

# Harashi

חרשים

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

ISSN 1328-2735 Issue 53 October 2011



## Another Look at Masonic Education and Research

We are at the stage when there is much talk of numbers or the lack of within the Craft. There are those of us who are convinced that Lodge meetings should be made as interesting as possible. The first aim of the ANZMRC is:- To promote Masonic research and education within Freemasonry on an inter-jurisdictional basis.

Before we can realise this aim, Education and the Research it generates, must have a genesis in the Lodge or with an individual in a Lodge.

If you Google Masonic Education you will end up with an excess of 700 000 hits. A particular individual, one Simon Pierce runs an online Masonic Lodge of Education and states on the first page the following.

*By improving Masonic education within your Lodge, you, personally, gain knowledge of the craft of Freemasonry and help to improve retention of your brethren. And.*

*The **Mission Statement** of this Website is that Masonic education builds Masonic retention.*



I use this as an introduction to the following paper written and presented by, DR BOB JAMES who is a retired school teacher, hippy farmer and public servant. He completed his PhD in Australian History at the University of Newcastle in 2004 and entered Freemasonry in 2008. He is now Convenor of the Australian Centre for Secret Societies, Fraternalism and Mateship ([www.fraternalsecrets.org](http://www.fraternalsecrets.org)). He has recently published the result of 25years research, **THEY CALL EACH BROTHER: Secret Societies and the Strange, Slow Death of Mateship in Australia, 1788-2010**. His lodge is 'Discovery Lodge of Research, No 971 ', he was a Kellerman lecturer in 2010, and he is President of the Newcastle Masonic Study Circle.

## The Joys of RESEARCH

### THE JOY OF RESEARCH: QUATOR CORONATI 2076 THE FIRST YEARS

All research starts with an idea. On any research topic, there is, firstly, the basic question which needs to be answered – What is this idea? What are you actually talking about? This is the first question audiences will expect you to answer when you come to present your findings. But it is also the first question that you need to ask yourself, and to answer yourself.

Then there are the other well-known questions: When? Where? How? and Who? - Most important of all however, are the why? questions: why are you doing this? what are you trying to achieve with your research? what is the point of this paper, this book, this report?

Even before you reach the why? questions, the limits, the shape of your research, depend on your personal judgements – how much is enough? for example, but when you come to 'why are you doing this?' you go beyond the basic collection of 'facts', into having to make judgements, and into providing personal answers to personal questions.

My reasons, my answers, are my answers. This doesn't bother me in the slightest. I'm beholden to no-one. That your answers are your answers shouldn't bother you either.

'Research' is not the same thing as most 'school learning'. Research is about discovering something new, perhaps new for you, perhaps new for many, many people. 'School learning' usually involves teachers handing out answers to questions, it can very easily and quickly turn into assembly-line learning. Research is an adult activity, it involves searching for those answers. What Masons do when, for a talk in lodge they copy down something out of a book, is not research.

Research, 'the scientific method', necessarily involves a risk that what you already believe to be true will turn out not to be true. The idea you begin your research with is there to be tested, it's not there to be proved.

When you begin, the more clearly you can express your idea to yourself, the more likely you are to be clear about why you've

## 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](mailto: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, or Memory stick addressed to the editor, Harvey Lovewell 33 Wattle Street Millaa Millaa Queensland 4886 Australia.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic 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](mailto:coljan@inhb.co.nz)

chosen to do this particular piece of research, and the better the job of research is likely to be. When you reach the presentation stage, your ideas can reach your audience if they are helped by a strong image, one which immediately sparks the same questions in them which you've had to answer for yourself. And just like you, your audience should be open to the idea that what it believes now, just possibly they won't believe soon after.



Imagine, then, a whale, once proud and mighty but now apparently unable to help itself, is doomed to die, unless some drastic change in its situation occurs.

I believe that Freemasonry, the organisation, is like a whale that has found itself beached. It seems to me that this 'beaching' is entirely Freemasonry's fault, that is, that Freemasonry has brought this situation on itself. We could talk a lot about this, of course, for example, how the environment for whales has changed, or whether attacks on whales have forced them to despair and to hurl themselves onto the beach – give up the ghost, in fact. I'm sure that many of you will have ideas about this, and will probably want to dispute my reasoning, but consider this notion a working hypothesis that I'm trying to prove or disprove. Specifically, down at the pointy end of my argument is the idea that Freemasonry is beached and on the point of dying out BECAUSE it has been giving only lip-service to the idea of genuine learning.

Freemasonry is 'beached' because it, the organisation, has neglected learning. So, if learning was not neglected, Freemasonry would not be beached. If I'm correct, past attempts at Masonic Education (ME) have been 'private', not 'official'; and they have had noticeable positive impacts, but have failed to stop 'the beaching' because of influences outside their control.

If I'm wrong, learning attempts have often or sometimes been official, or, whether official or not, all learning attempts have been indecisive – neither helpful nor unhelpful; or, there is no

meaningful connection between learning and Freemasonry.

This is my idea – to test it, I've been looking at everything I could find on Masonic education. In particular, I've been looking at examples of lodges where learning was made the reason for having meetings – research lodges. There have been many calls for new and different sorts of lodges, and for the revitalisation of research lodges – but are they of any use? what benefits have they brought Freemasonry? If my argument is correct, then research lodges, where learning supposedly has not been neglected, should be able to show that they have made a difference, that they have improved Freemasonry in some way.

For this symposium, I've narrowed my focus down to one research lodge in particular, to the handful of Masons who established it. As it happens this was the very lodge which gave rise to the label 'authentic history.'

## ARS QUATUOR CORONATORUM

TRANSACTIONS OF  
QUATUOR CORONATI  
LODGE NO. 2076



Volume 89 for the Year 1976  
PUBLISHED NOVEMBER 1977

Edited for the Council of  
Q. C. Correspondence Circle Limited  
by Cyril N. Batham, P.M.

Printed in Great Britain at the Alden Press, Oxford

Not just any research lodge, the very first research lodge chartered under the English Constitution was Quatuor Coronati Lodge, No 2076, in London which first began to meet in January, 1886. It quickly gained a huge, positive reputation and for nearly 130 years has produced its transactions, *Ars Quatuor Coronati*, without a break. Today, it claims for itself the title of the "Premier Lodge of Research."

I know that very few of today's Australian Masons know anything of QC, and that even fewer read its annual *Transactions*. Does this one piece of evidence indicate a total failure of QC? Does it tell us something about Australian Masonry? If you know nothing of QC, and have

never read the Transactions, AQC, whatever you think you know about Freemasonry is possibly 100 years out of date.

