

**AUSTRALIAN MASONIC RESEARCH COUNCIL**

**PROCEEDINGS**

**1992**

**Inaugural meeting and conference, 12–14 June**

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## Conference programme

### Friday 12 June 1992

- 5 pm Registration
- 5.30 pm Cocktail party
- 7.30 pm Tyled meeting of Chisel Lodge 434 VC  
Paper: *The impact on Freemasonry of social history in the 18th and 19th centuries*  
by WBro B T K Hitchin,  
PM Western Australian Lodge of Research 277
- 9.30 pm Dinner

### Saturday 13 June 1992

- 9 am Late registrations
- 9.15 am Official opening of the Conference  
by VWBro W M Caulfield, PDGDC (NSW), President of the Council
- 9.30 am Paper: *The challenge of changes in membership in New South Wales*  
by RWBro M H Kellerman, OBE, PDGM (NSW), Grand Librarian,  
PM Research Lodge of New South Wales 971
- 11 am Morning tea
- 11.30 am Paper: *The mason mark*  
by WBro S K Brindal, DipMEd, PGSwdB (SA),  
WM South Australian Lodge of Research 216
- 1 pm Lunch
- 2 pm Paper: *Researching the future*  
by WBro M T Webberley,  
PM Hobart Lodge of Research 62 TC
- 3.30 pm Afternoon tea
- 4 pm Paper: *Nine out of ten Freemasons would attack Moscow in winter*  
by VWBro P T Thornton, PGIWkgs (VC),  
PM Lodge of Research 218 VC
- 5.30 pm Coffee
- 6 pm Tyled meeting of Lodge of Research 218 VC  
Official entry and welcome of visiting Interstate research lodges  
Paper: *Preparation of a candidate*  
by RWBro K G W Wells, PAGM (QC),  
Secretary, Barron Barnett Lodge 146 QC
- 8 pm Banquet  
Address: *Australia in the next 15 years*  
by Prof Geoffrey Blainey, *emeritus* Professor of History, Melbourne University

### Sunday 14 June 1992

- 9 am Meeting of the *interim* Committee
- 10 am Inaugural biennial general meeting of the Council
- 11.30 am Tour of Freemasons Homes
- 12.30 pm Barbecue lunch  
Conference ends

## **Programme for ladies accompanying brethren**

### **Friday 12 June 1992**

Cocktail party

Tour of Freemasons Hospital and Day Procedure Centre

Dinner

### **Saturday 13 June 1992**

Shopping tour of Dai Maru and Myers  
then at leisure

Banquet

### **Sunday 14 June 1992**

Tour of Freemasons Homes

Barbecue lunch

**OFFICIAL OPENING**  
of the first conference of the  
**AUSTRALIAN MASONIC RESEARCH COUNCIL**

*by VWBro William M Caulfield, PDGDC (NSW)*

*Secretary, Research Lodge of NSW 971  
President, Australian Masonic Research Council*

At this moment, Grand Masters from around the world are making their way to London for the 275th anniversary of the founding of the first Grand Lodge, established in London in 1717. But for that celebration, MWBro Maj Gen Poke, Grand Master of the United Grand Lodge of Victoria, would have opened this conference. In his absence, it is my privilege and pleasure, as President of AMRC, to stand in his place. Although I am secretary of the Research Lodge of New South Wales, I am proud to still be a member of my mother lodge, here in Victoria, Lodge Cheltenham Tolerance 764. I have, as it were, a foot in each camp.

The Australian Masonic Research Council is, to the best of my knowledge, the first organisation of researchers from all Australian jurisdictions to join together for a common purpose. Grand Masters of all States and New Zealand, at irregular intervals, have had their Australasian Masonic Conferences, held in conjunction with a Grand Installation. They commenced in 1921, and the 12th was held in March 1982; 12 in 71 years. I hope we can do better than that. We trust that this Council will bring together all Masons who may be interested, from all over the continent, to join in common tasks, projects and activities, to support each other and to assist in their own jurisdictions in the important task of education in its various forms.

The early lodges of Australia were first warranted by the Irish Grand Lodge, and later by the English and Scottish Grand Lodges. The original Irish lodge, Australian Social Lodge 260 IC, was established in Sydney in 1820 and, as further lodges were established, there were moves for a Provincial Grand Lodge in the Colony. Communications with Grand Lodge in Dublin were time-consuming and tedious. Approaches were made to Dublin in 1839, 1842 and 1847 but they were refused. In 1848 a request was made to establish a Grand Lodge of Australia, but this suffered the same fate.

In 1857, however, a Provincial Grand Lodge of Australia was created by the Grand Lodge of Ireland, and the Mayor of Sydney, the Hon George Thornton, MLC, was the first *active* Provincial Grand Master. It is interesting to note that Brother Thornton built an obelisk at the intersection of Margaret and King Streets, Sydney. This grand structure, complete with plaques with references to His Honour, was admired by all. The populace were naturally quite amused to find out that it was a sewer vent — and still is, to this day.

