, three short addresses, eight comments on the papers of others, ten answers to questions, seventeen 'points to ponder' and five 'suitable poems'. Of the six research papers (five from the nineties—the 1990s, which largely coincide with the author's 90s—and one from 1975), four are concerned with the future of Freemasonry: an old friend, the 1992 Kellerman Lecture for NSW, 'The challenge of the changes in membership in New South Wales'; a paper given at the Townsville Convention in 1994, 'Freemasonry in the future'; a paper delivered to the Research Lodge of NSW (1995) on the three most urgent needs of Freemasonry today, 'Words, Brotherhood and Leadership'; and an address to a 'mixed' audience of Masons and non-Masons in 1996, 'What is Freemasonry? — The Basics' (which resulted in 10 petitions for membership). The last-mentioned paper by itself is worth more than the price of the book. Get a copy, if there are any left!

PRINCE HALL'S MISSION: THE RISE OF THE PHYLAXIS SOCIETY

Joseph A Walkes Jr, Midtown Printing & Publishing Co, Kansas City, Missouri, 1995.

Paperback, 332 + iv pp, indexed, US \$25; review copy from the author, PO Box 3151, Fort Leavenworth, KS 66027, USA.

This is an account of the creation and development of a remarkable organisation, told by its founder and continuing guide. Such an account is

necessarily autobiographical, providing an outline of the life of Joseph Walkes and a chronicle of the first 22 years of the Phylaxis Society.

The author tells of the events that shaped his life from 1933 to 1973, which led almost inevitably to the formation of the Phylaxis Society as a Prince Hall research body. The initial structure and aims of the Society, subsequent changes and expansion, are outlined in the 'Thumbnail Sketch' in this issue of *Harashim*. But the book provides much more—revealing insights into the personality of the author, the problems which beset both him and the society, and something of the other officers of the Society, and of its friends and enemies in Prince Hall and mainstream jurisdictions.

At first the observant reader may notice the occasional typographical error (more prevalent these days, since computer programs replaced human proofreaders), but the story is so fascinating that such minor irritants are quickly forgotten. This book is as gripping as a good novel, and just as 'unputdownable'. But, unlike most novels, it is worth reading again and again, each time providing a better understanding of the parallel world of Prince Hall Freemasonry and its

unofficial guardian.

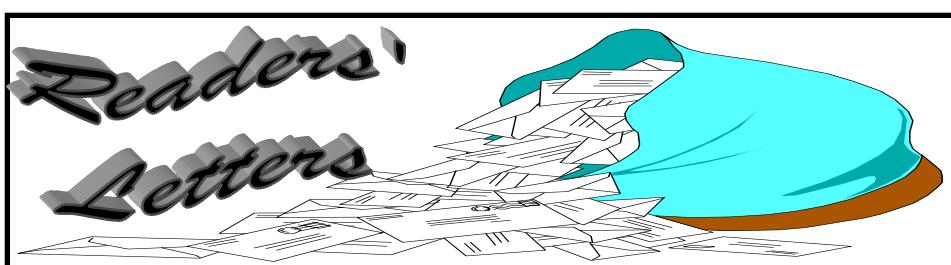
Congratulations

To RWBro Murray Yaxley, PDGM, 1996 Kellerman Lecturer for Tasmania, on being awarded the Grand Master's Order of

Honour, in recognition of his outstanding service to both the Masonic fraternity and the statewide community of Tasmania. Bro Yaxley is only the third recipient of this honour.

And to VWBro Dr Arthur Page, PAGSWks, 1996 Kellerman Lecturer for Queensland, on being installed as Preceptor of the Toowoomba Lodge of Instruction in this, its 57th year of operation.

Toowoomba has an even longer record of using a lodge of instruction for Masonic research. In 1891, Darling Downs Lodge No 775 SC formed a lodge of instruction with the stated intention of devoting four meetings per year to discussions and nine to the presentation



Dear Brother Editor,

Congratulations on both issues of *Harashim*. The contents are excellent. But why has the size of the publication and—more particularly—the size of print been reduced? I would have expected greater consideration for those of your readers with failing eyesight, bearing in mind the ageing of Masonic membership.

Several members of my lodge have expressed interest in obtaining individual copies of *Harashim*, rather than wait for the lodge copy to be circulated. Can we print more copies?

Yours fraternally,

Ed Halley

WM, SA Lodge of Research

Response:

Thank you, Brother Halley, for our very first letter for this column. The miniaturisation of issue 2 of Harashim was an example of Murphy's Law, a horrible mistake by the printer. Our Secretary assures me that it will not happen again.

By all means photocopy Harashim and issue individual copies to your members. It was agreed at the Perth conference that Affiliates and Associates should be encouraged to do this, and to supply copies to their Grand Lodges, to editors of Grand Lodge publications, to Masonic and public libraries, etc. The column headed 'About Harashim' in each issue refers to this.—Editor.

Prince Hall recognition

continued from page 8

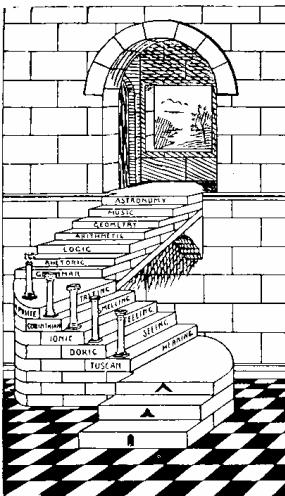
this ‘proper warrant’, all will be well. But what if England is unwilling, or unable, to issue it? England considered approval by the mainstream Grand Lodge of the same State to be a prerequisite for recognition of the Prince Hall Grand Lodges of Massachusetts and Connecticut. Would the mainstream Grand Lodge of Pennsylvania consider recognition without a ‘proper warrant’? The article in the May *Pennsylvania Freemason* could be read as implying that the ‘proper warrant’ is essential for recognition.

On the other hand, earlier issues of the same magazine paint a clear picture of fraternal cooperation only just short of formal recognition. For example, in the February 1997 issue is an article on approval of a Prince Hall lodge moving into in a mainstream Masonic Center, complete with photograph (*below*) of the keys being handed over. So there is hope, whatever the outcome of the application for a ‘proper warrant’.

Oops!

In the April issue of *Harashim*, we said that the WHJ Mayers Memorial Lodge of Research (Cairns) now meets on the second Tuesday. In fact, they now meet on the first Tuesday.

Sorry about that, but at least the editor picked up his own mistake before anyone from Cairns complained about it!



Harashim

The Quarterly Newsletter of the
**Australian & New Zealand
Masonic Research Council**

ISSN 1328-2735 Issue 4 October 1997



About Harashim

Harashim is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in **Harashim**.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- The item is reprinted in full;
- The name of the author and the source of the article are included; and
- A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from **Harashim** must first obtain permission from the copyright holders via the editor.

Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- Their lecture programmes for the year;
- Any requests from their members for information on a research topic;
- Research papers of more than local interest that merit wider publication.

The newsletter will also include news and reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk (3.5 inch, IBM-formatted) and posted to the editor, Tony Pope, PO Box 124, Murrayville, Victoria 3512.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful.

Any item over 500 words must be on disk and

McLeod in the Antipodes

ANZMRC Lectures 1997

Secretaries of all Associates and Affiliates hosting Wallace McLeod were asked to report on their segments of the tour. Eight of the sixteen responded, which—regrettably—is about average for Masonic correspondence. The editor expresses his thanks to those who contributed.

Cairns, 2–4 June 1997

W H J Mayers Memorial Lodge of Research, no report.

Canberra, 18–21 June

Canberra Lodge of Research & Instruction, no report.

