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The conference was officially opened on the Saturday morning by MWBro Dr Gregory Levenston, MD, JP, Grand Master of the United Grand Lodge of New South Wales and the Australian Capital Territory, who was accompanied by his partner, Judith Morrice, and by the Grand Librarian, RWBro J V Haffner. In his opening address, Dr Levenston called for research to be made more attractive to ordinary Masons and challenged ANZMRC to make the conference the starting point to reinvigorate research and study, to reach out to younger Masons, personally and electronically, and to make a difference. For the full text of his address, see Issue 44 of *Harashim*.

Dr Levenston presented Kellerman Lecturer certificates to the following: Rodney Grosskopff (South Africa), Geoffrey Ludowyk (NSW&ACT), Gordon Fraser (NZ), David Beagley (Vic), Ian Green (Tas), David Ganon (WA), Colin Heyward (NZ) and Harvey Lovewell (Qld).

In addition to the Conference *Proceedings*, which was included in the registration fee, a number of other Masonic and related publications were for sale on stalls operated during the conference. Stallholders included Dr Bob James PhD, EA, of the Australian Centre for Fraternalism, Secret Societies and Matanship (<http://www.fraternalsecrets.org/>), Wayne Bugden (Qld), with his books on Masonic Halls in Australia; Graeme Love (Vic) with back issues of the *Transactions* of the Victorian Lodge of Research (a very popular stall, as usual), Graham Stead (Qld) with the Scottish magazine the *Ashlar*. Also available were CDs of the ANZMRC Digital Library & Catalogue (edition 1), and the *Collected Kellerman Lectures 1992–2004*.

Biennial General Meeting

The biennial general meeting was held on the Sunday afternoon with President Peter Verrall in the chair. All Affiliates were represented by voting delegates, either in person or by proxy, except for the South Australian Lodge of Research (Adelaide) and Leichhardt Lodge of Research (Darwin), whose delegate (Webmaster Richard Num) was unable to attend.

Apologies for absence were received from R Dawes, F Loupos, G Love, N Morse, R Num, K Wells & M Yaxley.

The minutes of the previous meeting at Ballarat in 2006 were taken as read, but two matters arose from the minutes:



A bizarre Co-Masonic ritual? No! Judith Morrice photographing her partner, GM Greg Levenston, presenting a Kellerman Lecturer certificate to Ian Green (Tas). On the left are (from front to rear): David Slater (ACT), David Ganon (WA), Les Cooper (Vic) and Peter Verrall (WA).



Kellerman Lecturers 2008 with the Grand Master of NSW&ACT (left to right) Colin Heyward (NZ), Ian Green (Tas), Gordon Fraser (NZ), Rodney Grosskopff (SAf), Harvey Lovewell (Qld), GM Greg Levenston, David Beagley (Vic), David Ganon (WA) and Geoff Ludowyk (NSW&ACT).

- ◆ K. Henderson moved, and K. Nicholls seconded 'That non-masons, as defined by the committee, be eligible to attend Kellerman Lectures, except where the committee determines otherwise on a case-by-case basis.' Carried.
- ◆ D Slater reported that the Travelling Gavel was in either Adelaide or Darwin.

The Treasurer, A Walker, advised that the Accounts were not yet prepared, but would be circulated to Affiliate Lodges as soon as possible

It was moved C. Heywood, seconded A. Walker, that the written, pre-circulated reports of the President, Secretary and Editor, as attached to these minutes, be taken as read and adopted. Carried. [copies of these reports are

included in this issue of *Harashim*.]

The meeting confirmed that the 10th ANZMRC Conference would be held in Western Australia in 2010, and approved the establishment of a Conference bank account for that purpose.

As reported in Issue 44 of *Harashim*, it was agreed that instead of obtaining a visiting lecturer from outside of the local jurisdiction for 2009, Peter Verrall (WA) would tour New Zealand, and Kerry Nicholls (New Zealand Kellerman Lecturer for 2006) would tour Australia.

RWBro Rodney Grosskopff (South Africa) was appointed ANZMRC touring lecturer for 2011.

After the election of officers for 2008–2010 and necessary appointments, Ed Robinson reported on the ANZMRC Catalogue and Digital Library projects (see separate article), and he was authorised to continue the projects.

On the motion of Kent Henderson and Colin Heyward, it was determined that in future Kellerman Lectures should be of one hour duration, with an additional 30 minutes for comments and questions.

A minute of appreciation to the outgoing Secretary, Kent Henderson, was recorded on the motion of Harvey Lovewell and Andy Walker.

ANZMRC Executive Changes

Peter Verrall was *elected* President, having previously served in that office by *appointment* since President Max Webberley died in office in March 2007. (It promises to be an eventful term of office for Peter; in 2009 he will make a lecture tour of New Zealand, and in 2010 will chair the 10th biennial conference of ANZMRC in his home town of Mandurah, Western Australia.) David Ganon OAM, the 2008 Kellerman Lecturer for Western Australia, joins the ANZMRC committee as conference convener for the 2010 event.

Graham Stead (Qld), having served as

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President's Corner



Although I am writing this article at the end of 2008 to meet the *Harashim* deadline, you will read this in the New Year. I wish you all a very rewarding and healthy twelve months and hope that you enjoy the Masonic activities in which you take part. If you are organising activities in your lodge, try to ensure that they are stimulating and enjoyable for your fellow Masons.

Our main ANZMRC activity this year will be a new venture: instead of having one touring lecturer, we will have two, with an interchange between Australia and New Zealand. This 'in house' activity will give us the opportunity of hearing and seeing the local talent, of cementing the Masonic bond between our two countries and, I hope, reducing the travelling costs. Very soon the various member lodges of the ANZMRC will receive information about the two lecturers and the selection of presentations that they offer. The larger the number of lodges that participate, the more brethren will have the opportunity to hear about Freemasonry. In order to facilitate arrangements for the two tours, please ensure that your lodge makes an early decision not only to participate but also to select the presentation that you would like to receive.

Those of you who attended our Biennial Conference in October will already be aware that the 2010 Conference is to be held in Mandurah, south of Perth, Western Australia, from Friday 3rd to Monday 6th September inclusive. The extra day will allow us not only to reduce the number of lectures each day but also to have the opportunity to hear and meet our outstanding keynote speaker from England, WBro Yasha Beresiner GLR (EC), who was both the touring ANZMRC Lecturer and a Special Kellerman Lecturer in 2000. He will be accompanied by his wife, Zmira. Arrangements are well under way to make it a Conference 'with a difference', and it is hoped that a good contingent of Masons and their wives will attend from South East Asia, South Africa and the United States. The timing has also been chosen so that those who wish can see the marvellous wildflowers and spectacular sights of Western Australia. If you wish to be kept informed about the 2010 Conference and the opportunities to see our lovely state, please email me at pverrall@q-net.net.au, or the Conference Convener, David Ganon, at yganon@bigpond.net.au.

We are hoping that Affiliate Lodges of all jurisdictions will contribute Kellerman lectures on this occasion. *Now* is the time for brethren to submit the titles and synopses of their prospective lectures for selection. It is only one year before final selections have to be in the hands of our Secretary, *so please get cracking!*

Peter Verrall



Musical chairs—Kent Henderson and Colin Heyward exchange jobs as Secretary and Assistant Secretary, while Graham Stead moves back to his old job of Treasurer, and Andy Walker moves up to senior Vice President.

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Immediate Past President, resumed his earlier role as Treasurer when Andy Walker (NSW & ACT) relinquished that office to become senior vice president. The other vice presidents are Charles Miller (NZ), re-elected, and Ian Green, 2008 Kellerman Lecturer for Tasmania, newly elected.

Kent Henderson (Vic), foundation Secretary, stood down after 16 years continuous service in that office, but agreed to serve the next two years as Assistant Secretary. Colin Heyward (NZ Kellerman Lecturer 2008) was elected Secretary. Richard Num (SA) was re-elected Information Officer (aka webmaster).

Tony Pope was re-appointed editor, and Alan Gale was appointed assistant editor. Les Keane was appointed auditor.

PRESIDENT'S REPORT

It is my pleasure to present this report to you as President of the ANZMRC.

At the last Biennial Conference in Ballarat in October 2006 the last thing on my mind was that I would be in this position today. On that occasion, our incoming president, RW Bro Max Webberley, was his usual bustling self and the following month I had the opportunity to catch up with him in Perth at the time of the Grand Installation of the Grand Lodge of Western Australia.

It was a shock to all of us when we heard of his sudden death in March 2007 and I am sure we will miss his presence today. Max was the inaugural Kellerman Lecturer for Tasmania in 1992 and gave a second Lecture at Brisbane in 2000. In 2004 in New Zealand he was elected a Fellow of the Australian and New Zealand Masonic Research Council in recognition of his great contribution to Freemasonry in general and to the Council in particular.

It is perhaps a time to pause and to remember the other Kellerman lecturers who have gone to the Grand Lodge above. Also in 2007 we lost the 1996 Kellerman Lecturer RWBro Robert Linford OBE from NSW and ACT. Other deceased Kellerman Lecturers include Arthur Astin (1999), Harry Kellerman (2000) after whom the lecture is named and Brian Burton (2008) from NSW and ACT, Bill Gibson (2002) and Guy Palliser (2004) from NZ, Brian Palmer (1998) and Jim Hughes (2000) from Queensland and Ron Cook (2000) from Victoria. Their contributions to our organisation are certainly recognised.

The international Lecture Tour by RWBro Jim Daniel PJGW, PGSec (EC)

from England started off with his arrival at Perth Airport just after midnight on 29 September 2007. Luckily his host was there to meet him because another brother who had arrived earlier, went to sleep in his car and awoke several hours after the flight's arrival. Jim delivered a total of 18 lectures in 45 days and covered a distance of about 5000 kilometres. No mean feat! Is it any wonder that Jim, in his 'The Daniel Report' printed in the April 2008 *Harashim*, asked us to consider three questions,

1. Who is research for ?
2. What are the advantages of conducting and delivering research ?
3. How many of today's research lodges are sailing under false colours ?

Jim did not have the answers but he considered that they should be addressed again in both hemispheres. I think this is very relevant and I hope we will have the opportunity to have some discussion when we consider matters surrounding the lecture tours due in 2009 and 2011.

We must again express our appreciation to 'The Few' who run the Council in the time between our Biennial Conferences. In my last 'President's Corner' I wrote that we have no central headquarters, no regular meeting place and generally we only see each other every two years. Yet it is most important that if we are to survive, and I consider that we are one of the most important constituents of Freemasonry, we must get support from all the Research Lodges and act as a united body.

We must support 'The Few' in every way by our quick responses on matters raised by our Secretary, Kent Henderson and Assistant Secretary Colin Heywood, by contributions to 'Harashim' through our Editor Tony Pope and by supporting the Host Biennial Committees.

Without the backroom work carried out by these brethren (and you need have been in one of these offices to appreciate what they do) we could very easily fade away into Masonic obscurity. We are sometimes more inclined to criticize than to praise. Let us this year and for future years take the latter course.

I thank you for the opportunity to serve you as President.

Peter Verrall

SECRETARY'S REPORT

The Council has enjoyed a prosperous period over the last two years. Administration has flowed smoothly,

and I am grateful to the various lodge secretaries, and members of the Committee, who have contributed.

Harashim continues to be one of the many strengths of the Council, thanks to the untiring efforts of our Editor, Tony Pope. The distribution of *Harashim* as a PDF file by email continues to prove popular, and has clearly reduced printing and postage costs to the Council.

I suggest then time has come to seriously reduce numbers of the printed version of *Harashim*. I recommend that each Affiliate and Associate receive only *one* printed copy in future, and that each edition be placed on the ANZMRC website in downloadable form.

It is great to see that nearly all New Zealand Research Lodges are now Affiliate Members of the Council, and we must thank Colin Heyward for his unrelenting efforts in achieving this. He has one more to get, but I understand this is imminent!

We have challenges ahead. Some of our member lodges are not particularly healthy, and they will need all the support other Research Lodges can give them in the years to come.

My sincere thanks to those many that have assisted me in my role over the last two years, their assistance has been greatly appreciated.

I have been the (only!) Secretary of the Council since its inception in 1992 – I have thus served in the role for sixteen years – not quite as long as the sentence one would get for murder, but nearly.

While I am happy to serve again in a capacity, I think the time has come for a new Secretary to take up the reins. I certainly wish him, and all other members of the new Committee, every success.

Kent Henderson

EDITOR'S REPORT

Editing and publishing are by no means exempt from Murphy's Law, as this report will indicate. The report refers to each ANZMRC publication since the last Conference, and to two other matters: the need for an Assistant Editor with a view to replacement of the present editor; and a small public relations exercise in 2007.

Masonic networks & connections

Jim Daniel has made a study of a particular period of English Masonic history which affected Freemasonry globally, and continues to affect relationships between Grand Lodges. In organising the Daniel tour and making

both new and previously published work available in one volume, ANZMRC has made a significant contribution to Masonic research in the English-speaking world. This was achieved by the publication of *Masonic networks & connections* by ANZMRC, and subsequently also by the Library and Museum of Freemasonry (London).

At 344 pages (including preliminary matters and the index) this is by far the largest book we have published, and the first for which I have no serious self-criticism. I took the unfinished work with me when I went overseas in April 2007, remaining in contact with the author, and completed the draft while in America. I had a technical problem with converting the work to PDF format for the printer, but this was solved by Brent Morris and his DTP specialist. Upon my return to Australia there was a slight delay in the printing, but the end result was pleasing.

ANZMRC sold the digitised text to the Library and Museum of Freemasonry, which published the English edition a few weeks after the completion of the lecture tour. The Director, Diane Clements, added portraits and other images copyright by the Library and Museum, which, together with a more imaginative cover design, resulted in an even better book.

Harashim

Publication of *Harashim* suffered a hiatus in 2007, when I left it in the hands of the Assistant Editor, who was unable to produce any issues of the newsletter during the year. Ultimately, the responsibility is mine. Publication was resumed in 2008 with four issues of 16 pages each. Worldwide circulation in PDF format has increased, and the initial problems with conversion to PDF format have been resolved. With the acquisition of new software and the application of a little imagination, the appearance may be improved next year.

ANZMRC Proceedings 2008

Murphy struck again with the printing of the current *Proceedings*. I converted the edited text into PDF format and then proofed the whole PDF file. Layout and all images were satisfactory, and I mailed the PDF file on CD for printing. When I received an advance copy of the bound book, the first page of the first Kellerman Lecture was the disaster which you will all have seen on page 5 of the book. At that stage there was little option but to grin and bear it; to scrap the book and reprint and rebind it would have doubled the cost of production.

I can only apologise to readers and to the author whose work was spoiled.

Collected Kellerman Lectures 1992–04

The first cycle of ANZMRC conferences commenced in Victoria in 1992 and was completed in New Zealand in 2004. Subsequently it was decided to publish a collection of all the Kellerman Lectures of this period, making them available on CD, with a limited edition in hard copy.

I arranged the lectures by jurisdiction, re-formatted and re-proofed them, and then requested members of the committee to obtain biographical details and photographs of authors in their jurisdictions, to supplement those already in my possession. In many instances, the committee members were unable to assist. This left the text incomplete, and therefore I could not commence indexing. Technically, the CD version does not require an index because the Adobe Reader program contains a 'find' function, but the printed version demands an index.

Therefore I have entirely removed the biographies and photos already placed in the text, rather than leave this aspect incomplete, and have supplied the Secretary with a PDF file for publication on CD. It contains a short preface, a table of contents, all the Kellerman Lectures for the period 1992–2004, and an illustrated history of ANZMRC (basically, a paper I presented in PowerPoint format at Walter F Meier Lodge of Research and other American lodges in 2007).

The print version has been put on hold. I will do my own research to obtain the missing biographies and then compile an index. The result will be well over 500 pages of A4 size, and may require to be split into two or three volumes. I recommend that it be spirally bound, like the *Proceedings*, with a first printing of 20 copies.

So that a similar problem does not arise after the second cycle of ANZMRC conferences, I suggest that future Kellerman Lecturers be required to submit suitable photographs and biographical details with their papers. I will ask 2006 and 2008 Lecturers for similar material, and will archive it with their lectures.

That trip

My trip around the world in 2007 was primarily for personal reasons, but I took the opportunity to make contact with Masonic researchers wherever possible, and carried with me a PowerPoint presentation on the history of ANZMRC, and a CD containing: issues 1–40 of

Harashim, a personal selection of Kellerman Lectures from each jurisdiction, and a few other items, all in PDF format. I deposited copies of the CD (copyright ANZMRC 2007) for libraries of the following:

Alexandria-Washington Lodge 22 VA
Cape Masonic Research Association,
South Africa
Daylight Lodge of the Arts 232 WA
George Washington National
Masonic Memorial
Grand Lodge of Canada in the
Province of Ontario
Grand Lodge of France
Grand Lodge of Pennsylvania
Grand Lodge of South Africa
Grand Lodge of the District of
Columbia
Grand Lodge of Washington
House of the Temple (Scottish Rite
SJ)
Lodge of the Nine Muses 1776 DC
Maryland Masonic Research Society
Philalethes Society
Phylaxis Society
Prince Hall Grand Lodge of Arizona
Prince Hall Grand Lodge of Maryland
Prince Hall Grand Lodge of Ontario
Prince Hall Grand Lodge of the
District of Columbia
Prince Hall Grand Lodge of
Washington
Toronto Society for Masonic
Research
Vancouver Masonic Center, WA
Walter F Meier Lodge of Research
281 WA

On my return to Australia I supplied a copy of the CD to Kent Henderson so that he could make a similar distribution on his speaking tour of North America later that year.

Assistant and replacement

Once again I will belabour the obvious: I need either a replacement or an assistant with a view to becoming my replacement. There was a time, in the second half of 2007, when I thought I had the ideal assistant/replacement, an experienced New Zealand editor. Unfortunately, he made the decision to devote his time to other pursuits.

I have another prospective assistant with a view to replacement and I will submit his name for approval.

In any event, please note that I wish to retire as editor, completely, by 2012 at the latest. Of course, the meeting may decide to retire me forthwith, in which case I shall be happy to assist my successor in any way he requires.

Tony Pope



World News

Much ado . . .

The Grand Lodge of New York has withdrawn recognition from the Grand Lodge of the District of Columbia because DC has chartered a lodge in Lebanon, and the Grand Lodge of Scotland has supported New York by instructing Scottish Masons not to visit the DC lodge in Lebanon, and not to admit that lodge's members to Scottish lodges.

There are 20 or more Grand Lodges in Lebanon, some having only one lodge each, and none of them recognised by mainstream Grand Lodges. Scotland first chartered a lodge in Lebanon in 1862, which ceased work in 1895, and now has five lodges on its rolls, the oldest dating from 1900. New York first chartered lodges in Lebanon in 1924, and also a lodge in Syria the same year. New York has chartered a further eight lodges in Lebanon, the most recent being a research lodge, Veritas, in 1993. The New York lodges were placed under a District Grand Lodge of Syria–Lebanon. From time to time, New York has found it necessary to suspend the operation of its lodges in Lebanon, and it is difficult to ascertain how many of the ten NY lodges are working at present because the website of the District Grand Lodge (<http://www.masoun-loubnan.org>) has been 'down' for some time, but at least

one is suspended. The Regular Grand Lodge of Italy (GLRI) has chartered five lodges in Lebanon, forming them into a District Grand Lodge of Lebanon. Scotland recognises GLRI, but NY and DC do not. For further details about Lebanon prior to 2000, see volume 2 of *Freemasonry Universal*.

In recent years, the Grand Lodge of the District of Columbia has been active in chartering lodges and sponsoring Grand Lodges in eastern Europe. DC has members of Lebanese origin in Washington, including Grand Secretary Mansour Hatefi, PGM, and 2008 GM Akram Elias, and also some DC members who have returned to Lebanon. Some of the DC members in Lebanon held plural membership in NY lodges in Lebanon. GM Elias granted a dispensation for Ahiram Lodge 1000 in Beirut, consecrated its temple in August 2008, and issued its charter in October, with Maurice Feghali as WM and Elias Feghali as Secretary. Both these brethren were also members of lodges under the New York DGL of Syria–Lebanon. GM Edward Gilbert of NY states (in a decree dated 5 November 2008) that the brothers Feghali were 'under lawful suspension of the Grand Lodge' of New York at the time Ahiram Lodge was chartered by DC. GM Elias counters (on 10 November 2008 in the DC magazine



Ahiram Lodge, Beirut, Lebanon

The Voice of Freemasonry, vol 25 #3 p6) that both brethren demitted from their NY lodges, on 23 June and 21 April 2008 respectively, prior to the formation of Ahiram Lodge.

GM Elias completed his term of office in December, and was succeeded by Dr Kwame Acquah, the first black Grand Master of a US mainstream grand lodge. GM Acquah is a member of Sojourner Kilwinning Lodge 1798 DC, and hails originally from Ghana, West Africa. He is a lawyer, with a PhD in Management, and used to be legal counsel for the *Masonic Globe*.

More on North Carolina

Following the recognition of the Prince Hall Grand Lodge of North Carolina by the mainstream Grand Lodge of North Carolina last September (reported in Issue 44 of *Harashim*), the two Grand Lodges held a formal signing ceremony in the old House chambers in the state capitol at Raleigh. Before a large gathering of Masons and friends, the two Grand Masters signed the accord on the table where North Carolina's resolution to secede from the Union was signed in 1860.

The United Grand Lodge of England extended recognition to the Prince Hall Grand Lodge of North Carolina in December.

What we did not know, when reporting events in the last issue of *Harashim*, was that at the close of the session of the mainstream Grand Lodge, Joseph Adegboyega, the first Black WM of a lodge under the mainstream Grand Lodge of North Carolina, was selected to give the *Closing Charge*, which is given at the end of all lodge and Grand Lodge



GM Gilbert (NY)



GM Elias (DC)



GM Acquah (DC)



Joseph Adegboyega delivering the Closing Charge at the conclusion of the Annual Communication of the (mainstream) Grand Lodge of North Carolina.

photo courtesy of the North Carolina Mason



The big guys, GMs Fitch and Cash, and the littlest witness, at the signing ceremony.

photos from the website of the Prince Hall Grand Lodge



meetings; the words of this very moving charge have been supplied by the editor of the *North Carolina Mason*:

Charge at Closing

Brethren—We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended, in this Lodge. Be diligent, prudent, temperate, discreet. Remember that, around this altar, you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommended it more especially “to the household of the faithful.” Finally, brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.



English Research Centenary

The Manchester Association for Masonic Research (MAMR) will celebrate its centenary in May this year with a presentation by John Wade of his Prestonian Lecture for 2009, ‘Go, and do thou likewise: English Masonic processions from the 18th to the 20th centuries’.

The Association has a webpage on the website of the Provincial Grand Lodge of West Lancashire, and announces a full programme of events for 2009, at <http://www.westlancsfreemasons.org.uk/pages/bodies/bodiesmamr.htm>.

For the benefit of any brethren who may plan to visit the UK this year, and as an example for ANZMRC research

lodges of how to plan and present an annual research programme, it is reproduced here in full, with permission of Provincial Webmaster Chris Butterfield, PPrJGW:

Programme for 2009

All meetings held at Freemasons’ Hall, Bridge Street, Manchester M33BT

Tuesday 27 January 5.45 pm

Installation and Inaugural Address

Roderick Hildegard Baxter: Architect and prime leader of MAMR

WBro Robert S C Mitchell, PSGD, PAMProvGM

R H Baxter was the most active and able Masonic researcher and lecturer in East Lancashire during the first two decades of the Manchester Association for Masonic Research. He applied high standards and a critical eye to everything he touched. Elected WM of Quatuor Coronati Lodge No 2076 in 1922, and appointed Prestonian Lecturer in 1927 (these jointly being regarded as the highest accolades in English Masonic scholarship), his qualities and career are long overdue for appreciation.

Wednesday 25 March at 5.45 pm

Freemasonry in Ireland

RtWBro Robert T Bashford

Bob Bashford is the leading light of The Lodge of Research No CC, and of the Irish Chapter of Research No 222, Dublin. He edits both their Transactions. Archivist and librarian of the Provincial Grand Lodge of Antrim, he also manages to work for a living. Such is his enthusiasm that he manages to combine a close and quizzical eye for detail with remarkable panæsthesia when it comes to Irish Masonic history. This suits the subject well. Come and enjoy it (and believe what you may)

Wednesday 27 May (whole or part-day proceedings)

Centenary of the foundation of the Manchester Association for Masonic Research

Guided visits to the superb Chetham and Rylands Libraries in Manchester will be available in the morning. After an informal lunchtime, celebration of the Centenary will commence at 2 pm. This will include talks by several rare world-class speakers. In the evening there will be a chance to hear the 2009 Prestonian Lecturer, WBro John Wade (himself a vice-president of MAMR) on the topic of ‘Masonic Processions’.

Ladies will be welcome throughout the day (this is 2009!) and may find the occasion of more than usual interest!

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ANZMRC Digital Library

The ANZMRC digital library is the brainchild of Ed Robinson, editor of the *Transactions of Wellington Lodge of Research*.

The original intention in 2003 was to develop a catalogue of research papers published by Australian and New Zealand research lodges, enabling users to ascertain what local Masonic literature had been published, by whom, and where it could be accessed either gratis or for a fee. Ed Robinson and Colin Heyward were authorised at the 2004 ANZMRC Conference to seek material from the lodges and to develop the concept.

Some research lodges co-operated by providing digitised full text, and others were able to provide only paper copies.

Ed extracted information from both types of copy, building a database of authors, subjects, titles, publishers and keywords. He soon realised that he was also acquiring the material for an inter-jurisdictional library of full-text papers which would give researchers better and quicker access, and therefore he began the parallel project of the digital library. To house and organise this library, Ed selected the 'Greenstone Library' system, which is a suite of open-source multilingual software for building and distributing digital library collections, and provides a means of organising information and publishing it on CD-ROM or on an Internet website.

Progress was reported at the 2006 conference, and continuation of both projects was approved. See also 'How to avoid re-inventing the wheel' in Issue 41 of *Harashim*.

In November 2007 CDs were distributed to secretaries of all affiliates, with a request for evaluation and reports. There were few responses, but there were reports that the system did not work on Macs and the CD did not install correctly on operating systems other than Windows. Nevertheless, Ed continued with both projects, and produced a CD containing Edition 1 of the Masonic Digital Library, Greenstone software, and Edition 1 of the ANZMRC Catalogue. This was made available gratis to contributing lodges and their members, and was available for purchase by others at the 2008 conference.

The contributors to Edition 1 of the digital library are: ANZMRC (*Proceedings, Harashim*, 368 items), Hawke's Bay Research Lodge (*Transactions*, 221), Research Lodge of New South Wales (*Proceedings*, 10), Research Lodge of Wellington (*Transactions*, 759), South Australian Lodge of Research (*Masonic Research in South Australia*, 75), Waikato Lodge of Research (*Transactions*, 210), and other NZ sources (*New Zealand Craftsman*, Grand Lecturers, F G Northern's book *History of the Grand*

Lodge of New Zealand 1890–1969, 41 files).

The research lodges of Otago and Western Australia have subsequently supplied material which will be included in a second edition in 2009. It is essential that new material for the library be submitted in *digitised* form by the contributing Affiliate. ANZMRC does not have the staff or the time to scan or key in new material.

The current CD is self-installing, providing the option of downloading the full collections to a computer if there is room on the hard disk. If all elements of the CD are downloaded, it is not necessary to insert the CD again, to access papers; the papers are readable when using a browser such as Internet Explorer or Firefox, even when not connected to the Internet. If the library files are not downloaded, it is necessary to insert the CD each time.

The library papers themselves can be stored on a CD (as the first edition papers are) or they can be stored on a website and accessed each time via the Internet. CDs are cheap to produce but limited in capacity, and need replacement as the material increases, whereas a website can be expensive but provides more storage capacity and can be readily updated by the webmaster as new papers become available. This was explained by Ed Robinson at the 2008 biennial general meeting, which authorised him and Secretary Colin Heyward to investigate options for use of a website, including seeking co-operation from the Grand Lodges in Australia and New Zealand.

Consequently, the Secretary has written to each of the Grand Lodges, explaining the system and seeking their participation. The letter includes an appendix outlining desirable features of the venture, as follows:

1.1 The home pages for the collection will appear to the user as an ANZMRC web page, and the collections will be able to be accessed from the ANZMRC homepage (<http://www.anzmmc.org/>). We would encourage links to the



Ed Robinson

collections from other Masonic websites.

- 1.2 Only Freemasons authorised by ANZMRC or its appointed representatives shall have access to the Masonic Digital Library, although the Catalogue may be available to a wider group (such as all Freemasons in a recognised constitution). Access would be by an initial password sent to an approved email address on registration (or similar standard system). Members of Lodges that are participating publishers in the Digital Library would have access while they remain members; other individual Freemasons may be authorised for limited periods (e.g. a year) by subscription. In some cases identification of those persons may be able to be arranged through current Grand Lodge systems.
- 1.3 It may be desirable to have the collections hosted in each of Australia and New Zealand for cost reasons.
- 1.4 Updates to the collection would be no greater than once a month, but more probably less frequently.
- 1.5 The 'look and feel' of the 1st Edition is functional and adequate but could be improved. It is possible that more efficient updating of the collections (including re-indexing) could be achieved through selection of a different indexing package within Greenstone (e.g. Lucene rather than MGPP). ANZMRC does not currently have the technical skills available to consider these matters.
- 1.6 The basis of charging for access to the collections is yet to be developed, and will depend on costs that need to be met, but is likely to be by annual subscription, with participating ANZMRC member lodges being charged in 'bulk', and other individuals paying a higher fee. Another alternative is that sponsorship be sought (possibly from Australasian Grand Lodges) for either or both initial development and ongoing management.
- 1.7 It would be desirable if Edition 2 of the collections was available online by June 2009 or earlier, but actual timing may depend on costs and resources of both ANZMRC and supplier.

The hope is that the request will be discussed at a meeting of Grand Masters in March 2009.

Africa's Freemasons: A strange inheritance

by Claude Wauthier, translated by Barbara Wilson

A European import, Freemasonry is remarkably widespread in both French and English-speaking Africa, as it is in Latin America and the United States. Freemasonry is often to be found close to the centres of power. Simon Bolivar and President Roosevelt were both Masons; and in Gabon, President Omar Bongo is their *éminence grise*. African Freemasons often seek to act as mediators in the frequent crises accompanying the current democratisation of the continent.

In Congo-Brazzaville, the former president, Denis Sassou Nguesso, and his successor, Pascal Lissouba, are both Freemasons, although they belong to different chapters of the order. Mr Lissouba is an initiate of the Grand Orient of France while Mr Sassou Nguesso belongs to a Senegalese lodge affiliated to the French Grand National Lodge. After the recent clashes of armed militia in the capital, French and African Freemasons of the Grand Lodge of France, the United Grand Lodge of Côte d'Ivoire and the Grand Orient and United Lodges of Cameroon joined forces in an attempt to restore peace, though their efforts have not so far met with success (1). This is, nevertheless, a revealing instance of the Freemasons' influence in French-speaking Africa.

The Grand Orient established its first lodge at Saint-Louis in Senegal in 1781 and, as a consequence, the names of a number of distinguished Freemasons are to be found in the history of French colonial rule. First came two proponents of the abolition of slavery: the Abbé Grégoire at the time of the French Revolution, followed by Victor Schoelcher, a junior minister for the navy under the Second Republic, who was instrumental in obtaining the final abolition of slavery in 1848 after its restoration by Napoleon I (2). Then, Algeria's Emir Abdel Kader was admitted to the Grand Orient in 1864 as a mark of gratitude for his protection of the Damascus Christians during the 1860 massacres, when he was in exile in Syria.

The great French empire builder, Jules Ferry, was also a Freemason and so was the colonial governor, Félix Eboué, a Black from French Guiana, who rallied Chad to the Free French cause in 1940, leading the whole of French Equatorial Africa and Cameroon to support General de Gaulle at a time when the Vichy Government was introducing laws against masons and Jews.

There were a good many Freemasons (or members of the 'brotherhood of light' as it is sometimes known) in the French colonial administration. After the second world war, most of them campaigned for independence for the French overseas territories in Africa and more and more Africans joined the lodges. After 1960, the great year for independence, Freemasonry continued to spread, acquiring an African identity and losing its ties with the French chapters. National chapters were established in a number of French-speaking African countries but they retained fairly close links with the French chapters, sometimes even reflecting the divisions between them.

Freemasonry is known for being multifarious, divided even, and perhaps more so in France than elsewhere (3). The clearest division is between the Grand Orient and the other lodges. Unlike the other rites, the Grand Orient does not invoke the 'Great Architect of the Universe', that is to say God, in its constitution and its members do not swear on the Bible. The Grand Lodge of France and the French Grand National Lodge both recognise the 'Great Architect', but the latter is the only one to be recognised by the United Grand Lodge of England, the parent chapter of the order worldwide.

French Freemasons continue to take an interest in Africa. Under the Fifth Republic, at least two Freemasons were in charge of the ministry for cooperation, the Socialist Christian Nucci of the Grand Orient and the Gaullist Jacques Godfrain of the Grand Lodge of France (4). Guy Penne, adviser on African affairs to François Mitterrand during his term as president between 1981-86, is a member of the Grand Orient. And Ambassador Fernand Wibaux, President Chirac's personal adviser on African affairs (along with the late Jacques Foccart), is an initiate of that chapter.

Generally speaking, the national

chapters in French-speaking African countries are the fruit of a merger between the lodges of the Grand Orient and the Grand Lodge of France, established before independence. This is true of the Grand Equatorial Rite of Gabon, the Grand Orient and United Lodges of Cameroon, and the Grand Orient and Associated Lodges of Congo and Benin. In Gabon, however, in addition to the Grand Equatorial Rite of Gabon, there is also a Grand National Lodge affiliated to the French Grand National Lodge. In Côte d'Ivoire, there are a number of different chapters, including the Grand United Lodge and the Grand Eburnie, which are close to the Grand Lodge of France and the Grand Orient respectively. In Togo, there are lodges affiliated to the Grand Orient and the Grand Lodge of France.