With the formation in New South Wales in 1828 of Lodge of Australia 820 EC, and in 1844 Lodge Australian Kilwinning 337 SC in Melbourne (which was then known as the Port Phillip Settlement), all three home constitutions were represented in Australia. As lodges became more numerous in the colonies, independent Grand Lodges were formed, the first being in South Australia in 1884.

The creation of Grand Lodges in each State was due to the great distances and restraints in travel and communications in the 19th century. Now, in the last decade of the 20th century, the space age, with modern travel and communications, the time has come to forge closer links across our nation. There will still be six Grand Lodges, but we will be able to install a vital link between them.

So we come to the Australian Masonic Research Council. I was at a meeting of Quatuor Coronati Lodge in London in 1986, when the then secretary, Brother Neville Barker Cryer, expressed interest in a lecture tour of Australia. Brother Kent Henderson became involved in this venture and also organised a lecture tour by Brother John Hamill, librarian and curator of the United Grand Lodge of England. This tour, organised by Brother Henderson, was a great success, with nine meetings in six States. From this came the publication of Brother Hamill's papers, another success story. All of this was, I believe, the catalyst for the formation of the Australian Masonic Research Council.

A study of Masonic jurisdictions around the world today shows that most are suffering a decline in membership, and all jurisdictions are analysing the situation and making proposals for action, to meet the challenge of the future. Many reasons are given for the reduction in activity and loss of enthusiasm, and many proposals have been made to meet the challenge. Most, if not all, have in their list proposals for better and more effective education in one form or another.

Too often in the past we have been, I believe, factories producing new Masons as fast as we could, with little thought to teaching them about our history, ideals and practices, to live the teachings of the Craft. Lodges were too big, and it took too long to gain office, so that those who had enthusiasm found little scope to become

involved, and those who were slow to cope just gave up. We are now coming to realise the great need for education, in many forms, as a firm foundation for the Craft to re-group and grow.

The Australian Masonic Research Council can be an effective medium to assist in this special task in each of our jurisdictions, and as we share in the various activities of our group we can support and encourage each other. We see the aims of AMRC as being to promote Masonic research and education within Freemasonry on a national basis, to act as a liaison body, to organise conferences such as this, and to arrange national speaking tours of distinguished Masonic researchers.

So we are here at our first conference, and many are to be thanked for getting our organisation in place and this activity underway. Our first thanks must be directed to Brother Kent Henderson; it was his fertile mind that conceived AMRC, and his enthusiasm and hard work have made it a reality. He took upon himself the roles of Secretary and Conference Convener, and has done the first class job we would have expected of him. Next, we must thank the interim office-bearers. My task as President has been an easy one, as, with a good secretary, a president has only to say yes or no. Others of the executive have helped with the many tasks that needed action thus far. I am sure that we must also thank the executive of the Research Lodge here, as they backed up Brother Henderson. There have also been the bookings to be made, billets to be arranged, a ladies' programme to be organised; all this to ensure that this conference has happened with a minimum of fuss. Here we are in the middle of it, and to all involved I would offer our most grateful thanks.

Now it is up to all of us to make it work and, so that we may do just that, I declare this First Biennial Australian Masonic Research Conference launched. May the Great Architect of the Universe support all those who work for it.

## THE CHALLENGE OF THE CHANGES IN MEMBERSHIP IN NEW SOUTH WALES

by Harry Kellerman \*

### INTRODUCTION

Masonic leaders and those interested in Freemasonry have watched with dismay the regular annual drop in membership throughout the world, especially during the past 25 years. It is felt that for Freemasonry to survive, this tendency has to be reversed. Perhaps it is not too much to say that today the majority of Masons interested in the Craft hold the view that our most urgent problems are how to retain the members we have and how to recruit new ones. These are the vital issues exercising the minds of Freemasons in every Masonic jurisdiction.

Not all believe that numbers alone will guarantee survival; to do so would be naive, but we can be sure that without sufficient numbers to halt the prevailing trend, Freemasonry as we know it will not survive. The problem has become urgent and calls for the maximum time and effort from everyone to find a solution. This is not to imply that the search for a solution has been neglected. On the contrary, because of its importance and the seriousness of the situation, a great deal of study has been undertaken and a large volume of information, in the form of inquiries, reports and recommendations, has been published. This is available for research and reference and, in the circumstances, I do not consider it necessary to repeat details of these inquiries and their findings unless they are relevant to the aim of this paper.

As I said, the information is available for reference, so when I was seeking a topic for my paper for this convention, I resisted the temptation to undertake further research into causes for the decline and to examine possible remedial action to stem the trend. I soon realised that I could add nothing original or useful to what has already been achieved and that, from a research point of view, the work already done on membership provides an excellent basis for consolidation and, possibly, progress.