Melbourne, 21–24 June, 5–6 July

Michael Moore reports that Graeme Love, Master of the Victorian Lodge of Research, met Wallace at the airport, took him to a comfortable motel in the St Kilda area, was responsible for transport during the visit, and farewelled Wallace when he left for Tasmania. The Grand Master gave a reception, which was attended by the officers of the Victorian Lodge of Research.

Michael counted 65 at the meeting at Albert Street (Wallace made it 67), for 'Masonic symbols—their use and abuse' and sold 42 copies of *The Quest for Light*. Entry was by ticket (\$20, including catering).

Wallace spent leisure time in the Dandenongs, visited the Shrine and Victoria Barracks with Graeme, and lunched at the Royal Melbourne Golf Club with Michael (who comments that

(Continued on page 2)

Townsville, 4–6 June

W H Green Memorial Study Circle, no report.

Toowoomba, 8–10 June

Toowoomba Lodge of Instruction, no report.

Brisbane, 1–2, 7–8, 10–11 June

Ken Wells reports that the address 'Responding to criticism' was well received by the 107 members and visitors present at Barron Barnett Lodge on Tuesday 10 June, and 95 copies of *The Quest for Light* were sold within two weeks. Ken says that Wallace appeared to have enjoyed his visit to the Sunshine State, and had morning tea with the Grand Master, Assistant Grand Master, and the Presidents of the Boards of General Purposes and Benevolence.

Sydney, 11–16, 17–18 June

The Research Lodge of New South Wales, no report.

Newcastle, 16–17 June

Newcastle Masonic Study Circle, no

McLeod in the Antipodes

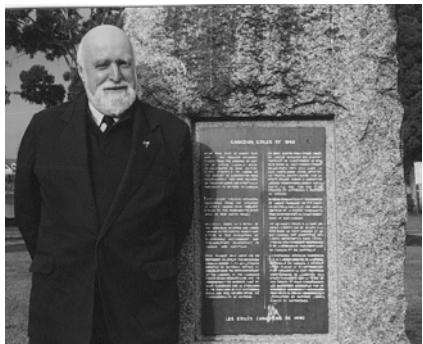
(continued from page 1)

Wallace is a gentleman but not a player). The lodge and Wallace kindly agreed to an interview by telephone from Adelaide by Dr Gordon Greig of Radio 5PBA-FM on the Sunday. A transcript of this interview will be published in the South Australian Lodge of Research's annual transactions, *Masonic Research in South Australia*.

When Wallace had completed the Australian leg of his tour, on 5 July, he was routed via Melbourne to New Zealand, and stayed overnight with Kent Henderson.

Hobart, 24–27 June

Horst Maass supplied a typed report and



Wallace McLeod at the Lower Sandy Bay (Hobart) memorial to the Canadian convicts exiled to Van Diemen's Land in 1840 (see chapter 15 of *The Quest for Light*).

Photo courtesy of Hobart Lodge of Research

photographs with captions. During the visit to Hobart, Wallace and his host, Murray Yaxley, made time for Wallace to be interviewed by phone from Adelaide for the South Australian University Radio. That interview will be included in *Masonic Research in South Australia*.

A visitor from Canada to Van Diemen's Land

RWBRO McLeod arrived in Hobart in the early afternoon on Tuesday 24 June and was met at the airport by his host, RWBRO Murray Yaxley. On the way from the airport, stops were made at Battery Point and Lower Sandy Bay to inspect memorials set up in remembrance of 92 Canadian exiles who arrived in Van Diemen's Land in 1840 (and one of whom was the subject of a paper by Bro McLeod). In the evening Bro McLeod accepted an invitation to join the Tasmanian Grand Lodge team at the Installation meeting of Tasmanian Union

Lodge.

On Wednesday morning, apart from visiting various beauty spots in and around Hobart, Wallace enjoyed a tour of the Tasmanian University Campus, organised by WBro Bruce Davis, an Associate Professor at the University. A luncheon with several brethren of the Hobart Lodge of Research at the Masonic Club followed and it was here that one of life's little coincidences came into play. We were talking about one of two lectures chosen for the evening, 'An exile from Canada to Van Diemen's Land', when one of our brethren, VWBro Robert Dick, told us that the property 'Lovely Banks', where the Canadian exile had worked for some time during his years in Van Diemen's Land, was owned by his mother's family. Mention was also made of the part played by Tasmanian Operative Lodge to ease the plight of the exile-convict and finally assist his passage home. What a pity that Tasmanian Operative Lodge has just handed back its Charter.

The lodge meeting in the evening was held in conjunction with Hutchins Old Boys Lodge. More than 98 members (Wallace counted 92) enjoyed Bro McLeod's eloquence and humour. He spoke on two subjects: 'An Exile from Canada to Van Diemen's Land' and 'The credibility gap in Masonic ritual'. At the subsequent supper, WBro A Young, Master of the Hobart Lodge of Research, presented Wallace with a small gift made from Huon Pine, a rare Tasmanian timber, as a memento of his visit.

On his last day in Hobart, Robert Dick took Wallace to see some more of the beautiful country around Hobart, and his day was completed with a dinner in the company of several of our brethren and

ladies. On Friday morning Wallace was picked up by VWBro Lew Munro, who drove him north to the historic town of Ross, with detours to the historic towns of Jericho and Oatlands and a stop at the gates of the property 'Lovely Banks' on the Midland Highway. After a convivial luncheon, he continued his journey to Launceston in the care of RWBros Keith Hepburn and Laurie Leavet, of Launceston Lodge of Research.

Horst Maass

Launceston, 27–29 June

Keith Hepburn reports:

Every one here agrees Wallace McLeod was the best value we have had. He was well received at the Lodge meeting, and I have heard many favourable comments since. Laurie Leavet and I met him at Ross on Friday 27 June. He had been driven there by Lew Munro, of Hobart Lodge of Research. After a bit of side-tracking, we finally arrived in Launceston and to my home, where he stayed.

Launceston Lodge of Research held an emergent meeting at Meander Lodge, Deloraine, which is about 34 miles from Launceston, on the way to the North West Coast. The reason we chose Deloraine was because of its proximity to the lodges on the coast. The lecture we selected was an 'Exile from Canada to Van Diemen's Land'. There were 58 brethren present and, although we would have liked a few more, we couldn't complain because there were two other major Masonic functions in Launceston the same night. There was quite a lot of discussion in the lodge room following the lecture. The brethren were each charged \$10 for the evening and we sold 19 books.



At the Hobart Lodge of Research luncheon (from left to right) WBro A Young (WM); VWBros R Dick, H Maass, L Strickland, L Monroe; RWBros M Yaxley & W McLeod.

Photo courtesy of Hobart Lodge of Research

On the Saturday, I took Wallace on a tour round the northern part of Tasmania and had lunch at Grindelwald, a Swiss Village on the West Tamar. During a conversation at lunch, Wallace mentioned that he thought Hobart was a beautiful place with Mount Wellington as its backdrop. (There's no accounting for taste, is there?) As Wallace had had three or four midnights in a row, we had a quiet night at home, which he appreciated.

On Sunday I took him to the airport at 9.15 am. It was quite foggy. Wallace was lucky; he caught the only flight to leave Launceston that day, and in fact for the next three days. We experienced the heaviest fogs we have had in years.

My wife, Maureen, and I very much enjoyed having Wallace as our guest. He fitted in so well, was a great hit with the grandchildren and was eventually accepted by Crystal, the Maltese terrier. We consider it was a privilege to have met him.

[See also the report from the *Tasmanian Mason*, August 1997, this issue.]

Adelaide, 29 June to 2 July

This report is a team effort by Ken Brindal and Tony Pope; there should have been additional material supplied by the Master of the South Australian Lodge of Research, Ed Halley, but he is ill.