In any event, I needed to begin by understanding what the original intention of the Lodge and its founders was, what their original idea was, what they might have thought success would look like?

Some readers of the Transactions think of QC as a unit, with one set of group aims and a group mentality. Where one went, they all went, what one thought, they all thought. I, on the other hand, see QC as human, by definition if you like, and like any other human group, I see that it was made up of individuals and whatever degree of harmony they aimed at, there were bound to have been differences of opinion. Were these differences of opinion relevant to the success or failure of QC? That generated further questions: how did their aims compare with those of other research lodges? Has there been a common formula over time for the doing of research? Or are the aims of particular research lodges shaped by the particular members, just as the research that I do myself is shaped by my interests?

#### **This is how I did the research.**

As a long-time reader of AQC I already knew something about QC the Lodge and I had read quite a few of the books produced by the lodge members many of whom are among the best known English Masons of the 19<sup>th</sup> and 20<sup>th</sup> centuries. No doubt, you've all read Gould's rightfully famous History of Freemasonry? Other founding members were equally famous, at least at the time.

I took advantage of the fact that I was in London in July this year to spend time in the Library/Museum at Freemason's Hall which is where QC Lodge has mostly met and where I expected their archives would be stored. They were there, but I was told by staff at the Library/Museum that I'd be able to see QC records only if QC formally agreed. So, the Senior Librarian had to check what I already had been told informally, that as part of normal business at the June lodge meeting, my request had been raised, debated, and a motion moved that I be allowed to see what I had asked for, namely all QC records prior to 1900. It turned out that this amounted to just one minute book, 1886-1893, the second in the series of minutes being off-limits since it ran past 1900 to 1903. My questions about early correspondence and 'other papers' received the answer that none had apparently survived. Similar questions to the QC Secretariat, the administrative staff that have recently handled correspondence and so on, received similar answers. I

remained sceptical, and remain so, now.

In any event, I read through this Minute Book, took what notes I thought would be useful, and then began asking, gently – did the Library/Museum hold any material in its own right relevant to Lodge QC? Yes, it did, so I called up those folders and found a mass of un-catalogued, very mixed up papers - hand-written letters, statistics and reports, mainly from the earliest period which were of course, very useful indeed. I also found that the Library/Museum had personal files on individuals, on Gould for example, which were also regarded as the property of the Library/Museum and not part of QC Archives. I didn't quibble. It was obvious that, in practice, the line between the Library/Museum and the Lodge was not clear, and that QC was paying little regard for its own archives. I suspected that this had been the case for some time, which strongly suggested to me that all concerned had paid little regard to the possibility of learning from 130 years of experience. That's why we have 'History', to learn from the past.

Perhaps the early memberships had been very committed to just these things and that standards had declined more recently? Perhaps the good, early work had been undone by a single individual? or perhaps by a single event, a fire, one of Hitler's doodle-bugs during the Blitz, which had destroyed long-stored records, making learning from the past much more difficult?

I won't take up time with all the twists and turns, dead-ends and so on, but it's important that I tell you this – I treat research as a detective story. When I start I'm Colombo, or Inspector Morse, Sherlock Holmes, I let the material determine 'the truth', and try hard not to impose my 'shoulds' on the material. This means that wherever the clues might point, I go. It means that there's no such thing as a closed door, there are only doors that I might decide not to go through. Whatever I can't find in one place I ask myself where might it be, and go there. This means putting myself in other people's shoes, and trying to think like them. Where might a librarian have put it? Who else might have a copy? When might a certain event have happened and would it have been written up in a newspaper? Are there collections of personal papers, somewhere other researchers have not yet looked? And so on. There

is no limit to the questions, except one's imagination, one's ingenuity, one's curiosity. The limits have to come from your sense of what is relevant, and what is not relevant, what is waffle, what is probably part of the answer, even when you don't know what the answer is – a sense that only develops with experience.

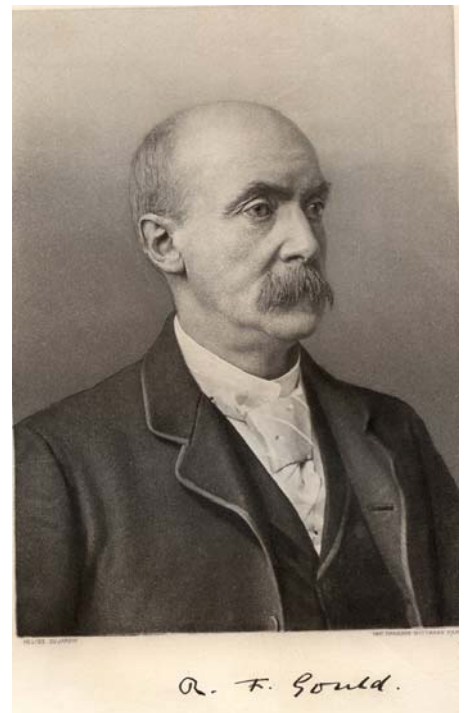
Besides the obvious boxes of What? and Who? When? Where? How? in other mental boxes I collected any scraps that seemed to be about other questions that occurred to me as I went along, eg, had Gould written The History by himself? were there tensions within the Lodge, perhaps over what Masonic research was about, perhaps over the purpose of QC? Other mental boxes, or actual folders if you prefer, collected information about the responses of other Masons – how did Grand Lodge respond? how did Australian Masons respond? did QC change because of those responses?

#### **So, First the idea, then The methods, then The Results, which include**

- \* What QC was/is.
- \* Who was involved.
- \* What happened between them.
- \* Were there external consequences.
- \* What conclusions can I draw.

#### **Here is that presentation**

I want to talk about just two questions, both to do with QC's first two decades, 1886-1905: in the light of its aims, was the Lodge successful? And what was its impact if any on Australian Masonry?



I've already said that the QC founder most likely to be known to you is Robert Freke Gould. After his death, in 1915, a colleague claimed:

*...No member of the Fraternity has ever earned such widespread reputation; no member of the Craft has ever more thoroughly deserved the esteem in which his brethren held him...1*

He, and other members, of the founding group deserve to be much better known. Among northern hemisphere research enthusiasts, the Lodge is often described as a major milestone, as having provided 'a new beginning.' Writing in 1986, Colin Dyer, author of its centenary history, said: *...By (their stated objectives the founders) established a new style of research into Freemasonry. It ignored baseless conclusions...of earlier authors and...became known as the 'authentic school' of Masonic students.*<sup>2</sup>

Through the members' efforts the work of previous historians came under close scrutiny and much that had formerly been accepted as reliable was rejected. It's important to realise immediately that if the founders only intended to change the way that Masonic research was done, they didn't actually need a Lodge. They could all have beavered away in their individual homes and mailed their findings to one another, or published them in journals, or if they wanted immediate comment, they might have made presentations to an historical association.