In choosing the subject 'The challenge of the changes in membership in New South Wales' I selected one that offered scope for the historical approach, for appropriate use of available statistics, and for the valuable overview resulting from a systematic rearrangement of established facts. Masonic research is mainly unearthing the work of somebody else and using it for a specific purpose. Daynes, in his book *The Untrodden Paths of Masonic Research*, emphasises the point that, while it is the continuous collection of fresh facts, even those small in themselves, that is required, we can add to the total of Masonic knowledge by going over the discoveries already made in Freemasonry and noting what has been brought to light during any given period.

In this paper I propose to 'bring to light' what has been done in New South Wales during the past 50 years to deal with the phenomenal increase in membership after the Second World War and with the steady decrease from 1958 to the present day. The increase and the decrease both caused problems, and action was taken at the time to solve them. Perhaps a review and a grouping of material already investigated by very able brethren, and of the measures adopted as a result of the investigations, will indicate that some particular matters should be reconsidered in a new light and the subject amplified and brought up to date.

If some purposeful research, however minor, results from this study, then this topic will have contributed to the usefulness of this new Australian Masonic Research Council.

\* RWBro Maurice Harry Kellerman, OBE, BEc, MACE, FIBA, FECS, PDGM (NSW), Grand Librarian, is a founder member of the Research Lodge of New South Wales, its Director of Ceremonies, and editor of its *Transactions*. He is the author of volumes 4 & 5 of the history of the United Grand Lodge of New South Wales, *From Diamond Jubilee to Centenary*.

## The challenge of changes in membership

What is the extent of the changes being considered? Can they be measured in terms of members and numbers, or are they relative? Yes, they can be measured accurately in terms of numbers of men in Freemasonry. A few extracts from statistics indicate that the numbers of men are sufficiently large. The changes are considerable and vital.

During the years of the Second World War membership numbers ranged between 60,000 and 80,000; from 1945 to 1949 they rose from 79,000 to 107,000, a rise of more than 35%; from 1950 to 1958 they continued to rise to 135,000 (26%). At the same time, the number of lodges increased from 690 to 866, an increase of 176, or over 25%. By 1949, over 150 lodges had in excess of 200 members each, including 20 with over 300 members; by 1956 these numbers had grown to 40 lodges with over 350 members.

Detailed statistics to 1989 are available and have been fully analysed in my book, *From Diamond Jubilee to Centenary*, vol IV. Obviously, such growth caused serious problems and called for special measures to remedy a situation that was threatening to reduce the impact of Freemasonry on its members.

As early as 1947 fears were expressed that the growth had been too rapid, that perhaps quality had been sacrificed for quantity, a belief substantiated later by the large numbers of members 'calling off', members for whom Freemasonry had not proved to be what they thought it was. Many members in some lodges were becoming dissatisfied with boring meetings devoted mainly to initiations and degree work. They could see very little hope of gaining office or obtaining the privileges and benefits inherent in Freemasonry. Consequently, many simply 'called off' and were lost to Freemasonry. The large membership problem was authoritatively considered at the Sixth Australasian Masonic Conference, held in Victoria in 1947, when the motion introduced by Tasmania 'that the Conference consider methods whereby the number of new members may be limited and controlled' was fully debated.

The New South Wales representatives, MWBro Frank Whiddon, GM, and RWBro Franc Mossong, were against restricting worthy men from entering Freemasonry. They were of the opinion that we should admit as many candidates as possible and create new lodges of reasonable size, and for them to work in harmony with those engaged in worthwhile community projects. As MWBro Whiddon said, 'A subject that is agitating the minds of leading citizens is what to do with world affairs. I say, get thousands of worthy Masons.'

We have seen how this policy resulted in a rapidly expanding membership and the creation of a record number of new lodges.

MWBro Whiddon, however, was in favour of limiting the number of members in a lodge, not to 150 as was suggested, but to that number above which fraternal friendship would be impaired, and this would vary from lodge to lodge. In his opinion the limit would be determined by the rate of absorption of new members into a lodge. That is, when the absorption became very rapid then a new lodge would be needed.

On the question of members 'calling off', RWBro Mossong had this to say: 'Create a fraternal spirit in a lodge, then it will retain its members'. He did not say how this was to be done but at that time his was the only practical suggestion, apart from the creation of new lodges, offered to stem the tide of members 'calling off'.

Numbers continued to increase, and two Grand Masters, MWBro Frank McDowell in 1949 and MWBro Sir John Northcott in 1954, issued warnings regarding the necessity for excising extreme care in the selection of candidates, and these warnings were noted. Although it was realised that the future of Freemasonry did not lie simply in the increase and maintenance of membership or in its decrease, but in the dissemination and understanding of Masonic principles, very little was done at that stage to promote them. How could it have been possible, with a constant influx of new members? On the contrary, consideration was given to ways and means of controlling entry to the Craft and to overcoming some of the weaknesses complained of by brethren.