Ed Halley and Graham Murray were the principal organisers, with only a little help from a few other brethren, and did a magnificent job. They started straight after the Perth conference in October last year, visiting lodges and publicising Wallace McLeod's forthcoming Tour. Early this year, the lodge selected the paper on Robert Burns (much to the disgust, initially, of Brothers Brindal and Pope, who would have preferred to learn more about the Old Charges from an acknowledged expert), and the choice was publicised in the several lodges with a predominantly Scottish membership. Next came the idea of attracting non-Masons of Scottish origin—Caledonian Society, Burns Society, Clan MacLeod—and the Burns Society suggestion of a joint meeting was readily accepted.

Wallace McLeod sportingly agreed to top the first half of the bill, and events were organised from there for a 'Burns Supper'. A suburban town hall was hired, seating for 300 was planned, a Master of Ceremonies, a piper and supporting acts were engaged, and catering arranged. The lodge offered the function to Grand Lodge for their

'Masonic Awareness Campaign', and it was decided to set up a 'mock' lodge room in the foyer. The Grand Master pleaded 'other Masonic duties', but the Deputy Grand Master and his wife accepted an invitation to attend. Permission to wear regalia was restricted to the Master, Ed Halley; other brethren (if qualified) would wear kilts. Publicity included radio interviews of Wallace McLeod (by telephone from Melbourne and Hobart) and Ed Halley. The venture was jointly funded by the lodge and the Burns Society, and over 250 tickets were sold, at \$15 each.

It was agreed that Ken Brindal would be Wallace's host, at his country residence, 'Landfall', a bluestone cottage of *circa* 1850 at Port Elliot, about 80 km south of the city. The Master (Ed

contingent at 'Landfall', who were enjoying a convivial, extended lunch. Dismay all round! What if he were stranded in Tasmania overnight? By then it would be too late to arrange for him to be driven from Launceston to Devonport to catch the ferry, even if there was a ticket available. It was highly unlikely that the organisers of either the tour or the Burns Night had insured against his non-appearance. We might have to refund the tickets and still pay the expenses!

At the airport some of the welcoming party went home; the piper put away his weapon of psychological warfare and followed suit. At 'Landfall' panic was averted by another visit to the cellar, acting on the advice of that wise old Persian, Omar Khayyám: *But fill me with*



The 'Landfall contingent' prior to Wallace's arrival at Port Elliot. (From left to right) Tony Pope, the Dutch neighbours, and hosts Betty & Ken.

Photo by Brother Barbara

Halley), Secretary (Graham Murray) and Treasurer (Brian Black) would be the official greeting party at the airport, together with officers of the Burns Society and the official piper, Bro Jim Love. Brian Black and his wife would feed Wallace if he had not enjoyed a plastic lunch on the plane, then drive him to 'Landfall' and stay to tea.

Robert Burns was familiar with Murphy's Law—*The best-laid plans o' mice an' men/gang aft a-gley*—and Wallace McLeod was not exempted from its application, as was proved when Launceston airport became fog-bound. The weather was bright and sunny in South Australia and, since Wallace had to change planes at Melbourne, the welcoming party at Adelaide airport had no inkling that anything was ganging a-gley until he phoned to say he would be delayed. The message was relayed to the

the old familiar Juice,/Methinks I might recover by-and-by! From time to time, Wallace phoned with the latest weather report, which was then relayed from Adelaide to Port Elliot.

Finally, when it was learned that Wallace would arrive that night, it was arranged that Brian would bring him direct to the Inn where we were booked for dinner, and the 'Landfall' contingent went there to await his arrival. A Dutch couple, neighbours of Ken's, joined us there. Ken was checking the potential of the premises as venue for lodge meetings (Lodge Elliot, a dining lodge, was planning to move there) and Tony Pope was still selecting the wines for the evening, when Brian, his wife Alex, and Wallace arrived.

This truly international assembly

(Continued on page 4)

McLeod in the Antipodes

(continued from page 3)

enjoyed an excellent meal. Then Brian and Alex returned to Adelaide. At 'Landfall' Wallace was given 'The Batham Room' (to be renamed 'The International Speaker's Room'). He declined the offer of further fortification and went to bed.

Initially, it had been intended to use 'Landfall' as a base for the whole four days, driving to the city only for the official engagement and back the same night. But the planning committee met at dawn and decided it would be better to be Adelaide-based, to save late-night travel and to leave Wallace free to accept any last-minute invitations in the metropolis. Wallace concurred.

After breakfast and a post-prandial puff of his pipe, he was given a scenic tour of the Victor Harbor–Goolwa area, a potted history of the region, a glimpse of the remaining paddle steamers, and a visit to a beautifully restored cottage in the hills, known to his hosts as 'Shangri-La'. Back to 'Landfall' for lunch, then a leisurely journey via the coast road to Betty and Ken's town house at Blair Athol in good time to shower and change, and have a meal.

Around 250 attended at the Woodville Town Hall (Wallace counted 247), of whom about 100 were Masons, including 12 of the 18 full members of the research lodge. Jack Kelly, the Grand Lecturer, was responsible for the lodge room laid out in the foyer, providing explanations and pamphlets to the curious.

The official party, which was ceremoniously piped into the auditorium, individually introduced, and seated at the top table, was led by Ed Halley, Master of the South Australian Lodge of Research, and Molly Greig, President of the Robert Burns Society of South Australia.

In addition to RWBro Prof Wallace McLeod, the official guests included the Grand Worthy Matron of the Order of the Eastern Star; RWBro Geoff Tucker, DGM; RWBro David Jones, PGW (organiser of the Masonic Awareness Campaign); the Grand Master of the Royal Order of Scotland (in full regalia); the (elected) SA Chief of Clan MacLeod; and the Adelaide representative of a Scottish distillery (who provided a single malt for one and all). Dr Gordon Greig was MC and WBRO Jim Love the piper.

After a stirring rendition of *Scots wha*

hae, and separate toasts to the Queen and the Craft, Wallace demonstrated mastery of his profession in the presentation of his paper, 'Robert Burns' (chapter 13 in *The Quest for Light*, in case you missed it). The whisky was circulated during question time—a civilised custom worth adopting! Then David Jones, in thanking Wallace McLeod, took the opportunity to put in a plug for his campaign.

The second half of the evening was in the hands of the Burns Society, although several brethren with cross-membership played active parts, including Jim Love and WBRO Lenox Pawson with his 'Toast to the Lassies'. A haggis was piped in and suitably addressed and toasted, but supper was considerably more than just neaps and haggis. The entertainment

it a second time. With total disregard for life and limb the three leapt into the road, gesticulating madly at the receding tail-lights. Thank Heaven for the rear vision mirror.

Luncheon (of 3 hours duration) was, in a word, superb. The restaurant is noted for high quality 'cleanskin' wines, of which Ken and Betty demolished two bottles, one to refresh memories of former times and one to confirm they were still on Planet Earth and not drinking the nectar of the gods. Their companions, in a restaurant and district noted for the quality of its wine, drank beer! Ken described the trauma of watching salt added to Coopers' as 'something else again' (perhaps Betty bowdlerised what he really said).

Ken decided that a generous lunch required a stroll, to aid digestion. He crossed the road to check out a music shop for manuscript books and to confirm that he could no longer afford any instrument larger than a Jew's Harp. Others stood around, chatting.

Then Wallace decided to cross, solo. Bemused by the good feeling the meal engendered, and confident that Wallace's Mum had taught him to look both ways, Ken paid no heed. Away went Wallace—and Canada came within a bee's whisker of losing a top scholar. The Antipodean way is to drive on the left, but Canada, like USA, reckons that right is right. So Wallace looked the wrong way, didn't he!