In Senegal, the lodges of the Grand Orient and the Grand Lodge of France have also kept their affiliations, but the French Grand National Lodge is also represented. The Freemasons of Togo and Senegal have not established a national chapter, apparently because they are afraid it might be infiltrated by the regime and used for its own ends, as has sometimes happened in other countries.

However that may be, most of the chapters that are linked to a greater or lesser degree with the Grand Orient and the Grand Lodge of France participate in the REHFRAMS (African and Madagascan humanist and fraternal meetings) which have been held in an African capital every year since 1992 and to which those French lodges are invited. There were 400 delegates at the meeting at Libreville in Gabon in 1996 and 600 at Cotonou in Benin in 1997, including representatives from several countries in Europe.

The African lodges affiliated to the French Grand National Lodge, which is on its own in this respect, do not take part in these meetings. The Lodge has

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increased its membership in Black Africa in recent years and its progress, as the only French chapter recognised by the United Grand Lodge of England and by Freemasonry in America, is a source of annoyance to the other French lodges where it is regarded by some members as a covert means of extending Anglo-American influence in Africa – an imputation that is hotly denied.

None of the lodges in former British colonies are invited to the REHFRAMS (they too are divided into chapters linked with the Grand Lodges of England, Scotland and Ireland respectively). This is the case, for example, in Nigeria, Zimbabwe, Kenya and Uganda. On the other hand, the Grand Orient of Zaire, an emanation of the Grand Orient of Belgium, does take part in these humanist and fraternal meetings between lodges in French-speaking Africa.

Persecution

Freemasons have always attracted enemies, often of a somewhat nefarious kind, and this is perhaps their best claim to the high moral ground. The most violent and inveterate of these was Hitler, locked in combat against an imaginary Judeo-masonic plot. Freemasonry was also outlawed under the fascist dictatorships of Mussolini, Franco, Salazar and Pinochet.

At the other extreme, the communists, too, were hostile, at least in the early years. In 1922, the French Communist Party ratified the decision of the Fourth Congress of the Communist International to exclude Freemasons, and French communists were effectively obliged to choose between Freemasonry and membership of the party (5). More recently, Islamists, too, have formally declared their opposition to the order.

The Vatican's position has changed substantially over the years. The Catholic Church first condemned Freemasonry in 1738. This was essentially the work of Pope Clement XII, whose hostility to the 'brotherhood of light' came to a head at the time of the movement to separate Church and State. Despite a certain stand-off in the battle between clergy and laity – Freemasons are no longer excommunicated – the lodges are still suspect in the eyes of hardline Catholics. In 1983, the Congregation for the Doctrine of the Faith again proclaimed that practising Freemasons were 'in a state of grievous sin'. It was against this background that Freemasonry was banned and masons persecuted in many African countries.

The worst persecution of African Freemasons occurred in 1963 in Côte d'Ivoire, when President Félix Houphouët-Boigny imagined himself to be the target of a series of plots. This was reason enough for getting rid of the leaders of the left wing of the Democratic Party – the only party in Côte d'Ivoire at the time – who were suspected of communist sympathies. Many of those accused were Freemasons, most of them members of the Grand Orient, notably Jean-Baptiste Mockey, Jean Konan Banny, Amadou Thiam and Ernest Boka. They were humiliated, beaten and tortured, sometimes in the presence of the president himself, at Yamoussoukro. Ernest Boka died in detention. Freemasonry, including the Grand Lodge of France, was outlawed.

However, in 1971 the president himself issued a solemn public statement, acknowledging that the 1963 plots had been a pure fabrication and laying the blame on an obscure police inspector. The accused were rehabilitated and some of them, for example Jean-Baptiste Mockey, were even reinstated as ministers. The Ivorian lodges were revived in the early 1970s after Pierre Biarnès, an initiate of the Grand Orient and West African correspondent for *Le Monde* at the time, approached Mr Houphouët at the request of Fred Zeller, then Grand Master of that chapter of the order (6).

In the former Zaire, President Mobutu outlawed Freemasonry when he took power in 1965, but reinstated it in 1972. In Madagascar, President Didier Ratsiraka prohibited the movement during his first term of office, at a time when he had Marxist leanings (though he was married to a Catholic). But it has become very active again in the island since the shift to democracy in the run-up to the election of President Albert Zafy in 1993. A Madagascan Grand National Lodge was established in 1996 under the auspices of the French Grand National Lodge and in competition with the Grand Rite of Madagascar, which had close links with the Grand Orient.

With the advent of Marxist or proto-Marxist governments under Sékou Touré in Guinea, Modibo Keita in Mali and Mathieu Kérékou in Benin, Freemasonry was outlawed in those countries. Fily Dabo Cissoko and Hammadoun Dicko in Mali and Barry Diawandou and Barry III [sic] in Guinea, Freemasons who opposed the regimes in those countries, were arrested and died in detention. In Benin, Guy Penne had to intercede in the

early 1980s, to persuade Mr Kérékou to allow the lodges to reopen.

It was in Liberia, however, that Freemasons suffered the most savage attacks, when Staff Sergeant Samuel Doe seized power in a coup d'état in 1980. For generations, the presidency of the republic and the government had been the preserve of Afro-Americans, generally affiliated to the Grand Order of Black American Freemasons, known as the Prince Hall chapter, and masonic arms were displayed in the presidential palace. President Tolbert, a Freemason like his predecessor William Tubman, was assassinated and all the members of his government were publicly executed on the orders of Samuel Doe.

Islam, too, has Freemasonry in its sights, though this does not prevent Black African Muslims from joining the movement. Christian and Muslim Lebanese established in Africa account for a relatively high proportion of the membership of West African lodges. The reference to the 'Great Architect of the Universe' is highly ecumenical and Muslim Freemasons can therefore, in principle, swear on the Koran, as Jews can on the Torah and Christians on the Bible. One of the most eminent Muslim Freemasons is undoubtedly the President of Gabon, El Hadj Omar Bongo, whose conversion to Islam in 1973 came as a great surprise, the more so as most of the people of Gabon hold either animist or Christian beliefs (7).

In Senegal, Freemasons are to be found in the seats of power despite the fact that the vast majority of the people adhere to the Muslim faith. An Islamist fringe element in the country is violently opposed to Freemasonry. The review *Etudes islamiques* ran the headline: 'No, Muslims cannot be Freemasons' and the periodical *Wal Fadjiri* reprinted an article from the Egyptian review *Al Lewa al Islami* affirming that 'Freemasonry and the Bahai movement, together with the Rotary, Lions and other clubs that serve them, spring from Judaism and are clearly incompatible with Islam'. This hostility does not prevent various chapters from seeking to extend their membership in Muslim countries. Thus the French Grand National Lodge has recently established three lodges in Djibouti, where members swear on the Koran.

Why has Freemasonry flourished in Black Africa? It can of course be argued that Africans have a long acquaintance with secret societies. There are such societies in most village communities, where, according to ethnologists such as

Father Eric de Rosny, they provide an effective counterbalance to the power of the traditional chiefs (8). It is also likely that in colonial times, those Africans – generally members of the intelligentsia – who took up Freemasonry saw it as a means of social advancement, since admission to a lodge placed them on an equal footing with white members of the chapter.

The esoteric and quasi-mystical aspect of the movement also attracted intellectuals such as the great Mali writer Hampaté Ba, a Muslim, who thought it would foster ecumenism and reconciliation between the monotheist religions (9), although he did not remain a Freemason for long.

The chapters of the order naturally cultivate the life of the spirit, but they are also making their mark in the world of action in the present century. The lodges in Africa, as in other continents, mean to participate in national affairs and enter the political arena on occasion, frequently in the role of mediators. A notable instance of this occurred in Benin, at the national conference accompanying the restoration of the multi-party system in 1989, when the Grand Benin Lodge issued a call for tolerance and helped to prevent violent confrontations. The Freemasons of Togo, too, attempted to effect a reconciliation between President Eyadema's *Rassemblement populaire du Togo* and his opponents, at a meeting organised in Paris in 1993 at the headquarters of the Grand Orient. The president had closed the lodges in 1972, only to allow them to reopen a few years later. No real progress was made at the Paris talks and, as we know, this was also the case recently in Congo-Brazzaville.

Struggle with the Rosicrucians

These excursions into politics naturally cause serious divisions, not only between rival chapters but also between the masons and other organisations more or less closely associated with them, at least in the minds of the public. This was the case in Cameroon, where the masons and the Rosicrucians apparently became embroiled in a struggle for power.

President Paul Biya was long assumed to be a Rosicrucian, a rumour that was lent some credence by the appointment of Titus Edzoa, former minister and Grand Master of the Rosicrucians in Cameroon, as Secretary-General to the Presidency. So it came as a terrific shock in 1996, when Serge Toussaint, the Grand Master of the French branch of the Ancient and

Mystical Order of Rosicrucians, announced in the course of a working visit to Douala that the President's name was not on the roll of the Order. Titus Edzoa left his post in the Presidency a few months later and in 1997 he was arrested in connection with the liquidation of a bank. Meanwhile, the Grand Master of the Rosicrucians had announced his intention of running against Paul Biya in the next presidential elections (10).

The recent REHFRAMs have received wide coverage in the local press and press conferences have been given by African and French Grand Masters, including a joint press conference at Cotonou in 1997, reported in a Benin daily. One of the masonic dignitaries plays down what he describes as the 'misunderstandings' between the Catholic church and Freemasonry, adding, however, that 'with other religions, Protestant and Muslim for example, there is no problem' (11).

However the 1997 REHFRAM was the occasion of a serious confrontation between the Grand Orient of France and the African chapters. The delegation of the Grand Orient took the opportunity to preach French-style secular agnosticism and this brought a strong rejoinder from the Conference of African masonic powers, to which most French-speaking lodges belong. The Conference issued a statement, complaining that Africa had suffered too much interference of every kind and asserting that the REHFRAMs cannot be allowed to become a focus for rivalries, a platform for battles of words, or the object of open or unavowed ambitions to achieve supremacy.

The last warning was essentially directed against the attempt by the Grand Orient to persuade the African chapters to abandon the liaison and information centre of the masonic powers signatories to the Strasbourg appeal, and join the intercontinental liberal masonic association established on the Grand Orient's own initiative. The Grand Orient had itself severed its links with the centre during a meeting at Santiago de Chile in 1996, accusing it of behaving like a 'super-power'. The centre, established in 1961 and currently run by the former Grand Mistress of the Grand Women's Lodge of France, Marie-France Coquard, leaves chapters free to decide whether or not belief in God is to be a condition of membership, but it is critical of Freemasonry in England and America (12) and aims to act more or less as a counterbalance to that tendency. It comprises almost 50 chapters in

Europe, Africa and South America.

The association, which originally included some ten chapters, is even more secular than the centre and the Grand Orient's action at Cotonou should probably be seen in the wider context of French and American rivalry in Africa. However, quite apart from the negative reaction of the African chapters, the Grand Orient's action caused a number of lodges to leave the association and other French lodges made it clear that they shared the view taken by the Conference.

Sociologists will doubtless see the reaction of the Conference and its implicit rejection of the proposals of the secular members of the Grand Orient as evidence that African society is still deeply imbued with religious feeling, be it in the form of traditional, Christian, or Muslim beliefs. But that may be too simple a view. Secularism, as the Grand Orient understands it, does not exclude freedom of conscience, witness the fact that Catholic, Protestant and Muslim Freemasons are admitted to that chapter of the order, an illustration of the somewhat strange attraction exerted by Freemasonry in Africa.

Endnotes

- (1) According to *La Lettre du Continent*, Paris, 3 July 1997.
- (2) The fact that a mason was responsible for the abolition of slavery explains the high incidence of masonry in the West Indies. Its influence is even to be found in voodoo, where masonic signs have sometimes been incorporated in the iconography of the cult, particularly in Haiti.
- (3) See Luc Néfontaine, 'La Franc-maçonnerie – une fraternité révélée', *Découvertes* series, Gallimard, Paris, 1994; Paul Naudon, 'La Franc-maçonnerie', *Que sais-je?* series, PUF, Paris, 1995.
- (4) *L'Express* of 6 May 1995 suggested that Michel Roussin, minister for Cooperation in the Balladur Government, had masonic connections. On the other hand – contrary to certain reports – Charles Josselin, who is a junior minister for cooperation in the Jospin Government, is not a mason.
- (5) The only communist country where Freemasonry has not been outlawed is Cuba, but they say Fidel Castro's father was a mason.
- (6) Pierre Biarnès is a member of the French Senate representing French citizens abroad.
- (7) President Bongo is said to have embraced Islam under the influence of Colonel Gaddafi and with a view to obtaining his country's admission to the

(continued on page 12)



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Wednesday 24 September, 5.45 pm

Freemasonry in Scotland

Bro Robert L D Cooper, BA, FSA (Scot)

Bob Cooper, Curator of the Grand Lodge of Scotland Library and Museum, is currently the leading Scottish Masonic lecturer. As such he was quite recently invited to tour Australia. His latest books have conclusively debunked the pernicious Templar and Rosslyn myths. For all these mercies he is numbered among the august members of the Lodge of the Four Crowned Martyrs, Quatuor Coronati Lodge 2076 (the Masonic saints!) in London.

Tuesday 24 November, 5.45 pm

England: Freemasonry in the Edwardian City

Professor Andrew Prescott

The immediate past Director of the

Centre for Masonic Research at the University of Sheffield retains, very fortunately for us, a continuing warm attachment to the study of Freemasonry and fraternalism as it affects, and is affected by, changes in society. His professional insight, capacious knowledge and astonishing output have set new, and possibly unbeatable, standards in the field. This is Masonic history as Masonic history ought to be, meaningful, readily understandable, illustrative and surprising.

Note: Regalia will be worn at all meetings **except** those during the Centenary of MAMR on 27 May.

Dining: Members, guests and visitors who wish to dine **MUST** notify the General Secretary **NO LATER** than **FOUR** clear days before, enclosing the dining fee of £19 (drinks excluded) per person. Cheques should be made payable to 'MAMR Dining a/c and sent to:

Kevin A Horne, 2 Blackburn Road, Padiham, Burnley, Lancs BB12 8JZ (Tel: 01282 772373)

kevinhorne@lineone.net.

If you are interested in attending or would like further details, please contact manchesterresearch@tiscali.co.uk.

Africa's Freemasons: A strange inheritance

Footnotes

(continued from page 11)

- Organization of Petroleum Exporting Countries (OPEC).
- (8) Eric de Rosny, 'Les yeux de ma chèvre', Terre humaine series, Plon, Paris, 1981.
- (9) See the following titles by Muriel Devey: 'Hampaté Ba, l'homme de la tradition', Nouvelles éditions africaines, Paris, 1993, and 'Le Temps des marabouts', collected works edited by David Robinson and Jean-Louis Triaud, Karthala, Paris, 1997.
- (10) See *Jeune Afrique*, 9–15 July 1997, and *Libération*, 27 July 1997.
- (11) *Le Citoyen*, Cotonou, 10 February 1997.
- (12) At Strasbourg in 1971, the signatory chapters, including the Grand Orients of France, Belgium and Germany and the Grand Lodges of the Netherlands, Denmark and Italy, attacked 'the dogmatic and conservative attitudes of the masonic movements in England and America', which do not recognise the liaison and information centre of the masonic powers signatories to the Strasbourg appeal.

News in Brief

Scotland

The preliminary programme of the 2nd International Conference on the History of Freemasonry, to be held in Edinburgh on 29–31 May 2009, is now available in PDF format as a download from the Grand Lodge of Scotland website, www.grandlodgescotland.com/, but *not* from the conference website.

If you get past the typos on page one (*Freemasonary* and *Freemassonary*), there are some familiar names within: on the Local Organising Committee, Robert Cooper, Jim Daniel, Andreas Önnersfors; on the Academic Committee, Andrew Prescott, Margaret Jacob, Paul Rich, Aubrey Newman and John Hamill.

Among the speakers from the UK are Diane Clement, Jim Daniel, Andreas Önnersfors, John Acaster, John Belton, Bob Cooper, Matthew Scanlan, Andrew Prescott; from France, Roger Dachez; and from USA, Adam Kendall, Mark Tabbert, Robert Watkins and Paul Rich.

Recycling in Pakistan

In Pakistan, a country where organised Freemasonry no longer exists, a century-old Masonic building in Karachi is being restored—for use as a wildlife museum

and library. Known to the locals as *Jadoo Ghar*, or Magic House, it is said to be in good condition, needing little more than removal of recent accretions and careful cleaning.

Congratulations

David Slater, 2004 Kellerman Lecturer for NSW&ACT, and Preceptor of Canberra Lodge of Research and Instruction (host lodge for the recent ANZMRC Conference) received an early Christmas present—the conferred rank of Past Deputy Grand Director of Ceremonies—well deserved.

Irish Jewels

Robert Bashford (aka bobthebuilder), of the Irish Lodge of Research, directs our

attention to www.irishmasonicjewels.ie, the website of WBro Denis McLoughlin, containing hi-res illustrations of Irish jewels of the Craft and other Orders, and all the supporting information you would ever need. It is a useful resource and well worth a visit, or three.

Harashim

This edition is smaller and later than usual, as a result of other duties, Masonic and otherwise. The concluding episode of 'A Masonic Odyssey' will appear in the next issue.

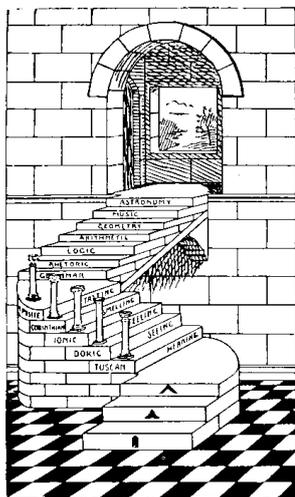
Fortune-cookie Philosophy
Food cures hunger;
study cures ignorance.

Renovating the Masonic lodge, Karachi
photo Daily Times, Pakistan



Grand Lodge of Ireland 275th anniversary jewel
photos by Denis McLoughlin





Harashim

חרשים

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



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ANZMRC ON PIETRE-STONES WEBSITE Special Project 2009

The Australian and New Zealand Masonic Research Council is featured on the Pietre-Stones Review of Freemasonry website as its 'Special Project 2009'. Eight Kellerman Lectures and two chapters from the tour books are reproduced in full as examples of our work. They are listed under the title 'Travelling Light', which reflects the unique features of ANZMRC: the international lecture tours and the changing venues of the biennial conferences at which the Kellerman Lectures are presented.

ANZMRC is only the fourth research entity to be so honoured. The 'Special Project' feature was inaugurated in 2006 to celebrate the 10th birthday of the Pietre-Stones website, with ten papers from the English Masonic magazine, the *Square*. This was followed in 2007 with ten papers, in French, from *Masonica*, the transactions of ANZMRC's Swiss associate, the Alpina Research Group. Last year featured ten papers from the Scottish Rite Research Society's transactions, *Heredom*.

The ANZMRC papers were selected partly on intrinsic merit and partly to illustrate the broad scope of research in the antipodes. In the sequence listed on the website, they are:

- * A Separate Reality—Anthropology, Ritual and Today's Mason (Roel van Leeuwen, NZ 2004)
- * The Degrees of the Practical Masons (Neil Wynes Morse, NSW&ACT 2000)
- * An Exile from Canada to Van Diemen's Land (Wallace McLeod, *The Quest for Light*, 1997)
- * The Mason Mark (Ken Brindal, SA&NT 1992)
- * The Masonic Approach to Self-development (Phillip Hellier, Vic 2000)
- * Lord Carnarvon in Australia (James Daniel, *Masonic Networks & Connections*, 2007)
- * Mysticism, Masculinity and Masonry (David Slater, NSW&ACT 2004)
- * The Hung Society and Freemasonry the Chinese Way (Graham Stead, Qld 2002)
- * Science, Freemasonry and the Third Millennium (Robert Collins Barnes, Vic 2006)
- * greenMasonry: Nature and Freemasonry (Geoffrey Ludowyk, NSW&ACT 2008).



RWBro Bruno Gazzo HonAGM

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Links

On the P-S website there are several links to the ANZMRC 'Special Project'. The easiest

to access (and to describe) are:

- * History page (top of the page):
<http://www.freemasons-freemasonry.com/history.html>,
- * Home page (scroll halfway down the page):
<http://www.freemasons-freemasonry.com/>.
- * Project page (near the top of the page):
<http://www.freemasons-freemasonry.com/freemasonry.html>.

Response

The first day the special project was displayed, it received over 1000 hits, and subsequently there have been requests to use ANZMRC material from sources as far apart as USA and Turkey.

A few of our own researchers have admitted that they had not previously explored the Pietre-Stones website, and were overwhelmed by the amount of material available there. This is indeed an enormous resource, attracting over one million visitors last year. In addition to a list of author/contributors like a *Who's Who* of Masonic research, there are books readable online, book reviews, a discussion group, an e-newsletter with a 20,000 circulation, and new material daily. **Go there—often!**

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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.

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Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania: <http://www.freemasonrvtasmania.org/>.

Contents

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

- ♦ Their lecture programs 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 also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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 in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, tonypope@cyberone.com.au.

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. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz

TOP OF THE SOUTH

new NZ research lodge

For the first time in 28 years the Grand Lodge of New Zealand has authorised a new research lodge, Top of the South Research Lodge No 470, which was constituted at Blenheim, in the north of South Island, on 28 February, with a peripatetic charter covering the north and west of the island. The new lodge has over 50 foundation members, of whom 14 are also members of the Research Lodge of Wellington (in the south of North Island)—including VWBro Phil Ivamy, foundation Master of the new lodge.

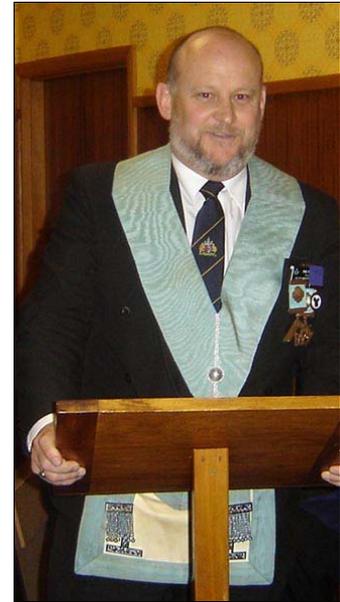
ANZMRC Secretary Colin Heyward reported back to his committee by email:

I have just arrived back home after a most enjoyable weekend in Blenheim, the main city of Marlborough Province, to witness the constitution of a new research lodge under the New Zealand Constitution. This impressive ceremony was carried out by our Grand Master, three Past Grand Masters, the Divisional Grand Master for the South Island, the Grand Chaplain, Grand Secretary and the Grand Director of Ceremonies (Southern Division).

VWBro Phil Ivamy, PGLec, was then installed as the first Master by the District Grand Master for the Nelson–Marlborough District assisted by the District Grand Master for Westland District (both districts are the area covered within the peripatetic charter issued to the new lodge).

The VERY FIRST resolution passed by the new lodge was that 'The Top of the South Research Lodge No 470 applies for an Affiliate Membership of the ANZMRC'. This was followed by 'mundane' resolutions regarding bank account signatories and printing of lodge by-laws. They had their priorities right.

I, as secretary of ANZMRC, was given the honour of replying to the 'visitor's toast', given during the sumptuous banquet provided in the evening. I had great delight in welcoming Top of the South as our



Foundation WM Phil Ivamy, PGLec
eleventh Affiliate Member from NZ.

Seven of the other ten NZ Affiliate lodges were represented by a total of nearly thirty research brethren, and the ANZMRC Executive was represented by both myself and Charles Miller. The Research Lodge of Wellington No 194 was the official sponsor of the new lodge and was well represented by their Master and other senior brethren, some of whom became foundation members of the new lodge.

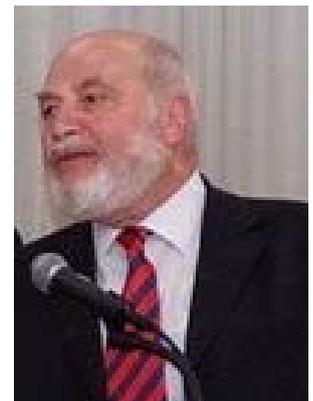
For WM's inaugural address, see p.4.

New True Blue Friar

Hearty congratulations to Yasha Beresiner, Special Kellerman Lecturer 2000, upon being anointed a Blue Friar at their annual meeting in February 2009.

Readers with a good memory will recall that the Society of Blue Friars has been well described by Wallace McLeod in 1997 (when he was Grand Abbot) in chapter 16 of *The Quest for Light* (ANZMRC 1997, pp196–201), and those with Internet access can read great chunks of this on the blogsite <<http://themagpiemason.blogspot.com/2009/02/society-of-blue-friars.html>>.

Yasha is the fourth Blue Friar also to have been an ANZMRC touring lecturer, the others being John Hamill, Cyril Batham, and Wallace himself.



CANADA~USA~NEW ZEALAND

Internet research link

In February PGM Hugh Young of Alberta, Canada, extended an invitation to ANZMRC for one or two of our researchers to link with the (Alberta) Internet Lodge of Research to receive a PowerPoint presentation by Dr S Brent Morris in the USA, and to join in the question and answer session which would follow the presentation. Two New Zealand researchers, Kerry Nicholls and Kevin Allen, members of Hawke's Bay Research Lodge, accepted the invitation.

The Internet Lodge of Research was constituted in 2001 and PGM Young was its foundation Master. The lodge meets four times a year, in Calgary, Alberta, in the morning of the third Saturday of February, September and November (installation), and in the evening of the third Wednesday in May (*see www.internetlodge.ab.ca/*).

Hugh Young is best known to researchers downunder for his 'One More Time, Please' (OMTP) collections of Masonic reprints, available now in 13 annual volumes on CD and downloadable as compressed zip-files from www.linshaw.ca/.



Above: PGM Hugh Young, Alberta
Below: Dr S Brent Morris, USA

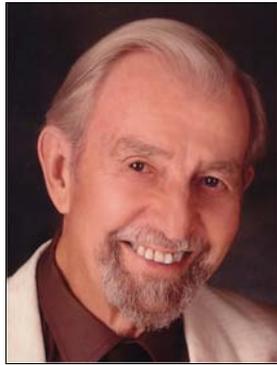


The presentation was scheduled for 10 AM on Saturday 21 February, Mountain Standard Time, in Calgary, which translated to 6 AM Sunday 22 February in New Zealand, using Citrix GoToMeeting software. Kerry and Kevin were able to test the system on the day prior to the meeting, and had no problems on the day of the lodge meeting. They saw the PowerPoint presentation transmitted from Canada and at the same time heard Brent's voice from the US, as he gave an account of 'Itinerant American Masonic Lecturers', which had been his inaugural paper when he was installed as Master of Quatuor Coronati Lodge in London.

Afterwards, Kerry and Kevin both joined in the question and answer session, and also had an opportunity to meet some of the Canadian brethren via web camera.

Two things they were unable to share: the coffee-and-donuts inside, and the temperature of -10°C outside, the lodge in Calgary!

President's Corner



As I write we are in the last few days of March, and a quarter of 2009 has already passed us. It is only six months until the main activity of our year when two intrepid brethren will each cross the stretch of water that separates Australia from New Zealand and for over four weeks will be travelling through the other's country from top to bottom and side to side and visiting, we hope, a total of 23 research lodges.

Both Kerry and I have been busy preparing our papers and will be providing the brethren in both countries a total of 26 presentations from which to make your selection. However even though you will probably only be able to witness one of those presentations, all is not lost, because a 200-page tour book featuring all the presentations, many of them in colour, is being compiled by our Assistant Editor, VWBro Alan Gale. A very competitive quotation has been received for printing and this will allow the books to be sold at an excellent low price. In order to maximise the saving, the book can be pre-ordered at a cost of A\$20 or NZ \$25. Each research lodge will be asked to collect the names of those brethren wishing to take advantage of this offer and the books will be available at or

before the meeting at which the speaker will be delivering his presentation. Books can also be bought on the night of the meeting.

Many of the presentations can be attended by non-Masons if the lodges so wish and I do recommend that they consider this possibility. Also invitations should be extended to non-research members in the vicinity. It would be very heartening to see the lodge rooms full on these occasions.

Your 2010 Biennial Conference Committee have already had a number of meetings and an illustrated PowerPoint presentation has already been circulated worldwide to over 300 brethren by email, asking for 'expressions of interest'. If you would like to receive a copy, please send your email address to our Conference Convenor, David Ganon at yganon@bigpond.net.au. We have already received interest from a number of overseas countries.

Please do not forget that NOW is the time to canvas in your lodge for prospective 2010 Kellerman Lecturers, to allow time for preparation, selection and submission to the ANZMRC Secretary by early 2010.

Congratulations to our Editor, Tony Pope, for the lightening speed of just two weeks in which he provided a selection of ten ANZMRC lectures for inclusion as a 'Special Project 2009' in Bruno Gazzo's Pietre-Stones Review of Freemasonry website. The request came on 15 March and the papers were online at <http://www.freemasons-freemasonry.com/> by 29 March.

Peter Verrall

What Constitutes the ‘Top of the South Research Lodge’?

by Phil Ivamy, PGLec

Brethren, it is appropriate at this juncture to ask: What, exactly, constitutes the Top of the South Research Lodge? In answering this question we delve into the heart of what constitutes research lodges themselves.

The technically correct answer is that the Constitution of the Grand Lodge of New Zealand, the lodge’s bylaws, the petition accepted by the Grand Lodge of New Zealand and the subsequent warrant issued, are what constitute the Top of the South Research Lodge (TOTSRL). While this answer is technically correct, it fails to deliver the information that the question begs, questions such as:

- What are its aims?
- How did it come about?
- What is the research that it will cover?
- What does it do?

This is a perfect illustration of the difference between the two predominant schools of research within Freemasonry; the ‘Authentic School’ and the ‘Symbolic School’. The former is best illustrated by the Quatuor Coronati Lodge, the world’s premier research lodge, and the latter by, for example, the Lodge of the Nine Muses in the US.

The Authentic School demands a rigorous level of proof before accepting any speculation as fact; whereas the Symbolic School is more interested in the symbolism of the item under discussion.

Using TOTSRL as an example, the facts of the matter are that the lodge came about as a result of over 50 Masons signing a petition, drafting a set of bylaws, writing a submission in support of the application, Grand Lodge approving the application and issuing a warrant, and finally the constitution of the lodge today, 28 February 2009. These are the facts in accordance with the Authentic School.

However a large part of what will constitute the lodge is symbolic and in this case it can be symbolised by looking at the spread of the information regarding our founder members:

- We have a large number of members from our sponsoring lodge, the Research Lodge of Wellington; this is symbolic of the support shown by that esteemed research lodge.

- The collars being worn by the officers here assembled are those of the Masters and Past Masters Lodge in Christchurch, New Zealand’s oldest research lodge. This is another powerful symbol of the support being lent to this venture by the established research fraternity within New Zealand.

- We have members from Seddon, Blenheim, Picton, Nelson, Motueka, Golden Bay, Westport and Greymouth, an area in excess of 500 kilometres: Have research lodge, will travel!

- The initial list of officers demonstrates the wide net that has been cast over the different lodges, constitutions, side orders and Masons

- The large number of members is symbolic of the thirst within the region for making a ‘daily advancement in Masonic knowledge’; our membership is in excess of 50.

- The close relationship between the constitutions is apparent with a number of English Constitution brethren being founder members.

- The name of the lodge, the Top of the South Research Lodge, while accurately portraying a large part of the area we cover, in itself is not very exciting, but if we have a look at some of the names that did not make it, there is a wealth of both symbolism and meaning. For example: ‘The Hiddlestone Memorial Research Lodge’ would have commemorated a dearly respected and loved local member of the Craft, past Chairman of the Board of Benevolence, and Past Deputy Grand Master; ‘The Lost Word Research Lodge’, ‘The Lost Secrets Research Lodge’, ‘The Genuine Secrets Research Lodge’ and ‘The Matrix Lodge of Research’ display a distinctly esoteric flavour. The final name was one of three geographical names, the others being the Tasman and Kahurangi Research Lodges.

Do we need to be one or the other—Authentic or Symbolic?

As regards the perceived tensions between the authentic and symbolical schools of Masonic research, we need

not take one at the expense of the other. The authentic school taken to its extreme, while being technically correct, becomes a victim of its own rules, being dry facts with no flesh, and must end up being secular in its outlook; there is no place for faith, and our order is founded on faith—a belief in the Great Architect of the Universe. There is no way to prove the existence of such a Being, and this Being or Concept means different things to different people. However, without faith in TGAOTU then you are not a Freemason. The very basic landmark of our Order, and the one thing not prompted to a candidate, is the belief in a Supreme Being; which in itself is a very abstract and indefinable thing—esoteric in the extreme.

Were we to follow the authentic school and apply their reasoning to our ritual and look for verifiable historical proof, we would find that nothing within the Old Testament is independently verifiable until the decree issued by Cyrus in the 5th century BCE, and this is the time when the Old Testament began to be written. It leaves us with no independently verifiable King Solomon, no Hiram King of Tyre and, most of all, certainly no Hiram Abiff!

The symbolic school taken to its extreme leads us to a mumbo jumbo of confused contradictory belief systems where nothing is provable, and extreme liberties are taken with the truth. Prime examples are the great leaps of supposition being taken as fact in the Knight & Lomas books, where they ‘prove’ Hiram Abiff was an Egyptian Pharaoh and that William St Clair originated modern speculative Freemasonry at Rosslyn; now both of these speculations *may* be true but, as in the Scottish legal system, all we can confidently say is ‘Not Proven’.