To cope with the ever increasing demand for initiations and progression to the second and third degrees, lodges were forced to hold emergent meetings, some as many as 5 to 10 a year. In consequence, minimum time, if any, was devoted to Masonic instruction, and brethren were left in ignorance of the meaning and purpose of Freemasonry.

Some excellent work was done by Official Lecturers (but with relatively few lodges), and the Sydney Lodge of Research 290 produced some outstanding papers, but these initiatives were by no means widely spread over the lodges in the jurisdiction.

Large lodges in some areas were reduced in size by the formation of 'daughter' or 'sister' lodges, giving brethren a better chance of progressing to office and in other ways to take a more active part in lodge affairs.

Special interest lodges which catered for people with common interests, such as sport, scouting or professions, appealed to some and found support. At the same time, steps were taken to encourage lodges to restrict membership where possible and to extend the time for progression from one degree to the next.

By 1958, Freemasonry in New South Wales had reached its peak membership of 135,000 and, on the whole, most were satisfied with the condition of their lodges and retained their membership. They did not all become Masters, but they had friends, social evenings, Christmas outings, Masonic fetes and charitable organisations to

support. Fraternal visits to country and city lodges were common. But some were dissatisfied and 'called off', and after 1959 separations exceeded the intake of new members.

For approximately 20 years Freemasonry had grown and grown in membership and this had brought its own problems. During those years 176 new lodges had been formed, 67,252 members had 'called off', the rate of increase had declined, and a variety of measures had been introduced to adapt to the new conditions and to remedy weaknesses. What had not been achieved was the provision of a sound system of Masonic education to enlighten the brethren, the development of adequate communication between Grand Lodge and brethren, and a reliable assessment of the significance of the decrease in growth revealed in the statistics:

1949-1953	99,000 to 129,000	about 30%
1954-1958	129,000 to 135,000	less than 5%

that is, from a growth of 30,000 to one of 6,000 (all numbers rounded).

What positive action had been unable to achieve in curtailing increase in membership, fate or natural events succeeded in doing. The year 1959 marked the turning point in the history of Masonic membership in New South Wales. For the first time since 1936 there was a decrease in total membership, and this trend has continued to the present day, where the membership of about 40,000 is equal to what it was in 1921-22.

The first few declines were not considered alarming, but in the early 1960s it was felt that there was a need to stabilise the situation. At the first signs of falling off in interest, such as lateness, poor work and absenteeism, lodges provided more interesting programmes and fostered the ideals of brotherhood and a variety of means to encourage brethren to participate in Masonic activities, acting on the belief that the responsibility for progress rested with individual brethren and their lodges. The situation deteriorated and it was apparent that the experiences following the First World War would be repeated. Then, members rushed through in great numbers, gradually lost interest and resigned or were excluded. This is borne out by the following figures:

During the war years, 1915-1918, initiates numbered 10,191, and 6,362 members 'called off'.

During 1919-1922 the numbers were 23,809 and 9,338. For the next two years the number of initiates declined and the number 'called off' increased to over 8,000 compared with 5,600 for the previous two years, and this trend continued.

It was this pattern (observed after the Boer War also) that it was hoped to counter by appropriate measures. For this purpose, in 1964, MWBro Edward Beers, GM, appointed a special committee under the chairmanship of RWBro John Danks to review the state of the Craft in a most comprehensive manner, to provide material for long-term planning. The terms of reference were very definite and set out specific matters to be included in the recommendations. They were:

- the reasons for the lessening of applications for membership;
- whether brethren were 'calling off' in greater numbers and, if so, why;
- if the percentage of attendance of members at meetings is gradually becoming less and, if so, why;
- and
- the investigation of any other matters which may be affecting the Craft adversely.

The team of 16 very experienced and dedicated brethren carried out their tasks in a most efficient manner and by the end of 1965 submitted an objective report, considered to be a reliable appraisal of what was being done at the time and to what extent resources and practices failed to provide for current and future needs. The report contained statistics, surveys, developments, conclusions and recommendations, and set out what was needed, the principles to be adopted and the approaches to be made for the achievement of desired aims. Many of the recommendations were acted upon without delay. They were those dealing with understanding Masonic ideals and principles, the creation of an acceptable Masonic image, amendments to conditions relating to nomination of candidates, and the production of suitable literature for distribution among members. Consequently, there emerged a series of informative booklets, the reintroduction of the *NSW Freemason* (the commercially published journal having ceased in 1960), the formation of the Research Lodge of NSW 971 (the Sydney Lodge of Research 290 having ceased to function in 1958), and the development of a positive policy for improving the image of Freemasonry. These steps were designed to aid the brethren in gaining Masonic knowledge, to influence them to remain as active members of their lodges, and for non-Masons to become attracted to the Craft.