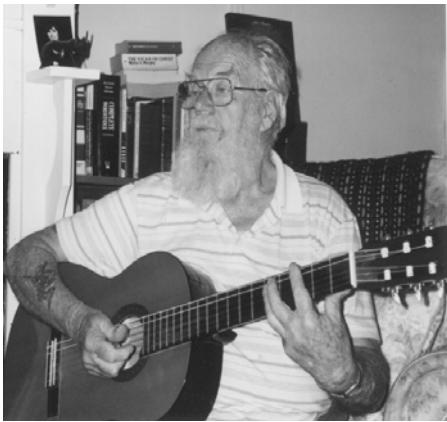
This particular thoroughfare, although smack in the middle of the town, seems to impose on traffic a minimum speed limit of 70 km/h. Wallace was a lucky man indeed. He would have worn out a rosary if he had one. Instead, pale and vibrating visibly, he showed Ken where he carried his health insurance card, next of kin details, and other relevant information.

They returned to base in peak traffic, the Gawler-Main North Road proving that this colony is fully motorised, and spent the evening swapping philosophies. Next day began with packing, morning tea, then to the airport—one and a half hours early. Like Ken and Betty, Wallace heartily dislikes protracted farewells, so they unloaded and left him to it.

Betty described Wallace as the perfect guest, and Ken added that he was 'one of nature's gentlemen, with a dry sense of humour second to none'.

Perth, 2–5 July

(Continued on page 5)



Ken Brindal, when he could afford an 'instrument larger than a Jew's harp'.

Photo by Brother Barbara

David Wray reports that Wallace was met at the airport by his host, Peter Verrall, and the Master of the Western Australian Lodge of Research, Basil Marsh. The following day there was a 'get to know you' luncheon, patronised largely by brethren who would be unable to attend the Friday evening engagement. David describes the luncheon as 'very low key, with everyone mingling'. Wallace showed no great interest in sightseeing, and was happy to stay at home for most of his leisure periods. [It may be that he had not yet recovered from his brush with the grim reaper in Tanunda.]

On the Friday evening, lodge was opened and closed, in the presence of the Grand Master, MWBro the Ven. Archdeacon Stanley Threlfall, and Bro Ron Kirkwood, DistGM (SC), and the brethren joined their ladies for dinner. It was here that Wallace presented his paper 'Masonic references in literature'. David writes:

There was some criticism on some aspects of the paper with regard to the redoubtable 'Moll', [the rhyme on page 80 of *The Quest for Light*, 'The Chamber Maid, Moll, a Girl very fat'] however, there were some who thought the descriptive *Temple of Love* to be quite romantic and not lewd or crude.

The actual number of persons present for Wallace's paper is unclear. Wallace records 44 but David states 45 booked for dinner (at \$25 a head) but only 37 attended. Some 22 copies of *The Quest for Light* were sold that evening.

Peter Verrall took Wallace to the airport next day. David says they all enjoyed Wallace's sense of humour, which David found reminiscent of Harry Kellerman's.

Christchurch, 6—9 July

Les Gray, Secretary of Masters' and Past Masters' Lodge, writes:

Your letter of July 6th to hand and in reply just a few lines to tell you of his visit. Firstly, one against me, I had a team of brethren out at the airport to meet the Sydney aeroplane about 2 pm and we waited and waited but no Wallace McLeod. After quite some time we presumed that he must have missed the flight, so we all went home.

Laugh if you must, but when I had another look at the itinerary, I realised what a mistake I had made and quietly rang the good fellows who had been at the airport earlier and apologised and I have been trying to live that down ever since. [Wallace was scheduled to take the flight from *Melbourne*, arriving at Christchurch at 11.05 pm.] Needless to say, two of us met the plane at the very late hour and as he walked through the doors you would have thought that we had a sign up, for he waved to us straight away.

I must say that his *departure* went without incident and he was away on the bus to Picton on a beautiful day and I am sure that he would have thoroughly enjoyed his trip and the ferry ride across to Wellington.

We had 65 brethren at the meeting [Wallace counted 63, his paper was 'Masonic Symbols—their use and abuse'], sold all our books and had a great night. We never charge anyone, all brethren are welcome and we always cater ourselves.

On the Monday late morning, we went up to our library and I think that he would have stayed there all day if I had let him. [That's odd! Wallace showed no interest in visiting the library in Adelaide, despite a promise of 'old and rare' books, including *Coustos*, *Trahi*, and *PHLORONY*.] When we did leave, we went for a tour round the seaward side of the city for a short while, then back to his hotel.

On the Tuesday, Graeme Breach and I took him on an extended tour around the Summit Road then to Lyttleton and Sumner, where we had a late lunch. Where he stayed is called the Redwood Hotel and attached to it is the Sequoia 88 restaurant, which really intrigued Wallace. There are 88 dishes on display all the time and this really took his fancy. Mind you, I don't think that he tried them all.

Wellington, 9–13 July

The Research Lodge of Wellington, no report.

Napier, 13–15 July

Brian Paget, Secretary of Hawke's Bay Research Lodge, writes:

Wallace arrived from Wellington via rail on Saturday 12 July. I had advised Wellington that he would be picked up at Hastings and not Napier. VWBro Les Robertson was at Hastings to meet the train, but no Wallace. Les asked the guard to go through the train and see if there was a man with a white beard still on board. The guard came back to say that there was no one with a beard on the train. What now?

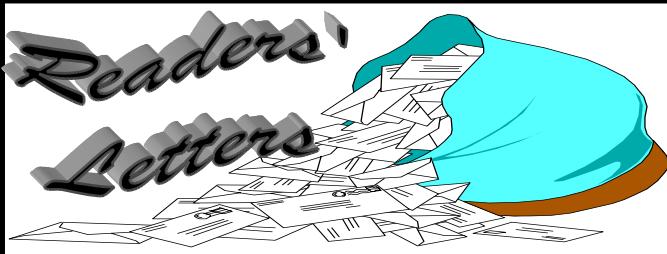
Les rang me to say he was not on the train, what could I do? I was just on my way out to take my granddaughter home 4 hours away and could not hang about. I suggested to Les that he ring Wellington to see if Wallace had left there, giving Les the Wellington phone number. A bit later Les received a phone call from Warrick Roberts who was the next contact that Wallace had; he advised Les that Wallace was in a motel in Napier. Les rang the motels about the train station, found Wallace, and drove to Napier. So that was Wallace picked up.

On the Sunday, Les and Mrs Robertson had arranged a lunch at their home for the officers of the Hawke's Bay Research Lodge and the Provincial Grand Master, RWBro George Kearns, so Wallace was able to meet all of us outside the lodge room. We went down to the local lodge at Havelock North for a practice to open the lodge to the third degree. We had to open to the third degree because the Provincial Grand Master had decided he would make an official visit to us and he would receive RWBro McLeod officially. Wallace came with us for the rehearsal and while we were doing our thing, Wallace autographed all the books that had been pre-sold.

On the Monday Les Robertson had to go to a meeting at lunch time, so I offered to take Wallace on a tour of the district. I picked him up at 11 am and we came home to my house at Napier, half an hour from Havelock North where Les lives. My wife had laid on lunch, and after lunch I took Wallace to the lodge room in Napier, so he could have a look at the venue, etc.

The Hawke's Bay Research Lodge normally hold their meetings in Havelock North but we felt that a large number of brethren would attend to hear Wallace. We decided we should have the meeting in the lodge room of The United Lodge of Napier, who had a lodge room

(Continued on page 12)



Dear Brother Editor,

You certainly are a McLeod fan in Issue 2 of *Harashim*.

On 'Masons' Marks' by Wallace McLeod we have the comment: 'It doesn't seem likely that such marks were actually on building stones until considerably later, and probably not at the time of King Solomon's Temple'. This was c 1000 BC. So what happened to the masons' marks on the pyramids of Egypt and the Temples of Mexico and Peru c 2500 BC?

Then we have the second clanger: '... the very first "gentleman freemason" ever to join the Craft, Sir Robert Moray ... on 20 May 1641'. So what happened to the Laird of Auchinleck in 1600? At least McLeod has reduced the error to 41 years!