So just what did the founders of QC have in mind that required something that only a lodge could provide? Making the key oration at the Lodge's consecration in 1886, the IPM Rev Woodford summarised the collective aims: *(It is proposed... to have papers read on subjects far-off or near, recondite or common place, to invite discussions...and to issue 'Transactions.'*

Straightforward enough, but Woodford was not finished. He went on: *We trust that by this means we may help forward the important cause of Masonic study and investigation, (we) may induce a more scholarly and critical consideration of our evidences, (we may induce) a greater relish for historical facts, and (may stimulate) the increasing and healthy movement for the extension of libraries and museums in all lodges.*<sup>3</sup>

These objectives were intended to lead to yet further and broader objectives. Woodford again: *For thus it may*

*chance that we shall be enabled to rescue contemporary Freemasonry from the charge frequently brought against it, that it sacrifices an intellectual study of Freemasonry proper to the more pervading requirements of the social circle, and that it is too easily contented with a routine of ritual on the one hand, and the pleasing exercise of hospitality on the other...*

The task of 'rescuing Masonry' from endless rounds of increasingly meaningless ritual and toasts in the south is exactly what I believe confronts the Craft today. It seems, in 1886 QC was setting out with exactly this task in mind. I didn't know this when I began to look at the material, but since it seems to me that the job remains undone, I have here an excellent chance to uncover why. Dyer's 1986 remarks tell us that the broad aims have indeed been lost, leaving only 'a new way' of doing Masonic research.

The first WM, Sir Charles Warren has left little material from which his views can be gleaned. He is an interesting character in his own right and I'll have to come back to him later. In 1888, Gould, chosen to succeed him, was not short of strong opinions. He pushed the view, for example, that QC had 'voluntarily assumed' responsibility, not just as a research lodge, but 'as a general school of instruction':

*My ideal of such a lodge as ours is, is that it should represent an educational ladder in Masonry, reaching from the abyss of Masonic ignorance to the zenith to which we all aspire.*<sup>4</sup>

It's quite clear that not just research, but the whole gamut of Masonic Education was intended. The first step in such a ladder was to find and record 'students', Masons outside the immediate 'Inner Circle.'

You might recall Woodford's reference to 'common place' or 'basic lessons in Freemasonry'. These were intended for beginners taking the first steps on any 'educational ladder'. Before learners can begin to learn, the necessary materials, whether 'recondite or common place', must be produced, and then effectively transmitted, in this case from the 'Inner' to the 'Outer Circle'. Before any of that can happen, the recipients of the lessons, the 'Outer Circle' has to be constructed.<sup>5</sup>

Gould was buoyant at the beginning of 1888, because it was this first step

which had just been put in place. The 'Inner Circle', the founders who were researchers, and able to physically attend QC lodge meetings in central London, might perhaps have relied upon the usual commercial processes of production and sales to reach beyond the immediate Lodge confines, but this 'usual way' was considered too slow and too uncertain. Lodge Secretary Speth had come up with an alternative, a class of members who while distant would nevertheless have direct contact. This was the 'Correspondence' or 'Outer Circle.' (CC)

Initial responses were certainly encouraging. From its inception in 1887 the CC was entirely Speth's responsibility and he was delighted when 150 applications for membership arrived very soon after the first volume of Transactions, which he also edited, saw through publication, and distributed, went out. I guess the QC founders believed they were well on their way to success. The letters flowing in from around the world were a demonstration that the more distant 'searchers after Masonic truth' had already outstripped those of the 'Inner Circle'. Gould deduced this rapid take-up of the idea meant that students of all nationalities regarded QC as 'the centre of Masonic light'.

The names and numbers of applicants, who were without exception voted by the 'Inner Circle' onto the Member's Register, are recorded in the Minutes, and by 1890 the number had reached a thousand and by 1900 was approaching 3,000. At this point, we begin to enter the world of numbers, statistics, and what use researchers might make of them.



In January, 1893, Secretary Speth read the 6<sup>th</sup> Annual Report to the Lodge. He congratulated all concerned and announced:

*The year [1892] has been a prosperous one in many respects; the meetings have been well attended; the papers read to the brethren, or otherwise contributed... have been of a high quality; the world-wide interest evinced in our proceedings shows no sign of abatement; and the number of our members has considerably increased...6*

He emphasised the international response underlining QC's apparent success: *It must be very gratifying to every member of our Association to know that our efforts to awaken an enlightened interest in the antiquities and literature of the Craft are producing tangible results throughout the world. The establishment of Literary Lodges and Societies ... in the Punjab, South Australia, Victoria, Queensland, and elsewhere, all avowedly inspired by our example, has been recorded in our Transactions...It is also (known) that in more than one instance small bands of our Correspondence Members...meet regularly in each other's houses to discuss in an informal way, our Transactions as they are issued.*

'Local Secretaries' were introduced by Speth in 1888 to assist with the rapidly-increasing work load. They were QC 'agents', recruited to act as the first line of enquiry for potential and actual CC members. The first in our part of the world was a 'Bro G Gordon' in Dunedin, NZ followed shortly after by 'Bro G Robertson' in Wellington, NZ. There was no Australian 'Local Secretary' at this time because there were no Australian applicants to join the CC until March, 1889 when the QC minutes show the first four as:

No 611 as Bro JR Gurner, Adelaide, SA,  
No 612 as Bro JE Thomas, Adelaide,  
No 613 as Bro A Kemp, Glenelg and  
No 614 as Bro GL Young, Pt Adelaide.

In October, 1889 a further four Australian joining members are shown – No 731 – Wm Lamonby, Melbourne; No 748 – Bro GA Wilson, Stockport, S Aust; No 749 – Bro T Hantke, Adel; and No.750–Bro.SG.Jones.,Adel.