The belief held was that, with knowledge and understanding, brethren would feel they were deriving benefits from their Freemasonry and so would not 'call off'. It was also hoped they would in some way encourage others to join. Masonic knowledge was seen as a panacea that would solve all problems. The aim was to disseminate knowledge of what Freemasonry is and what it does, among brethren, and knowledge of the specific cause of each shortcoming among members of Grand Lodge and its boards and committees.

Carefully planned remedial measures were adopted to improve the relationship between brethren and lodges, and between lodges and Grand Lodge.

To make lodges less remote from the family and to foster a friendly atmosphere within the community, appropriate use of social functions was encouraged, and the role and influence of wives of brethren were to be given greater recognition. Family evenings were recommended as important functions in lodge programmes.

For the comfort of brethren and to present a good image to the public, improvements were made in accommodation for lodge meetings and a vigorous policy for rebuilding and renovating was established.

Directives concerning selection and training of officers were issued by the Board of General Purposes, and it was expected that all these measures would counter many of the objections voiced by brethren, and as a result membership would become stabilised. But, despite all efforts, membership continued to decline, so, in October 1968, the committee was reconvened and a follow-up investigation undertaken.

This revealed that a majority of the lodges had not adopted the recommendations contained in the 1965 report. The result of this failure was that the brethren had been denied any benefits from previous efforts, as they had not been receiving information from the Grand Master and Grand Lodge, Masonic knowledge was not being obtained and applied in lodges, and there was lacking a positive approach to the problem of membership. Where the question *was* being raised, it was seen that too much stress was being laid on the fact of falling membership, a negative approach, instead of enlisting aid to build on the good features, a positive approach. Unfortunately, this negative attitude still prevails among a great number of brethren.

These weaknesses were seen by the committee as communication problems, and measures were suggested to overcome them. These included such improvements as: greater care in the selection of candidates for election or appointment as Grand Lodge Officers; the setting up of a special committee for public relations and charity; the extension of publicity; and careful supervision to ensure that information emanating from Grand Lodge was passed on, and directives strictly applied.

Strong emphasis was placed on improving the Masonic image, and community work and charity were selected as suitable areas into which Masonic effort should be projected.

It was realised that many recommendations were aimed primarily at improved procedural matters, whereas what was required was a detailed study with recommendations concerning 'Freemasonry as a society and its place in the world today'. In the words of the report, 'If we are to play a role in society which is such that the public regard us so highly that men seek to join us, we should look carefully at our present image, because that is the image which is presently resulting in a decline in our Order.' I think we can all agree that Freemasonry, with its ideal of the brotherhood of man and its practical way of life, is essential as a world Order, and any study of it as a society in the world today would confirm this. The solution to the problem of achieving a satisfactory level of membership to ensure the preservation of the Order still eludes us.

It is obvious that, for the ten years or so from the time that membership began to decrease, a very great volume of work had been undertaken and constructive measures had been planned and submitted to lodges. Where one might have expected substantial improvement there persisted a steady decline. What were the causes of failure? The two that suggested themselves immediately were: 'we live in a changed and changing world' and 'we are a society of men who join voluntarily'. These are men who have other interests and responsibilities, and Freemasonry is not necessarily an interest of high priority. How much lower priority do men who are not Masons give Freemasonry?

In our changing world, computers play an important part, so I may be excused if I introduce a computer story; I believe it is relevant. A firm requesting a supply of order forms from a certain company became exasperated when repeated requests met with no response. A further request had this note attached: 'Your computer and I are having communication difficulties. If you no longer supply order forms, please let us know — that is, if you still employ real live people.' The order forms arrived promptly, with this note: 'Yes, we do employ people; therein lies our problem! signed IBM'. How easy it is to substitute 'new members' for 'order forms'. Freemasonry consists of people and depends on people for its existence and purpose. Many of them are deeply involved in the Craft and care very much for its future, but, as a Grand Master from the USA said recently, 'Although we are steadily losing members, there are still too many among us who believe that everything is great, and others who are unconcerned about our future.'

The 1970s were challenging years with respect to membership. Consolidation of lodges to strengthen weaker ones increased in frequency, and became a feature of normal procedure when lodges ceased to be viable owing to decreasing membership. The main factor in the halting of its decline, however, was seen to be a greater understanding of Freemasonry and improvement in its presentation to the public.

In consequence, education activities were redoubled, lodges were supplied with carefully prepared booklets, District Education Officers were appointed to conduct seminars and organise educational activities, a lodge system of Masonic education was introduced, and every encouragement was given to Official Lecturers to increase their efforts in the cause of Masonic education.

Past surveys and studies had given valuable guides for planning, so activities were not conducted in the dark. Causes of decline, reasons for not joining, comparisons with other organisations, and suggestions from brethren and lodges were known and available. The function of the Building Fund, created for building a new Masonic Centre in Sydney, was extended to include provision of funds on loan for improvements to all Masonic

buildings for the purpose of presenting a good Masonic image and providing amenities aimed at the retention of members.