It would be unfortunate if we were to follow the example of Quatuor Coronati Lodge, where papers delivered by such fine researchers as Dr David Stephenson and best sellers such as Michael Baigent met with rude and un-Masonic receptions. It ought to be borne in mind that 100 years ago *AQC* was printing papers from the likes of J S W Ward, W Wynn Westcott and other esoterically minded men.

Without people postulating that we are somehow linked to the Knights Templar, or that Jesus and Mary Magdalene were wed and had children, we are a poorer society. Just as much as those that postulate these theories can't prove them, neither can those that dismiss these theories prove that they are wrong! In the end, does it matter if they are right or wrong, as long as it gets our grey matter thinking of the possibilities and the implications; and whether we as a society are a worthy successor to them all?

There is room for both schools and it is anticipated that both areas of research will be welcome within this lodge. Indeed our mission clearly states this:

To provide an avenue for Masonic research in the Nelson, Marlborough and West Coast areas. To endeavour to present Masonic research to all members of the Craft in the whole region. To present the best in both historical and symbolical research, neither one at the expense of the other.

The business of the research lodge is not just the presentation of lectures; to be of worth, the lectures or papers need to be significantly researched and validated before presentation, even if the paper presented is of its nature a work in progress, such as the first paper proper to be given in the lodge; a presentation on the Fires within the Nelson, Marlborough and West Coast Districts, to be given by the Master of the Lodge in May.

The lodge also presents us with the opportunity to provide other things, not just lectures. It is anticipated that we will be able to present demonstrations of other degree workings; for example, the

Scouts' (Empire Sentinels) working, and the Vacant Chair degree are both likely candidates. Also we are in a perfect place to present various histories of the Freemasonry within the area, such as the historically important Southern Star Lodge in Nelson, the old and fast vanishing history of Freemasonry on the West Coast, railway craftsmen, as well as such things as Sacred Geometry workshops (a very neglected aspect of the architect's craft).

Peculiarities of lodges in the area can be covered, such as the extended apron charge that is given at Victory lodge, Awatere's additional Second Degree charge, and I am sure there are more peculiarities that we as a fraternity have taken for granted. This lodge is an ideal avenue to document such charges before they disappear.

There are many important aspects that must be recorded for posterity before it is too late; within our districts the number of lodges has shrunk considerably since their heyday, especially—but not only—on the West Coast. We must avail ourselves of the opportunity to record what we can of this history before our links with the past are severed forever. Indeed, I do not know of members who can give us details on such lodges as St Cuthberts in Collingwood, the Murchison Lodge, or any of the many extinct West Coast lodges.

Being the newest kid on the research block gives us the opportunity of not just recording our local Masonic history and peculiarities but also to use the latest in technology—such as PowerPoint presentations, Internet opportunities, it may be that we distribute our

transactions by email only, in PDF format—who knows? Indeed, we have only one member not currently connected to the Internet.

As regards the first year's diary it is anticipated that the May meeting, to be held on Monday 25 May in Nelson, will be on the Fires of the district (for which I thank the Research Lodge of Otago, for the idea, as they have been running a series on their fires for some time now); the 24 August meeting to be held in Blenheim will be a presentation by the Grand Lecturer, our Senior Warden, on a subject of his choice; on 12 October we will be hosting the ANZMRC visiting lecturer; and I would like to see the 23 November meeting have a special flavour: perhaps a visit by our lodge to another research lodge, or maybe a demonstration working; the opportunities are definitely there, and the possibilities for an enthusiastic member are endless. It is also possible that next year's installation meeting will have a paper on Women's Freemasonry, given by a woman Freemason!

Lastly, I would like to take this opportunity to comment on the real work of Freemasonry; for me the work of Freemasonry is internal, the spiritual development of man towards his Maker in order to attain divine union; alternately put, a transformation of the community, through a transformation of the lodge, through transformation of the individual.

Research is one significant avenue towards that union with something bigger, in this case both our Masonic history and our symbolism, and, who knows, perhaps even our Maker?

An oration given by VWBro Max Currie, Grand Lecturer, Nelson Marlborough and Westland Districts, foundation Senior Warden of Top of the South Research Lodge on the same occasion.

Like a sinking star

by Max Currie, GLec

The title I have given this address, 'Like a sinking star', is taken from Tennyson's poem 'Ulysses' and it refers to that wanderer's yearning to 'follow knowledge, like a sinking star, beyond the utmost bound of human thought'. You might well think that such a title, with its connotation of finality, is a paradox. This research lodge is just starting its existence—why evoke its nadir? However, the sinking star refers to the fact that the earth is constantly revolving on its axis, and therefore the

poet has the old mariner make a decidedly Masonic connection to the apparent movement of the celestial canopy.

This is a great occasion for Freemasonry in New Zealand. The dedication of a new lodge gives us cause to rejoice and celebrate. It is a great credit to the organising skill and determination to see the project through to its completion and we should pay tribute to VWBro Phil Ivamy who has been the driving force. Well done!

I want to use this address to discuss how we build on our Masonic knowledge, and to what ends. As we are metaphorical stone-squarers, the manner of our daily advancement needs to befit the purpose. We hope our Research Lodge will provide inspiration and help us to shape the blocks with which we build. We need to work to a plan, to create a lasting benefit, to labour for satisfaction beyond the pleasure of employment, to make a difference, to

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help Freemasonry thrive and prosper.

We need to become better at telling our stories. Moreover, we need to develop a better understanding of just what our stories are. The daily advancement we are all enjoined to make is one of enlightenment and each degree has its particular attributes, from material light in the First, through to intellectual discovery in the Second, and finally to spiritual enlightenment in the Third. Those attributes have inspired our predecessors through many ages, in peacetime and in war. The better we are able to understand how that has stimulated and impelled men to become better Masons, the better we will be able to serve our institution.

That is where the Top of the South Research Lodge will come into its own. Think how satisfying it will be to develop and expand upon the body of Masonic knowledge, using local resources, authorship and authentication. Imagine for a moment the reception of the first products of our lodge. Think of the pride in our institution that we will feel as we improve our methodology, gain confidence and see our work accepted.

What stories we will have to tell. Freemasonry has been a part of our communities in this country since the days of the pioneers. The contributions made by our predecessors, ancient as well as recent deserve to be elucidated and celebrated. Their importance to us should not be underestimated. Just as we value Freemasonry for its tenets, so should we write and talk about those Freemasons whose legacy includes the very institution we love and the ways in which that has affected the life of our communities for the better. Brotherly Love, Relief and Truth are but abstract concepts unless we can bring them to life. What gives them life is the example handed down to us. What makes them real is the personal meaning that we draw from our traditions and the people who have guarded them. We need our mentors—we need our heroes. I believe that Freemasonry has given many men the inspiration to do remarkable things, not for personal aggrandisement, but for the benefit of the Craft, the satisfaction and the sense of self-worth that comes from doing the right thing. As Mother Teresa said 'Few of us can do great things, but all of us can do small things with great love'.

Doing the right thing, though it may be small, is essential to our self-image. It creates a feeling of well being, making a

worthwhile contribution, and being of use. 'Service is the rent we pay for the space we occupy in this world'; so said Harry D Strunk (1892–1960), a builder from Nebraska.

Not doing the right thing gives rise to feelings of failure and hopelessness. In Tennyson's poem, Ulysses says 'and vile it were for some three suns to store and hoard myself, and this grey spirit, yearning in desire'. This emotion has a name, *accidie*, world-weariness and misery that arises from failure to do our duty. *Accidie* is a word you do not hear much these days, because of the decline in the influence of the church. But the emotion still exists. The twenty-four-inch gauge directs us to apportion our hours to their proper objects. The lesson is that too much of any one thing is not in our best interests. We are enjoined to strive for balance. That way lies freedom. In this electronic age, passive and mindless pursuits absorb much of people's time. In this materialistic age there is an ever-increasing compulsion to work to pay for lifestyles we can barely afford. For many people the reality of modern existence is drab and pointless. People are becoming enslaved. So much advertising is intended to promote consumption that it depletes society and leads to the waste of resources, social capital, and even threatens our very survival. Advertising mantras bolster an unrealistic self-image, 'because you're worth it' breeding counterfeited self-esteem. We see the effects of *accidie*, this obsolete name for an unfashionable emotion, in self-destructive behaviour, in the decline of standards and the failure of venerable institutions.

The ancient Greeks observed that hubris comes before nemesis. The expectation of reward may sweeten labour, but rewards without merit, effort or realistic exchange of value, have created a prideful, selfish culture. There is a universal desire to hit the 'undo' button and reset the world economy in the direction to which we have become accustomed. There is a parallel desire in the Craft to grapple with the looming demographic changes that threaten to deplete our ranks. There may not be much we can do about the economy, but there are surely things we can do for the Craft.

The very existence of Freemasonry gives us hope. What a sad place our world would be without it. There have been many times when the benign influence of Freemasonry was sorely needed. During the interregnum, in England, in the middle of the 17th

century, the outlook was bleak. Society was riven with religious intolerance. King Charles I, having failed to bend Parliament to his will, had been beheaded. Accusations of treachery, often unfounded but unable to be defended, resulted in hideous public executions.

It was against this background that the philosopher Thomas Hobbes wrote in his treatise 'The Leviathan' that without strong government the natural condition of mankind was 'solitary, poor, nasty, brutish and short'. Hobbes knew firsthand about political turmoil and the wastage of social capital. All war is hell, but civil war must be doubly demoralising. Carnage, wreckage, decay and the very basis of brotherhood ruined. Whom can you trust? Get it wrong and you could forfeit everything, not only your life, but the expectations of your heirs and their successors.

Yet such adversity saw the foundation of one great institution, the Royal Society, and the dawning of the modern era of another, Freemasonry. We know they had a lot in common—many of the founders of the one were active members of the other. It is no coincidence that both excluded discussions of a religious or political nature at their gatherings. The early sparks of scientific knowledge were fanned by many of the same people whom we know to have been involved in the Craft. It would be drawing too long a bow to suggest that Masonry gave rise to the Royal Society, but men with liberal and charitable views were as likely to be attracted to the idea of science in the service of humanity as to the tenets of Freemasonry. It was as if society needed to strike a blow for common sense. The sheer privilege of being able to assemble under the protection of an organisation, which provided a safe haven for learned moral discourse, must have given hope in a time of great distress. A fresh reading of the Antient Charges gives some indication of what those unstable times were like, and how important it was in the view of its authors, to be peaceable citizens. A well-ordered society is an antidote to Hobbes's 'natural condition', that miasma of selfishness, anarchy, gloom and despondency.

If we are to preserve our order, we need the external context of stability with well-supported rights, obligations and freedoms. That is our virtual petri dish, necessary to the growth of our culture. What that culture comprises, our internal context, is over to us. Our daily

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Julian Rees is no stranger to our columns; Harashim has reprinted his work from the Cornerstone Society, Freemasonry Today, and elsewhere. Recently he has been concentrating on producing several books, one of which is due for publication shortly, and has joined the Pietre-Stones Review of Freemasonry website as a resident columnist.

This paper is a little different; it was first presented to a French audience, in French, which explains the abbreviation GADLU instead of the more familiar GAOTU. It has also been published on the Pietre-Stones website, and is reproduced here by kind permission of the author.

Freemasonry – Universal?

by Julian Rees

Freemasonry means many things to many Freemasons, but central to the masonic quest, it seems to me, is the idea encapsulated in Hermetic philosophy of duality in the universe. The most basic expression of this is the form of our temples: a double cube, one symbolic of the human state, the other symbolic of the power beyond the material world – eternity is a name we may choose to express it. Hence, as we all know, Hermes Trismegistus, in the inscription on the Emerald Tablet, refers to ‘That which is above is the same as that which is below, to achieve the wonders of the One’, or Macrocosmos and Microcosmos united. At my Masonic initiation I am blindfolded in order to concentrate my spirit away from my well-known material microcosm, towards the non-material, spiritual side of myself, the macrocosm, to understand, for a brief moment at least, the power of unity. And, later on in my Masonic journeyings, I come to understand a development of that power of unity, and that such a power comes to encompass all of my brethren, a group which now includes me as a link in that chain. Thus unity becomes a *sine qua non* of my Masonic existence.

In the eighteenth century in England, when religion and politics became closely interwoven, Catholicism came to be characterised as the Jacobite, Stuart, and therefore anti-establishment rebellious elements, ranged against the Hanoverian, protestant, anti-Stuart established monarch and government. So it was that discussion of religion and politics in Masonic lodges was forbidden, not least to remove the suspicion that lodges might be considered by outsiders as seditious elements in society. Such a stance ensured a cast-iron unity between Freemasons since Freemasonry thereby became, uniquely, a place where men of good will, despite possible opposing views, might agree, in a solid, shining example of unity.

How perverse it is, therefore, that



three centuries later, so much disunity persists in the global Masonic community. Various Obediences, practising various forms of the ancient Art, co-exist, some in harmony, some in disharmony. To my mind, the most extreme example of this disunity is illustrated by the existence of two male-gender Masonic systems in each of the States of North America – a so-called ‘mainstream’ Grand Lodge, populated mostly by white Freemasons, existing alongside a Prince Hall Grand Lodge, populated almost exclusively by African American Freemasons. I say ‘extreme example’ although happily, in the last twenty years, the two systems have come to recognise each other in most, but not all, of the States. It is a living scandal that in some of the southern States, the so-called ‘mainstream’ Grand Lodge will not recognise their Prince Hall counterparts. I find this situation deeply offensive, and against all masonic principles, since it negates the very *raison-d’être* of Freemasonry, namely unity through brotherhood.

But nearer to home also, on the continent of Europe – to which, I sometimes have to remind my friends, Great Britain does in fact belong, more than simply geographically – divisions bedevil our spiritual quest, divisions which, frankly, are unworthy of us as Freemasons. Chief among these divisions is the seemingly eternal GADLU/non-GADLU debate. It is not

so much that I deplore these differences in themselves. After all, they represent important cultural traditions that each obedience holds dear, and which should be respected. What I do deplore is that these differences prevent us from celebrating our ancient Craft together. And more than this, I may be forgiven for saying that our leaders sometimes seem to lack the will to solve these differences. For some Obediences, a dialogue with those who do not share its principles does not seem to be high on the agenda.

As regards the GADLU/non-GADLU debate, I am reminded that, a few years ago, the International Order of Co-Masonry Le Droit Humain held a colloquium near London, the main theme of debate being as follows: ‘Do we work to the Glory of the Great Architect of the Universe, or to the Perfection of Humanity?’. Most of my masonic brethren to whom I put this question, replied ‘It’s the same thing!’ For me, this debate sums up what is essential. I want to share with you a crucial aspect of this. In the Emulation ritual of the first degree, the Master says a prayer over the candidate, invoking the Great Architect’s blessing on his initiation. Part of this prayer exhorts the Great Architect:

Endue [the aspirant] with a competency of Thy divine wisdom, that assisted by the secrets of our masonic art he may the better be enabled to unfold the beauties of true godliness.

Now it is perfectly clear to anyone, Freemason or not, that the aspirant has only one place from which to unfold, or to unveil or to display, true godliness, and that is *from within himself*. What we mean here is the validation of his own divinity, his own eternal spark, the light within, the spirit of man – what other names do I have to give it in order to make it clear? This is not godliness understood in any ecclesiastical sense. It is the spirit of man, that non-material part of him which Freemasonry, uniquely, can empower, can bring into

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In February each year a large number of Masonic organisations meet in and around Washington DC during what is called Masonic Week. During last year's Masonic Week, the Philalethes Society's 'Feast and Forum' was the scene of a take-over bid by a vice-president and his allies. When the bid failed, the rebels formed a rival society with an elaborate structure, fancy title, glossy magazine, website, members-only discussion group, an impressive collection of 'big names' as 'founding fellows' and an ultra-conservative attitude to membership.

This year the rebels' star was in the ascendant, and the Philalethes reportedly had a poor turnout, without Editor Nelson King (seriously ill) and Executive Secretary Wallace McLeod (temporarily incapacitated). But vacant offices were filled, with PGM Terry Tilton (Minnesota) elected as President, and Jack Buta (Arizona) and Robert Marietti (Pennsylvania) as vice-presidents; the other officers remain unchanged. And the February Philalethes, delayed by a flooded printery, is worth waiting for. Two brief examples of the contents are reprinted here, with permission.

From The Editor's Desk

by Nelson King, FPS

I am deeply concerned about the future of The Philalethes Society. I fear those who will be the future leaders of the Society will have no idea whence we came.

The Society was formed because Grand Lodges were censoring what could and could not be written about Freemasonry. In other words they practiced censorship. Last year some of our members left and formed their own magazine which accepts only those recognized by the Grand Masters Association of North America. This means that they have excluded all PHA Grand Lodges which are not yet recognized by their 'mainstream' counterpart.

Criticism has been raised over the issue that we had expended too much effort for the recognition of PHA. Yet the first time the Society printed an article which first stated PHA was regular and would have to be dealt with was in 1947. I firmly believe that the Society was instrumental in the recognition of PHA not only in the USA but around the world.

The Society has also been chastised by some for our views on the Grand Masters Association of North America's Committee on Recognition. Yet again our critics fail to realize the Society has a long history of voicing independent views. In fact the first time it published an article critical of COGMNA was in the late 1940s, for their treatment of European Grand Lodges which were trying to either reorganize or form new Grand Lodges after World War II. The effects of our challenging the way COGMNA operates has brought improvements in its operation. In fact the old boys system of picking members of the Committee on Recognition has changed. No longer does one committee member hand pick his successor. Now,

each region submits candidates who then must be vetted by the Committee [From Terry Shand PGM, a member of COGMNA]. So it appears that our criticism did not fall on deaf ears.

Brethren, if our future leaders know not where we came from, how will they know where we should be heading? I am reminded of the report from the Grand Lodge of New York which stated:

Further, we find it interesting that free thinkers of the past such as Washington, Franklin, Hancock, Voltaire, and others are venerated by the Craft, but free thinkers of the present are often viewed in a negative light. . . . The Philalethes Society, from its inception has published articles relevant to Masonic history as well as presenting viewpoints on Masonic philosophy, education and relevant trends of a given time period. . . . It is absolutely true that the magazine often prints opinionated articles, which stir up the thought process and emotions. The current editor only follows the example of such men as Dwight Smith, Jerry Marsengill and the inimitable Allen E. Roberts. All of these Brothers loved to get people to think and react. At times he purposely 'stirred the pot' to get people going, hopefully in a positive direction. A great example of leadership is displayed by the Society in the movement to recognize Prince Hall Masonry. The Philalethes Society was able to educate individual Masons who pushed forward the idea in their own capacities and in their own Grand Lodges. . . .

In conclusion, freedom of speech and freedom of expression will win out. Brothers who find the magazine offensive do not have to read it. Besides, Officials and grass-root members of the Craft who feel offended can write rebuttal pieces and show the other side of whatever issue they are referring to and the



publication does provide equal time for opposing viewpoints. We are of the opinion that the Society does not dictate policy and does not pretend to have such authority. Masonic policy and protocol has been and continues to be the prerogative and privilege of Grand Lodges. The Society is simply an open forum for the exchange of ideas between Brethren.

Brethren, our future leaders MUST know the history of the Society. Perhaps we should make it mandatory that each new member of the board take a course on the history and traditions of the Society during their first few months of office? And each newly elected member of the Board should get a copy of *Seekers of Truth* and a copy of *the philalethes 50 years CD*.

Like a sinking star

(Continued from page 6)

advancement is embedded in the metaphorical light of Freemasonry. When that light shines in what we do and the way we act, then we shall be able to convey those underlying messages to others, and enable Freemasonry to supply what many people seek.

(Continued on page 9)

Jack Buta has contributed a number of good research papers to the *Philalethes*, and to *Pietre-Stones Review of Freemasonry*, including the fearless 'The God Conspiracy: the politics of Grand Lodge foreign relations', serialised over three issues of the *Philalethes* in 2008. The present article is in a different vein.

How many Masons does it take to change the face of Freemasonry?

by Jack Buta MPS

The other day while talking on the phone to Brother Ken Hawkins about change in Freemasonry, I was reminded of a story Zig Zigar used to tell about crickets in a mason-jar. 'When I was a boy in Yazoo City, Mississippi I used to collect crickets in a mason-jar,' he would begin. 'I would punch air-holes in the lid and watch the crickets try to jump out of the jar, hitting the lid like a swarm of angry bees. Then, after a while I found the crickets did not jump up quite as far as the lid, having realized they could not escape. Eventually I could take the lid off the jar without any of the crickets escaping. Isn't that amazing?'

Zig could have been talking about a 'Mason-Jar' with us being the crickets who have stopped trying to open that lid. It surely does apply.

Do these phrases sound familiar? 'Wait a while with patience', or how about 'Time, perseverance and patience can accomplish all things', or 'Progress in Masonry occurs at glacial speed'?

For hundreds of years in this country young Masons have been given the same advice every time they have tried to enact change. After growing tired of hitting their heads they usually come to the conclusion they cannot do anything and give up trying. In many cases they turned to other pursuits and climbed round after round of the ladder which leads to success in our fraternity and eventually changed the color of their aprons from white to purple [*or, as we would say, from light blue to dark blue*



and gold—Ed]. At that point a strange phenomenon occurred: they began to repeat this same advice to those who followed.

Occasionally, one Mason would see the error in this self-limiting philosophy and try to effect change on his own, only to be bullied and threatened. In the end, afraid of being ostracized, he would fall back in line and march to the sound of the 'status quo' dirge.

One day, not too long ago, a young Mason witnessed his father try to stand up to right a great wrong within the Fraternity, and watched as he was defeated at every turn. The son was proud of his father and decided he would pick up his fight, but this time he would not allow himself to be defeated. For the next seven years he climbed the ladder to success within the Fraternity hierarchy, but as he climbed he sought out those who also saw the great wrong, and

enlisted them in his cause. Quietly, this small group of Masons laid out their plans and built their strategy for change.

The day the son was installed as Grand Master he asked his father, a PGM, to read a proclamation calling on the Grand Lodge to right a wrong which had gone uncorrected for over 225 years. He charged them to correct this wrong, not in the next decade, not in the next five years, not even in one year, but within the next six months. When the proclamation was made, the young Masons in the room jumped to their feet and gave the PGM standing applause. Six months later this few, this happy few, this band of brothers, changed the face of Freemasonry in North America by arranging for both the Grand Lodge of Connecticut and the Prince Hall Grand Lodge of Connecticut to mutually recognize each other on the same day. The date was 14 October 1989, and the state was Connecticut. The Father was Gail L Smith PGM, the son was Gail N Smith PGM. How many men did it take to change the face of Freemasonry in America? In this case just five, including Ken Hawkins PGM, Preston Pope PGM (PHA) and Lewis Myrick PGM (PHA).

What these men did almost 20 years ago is heroic, and on 3 December 2008 they will be honored by both Grand Lodges in Connecticut.

How many Masons does it take to change the face of Freemasonry in your jurisdiction?

It takes just one . . . YOU.

(Continued from page 8)

I believe we have reached a turning point. We know the great challenges that lie ahead of us. We need to develop levels of competence equal to the rapidly developing situation of decline in membership numbers. Our biggest competition comes not from the noisy vexation of fundamentalist opponents. Rather it comes from the claims on a man's time, energy and imagination. All of us are looking for meaning. We all desire fellowship; we all need peace and harmony. We know that when we are performing at our best, when our lodges

function as they should, that Freemasonry gives direction and purpose to our lives. We must learn how to convey those values to qualified prospective members in ways that will attract them to join our ranks.

It is through our commitment to learning that we can bring about an improvement in ourselves, in our lodges and to our lives. The essence of that improvement comes from education. With education we can reinvent ourselves.

The Top of the South Research Lodge has the potential to help us

shape and direct our daily advancement, so that we can develop our skills, tell our stories, and follow knowledge 'like a sinking star'.

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US GRAND LODGE MERGER?

Grand Lodge of Southern New England

According to veteran blogger Tom Accuosti, the Grand Lodge of Connecticut and the Grand Lodge of Rhode Island have announced a proposal to merge as the Grand Lodge of Southern New England.

The attractively designed website <<http://glsneafam.wordpress.com/>> greets visitors with 'Welcome to the Grand Lodge of Southern New England, AF&AM'. Among other items, it contains three postings by Accuosti—a preliminary announcement, a reprint of a newspaper article, and a subsequent announcement, each reproduced here in full:

Posted on March 20, 2009 by Tom Accuosti

On April 1st, 2009, the Grand Lodge of Connecticut, and the Grand Lodge of Rhode Island and Providence Plantations announced the upcoming merger of the two Grand Lodges. The new entity will be known as The Grand Lodge of Southern New England, A.F. & A.M., reflecting the geographic and historic background of one of the oldest and most established regions in the United States

The Grand Lodge of Southern New England is located on the scenic grounds of the University of Connecticut Agricultural Center, with plenty of nearby lodging for visitors during future Grand Lodge Communications.



The Grand Lodge of Southern New England building is a stately and superb structure.

Posted on March 30, 2009 by Tom Accuosti

News item: Connecticut and Rhode Island to merge Grand Lodges

Special to The Hartford Times

Dateline: Farmington, CT. [30 March 2009]

Citing a budget shortfall due to a lack of membership and the bad economy, and the resultant inability to fund various programs, the Freemasons of the Grand Lodge of Connecticut, and those of the Grand Lodge of Rhode Island and Providence Plantations, jointly announced at the Grand Lodge of Connecticut's Annual Communication their intention to merge into a single entity: The Grand Lodge of Southern New England, A.F. & A.M.

The news was first announced earlier this week at the March 30th Connecticut Grand Lodge Annual Communication in Farmington, and will be officially announced in Rhode Island very shortly.

"It seemed a perfect opportunity," said William Rogers, spokesperson for the former Grand Lodge of Rhode Island. "Attrition from old age, death, and retirement have reduced our numbers to a quarter of what they were back in the 1950s. Likewise, mergers and lodge closings have reduced our lodges to about two dozen. It's becoming an administrative nightmare."

"He's not kidding," said Thomas Ludlow, the Grand Master's representative from Connecticut. "We have fewer lodges and fewer brothers, but we somehow have a growing number of officers and district officers. In business parlance, you might say that our workforce is shrinking, while middle management has become bloated. So, we've decided to merge our Grand Lodges and make some long-overdue staffing cuts."

Ludlow went on to describe the cutbacks: "The first positions to be eliminated will be the District Grand Lecturers and Assistant Grand Lecturers," he explained, "We've outsourced ritual instruction to college students who are making Youtube videos, which we will then embed on the Grand Lodge website. Anyone who wants instruction can just watch the videos."

Rogers agreed. "You'll be able to download those videos on an iPod or Zune, your iPhone, or a netbook," he explained, "and then you can watch as much instruction as you can handle during your free moments. In traffic, in the bathroom, on plane trips - it's perfect. There won't be any excuse for people not to be more improved in their ritual workings."

Other Grand Lodge dignitaries will also be downsized, said Rogers. "Do you know we've managed to acquire more District

Deputies and Associate Grand Marshals than we have lodges? These guys are tripping over each other, and we can't find anything more for them to do. It's time to start consolidating our resources."

"Same thing with all these Grand Line officers," agreed Ludlow. "You can't swing a dead cat without hitting a couple of Grands or Past Grands. There's way too many of them nowadays, and we figure that nine or ten guys should be able to cover the two state area more than adequately." When questioned about how well the two states could be covered by so few Grand Officers, he responded. "Hell, lodges in those big square states out west sometimes don't see a Grand Officer for years; our lodges have gotten spoiled around here. We simply can't afford to have District Deputies showing up at every other meeting anymore."

Both spokespersons noted that rumors about spinning off one of the districts into New York were merely persistent, but unfounded rumors. "Those rumors pop up every few years, usually right after we raise our Grand Lodge dues," explained Ludlow.

Noting the progressive nature of the plan, interviewers asked about whether other states would follow suit.

"Massachusetts has taken notice, and we've already begun talks to include them on the merger, but they're funny up there. News in Boston doesn't reach the Berkshires for years, if ever," explained Ludlow. "Besides, we don't want to wait too long on this - our two states have been ready to merge for a couple of years now. But when Massachusetts is ready to merge, we'll already have the infrastructures in place for them. The way we see it, it's not a question of 'if', but of 'when'."

Do any other states have an interest?

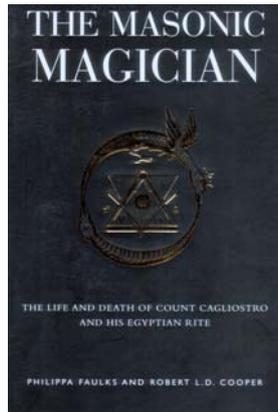
"New Hampshire and Vermont are going to be discussing the topic at their next Annual Meetings," said Rogers. "We sent some snowmobile and dogsled messengers up to Maine in December, and we're hoping to hear back from them by spring, when they get the power lines back up."

Both Grand Lodges will close for July and August, during which time they will be packing and moving. No word yet on the location of the new Grand Lodge building, but speculation is that it will be one of the old University of Connecticut agricultural buildings. "I can't confirm this," said Ludlow, "but it's definitely one of the possibilities. Obviously we'd like someplace centrally located. Since most of the people living west of the river think that UConn is in Rhode Island anyway, it seems like a good spot."

"Yes, it's perfect," quipped Rogers, "it's equally inconvenient for everybody."



Book Reviews



The Masonic Magician: The Life and Death of Count Cagliostro and his Egyptian Rite

Philippa Faulks and Robert L D Cooper
ISBN: 978-1-905857-68-5
Watkins Publishing, UK 2008,
available in Australia from Simon &
Schuster Australia, RRP \$39.95.

I have read a great many Masonic books over the years, but few as interesting, informative and well written as this one. Philippa Faulks and co-author Bob Cooper (Museum curator at the Grand Lodge of Scotland) have put together the amazing story of Count Cagliostro in an eminently readable style.

Posted on April 2, 2009 by Tom Accuosti

Grand Lodge merger on hold until further notice

On Thursday, April 2, 2009, the Grand Lodge of Connecticut and the Grand Lodge of Rhode Island and Providence Plantations announced that plans for the merger of those Grand Lodges were on hold until further notice.

Unforeseen circumstances having to do with the tax and corporate status of the new organization on the federal and state levels have caused the respective lodges to review the strategy for such a merger. At the moment there is no news on how long this will take.

We appreciate the support from the members, the Freemasons of both of our great states, and will keep the Craft informed of any change in this status.

Part One deals with the life and times of Cagliostro, tracing his obscure formative years, his travels and notoriety across Europe, and his death at the hands of the Inquisition, in four sections: *The Early Years*; *The Masonic Magician*; *The Final Years*; and *The Man, the Myths, the Legend*.

Part Two, which is intensely fascinating, deals with the origins and history of Freemasonry, in three sections: *The Philosopher Stonemasons*; *The Making of Masonic History*; and *A Legacy of Persecution*.

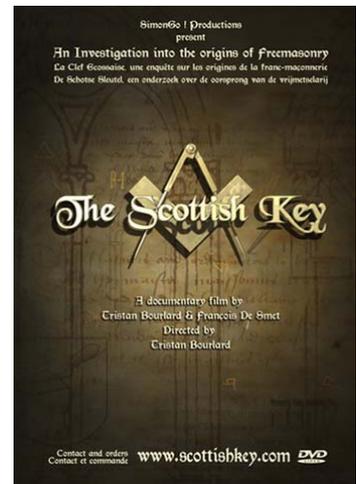
Cooper and Faulks argue, quite persuasively, and backed by good evidence, that Freemasonry as we know it today is of Scottish origin, and that English (and other) Freemasonry came directly from Scotland—starting, in the speculative sense, with William Schaw. They present compelling evidence that Anderson and Desaguliers, progenitors of English Masonry, both learned and gained the Craft from Scotland. The authors then trace direct links from Scotland to Europe.

In Part Three, the authors deal with Cagliostro's Egyptian Freemasonry, which he tried hard to impress upon Europe, and even England. He had considerable success with the former, but his efforts largely died with him. This part is divided into three sections: *Egyptian Freemasonry*; *The Ritual of Egyptian Freemasonry*; and finally *A Commentary on Cagliostro's Egyptian Ritual*. The ritual itself is published in full for the first time, a copy of the original (and probably the only surviving copy) having been preserved in the Library of the Grand Lodge of Scotland. It is absolutely fascinating reading, as is the commentary.

Cagliostro was a larger than life figure, with a magnetic personality. His origins and life are bound up with considerable controversy, even today, and the authors have done a superb job in bringing his story to life in this outstanding book.

The book is profusely illustrated with many plates, extensive endnotes and appendixes, a large bibliography and glossary, and an excellent index. It is an absolute must-read for anyone interested in the history of Freemasonry.

Kent Henderson



The Scottish Key

DVD published in Belgium in English, available worldwide from www.scottishkey.com, and shown on TV's 'History Channel', 52 minutes. Price plus postage: €24.50 + 6.50, US \$36.50 + 9.50.

Two reviews:

Just a short note to share with you the details of a recent meeting with WBro Tristan Bourlard, independent documentary maker and current Secretary of the Belle Alliance Lodge in Waterloo, Belgium.

Tristan has produced a very good first DVD on the topic of the origins and early history of Freemasonry. He went to some of the best known experts in the field, including John Hamill, Robert Cooper, Andrew Prescott, Keith Moore (chief librarian to the Royal Society), Roger Dachez, David Stevenson and Jessica Harland-Jacobs, all of whom appear in the DVD.

The content is along currently accepted lines in that he looks at the Schaw Statutes, the pre-history, Robert Moray and the Royal Society, the work of James Anderson & Jean Desaguliers, and a most interesting vignette from the Lodge of Edinburgh (Mary's Chapel). In this clip we see, for the first time ever, the first minute book of the lodge with the original Schaw Statute entered in longhand in the minutes, and the much later minute book recording the visit and testing of Desaguliers on the occasion of his visit to the lodge in 1720.

But listen, don't take my word for it. Check out their website at www.scottishkey.com and you will get all the details you need.