**TOTAL for year = 8, 7 of which are from South Australia, 5 from Adelaide**

At this time both The South Australian Freemason and AQC Transactions, noted that a new lodge, St Alban No 38, had been set up in Adelaide 'to follow in the steps of Quatuor Coronati Lodge,

London':

The aims of the promoters:- To cultivate a higher standard of Masonic work; *to promote literary effort and the diffusion of Masonic lore and knowledge*, and to offer membership to those brethren whose tastes and acquirements may desire the advantage of a congenial fellowship.<sup>7</sup> In 1890

No 754 – WR Dyer, Scottsdale, Tas. -  
No 755 – Grand Lodge of South Australia..  
No.775– DG Way, South Aust.  
No 783 – J Wilkinson, Herberton, Nth Qld.  
No 856 – Wm Burnett, Adelaide.  
No 910 – L Combermere, Melbourne  
No 988 – L St Alban, Adelaide  
No 1012 – P Sansom, Adelaide  
No 1016 – Grand Lodge of Victoria  
**TOTAL for year = 9, 5 of which are from South Aust.**

At this point, with over 1,000 registered members outside London, there were just 17 in Australia, of whom all but 5 are from South Australia. If we continue the names of Australian applicants to the end of 1893 we find a dramatic change:

In 1891  
No 1061 – Darling Downs Lodge, Qld  
No 1206 – H Luck, Brisbane  
No 1062 – J Spiers, Toowoomba.  
No 1207 – G Swinburne, Melb  
No 1090 – FC Krishauff, Adelaide  
No 1252 – C Corfe, Toowoomba  
No 1132 – J Barnes, Brisbane  
No 1253 – W Tidman, Toowoomba  
No 1133 – J Kilham, Toowoomba  
No 1254 – G Wildie, Charleville  
No 1134 – E Casper, Toowoomba  
No 1255 – J Bowring, Melb  
No 1135 – W Willey, Toowoomba  
No 1256 – St Johns Lodge, Ballarat  
No 1136 – W Smith, Toowoomba  
No 1259 – J Fenwick, Brisbane  
No 1137 – F Dunsdon, Toowoomba  
No 1264 – W Bentley, Ballarat  
No 1138 – J Miller, Toowoomba  
No 1286 – L St Andrew, SC, Bris  
No 1139 – CR Morton, Toowoomba  
No 1307 – F Johns, Adelaide  
No 1140 – J Renwick, Toowoomba  
No 1141 – W Collins, Toowoomba  
No 1142 – H Groom, Toowoomba  
No 1143 – J Goffage, Toowoomba  
No 1144 – Rev T Warner, Toowoomba  
No 1169 – H Beak, Rockhampton  
No 1170 – GF Bennett, Toowoomba  
No 1171 – J Boyce, Toowoomba  
No 1177 – Douglas Lodge, Rockhampton  
No 1178 – Mt Morgan, Royal Arch Chapter, Qld  
No 1183 – C Kemp, Toowoomba  
No 1184 – Mt Morgan Lodge, Qld  
No 1185 – J Simpson, Scottsdale, Tas.

**TOTAL for year = 35, of which 28 are from Qld, of which 19 appear to be from a single lodge at Toowoomba.**

(Ed Note: It is sad to note that the LoR in Toowoomba has gone into recess)

In 1892

No 1310 – H Russell, Indooroopilly, Qld  
No 1311 – The Hon J Douglas, The Residency, Thursday Is, Qld  
No 1312 – W Alexander, Perth  
No 1313 – Too'ba Masonic Literary Socy, Qld  
No 1320 – T Fraser, Bris  
No 1321 – E Horton, Rockhampton  
No 1327 – C Leeson, Croydon, Nth Qld  
No 1367 – T Mylne, Bris  
No 1368 – W Brown, Toowoomba  
No 1369 – L Sir William Wallace, Croydon, Nth Qld  
No 1422 – M Adams, Adelaide  
No 1423 – L of Fidelity, Gawler, S Aust  
No 1424 – L of St John, Strathalbyn, S Aust  
No 1430 – C Ward, Warwick, Qld  
No 1431 – West End L, SC, Brisbane  
No 1441 – R Alland, Toowoomba  
No 1444 – T May, Toowoomba  
No 1457 – M Loving, Sydney.  
No 1477 – J Chattaway, Mackay  
No 1478 – Holdfast L, Unley, S Aust  
No 1489 – Comet L, Barcaldine, Qld  
No 1490 – Rev E Rodda, Melb  
No 1491 – O Snowball, Melb  
No 1492 – F Snowball, Melb  
No 1493 – H Knight, Melb  
No 1494 – A Thomson, Brighton, Vic  
No 1498 – J Tuffley, Killarney, Qld  
No 1534 – H Hertzberg, Too'ba  
No 1535 – H Harris, Bris  
No 1542 – Emulation L, Norwood, S Aust  
No 1543 – Mt Gambier L, S Aust  
No 1548 – W Pascoe, Bundaberg  
No 1552 – E Pechey, nr Too'mba  
No 1553 – F Bourne, Roma, Qld  
No 1554 – J Mayfield, Roma, Qld  
No 1555 – C Baker, Roma, Qld  
No 1556 – G L'Estrange, Roma, Qld  
No 1563 – Darling Downs RAC, Qld  
No 1570 – D Evans, Pt Fairy, Vic  
No 1571 – T Fowler, Melb  
No 1572 – H Lavery, Benalla, Vic  
No 1573 – H Moors, Melb  
No 1575 – F Tricks, Herberton, Nth Qld  
No 1578 – T Burstow, Too'mba  
No 1579 – W Byrne, Bris  
No 1580 – A Clarke, Charters Towers, Qld  
No 1584 – T Webb, Broken Hill, NSW  
No 1585 – Victoria L, Jamestown, S Aust  
**TOTAL 48, of which 29 are from Qld, of which only 5 are from Brisbane, and many are from far north Qld.**

In 1893  
No 1609 – J Archibald, Harwick, Qld  
No 1610 – W Kingsbury, Ballarat  
No 1664 – C Fox, Allora, Qld  
No 1665 – Hope L, Allora, Qld  
No 1672 – A Miller, Ballarat, Vic  
No 1673 – T McConnell, Ballarat, Vic  
No 1720 – A Pendleton, Adelaide  
No 1721 – G Potts, Rockhampton  
No 1722 – W Bastick, Too'mba  
No 1732 – Star of the Border L, Stanhope, Qld  
No 1734 – Raphael L, Roma, Qld  
No 1759 – Pt Fairy L, Victoria  
No 1760 – J Tolmic, Too'mba