The official opening of the new Masonic Centre in 1979 attracted the widest possible publicity, and the opportunity was taken to stress the ideals of Freemasonry, its contributions, and its charitable and benevolent undertakings for Masonic and non-Masonic causes. Regular newspaper articles, using purchased space, were published weekly, and these brought Freemasonry before the public on a scale previously unheard of, and believed by many to be impossible. Every encouragement was given to lodges and brethren to assist members to appreciate their Freemasonry and to put its teachings into practice. It was hoped that, with an improved image, the example set by Masons, and a more liberal programme of Masonic community activities, suitable men would seek to join. Of course, some did, but not in sufficient numbers to reverse the trend.

Despite the positive steps already taken during the previous period of almost 20 years, it was felt that still another survey was desirable. This was undertaken, following a paper read by Bro Sir Asher Joel at the regular communication of the United Grand Lodge of New South Wales in December 1976. He chose for his subject, 'Freemasonry and public relations — should it have a new look?' In it, he traversed much the same ground as that covered previously in the two Danks Reports, but with emphasis specifically on the influence of clubs, television and secular education as alternative avenues chosen by people to satisfy their needs or leisure time. The paper was circulated widely by Grand Lodge to brethren and lodges for comment. Many useful suggestions were received from brethren, the greater number dealing with better publicity. The Board of General Purposes was in favour of this and approval was given to a number of measures to increase publicity. These included publicising visits of the Grand Master to a district, by the use of printed or broadcast statements; placing the location of Masonic halls and days of meeting on street directories; issuing invitations to church and ethnic societies to attend appropriate Masonic events; and co-operating with service organisations in worthwhile community projects.

Many other suggestions were adopted, but, not surprisingly, among those rejected were the appointment of a public relations consultant, a credit union, Saturday morning talks on Freemasonry, approach to service clubs, relaxation of Masonic clothing requirements, and discarding of the ban on the discussion of religious and political matters in lodge.

Because women, as wives or mothers, exercised a strong influence on their menfolk's attitude to Masonry, Brother Sir Asher Joel advocated even greater recognition of the role of women in Masonic affairs than that already accorded the wives of brethren. Grand Lodge did not concede much, but it approved in principle of affording greater recognition of women's assistance and, as a result, definite procedures were laid down for the reception of women on certain Masonic occasions, such as installations and open nights. Women, it was hoped, would feel they were welcome as an important part of Freemasonry.

I consider that the Asher Joel Paper served a useful purpose, as it provoked thought and discussion on membership among brethren generally. Did membership increase as a result? No. It had decreased from 102,292 in 1969 to 77,448 in 1979, nearly 25%.

The 1980s constituted a period of redoubled effort and widespread activity, in an attempt to solve the problem which had become alarming. The policy was still centred on improving educational facilities, efficiency of lodges, and the Masonic image.

The library was reconstituted in 1982 and extensively redeveloped as an educational resource centre, and the Committee of Masonic Education extended its publications service by providing a series of booklets and brochures. To broaden its approach, a supplementary service involving the production and distribution of audio and video tapes was developed in conjunction with the library. This added service proved popular, so its resources were gradually increased and used to add interest and understanding of Masonry to lodge meetings and for other Masonic gatherings.

The adoption of the slogan 'Freemasonry is good: let's talk about it', introduced during the Grand Mastership of MWBro Harold Coates, OBE, was well received and universally applied throughout New South Wales, especially during the visits he made to every Masonic district. It helped to make Freemasonry better known, and to dispel suspicions associated with the 'secret society' image.

Encouragement was given to non-Masons' nights or open nights, to which brethren were asked to invite young men suitable to join our ranks. Properly conducted functions of this type were well received and made a good impression of Freemasonry and its members.

To cater for men who were not aware that they had to make the first move to become Masons, and had perhaps been waiting to be invited, in 1985 Grand Lodge re-approved of 'proper solicitation', which had been considered by the Board of General Purposes and approved in 1975-76. This allowed brethren to make a qualified approach to friends whom they considered suitable to join the Craft. This was a revolutionary step, and one with every prospect of success.

It has now been adopted as the policy regarding recruitment of new members, for brethren to invite qualified men to join. There had always been the problem of how to consider the man who did not know two brethren of a lodge willing to nominate him for membership. In 1970 approval was given for one member to nominate a

man for his lodge, and supporters from other lodges to second him. This proved to be successful. The principle was regularised by the appointment of a special Membership Assistance Committee in 1985-86. This catered for those unacquainted with any Mason, by providing nominators and supporters who carried out necessary investigations and attended to formal arrangements. Some worthy Masons have been initiated as the result of this committee's work. It continues to function satisfactorily and will, no doubt, remain as a recognised feature of the membership process.