Robert Bashford

(Editor, Lodge of Research CC, Ireland)

(Continued on page 12)



Grand Lodge of Ghana

The Grand Lodge of Ghana was formed on 24 January 2009 by the unanimous decision of all 21 Irish lodges and all 28 Scottish lodges in the country. The Grand Master of Ireland and the Grand Master Mason of Scotland installed Bro Charles William Stanley-Pierre, District GM (SC), as Grand Master. None of the 57 English lodges joined the new Grand Lodge, but the United Grand Lodge of England accorded instant recognition of the Grand Lodge of Ghana.

England was first to constitute lodges in the Gold Coast (now Ghana), of which the oldest surviving lodge is Gold Coast Lodge 1075/733, formed in 1859. The first Scottish lodge in the Gold Coast was chartered in 1921, Lodge

Progressive 1261. It was not until 1957, after the country had obtained independence, that Ireland began to form lodges in Ghana with St Patrick Lodge 793.

The 49 lodges of the Grand Lodge of Ghana have been renumbered, and have been grouped into three Provincial Grand Lodges: South East, based at Accra (20 lodges); South West, based in Cape Coast (17 lodges); and North, based in Kumasi (12 lodges).

Peace talks

In a letter dated 19 February, addressed to 'All Grand Lodges with whom we are in amity', Grand Master Edward Gilbert (New York) announced resumption of 'Full Masonic Relations and Mutual Recognition' with the Grand Lodge of the District of Columbia, with effect from 18 February, 'contingent upon further deliberations' over the dispute regarding lodges in Lebanon.

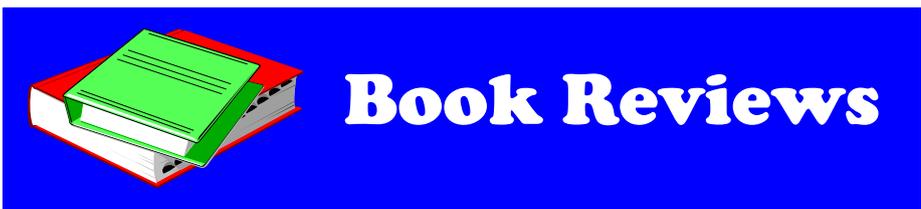
He does not explain how resumption of fraternal relations can be immediate, if it depends on future events. The dispute is reported in *Harashim* #45.

Clean sweep

ANZMRC will have two lecture tours and two lecturers this year, but will publish one book to cover both tours. Peter Verrall (past Kellerman Lecturer for Western Australia) will tour New Zealand, and Kerry Nicholls (past Kellerman Lecturer for New Zealand) will tour Australia, both tours occurring in September and October.

Alan Gale (secretary of Western Australian Lodge of Research, former editor of *Freemasonry Victoria*) was appointed assistant editor at the biennial general meeting in 2008, and will edit the tour book. He has obtained very favourable terms from a printer in WA, and the book will have numerous colour illustrations at a very good price.

Further details on the tour and the book will be available in the next issue.



(Continued from page 11)

The Scottish Key is an intriguing film that scrutinises and analyses theories of the origins of Freemasonry, examining the pros and cons of these theories. It explores the alleged connections with the Knights Templar, the stonemasons, the origins of Scottish masonry and the tangled and long forgotten origins of Freemasonry.

The first theory to be examined is the connection with the Knights Templar. It is a common belief that the Freemasons are the descendants of the Knights Templar who accompanied the crusaders to Jerusalem, and later were accused of numerous crimes by the Pope and the

King of France. Four centuries later in France a Freemason, Chevalier Ramsey wrote a speech which was interpreted as connecting the Freemasons to the Knights Templar. But there has never been proof connecting the Freemasons and the Knights Templar, and therefore this theory was discarded.

The next theory connects the stonemasons to Freemasonry. The Freemasons use the tools of the stonemasons as symbolic tools. The stonemasons were builders of cathedrals who built by day and practised rituals by night. These rituals are based on readings of legendary historical stories known as the Old Charges. This theory ended up being disproved because the stonemasons did not last until 1717,

when the first Grand Lodge was created. The next section of the film focuses on the founding of the Grand Lodge of London, the origin of Scottish lodges, and the question 'Why was Freemasonry invented?' It is then revealed that the last theory is that the Freemasons originated from Scottish masons in the late 16th century. There is great debate on this theory because it has not yet been proved or disproved. Lastly the question of why freemasonry was invented was answered yet again with a theory that has been accepted for the last 35 years.

In my opinion the film uncovers some of the secrets and origins of Freemasonry. It walks the viewer through the ages, explaining with a clever, witty voice-over and with engaging, appropriate visuals. It explores the spirituality and theories of Freemasonry, shedding light on the probable truth and outlining what Freemasonry is today.

Terry Ryan
(Tamworth, NSW)



Bob Cooper



Roger Dachez



Jessica Harland-Jacobs



John Hamill



David Stevenson

A MASONIC ODYSSEY

PART III—WEST COAST U S A

by Tony Pope

News that membership of the Grand Lodge of Washington dropped by 12% in 2007 (Masonic Service Association of North America statistics 2008) surprised me, because the Washington lodges I visited between May and July that year were healthy and active. Some years ago, Kent Henderson observed that whereas Australian lodges tended to lose new members after they had completed their third degree, in America the faint-hearted tended to quit after the first degree, because of the more exacting memory work between degrees. In recent years some American jurisdictions have relaxed memory requirements to the extent that they are not much tougher than in Australia, but the only concession Washington has made is that a candidate for promotion to a higher degree may opt to be examined either privately or in open lodge. I was impressed by the calibre of Apprentices, Fellow Crafts and newly raised Master Masons I met, and with the standard of work.

Here are some of the highlights of my visit to the West Coast—and a couple of disappointments.

Daylight Lodge of the Arts, Seattle

Daylight lodges in America are not primarily the refuge of ancient Masons reluctant to go out at night. Many are the home of young and active Masons who work in the evening, and this is certainly true of the Grand Lodge of Washington's Daylight Lodge of the Arts #232, which was formed in 1920 by performing artists, impresarios, backstage personnel and musicians in the age before talking pictures and long before television. The lodge has had its ups and downs, and began a revival in the 1990s under John Losey Sr, his son John (Jay) Losey Jr—whom I encountered on the Internet at this time—and the long-term guidance of PM and Secretary CoeTug Morgan.

More recently it has gained further impetus from an influx of new members, mostly young, attracted by the excellent website (www.daylightmasons.org/), which contains several years of bright and well designed *Trestleboards*, and by the lodge's high profile in the community. In 2006 membership increased by 10%, and in 2007 by 15%. Of the 13 initiates in 2007, the youngest was 24 and the oldest 60, with an average age of 39. At the beginning of 2008, the lodge had 70 members (Master Masons), with 9 FCs and 4 EAs, plus several petitions for ballot. In the two years under the Mastership of Anthony Monaco (July 2006 to June 2008), the lodge had 38 degree conferrals plus many others performed at or for other lodges. At the beginning of 2009 the average age of members was 50 years, despite the fact that 8 members were in their 80s, and the average age of all officers was 38.

Among current members actively associated with the Arts are:

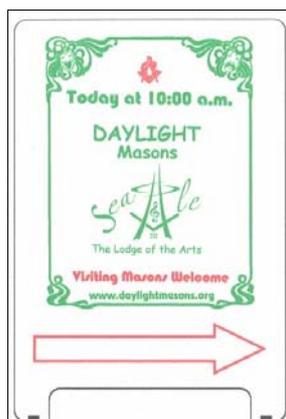
- **Anthony Monaco** (WM 2006–2008, Secretary 2008—, GSwdB 2008), singer, guitarist, bandleader, *see* www.myspace.com/anthonymonaco, www.AnthonyMonacoMusic.com.



From top: David Choe; Charles Berry & David Julian; Carla Hilderbrand & Andrew Anderson.

photos by David Choe

Below: the movable sign.



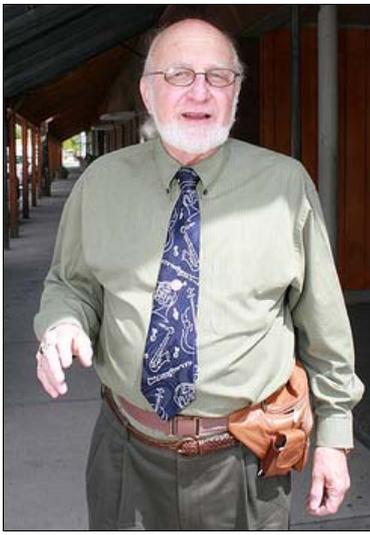
- **CoeTug Morgan** (WM 1973, Treasurer 1974, Secretary 1975–2008, DDGM 1980, Grand Historian 1990–91, Grand Orator 1992–93, hon. Asst Grand Secretary Emeritus 2007), former theatre owner and impresario, now a board member of arts organisations.
- **Charles Roland Berry**, classical and film-track composer, *see* <http://charlesrolandberry.com/>.
- **David Y Choe** (SD 2006, JW 2007, SW 2008, Grand Photographer 2008), tattoo artist, painter, art photographer.
- **Ronnie Pierce**, jazz musician (clarinet, flute, saxes), bandleader, teacher, former night club proprietor (1960s), has played with Sarah Vaughan, Billie Holliday, Ernestine Washington, Billy Eckstein, Ray Charles, Hank Williams and Quincy Jones; he's still playing regularly at Seattle night spots. Check out www.myspace.com/ronniepiercejazz.
- **David Julian** (Lodge Musician, DDGM 1999, Past Grand Organist, Past Grand Bible Bearer, author of *David vs. Goliath*, 1998), singer and musician.
- **Andrew Anderson** (JW 2006, SW 2007, WM 2008) is married to mezzo soprano Carla Hilderbrand, opera diva; www.carlahilderbrand.com/.

Well before 10 AM on the third Saturday in May 2007 I arrived at the lodge premises, clearly marked by a removable sign and a fixed 'Masonic' clock, climbed the stairs, and produced my Masonic 'passport'. Both the passport and I were examined with interest, then I was warmly welcomed and admitted for the opening. In the absence of degree work, this lodge opens on the first degree, but I knew that the lodge would be working a third degree ceremony and would open directly onto that degree.

(Continued on page 14)



From left:
CoeTug Morgan
Anthony Monaco
Ronnie Pierce



(Continued from page 13)

Prior to the opening, I sat quietly in the North and watched an informal rehearsal of some parts of the coming ceremony, and a checking of costumes and equipment.

Then the Master rapped (we'd say gavelled) and commenced the opening ceremony, which was sufficiently different to require my full attention. The business matters of the 'stated' meeting were quickly completed, and the Fellow Craft was admitted. I knew the theory of an American third degree, but this was the first I'd ever witnessed. The first half of the working is as decorous as 'ours', but the second half is performed as a costume play, with a cast of about 20 in oriental clothing, and some vigorous acting. It was very well done.

At the conclusion of the ceremony I was formally welcomed by the Master, and invited to sit on his right, in the East. I had a brief discussion with him about

differences in signs, including Grand Honours; I explained that in Australia there was no distinction between 'private' and 'public' Grand Honours, and that my jurisdiction (South Australia) had a different sign from that of the other Australian jurisdictions. I offered to demonstrate it to him and he agreed. After the demonstration he asked if I had ever seen the American 'private' Grand Honours, and I said No, so he called upon the lodge to give me private Grand Honours. It must have taken at least ten minutes, because every member of the lodge perambulated to the East individually and saluted me with a series of signs. It was an overwhelming experience, and one that I shall never forget.

After the lodge was closed, we adjourned to an Italian restaurant beneath the lodge rooms, for fellowship and for lunch, mainly pizzas and wine or beer. It was a great morning in the

company of friendly, mostly young, and enthusiastic Masons. If I resided in Seattle, this would be the lodge I'd petition. But, sadly, I knew that I would not be able to attend the June meeting because it clashed with another commitment, and that I would leave Seattle a few days before the July (Installation) meeting. So mote it be.

Vancouver WA

Within a few hours road or rail travel of Seattle there are two cities named Vancouver, the better-known one to the north, across the border in British Columbia, and the other on the southern boundary of Washington state, adjacent to Portland, Oregon. The latter was my destination towards the end of May, where two lodges meet on consecutive evenings, and my old e-pal Waldren O Lindblad is a Past Master of both. On the Thursday I travelled by Greyhound coach and arrived mid-afternoon, to be



Vancouver Masonic Center

photos from website



Foyer



front hall



library



'small' dining room



Above: old carpet (tracing board) in museum; centre: main lodge room from East; right: 'small' lodge room from West.



met by Wally, who introduced me to the manager of the coach station, who happened to be Junior Warden of the Prince Hall lodge in Vancouver, and then Wally took me to my motel. That evening we went to the Vancouver Masonic Center, meeting place for Mt Hood Lodge #32 and Ridgefield-Daylight Lodge #237, both under the Grand Lodge of Washington, and also of Vancouver Lodge #47 under the Prince Hall Grand Lodge of Washington.

Mount Hood, meeting in the larger of the two lodge rooms, had a busy schedule that evening, with six candidates for initiation—three 'double firsts'—but the Master readily agreed to some extra 'work'. This was a request by one of his Fellow Crafts to take his proficiency test in the second degree in open lodge. The FC's coach (mentor) was not present, but a Past Master

volunteered to conduct the test, so the lodge was opened on the second degree. The candidate and his interlocutor stood in the middle of the lodge and, without any hesitation or prompting, proceeded to describe the whole of the second degree and give explanations for every part of it, by means of questions and answers. It was an impressive performance by both the young Fellow Craft and the unrehearsed Past Master.

Then the lodge was opened on the first degree and the first two candidates admitted. They were initiated but not given the equivalent of 'our' final charge or tracing board. The second pair were initiated, the third pair likewise, and the lodge was closed. We all went to supper, a full but informal meal with beer and soft drinks in the smaller of the two dining rooms. Towards the end of the meal, equipment was set up in the dining

room for a PowerPoint presentation and, without any formality, the Master lectured the six Entered Apprentices (and me) in the equivalent of the first tracing board, and the District Deputy of the Grand Master (I'm not sure whether he was a member or a visitor) volunteered to give the equivalent of the final charge.

In conclusion, each of the six EAs was given the opportunity to say a few words. For me, this was the high point of an amazing evening: these Apprentices ranged in age from early 20s to late 60s; they had not been rehearsed in what to say, and later speakers were not merely copying or paraphrasing previous speakers, but it was evident that each of them was drawn to the esoteric aspects of Freemasonry. Here was a lodge which met fortnightly, drawing 40 or 50

(Continued on page 16)

Museum lodge room, looking East

On left (NE): SD's chair & wand, flag, wall chart; centre rear: letter G, officers' jewels and cords, WM's chair & pedestal, with boxed working tools in front; SE corner: Secretary's desk & chair (not visible), with George Washington's portrait above; extreme right: JW's pedestal & pillar; foreground: altar with electric candles (substituted for safety reasons) and kneeling block; recessed in the altar top is an old Bible under glass.



(Continued from page 15)

members to the monthly degree ceremony performed with relaxed competence, and this was the calibre of candidates attracted to the lodge!

Next day, after learning to make waffles, then exploring the town, I met Wally and his wife for lunch, and spent some time at their home. In the evening Wally and I returned to the Masonic Center for my first experience of a Prince Hall lodge. The meeting was in the smaller lodge room. Wally and I found 'the book' and signed in, then Wally took me to the library, where we met Richard Kingsberry, with whom I had corresponded ten years previously, when Richard was District Deputy Grand Master for the lodges which included Vancouver #47, and we three had a quiet chat. Richard was called away, and a couple of minutes later Wally went, too. I stayed, assuming that this was where I would be 'proved'. After a while I heard unmistakable sounds of the opening ceremony, so I

approached the Tyler and asked when I was going to be proved. He made me wait until the opening was complete and then inquired within. He was told to admit me!

I realised that the lodge was open in the third degree, and guessed that I would be expected to salute in all three degrees, so I did—my way. I was then escorted to the East, where Richard was in the chair, in the absence of the Master, and he welcomed me and invited me to sit on his right. I told him that, since I had missed the opening, I rather expected to be required to walk the Tyler's sword. (This is a ceremony used in some Prince Hall jurisdictions, including Washington, when a well known brother arrives late, and I was quite familiar with what was required, and rather looked forward to demonstrating it.) Richard said they would never do that but, since I was interested, he would demonstrate it for me, whereupon he called for the Tyler, laid down the sword and gave a

demonstration rather different from the version I had of the PHA Washington ritual!

This was a Stated meeting, with no degree work, but the business was quite interesting to me. At its conclusion, the lodge was closed and I spent a few minutes talking to brethren, including the Junior Warden (who explained that he would not be at the bus station when I left on Saturday, but that his wife would be in charge and would take good care of me), and then Wally dropped me back at my motel.

On Saturday morning I had a choice of observing a weekly study group in the library or examining the museum in the attic. Armed with my trusty camera, I chose the latter, and spent a happy couple of hours examining the artefacts and documents in a museum set up as a lodge room. I took gigabytes of photos, and include a couple of them in this report. After lunch, Wally and 'Mrs JW' saw me safely on my way back to Seattle. *To be concluded in next issue.*

Freemasonry – Universal?

(Continued from page 7)

play in his everyday life.

Convergence is at the heart of what we do, or what we ought to do. And just as I have been scandalised at the failure of some white Freemasons in America to recognise their black brethren, so we ought to be scandalised at the widespread exclusion of women from our ancient Craft. Such an exclusion, justified no doubt by the social conventions which ruled in the early eighteenth century, conventions which held that women were not fully-fledged citizens but subject to the rule and will of men, have long ceased to be either valid or relevant. In a world in which a woman may aspire to the presidency of the French republic or prime-ministerial office in Britain, it is simply perverse to judge that a question of gender determines who should, and who should not, attend my lodge.

In my own country, the United Grand Lodge of England is by far the largest Masonic obedience. At the turn of the twentieth century, almost exactly one hundred years ago, Co-Masonry came, from France (of course!) to England. It is a very sad fact that the two feminine Grand Lodges in my country came out of a schism with that original Co-Masonic body. Those two Grand Lodges are

exclusively feminine, admitting no men to their meetings, but we would have to ask ourselves, were they not in fact copying that very exclusion that had been visited on them by their male counterparts? The liberated slave does tend to copy the repressive tactics of the erstwhile slavemaster. In my country therefore, the Order of International Co-Masonry Le Droit Humain offers the only route by which the true convergence is being achieved.

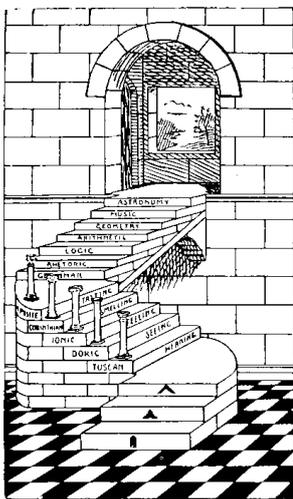
Here also, in the matter of gender-Freemasonry, I have to say that our leaders have shown a sad lack of imagination in their handling of the question. When asked recently why the United Grand Lodge of England did not recognise women Freemasons, a senior officer gave it as his opinion that women could not be Freemasons, because, he said, the square, the basic element of Freemasonry, is a male symbol: the corresponding female symbol is, he said, the circle! One can only pause in wonderment at such absurdity. No, from what I gather, it is up to France to show us a true example of universality, in this and in other Masonic aspects.

I am aware that in what I have said I may appear to have been over-critical of my own Grand Lodge. There is much to be admired about English Freemasonry.

If you scratch the surface of an English lodge, you will find much to learn, much of the core values of our ancient Craft. And there is no doubt of the fact that Freemasonry, in all parts of the world, is very different today to what it was thirty or more years ago. We have, I believe, a far greater awareness of our shared spiritual and cultural values; we have the means to develop ourselves for the good of humanity, to go out and to show the world where real goodness and harmony may be deployed to increase the well being of humanity. But we will not do it by appearing to stand still; we will do it by working together; we will do it by shedding some of the useless shibboleths; we will do it by the convergence which Freemasonry requires of us, all of us, together, united in the spirit, remembering Anderson's immortal words:

But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must [otherwise] have remained at a perpetual distance.

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Harashim

חרשים

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

ISSN 1328-2735 Issue 47 July 2009



Local News

Royal Arch Chapter joins ANZMRC

The Research Chapter of New Zealand No 93 formally applied for affiliate membership of the Australian & New Zealand Masonic Research Council in April, and the ANZMRC executive committee was pleased to accept the application. This is the first Royal Arch research chapter to join the Council as an *affiliate*, although there have previously been a Royal Arch chapter and a Rose Croix chapter as *associate* members.

The recent application was the result of seeds sown a few years ago by our New Zealand delegates in conversations with members of the Research Chapter. When VEComp Kerry Dalzell became First Principal of the Chapter in 2007, he decided that the time was right to follow up the invitation to join ANZMRC. He gathered all the information he needed to put the proposition to the Chapter, persuaded senior members of the Supreme Grand Chapter that it was a good idea, and obtained general approval from the Chapters in New Zealand, since most of them are Associates of the Research Chapter. [For the paper he gave at the annual convocation, see page 9 in this issue of Harashim.]

He did his homework well and at the March 2009 meeting of the Research Chapter of New Zealand his proposition to apply for affiliate membership of the ANZMRC was adopted.

Correspondence for ANZMRC's newest member should be addressed to the Secretary (aka Scribe E), REComp Phil Adrian, PGSupt, 3/25 Anita Avenue, Mt Roskill, Auckland 1041, New Zealand, email: philadrian@orcon.net.nz.

Colin Heyward

World News

Major Changes in Philalethes Society

In the 'President's Column' (no longer the 'President's Corner') of the June 2009 issue of *the philalethes* magazine, president Terry Tilton stated that he is committed to leading the Philalethes Society into 'a resurgence of renewed dedication and renewal'.

He announced the appointment of chairmen of six 'Standing Committees' to report to the Executive Board at a semi-annual meeting, to be held in Phoenix, Arizona, on 23 June. They included Richard Curtis (editor of the *Northern Light* magazine) as chairman of the Magazine & Editorial Policy committee, Brent Morris (editor of the *Scottish Rite Journal* and former editor of *Heredom*) as chairman of the Nominations committee, and vice-president Jack Buta as chairman of the Publicity and Promotions committee.

Resignations

Prior to distribution of the June issue of *the philalethes*, Wallace McLeod submitted his resignation as executive secretary of the Society, and Nelson King resigned as editor. President Tilton paid tribute to Nelson King in an email to the PSOC discussion list:

My Brothers and Society Members,

I have waited to comment on the resignation of our Editor, Nelson King, wanting him to make the first public announcement of his resignation which the Executive Board received on Sunday, May 24th.

Needless-to-say, we received this communication with much surprise and sadness. Although Nelson has asked that his resignation be effective immediately, the Executive

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About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania: <http://www.freemasonrvtasmania.org/>.

Contents

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

- ♦ Their lecture programs 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 also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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 in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, tonypope@cyberone.com.au.

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. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz



Book Reviews & News

Fiat Lux, vol 1

Jack Buta, editor

hc, 95,000 words (approx)

The Philalethes Society, 2009

pre-publication price US\$14.95 + p&p

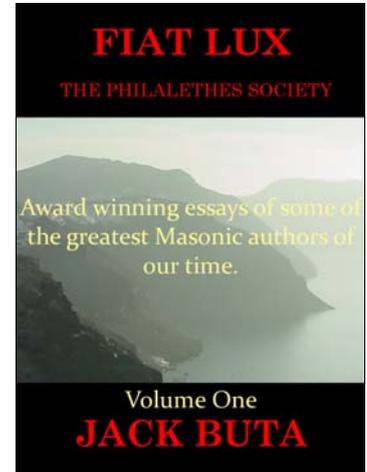
(order by 15 Sept 2009 from Philalethes online store, <https://freemasonry.org/>)

regular price US\$24.95 + p&p.

***Fiat Lux* is a must buy for every Masonic library, large or small, rich or poor, wherever English is spoken. Why? Because it showcases some of the best articles from the *philalethes* magazine over the past sixty years; it provides an introduction to authors and ideas that otherwise might have remained at a perpetual distance from the average Masonic reader; and because—at \$14.95 for a hardcover presentation of the work of 26 award-winning authors—there will never be a better bargain.**

Is it also a *must buy* for the individual Masonic student? I think so. I have a stack of *philalethes* magazines going back to 1992, and a 'the philalethes 50 years' CD covering the years 1946–1996, and consult both sources when necessary. If I had not been provided with a pre-publication review copy of *Fiat Lux*, I might never have opened the book—and it would have been my loss!

In it I found old friends such as Wallace McLeod ('Why St Alban?'), Allen Roberts ('Masonry under two flags'), Ross Hepburn ('Freemasonry in New Zealand'), Roscoe Pound ('What is law?'), Alphonse Cerza ('Recommended Masonic reading'), Harold van Buren Voorhis ('Two theories to look into'), Dwight L Smith ('Of landmarks and cuspidors'), Alex Horne ('Prince Edwin, 926 AD') and Charles Guthrie ('Rob Morris and the Conservators in Kentucky'). And I found authors whose work was new to me, such as Mervin B Hogan ('The confrontation of GM Abraham Jonas and John Cook Bennett at Nauvoo'), Richard H Sands ('Physicists, the Royal Society and Freemasonry') and Keith Arrington ('Iowa's Masonic magazines: the battling editors'), but the absolute gem



of the collection, for me, is John Mauk Hilliard's 'The lodge as primary community' (1980).

Bro Hilliard's name was not completely unknown to me, but I had no idea of the import—or even the existence—of this essay, and ordinarily the title would not have attracted me, had it not been included in the book under review. Nearly 30 years ago, he expressed ideas which have only occurred to some of us in the current decade. What are these ideas? I'm not going to tell you. If you want to find out, access the CD, or pick up this book. Of course, the book may not be available in your nearest Masonic library because: (a) the librarian has not read, or has rejected, my advice; or (b) the book is on loan. I won't labour the point any further.

What size is the book? I cannot tell you, because my pre-publication review copy has yet to be typeset and paginated, and does not yet have an index—but it will have, and a good one, because it is being compiled by Brent Morris as I write this review, and it is hardcover, with a dust jacket. The special price of US\$14.95 is available only until 15 September; you can order it online at <https://freemasonry.org/> (click on 'Store'). Overseas postage & packing is US\$10.76 (or if you order 5 copies in one parcel, it is freight-free).

Volume 2 is planned for March 2010.

Tony Pope

Harashim



Congratulations to—

- ◆ **Research Lodge of Otago** on achieving its centenary, celebrated on 30 May with Gordon Fraser, 2008 Kellerman Lecturer for New Zealand, as guest speaker.
- ◆ **Kerry Nicholls**, 2006 Kellerman Lecturer for New Zealand, on successful completion of the South Australian four-year Diploma of Masonic Education course; Kerry was in Adelaide in April for presentation of his diploma by GM Graham Bollenhagen (SA&NT).
- ◆ **Grahame Cumming**, New South Wales Masonic historian, upon receiving the Medal of the Order of Australia (OAM) in June 'for service to the community through the documentation of the history of the Freemasonry movement'.

Grand Lodge of Australia

In a review of his first year in office, GM Dr Greg Levenston expressed support for the formation of a Grand Lodge of Australia (*NSW Freemason* July 2009). He said:

I've also indicated my belief we should have a Grand Lodge of Australia with a single magazine, a single database and sharing ideas and resources. We have six Grand Secretaries looking after the same number of masons around Australia now as we did in NSW 15 years ago with one Grand Secretary.

He also proposed the involvement of women in the management of lodges in New South Wales and the Australian Capital Territory:

We need to mobilise the women, especially for the social side of Freemasonry but I'm also asking each lodge to place at least two women on their Management Committee. This will initially identify at least 700 women across the jurisdiction who can bring marketing, administration and social skills across the board. I feel strongly that if *she* is involved, *he* will stay.

The Women's Committee is producing a book on cooking, with special reference to 'goats' and we already have a publisher interested. Each region is being asked to contribute a series of recipes with local flavour and to highlight the positives of the region. In all these initiatives Judith's leadership and enthusiasm is acknowledged and appreciated across the Jurisdiction. She has a natural ability to bring people closer together.

President's Corner



We are already half way through the calendar year and things are beginning to warm up for the lecture tours by Kerry Nicholls and myself. We will both be in attendance at the meeting in Perth, Western Australia, on Thursday 24 September when Kerry will deliver his first presentation, entitled 'Is Freemasonry able to serve or is it serving a useful purpose in society?'

My first presentation will be at Masters' and Past Masters' Lodge in Christchurch, where I shall deliver their selection of 'Architects in Masonry'. I was in that lodge in 2005 when Bro Bob Cooper gave his last lecture in New Zealand.

Kerry and I will be delivering a total of 23 presentations and covering a fair few kilometres in the process. In fact I looked it up on the map. Kerry will be travelling nearly 12,500 kilometres within Australia and I shall be doing 3,700 kilometres in New Zealand—70% less, in the same time. This excludes our air travel distances between countries. It makes one realise that the single lecture tour of both countries must be very exhausting. In addition, some previous lecturers have stopped off en route, as well.

My last presentation will be in Auckland for the Research Chapter of New Zealand, which has recently joined ANZMRC as an Affiliate member. Kerry will be present on that occasion for the conclusion of our combined tour. As none of my presentations are closely related to Royal Arch Masonry, I shall be delivering an illustrated and audio

PowerPoint presentation entitled 'Ark of the Covenant', the 2008 Kellerman Lecture of RWBro David Ganon OAM, PSGW, who is currently WM of the Western Australian Lodge of Research. It should be a memorable occasion, as the audience will contain both Craft and Royal Arch Masons meeting together, and the Deputy Grand Master and the First Grand Principal will be in attendance.

I would like to thank all the research lodges most sincerely for their response and support in this joint tour. Only two research lodges, one in Australia and one in New Zealand, are not participating; they have been replaced with other meetings.

Arrangements are already well under way for the 2010 ANZMRC Biennial Conference and if you have already supplied your email address to the Conference Secretary, WBro Kevin St Jack at kevinstjack@gmail.com, you will be receiving an update of information shortly. If you have not supplied it, please do so straight away. We are expecting a large attendance and have an exciting programme. In addition to our keynote speaker from London, WBro Yasha Beresiner (Kellerman Lecturer and touring lecturer 2000), we will also be welcoming and hearing from WBro Jim Soutar from Thailand, who will be talking about Freemasonry in that country. He will be accompanied by a group of other Freemasons and their partners.

Finally, a reminder that lodges should be well under way to select their 2010 Kellerman Lecturer. Here in Western Australia we have had several submissions which are being considered by our selection panel as I write, and the selection of one or more brethren to proceed with writing full presentations will be made at the beginning of July. These have to be completed by 1 October 2009 for final selection.

Peter Urrall

With the inclusion of goat dishes, the recipe book could be a best seller. Interest has already been shown overseas.

Pillars of Light

The monthly newsletter of the Library of the United Grand Lodge of NSW&ACT,

Pillars of Light, is always a good read and the July 2009 issue particularly so. Check it out online at www.uglnsw.freemasonry.org.au/Library/Default.htm, and enjoy Rabbi Raymond Apple's 'God—a Freemason' and Harry Brunner's 'Breakfast'.

Masonic Education, Training and Mentoring— What are the differences?

by Robert Nairn

This short paper is intended to promote discussion and understanding by distinguishing among three special functions – education, training and mentoring – which, in my opinion, are very important to Masonry but are often mixed up or poorly carried out. I firmly believe that improvements should be made.

Education

An initiate is charged to educate himself and thus become a more polished person. This charge is one of the few things we are told we should do as a Mason – to make a daily advancement in knowledge. This is expanded in the second degree, which defines the ‘Liberal Arts and Sciences’, which are figuratively the means to this enlightenment. Continued daily education is an ingredient in keeping a mind young. It is an old axiom that we start to grow old the day we stop learning.

There are many directions that Masonic education can take and different individuals choose different paths. Many people, inspired by Masonry, have contributed greatly in the march of human civilization and many study Masonic history to understand the influence of Masonry at different times or in different cultures. Some look for greater meaning in the rituals by reading authors on symbolism and some examine recent events to better understand the ‘ancient landmarks’ and the principles of Masonic governance.

Our education need not be strictly personal but can be shared with others in discussion groups, which help us gain greater understanding and confidence. We have a fine Masonic library and active research lodges in Sydney and Canberra, which encourage Masons to carry out research and present talks and papers on Masonic subjects. We have regular Masonic research seminars and eminent international speakers to help guide our education. The greatest resource is those Masons who can guide, advise, critique and support brethren in their daily advancement. They have experience in research techniques and

abundant knowledge of sources and publications to help people expand their horizons. In my experience they are more than willing to help people organize their reading and researches in a structured manner whatever direction they wish to take.

Training

Masonry provides the opportunity for personal development, and training should be seen not only as a matter of smooth running of the Lodge but also as part of a Mason’s growth in responsibility and experience – in teaching him skills in managing and administering voluntary groups in society. It is the development of leadership – the ability to become a person others want to follow.

Training is a top-down function, where the trainees are formally taught what is expected of them in their new or expected roles as officers in the lodge or as Grand Lodge officers. People need to know how to fulfil their job specification if they are to gain confidence to do it well. It should be obligatory.

I believe that the best person to conduct the training is the Director of Ceremonies of the lodge (or the Grand DC for Grand Lodge officers) as he is responsible to the WM (or GM) for seeing that the officers carry out their functions to the best of their ability and to the satisfaction of the lodge. It should be the responsibility of individual lodges and, if this means that it varies in content, then it is likely that innovation will be fostered. This training should preferably be conducted formally in the lodge room in groups and a full explanation of the reasons for the allocation of duties should be given so that they are seen to be necessary and fair.

Training the trainers is a different function. Knowledge of teaching skills, as opposed to the subject matter being taught, is the focus of this form of training. Teaching skills are essential for effective training and trainers need to be taught these skills, even if they are very knowledgeable about Masonic practises.