Perhaps you should give McLeod a rest and concentrate on the Grand Sec of Western Australia. He is spot on. He is my kind of Mason.

And if you are in the mood to change, perhaps *Harashim* could be changed to some word less evil.

Sincerely,

Mel Moyle

PM, Victorian Lodge of Research

Response:

If you had too much McLeod in issue 2 of Harashim you must be apoplectic by now, Mel. As the 1997 ANZMRC Lecturer, Wallace McLeod is surely newsworthy in Masonic research circles downunder. Also, in issues 1-3, I sought to provide material to be used by our members for publicity purposes. Even so, Wallace reports (this issue) that he found he was virtually unknown at most venues. So what do we do? How else do we try to inform our brethren? Besides, as you say, I am a fan; I think he's brilliant. In fact, I have some sad news for you. Even issue 5 will have at least one article about him, held over from this issue.

Both your points of criticism of 'Masons' Marks' gave me food for thought when I first read the article. Then I worked out why he made those statements, and agreed with him. But I will give Wallace the chance to answer for himself.

Sure, the Grand Secretary of Western Australia is a great guy. You can read his stuff in every issue of the Western Mason. That is easy to obtain. For Harashim, I try to find worthwhile material from publications not so easy to find or not so familiar to our brethren.

Nobody has yet accepted my challenge to write in with a translation of Harashim. So how about it? What evil meaning do you ascribe to the word? Let's hear from you again, Mel.

Editor.

For a change of pace, here are two articles from Haboneh Hahofshi (literally 'the-builder the-free', the Israeli Freemason). The second, from issue 1 of 1990, is a more detailed examination—of a topic seldom considered by most of us, the reason for an opening ritual—of a reference in the first, from issue 1 of 1996. RWBro Leon Zeldis, editor of Haboneh Hahofshi and contributor to Ars Quatuor Coronatorum is a Past Master of La Fraternidad, a Spanish-language lodge under the Grand Lodge of Israel.

OUR SPIRITUAL DIMENSION

by Leon Zeldis

The one single factor, perhaps, which has distinguished Freemasonry and enabled it to perdure through the centuries, despite general lack of understanding, sometimes persecution, and frequent misrepresentation by those outside the Fraternity, is its spiritual underpinning, the search for meaning and the relentless striving towards self knowledge and perfection.

Whenever this spiritual factor has been forgotten, or allowed to decay within the lodges, our Order has declined, both losing members and wasting its energies in internecine struggles.

Charity, no doubt, is an important element of Masonic work. More than the good it brings to the recipients, we prize the salutary effect it has on the givers. Social functions, as well, while of great importance for the development of true bonds of friendship between the members of our Fraternity and their families, should not be regarded as an end in itself.

Freemasonry started as a means of union for men of strong ethical beliefs, who sought something more in life than amassing wealth and raising a family. That's why it is so important for Masons to meet in Lodge. Within the circle of the initiates, we can lower our defenses, so to speak. We can discuss freely among ourselves all those crucially important questions of being, of purpose, of means and ends, that trouble us and for which we can find no answer while immersed in the maelstrom of daily cares. That, of course, is the reason why we must have an opening ritual to start the lodge meeting. To give us time to relax, to concentrate, to subdue the turmoil of thoughts, feelings and impressions that we bring from the outside world, and dedicate ourselves to the Masonic labor of love, in peace and tranquility, sharpening our intellect and strengthening our positive sentiments.

Stressing the importance of our moral and spiritual quest, we shall attract many candidates to our Lodges, who are searching for meaningful inner development in an increasingly alienated society.

THE OPENING RITUAL

by Leon Zeldis

Masonic ritual should be studied at three levels. First, the obvious meaning of the text and procedures, which we might term the exoteric meaning of ritual; second, the symbolic meaning of expressions, terms and signs, including, perhaps, the symbolism of the temple decoration and of the regalia. Finally the 'esoteric' level which, in order to be able to understand, we must study in the light of the mystical,

(Continued on page 10)

BOOK REVIEW

An illustration featuring a stack of three books in the foreground: one red book with a white spine, one grey book with a black spine, and one green book with a red spine. In the background, a hand is shown holding a pencil and writing in a notebook.

From the Royal Arch Mason magazine, Summer 1997.

Proceedings, Australian Masonic Research Council, Biennial Meeting and Conference, 13–15 October 1996. Edited by Tony Pope. Published by the Australian Masonic Research Council, PO Box 332, Williamstown 3016, Victoria, Australia. 1996. Pp. 100; soft cover.

The Australian Masonic Research Council was founded in 1992, to provide a convenient means of communication among the various research bodies there, and to coordinate any jointly sponsored activities that might seem desirable. Several years ago its members included 11 research lodges and two study circles in Australia, and among its associates were a research lodge in South Africa, and two research chapters in Australia. Every two years it holds a conference. Here are the *Proceedings* for 1996. They include the six Kellerman Lectures, which are named for Bro Maurice H (Harry) Kellerman, PDGM for New South Wales.

One paper represents the traditional type of Masonic history: Robert Linford, 'The 46th (South Devonshire) Regiment and Freemasonry in Australia, 1814 to 1817'. This was a regiment of the British Army that had a military lodge attached to it. It actually served in Canada during the American Revolution, and gave rise to the oldest lodge in the Grand Lodge of Quebec. For the years that it was in Australia, the author lists the members (22 soldiers, 12 civilians), and provides brief notes on what is known about them.

Murray Yaxley, in his article 'Grand Lodge Recognition and Some Contemporary Issues', deals with recent events that are associated with interjurisdictional relations—such matters as Masonry in newly established countries, schisms in existing bodies, and the Prince Hall Affiliation. He outlines the principles followed by Grand Lodges in extending 'recognition' and relates them to the current discussions.

Peter Verrall, a retired architect, tells us about 'The Five Noble Orders of Architecture'—their history, proportions, and distribution, all illuminated by definitions and diagrams. He outlines their history in Freemasonry, where the two great pillars go back to 1410, and the five noble orders to 1723.

The other papers are a bit less linear in their development, and tend to regard similarities as evidence for connection or identity. In some rituals the 47th proposition of the First Book of Euclid is called 'one of the most important discoveries of the learned brother Pythagoras' and we have allusions to the Pythagorean system. Keith Hollingsworth argues that 'Freemasonry is Closer to Pythagoras than Moderns Accept'. It turns out this early philosopher had a strong influence on both the church and Freemasonry. He finds Pythagoreanism even in the New Testament, in the writings of St Paul.

Graham Murray, in 'Possible Jewish Antecedents of Freemasonry', notes that the Temple of Solomon stands at the centre of Masonry. This provides the occasion for a review of the Jewish scriptures, and the way in which they were transmitted through the Christian cathedral builders to

speculative Freemasonry.

Arthur Page, a retired astronomer from the University of Queensland, discusses 'Cosmographic Origins of Some Speculative Masonic Symbolisms'. He notes the relationship of the 12 zodiacal signs to the 12 tribes of Israel, and suggests the importance of the Kabala in transmitting some of these ideas to Masonry.

Masonic research seems to be flourishing in Australia. If you would like to learn more, it might be worth writing to the address given above.

Wallace McLeod

And from the July/August 1997 Trestle Board of Walter F Meier Lodge of Research (Washington State) comes the first review of The Quest for Light (of which about 100 copies so far have been sold over the Internet).