No 1761 – E Hemsworth, Too'mba  
 No 1773 – C Lister, Jondaryan, Qld  
 No 1800 – L Athole & Melville, Bris  
 No 1801 – W Coltman, Ballarat  
 No 1802 – H Stoneman, Ballarat  
 No 1803 – E Nicholas, Ballarat  
 No 1804 – D Cameron, Ballarat  
 No 1805 – H Mudie, Ballarat  
 No 1820 – Emulation L, Box Hill, Victoria  
 No 1831 – J Ingamells, Melb  
 No 1833 – A Pryor, Castleton, Etheridge  
 Goldfields, Qld  
 No 1834 – C Helmrich, Paddington, NSW  
 No 1835 – W Crawford, Sydney  
 No 1836 – C Ord, Sydney  
 No 1837 – F Bracewell, Sydney  
 No 1838 – H Stoddart, Sydney  
 No 1849 – J Bruennich, Pt Mackay, Qld  
 No 1851 – W Wood, Roma, Qld  
 No 1852 – C Tuckey, Roma, Qld  
 No 1853 – W Taylor, Dalby, Qld  
 No 1854 – W Thornton, Muttaborra, Qld  
 No 1858 – T Morgan, Ballarat  
 No 1859 – W Coltman, Ballarat  
 No 1860 – J Brough, Ballarat  
 No 1861 – W Homer, Ballarat  
 No 1862 – J Gray, Ballarat  
 No 1871 – L Athole, Bundaberg, Qld  
 No 1883 – J Whiteley, Too'mba  
 No 1912 – H Symons, Ballarat  
 No 1913 – W Thomas, Ballarat  
 No 1914 – E Smith, Ballarat  
 No 1919 – G Shirley, Charters Towers, Qld  
 No 1920 – A Harte, Charters Towers, Qld  
 No 1921 – Charters Towers L, Qld.  
 No 1948 – J Peady, Ballarat  
 No 1949 – W Boustead, Ballarat.  
**TOTAL for year 49, of which 22 are from  
 Qld, of which only 1 is from Bris, while 17  
 of the 49 are from Ballarat, again prob  
 from one lodge.**

GLOBAL TOTAL of Applicants at end  
 of 1893 = 1,972  
 AUSTRALIAN TOTAL of Applicants =  
 149

NSW	- 7
Qld	- 80
Victoria	- 37
South Aust	- 22
Tas	- 2
West Aust	- 1

Totals for Capital cities	- 42
for Country	- 107
Hobart	- 0
Ballarat	- 20
Perth	- 1
Toowoomba	- 28
Adelaide	- 14
Sydney	- 6
North Qld	- 32
Brisbane	- 10
Melbourne	- 12

The Australian figures to the end of 1893 provide the location of applicants for the first six years and show that over 2/3rds were not from capital city lodges. They

also show that NSW Masons were comparatively slow to respond, but, for reasons yet to be explained, of the 7 NSW applicants, 6 were from Sydney. In January, 1893, Queensland's Local Secretary, a brother named Spiers who, yes, lived in Toowoomba sent a circular to all CC members in that State, which included:  
*...It will be within the recollection of most of you that, at the beginning of 1891, 'The Circle' in Queensland consisted of only 3 members. During that year the number increased to 41. In the past year [1892] 30 new members have been admitted, bringing our muster roll...up to 71...The membership is made up as follows:- 1 District Grand Lodge, 9 Lodges, 2 Royal Arch Chapters, 1 Literary Society and 58 Brethren...8*

He insisted that 'the motto of every Craftsman should be 'Educate, Educate, Educate'...*Were every member of the Fraternity a student, even in ever so limited a sense, we should have fewer complaints of leakage in membership, small attendance at Lodge meetings, and luke warmness generally.*

He noted that in 1893 'Queensland has nearly as many members as the whole of the other Australian Colonies together.' 9

In 1893 Sydney Masons began planning a Masonic Musical and Literary Society 'wherein it was claimed 'all points of interest could be freely and fully discussed.' This evolved into the current Masonic Club, on Castlereagh Street, in Sydney. It was not until 1913 that a Lodge of Research, No 290, was consecrated, a commentary at the time crediting the State's Grand Master with having 'exercised a healthy influence in the direction of Masonic Research'. In his address, the lodge's first WM Heighway was more cautious than celebratory, more narrowly focused than broad-ranging:10. *In commencing work in such a lodge some doubt might arise in the minds of the members as to the subjects suitable, as to their ability to handle the subject, and as to the length of the papers.*

Because it was necessary, in his view, that 'we must avoid subjects which will lead to unkind and uncharitable controversy', he had asked the Secretary 'to establish a register of

subjects suitable for discussion, and on which Brethren seek for instruction or knowledge': *It must be remembered that our members will be drawn from various lodges – lodges with different views and different friendships...*

No doubt some of you have already realised, the applicant figures, which I've been quoting so far are unreliable indicators of actual member numbers simply because, despite the initial enthusiasm, the 'drop out rate' was high. However, because of their apparent mind-set, the London executive only very reluctantly conceded the point. The 1900 Report of the over-sighting committee, known as the Permanent and Audit Committee, reported that 'the number of new members has considerably fallen off' by which they meant applications for membership. But because an application and 1-years subscription was sufficient to trigger copies of the Transactions beyond the first year, the executive found to its surprise and dismay that:

The dues outstanding are enormous in their total of nearly GBP£700...There are over seven hundred brethren who have not paid their subscription for 1900, and over four hundred who have not paid for 1899!11

The Report writer, Speth, in 1900 was relatively restrained: *The (falling off in applicant numbers) is probably to be attributed in some measure, to the minds of Englishmen being pre-occupied, during recent times, by matters which have drawn away their attention from Masonic study.. But we feel that, in a lesser degree, it may also be due to a slackness on the part of our members, who have not taken every available opportunity of bringing our society before their Masonic friends...* Speth died in 190112.. and statistics accumulated in 1905 by his successor, WH Rylands, showed that the number of CC members added for each of the years 1888 to 1899 had been in the hundreds, the highest being 388 in 1888 and 304 in 1895. From 1900 to 1905, however, the number of applicants had plateaued and actually declined in 1900, 1902 and 1903. Indeed, the number of active CC members had not increased for a decade, since 1893. The new Secretary continued to blame the declines on causes outside QC's control, a distant war and the old standbys: There have been 6071 names [applicants to join] on the CC list since it was first started. The (negative) years were of course due largely to the South African

War...It looks as though we are once more on the upward grade but there is a big annual leakage due to deaths and apathy, and although we have had over 300 additions this year the net gain is only 46.13 Secretary Rylands was harsher in his judgement: *..Apathetic brethren are of course no use to us, not only because they do not care to read but because they do not pay their subscriptions. It would be kinder if they were to resign...* Grand Lodge records showed the potential membership which was being lost: *...There are 2490 lodges on the register of Grand Lodge of England. Assuming average membership to be 30 would give 74700 Masons... According to latest statistics there are in the United States 12637 lodges with 1,011,547 members and in all Canada 674 lodges with 50,878 members. We have on our CC list 250 in the US, 35 in Canada.* Brother Spiers had made the same point in 1893. Looking at the figures he had been able to obtain, which showed comparatively high increases, yet as he noted: *....(Compared) with the number of Freemasons in Queensland, our list of members...is only 1.7 per cent of the active membership.*

The initial success of even the first step on Gould's educational ladder was even then showing itself as a false dawn. Within two decades of 1886, reasons for the failure of the whole ladder were being canvassed, Gould lamenting the lack of home-produced 'broadly educational materials' in 1904. 14..