The focus here is on teaching skills, not on subject matter.

Mentoring

In organizations such as the Department of Defence, where formal mentoring is institutionalised and the procedures have been refined through experience, it has been clearly established that, if he wants one, *an individual should be encouraged to choose his own mentor* and set his own program of contact and support. The institution should simply make sure that appropriate mentors are available and that mentoring is seen to be very advantageous to an individual’s progress. It should be explained that mentoring is a personal one-on-one relationship.

Obviously, a new Mason does not know many people and is not initially fully capable of choosing a mentor, so the process needs to be handled differently. It is essential that a candidate has mentoring and he should be guided to select a mentor with the assistance of the WM and/or the Nominations Committee. This is to ensure that a mentor is appointed and that the mentor is willing and able to fulfil his duties. Inescapably, the mentor should accompany the candidate to the twelve mandatory meetings before his raising or, if he is not available, arrange for a replacement in his stead. Then there are the other duties, such as helping him with his card and widening his horizons in the context of the lessons to which he is exposed.

But mentoring should not be limited to new Masons. Everyone wants and needs help in their progress through Masonry, from initiate to WM, and even to GM, and all Masons should be encouraged to seek out their most suitable mentor.

The people made available as mentors need to be trained but must have appropriate personal characteristics. They need to be good listeners and not assertive. Their effectiveness as mentors is established through the respect they earn and their ability to provide passive assistance when requested without taking

Report on the Second International Conference on the History of Freemasonry

by Fred Shade

During my four weeks stay in the UK, I attended the Second International Conference on the History of Freemasonry (ICHF). It was held at the Masonic headquarters in Edinburgh, a delightful building. The conference was not the cheapest I have been to—about \$500 for 2½ days. The Conference Dinner was an additional \$150, but well worth it!

The conference was once again organised by Bro Bob Cooper, noted Masonic historian and author. He is Curator and Librarian at Grand Lodge. (He stayed with me a couple of years ago for a few days during his lecture tour for the ANZMRC.) Bob had a fantastic committee working with him, and a company who looked after the bookings, printing etc. The Local Organising Committee and Academic Committee consisted of leading academics (many were non-Masons), as well as a Young Researchers Panel.

The conference had the support of the Grand Masters of England, Scotland and Ireland. Involved in the opening ceremony was Lord Elgin of Kincardine, a former Grand Master Mason of

Scotland and currently the leader of the Royal Order of Scotland. He is quite a character (in his 80s) and had various anecdotes about his family and Freemasonry that kept us entertained. He unveiled a portrait of Robert Burns, as it is the 250th celebration of his birth. Alongside it was displayed his Master Mason apron, which had been languishing somewhere for 150 years and now restored and proudly displayed. (There were a number of sessions during the conference on Burns and his contemporaries.)



Brothers Bob James and Fred Shade

The organisers had received so many papers for presentation that it was necessary to have three sessions running in parallel together with the occasional plenary session. The presenters included Pierre-Yves Beaurepaire of France, Henrik Bogdan of Sweden, Andrew Prescott, GM Fabio Venzi of Italy, and presenters from the USA, Mexico, Canada, Scandinavia and Germany. It was a truly international and world-class event. Also presiding at one session and delivering a paper was our own Bro Dr Bob James of Newcastle, NSW.

I counted a total of 73 papers, presented over a period of only 2½ days! Most sessions had a number of papers delivered and this quickly gave us mental indigestion. However, it was worth the hard mental effort involved. Here is a selection of topics for some of the sessions:

- *The Rise of Afro-American Freemasonry;
- *Italian Freemasonry and Fascism.

- Prussian Freemasonry and National Socialism: A Critical Comparison;
- *Russian Freemasonry and European Networks in the 18th Century;
- *Robert Burns and Freemasonry;
- *Freemasonry and the West Indies;
- *Freemasonry Imagined: National, International, Antinational;
- *Preservation of Masonic Source Material;
- *Freemasonry and the Enlightenment;
- *Masonic Association with Early Industrial England;
- *Freemasonry, Building the Empire?;
- *Freemasonry at Sea.

This list does not do justice to the individual papers presented at each of these sessions. For example, German and Italian Freemasons discussed with frankness the relationship between Freemasonry and Fascism in its early days, its separation from Fascism and ultimate persecution by the Nazis and Fascists. It was a moving and complicated story. There was also an interesting paper on the Ku Klux Klan and its overlapping membership in its early days with Freemasonry.

One other session I attended related to Freemasonry at sea, and there were several excellent papers offered. The (alleged) first Masonic meeting near our shores was in a ship. Naval vessels of the British and French had their lodge meetings, and occasionally a lodge meeting would be held in one of the prison hulks in England. Today, there is a lodge that meets on a cross channel ferry! The round trip of four hours is ideal for a lodge meeting being held (invariably with a candidate) and the return trip being the South. It is very popular and the lodge has many visitors.

One of the Plenary sessions was not only informative but also very entertaining. William D Moore (U.S.A.) delivered a paper titled 'Riding the Goat: Secrecy, Masculinity, and Fraternal High Jinks'. The photos of mechanical goats (yes, they were used by some fraternities) in the catalogues at the turn

(Continued on page 7)

(Continued from page 4)

initiatives, except perhaps when they perceive that a hazard warning might be necessary.

Conclusion

In short, education is teaching yourself, whereas training is teaching others, and mentoring is supporting others. Education leads to a more complete and polished person, training leads to a more happy and efficient lodge, and mentoring establishes bonds of personal respect that cut across age and experience boundaries. They should never be confused with each other as they each have different functions, structures and needs. In particular education and mentoring should be strongly encouraged and are really essential, but the selection of mentors must be personal to be effective.

[Appendix omitted]

Freemasonry in Cyprus—a dysfunctional family

by Tony Pope

The beautiful island of Cyprus, situated in the Eastern Mediterranean off the coast of Turkey and Syria, has a long and chequered history. It is home to Greeks, Turks and British, and since 1974 it has been partitioned into the southern Greek-Cypriot *Republic of Cyprus* and the northern Turkish-Cypriot (de facto) *Turkish Republic of Northern Cyprus*, with a buffer zone between them maintained by United Nations troops. Britain has two military bases in the south and east of Cyprus (see map), and a growing colony of civilian retirees.

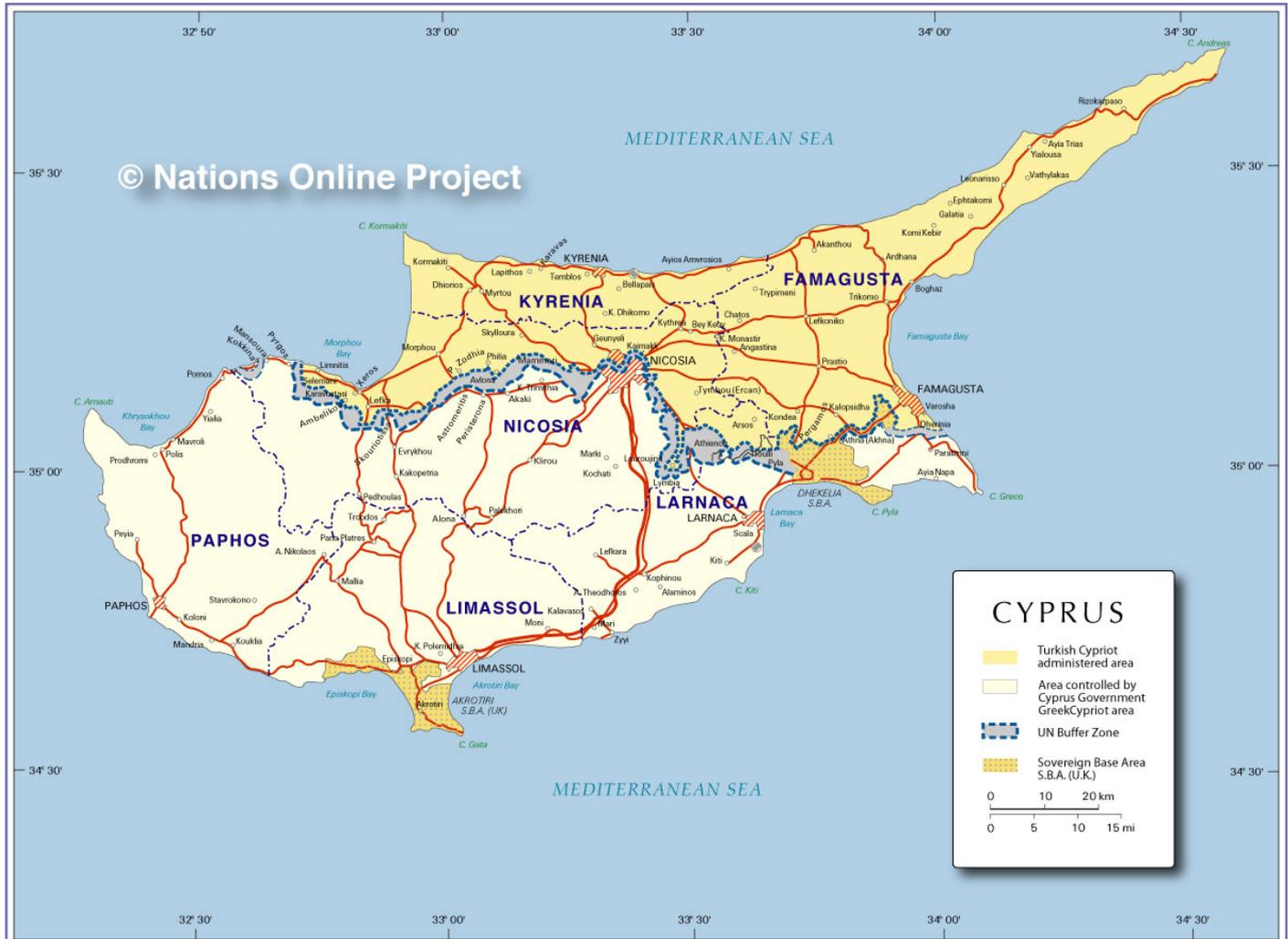


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Cyprus is blessed with 24 Masonic lodges under five 'regular' grand lodges, but cursed by the so-called doctrine of exclusive territorial jurisdiction. Freemasonry was brought to the island by the United Grand Lodge of England with St Paul's Lodge 2277 in 1888. It was joined in 1893 by Zenon Lodge 18 on the rolls of the Grand Orient of Greece, which has since been renamed the Grand Lodge of Greece.

The United Grand Lodge of England was in amity with the Grand Lodge of Greece in 1987, when a group of Greek Masons broke away from the Grand Lodge of Greece and formed a National Grand Lodge of Greece. This did not disturb the harmony between the two older grand lodges, but in 1993 England

accused the Grand Lodge of Greece of irregularities of conduct in lodge and Grand Lodge, and withdrew recognition. England then declared the National Grand Lodge of Greece to be regular, and recognised it, some six years after its formation. Scotland, Ireland, the French National Grand Lodge and a few others also withdrew recognition from the Grand Lodge of Greece, but American and antipodean grand lodges did not follow suit. [Readers may recall a similar pattern in relation to disputes between the United Grand Lodge of England and both the Grand Orient of Italy and the Grand Lodge of India.]

In 1999 England declared that the Grand Lodge of Greece had resumed regular practice and urged the Grand

Lodge and the National Grand Lodge to reconcile their differences. When this did not occur, England withdrew recognition of the National Grand Lodge, explaining that this would encourage the two Grand Lodges to reach an accommodation. The 'encouragement' failed, and the following year England re-recognised the Grand Lodge of Greece, but not the National Grand Lodge.

Both the Grand Lodge and the National Grand Lodge of Greece had chartered lodges in Cyprus, and English Masons were permitted to visit first the lodges of one, then the other, then neither, and then back to square one in favour of the lodges of the Grand Lodge of Greece.

In 2006, six of the Cyprus-based

(Continued from page 6)

lodges of the Grand Lodge of Greece formed the Grand Lodge of Cyprus, with the blessing of the parent Grand Lodge. The other two Cyprus-based lodges of the Grand Lodge of Greece sought and obtained warrants from the United Grand Lodge of England, which now has 12 lodges in a District Grand Lodge of Cyprus (EC). And so the Grand Lodge of Greece had none! The National Grand Lodge has four lodges which, of course, nobody else could visit after 2000, and England did not extend recognition to the Grand Lodge of Cyprus (although still recognising its parent Grand Lodge of Greece), so there could be no official visitation between the various jurisdictions.

Recently the Grand Lodge of Greece chartered a new lodge in Cyprus, which apparently did not concern England but which upset the Grand Lodge of Cyprus. According to an American report, the Grand Lodge of Cyprus threatened to withdraw recognition of its parent, the Grand Lodge of Greece, if the latter chartered any more lodges in Cyprus. Such action would be a courageous move by the young Grand Lodge of Cyprus, which has not obtained much in

the way of mainstream recognition as yet, and certainly not the imprimatur of the United Grand Lodge of England. Another report has the parent grand lodge declaring that it does not intend to charter any further lodges in Cyprus.

Where do all these lodges meet? Well, not surprisingly, the six lodges of the Grand Lodge of Cyprus, the four lodges of the National Grand Lodge of Greece and the lodge under the Grand Lodge of Greece all meet in the southern part of the island, the Greek-Cypriot *Republic of Cyprus*. Nine of the English lodges also meet in Greek-Cypriot territory, two meet on the British military bases, and one (King Tefkros Lodge 9786 EC, formed in 2004) does not advertise its meeting place. Predictably, none of these lodges claims to meet in Northern Cyprus—Turkish-Cypriot territory.

The United Grand Lodge of England, in common with most 'mainstream' grand lodges, recognises the Grand Lodge of Turkey, but was more than a trifle upset when Turkey moved a chartered lodge from the mainland into Northern Cyprus. Lefkosa Lodge 1001 moved from Istanbul to Cyprus in February 2009, meeting in Kyrenia, on

the northern coast, but Lefkosa is the Turkish name for Nicosia, a city divided between Turkish and Greek populations by the United Nations 'green line'. Evidently the lodge was formed for the purpose of bringing Masonic light to Northern Cyprus, and (according to the Board of General Purposes of the United Grand Lodge of England) the Grand Lodge of Turkey has no intention of withdrawing the lodge, despite English protests.

The UGLE Board 'recommended' that English Masons do not attend meetings in Cyprus of Lefkosa Lodge 'or any other lodge under the Grand Lodge of Turkey' until further notice. The Board stated that it would continue to make representations to the Grand Lodge of Turkey, and added ominously that it hoped it would 'not need to consider further sanctions in order to safeguard its territory'.

Of course, this begs the question: Whose Masonic territory, if anyone's, is Northern Cyprus?

But beyond that is a question of wider import: Can 21st-century Freemasonry afford to continue under 19th-century notions of ownership of territory? Whatever happened to Brotherly Love?

ICHF report

(Continued from page 5)

of the century need to be seen to be believed!

I have a copy of the full programme that provides an abstract of each paper, as well as a background to each speaker. This is a valuable resource. Unfortunately, the speakers did not make copies of their papers available. I think this is because many of them are 'works in progress', others are copyright for other organizations or are being negotiated for later publication, such as with Sheffield University where there is a Chair in Freemasonry. I have taken notes at the sessions I attended, and in

due time I will type these up.

The Gala Dinner was truly memorable. It was conducted at the New Club in George Street, overlooking the gardens and with the Castle in view. (At night time this is truly a wonderful sight.) We were piped into a large dining room that had wood panelling and large paintings of gentry of a former age. Then there was the usual Scottish Grace (Robbie Burns, of course) and a wonderful meal. We were entertained by harp, voice, violin and guitar, with many Scottish songs. Delightful.

The highlight of the evening for me was the piping in of the haggis and the Address to the Haggis by Lord Elgin. He was dressed in Scottish trews and was in fine form. His Address to the Haggis was superb; much hilarity. In due course we received some of the haggis as an entrée dish. (I do like my haggis.) After the main courses we were regaled with the

poetry of Robbie Burns. One of these poems was about an ewe and her two young lambs. She was stuck in a ditch and the lambs were bleating. The young shepherd boy ran to the farmer and reported its plight. The reflections on this touching tale were presented with two leading Masons—Jim Daniel and Trevor Stewart—dressed up as sheep.

Lodge of Edinburgh No 1

The Lodge of Edinburgh (Mary's Chapel) No 1 is the oldest lodge in Scotland, although Lodge Kilwinning No 0 claims that title. (The Lodge has a continuous history from 1599 and has full records of all of its meetings. It began in Edinburgh with instructions given by William Schaw himself, an extract of which is inscribed on the ceiling above the Master's Chair.)

continued on page 8



Trevor Stewart and Jim Daniel as sheep



In the April Harashim we reprinted an editorial from the philalethes magazine which was relevant to the antipodes. In this issue we feature (with kind permission of the author) an editorial from the Spring 2009 issue of Freemasonry Today which, unfortunately, has equal application here.

Letter from the Editor

I received a sad letter the other day. It was from a Freemason who felt that he had missed out on potential promotions. He wanted to know – demanded to know – what precise qualifications were necessary for the various honours given out in Freemasonry. He ended his letter, disgruntled at not having been progressed to some Past Grand, or Past Provincial, office by proclaiming bitterly, ‘Thirty-three years in masonry, wasted!’

My initial reaction was one of astonishment. The thought that someone should have spent thirty-three years in Freemasonry purely to gain some kind of masonic rank was stupefying; as was the fact that he evidently wished me to publish his tirade in the ‘Letters’ page of *Freemasonry Today*.

However, upon reflection I realised that his diatribe could not be expressing the whole story for this letter was from a man who had done his work; he had passed through all the lodge offices including that of Master, he had undoubtedly helped raise money for charity and helped others in need. And yet, somehow, during all these years, he had managed to completely miss the central point of Freemasonry. He had not found his way to the Centre from which a Master Mason cannot err. He was erring by placing his focus upon the rewards he might receive; as a result he had become lost in some kind of all-consuming swamp.

He saw only the outer show of Freemasonry rather than its great inner strength, he wanted a reward and recognition for his efforts; an ambition, he evidently felt, that would be achieved by some promotion which brought a giltedged apron to wear as though one could buckle on strength and insight like some hero’s breastplate.

There is a lot of this about. We all see it. An awful lot of Freemasons seem to crave some kind of buckle-on reward to justify their efforts. And – we all know – it is really not the reward they crave but the pomp and prestige associated with it.

Forgotten amongst all this gilt-edged

glory is the fact that to receive an honour is to be granted the chance to serve; not oneself, but others.

Freemasonry long ago realised that the way to avoid the temptations of power and position was to separate the office from the man. The office was accorded the power and position; the man served that office to the best of his ability.

We can see this worked out in every lodge: a man serves as Master with all the attendant privileges and powers for one year, then he is replaced by his successor.

Our ritual, as always, puts it succinctly: in the address to the new Master it states:

you, having been installed in the Chair. . . cannot be insensible to the obligations which devolve on you as its head, or to your responsibility for the faithful discharge of the duties annexed to the appointment.

While the more miserable amongst us can carp about the antiquated language employed, the point is precisely and elegantly made: to become Master of a lodge brings obligations and duties.

Implicit is the injunction that to achieve any masonic honour is similar: it brings obligations and duties.

But our ritual teaches us much more about achieving honour and position. During the installation of the Master an address is given to all Brethren present in the lodge. It begins by explaining:

that as some must of necessity rule and teach, so others must of course learn, submit, and obey.

And it puts this into perspective by adding: ‘Humility in each is an essential qualification’.

‘Humility in each’: we should note these words, for they cover both those who rule and teach and those who submit and obey; the actions of all need to be tempered by humility. A humble man will not be carried off course by power and prestige. Nor will he resent those who are honoured.

But there is still more that we can extract from this: we are all on our masonic journey, a journey which takes us through the Three Degrees and the Royal Arch as well as on those other trails available to those off-piste masons who search them out, but the journey itself aims to bring insight and wisdom.

The ritual’s mention of humility reminds us that no matter how little or how much of the path we might have travelled there are others coming along behind who would appreciate stones being plucked out of the trail or wrong

turnings indicated.

No matter where we are on the journey we can all teach and we can all learn. And, we should not forget, we can all stumble into swamps.

To feel that your journey has been wasted is to misunderstand its point. It is a fact of journeys that at some time the traveller will feel consumed by despair. But instead of gazing in horror at the surface of the swamps which seem to stretch to the horizon, it is the moment to look inwards, to that Centre from which a Master Mason cannot err. And, we can say, it is there that the true rewards reside.

Michael Baigent, MA

ICHF report

(Continued from page 7)

They arranged a special meeting on the Monday so that the interstate and overseas Masons could attend. It took place in a three-storey building, a block away from Grand Lodge. It looks identical to those in the rest of the lane, and you would not know that a lodge met there except for the sign over the entrance. They own this building, consisting of: a small entrance foyer and stairs; the first floor as a robing room; the floor above as supper room and kitchen (with a bar); and the top room that straddles the property is the lodge room. It seats about 80–100 at a squeeze, and it was very full that evening. (The original building that the lodge used in the 17th & 18th centuries was pulled down to make way for development in the city.)

There were several delegations from other lodges and the Provincial Grand Master for Edinburgh was also in attendance. They initiated a candidate that evening, and it was a pleasure to just sit there and watch someone else do the work. The ritual is very similar to ours, but shorter. An interesting custom is that whenever the Right Worshipful Master speaks he stands, so do the Worshipful Wardens. Each of them has a long baton, as does the D.C. The Master and Wardens wear tails, the other officers dinner suits, and the rest of the brethren in lounge suits, a curious mixture.

The South (which they call the Harmony) was very pleasant indeed. I actually won a prize—a bottle of Scotch Whisky—which I immediately gave to my friend Bro Bob Cooper in return for his gift of a history of the lodge (1599–1999, long since out of print). He

The Royal Arch and Masonic Education— Future Initiatives

by Kerry Dalzell

Before I begin this lecture it is appropriate to acknowledge why we are having this meeting here today. Last year I addressed the business session of the Convocation at Blenheim,[1] having persuaded senior Companions of the merit of that initiative. I deliberately intended to promote the Research Chapter, and to rekindle the former practice of Research Chapter involvement at annual Convocations. I must have made an impression because here we are again after a lengthy interval of some twenty-five years to read this latest paper.

Some of you may be thinking, well, this is just another lecture that might provide some diversion in the day's proceedings. But wait! Is this just another lecture? In answer to that question, I am here to expand the themes stated last year, and to develop their application to a new level.

I also want to remind you that this Research Chapter is a Royal Arch treasure! It occupies a unique position within the fabric of this Order. Its stewardship has passed through the hands of many illustrious Companions; no one can doubt their commitment, or erase their legacy. I am greatly encouraged by the fact that the First Grand Principal and his Supreme Committee do listen to the Companions, and respond to good intention. I thank them for their indulgence.

arranged for the book to be signed by the author and the Master of the Lodge.

I departed the meeting a very happy fellow. Not only was the hospitality of the Scottish Freemasons truly memorable, but so was the sense of brotherhood that extends around the globe. We are indeed fortunate, privileged, to be members of a Fraternity that practices what it preaches, that is united in Brother Love, Relief and Truth. We Freemasons are indeed so fortunate. May we never lose sight of the honour that is ours to be members of this worldwide fraternity.



Introduction

Companions, I am not a professional 'educator', but I claim to be educated. I am not an historian but the research skills that I have, have been forged in my professional life as a scientist.

So what did I say last year that is relevant to developing ideas on the worth and value of Masonic education?

I shall paraphrase the main points. Education is our best defence in times of contracting membership. Organisations that promote education keep it vibrant and outward-looking. Education therefore has a huge impact on our lives, and we should embrace it for the following reasons:

Learning: The essential messages for living are contained in degree rituals, and for understanding the linkages to spiritual elements of Freemasonry.

Pursuing excellence: For those who have the talent for ritual, are receptive to understanding and delivering it, and developing leadership skills.

Encouragement: As human beings we react positively to praise and reward, and respond to challenges we assess as achievable.

So, I want to concentrate on some of these issues. I want to reinforce my conviction that the Research Chapter can help our Order to flourish. It can only do this by reaching out to the Companions and demonstrate that it is relevant to their interests.

Ritual Incentives to Learning and Purpose

Masonic rituals have an abundance of messages about learning. I shall choose

some for my purpose; that is, to demonstrate that the ritual is intended to act as a catalyst for learning about life, not just to be mindlessly repeated.

Craft 1st Degree

NE Charge in reference to the Rough Ashlar:

You . . . are placed at the North East part of the Lodge figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in its parts and honourable to the builder.

Tracing Board in reference to the Ashlars:

The rough ashlar is a stone; rough and unhewn . . . represents man in his infant or primitive state . . . in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society.

The perfect ashlar is a stone of a true die or square . . . represents the mind of man in the decline years . . . which can no otherwise be tried and proved than by the Square of God's Word and the compasses of his own self-convincing conscience.

Craft 2nd Degree

Final Charge

The study of the liberal arts, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration.

Royal Arch Degree

Working Tools

But the Royal Arch Mason is emblematically taught to use these tools for more noble purposes . . . Removing the rubbish of vice and ignorance which prevent him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple.

Final Charge

Therefore my Companions if in all these things you have seen only a series of unnecessary rites, if the spirit of Truth has not applied to your hearts the moral of these ceremonies, then indeed, we have laboured in vain and you have spent your strength for nought. (continued on page 10)

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Cryptic Degree

SEM Final Charge

The moral purpose of this degree is . . . to strive to enlighten our minds and to purify our hearts, that they may become wiser and better.

So we are admonished forcefully to make the daily advancement in Masonic knowledge. We are encouraged to make as perfect as we can our own 'spiritual and moral temple'.

What is this 'spiritual and moral temple'? I like to think of it as a 'state of consciousness' (or awareness), when knowledge of 'one-self' brings an inner contentment. Therefore the Masonic ethic drives all of us to constantly work on what I call 'the ashlar of our potential attainment'. With these lofty ideals in mind what can we do in practical terms?

Further Thoughts on Masonic Education

Anything we can do to increase the profile of education, and create vehicles to achieving it, would surely benefit this Grand Chapter and all our Companions. Lecture proceedings from all sources should be made much more widely available. Once a resource is made accessible, interesting lectures will be selected by Chapters and delivered to Companions. Delivery of lectures by capable lecturers will serve to engender interest and lively discussion—essential elements for learning.

Some people say to me that there is not much left, subject-wise, to deliver a lecture on. But I say that Masonic research is much the same as scientific research or that of any other discipline. Infrequently, a person will by original discovery make a huge advance in knowledge. Such persons as Sir Isaac Newton and Albert Einstein fit this criterion. But, much more commonly, knowledge acquisition is a gradual process. Our natural curiosity creates situations where an idea or new insight is developed and refined, and then published. Others will critically examine it, adding their own insights, thereby enriching the original idea.

Such is the usual nature of research, and Masonic research is no exception. I was told recently that MEComp Jack Glenie was an advocate of revisiting particular Masonic subjects on a 'seven year cycle'. Such themes have been

explored from a different perspective by Bro Yasha Beresiner of the Quatuor Coronati Lodge No 2076 in his paper 'Masonic Research ... that profit and pleasure may be the result'. [2]

So it is that we can establish the objects of learning and the value of education:

To offer fresh insights on the history, ritual, ethics and jurisprudence of Freemasonry.

To broaden our knowledge by making information available and thereby lifting the knowledge horizon.

To aid understanding of those individuals who probe beyond the boundaries of collective existing knowledge.

To offer opportunity for individuals to contribute to the well being of Freemasonry, regardless of the Order to which they owe their loyalty.

We must also remind ourselves that the purpose of ritual is a learning device in itself; cementing into the mind, by repetition, the core information upon which the edifice of Freemasonry is based. Analysis of the ritual, understanding the historical roots of the organisation, all helps to develop ideas for living in the twenty-first century. I say this because surely the aim of all knowledge is to improve our awareness of the world, the place we have in it, and the status of our well-being, in both physical and spiritual dimensions.

The Place of the Research Chapter

This Chapter, from its original consecration in Auckland in 1954, grew steadily in its formative years. The regular meetings are normally held in Auckland. Although it is now part of the fabric of our Order, in terms of membership it is quite static; having at last count membership statistics as follows: [3]

New Zealand Members 140, Overseas Members 5, Total = 145

Associate Members 13, Associate Chapters 60, Associate Chapters (Overseas) 3, Total = 76

The Research Chapter has the relatively rare privilege of holding a 'peripatetic charter'. As such it belongs to all Royal Arch Masons within our jurisdiction. Royal Arch Masons of our sister constitutions are also welcome. During my travels around New Zealand I have been much encouraged by attendances at lectures given. Companions have confided to me that an interesting lecture is a refreshing change from the 'ad nauseam' ritual work usually performed. So there is merit in the old adage that

'variety is the spice of life'.

The Research Chapter is unique to New Zealand. In fact, in my research I have only discovered two Chapters of Research in any other jurisdiction outside of North America. These are the Chapter of Research and Improvement in NSW, Australia, and the Royal Arch Chapter of Research No 222, Ireland.

In recent times there have been two other Research Chapters existent in Australia. These were the Golden Jubilee Chapter of Research No 79 in Victoria, and the Research Chapter of Queensland No 100, but both appear to have now lapsed. They are not listed in the respective Chapter Lists for the Supreme Grand Chapter of Royal Arch Freemasons of Victoria or the Supreme Grand Royal Arch Chapter of Queensland respectively.

The ANZMRC and the Kellerman Lectures

All this brings me to the real and challenging part of this paper. Why do we not promote ourselves beyond our own shores? Moreover, do you know that a vehicle already exists to achieve this very initiative? This vehicle is called the 'Australian and New Zealand Masonic Research Council' (ANZMRC). [4] This Council has existed since 1992; and appears to have a substantial support, in particular from Research Lodges on both sides of the Tasman. Notably there is no representation from Royal Arch Research Chapters from any jurisdiction.

The Constitution document of the ANZMRC sets out the aims. [5] In brief the aims are to promote Masonic research, act as a liaison body between Lodges and Chapters, organise biennial conferences, co-ordinate national tours by speakers and publish proceedings. Membership is open to any regular research lodge, research chapter or research body sanctioned by a recognised grand body.

Every two years there is a combined conference of Affiliates and Associates. Masonic research papers are presented, called *Kellerman Lectures*. Affiliates may nominate a Kellerman Lecturer from their jurisdictions, and in the case of New Zealand two may be nominated.

New Zealanders who have featured as Kellerman Lecturers include the late VWBro Guy Palliser, PGDC (Wellington); the late RWBro the Revd W W (Bill) Gibson, PGW (Wellington); Bro Roel Van Leeuwen, SW (Waikato); WBro Kerry Nicholls, PM (Hawke's Bay); VWBro Colin Heyward, PGLec

(Hawke's Bay) and WBro Gordon Fraser, PGSwdB (Midland Districts).

Who was this man Kellerman and why does his name feature so prominently with the Council's proceedings? From the ANZMRC website we learn that Harry Kellerman (1902–2000), as he was affectionately known, was an eminent Australian Freemason, and an outstanding Masonic researcher and teacher. He was in fact born in New Zealand and moved to Australia in 1910. Professionally as a teacher he was honoured with an OBE for services to education in 1969. Masonically he rose ultimately, in 1990, to the rank of Past Deputy Grand Master (UGL NSW&ACT). He was a Foundation Member and variously Editor, Master and Director of Ceremonies of the Research Lodge of NSW. He was the author of numerous articles and several books, and vigorously promoted contact of Masonic researchers throughout Australia.

The Kellerman Lectures were instigated by the ANZMRC in his memory. The intention was that they have a standing similar to those of the Prestonian Lectures in England and Wales.

The Enduring Influence of Norman B Spencer

New Zealand has of course sponsored more than its fair share of Masonic scholars. But there is one man whose reputation would eclipse even that of Harry Kellerman, and I refer to Norman B Spencer. Spencer's contribution to Freemasonry here and overseas was monumental, and it is appropriate to acknowledge here just some of his achievements, though these are more extensively surveyed in other publications.[6]

Spencer (1891–1968) was initiated in Lodge Remuera No 1710 (EC) in 1921. His 25 years of service as an officer of the Grand Lodge of New Zealand was rewarded with the honorary rank of Past Pro Grand Master in 1960. But along the way he made major contributions to Masonry within both the English Constitution and New Zealand Constitution, of which I list just a few, and confining myself to the Craft and Royal Arch Masonry.

Craft Masonry

New Zealand Constitution:

Master of the United Masters Lodge No 167 (1933/34), and subsequent appointment as Grand Lecturer in 1934 and 1935.

Other appointments in the Grand Lodge of New Zealand included:

President of the Board of General Purposes 1940–1941, SGW 1950 and Past Pro GM 1960.

English Constitution:

District: Appointed DistSGW 1937, PAsstGDC 1938 and PGD 1953.

United Grand Lodge of England: Appointed SGW in 1953 and received the Order of Service to Masonry in 1959 from that jurisdiction.

Master of Quatuor Coronati Lodge No 2076 EC in 1959. This Lodge perpetuates his memory by an annual essay competition.

Royal Arch Masonry

Concurrently within the Royal Arch (NZC), was a founder member of the Research Chapter of Auckland No 93 (as it was first known) and was its inaugural First Principal in 1955 and 1956.

Within Grand Chapter he held the ranks of Past Grand Scribe Nehemiah 1939, Grand Registrar 1940–1941, Grand Lecturer 1948, Third Grand Principal 1951, and he rose to the ultimate rank of First Grand Principal in 1956.

Spencer's reputation as a scholar and leader was indeed acknowledged worldwide. It was a reputation of which we can all be proud, and need reminding of as a source of inspiration. There is also another reason why I should mention the name of this eminent scholar that I shall address in my concluding remarks.

Conclusions

So I come to the conclusions arising from this further exploration into the value of Masonic education. I believe that some useful initiatives can be distilled from it.