THE QUEST FOR LIGHT, by Wallace McLeod

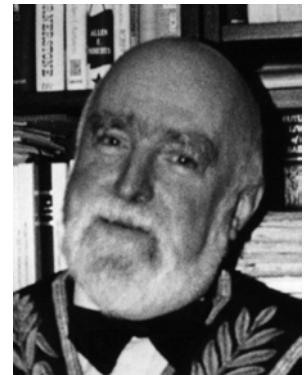
This book was just received from the Australian and New Zealand Masonic Research Council, whose Secretary, Kent Henderson along with Graeme Love, has edited the Victoria Lodge No 218 Transactions from Australia for several years. (We have these in our library and can be borrowed by calling or writing the Secretary at number on front page of this newsletter.)

Wallace McLeod, who spoke at our Grand Lodge several years ago, is a well-known Masonic author from Canada and his writings in the *Philalethes* magazine have always been most interesting. This book is a collection of his talks given on an Australian tour sponsored by the Australian and New Zealand Masonic Research Council and include the following chapter headings (plus others): The Lodge, the Grand Lodge and Change, which shows some of the many changes Masonry has undergone during the 250 years of grand lodge existence; Evolution of the ritual; Meaning of Masonic secrets; Adoniram; Masonic symbols; Masonic references in literature; English Freemasonry in 1440?; The Old Charges; Universality; Robert Burns; Two Masonic literary societies; Responding to criticism. His knowledge and extensive writings make this book well worth reading and I am sure that some of W F Meier members will want to own it. Easy to do. It is available from Kent Henderson, Secretary, A&NZ Masonic Research Council, PO Box 332, Williamstown, Victoria, Australia 3016. \$US 26.00 postpaid. While I have not had time to finish the book, the first half that I have read makes me eager to read more, and there are ideas and answers to questions about Masonry throughout the book. Order NOW, as supplies may be limited. The Council puts out a new book each time they have a speaker tour Australia and New Zealand and I look forward to their next offering.

Bob Jensen

The McLeod Report

Wallace McLeod's own report on the tour



1—THE LECTURES: GENERAL REPORT

Tuesday, 3 June 1997

Lecture 1: 'The Lodge, Grand Lodge, and Change'
WHJ Mayers Memorial Lodge of Research
Cairns, Queensland (attendance, 29)

Thursday, 5 June 1997

Lecture 2: 'An Exile from Canada to Van Diemen's Land'
W. H. Green Memorial Study Circle
(associated with Millican Lodge)
Townsville, Queensland (attendance, 59)

Monday, 9 June 1997

Lecture 3: 'Masonic Symbols: Their Use and Abuse'
Toowoomba Lodge of Instruction
(associated with Southern Cross Lodge)
Toowoomba, Queensland (attendance, 76)

Tuesday, 10 June 1997

Lecture 4: 'Responding to Criticism'
Barren Barnett Lodge No 146
Brisbane, Queensland (attendance, 107)

Thursday, 12 June 1997

Lecture 5: 'Responding to Criticism'
The Research Lodge of New South Wales No 971
hosted by the Lodge of Tranquillity No 42
Sydney, New South Wales (attendance, 54)

Monday, 16 June 1997

Lecture 6: 'The Universality of Freemasonry'
Newcastle Masonic Study Circle
Newcastle, New South Wales (attendance, 28)

Thursday, 19 June 1997

Lecture 7: 'The Credibility Gap in Masonic Ritual'
Canberra Lodge of Research and Instruction
in collaboration with Woden Valley Lodge No 974
Canberra, A.C.T. (attendance, 75)

Monday, 23 June 1997

Lecture 8: 'Masonic Symbols: Their Use and Abuse'
Victorian Lodge of Research No 218
Melbourne, Victoria (attendance, 68)

Wednesday, 25 June 1997

Lecture 9: 'An Exile from Canada to Van Diemen's Land' and
'The Credibility Gap in Masonic Ritual'
Hobart Lodge of Research No 62
hosted by Hutchins Old Boys Lodge No 48
Hobart, Tasmania (attendance, 92)

Friday, 27 June 1997

Lecture 10: 'An Exile from Canada to Van Diemen's Land'
Launceston Lodge of Research No 69
hosted by Meander Lodge No 12
Deloraine, Tasmania (attendance, 58)

Monday, 30 June 1997

Lecture 11: 'Robert Burns'

South Australian Lodge of Research No 216

in collaboration with the Robert Burns Society of SA Inc
Adelaide, South Australia (attendance, 247)

Friday, 4 July 1997

Lecture 12: 'Masonic References in Literature'
Western Australian Lodge of Research No 277
Perth, Western Australia (attendance, 44)

Monday, 7 July 1997

Lecture 13: 'Masonic Symbols: Their Use and Abuse'
Masters' and Past Masters' Lodge No 130
Christchurch, New Zealand (attendance, 63)

Thursday, 10 July 1997

Lecture 14: 'The Lodge, Grand Lodge, and Change'
Research Lodge of Wellington No 194
Wellington, New Zealand (attendance, 40)

Monday, 14 July 1997

Lecture 15: 'Masonic Symbols: Their Use and Abuse'
Hawkes Bay Lodge of Research No 305
Napier, New Zealand (attendance, 89)

Tuesday, 15 July 1997

Lecture 16: 'The Credibility Gap in Masonic Ritual'
Waikato Lodge of Research No 445
Te Awamutu, New Zealand (attendance, 61)

5—PRACTICAL COMPLICATIONS, AND HOW TO OVERCOME THEM

(Continued on page 9)

Extract from 'Fine Canadian lecturer pays us a visit', Tasmanian Mason, August 1997.

Tasmania was the half way point on the lecture tour undertaken on behalf of the Australian and New Zealand Masonic Research Council. Therefore, it was not surprising to find that our lecturer admitted missing his wife, his two cats and his dog—in that order of course. Only his wife will make the trip to New Zealand for a two week visit.

An impressive education in the Greek classics enabled him to feel very much at home at the John Elliott Classics Museum at the University of Tasmania. His recitation of Greek poetry is impressive. Who is to say whether he is word perfect or not?

A lifelong interest in classical music has wavered a little. He now enjoys jazz but does not appreciate the modern composers of serious music. He does play the piano and sings creditably but his hosts didn't find that out until after the Hobart lecture.

The only complaint we heard about Australia was that five meals a day are adding to his waistline.

2—THE LECTURES: TITLES SELECTED AND REJECTED

Selected

<i>Chapter no. & Title</i>	<i>Location & date</i>	<i>Attendance</i>	
1. ‘The Lodge, Grand Lodge, and Change’	1. Cairns, 3 June 14. Wellington, 10 July	29 40	
<i>Jurisdiction (& membership)</i>	<i>No. of venues</i>	<i>Total attendance</i>	<i>Average</i>

(a) Brisbane, 1 June

When I arrived in Brisbane, after flying in from Canada and New Zealand, there was nobody to meet me. I finally phoned the one number I had in town. It turned out that the local representative had made arrangements for others to look after me on my subsequent visit to the city, on 6 June but he hadn’t noticed that I had to spend the night of 1 June there, before flying on to Cairns. As it turned out, he decided that he and his wife would have to put me up for the night without any advance notice. *It would have been helpful if some central authority had realized that I would need accommodation on this night.*

(b) Napier and Hastings, 12–13 July

I had originally been scheduled to drive from Wellington to Napier on 13 July. After due consultation between the two local authorities, the date was changed to 12 July, and the mode of transport was changed to train. My host put me on the train. When I disembarked at Napier, there was nobody to meet me. The railway office was closed (it being Saturday), and the local paytelephone was for phonecard users only. Eventually I managed to call the one number that I had for Napier, but there was no reply. I then called the number for my next site, at Cambridge, and my prospective host there was eventually able to sort things out. Apparently I was supposed to get off the train at Hastings and be met there, and my host was actually there to meet me—but all in vain. My previous host had not been informed, or had forgotten, and so he got my train ticket to Napier rather than to Hastings. After two-and-a-half hours of waiting, my host in Hastings drove over to pick me up. *It would have been helpful if some central authority had been kept informed of the changes, and had realized that Wellington and Napier-Hastings were operating on different wavelengths. It would also have been helpful if I had had more than one phone number in Napier.*