Among the highlights of the history of Freemasonry in NSW in 1988 were the celebrations associated with the centenary of the United Grand Lodge. Festival Week, part of the celebrations, was used advantageously by means of public events, concerts, publicity and meetings to portray Freemasonry as a body virile and flourishing, as one fulfilling the function of making NSW a better place to live in, by means of its policy of caring for the young, the old, the sick and those disadvantaged by disasters. The effect of the centenary programme of events in the creation of a favourable Masonic image should have been tremendous, but I have no knowledge of the number of new members (if any) resulting from it.

While measures taken to improve membership yielded disappointing results, all did in fact retard the decline to some degree, some satisfactorily. Success was achieved with the formation of daylight lodges. Literally hundreds of members who had 'called off', or who had ceased to be active in their lodges, rejoined in a lodge which met in daytime. Such lodges gained support and, during his term as Grand Master, MWBro Professor Roy Woodman consecrated 16 daylight lodges. The movement for more daylight lodges is still active, and consecrations are being carried out by the present Grand Master, MWBro Ronald Johnson. This scheme has provided a happy solution for those who had left, as it provided a ready means for them to become active again and to enjoy the fellowship of their brethren. At present there are 36 daylight lodges with a total membership of 2121.

There remain those who contemplate leaving because they consider their lodges are of little benefit to them, or they are too remote in their attitude. What they require are brotherliness and friendship. To cater for those brethren and to encourage them to retain their membership, a comprehensive Caring Officer Scheme was introduced. It provides for each lodge to appoint a Caring Officer or Caring Committee, whose duty it is to ensure that the needs of brethren and their families are not overlooked or kept without regular personal contact, and that appropriate Masonic and brotherly care is made available at all times.

In 1989 the most penetrating survey of membership problems in New South Wales was undertaken by WBro E J Buckman as part of his study for a PhD degree from Sydney University. He presented it in the Research Lodge of New South Wales as a paper, 'A critical analysis of the decline in Masonic membership during the past thirty years in NSW'.

Many aspects of Masonic and social factors were included in his comprehensive discussions: the fall in community acceptance of Freemasonry; the gloomy picture of the situation during the next 10 to 15 years; the comparison between conditions prevailing in the 17th century, when operative lodges gave way to speculative lodges, with conditions of today, when perhaps we have reached a further phase in our development; the economic recessions as adverse factors in the stability of Masonry, of the Church, of clubs and of similar associations.

Of particular interest is his treatment of the influence on membership of radio, television, and the women's liberation movement; the advent of computers and automation; the complexities of living today in a changing world; and how changing social attitudes have had a profound effect on the appeal of Freemasonry.

From his survey he came to the conclusion that we must change or perish — change in administration, in educational facilities, in relation to the modern world and in content of our Masonic image. The paper was submitted to Grand Lodge for information and was published in the *Transactions* of the Research Lodge of New South Wales.

By the end of 1989 membership had dropped further, from 79,812 in 1979 to 47,813, over 40%, and there was ample evidence to show that it would continue to decline and that something drastic had to be done.

A more far-reaching inquiry than those previously carried out was undertaken by the 'Commission for the Future', which issued its Final Report in November 1990, but which was not made available until a year later. The commission was conceived during the planning of the centenary celebrations, when it became apparent that some form of future planning was necessary to ensure the best use of the assets and income which could reasonably be anticipated to be at the disposal of Grand Lodge in the succeeding period.

The survey was really comprehensive, every aspect of the NSW jurisdiction being examined, with special emphasis on membership. Opinions and suggestions were sought from the widest possible range of Masonic sources. For the first time, members were approached by letter from the Grand Master. Many valuable and practical suggestions were received and considered, among them the Buckman Paper.

Working in conjunction with the commission was Woolcott Research Pty Ltd, appointed in the latter part of 1989 to conduct an evaluation of attitudes towards the Craft from existing Masons, lapsed Masons and the general community, although they had been included in previous surveys. Both elements of the report are

contained in a book of 179 pages plus appendixes and, as expected, most valuable information on membership has been made available for the development of appropriate strategies.

At about the same time, a Masonic Renewal Task Force was established in the USA. I mention this because of the success it achieved. In a report it was stated that 'in a relatively short time major steps have been taken to help our Fraternity turn itself round and reach towards the next century, due in some measure to members gaining a better understanding of the Craft and of the "direction they had to travel".'

The activities during 1990 and 1991 were largely the outcome of the report of the NSW Commission for the Future. Some of the recommendations have been implemented. There has been relaxation of certain obligations connected with applications; brethren wishing to resign are to be given a 'cooling off' period of a month to reconsider; 'proper solicitation' has been extended to 'invitation to apply'; a project manager has been appointed to conduct a special membership drive; '10 for 1 in 1991' instituted in late 1990, a scheme which aimed at one new member for every ten members in a lodge; approval was given for appropriate advertisements for members to be inserted in newspapers and other media; the *Waratah Link* was produced for the first time as a regular periodical posted to each brother, to spread information and news from Grand Lodge to brethren direct, and to 'called off' brethren to invite them to re-affiliate.