1. The Research Chapter of New Zealand could now make greater efforts to extend its influence, and better serve the national interests of Supreme Grand Chapter and the interests of all Companions.
2. This annual lecture now to be given at Convocation could perhaps be elevated to the status of a memorial lecture. I therefore suggest it be called the 'Norman B Spencer Memorial Lecture', in honour of that most eminent Companion. Selection of the presenter could be competitive, and even opened up to members of Research Lodges who hold concurrent Craft and Royal Arch membership. Furthermore, I suggest that, subject to the sanction of

Supreme Committee, selection be at the discretion of the First Principal of the Research Chapter.

3. What also immediately interests me, and should interest the Companions, is the prospect of the Research Chapter joining the ANZMRC to the ultimate advantage of all Companions. I intend to formally present this initiative at the March 2009 meeting of the Research Chapter.
4. I would suggest that active Grand Lecturers support the Research Chapter by volunteering their time as Kellerman Lecturers as an integral part of their duties.
5. By promotion of lectures annually at Convocation and through the ANZMRC we should surely generate further cooperation between the Craft and Royal Arch Masonry. It should also create further educational resources for the interest and use of all Freemasons.
6. I recommend all these initiatives to Supreme Committee for consideration, and challenge my successors in the Research Chapter to bring them to fruition.

Companions, I thank you for your attention. I especially thank those Companions who have occupied various officer positions today in place of those regular officers of the Research Chapter, all of whom are acknowledged.

Notes

- [1] Dalzell, K W: 'The Research Chapter of New Zealand—History, Work and Potential' in *Proceedings* of the 116th Convocation of the SGRAC of NZ, Blenheim 08/03/08, pp 32–37.
- [2] Beresiner, Y: 'Masonic Research ... that profit and pleasure may be the result' in (2008) *Ars Quatuor Coronatorum* 120: 113–130.
- [3] Installation Notice for Research Chapter of New Zealand No 93 dated 16th June 2008.
- [4] Website is <http://ANZMRC.org>.
- [5] Copy of Constitution document (as amended 08/10/06), supplied by WBro C G Miller, PGSwdB (Vice President, ANZMRC), Mt Maunganui, NZ via email dated 3/12/08.
- [6] Northern, F G: *History of the Grand Lodge of New Zealand, 1890–1969*, Grand Lodge of New Zealand 1971; Nathan, I J: *A Centennial History of the Supreme Grand Royal Arch of New Zealand, 1892–1992*, SGRAC of NZ 1992; Installation Notice 2008 of the United Masters Lodge No 167; 'Obituary Norman Berridge Spencer, CBE, LLB' in *Proceedings* of the Research Chapter of New Zealand No 93, vol 2 #12, 1968, pp 8–9.

(Continued from page 1)

Board will meet at a semi-annual meeting in Phoenix Arizona on June 23rd to officially accept his request. As our June issue is shortly in the mail, Nelson has asked to place a final communication to our members in our August 2009 Philalethes Magazine and we have accepted his request. It is my anticipation that the August issue will also announce the Executive Board's appointment of a new editor.

On behalf of the Executive Board let me express our sincere gratitude to Nelson King for nearly 15 years editorship of the Philalethes magazine. He has brought issues of international and domestic importance to our readers and encouraged a forum for dialogue and research into topics which have affected our fraternity and its institutions. Sometimes like Don Quixote it seems he was fighting windmills but always for the noble cause of enlarging our universal brotherhood and mindful of the cardinal virtues of temperance, prudence, justice and fortitude. At other times he addressed issues which exposed latent racism, bigotry or egotism (often with the full knowledge that his comments would not be well received). In the end, the greatest tribute we might give him is that he embodied the spirit of his mentor Allen Roberts and has carried forward a very rich legacy.

We wish Nelson every success with his daunting medical challenges. We are grateful that despite the many bouts and hospitalizations of this past year he has continued to work and keep his trust with you our members and readers. We look forward to the day when he and Ellen can join us again in friendship and conviviality and pray that he may quickly renew his health and vitality.

Let me assure the members of the Society that your Executive Board will work very hard to find the most capable and talented new editor for our magazine. We are dedicated to renewing and helping the Society to thrive and grow. You will hear more about our renewal plans in the upcoming June issue of the magazine. We invite your help and constructive criticism to help us continue the legacy of being the premier masonic education and research society.

Again, thank you to Nelson King (and Ellen) for the many years of dedicated service and work on behalf of our Society.
Sincerely and fraternally yours,
Terry L. Tilton, President 2009-2011
The Philalethes Society

At the semi-annual meeting on 23 June (as reported by the president in an email to the PSOC list), president Tilton remarked that it was time to assess and evaluate every aspect of the Society, including its mission and future direction, and to respond to the challenge of falling membership (from a high in the late 1990s) and the resulting loss of revenue.

The executive board accepted the resignation of the executive secretary with effect from 15 September and 'noted with great satisfaction the years of service and support that Wallace McLeod has given to the Society and expressed its sincere desire for continued long health and happiness in his retirement'.

In accepting the resignation of the editor with effect from 24 May, the board extended 'continuing best wishes and sincere desire for recovery of his health' and expressed 'gratitude for so many faithful years of service'.

Publication changes

After receiving reports on finances, production costs, and tenders for printing, it was decided: to reduce issues of the magazine from six to four per year (with consequent reduction in mailing costs), but increase the number of pages per standard issue from 24 to 36; and to reduce the number of copies per issue from 3000 to 2500, in line with a projected membership for 2009 of 2134.

The first issue under the new system is scheduled for October (Fall 2009). [*Of interest to those involved in the ANZMRC online library project is the possibility that the Philalethes Society will change to a printer capable of exporting the entire graphic file of the magazine into a graphic library file.*]

Among those whom magazine and editorial policy chairman Richard Curtis reported to be willing to serve on the committee were Thomas Jackson and Paul Rich. He advised that Dr Rich had inquired whether the Society would sponsor an academic journal for Masonic and educational research which would meet the academic standards of publication at university level. The Board expressed interest in the project.

Chairman Curtis said that the first major assignment of his committee would be to recommend an editorial policy to the Executive Board for formal adoption at the Annual Feast and Forum (to be held in Minneapolis in March 2010, instead of in Washington in February). It was also discussed that this committee would give oversight and assistance to the new editor, when

appointed, and would assist in proofing the copy of the magazine before it went to the printer for publication.

On the motion of Jack Buta, chairman of the public relations and promotion committee, it was resolved that the Society offer an e-magazine membership at \$30 per year (half the present cost of membership of the Society).

New Editor

Two weeks later, president Tilton wrote on the PSOC List:

After an exhaustive six-week process of interviews and study of prospective nominees for filling the vacant position of Editor of The Philalethes Society, I am proud to announce that the Executive Board has appointed W.B. Shawn Eyer of Martinez California as the 9th Editor of our Society.

Brother Eyer was raised in . . . California in 1998. He is . . . Worshipful Master of Academia Lodge No. 847 in Oakland California. This is a Traditional Observance lodge with strong emphasis on masonic education and research. [<http://academialodge.org/>] He is a member of the Golden State Chapter of Research, the Philalethes Society, . . . and member (Fifth Degree) of Golden State College, SRICF. Shawn graduated in 1996 . . . with a Bachelor of Arts in Psychology and Religious Studies and [*has*] a Master of Arts in Transpersonal Psychology from John F. Kennedy University . . . California in 2000.

Worshipful Brother Eyer has designed and taught six college courses at the graduate and undergraduate level as Adjunct Professor of Liberal Arts at John F. Kennedy University; developed the Grand Lodge of California Masonic Formation (education) program and is author of the Grand Lodge of California *Formation Manual*. He has written a number of articles focusing on Freemasonry and other initiatic traditions in Western culture. He has 17 years experience in graphic design and is a principal since 2007 of Plumestone Books, a small Masonic press specializing in high quality reprints. . .

Worshipful Brother Eyer will introduce himself and show the quality of his masonic education and research in the Fall Quarterly publication of The Philalethes magazine scheduled for publication during October 2009. For submission of articles . . . he may be contacted at shawn.eyer@yahoo.com . . .

Please welcome Worshipful Brother Shawn Eyer as the next Editor of The Philalethes Society.

Richard Num & Tony Pope

Harashim

A MASONIC ODYSSEY

PART III—WEST COAST U S A concluded

by Tony Pope

There has been an Australian connection with Walter F Meier Lodge of Research in Seattle for nearly 20 years, in the person of PM and long-term Secretary Bob J Jensen, who enrolled the lodge and himself as members of the correspondence circle of the Victorian Lodge of Research in 1990, and supplied me with past papers of WF Meier and other material to assist me in Prince Hall research in the state of Washington. The link across the Pacific was strengthened when Australian-born Ian Hyde joined WF Meier and became head of the lodge's 'Masonic College', which meets monthly from September to May.

During my stay in Seattle, from the end of April to late July 2007 (with a break of two weeks in June, visiting the East Coast), I hoped to visit the college and the lodge, and to meet Bob Jensen, but Bob was seriously ill (sadly, he died later that year), and the May meeting of the college was cancelled in favour of a Table Lodge to honour the Grand Master. But I got to attend a Table Lodge, which I hadn't expected, and to address the lodge at the June stated meeting, as scheduled.



Top table of the Table Lodge of Walter F Meier Lodge of Research 281, May 2007.

From left: Jeffrey Hardin (Doric 92), Joe Reese (EA, Occidental 72), PM Errol Scott (WFM 281), PM Nigel Pope (SA Lodge of Research), PGM Kenneth S Robinson (WFM 281), WM Brian Hardy (WFM 281), GM Charles W McQuery, PGM Richard A Mecartea (WFM 281), JGW Douglas E Tucker, PM Steven H Ellis (Secretary WFM 281) and Ralph Weathers (EA, Doric 92).

Meier's Table Lodge

The Master of Walter F Meier Lodge of Research, VWBro Brian Hardy, kindly drove my son (and brother) Nigel and me to and from lodge.

A Table Lodge is a special event—a tyled meeting in the dining room, with a modicum of ritual and plenty of good fellowship, a semi-formal meal and a toast list. This one was to honour MWBro Charles W McQuery, who had almost completed his one-year term as Grand Master. Two Past Grand Masters were present, not by virtue of rank or office, but as active members of the research lodge; indeed, one of them, Richard A Mecartea, is the current Master of the lodge (2009).

The tables were set in a hollow square, with the altar in the middle, and the national flag in the NE corner. Dinner was prepared and served by members of the lodge under the supervision



WFM firing glass

of the Junior Warden, and was accompanied by sufficient quantities of good red wine—and perhaps other beverages which I did not notice. The toasts were followed by firing in the continental style, with references to powder and cannons, then draining the glass and banging it on the table, as outlined in Harry Carr's *The Freemason at Work*, and very similar to the method of firing in Lodge Concordia, which works the Schröder ritual in South Australia.

In anticipation of visiting American lodges, I had purchased a number of lapel pins from various Australia sources, including some pins in the shape of Tasmania, and some with a map of Australia with the jurisdiction of South Australia and the Northern Territory marked in red, in the belief that every American Mason would want to exchange pins. Curiously, the

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only time an American initiated such an exchange with me was at this Table Lodge, and it was the Grand Master who did so. In a number of American jurisdictions, the Grand Master marks his brief reign with the issue of a coin or token, but GM McQuery designed a pin. I accepted his pin with pleasure, and presented him with mine from South Australia. After that, a few other pins were exchanged, and I scored a secretary's pin (and an invitation to a malt whisky tasting) from lodge secretary Steve Ellis.

Washington Grand Lodge library

The Grand Lodge building, including the library, is in Tacoma, a few miles south of Seattle. Ian Hyde was my chauffeur for the day, and he took me directly to the library and museum on the lower ground floor, where we were greeted by librarians George Lapham and Dick Bish. I'd met Dick previously, in South Australia, at an informal multi-jurisdictional barbecue, in company with John Belton (England), Max Webberley (Tasmania) and a bunch of South Australian researchers.

We were soon joined by Sidney Breckenridge, whom I had asked to meet

us there. Sid is an old e-friend of mine, for many years responsible for the sale of books and other material for the Phylaxis Society. Every time he filled my order, Sid would include a gift, usually an enormous lapel button of a distinguished Prince Hall lodge. It turned out that Sid had never previously visited the mainstream GL library, and I introduced him to the others, who promptly offered him an inter-library loan of a large collection of books.

After a tour of the library and museum, Ian and I departed for Seattle, but detoured to the Shriners' golf course, where we had a pleasant lunch at the clubhouse restaurant.

Meier's stated meeting

Ian was again my chauffeur for the June stated meeting of the Walter F Meier Lodge of Research, where I gave a PowerPoint presentation on the history of ANZMRC. Afterwards, I was presented with my very own firing glass.

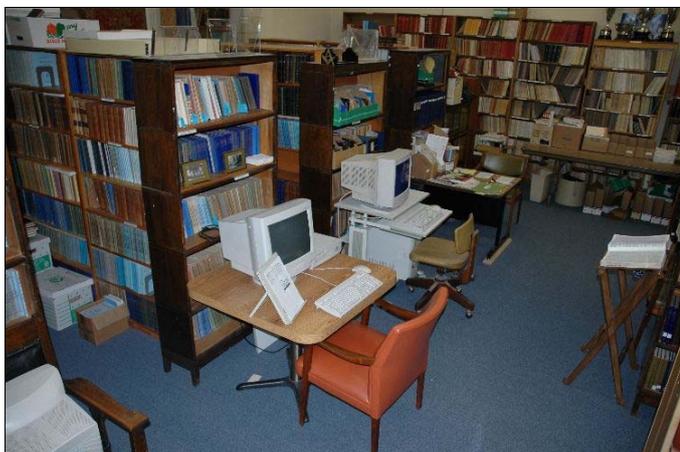
Although I didn't know it at the time, my paper served as an introduction to another visiting speaker—Kent Henderson, who toured Canada and the US in September 2007. The paper he presented at Walter F Meier was 'The Craft in Islamic countries; an analytical

review'. His paper and mine were subsequently printed in the lodge's 2007 *Transactions*; both were later accepted for inclusion on the Pietre-Stones website. And both of us were elected honorary members of Walter F Meier Lodge of Research, joining the august company of Robert L D Cooper (who visited the lodge in 2005, on the way home from his ANZMRC tour) and Charlie Walker III (Prince Hall Grand Lodge of Washington).

Perhaps Kent will give us an account of his North American tour.

Upton Memorial

William H Upton was a Superior Court Judge, a member of Blue Mountain Lodge at Walla Walla in the far southeast of the state, and Grand Senior Warden, when he was appointed to chair a committee in response to a letter from two Prince Hall Masons in 1897. His report was accepted by the Grand Lodge with regard to regularity, visitation, and the future formation of a Prince Hall Grand Lodge in Washington, and Upton was elected Grand Master in 1898. The result was that 17 other American grand lodges severed fraternal ties with Washington, and the following year Washington capitulated—but PGM



Top left: Tony Pope, Sid Breckenridge, Dick Bish & George Lapham; top right: the museum; lower: two views of the library

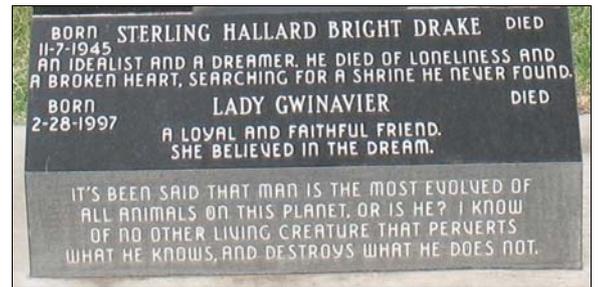


Above: chauffeurs Brian Hardy, Ian Hyde and Nigel Pope

Below, left: Mason & Eastern Star; centre & right: a very Odd Fellow indeed



William H. Upton



Upton did not. He wrote a book on the subject and gave publication rights to the Prince Hall Grand Lodge of Massachusetts, he wrote a paper published in *Ars Quatuor Coronatorum*, and he stipulated in his will that no memorial stone should be placed on his grave until Black and White Masons could stand beside it as brothers.

Nearly 100 years later, in 1990, the mainstream and Prince Hall Grand Lodges of Washington exchanged recognition, and the following year the memorial ceremony took place.

Among the brethren I met at WFM was Grand Secretary John D Keliher, whose oration at the William H Upton memorial ceremony in 1991 was published 10 years later in *Harashim* (#19, July 2001).

When I visited the Prince Hall lodge at Vancouver (reported in the April issue of *Harashim*), I was presented with a DVD of the memorial ceremony, the highlights of which were Bro Keliher's moving oration and close-ups of the memorial stone.

My son Nigel knew that I wanted to visit the grave and one Saturday in July we got a leave pass from the family and set off, over the mountains into country quite similar to outback Australia. We took the opportunity to visit several wineries en route, and arrived in Walla Walla in time for supper.

Bright and early next morning we drove to the cemetery, a large, flat, grassy and wooded area on the other side of town. I easily located the section set aside for Freemasons, fully a quarter of the whole cemetery, and began to look for Upton's large memorial stone.

I could not find it anywhere. I knew from Internet research that there was only one cemetery in Walla Walla, that there were at least eight members of the Upton family buried there, including William H, and that the family no longer resided in Walla Walla. There was no living soul in sight, and no obvious signs of life in the residences near the cemetery.

We knew that both local lodges had recessed for the month of July, and could find no useful phone number in the book, so we located the Masonic Hall, and looked—in vain—for a contact name or phone number. Determinedly, we returned to the cemetery and walked along every row in the Masonic section, and, less thoroughly, through the other sections. In the Odd Fellows section I found the stoner of a very odd fellow indeed, but it was small consolation for the lack of Uptons.

Eventually we gave up, and returned home via a commercial trading post of an Indian reservation. Incidentally, I learned that many Indians prefer to be called *Indians*, rather than the PC term

Native Americans. I have not pursued the mystery of the missing grave since I returned home.

San Francisco

The flight home was via San Francisco and Honolulu, with two full days stopover in San Francisco and four in Hawaii. Of that period, two half-days were allocated to Masonic matters.

My wife and I farewelled our Seattle family at the crack of dawn on Sunday, and headed for SEATAC airport for a two hour flight to San Francisco, where we would be met by Dennis Chornenky, president of the Masonic Restoration Foundation. Dennis would take us to our downtown hotel, thence to one or more temples to meet various brethren.

Alas and alack! Murphy's Law intervened. Our United Airways 737 was an hour late in arriving at SEATAC, and after a further two hours examination by mechanics, it was withdrawn from service. There was no replacement aircraft available, and other airlines were unable to absorb all the stranded passengers. We remained at the airport all day in the hope of casual vacancies in later flights, and finally accepted a flight to Los Angeles with a connection back to San Francisco that would get us to our hotel around midnight.

But Murphy hadn't finished with us

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Adam Kendall



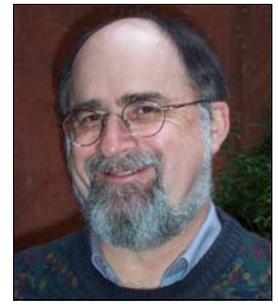
John L Cooper III



Luis J Orozco II



John B Williams



Jay Kinney

(Continued from page 15)

that day. We were in LAX, waiting for the flight to SF, when a delay was announced, suspected terrorists on board. It turned out to be one small, middle-aged, inebriated African-American man. Four large and heavily armed police removed him from the aircraft and proceeded to interrogate him in the passage we needed to use in order to board the aircraft, causing further delay. We reached our hotel well after midnight. The moral of the story is: it's quicker by train or bus!

On Monday morning my wife and I took a half-day sightseeing tour and a late lunch, then I headed for 1111 California St, Grand Lodge. I'd planned to take a tram for half the distance, and walk the rest of the way, but the tram was full when it arrived, and there was no guarantee the next one would be any different, 20 minutes later, so I walked the whole way, uphill, with frequent short rests. San Francisco makes Hobart look flat.

When I reached my destination (late, of course), I was faced with a large Anti-Masonry poster and a flight of steps that reminded me of one of those ancient temples in Mexico. But I staggered on, to be greeted by Adam Kendall, Collections manager of the Henry Wilson Coil library and museum, who was responsible for the Ant-Masonry exhibition.

He was accompanied by Dennis Chornenky, and we were joined by long-term Grand Secretary John L Cooper III, who is also secretary of Northern California Lodge of Research.

We discussed a number of topics of common interest, including John L's impending retirement as Grand Secretary, and he gave me a copy of *Le Progrès de l'Océanie 1843: the first Masonic lodge in Hawaii*, which I subsequently reviewed in issue 42 of *Harashim*.

I had hoped to meet other California Masons, including Luis J Orozco II (secretary of El Camino Lodge of Research at San Jose), Norman Leeper (secretary of Southern California Research Lodge) and John B Williams (president of the Phylaxis Society), but for various reasons none of them could make the trip.

I did receive a phone call from another Mason I had hoped to meet. This was Jay Kinney, founder of *Gnosis*, 'a journal of the Western Inner Traditions'. He was publisher and editor-in-chief of this magazine for all 51 issues between 1985 and 1999. These included an early issue containing a marvellous spoof on modern myth-makers by Robert Anton Wilson,

entitled 'The Priory of Sion and Jesus, Freemasons, Extraterrestrials, the Gnomes of Zurich, Black Israelites and Noon Blue Apples'. And a later issue was devoted entirely to Freemasonry, which Ralph Herbold liked so much he purchased copies wholesale and resold them on the Southern California Research Lodge (SCRL) book list, which is how I first encountered *Gnosis*.

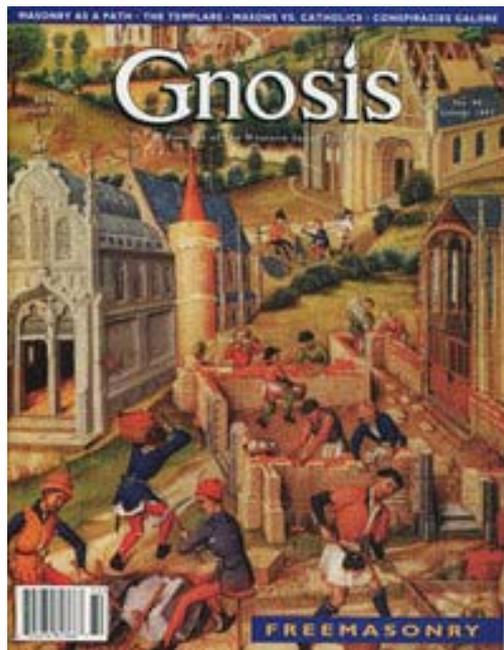
Then, in December 2000, Jay Kinney joined the 'freemasonry-list' discussion group and introduced himself as a candidate for Freemasonry. I corresponded with him briefly on the e-list, and followed his early Masonic career with interest, but lost touch when I left the e-list.

Now, in 2007, I was interested to learn his 'take' on the Craft from the inside, and if there was life after *Gnosis*. But more about that in the next issue of *Harashim*.

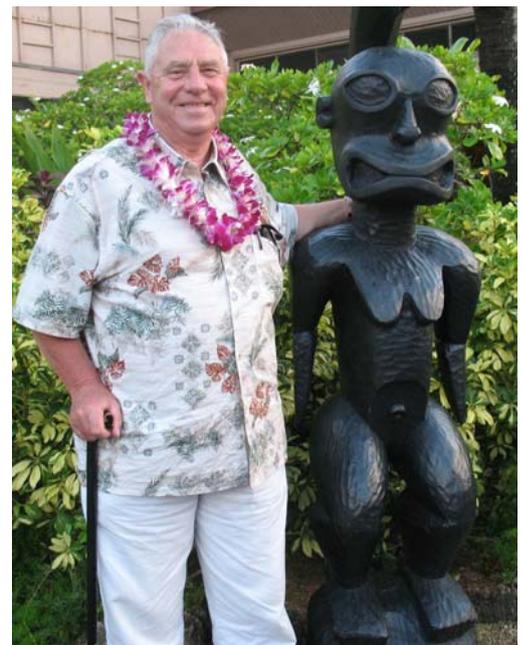
That was the last of my Masonic encounters during the trip. On the Tuesday we went to Yosemite, and on Wednesday we headed for Hawaii for four days of surf, sun and soft music, then back to chilly Canberra for the last month of winter.



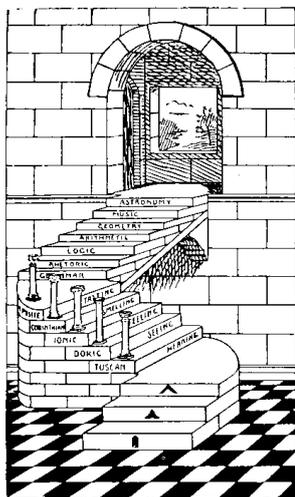
Serbian anti-Masonic postage stamp, WWII



cover, *Gnosis* #44 (Summer 1997) Freemasonry



Aloha



Harashim

חרשים

The Quarterly Newsletter of the
**Australian & New Zealand
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Is Freemasonry Male, Female or Both?

by Alan Gale

It is all three—depending on the type—according to New Zealand Masonic scholar WBro Kerry Nicholls, GS.

‘If you are a Freemason belonging to a male only Constitution and someone asks can women join, tell them they can: but not in your lodge’, Bro Nicholls told some 50 Freemasons and guests, both male and female.

‘There is female-only Freemasonry, male-only Freemasonry and male/female Freemasonry. But male-only Freemasonry is by far the largest numerically, the most widespread, and certainly the oldest of the three.

‘So, when someone asks: “Why doesn’t Freemasonry change to admit women?” the answer is: “It does not need to, they already have their own lodges.” Why should the stronger and larger group be under pressure to change to imitate a smaller and less successful group? There is no need.’

Bro Nicholls’ paper was delivered at the September meeting of the Western Australian Lodge of Research, and marked the start of a two-pronged lecture tour of Australia and New Zealand.

The tour—of Australian research lodges by WBro Nicholls (Hawke’s Bay Research Lodge) and of New Zealand research lodges by RWBro Peter Verrall (WA Lodge of Research)—consists of presentations in both countries. It was formally launched by WA’s Grand Master-Elect, RWBro Frank Hayes, DGM, who congratulated the research lodges of both countries for keeping Freemasons educated about the Craft. The tour is organised by the Australian and New Zealand Masonic Research



Under the canopy of diversity: a better understanding of Freemasonry, the book of the 2009 ANZMRC tour, proudly demonstrated by authors Peter Verrall (left) and Kerry Nicholls (right) with editor Alan Gale (centre)

Council (ANZMRC), which has also produced a tour book containing all 26 lectures prepared by the presenters, edited by VWBro Alan Gale (ANZMRC’s assistant editor, and secretary of the WA Lodge of Research).

Bro Nicholls will tour all Australian jurisdictions, presenting 12 papers, the last of which will be in Melbourne on 24 October. Bro Verrall will tour both islands of New Zealand, commencing with Masters’ and Past Masters’ Lodge, Christchurch, on 30 September and concluding on 26 October in Auckland, when he will present a paper to the Royal Arch Research Chapter of New Zealand, ANZMRC’s most recent affiliate member. It is anticipated that among his audience will be the 1st Grand Principal, the Grand Master—and

Bro Nicholls. On this occasion, Bro Verrall will present a paper not his own but that of RWBro David Ganon OAM, SGW and Master of the Western Australian Lodge of Research, the 2008 Kellerman Lecture for WA, ‘The Ark of the Covenant’.

Bro Nicholls’ time in Perth included a morning tea reception with the Grand Master, MWBro Wayne Hibble, who presented him with a number of Western Australian Masonic souvenirs.

In his paper, Bro Nicholls traced the involvement of women in various forms of moral speculative organisations from 1616 to modern times. He pointed out that the United Grand Lodge of England considers two female Grand Lodges operating in England to be regular

(Continued on page 2)

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <http://anzmrc.org> and the Grand Lodge of Tasmania: <http://www.freemasonrvtasmania.org/>.

Contents

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

- ♦ Their lecture programs 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 also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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 in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, tonypope@cyberone.com.au.

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. *Contributors who require mailed material to be returned should include a stamped, self-addressed envelope.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz



From left: DGM Frank Hayes, Kerry Nicholls, Peter Verrall, GM Wayne Hibble

(Continued from page 1)

Freemasonry, which caused considerable surprise amongst some brethren. His paper also traced the formation of Co-Masonry (male/female Freemasonry) and examined the differences in emphasis between the three forms.

It also scotched the belief that all operative masons were male, pointing out several examples of female operative masons working on European cathedrals.

'... the exclusion of women [from Freemasonry] cannot be justified based upon the premise that the physical work of the stonemasons amongst the operative masons was so harsh that it was impossible for a woman to undertake such a task', he said.

'It is clearly evident that women were operative masons. There can be no doubt, and I refer specifically to Sabina

von Steinbach, the late 13th-century operative mason. As an overwhelming practice, women were not members from operative lodges but, just as there are exceptions to every rule, women were admitted across the medieval guilds and of course more, unknown, cases may have existed.'

The paper provoked considerable discussion amongst those present, as did the pictures of female Freemasons in full regalia. His paper provides every Craft Constitution with a solid weight of evidence to counter any argument that male-only Freemasonry needs to change to admit women.

As Bro Nicholls said after his presentation: 'Why put pressure on male Grand Lodges to change? All forms of Freemasonry are already in existence!'



ANZMRC Touring lecturers Peter Verrall (left) and Kerry Nicholls at the start of the tour in Perth on 24 September, drinking to 'Our next merry meeting' in Auckland on 26 October.

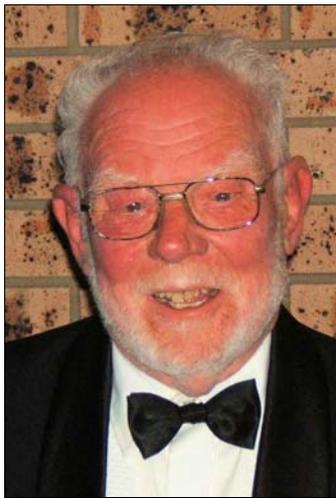
Vice~President's Corner

When our Editor reminded me that in the absence of the President I should write a few hundred words for the next edition of *Harashim* the question arose: 'What to write about?'

I started to jot down ideas. After a couple of days I looked at them, and nearly all were memories of previous conferences. I decided that as our next conference is less than a year away, a reprise of past conferences might be the way to go.

The formation meeting in 1992, called by Kent Henderson, unfortunately coincided with an extremely busy period in my employment so I was unable to attend, but the Research Lodge of NSW was well represented. RWBro Harry Kellerman presented the paper on behalf of our jurisdiction, accompanied by our WM, VWBro Juan Alvarez, with RWBros E E Walker & Cleve Mills and WBro Bill Caulfield, later elected as the Foundation President with Kent Henderson as Foundation Secretary. It was decided at this Conference that the papers presented would be designated Kellerman Lectures and the presenter a Kellerman Lecturer.

1994 saw us hosting the conference at Parramatta Masonic Club. Our logic was that the club could supply us with a decent size meeting room with in-house catering facilities and all at a very reasonable price. A nearby motel provided good accommodation with a shuttle bus to and from the conference. At the conference dinner, certificates were presented to the Kellerman Lecturers of 1992 and 1994. Little did I realise that I would inherit the task of providing those certificates in the future.



The next Conference in 1996 saw us in Perth for the first time, and for the last time the attendance of Harry Kellerman. . . It was at this point I realised that if I carried on about all the conferences, there would be nothing else in this issue of *Harashim* and I wouldn't make the deadline, so I'll skip the others and just talk about the two conferences in Western Australia—1996 and 2010.

The Australian Masonic Research Council Conference was planned to precede a major Masonic convention, the first Indian-Pacific Conference, with delegates from jurisdictions all around the Indian and Pacific Oceans, culminating with the WA Grand Installation the weekend after our conference. Of course, the United Grand Lodge of England, having lodges bordering both oceans, was invited. Unfortunately, UGLE really put a cat among the pigeons. Some delegates from Grand Lodges not recognised by England had indicated their intention to attend! Protocol being everything, any Mason owing

allegiance to UGLE was informed: 'Don't Go', which scuttled the international conference. Thus, there was a gap of several days between our little conference and the Grand Installation, which was partly filled by a Masonic play, performed by members of the research lodge.

The brotherly love shown by our WA brethren to Harry and me was amazing. After a five hour flight to Perth, arriving at midnight WA time, as we came off the plane there was a lone figure waiting for us, holding a piece of card saying 'AMRC'. He took us to our motel, and from there on we were picked up and delivered back for every session of the conference. On the one occasion (the preparation for their theatrical show that night) that no driver was available, I asked if they could phone us a taxi. The cab arrived and took us to the motel. When I went to pay him, I was told the fare had been paid by the brother who phoned.

Probably the most important decision of that conference was to accept the New Zealand Associates as full members (Affiliates) of the Council, and for New Zealand to have representation on the Executive Committee. This also led to a change of name to 'The Australian and New Zealand Masonic Research Council', and to changing the logo.

And now we are preparing to return to WA. From the preliminary work put in by the 2010 organising committee I believe that Mandurah will be the venue for the biggest and brightest ANZMRC Conference ever staged, and I urge everyone who can to book your places for a great long weekend.

Andy Walker



Left: WM David Ganon presenting a plate to Kerry Nicholls

Right: WM and Brethren of the Western Australian Lodge of Research

photos by Alan Gale





Book Reviews & News

Dan Brown's *Lost Symbol*

The mysteriously symbolic date of 15 September 2009 has arrived at last, and now we know for certain that Dan Brown's new novel, *The Lost Symbol*, makes use of Masonic facts and fictions, and is indeed set in Washington DC. With the simultaneous publication of 13 editions, including hardcover editions by Doubleday Books (USA) and Transworld (UK), paperback by Random House Large Print, e-book, audio CD, Kindle and foreign language editions, it is all set to make a mint. But whether it has any substantial effect on public perception of Freemasonry remains to be seen.