(c) Launceston, 29 June

I was supposed to fly from Launceston to Melbourne at 0945 hrs, and then transfer to a flight for Adelaide. That morning there was heavy fog in Launceston Airport and my flight was cancelled. I was rebooked on three subsequent flights, and finally left at 1430 hrs. Since it was not a direct flight to Adelaide, I felt obligated to notify those who were supposed to meet me there. Happily, by this time, I had received the registration sheets giving the name and phone number of the greeters, and was able to keep them informed. *It was extremely useful that I had eventually received the phone number of those who were going to meet me at the far end.*

6—GENERAL SUGGESTIONS

(a) Future Lecturers

(Continued on page 10)

The McLeod Report

(continued from page 9)

I am not convinced that members of Quatuor Coronati Lodge are the only Masonic students who are suitable candidates to carry out a lecture tour of the Antipodes. No doubt all of us have enjoyed our visits there. But there are substantial expenses for each participating lodge. Both Lodge Milton No 63 NSW and the United Masters Lodge No 130 NZC decided not to sponsor my visit this year; and I was informed that the Newcastle Masonic Study Circle is planning to withdraw from the Council fairly soon, because of the expenses involved. One might well like to imagine that the names of the members of QC are better known to the brethren of Masonic research lodges than are the names of other students; but I am not totally convinced of this. Evidently not many in my audiences had ever heard of me before my arrival. And it became clear during my visit that there are a number of very good Masonic scholars in Australia and New Zealand. I believe that, with adequate advance publicity, they could draw substantial audiences—at a good deal lower price.

(b) *Summaries of the Papers*

It is perhaps a bit unfair to expect a research lodge to choose a particular lecture for presentation on the basis of the title alone. It would be particularly helpful to them if they had a two- or three-sentence summary of each paper. The author could readily do this without too much extra effort.

(c) *Non-Masons attending the Lectures*

Several times before my arrival at a particular centre, I was asked if it would be all right for non-Masons, or for Entered

Apprentices, to attend. My position is that the lectures are, or will be, published, and are therefore accessible to anybody in the world; at one level, therefore, they do not include any of the so-called Masonic ‘secrets’. Obviously, certain explanatory details in the papers may not be intelligible to those who have not experienced the rituals or practices; and it may well be that the lecturer will have to curtail some of his ad lib remarks. But, in general terms, I suggest that all of the lectures might be heard by anybody. (In general terms, I favour having Masonic lectures for Masons only; but, if one is going to sell tickets or charge admission, one can get a few more people by going outside the Craft.)

7—CLOSING REMARKS

In retrospect, everything worked out well on my tour. My hosts, without exception, treated me extremely well. I made many new friends, saw a lot of territory, was generously received by members of the local Masonic hierarchy (Grand Masters, Grand Secretaries, District and Provincial Grand Masters, and so on), and was well received by my audiences. I am especially pleased with the appearance of the book that contains my lectures. In sum, I am grateful to the Australian and New Zealand Masonic Research Council, above all to its Secretary and its Editor, for allowing me to have the privilege of carrying out this tour, and for all the efforts they exerted to make it successful.

31 July 1997

Wallace McLeod

THE OPENING RITUAL

(continued from page 6)

philosophic and esoteric doctrines known to those brethren who formulated and perfected our rituals, starting centuries ago.

The opening ritual, although very simple and brief in comparison with the rituals of initiation, passing and raising, has a deep philosophical meaning, not always well understood. We even hear sometimes criticism, implied if not outspoken, about the time wasted in the Opening ritual, about its repetitive nature and the intransigent adherence to fixed formulas.

The explanations that follow are intended to demonstrate the need for the opening ritual, which marks the transition from the secular world to the sacramental or consecrated world embodied in the lodge. Without this transition no true Masonic work would be possible.

As in all matters of symbolism, the interpretations that follow are personal, the author’s conclusions based on his knowledge and understanding of Freemasonry. They must not be taken as normative, and each brother is invited to further his study of this and other areas of symbolism, to draw his own conclusions.

The first words of the Master in opening the lodge are a request for the help of the brethren for this purpose. It is not



Leon Zeldis

enough for the Master to announce the lodge is open. Every one of those present must feel personally involved in the ritual.

As we have already noted, opening the lodge implies separating the consecrated time and place of the lodge from the secular world outside. This separation is mental, rather than physical.

The lodge, let us remember, is not the room where we work; that is the temple. The lodge is an abstract entity composed of all the brethren assembled. Opening the lodge, then, must therefore embrace every brother present.

The first duty of Masons assembled is to verify that they are under cover from the indiscretion of cowans. These, originally, were not strangers, but persons doing the work of masons without having been apprenticed. The meaning then evolved to the present one, to designate those who have not been initiated in the Craft.

Some brethren believe the lodge is tyed by having the door closed, but the truth is you must have a brother (the ‘tyler’) standing guard outside the door, armed with a sword. He ‘covers’ the lodge, which explains his name in French (*couvreur*) and other languages. Also brethren who are asked to retire from the temple are requested to ‘cover the lodge’.

Of course, we all know the legend, according to which the Tyler would stand peering through a displaced roofing tile, looking for approaching strangers. Historically, however, the Tyler appears to have been the officer entrusted with ‘drawing the lodge’, the symbolic drawing on the floor, which later became our trestleboard. After the ritual work the Tyler would erase the drawing with mop and water. One well known

(Continued on page 11)

Vice President's Corner



With Murray Yaxley and Kent Henderson both overseas, I get to write a few lines in this column and Andy Walker will see to the printing and distribution of *Harashim*.

Time seems to flow faster as we get older. The next conference is scheduled for 23–25 October 1998, in Launceston, only a year away. It is time for Affiliates to determine who will represent their jurisdictions as Kellerman Lecturers—and almost time to call for their particulars and copies (on computer disks and old-fashioned paper) of their Lectures.

At this time last year, in Perth, we agreed to make some regulations governing the Kellerman Lecture system, but nothing seems to have been done about it, as yet. It is too late, now, to formulate them in time to apply to the 1998 Lectures, but we need to discuss *now* what is to be required in future and to draft regulations for ratification by the delegates next October.

With New Zealand research lodges joining the Council, we look forward to *seven* Kellerman Lectures at each Conference. This will, however, tax the ingenuity of the organisers to squeeze everything into two-and-a-bit days. We should learn from our experience at Launceston whether we need to allot three whole days for future conferences. This would have the advantage of allowing more time for deliberation in the committee and general meetings, as well as more time for informal discussions.

One way in which we can assist in resolving the business meetings speedily is to discuss topics beforehand—in our own lodges and in the columns of this newsletter. Then we would be better prepared for the meeting, perhaps even having precise instructions from our lodges on particular issues.

One thing we need to discuss is Wallace McLeod's report on his recent tour. He really was good value for money. His papers were pitched at just the right level—simple enough for the most elementary student of Masonry, yet covering (for the most part) meaty topics, well documented—and there was something for everyone. His delivery was superb and he was the ideal, the perfect guest. And then he did what none of his predecessors thought to do: presented a report.

His advice on how to overcome the practical complications he met in his travels is sound, and duly noted. Likewise, his suggestion that future lecturers be asked to provide two- or three-sentence summaries of their papers, the better to enable our members to choose their lecture. And he points out what should have been obvious, that whatever is published in a book is not secret, and therefore may be delivered to a mixed audience—but that there are drawbacks to having such an audience.

He also suggests that for future lecture tours we use speakers drawn from our own numbers, for reasons of economy and because, he says, we have a number of very good scholars. Personally, I disagree; but we need to discuss it.