The founders of QC were not men who shrank from expressing themselves forcefully, and the many internal issues around Masonic research will have to be considered. But just having an international mailing list by itself exposed weaknesses. The work load increased hugely as the numbers of applicants escalated - names had to be recorded, mail answered, subscriptions had to be recorded, banked and audited, and non-payment of follow-ups had to be pursued.

The extension beyond basic research into a broader range of educational initiatives was a logical thing for QC to contemplate, but successful implementation of such an extension required then and still requires more than wishful enthusiasm. The founders of QC believed they were debating nothing less than the future of Freemasonry, and that what they were attempting had never been done before.

When the 'founders' had come together they had clearly paid no thought to the implications of their broader aims. The Lodge had none of the necessary infrastructure in place, and in its first decades didn't seriously attempt to put any into place. They had nothing of what today would be called 'a business plan', principally perhaps because they had not come together on the basis of expertise in the writing and administration of educational programs, and they did not think to recruit on that basis.

The bind of the fragile numbers and the escalating costs threatened the very existence of QC. The 'Inner Circle' could be expected to provide only ideas. The subscriptions from distant members were perceived as a lifeline to keep QC afloat, but a lifeline with inbuilt dangers - if inflow of subscriptions didn't keep pace with the totality of costs involved in servicing the increasing membership, QC would run at a loss, and eventually might have to be wound up.

With the benefit of hindsight, it's clear that in their enthusiasm the founders had constructed the vice around QC and set the squeeze in motion by under-valuing what they were doing, ie by setting the subscription rate too low to cover their costs. Further, they locked themselves in to the printing and distribution of a substantial record each year to all 'members' many of whom had not paid, and who then had to be pursued.

As the story stands the QC example proves my argument, by being a private lodge, by having noticeable positive impacts in the short term, but despite the initial success, failed in the longer term to stop 'the beaching', supposedly because of influences outside their control.

By presiding over a flawed model, the founders made the continuing neglect of Masonic learning inevitable, and thus for the ritual and the social circle to remain the dominant elements of the Masonic experience.



You know what, you're right:  
I should have looked at the map earlier...

#### References

1. Bro W Ch Crawley, 'In Memoriam - Bro RF Gould, PGM', The Freemason, 10 April, 1915, p.657.
2. 'Quatuor Coronati Lodge No 2076', Transactions, Vol 121 for 2008, p.v.
3. Woodford, AQC, Vol 1, 1886, p.6.
4. Gould, as above, p.66.
5. Unsigned, un-dated (1905?), handwritten note in 'QC' folder at UGLE Library/Museum, and headed 'Correspondence Circle' accumulates the numbers in QC Minutes.
6. Report of Permanent and Audit Committee, 6 Jan, 1893.
7. 'South Australia', in Transactions, Vol 3, 1888, p.64, quoting The South Australian Freemason.
8. Letter, Brother J Spiers' to CC Members in Qld, 1 Jan, 1893 - copy in Folder LF 2076, Freemasons Library & Museum, London.
9. Addition by Spiers, 12 April, 1894, to Circular, from Speth, April, 1894, copy in Freemasons Hall Library/Museum, London.
10. 'Lodges of Research', The Freemason, (London), 18 July, 1914, p.119.
11. 'Report of the Permanent and Audit Committee', AQC, Vol xiv, Pt 2, p.2.
12. Died 14 April, 1901, see 'In Memoriam: GW Speth', AQC, Vol xiv, Pt 2, pp.97-104, for depth of loss felt.
13. Unsigned, undated note (1905?), as above.
14. RF Gould, 'On the Masonic Press', in The Freemason, 1904, and at No 17, in his Collected Essays & Papers Relating to Freemasonry, Belfast, 1913.

<http://quatuorcoronati.com/knowledge/aqc-downloads/>

The Transactions of Quatuor Coronati Lodge No.2076 are called *Ars Quatuor Coronatorum*, and often referred to simply by their initials AQC. There are now in excess of 120 volumes of papers and they represent the masonic issues and debates over each decade, together with discoveries and new theories.

To any masonic historian this is an enormous archive and as a taster we offer a selection of papers, some old, some new and these can all be downloaded. The selection of papers is wide and we hope everyone will find something of interest

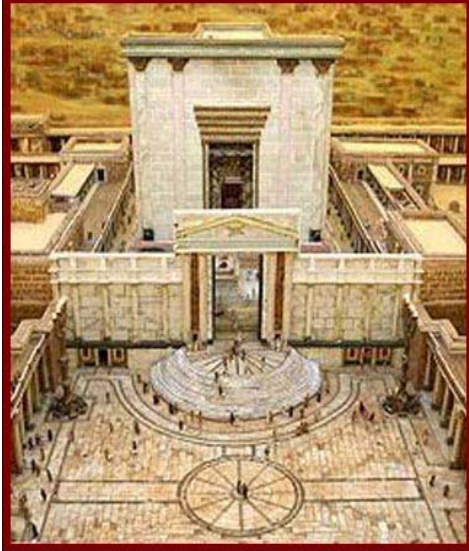
The different volumes of AQC have been scanned at various times and thus the file size can be variable and not always related to the number of pages in the article.

Should you wish to join the CC then go here.