Anticipation

In August the Grand Lodge of New Zealand issued a circular to members, advising:

Regardless of how Freemasonry is depicted in this novel the interest in our organisation by the general public and the media will be intense. It is expected that this new Brown novel will have the greatest impact Freemasonry has ever had to deal with in recent years.

... this will be an exciting, and possibly challenging, time for the Craft and to meet this challenge and benefit from it we will need to work together and be prepared for mid September. Accordingly, new information pamphlets are being developed at the moment and it is anticipated that these will be distributed to Lodges prior to the release of this book. These will allow you to provide information to those interested and to any friends, family and acquaintances that ask you about Freemasonry. If you receive a membership enquiry as a result of the publicity of this book then please remember that we are after quality members not quantity and that to be a freemason an individual must share our concern for human values, moral standards and the rights of individuals. . .

Above all it is imperative that a unified approach be taken to dealing with any publicity arising from this book. In this regard any media enquiries are to be referred to the Grand Secretary at Grand Lodge Office. Individual Members, including Officers of Grand Lodge, are not to provide any comment to the media in relation to this book, its contents or Freemasonry. We will have designated spokespeople who will be appropriately briefed and trained. They and only they will provide media comment, interviews or statements. . .

On 11 September the Grand Lodge issued a press release 'for immediate release':

Freemasons New Zealand is aware that Dan Brown's next novel, "The Lost Symbol", is due for release on Tuesday 15

September. As the Freemasons' logo is on the cover of the book it can be assumed that Freemasonry features in the book.

Whilst we will be unable to comment on the contents of this novel until we have had an opportunity to read it ourselves, we can provide comment on Freemasonry and in particular Freemasonry in New Zealand.

Freemasons New Zealand has been in operation since 1890 and has more than 10,000 members in 275 Lodges throughout the country. Freemasons give over \$6 million to New Zealand community groups, charities, and ground-breaking medical research every year.

Should you require information on Freemasonry, or have any questions about Freemasonry, we will be happy to speak with you and to answer your questions.

A fact sheet was provided with the press release.

The website www.freemasons.co.nz/ posted at update on 14 September, which included the following:

The Masonic Society, the Masonic Service Association of North America and the George Washington National Masonic Memorial of USA have collaborated on a new website that will address the references to Freemasonry found in Dan Brown's new novel, *The Lost Symbol*.

<http://www.freemasonlostsymbol.com/>

The website is being provided for the use of lodges to provide factual information to the public, and as a central location for common questions and answers that will arise once the book is officially released. The purpose of the site is to inform the public and Freemasons themselves about the references to the fraternity in the book.

The site also contains a link to a recommended reading list.

It should of course be noted that this is a USA site about Freemasonry in the USA.

[As at 28 September, the US website referred to has not been updated since 12 September, and contains no information subsequent to publication of the book.]

The Grand Lodge of New Zealand website continues to supply timely

information, with a link to a video of the interview of Grand Secretary Laurence Milton on TVNZ's 'Breakfast Show' on 16 September, and a link to purchase the book.

Response

The United Grand Lodge of England has responded promptly to publication of *The Lost Symbol* with a statement by John Hamill, Director of Special Projects, on 17 September:

Despite all the hype and scare stories circulating on the internet over the last few weeks Dan Brown's new novel far from attacking Freemasonry is actually supportive of it.

As a result it is unlikely to start the sort of media frenzy which accompanied the launch of the *Da Vinci Code*, which was seen by many as a fundamental attack on the foundation of Christianity.

It is the usual Dan Brown formula: the hero, Robert Langdon, is searching for lost Masonic treasure and spends twelve hours being chased round Washington DC, usually in subterranean passages which may or may not exist, by the villain, the police and the "Office of Security" of the CIA. There are the usual bloody murders, explosions and narrow escapes.

He is aided in his search by senior members of the Supreme Council 33rd Degree for the Southern Jurisdiction of the USA, which has its headquarters in a monumental building in Washington DC. The villain is a six foot three, self-castrated body builder whose body is covered with tattoos, most of which are Masonic symbols.

He has infiltrated Freemasonry and reached the 33rd degree. He is seeking the "lost symbol" which when it is tattooed on the soft part of his skull will transform him into a powerful angel! Langdon is determined to stop him. Great hokum which Tom Hanks will no doubt enjoy turning into a Hollywood blockbuster!

Early in the novel there is a flashback to Langdon lecturing students on symbolism. One of the students makes disparaging remarks about Freemasonry which causes Langdon to point out to the group that contrary to the mythology Freemasonry is not an organisation to be feared; that Freemasons were much involved in the foundation of the United States; that it fails "the ABC test" and is not a religion; and that it is not exclusive but admits men of all faiths and ethnic and social backgrounds.

As in his previous books, there are facts, half-truths and misleading untruths presented as hard fact. The media picked up one Masonic "fact" which may upset some and certainly got the media going. In the prologue Brown claims that in the 33rd degree the candidate seals his obligation by drinking red wine out of a human skull. Absolute rubbish! His source for this "fact" is a very curious and highly inaccurate American exposure of the Ancient and Accepted Rite rituals published in 1887 by the Revd John Blanchard and given currency in Europe in the 1890s by the writings of the notorious French anti-Masonic writer who used the pen name Leo Taxil.

One major error which will be easily

picked up by our American brethren is Brown's claim that the symbol of the 33rd degree - which Brown states is the most potent of Masonic symbols - is a double headed phoenix. Sadly, as all who are in the Rose Croix will know, it is a double headed eagle.

Yesterday (Wednesday, 16th September) the phone lines at Grand Lodge were pretty hot with the media wanting to know our reaction. You could feel the interest drop at the end of the phone line when I said that we had no problems with the book, that it was supportive of Freemasonry and that we would be fascinated to see what effect it had on the number of people contacting Freemasons' Hall and Provincial offices for more information about Freemasonry.

The book is quite a heavy read at times with the plot being held up from time to time by lengthy forays into deciphering symbols, cracking codes (which are relatively easy to break) and philosophising about the tensions between religion and science. There are the usual plot twists but as the reviewer in the Los Angeles Times wrote: "... it's hard to imagine anyone after reading *The Lost Symbol*, debating about Freemasonry in Washington DC in the way that people did about Brown's radical vision of Jesus and Mary Magdalene in *Da Vinci Code*. That book hit a deep cultural nerve for obvious reasons. *The Lost Symbol* is more like the experience on any roller coaster - thrilling, entertaining and then it's over".

Freemasonry certainly has nothing to fear from the book, it may well stimulate a lot of public curiosity about Freemasonry which we will all be happy to deal with.

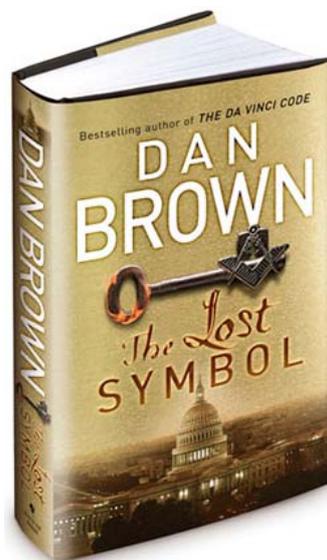
US Grand Lodge websites have largely ignored the event, except for California's www.freemason.org/, which has a brief article by Laura Normand, who advises that there will be a special December issue of the *California Freemason*, 'Sorting fact from fiction'. She also provides a link to a good article on the National Geographic News website dated 15 September. She concludes:

Myths aside, Brown's depiction of Freemasonry seems rooted in a positive view of the fraternity's fundamental tenets. "I have enormous respect for the Masons," Brown told The Associated Press during a recent interview. "In the most fundamental terms, with different cultures killing each other over whose version of God is correct, here is a worldwide organization that essentially says, 'We don't care what you call God, or what you think about God, only that you believe in a god and let's all stand together as brothers and look in the same direction.'"

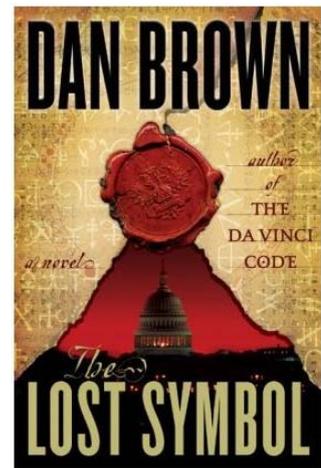
In the National Geographic News article, at <http://news.nationalgeographic.com/news/2009/09/090915-lost-symbol-dan-brown-freemasons-book.html> Brian

Handwerk comments:

Novelist Dan Brown's new book, *The Lost Symbol*, is doing for the Freemasons what its predecessor, *The Da Vinci Code*, did for the Catholic Church's Opus Dei — showering new fame, and new fictions, on a brotherhood that's already catnip for conspiracy theorists.



UK edition



US edition

Since long before *The Lost Symbol*, Freemasons have been accused of everything from conspiring with extraterrestrials to practicing sexual deviancy to engaging in occult rituals to running the world—or trying to end it. Detractors include global conspiracy theorists and religious organizations, including the Catholic Church.

Released today, *The Lost Symbol* isn't likely to squelch any rumors, beginning as it does with a wine-filled skull, bejeweled power brokers, and a dark Masonic temple steps away from the White House.

But what if Freemasons—the world's largest international secret society—are just a bunch of guys into socializing, non-satanic rituals, self-improvement, and community service?

To separate Freemason fact from *Lost Symbol*-style myth, National Geographic News went inside the centuries-old order with two Masons and a historian of the ancient Christian order from which some claim the Masons sprang in the 17th or 18th century.

The Masons he interviewed are Mark Tabbert, director of collections of the George Washington Masonic Memorial, and Jay Kinney, author of *The Masonic Myth* [see review, this issue], who provide sound comment on Dan Brown's myths.

Australian Grand Lodge websites likewise seem to have ignored the event, apart from the NSW&ACT link to their own 'Museum of Freemasonry' bookstore, which has the hardcover book at full price.

Reviews

Reviews available online are a mixed bag. The *Telegraph* (UK) has two reviews: by Jeremy Jehu on the day of publication; and by John Preston a week later.

Jehu gives it a two-star rating and comments:

... Robert Langdon's big night out scouring the Washington tourist trail for the lost knowledge of the ancients, trends that

fine line in cosmetic book surgery between "improving" the author's style and editing it to such heights of competence that conspiracy geeks start to wonder who really wrote the book.

So the narrative is still lumpen, witless, adjectivally-promiscuous and addicted to using italics to convey excitement where more adept thriller writers generally prefer to use words – it's just less of all these things than *Da Vinci Code* survivors might have feared, or even anticipated with malicious glee.

... Like divorce and civil war, *The Da Vinci Code* famously divided families. *The Lost Symbol* might well reunite them. They could all find it simply bland.

Preston is equally unkind:

... The biggest problem, however, is that there's no decent pay-off. You keep steeling yourself for a climactic *Da Vinci Code*-style shiver-my-timbers-of-belief moment – except that it never arrives. Instead, there's just a lot of desperate waffle about something called *The Lost Word*. The identity of this is also left a bit vague, although there is one word that's likely to be hovering over everyone's head by the end – including those who have paid just £4.99 a copy on Amazon – and that word is Refund.

Simon Caterson reviewed it more generously for the *Age* (19 September):

If there is a message to be derived from Dan Brown's new thriller, it might be that not all ancient brotherhoods are alike and that esoteric conspiracies among the rich and powerful may be used for purposes that are good as well as evil. . .

Far from maligning Freemasonry - as some freemasons in Australia were reported to have feared - *The Lost Symbol* may well have given the organisation a bigger publicity boost than it has received in centuries. At the very least, the novel appears to confirm Brown as an old-fashioned American elitist with a soft spot for the guys in aprons who do the funny handshake. . .

There are moments of excitement in this skillfully edited, deeply implausible thriller. At times the suspense is prolonged rather than sustained, but the 500 pages turn steadily and the overall effect is

(Continued on page 6)

(Continued from page 5)

entertaining and certainly family-friendly. *The Lost Symbol* is violent but remarkably chaste and devoid of profanity.

It is difficult to believe that the reviewer on www.goodreads.com/ is writing about the same book:

In this stunning follow-up to the global phenomenon *The Da Vinci Code*, Dan Brown demonstrates once again why he is the world's most popular thriller writer. *The Lost Symbol* is a masterstroke of storytelling—a deadly race through a real-world labyrinth of codes, secrets, and unseen truths . . . all under the watchful eye of Brown's most terrifying villain to date. Set within the hidden chambers, tunnels, and temples of Washington, D.C., *The Lost Symbol* accelerates through a startling landscape toward an unthinkable finale.

As the story opens, Harvard symbologist Robert Langdon is summoned unexpectedly to deliver an evening lecture in the U.S. Capitol Building. Within minutes of his arrival, however, the night takes a bizarre turn. A disturbing object—artfully encoded with five symbols—is discovered in the Capitol Building. Langdon recognizes the object as an ancient invitation . . . one meant to usher its recipient into a long-lost world of esoteric wisdom.

When Langdon's beloved mentor, Peter Solomon—a prominent Mason and philanthropist—is brutally kidnapped, Langdon realizes his only hope of saving Peter is to accept this mystical invitation and follow wherever it leads him. Langdon is instantly plunged into a clandestine world of Masonic secrets, hidden history, and never-before-seen locations—all of which seem to be dragging him toward a single, inconceivable truth.

As the world discovered in *The Da Vinci Code* and *Angels & Demons*, Dan Brown's novels are brilliant tapestries of veiled histories, arcane symbols, and enigmatic codes. In this new novel, he again challenges readers with an intelligent, lightning-paced story that offers surprises at every turn. *The Lost Symbol* is exactly what Brown's fans have been waiting for . . . his most thrilling novel yet.

Equally as enthusiastic, Daphne Durham reviews the novel for Amazon.com:

. . . Brown has mastered the art of blending nail-biting suspense with random arcana (from pop science to religion), and *The Lost Symbol* is an enthralling mix. And what a dazzling accomplishment that is, considering that rabid fans and skeptics alike are scrutinizing every word.

The Lost Symbol begins with an ancient ritual, a shadowy enclave, and of course, a secret. Readers know they are in Dan Brown territory when, by the end of the first chapter, a secret within a secret is revealed. To tell too much would ruin the fun of reading this delicious thriller, so you will find no spoilers here. Suffice it to say that as with many series featuring a recurring character, there is a bit of a formula at work (one that fans will love). Again, brilliant Harvard professor Robert Langdon finds himself in a predicament that requires his vast knowledge of symbology and superior problem-solving

skills to save the day. The setting, unlike other Robert Langdon novels, is stateside, and in Brown's hands Washington D.C. is as fascinating as Paris or Vatican City (note to the D.C. tourism board: get your "Lost Symbol" tour in order). And, as with other Dan Brown books, the pace is relentless, the revelations many, and there is an endless parade of intriguing factoids that will make you feel like you are spending the afternoon with Robert Langdon and the guys from *Mythbusters*.

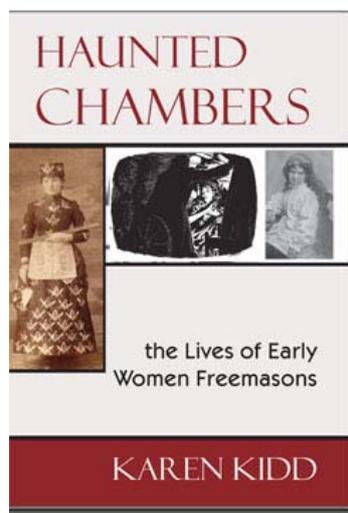
Nothing is as it seems in a Robert Langdon novel, and *The Lost Symbol* itself is no exception—a page-turner to be sure, but Brown also challenges his fans to open their minds to new information. Skeptical? Imagine how many other thrillers would spawn millions of Google searches for noetic science, superstring theory, and *Apotheosis of Washington*. *The Lost Symbol* is brain candy of the best sort—just make sure to set aside time to enjoy your meal.

Cost?

Amazon.com gives the US hardcover edition price as \$29.95 and offers it at \$16.17; large print paperback at \$16.74; audio CD, Kindle and other editions are similarly reduced. (All quoted in US\$).

The Australian and New Zealand booksellers www.fishpond.com.au/ and www.fishpond.co.nz/ offer price reductions on the UK hardcover edition: \$29.31 (from \$49.99) AUD and \$33.96 (from \$59.99) NZD. The e-book from www.randomhouse.com.au/ is A\$39.95 .

Tony Pope



Haunted Chambers: the lives of early women Freemasons

Karen Kidd

Cornerstone Book Publishers, 2009

274 pp, 22.5x15 cm, illos, no index, pb

ISBN: 1-934935-55-7

ISBN 13: 978-1-934935-55-2

Pub. Price US\$24.95, Amazon US\$22.45

From someone who states that 'this book required more than a little effort, persistence and a certain stubborn

commitment to apply high standards and research' (p ix), I would have expected a rather different presentation. Don't get me wrong: the book is factual and well researched but the results of this research could have been, not to place too fine a point on it, better presented in some instances.

The preface opens with a citation from the '1892 edition [*sic*] of *Ars Quatour [*sic*] Coronatorum*'. If there is a second edition of this book, I would suggest that there be some more proof reading before it is published. The use of informal writing such as the word 'thru' and paragraphs such as:

'And we must give up Sabina von Steinbach.

She never existed.

Period.' (p 11)

rather grates when one is expecting a more research-oriented style, and an index would have been helpful.

The first chapter looks at 'Women in Medieval Mason Guilds'. The author cites the Sabina von Steinbach story and, as shown above, comes to the conclusion that Sabina never existed but 'represents the many women who did exist but whose stories and names are forgotten' (p 12). She lists a number of documents that prove beyond reasonable doubt that there were female operative masons, and then goes to great lengths to show that the 'shee' in York Roll No 4 indeed refers to a female, a point that I thought had long been conceded. As Bro Kidd argues that women were prohibited from joining lodges because they were not free at the time when Anderson wrote his *Constitutions*, I fail to see why so much space was spent on showing that there were women operative masons, since she is not arguing that women were not able to join the Malecraft (a term she acknowledges to be borrowed from our own WBro Graeme Love) because of a mistaken belief that there were no women operative masons.

The 18th-century antipathy towards women in Freemasonry probably resulted in what is termed Adoptive Masonry. Bro Kidd makes the point that this was a European, more specifically a French, phenomenon. Adoptive Masonry, she argues, is masonic in the sense of its symbolism, as opposed to American Adoptive Masonry, which was and is more allegorical in nature.

The bulk of the book covers women and Malecraft Masonry. Bro Kidd gives the background to and discusses differing opinions of a number of women

(Continued on page 14)

Organisations rarely record their origins in sufficient detail to satisfy future historians, and Masonic research groups are seldom the exception. That is why Canberra Lodge of Research & Instruction recorded an interview of Kent Henderson—which will be transcribed and published, perhaps in *Harashim*—and why RWBro Andy Walker, PJGW (NSW&ACT), FANZMRC, Kellerman Lecturer (2002), was asked to record part of his contribution to the development of ANZMRC.

Origins of our Logo

by Andy Walker

Following the lecture tour in 1991 by John Hamill, curator of the museum and library of the United Grand Lodge of England, the first tour book, *Masonic Perspectives*, was published in 1992. I was disappointed that the only logo shown on the cover was the traditional ‘square & compasses’ and that the newly formed Australian Masonic Research Council (AMRC) had not developed a logo of its own.

After discussions with Bill Caulfield, foundation president of the Council and secretary of Research Lodge of New South Wales 971, I prepared a few possible designs. Eventually I whittled them down to three and, being the proud possessor of a newly acquired modem, I faxed them off to AMRC secretary Kent Henderson for his consideration.

The chosen logo was quite simple: A map of Australia (including Tasmania) with a flaming torch superimposed, and the square and compasses over the torch. The torch and the lamp (Aladdin’s type) have often been used as symbols of education and learning; many research lodges used the lamp in their logo, but none (to my knowledge) the torch. The torch was the logo for NSW ‘Official Lecturers’, and I was already was familiar with it in my drawing programmes, so that seemed to be the way to go.

This design was surmounted in a curve with the words ‘The Australian Masonic Research Council’, and centred below was the cipher ‘Est. 1992’. The whole was enclosed in a circle outline. This was purely a monotone idea as colour printing was far too expensive for a new group to consider in those days.

At the 1996 Conference at Perth, some of the New Zealand Research

Lodges had petitioned to be admitted as full members of the Council. This was accepted and the name was changed to ‘The Australian and New Zealand Masonic Research Council’.

The logo was no longer valid! Solution: shrink the map a little, add a map of New Zealand at the same scale, and change the title above.

Problem: If the torch was superimposed centrally over the map it would cover two of the locations of research lodges, Adelaide and Darwin. If the torch was shrunk down it would become insignificant. So the torch was enlarged a little and placed behind the map.

Next problem: scale distance to NZ. Solution: who cares as long as they are both there? Well I did have one comment about that. No names, no pack drill, eh Tony?

At the next conference at Launceston in 1998 it was agreed that we produce a badge for Kellerman Lecturers. Back to the drawing board. Originally we had wanted to produce a collarette or breast jewel but could not get approval from the Grand Masters of the relevant Grand Lodges, so a badge it had to be. I had told the Conference I could produce them for about \$10 each. I did, but my pay rate was about 75¢ an hour. I have never tried to make money from the Craft.

To denote the badge as that of a Kellerman Lecturer, a scroll was placed beneath the logo with the words ‘Kellerman Lecturer’ inserted. The recipient’s name, Constitution, and year of presentation are engraved on the back of the badge.

This now brought up the problem of colours. Eventual decision: all lettering

and outlines in gold; background dark garter blue, as the sea and as in Grand Lodge regalia; scroll background light garter blue, as in Craft regalia; land masses earthy khaki; flame, red.

So in the year 2000 at the Brisbane Conference the badges were presented for the first time. As many of the earlier recipients had passed to the Grand Lodge Above, their badges were made to be passed on to their next of kin.

Currently the original stock has been depleted, the last of the originals were issued at Queanbeyan in 2008. As most of the technicians who helped me produce them have also passed to that same Grand Lodge Above, I am investigating a couple of alternate producers. From the samples I have seen of their work the standard will still be there.

Conclusion: Attend the next Conference at Perth in 2010 and buttonhole the proud wearers of a Kellerman Lecturer badge. Those prior to 1998 will be wearing the AMRC badge, and those from 1998 onwards the ANZMRC badge.

We all regard that badge as a recognition of our work as Masonic researchers and speakers.

Addendum

In June 2009, Bro Michael Leon, communications officer for the Grand Lodge of New Zealand, designed a new logo as part of a new webpage necessary for development of the online digital library project—more about that in the next issue of *Harashim*—and the new logo was approved by the ANZMRC executive committee, including Andy, in July.



A VISIT TO NIGERIA

by Kent Henderson

Nigeria! It certainly wasn't high on the list of my 'places to visit', but when I received an email invitation last October to visit and speak at St George's Lodge 3065 EC, in Lagos, I became a bit more interested. When they offered to pay all my expenses, I became very interested. Thus it was that on 24 March 2009 I flew to London, where I spent a week (mostly doing 'lodge stuff'), and then to Lagos on 2 April for a four-day visit.

But first a bit about Nigeria and its Masonry. A former British colony, Nigeria is a West African country of about 150 million. The southern two-thirds of the country is largely Christian, the northern section largely Moslem; thus about 60% of the population is Christian, 40% Muslim. The country has suffered, historically, from a number of unpleasant military dictatorships, but for some years now it has had a democratic government with a succession of free (and largely fair) elections. As a result, improvements have occurred. The country's economy is largely based on oil, and corruption is—democracy notwithstanding—fairly rife. The capital is Abuja, located in the geographic centre of the country, but the largest city, and commercial capital, is Lagos on the coast, with a population of 20 million. Of these, about 500,000 could be described as 'well-off'; the other 19.5 million not so . . .

Masonry in Nigeria currently consists of 52 Scottish, 31 English and 20 Irish lodges, a total of 103, with a District or Provincial Grand Lodge covering each. They are spread throughout the country, with Lagos having its fair share. While there have been moves in the past to form an indigenous Grand Lodge, these moves have foundered on reaching an accommodation between the Constitutions and, probably just as importantly, on regional differences—remembering that Nigeria is made up of a large number of 'tribal groups'. My information is that the vast majority of Nigerian Masons are quite happy to remain under England, Ireland and Scotland. It will come as no surprise that the membership of lodges very largely comes from the 'well-off' group mentioned above.

Upon my arrival in Lagos, I had no real idea what to expect. Upon reaching passport control, I saw a piece of paper



Kent Henderson (*right*) with his 'minder', Bro Mark Dasaolu-Wilhelm, JD

with my name on it in front of an immigration officer. 'You Kent Henderson?' he asked gruffly. Upon my sheepish reply, he said: 'You go there', and pointed me off to the right. I had immediate visions of languishing in a squalid jail, but no, I was passed onto a 'protocol officer', who whisked through passport control and immigration faster than I thought humanly possible. My immigration card wasn't even looked at. (I was advised later that the manager of the airport is a Mason.) I was met by my host, the Junior Deacon of St George's Lodge, Bro Mark Dasaolu-Wilhelm, who was to be my 'minder' over the next four days. Mark's English was better than mine (which is not hard, just ask my wife). His mother is English, his father Nigerian. He was born in England, and holds dual citizenship. We quickly became great friends. I was ushered into the back of a Mercedes, and off we went. We had a driver and a 'co-pilot' in the front, who were to be at my beck and call throughout my visit.

Our 'co-pilot' was a plain clothes policeman. His job was to 'ease our passage' wherever we went. In Lagos, and Nigeria generally, the police (and most government officials) are grossly underpaid. As a result, the police 'supplement' their income (over 50%, I'm told) by regularly pulling up motorists, who feel obliged to make a financial contribution to police welfare. Although we 'slowed down' many times where police were standing, a nod from our 'co-pilot' meant we were never

stopped.

So, we hit the roads of Lagos. If you consider the worst traffic jam you have ever experienced in Melbourne or Sydney, and multiply by about ten, you approach the virtually permanent traffic chaos in Lagos. 'Everyone' has a car (petrol is cheap). There is no such thing as public transport, no trains or trams anywhere in Nigeria. There are buses, but that hardly helps. Almost everyone travels by car and, not surprisingly, the roads (which are largely okay in themselves) are choked. The Nigerians call it the 'go slow'—and it most certainly is. The commercial heart of Lagos, where most people work, comprises two islands, side-by-side on the coast; Victoria Island and Lagos Island. It is here that virtually all commercial buildings are located, and also where the 'well-to-do' live. Off the islands is greater Lagos, about 19.5 million souls, where 'the other half' lives. So, to get to work, several million people (I do not mean thousands) drive into central Lagos (the two islands) every weekday to go to work, and home at the end of the day. I am told a trip in (or out) can take up to 6 or 7 hours by car. Many people drive home, have only a few hours sleep, and then turn around to drive back into the city again. The only relief is at the weekend. 'Everyone' drives out of Lagos central on Friday evening, and thus traffic on Saturday and Sunday is 'normal'—you can actually get around in reasonable time—but on weekdays, forget it!

I arrived on a Thursday. Eventually, I got to the 5-star hotel where I was staying. I had a double suite, it was very swish! After depositing my things, it was off to dinner with the officers of St George's Lodge. St George's is one of the oldest EC lodges in Nigeria, having been founded in 1904. The oldest is Lagos Lodge 1171, dating from 1867. The oldest SC lodge in Lagos (and Nigeria) is Lodge Academic 1150, dating from 1915. What surprised me was that a significant number of the lodge's members were (Christian) Lebanese, including most of the lodge officers, although there were many black members. Generally Nigerian lodges are, as you'd expect, composed mostly of black Nigerians.

The next day (Friday) Mark took me



St George's Hall, Lagos

on a boat trip around Lagos and Victoria Islands. Indeed, boat travel is the 'only way' to travel in Lagos on week days, assuming you wish to arrive in any sort of reasonable time frame. It was wonderful, although the water was far from unpolluted. One of the (many) problems in Nigeria is waste disposal (virtually no garbage collectors in Lagos), particularly the ubiquitous plastic bag. Water is largely sold to poor people in plastic bags—the cheapest way to buy it. After it is drunk, the plastic bag is thrown 'wherever', and millions end up in the sea and waterways. Thus, our boat had to regularly stop to remove plastic bags which had snarled our outboard motor. Still, it was great trip, and an excellent way to see around Lagos.

That evening I spoke at St George's Lodge, located in St George's Hall, where the majority of Lagos lodges meet. About sixty were present. I spoke for about an hour, giving an overview of Masonry around the world, and focusing on Masonic education and symbolism, which they mostly wanted me to talk on. The address was followed by questions for more than another hour. The obligatory festive board—quite good meal—followed. I was a bit surprised that all members wore dinner suits, which I am told is standard in Nigerian lodges. I had brought morning dress, which has long since been standard in England itself. Aside from a number of local visitors, there was a brother from Perth, Western Australia. He was in Nigeria on oil business. We had never met before, but we knew a number of the same people in Perth. Small world!

The next day being Saturday, it was possible to travel around Lagos by car in reasonable times and I was treated to a motor tour of the city, a visit to Lagos' only tourist market (they don't get many tourists in Nigeria), and a trip to a local beach—all very pleasant. Near the beach, we came across a 'bubble'—what we'd call a 'party'. Nigerians love to 'bubble'. This was a beach-side wedding, with probably 300 people present. All present were dressed in 'national' costume, with the brightest possible colours. A wonderful sight. When families are invited to a function such as a wedding, the hosts send each invited family a piece of colourful material. The family then goes to an appropriate shop, where each family member has their clothes tailored for the

function in that cloth/colour. Thus, at the 'bubble' you can immediately see who belongs to which family: every family has a different pattern/colour. Fascinating. A 'bubble' consists of eating, drinking and dancing – no talking. Why? The noise! Consider the loudest disco you have ever attended. A 'bubble' is louder! Massive ghetto blasters are in place. First you eat and drink, then you dance. A 'bubble' usually lasts most of the day and night, I'm told.

Later in the day, I was taken to the Master's home and, having passed the security (the well-to-do in Lagos live behind barbed wire), we were treated to an amazing meal, after which I gave them something of a 'master-class' in Masonic education, followed by lengthy discussions.

On the Sunday morning, we did another driving tour to other parts of Lagos (the 'poor' parts), and Mark took me to a local market, which was both wonderful and fascinating. The people (indeed, everywhere) were most friendly, although I must say having a 'local' with me was re-assuring. The traffic, at certain times on a Sunday morning, is also ordinary—not as bad as a weekday, but still not great. The reason: church! 'Everyone' in Lagos goes to church on Sunday, and often drives to get there. While it would be untrue to say there is a church on every corner in Lagos, it would be close, and there is every sort of Christian denomination represented (some of which I'd never heard of), including Catholics, many versions of Protestantism, Pentecostals, Mormons,

(continued on page 16)



at a 'Bubble' in Lagos

Blazing Star? What Blazing Star?

by David Taylor

The Blazing Star is the first and most exalted object that demands our attention in the Lodge.

Albert G Mackey

I am a new member to the Craft and my interest in the ritual is mainly in its esoteric content and how it can improve my life. I presume to teach you nothing, simply to share with you my thoughts in the hope that I may learn.

After I was raised, I began a study of the First Tracing Board Lecture and it soon became very obvious to me that the Blazing Star is the key figure of the Lecture. So I began to ask questions about it, and my journey began. The first thing I did was put questions to the brethren of my mother lodge—and my journey paused.

Bro Joseph Fort Newton is one of the great Masonic authors. His first experience of the Craft was so similar to mine that I cannot help but quote him:

When I was made a Mason I began to ply the Master of the Lodge with questions as to what it was all about. It was a totally new thing to me, unlike anything I had ever met - a new world, with a law and language of its own, different from any environment I had known - and my curiosity stimulated my audacity.

The Master did not give me much information, and much of what he gave me I learned later was wide of the mark. He knew the Ritual, but what the Ritual meant, beyond its obvious moral teaching, he did not know; nor could he tell me its story.

I am not quoting Bro Newton as a criticism of any brother at my mother lodge, but rather to point out that this is a problem that new brethren to the Craft have been encountering for a long time and that I believe many of you will be able to relate to.

For some reason I expected all the answers to my questions to come from members of my lodge; that I might be considered disloyal if I asked elsewhere. I was wrong, and going forward I decided to look inside and outside my mother lodge for answers.

My first task was to find a more detailed definition of the Blazing Star. I sought advice from the Grand Librarians of Queensland and NSW and both

recommended the following sources among others:

From Mackey's *Encyclopedia*:

The Blazing Star, which is not, however, to be confounded with the Five-Pointed Star, is one of the most important symbols of Freemasonry, and makes its appearance in several of the Degrees.

Bernard Jones's *Freemason's Guide and Compendium* contains the following on the Blazing Star:

According to a majority of masonic writers, the hexalpha is the Seal of Solomon and the Shield of David, but a minority give these names to the pentalpha.

It has other names including the hexagram, a name which is applicable to any six-line or six-sided figure. It is the six-pointed star or Blazing Star.

The *Jewish Encyclopaedia* describes the six-pointed Star as the Seal of Solomon and notes the following regarding the use of the pentalpha as the Seal of Solomon:

In Western legends, however, it is the pentacle, or 'druid's foot,' that represents the seal. This figure, called by Bishop Kennet the 'pentangle' of Solomon, was supposed to have the power of driving away demons.

Here began my problems. The star that I thought was the Blazing Star of the First Tracing Board has *seven* points. Putting that issue aside, I still wanted to know why all but a few Masonic scholars stated that the Blazing Star has six points!

I found answers from numerous sources but none put as eloquently as this 1872 sermon given by Bro William B Greene, which I thank WBro Harvey Lovewell for sending to me:

At an unknown and remote epoch, it was affirmed, probably by some Hamite, as a postulate of faith, that God and man are in the same likeness or image. It was also affirmed, as a logical consequence of this fundamental affirmation, that, since man is triune, the Supreme is also triune, and that, since man may be denoted by an ascending triangle, the



First Tracing Board, UGLQ



Hexalpha, UGLQ Ritual Book

Supreme may be denoted by a descending triangle.