On the question of cost, he refers to two lodges that are not members of the Council, who have previously made use of our speakers (but we decided at the Perth Conference to increase the fee to non-members, which may have influenced them), and to one of our Affiliates who informed Wallace it was considering withdrawing from the Council (one might reasonably have expected the matter to be raised with the Council first, before informing a stranger).

As for good scholars in Oz and NZ, that may be so, but whom have we that is well known throughout the region, and how wide is his repertoire? If you can suggest one (other than Harry Kellerman, whose health and age would preclude a rigorous tour), please nominate him.

Perhaps we should clarify what we want from our speakers. One might confidently predict that research lodges would chose the meatier subjects, with a view to deep discussion with an acknowledged expert. But that is clearly not the general practice. We seem to go for either the topical issues (anti-Masonry, falling membership, etc) or something we think may attract a larger audience (perhaps to help cover cost). And we get very little new material from our speakers, in that most of what they offer has already been published (who would publish first in Australia if they could publish in Britain or the US?). So what do we want, and what do we expect?

To be fair, we have not limited our choices to members of Quatuor Coronati Lodge as such. The first three (Hamill, Batham & Cryer) were from Britain, and then we looked elsewhere. It so happened that the first two we thought of in North America (McLeod and Brent Morris) happen to be members of QC; that is an indication of their ability but not a prerequisite. What we need is an able speaker with a reputation and a wide enough repertoire to fill a book.

Who next, for 1999 and 2001? Leon Zeldis, from Israel, perhaps? Someone

Kennion Brindal

etching by Hogarth [Night, reproduced in the Grand Lodge of Scotland *Year Book* for 1990, p 83] shows the tyler armed with his sword, and another figure holding the mop.

Since the tyler ‘covers’ the lodge, the assembled brethren are ‘under cover’, which may mean either that they are working in secret, or that they are protected from interference from outside, or both.

Standing to order comprises three elements: the position of the hands, the position of the feet, and the erect posture of the body. That is why no sign may be given while sitting or walking. It is an error to make something like a sign while sitting, for instance, when the charity bag is being passed.

The order referred to by the sign is not the same as the order of a soldier standing to attention. We are not awaiting orders, but ordering our thoughts. The position of our body must reflect the state of our mind. Disciplined thought is the prerequisite of any meaningful intellectual pursuit,

Freemasonry included. Order is actually the distinctive mark of a Mason. We walk, speak, act, following a certain pattern. Not by chance ‘Order out of Chaos’ is a fundamental Masonic motto.

The ritual now goes into a protracted dialogue between the Master and his officers, concerning the number of officers, their situation in the lodge and their duties.

The number seven is vastly significant in symbolism. It is the number of days in the week, the planets known in antiquity, the metals, etc.

The idea of order in the universe is best exemplified by the invariable and everlasting movement of the celestial bodies, each in its own orbit, and each associated with a certain god having his or her own characteristics. The seven planets corresponded in ancient lore to seven spheres or ‘heavens’

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McLeod in the Antipodes

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that would seat 100 plus, so we had arranged to use their lodge room and refectory. They went out of their way to make sure we had a good, trouble-free meeting; they had all the tables set up, ready for the supper. We arranged for a local catering firm to supply the supper and the other Napier Lodge, Scinde, supplied the stewards, so it was a District affair.

After driving Wallace around the city of Napier, showing him the sights, explaining about the city being rebuilt after the 1931 earthquake, I returned him to Les Robertson.

At 7 pm we opened the Lodge. It being an emergency meeting, we had no business to conduct and received the first of the visitors at 7.15. Then at 7.30 we received the Provincial Grand Master, who then received RWBro Wallace McLeod and officers of Grand Lodge. Poor Wallace, he never expected to be received anywhere on his tour and only had his PM's apron, but in the end it was OK; no one was concerned that he did not have his Grand Warden's regalia. Wallace gave a very interesting talk on symbols and explained afterwards the problems in North America with Mason-bashers, something we did not know much about.

We had a very nice supper with the normal Masonic toasts. Talking to Wallace after the supper (*refectory*, in New Zealand), he expressed his delight with the meeting, and the 90 brethren attending he felt to be one of the largest turn-outs of brethren that he had had on the tour.

Les was going to take Wallace to Taupo (1½ hours away by car) but the weather forecast was bad and he thought the road over the mountains would be covered in snow and he might not be able to get over, so he booked Wallace on a bus to Taupo, where he was to be meet by VWBro Warwick Roberts, who would drive him to the next location.

I received an e-mail from Warwick on Wednesday (their meeting was on the previous night, with 61 present) and he said that Wallace was pleased to have finished his tour and was looking forward to picking Elizabeth up in Auckland and doing a 9-day tour, so at the end of his tour with his wife he should have unwound from his Masonic tour.

There were no photographs taken—something we are sorry about, now—but no one suggested having photos taken, so now we don't have any photographs of the McLeod visit to the Hawke's Bay Research Lodge.

I had to attend a lodge meeting last night (Wednesday). It was an official visit to one of the lodges by the Hawke's Bay Research Lodge, where I gave the address. During the evening, several brethren told us how much they had enjoyed the meeting and the talk by Wallace who was a fantastic speaker, holding the attention all the time he was talking. I was talking to the Provincial Grand Master on Thursday morning and he was very pleased the way the meeting went and he also had received a lot of good comments.

Hamilton, 15–17 July

Waikato Lodge of Research, no report.

THE OPENING RITUAL

(continued from page 11)

circling around the earth. The idea of seven circles of heaven was also used by Dante in his *Divine Comedy*, both for the heavens and for the circles of hell, which are their mirror images.

In Masonry, the idea of order, or an immutable disposition connected with the sacramental space that is the lodge, is expressed in the fixed places and duties of each officer within the lodge. The seven officers mentioned in the opening ritual sit in their invariable places around the room, as so many planets within the consecrated space.

Here, again, the ritual stresses the idea of order as central to Masonic philosophy. Only when the lodge is 'ordered' can work be started in it. The Hebrew ritual is unmistakable, for the Chaplain's prayer immediately preceding the opening sentence begins with: 'As we merited to start our work in order ...'

As a part of the dialogue mentioned above, the Master is likened to the rising sun in the east. The idea of light coming from the east is very old, dating perhaps from the very first glimmering of human culture. The most important cardinal point in olden times was the east (the north was important only in recent times, after the invention of the magnetic compass). Most primitive worship-places, like the stone circles spread all over Europe, were oriented toward the east.

This is really a redundancy, for oriented in itself means facing the east. In Hebrew, we use the root 'east' (*kedem*) to express the idea of progress and forward advance (*lehitkadem*). Order, then is related to the orient. When something is disordered, it has lost its orient, it is disoriented. In some Masonic rites, three candles are lit when opening the lodge, and the first candle to be lit is always that closest to the east.

While the VSL is being opened and the tools arranged, the two Deacons and the Director of Ceremonies cross their staffs over the altar, forming a sort of triangular pyramid. This is nothing but a mystic vault, related to the traditions of the secret vault under King Solomon's Temple.

Why is the vault formed when opening the lodge, and in all intermediate changes of degrees, but not for the closing ceremony? Because the vault symbolizes that we are entering the secret space where the lodge meets, and we remain there as long as we are working.

When we close the lodge, we leave the secret place, and so we no longer build the symbolic vault.

Turning or uncovering the trestleboard is the last piece of 'business' before the ledge sets down to dispose of the order of the day.

The trestleboard, or lodge, as it was called, has a long and interesting history, which can be profitably studied by every brother. For our present purpose, it suffices to say that it represents in a condensed manner the entire symbolism of the Degree.

Looking at the board in the course of the evening should remind every brother of the principal purpose of Masonic work: to ascend Jacob's ladder, situated in the centre of the board, which represents man's eternal aspiration for truth through spiritual elevation.