<http://quatuorcoronati.com/membership/>



# Book Review



**Solomon's Temple, King Hiram, Hiram Abiff & the Phoenicians**  
From the book

**Phoenician Secrets**

by Sanford Holst (April, 2011)

Every reader of the Old Testament is familiar with the story of how King Solomon, King Hiram of Tyre, and Hiram Abiff came together to build Solomon's Temple in 966 BC. That temple became an integral part of Freemasonry, providing everything from the layout of the lodge room with its pillars of Jachin and Boaz, to the rituals of craft Masonry, Royal Arch, and higher degrees. Now the book *Phoenician Secrets* points out something that has been in plain sight for almost 3000 years yet virtually never explored: King Hiram and Hiram Abiff were Phoenicians from the city of Tyre. The significance of this is that the wonderfully complex and richly textured Phoenician society turns out to have a number of similarities to Freemasonry. One of these was the strong Phoenician penchant for secrecy in shielding their affairs from outsiders. But there were many other similarities as well. To begin this story at the beginning -- how do we know King

Hiram and Hiram Abiff were Phoenicians? To see this, consider that the city of Tyre was one of the three original cities of the Phoenicians, going back to its founding around 2750 BC. This is affirmed in all the traditional and modern historical sources, including: *In the wish to get the best information that I could on these matters, I made a voyage to Tyre in Phoenicia.* . . . Herodotus 2:44

By now all Syria and all Phoenicia except Tyre were under Macedonian control, and Alexander [the Great] was encamped on the mainland which was separated from the city of Tyre by a narrow strait. Quintus Curtius Rufus *The History of Alexander* 4.2:1

In Tyre, quantities of Phoenician pottery from very disturbed levels were recovered in 1970. . . .

.Bikai, *Pottery of Tyre* p.1

Next, we know that Hiram was king of Tyre during the time of King David and King Solomon, as pointed out in the Jewish Tanakh and the Old Testament of the Bible. And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a [great admirer] of David. And Solomon sent unto Hiram saying . . . "I purpose to build an house unto the name of the LORD my God . . . therefore command thou that they hew me cedar trees out of Lebanon. . . ." 1 Kings 5:1-6

Since some people do not believe everything in the Bible is historical fact, it was reassuring to find a confirmation of Hiram's historical existence in the writings of Josephus. Upon the death of Abibalus, his son Hirom took the kingdom. This king . . . joined the temple of Jupiter Olympius, which stood before in an island by itself, to the city, by raising a causeway between them. . . . They

say further, that Solomon, when he was king of Jerusalem, sent problems to Hirom to be solved, and desired he would send others back for him to solve. . . Josephus, *Contra Apionem* 1:17

Which brings us to Hiram Abiff, the master builder, who was described to us this way. And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. 1 Kings 7:13-14

Clearly we see that Hiram Abiff was from the Phoenician city of Tyre. Yet his mother was from the Hebrew tribe of Naphtali occupying what is now Northern Israel beside the Sea of Galilee. Through his mother, then, he could have claimed Jewish heritage. Since his father was from the Phoenician city of Tyre, that heritage was also his. For all we know, Hiram retained this "dual citizenship" for the rest of his life. But it is also clear that upon his father's death (his mother was a widow) Hiram decided to stay in Tyre rather than move to his mother's homeland near Galilee. Hiram was still living in that Phoenician city and practicing his father's building trade when...King Solomon sent and fetched Hiram out of Tyre. 1 Kings 7:13

The many vivid stories of this long-lived Phoenician society are then explored in *Phoenician Secrets*, bringing out many practices which will be immediately familiar to every Mason.

The rituals of Masonry are not disclosed in this book; it is hoped that every Mason already knows them. However all the details of the corresponding Phoenician society are fully disclosed. This is in every sense a complete history of these intriguing people in the ancient Mediterranean who deeply affected other societies around them. They especially affected the roots of Freemasonry, making this a wonderful experience for every Mason.

This book is available from <http://www.amazon.com/>



## Death of a maverick, crusading, humanitarian, fundamentalist Freemason

by Tony Pope

Obituary notices on the Internet advise that Nelson King died 'peacefully' in hospital in Toronto, Canada, on 17 August 2011, aged 66; they list his surviving family and summarise his scholastic and Masonic achievements, but the various Masonic eulogists seem only to have known him in *this* century, whereas his greatest achievements are founded in the *last* century. I cannot claim to have known

Nelson from his earliest days, but our friendship—not too strong a word—dates back to 1993, when he was already established as editor of the *Philalethes* magazine, and was active on the old *CompuServe* Masonic forum on the web. He had already espoused the cause of recognition of Prince Hall Freemasonry, and later helped me in my quest for knowledge of this fraternity.

Nelson was one of the earliest Freemasons to appreciate the possibilities of the Internet for promoting Freemasonry and Masonic causes, and purchased the choice domain name of [freemasonry.org](http://freemasonry.org). As owner, he donated web space to the Philalethes Society and also to its Prince Hall counterpart, the Phylaxis Society. Of equal value, he established and moderated an e-forum for members of the Philalethes Society, known as the PSOC-List, which provided an amazingly rich medium for exchange of information worldwide.

Nelson was a self-avowed fundamentalist Freemason (what that is, he explained in the Masonic bestseller *Confessions of a Born Again Fundamentalist Freemason*) but also a non-conformist. If Nelson thought something was right, he would promote it in the *Philalethes* magazine, on his [freemasonry.org](http://freemasonry.org) domain, on the PSOC-List, and anywhere he was permitted to speak or write, regardless of whose toes he stepped on, or which Grand Lodges he upset. Among the latter were the Grand Lodge of West Virginia when he supported a PGM of that jurisdiction

who had been shabbily treated by the Grand Lodge, and the Grand Lodge of Texas, which banned its members from membership of the Philalethes Society chapters in Texas because of his criticism of that Grand Lodge.

His work in support of Prince Hall recognition was recognised by honorary membership in the Prince Hall Grand Lodge of Ontario, and by conferral of the rank of Past Grand Master of the Prince Hall Grand Lodge of Connecticut, in addition to a Fellowship of the Phylaxis Society, induction into its 'Hall of Fame', and a Prince Hall Civil Rights Activist award.

Nelson's other great 'cause' was medical aid to Cuba, where imports from the USA are embargoed.

He was executive director of the Masonic Relief for Cuba Committee, raising cash among Freemasons and other sources, persuading pharmaceutical companies to make a donation or provide a discount, and supplying drugs and equipment for Cuban sick and needy via the Grand Lodge of Cuba. His efforts were recognised by honorary membership of that Grand Lodge. He was also active in other Central American jurisdictions, and was an honorary member of the Grand Lodge of Costa Rica.

One cause in which Nelson was ultimately unsuccessful was recognition of the Grand Lodge of France. He persuaded the Philalethes Society to open its membership to adherents of that Grand Lodge, and approve a chapter of the Society in Paris. Re-recognition of the Grand Lodge of France by US Grand Lodges failed, despite the best efforts of Nelson and others. This complex story is told elsewhere, including in the ANZMRC newsletter, *Harashim* (issue 27), and on the website [www.freemasons-freemasonry.com](http://www.freemasons-freemasonry.com) as 'La Tragi-comédie Française'.