These words of Bro Greene's create an image in my mind of my initiation, blindfolded and hoodwinked, kneeling under the wands of the Deacons, emblematically forming that lower triangle of the Blazing Star, presenting myself to my God in a lodge that I would later be told stands on holy ground.

Bro Greene continues:

It was also affirmed, perhaps at the same unknown epoch, that the interlacing of the Divine triangle with the human triangle, in the six-rayed Blazing Star, is the authentic symbol of the revelation of God to man, and of the abode of the Supreme in the human heart, as well as of the aspiration of man towards God.

So, now convinced that the Blazing Star should have six points, I wanted to know why there was none present on the First Tracing Board. Again I was searching for a symbolism, a message. I asked

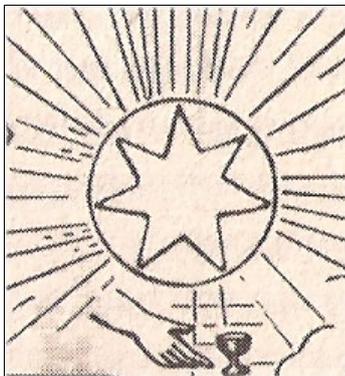
Grand Lodge for assistance on this and was referred to RWBro Neal Hewton of the Barron Barnett Lodge of Research. Bro Hewton very kindly supplied me with the following comments via email:

The star shown on the tracing board is simply a representation of a blazing star, and in my Lodge has seven wavy points with another six wavy points behind.

It is there simply as a representation, not meant to be the ornament. It is only visible during the first degree.

Bro Hewton's comments confirmed to me that the seven-pointed star was the Blazing Star referred to in the ritual as an ornament of the lodge, but did not provide the symbolism that I believed must exist. I searched on and made the decision to join the W H J Mayers Memorial Lodge of Research. At the first meeting I attended, that audacity that Joseph Fort Newton speaks of led me to a discussion with RWBro Graeme Haussmann that revealed a symbolism to the seven points of the Blazing Star of the First Tracing Board that I had been searching for. The following comments are taken from an email Bro Haussmann sent me after that meeting, and relate to a Scottish ritual that was used in 1906 at the consecration of his lodge:

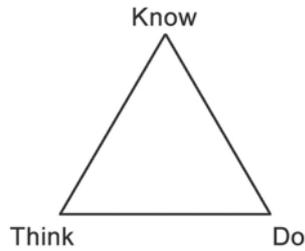
On turning it up: I find that it defines the Blazing Star as having seven points. It adds the following to the UGLQ ritual after dispensing blessings: 'Its seven points refer to the seven Liberal Arts and Sciences through which enlightenment is obtained.'



Blazing Star, First Tracing Board, UGLQ

In the absence of any explanation in the UGLQ ritual, the esoteric meaning assigned in that Scottish ritual to the seven points of the star of the First Tracing Board is indeed very interesting. However, it was not until I started my study of the Second Degree Tracing Board that I could see how well that symbolism fitted into the ritual. It is my belief that the seven-pointed star of the First Tracing Board is a clue to what is to come in the Second Degree.

The Triune self and the rule of three



- EA, FC & MM
- Wisdom, Strength & Beauty
- Faith, Hope & Charity
- Love, Relief & Truth
- 3 Great Lights
- 3 Lesser Lights
- 3 Movable Jewels
- 3 Immovable Jewels
- Virtue, Honour & Mercy
- Corn, Wine & Oil

Previously Bro Greene spoke of the *triune self*: the doer, the thinker and the knower. To me, the three Craft degrees represent those states, the first degree teaching us how to be the doer. I quote from the First Degree Tracing Board Lecture:

The Square teaches Morality, the level Equality and the Plumb Rule justness and uprightness of life and actions.

The Second Degree is teaching us how to liberate our minds, to be the thinker. You will all recall these words of the Second Degree in the Charge after Investiture:

... as a craftsman you are expected to make the Liberal Arts and Sciences your future study, in order that you may be the better enabled to discharge your duty as a Freemason and rightly estimate the wonderful works of the Almighty Creator.

And finally in the Third Degree we are taught of the time when we will become the knower: our spiritual, moral and intellectual rebirth.

To me the seven-pointed Blazing Star of the First Tracing Board is a signpost to the direction forward in Masonry. It points us to the path of becoming a thinker whilst still alluding to the ultimate truth, the union of God and man as represented by the hexalpha, the six-pointed Blazing Star. I refer you back to the description Bro Hewton gave of the Tracing Board in his mother lodge: 'and in my Lodge has seven wavy points with another six wavy points behind'. I further believe the seven-pointed star of the First Tracing Board is directing us to the W... S... of the Second Degree Tracing Board and the skills we will need to ascend it.

We are told the following with regard to the W...S... in the Second Tracing Board Lecture: 'consisting of three, five, seven or more steps', and later in the ritual we are told the following regarding those seven steps: 'they have likewise a further allusion to the seven Liberal arts and sciences.'

Our progress up the steps of the W... S... is symbolic of our acquired knowledge of the Seven Liberal Arts and Sciences. And as we ascend that W... S... we get closer to that state of unity with our God, symbolised by the six-pointed Blazing Star as depicted on the Second Tracing Board. We do not reach it but we are close enough to see it in its true form now. We have undergone a liberal and virtuous education that now enables us to rightly estimated the wonderful works of the Almighty Creator.

WBro R A L Harland, past president of the Dormer Circle, in a paper on the Second Tracing Board points out the following reference to the Temple at Jerusalem found in the New Testament: 'The gate of the Temple which is called Beautiful' (Acts 3:2). He then comments with the following regarding this Biblical connection to our ritual :

... the porchway leading to the W... S.... This is said to be that of the Temple of Solomon, although it must be borne in mind that the Temple at Jerusalem, like a modern cathedral, had not one but several entrances, and being itself symbolic each of the three main entrances was emblematic and represented one of the various ways by which the central Truth may be apprehended.

Bro Harland next describes the first two gates, but it is the third that is of interest to us:

Still others may advance by the purely intellectual way, the paths of Heavenly science; through the gate of Wisdom, contemplation, and enlightened mental application. All three ways or gates lead to the Centre, but the illustration on the Tracing Board refers to the gate of Wisdom, which is metaphorically called the porchway entrance of King Solomon's Temple in allusion to the traditional teaching attributed to the wise King.

Br Harlands's comments remind me of the presence in some lodges of a Second Degree Tracing Board depicting *two* scenes of the Temple rather than the usual *one*. I have been told by the Deputy Grand Secretary that one of these boards is in current use in a lodge in Brisbane. The designer of this dual-scene Tracing Board was an Englishman called

(Continued on page 12)



Second Tracing Board UGLQ



Dual-scene Tracing Board by John Harris

(Continued from page 11)

John Harris (1791–1873).

The most commonly used versions of the Tracing Boards for the three degrees found in lodges today are of, or are based on, Bro Harris's designs. The single-scene Second Degree Tracing Board found in most lodges, and used by the UGLQ, was also designed by Bro Harris. So why this variation in the form of the Second Degree Tracing Board, which he created after the single scene version? What was Bro Harris trying to teach us that he could not do in one scene?

Bro T O Haunch of Quatuor Coronati Lodge 2076 gives this explanation in a 1962 paper:

Harris seems to have had second thoughts about depicting the Temple in a single scene. Seeking, evidently, to reconcile Biblical accounts and Masonic legend, he splits his picture into two separate scenes: the lower showing the principal entrance to the Temple with the Two Great Pillars, etc: the upper showing that other porchway or entrance situated,

according to Masonic tradition, on the South side.

It appears that the Biblical connection was of significance to Bro Harris, as it was to Bro Harland of the Dormer Circle. The most commonly used ritual and tracing boards in Masonry today share a link to the Emulation Lodge of Instruction. Emulation Lodge was created in England in 1823 and I will discuss its purpose in more detail later when we address the ritual currently used by the UGLQ.

The ornaments of the Lodge are the Mosaic Pavement, The Blazing Star and the Indented or Tessellated Border.

First Tracing Board Lecture, UGLQ

So where is the ritual telling me to look for the Blazing Star in my lodge? Mackey states that the Blazing Star is: 'the first and most exalted object that demands our attention in the Lodge'.

WBro Tony Pope, of Canberra Lodge of Research & Instruction, offered the following:

Allowing for the fact that some rituals, lodges, and jurisdictions, do not have pavements / carpets / TBs / floor cloths, the object in the middle of the pavement / carpet / floor cloth is usually a 5-pointed star, and in many English, Australian, and other rituals it is called the Blazing Star, or the Glory in the Centre.

In 1864 Bro George Oliver, a Christian Minister who was referred to as the 'Sage of Masonry', penned the following regarding the floor of the lodge and the position of the Blazing Star on it:

Freemasonry further teaches her children, through the medium of the symbolical floor of the Lodge, to observe the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof.

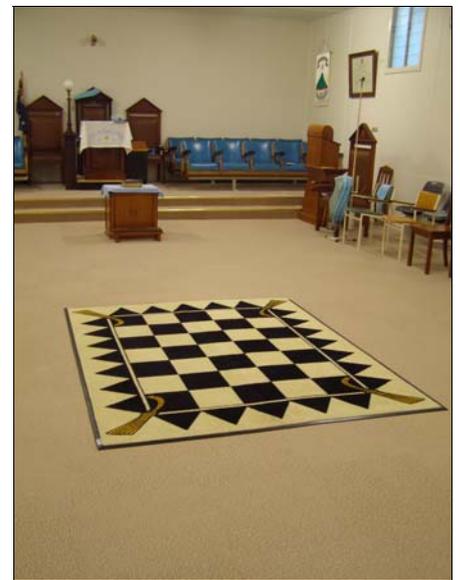
The Blazing Star in the centre refers us to that grand luminary the sun, which by its benign influence dispenses its blessings to mankind in general, giving light, life, and motion to all things here below.

Now I would like to point out something that lead me to great confusion over this matter, as a new Freemason trying to give relevance to the ritual.

There is no star of any kind in the middle of the Mosaic Pavement of my mother lodge, nor at District Grand Lodge in Cairns.

How can the key figure of the First Tracing Board Lecture be absent from the lodge?

In one of those audacious moments that Bro Newton and myself are known for, I



Mosaic Pavement, Pyramid-Highleigh Lodge 161H UGLQ

questioned a Brother about this. He assured me in lodge, as a Past Assistant Grand Superintendent of Works, the holder of many of the 'higher degrees' and a Mason of many years standing who had travelled throughout the District, that I was mistaken and would *never* see a star of any kind in the middle of the Mosaic Pavement.

However, in every lodge room at Grand Lodge in Brisbane, at Grand Lodge in Adelaide, on the lodge floor of Lodge Bartle Frere (where I took my second degree), and again on the floor of Millaa Lodge, I have seen a five-pointed star.



Great Hall of Grand Lodge, Ann St, Brisbane

So here we encounter several issues:

- Firstly, when a star is present on the lodge floor in Qld, it is usually a 5 pointed star, a Masonic Star.
- Secondly, the irregularity of lodges.
- Thirdly, the level of Masonic knowledge amongst Masons in general.

Let us address the five-pointed star first. Bro Hewton believes that the 5-pointed star on the lodge floor is the Blazing Star mentioned in the First Tracing Board Lecture as an Ornament of the Lodge:

I am not sure but this mixing of shapes could result from the fact that prior to the formation of the Grand Lodge of England, the Ancients used the Pentalpha shape and the Moderns the Hexalpha shape as the Masonic star.

So what does the five-pointed star represent? As the Masonic Star it alludes to the Five Points of Fellowship. In the Emulation Ritual we use, it is the Morning Star of the third degree, which we are asked to raise our eyes to; a direct reference to Christ, as made in Revelation 22:16. In the English version of ritual called 'Revised Ritual', reference to the Morning Star is replaced with the following, to avoid any objections from Masons of non-Christian faiths:

... and lift our eyes to Him in whose hands the issues of life and death, and to whose mercy we trust for the fulfillment of his gracious promise of peace and salvation to the faithful.

Still, today, in many American lodges this five-pointed star is directly referred to as the Star of Bethlehem in their ritual. It also has a further Christian allusion to the five wounds of Christ. Even here in the District of Carpentaria, I recently attended a lodge where the Officers sing 'Onward, Christian Soldiers' as they circumambulate the lodge to exit.

With Christianity having had such a profound influence on the relative modernisation of our ritual, I believe this is the most likely reason why the five-pointed star has found its way onto our lodge floors, used in preference to the six-pointed star, which I would suggest represents Judaism to most non-Masons.

In all regular well formed and Properly constituted Lodges, there is a point within a circle around which the Brethren...

First Tracing Board Lecture, UGLQ



Altar, Pyramid-Highleigh Lodge 161H UGLQ

Well, it appears my mother lodge is neither regular nor well formed! There is no Point within the Circle on the First Tracing Board of my mother lodge, and until I replaced the point that had fallen off the front of the altar, there was none there also.

Add to that the absence of the Blazing Star from the floor, and I find that the lodge is not consistent with the First Tracing Board Lecture when I present it there.

I have a theory as to how this irregularity in our lodges has come about and it is based on our Masonic heritage here in Queensland. Bro Pope has done quite a deal of research into the layout of lodges and I would ask you to keep in mind the qualifications he placed on his comments regarding the usual position of the Blazing Star in the lodge: 'Allowing for the fact that some rituals, lodges, and jurisdictions, do not have pavements/carpets/TBs/floor cloths...'

With that in mind, in 1900 here in Queensland we had lodges operating under Scottish, Irish and English Constitutions. It was not until 1921, prompted by the non-recognition of some of our Queensland Masons abroad in the war, that nearly all these lodges joined to form the United Grand Lodge of Queensland.

I have already mentioned the 'Revised Ritual'; in the late 1800s and early 1900s these are some other rituals that I have found recorded as being in use in England at the time: Claret, Unanimity, Bristol, Oxford, Perfect Ceremonies, Humber, York, Stability, the Exter Ritual, Britannia and the English Ritual. I am sure there are many others, and we have not even mentioned the Scottish or Irish.

The UGLQ use yet another version of the ritual that originates from England, called Emulation. Given the prevalence of the use of Emulation Ritual today, I feel its history is very relevant to Masonic education and knowledge.

In 1823, the 'Emulation Lodge' or, in its full name, 'Emulation Lodge of Improvement for Master Masons Lodge of Instruction' was formed in England ten years after the union of the rival Grand Lodges, the *Moderns* and the *Ancients* that Bro Hewton referred to previously. Its initial role was to instruct on the Lectures of the three degrees as submitted to the United Grand Lodge of England by the Lodge of Reconciliation. However, six years after its formation, Emulation Lodge was also instructing on Ceremony, and the Emulation Ritual was born.

Emulation Lodge has also had a great influence on the Tracing Boards most commonly found in lodges today. You will recall that I mentioned Bro Harris with regard to the Second Degree Tracing Board depicting two scenes of the Temple. In 1845, it was a committee appointed by the Emulation Lodge of Improvement that selected boards created by Bro John Harris for the three degrees, from entrants in a competition to create improved versions. While maintaining his association with Emulation Lodge, Bro Harris continued to work on and modify his Tracing Boards. The most noticeable example of this is the creation of the Second Degree Tracing Board with the two scenes.

One of the main 'principles' of the Emulation Lodge is to have Masons recite and perform one uniform ritual as perfectly as possible. Emulation Ritual has become very popular, but there have been and still are critics. Dr E H Cartwright, Past Grand Deacon (UGLE) and Barrister-at-Law, in 1947 wrote regarding Masonic and grammatical errors then present in Emulation Ritual:

This is the result of a systematic campaign of propaganda in favour of the Emulation working and the Emulation principle, which was started about 1890 by certain devotees of that Instruction Lodge whose zeal for the only working they knew outran their knowledge of Freemasonry and their acquaintance with the English language.

Bro Cartwright is referring to the 'Parrot Mason'. He felt that the Emulation Lodge of Instruction's strong emphasis on word-perfect ritual was being put before the need for Masons to understand the ritual. Basically, that form was being put before function.

Could it be that the lack of popularity for the revised dual-scene Second Degree Tracing Board is also indicative of a lack of interest in, or desire to possess knowledge of, the more esoteric meanings in our ritual—even as far back as the mid-nineteenth century? I would also like to remind you of the words of Joseph Fort Newton that I quoted at the beginning of this presentation, regarding the Master of his mother lodge at the beginning of the twentieth century: 'He knew the Ritual, but what the Ritual meant, beyond its obvious moral teaching, he did not know; nor could he tell me its story.'

Should we expect any different in the twenty-first century?

(Continued on page 14)



First Tracing Board

Second Tracing Board

Pavement, Great Hall

(Continued from page 13)

My study of the Blazing Star as it relates to the ritual of the UGLQ has led me to form the following opinions, which I welcome your comments and corrections on:

- The Hexalpa, the six-pointed star is the true Blazing Star. It is the symbol of the unity of God and Man; in one image or likeness. It represents to me the goal of Freemasonry and is depicted on the Second Tracing Board.
- The seven-pointed Blazing Star of the first Tracing Board has an allusion to the seven Liberal Arts and Sciences, and is preparing us for our ascension of the W... S... of the second degree, whose seven steps among other things represent an obtained knowledge of the same.
- When the Blazing Star is depicted in our lodges, it is located in the middle of the Mosaic Pavement; it is 'The Glory in the Centre' and it is usually a Masonic Star, a

pentalpha, and alludes to the Five Points of Fellowship, and to Christians the five wounds of Christ and the Star of Bethlehem.

- The absence of the Blazing Star from the floor of some lodges in Queensland is probably a result of the unification of lodges in 1921, and the lack of knowledge of the Emulation Ritual by those furnishing the lodges.

Knowing the symbolism behind the five, six and seven-pointed stars exposes me to messages that are helpful to my life and allow the ritual to 'make sense to me'. Knowing a little of the evolution of the ritual allows me to be tolerant of discrepancies such as the Blazing Star being absent from the lodge floor. In fact, the Blazing Star's absence from the lodge floor now reminds me more of its message than its presence does.

To me Masonry is a life tool; its teachings need to be relevant to my life to maintain my interest. Memory tests, public speaking, and marching are not what I joined Masonry for. Joseph Fort

Newton wrote this wonderful definition of Freemasonry that I agree with strongly:

Each man sees in Masonry the thing nearest to his own nature and need, his own heart and thought, but there is much more than he sees, Masonry itself, like its symbols, being a benign and beautiful mystery which many behold, each from his own angle and point of view, but which no one exhausts.

Great Masonic writers, such as Mackey, Gould and Pike to name but a few, have all had their writings revised to correct errors and reflect changes in views. Many of them acknowledged that this would need to be done, even at the time they wrote their works. This seems to me, as a newcomer to Freemasonry, a great approach to adopt to this paper, to Freemasonry, and to life in general.

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Book Reviews

(Continued from page 6)

who have been initiated into lodges. These include women who, either accidentally or purposely, overheard lodge ritual, such as the Irishwoman Elizabeth St Leger Aldworth, the Canadian Mary Ann Belding Sproul and Catherine Sweet Babington from Kentucky. Others seem to have been legitimately initiated, such as Hannah Mather Crocker (who was Mistress of St Anne's Lodge in Boston, Massachusetts), the German-born French war heroine Henriette Heiniken (*aka* Madame Xaintrailles) and the Hungarian Helene, Countess Hadik Barkoczy (whose initiation was later declared invalid by the Grand Orient of Hungary). Vinnie Ream Hoxie (the sculptress and acquaintance of Albert Pike who was received into the degrees of Pike's short-lived Adoptive Rite) is also mentioned. Bro Kidd sees Pike's Adoptive Rite as

being akin to the European adoptive rites rather than to the Order of the Eastern Star (OES). Another who was probably, but not definitely, initiated into a Malecraft lodge, is Salome Anderson of Oakland, California.

There is mention of Charles de Beaumont (Chevalier d'Eon), who in my opinion should not be included in this book as it was proved after his death that he was male. Other possibilities are mentioned and also a number of 'near misses'—women who could easily have been made masons if circumstances had been different or who had eavesdropped, or tried to eavesdrop, but were not initiated as a result. Perhaps one of the most interesting examples is an 'Irish Girl' which Bro Kidd states is the least documented of the women Freemasons in her book. During the Civil War in the USA, she saved her brother from death by giving the Grand Hailing Sign of a Master Mason.

In the last chapter, Bro Kidd gives a brief summary of the OES, Femalecraft and Co-Masonry, and ends by citing

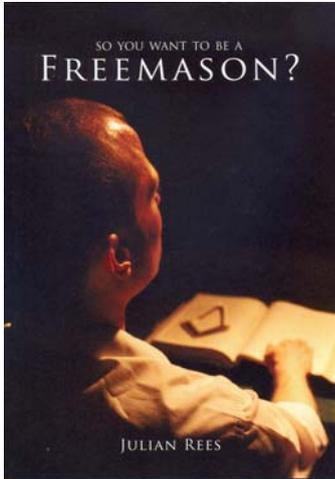
Graeme Love's 'soft option' that the problem is not women wishing to join Malecraft but rather the need for the Malecraft to recognise that women can meet as masons. This would result in less pressure for the Malecraft to change its admission rules.

The appendix includes a satire that has been attributed to Jonathan Swift in the form of a letter from the Grand Mistress of the Female Free Masons (amusing but, in my opinion, not relevant), a Hudibrastic poem (referred to in the text, but not really necessary to be included in the appendix), some more information relating to the Irish Girl and to Salome Anderson, and UGLE's statement on Women and Freemasonry made in 1999.

So, in summary, this book is well worth reading for the background that it gives to the lives and circumstances of various women Freemasons. In my opinion the book could be improved by substantially reducing the space given to women operative masons, by more careful proof reading, by the use of less

informal language and by the inclusion of an index. I hope that this book does succeed in more women Freemasons being remembered—one of its stated aims. The extensive number of illustrations, references and bibliography will be very helpful for anyone who wishes to pursue the topic of women in Freemasonry any further.

David Slater



So you want to be a Freemason?

Julian Rees
 Lewis Masonic, 2009
 112 pp, 21x15 cm, index, col. illos, pb
 ISBN 9780853183259
 Price from publisher £10.99, Amazon US \$19.95, Australia (NSW) \$21
<http://store.mof.org.au>.

Just as in *Making Light: a handbook for Freemasons*, Julian Rees has given us a handbook useful to both the young Freemason and his mentor, in *So you want to be a Freemason?* he provides a guide for the prospective candidate and his proposer. Indeed, both books have something for every Freemason, however far along the path he may have progressed.

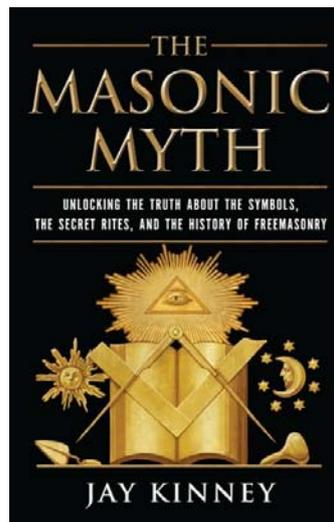
In clear and simple terms *So you want to be a Freemason?* provides: an explanation of what Freemasonry is, and is not; an accurate summary of its history; what the author calls the ‘culture’ of Freemasonry; a broad outline of the organisation in England and Wales; a circumspect but quite detailed description of the degree ceremonies and their meaning; and the mechanics of choosing and joining a lodge.

These are supplemented by a FAQ (frequently asked questions, for those who are acronym-challenged), a ‘short’ (14-page!) glossary, lists of sources for research & education, and useful addresses (including websites). While one might be tempted to complain that the index is brief (two pages), there

is compensation in a very detailed table of contents (two pages) and full list of illustrations.

Now, for the first time, we have a comprehensive explanation of Freemasonry for the genuinely inquiring non-Mason. Those committee-compiled handouts can be revised or completely rewritten, using *So you want to be a Freemason?* as a DIY guide.

Invest in this book, for your own enjoyment and instruction, and for the serious prospective candidate for Freemasonry. You may need to supplement it with information about local variations, but this book will ensure that he has a full understanding of the journey he is about to commence.



The Masonic Myth: unlocking the truth about the symbols, the secret rites, and the history of Freemasonry

Jay Kinney
 HarperOne (HarperCollins), 2009
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Do not judge this book by its title, or the quality of the paper, or even the lack of an index! These are undoubtedly shortcomings of the publisher, not the author, and one suspects that they are largely explained by a commercial desire to take advantage of the publication of Dan Brown’s novel, *The Lost Symbol*.

The text lifts this book high above such shortcomings. Jay Kinney brings to his subject 30 years of studying conspiracy theories and esoteric traditions, 15 years of editing and publishing a leading American journal of ‘western inner traditions’, and eight years experience as an active Freemason. With such a background, Bro Kinney soon realised that, despite the large number of books about Freemasonry:

... there was a need for an accessible and reliable overview and guidebook to the Craft. In those few cases where there were decent books filling that need, there always seemed to be some crucial elements missing. Either the Masonry discussed was primarily British or the genuine mysteries about the Craft were given short shrift. *The Masonic Myth* is my effort to rectify the situation.

... This book recapitulates my journey of discovery as I confront the many puzzles within puzzles that are strewn across the Masonic landscape. (p xiii)

He begins with popular conceptions and misconceptions of Freemasonry, and the rumours, accusations and hoaxes that have bedevilled the Craft since before the erection of the first Grand Lodge in London. From there he outlines the development of Freemasonry in the UK, its spread to Europe and to North America. This is no dry recitation of bare historical facts. At each stage he examines the imaginative claims ancient and modern, from James Anderson and Chevalier Ramsay to John J Robinson, Baigent & Leigh, and Knight & Lomas, from Leo Taxil to Pat Robertson and David Icke. His conclusions are sound, supported by detailed endnotes, citing academics such as Andrew Prescott, David Stevenson, Margaret Jacob and Lisa Kahler, and Masonic researchers such as Alain Bernheim, Harry Carr, Bob Cooper, Wallace McLeod, Pierre Mollier, Brent Morris, Allen Roberts, Matthew Scanlan and Joseph Walkes.

Then Bro Kinney outlines the structure of the Craft, and the profusion of ‘higher’ degrees and orders, with their organisation in the US into the York Rite and Scottish Rite—as he puts it, ‘making sense of the Masonic power structure’. From this introduction he examines the Masonic journey from candidate to Master Mason (‘What do Masons do?’), and concludes:

... the first two degrees launch the candidate upon a path of spiritual growth by underscoring the ideals of self-restraint, forthright behaviour, and compassion towards others. The third degree then drives it home by giving the new Mason a ritual trial run in staying true to his ideals and his inner life, even if it means dying for those principles. . .

In doing this, Freemasonry is not setting itself up as a rival religion as much as it is trying to provide an additional affirmation of the essential spiritual impulse that might be said to reside in everyone.

It may well be that Freemasonry’s endurance through the centuries derives from its allegiance to this impulse . . . The initiation it provides is not into a new religious belief system or set of dogmas, but into a quest for self-discipline and self-knowledge—qualities necessary for any spiritual path. Perhaps this inner work, and the integrity that it requires, make up the true ‘secrets of a Master Mason’ that others are unable to steal and that the Mason should not betray. If so, this would

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provide one answer to the question of why Freemasonry has made such an issue of maintaining its secrecy: it provides a protected space in which men can risk the kind of vulnerability that comes from trying to care about and support each other as brothers. (pp122–123)

Accepting that the Craft or 'blue lodge' structure is supreme and sovereign, Bro Kinney examines what the 'higher' degrees have to offer—and his observations indicate that their future is bleak. In the Scottish Rite, although the 29 additional degrees 'provide lessons and ideals that supplement those of blue-lodge Masonry', usually only a few obligatory degrees are worked, and many members attend only on the occasion of their own receipt of these degrees. Study groups are poorly attended, and the impressive Scottish Rite libraries are seldom used. With the shrinking of Craft numbers, the recruitment base for York and Scottish Rites has diminished accordingly, and the York Rite, lacking the centralised infrastructure of the Scottish Rite, is probably worse off. In 2000, the Shriners, also feeling the pinch, broadened their recruitment base by eliminating the requirement to hold high rank in either the York Rite or Scottish Rite, and demanded only current membership of the Craft as a Master Mason. This was a severe blow to both York and Scottish Rites, whose main attraction for many of their members and potential members was as a stepping stone to the Shrine. Ironically, the Shrine itself was dealt a severe blow soon afterwards, with the events of '9/11' and the aftermath, when it became a potential target for Muslims and anti-Muslims alike. Bro Kinney concludes that:

Conferring no degrees, and with its main claim to a Masonic pedigree being its charitable hospitals for children, there is probably nothing to stop the Shrine from cutting its ties with Masonry entirely, changing its name, and reinventing itself with a new non-Masonic and non-Orientalist image. (p147)

We have just passed the half-way point in the book, and have reached the most interesting chapter of all, perhaps one for which Bro Kinney's pre-Masonic experience has most fitted him for observation and interpretation: deciphering Masonic symbolism. It is impossible to summarise his views in a few words, but here are some excerpts:

[T]he rise of speculative Masonry seems to have been accompanied by an influx of gentlemen and nonoperatives into lodges and circles formerly dominated by stonemasons. If alchemy and Rosicrucianism were in the air, and some of those joining Masonry were students of those teachings, might not some of their secrets—and their methods of concealment—have found their way into Masonic symbolism?

It is questions like this that have inspired many Masons to delve more deeply into the symbolism of their own traditions. And where Masons have gone, their anti-Masonic critics have not been far behind, nipping at their heels and offering counterinterpretations. (pp150–1)

[T]he whole realm of Masonic symbols has typically been fair game for discussion in print, and there have been numerous books by Masons discussing possible interpretations of their own symbols. That these discussions even exist and can be read by non-Masons suggests at least two things:

Firstly, it suggests that Masonry itself—in its rituals, lectures, and other official material—doesn't provide a definitive interpretation of its own symbols. Elementary didactic interpretations are indeed given, but every Mason is allowed the freedom to devise alternative interpretations if he wishes. . .

Secondly, if there really is a coherent body of secret knowledge in Masonry 'veiled in allegory and illustrated by symbols', it has been so well hidden by its original creators that institutional Masonry, on the whole, has failed to recognize its existence or pass this knowledge on to its members. This would account for the cottage industry of Masons trying to discover some thread of hidden wisdom within their own heritage of symbols and ritual forms. (pp151–152)

Any symbol worth its salt will lend itself to multiple interpretations—some moral, others philosophical, psychological, literary, religious, or political—and, depending on one's predisposition, these can be given a positive or negative spin. . . such interpretations often say more about the person doing the interpreting than about the symbol itself.

But there is another way of working with symbols besides simply interpreting them. This involves living with them over an extended period of time: using them, meditating upon them, and experiencing them—as Masons do, both when they undergo the degree rituals and later when they help perform them for others.

In this way, one discovers that certain symbols begin to associate themselves with certain emotions or feelings, or with inner states that elude a verbal description. (pp154–5)

My present hypothesis—and it is subject to change by subsequent investigations—is that speculative Masonry, as it evolved . . . into the mid-19th century, by which time it was effectively frozen by . . . ritual standardization, reflected the intellectual trends of each era's speculations. Perhaps it was not called 'speculative' without reason. . .

. . . depending on which portion of the Masonic totality one chooses to focus on, one can view a snapshot of a different era's preoccupations and resolutions. . .

If this is so, it quashes the hopes of alternative historians, such as Knight and Lomas, that somehow finding the earliest versions of Masonic rituals will succeed in capturing the 'real' Masonic secrets. What this historical evolution implies is that those supposed secrets, at any given time, were the evolving reflections of that era's suppositions about Masonry's own past and mankind's spiritual roots. (p167)

Beyond this are two chapters headed 'The Illuminati Factor' (which includes the Rite of Strict Observance and the Ordo Templi Orientis of Theodor Reuss and Aleister Crowley, among other aberrations) and 'Is Masonry Occult?' (which poses the question: is

occult even a useful word? and considers the likes of C W Leadbeater and Manly P Hall), and a final chapter which faces the ultimate question: is Freemasonry doomed?

Bro Kinney considers the causes of the drop in membership over the past fifty years, the efforts to attract the interest of younger potential candidates, including the initiatives in his own jurisdiction of California, the opportunities of the Internet and a renewed interest in 'alternative spirituality', the shaping of Masonry to suit the current geriatric membership and the alternative of the Masonic Restoration Foundation. Then he treats us to an account of his own experiences and changes in outlook during his eight years in the Craft, and concludes with a sort of positive pessimism: 'But until the final door has been slammed shut on the last remaining Masonic temple, we can derive some satisfaction from knowing that a few decent men are still trying to swim against the tide'.

Bro Kinney does, in fact, cover all the aspects mentioned in the title of this book, the myths, the symbols, the rites and the history, but still the title sells him short. His 'take' on Freemasonry is more than that. Don't miss it!

Tony Pope

Nigeria

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you name it! Indeed, it is far from uncommon for new churches to spring up, a popular preacher deciding to form his own church. There is a certain economics in religion in Nigeria.

So my visit to Nigeria finished on the Monday with another boat trip, and an expansive lunch in an excellent restaurant, attended by the EC Deputy District Grand Master, whom I was delighted to meet. My 'escape' from Nigeria was as hassle-free as my arrival; again, courtesy of a 'protocol officer', passport control and immigration were traversed in record time.

I am most grateful to my hosts in Nigeria for looking after me so well, they are marvellous people. I was overfed (I will never forget the foot-long tiger prawns), and treated with great kindness. My especial thanks go to Bro Mark Dasaolu-Wilhelm; WBro Sam Jarmakani, the lodge's WM; and WBro Rabie Jarmakani, the lodge secretary. I look forward to the day when we meet again.

Harashim