Nelson edited the *Philalethes* magazine from 1992 to 2009, and served as President of the Society contemporaneously from 2000 to 2002. Among his many awards as a

Masonic researcher, author and educator were membership of the Brotherhood of the Blue Forget-me-not (1992) and of the Blue Friars (2001). Others are listed on <http://nelsonking.ca>. This site also contains over 30 of Nelson's papers and articles, which can be read online, printed, or downloaded in PDF format.

In 2008 a group of dissidents made an unsuccessful attempt to take over the Philalethes Society. When the coup failed, the rebels implemented Plan B, forming a rival society and magazine, gaining 'big name' support by offering 'Foundation Fellowships' of the new society. Nelson's friends rallied and the Philalethes Society survived.

The following year, Editor Nelson King and Executive Secretary Wallace McLeod resigned from office in the Society, and Nelson concentrated on Cuban relief. By this time the Phylaxis Society had obtained its own website [www.thephylaxis.org](http://www.thephylaxis.org), and Nelson gave control of his [freemasonry.org](http://freemasonry.org) domain to the Philalethes, with links to the Cuban Relief, Phylaxis and other sites. Then it became known that Nelson was seriously ill, and that his only chance of recovery was a liver transplant. Nelson refused to surrender to despair, and continued to work for Cuban relief.

Now, after his death, Nelson's links have gone from the Philalethes website, and neither the Philalethes nor the Phylaxis site carries a tribute to their great benefactor. In each case, Nelson's name is merely listed among other recipients of various awards or honours, lost in the crowd. On a personal note—after 14 years of correspondence by email and snailmail, exchanging information and publishing each others' articles, I finally met Nelson in Toronto in 2007 and spent a few pleasant hours in his company. Afterwards, we continued to correspond occasionally, and my last memory of Nelson is of contacting him on Skype a few months ago. He looked gaunt but was still vigorous and enthusiastic, and hugely enjoying an enormous Cuban cigar.

# President's Corner

Members all,  
I greet you heartily and must firstly say that this "presidential address" should have been given by Andy Walker. Andy, as we all know, was elected as President at our 2010 Conference at Mandurah. Unfortunately he suffered a pneumonia attack in December 2010 and regrettably passed to the eternal Grand Lodge early in 2011. I know that Andy was deeply respected for his input into ANZMRC affairs and Freemasonry in particular. He was, I can assure you a real character and I know that he will be sorely missed. I am fortunate to have been appointed in his stead and I thank those that have supported me in this regard.

My main attention now is to see that our 2011 travelling lecturer, W Bro Rodney Grosskopff and his wife Eileen have a pleasant and rewarding sojourn in Australia and New Zealand. I know that we have had a few trying moments in both countries ironing out little bumps and wrinkles but all is coming together now.

In regard to Australia I am indeed thankful to Richard Num for his work in getting

South Australia back into business after the suspension of the South Australian Lodge of Research No. 216. There are many reasons given these days why Lodges crumble and in some cases it is inevitable that they must finally go – a factor we do not wish to see. In Adelaide a resurrection job has been achieved thanks to Richard and we are indebted to his enthusiasm in achieving this.

Still on a happier note we have gained an associate member in Centro Iberico de Estudios Masonicos (CIEM) or the Iberian Centre for Masonic Studies, in Madrid, Spain. I know that the Research Lodge of Southland No. 415 have had prior dealings with CIEM when VW Bro Martin McGregor produced a very interesting paper on Spanish Freemasonry and how it fared during the Spanish Civil War.

During Rodney Grosskopff's tour of New Zealand I will also be attending some of the lectures he is giving as it also provides me with an opportunity to visit research lodges in New Zealand in a short pe-

riod of time. Those that I can manage to visit are the Research Lodge of Ruapehu, Taranaki and Hawke's Bay although Hawke's Bay will be outside the 2011 lecture tour itinerary – I will be visiting for their installation meeting when W Bro Kerry Nichols, PGS, KL, takes the chair. Kerry of course was the New Zealand brother along with RW Bro Peter Verrall were 2009 travelling lecturers. Kerry lectured in Australia and Peter in New Zealand.

In the South Island I will be visiting Southland (Invercargill), Otago (Dunedin) and Midland (Timaru). The four lodges I will miss I will visit in 2012.

This is also the time when Kellerman Lecturers for 2012 will be required to have their work ready for final selection and editing preparation for final presentation in November 2012 when the 11<sup>th</sup> biennial conference will be held in Wellington New Zealand. It is a very strenuous undertaking to edit eight papers – which is the maximum allowable. Although it may pass that in some instances the full quota is sometimes not reached. Each jurisdiction is allowed one lecturer although New Zealand has been given two. I would hope that all jurisdictions do make an effort to

have a lecturer represent them.

To conclude I must first thank our Secretary, Colin Heyward for the effort he applies to his job. It is not easy to deal with Research Lodges, Chapters etc when they do not meet monthly. However he manages very well but we could all make his job less frustrating by prompt replies to his requests.

To our editorial team Alan Gale and Harvey Lovewell, I know you are going to be extremely busy very shortly and any help you may need please do not hesitate to ask.

On internal matters I believe our web site is in need of updating and I want to concentrate on this after the Rodney Grosskopff tour. If we have constant viewers of our web site and the material is out of date there is nothing worse to discourage prospective members if our window is in need of dressing.

Finally to those that have not been in the best of health I hope that you will all be back on deck shortly. I only hear of a few instances where members are not enjoying the best of health but our concern is with you and I trust you will all winter well.

Fraternal regards,  
Charles Miller President.

## From the Editors Desk

Hi All. Please bear with me as this issue has been put together in a rush, this was needed as the last issue was some time ago.

No editor can make a good job of this sort of magazine unless you the members of ANZMRC send him your news and views and photos. Do not think that you can send too much, leave it to me to sort and do my job of editing what is or is not suitable.

I need good news, bad news and in between news that can be shared with all who read this magazine.

Compared to past issues this is thin but I am making a call for all of you to send me papers that you can share, there is some good stuff around that you are keeping to yourselves.

This magazine is a way for all of us to not only keep in touch but to share our thoughts and feelings about our wonderful craft.

For the next issue which is due out in January I hope that you will all make contributions.

What are you in Wellington doing about the next conference?

What about a story on the resurrection of the South Australia LoR.

What's happening post conference in Mandurah?

There surely must be some good stories on Rodney's tour.

Email me on [harbar33@dodo.com.au](mailto:harbar33@dodo.com.au) if you want to post it. Harvey Lovewell 36 Wattle Street, Millaa Millaa Queensland 4886