No doubt many more changes will be made, to try to reverse the downward trend that has been continuous during the past 30 years. For 20 years prior to 1960 there was a continuous increase and, at one stage, at a rapid rate. Each era presented problems, and the search for solutions to them has produced challenges that have been consistently met with vigour and purposeful determination.

This relatively short summary of events covering a period of 50 years shows, it would seem, that every possible step has been taken to improve matters. What more could have been done? What was omitted? It has been suggested that nothing more could have been done; let it work itself out. Allow me a few minutes to examine this conclusion.

There is probably general agreement among us that momentous events, occurring in countries where Freemasonry flourished, have had a profound effect upon Freemasonry, upon numbers of lodges and members, and upon its acceptability within the general population. This applies also to changes in the social, economic and scientific climate of a country. We know the effects on membership of two world wars.

The world at present is passing through an industrial, spiritual and social revolution, and men and organisations will do well to recognise their changed status therein, and to take steps to adapt themselves to modern conditions. Many changes have occurred in Freemasonry over the centuries without it losing its basic ideals and principles. It has displayed great vitality in keeping step with conditions current at the time. New ideas have been introduced, additions and alterations have been adopted to enable Freemasonry to contend with the needs of society and of the economic and social conditions of the particular era. It seems reasonable to suggest that Freemasonry has reached a further stage in its process of evolution, and it is in this light that any future investigation should be undertaken.

Questions might be asked: 'Have we been asking the right questions?' 'Are we clear on what the central core of Freemasonry really is?' 'Why should we seek to preserve it?' 'If we do preserve it, in what form should it be done?' These are topics for research.

Admittedly, very valuable work has been done, and causes so far identified would be taken for granted and consideration given to quite revolutionary recommendations, to enable Freemasonry in some form to function in a rapidly changing society, where moral standards, established from previous ages, as recorded in official statistics, are being increasingly abandoned by the community at large, especially during the last generation.

Despite all changes, the principles, ideals and philosophy of Freemasonry have remained constant — 'it is not in the power of any man or body of men to make innovation in the body of Masonry' — and it is perhaps this very tradition of which we are so proud that may be the cause of the slump in popularity, a factor in dissuading men from joining. Are we trying to impose 17th and 18th century standards on the 21st century? They may think so.

Scientists have shown that in the long run, extending over thousands of years, only those plants and animals that have adapted to environmental changes have been able to survive. If this basic principle of evolution is applied to Freemasonry, it must lead to the conclusion that if it remains an unchanging organisation it cannot survive in a changing world, the modern world.

New plans adapted to the changed circumstances are essential for Freemasonry, just as new maps are essential for the modern geographical world. Change may be inevitable, whether we like it or not; it may be revolutionary.

The Commission for the Future took a forward step when it undertook a frank appraisal of Freemasonry and made recommendations with little adherence to the principle of 'no change', and sought to appeal to the younger generation through the challenges of the goals, aspirations and achievements of Freemasonry.

It is not necessary to recapitulate the revolutionary changes already made. We might speculate on what the next steps could be. Consideration of the admission of women into the Craft? The provision of different types of

ritual — one for admission and progress of brethren, as at present, and one for study of Masonic philosophy? Amalgamation of all Masonic Orders under the term 'Freemasonry'?

I do not know the answers, but I am sure there is something more we can and must do. We cannot rest at the point where we have, in effect, merely stated the problem of failing membership and say: 'There is nothing more we can do.' We can change, and change drastically, but we will not be willing to do this unless we believe firmly that Freemasonry is essential to mankind's moral stability, a fact not widely recognised, and that what is required is for Freemasonry to present such an image as to be seen not as a group of men working secretly behind closed doors, but as a body of men respected by all for its public service, its readiness to assist all those in need and, above all, for the high quality of the individuals comprising the group. Men must feel it a privilege to belong. These are the conditions necessary for candidates seeking admission. Whatever changes we make, their aim must be to attain and maintain these conditions. I believe changes are inevitable, but, with our faith, character, philosophy and technique, we shall succeed.

**Undoubtedly, we have stated the real problems. We have isolated the causes. We know the reasons. But do we know what we want? What we need is a clear statement of our aims and aspirations in our modern world. There remain no doubts in our minds that Freemasonry provides a vital force for good in the community and that we must continue to take action to reverse the present tendency.**

**The problem is how can we achieve this? What is our next step?**

**It is a worthy challenge to our research lodges. Will they accept it?**

### Appendix

The following charts are included as an appendix to this paper:

Lodge membership NSW, showing summary of events

Lodge membership NSW

Lodges NSW

Average number of Freemasons per 1000 adult males.

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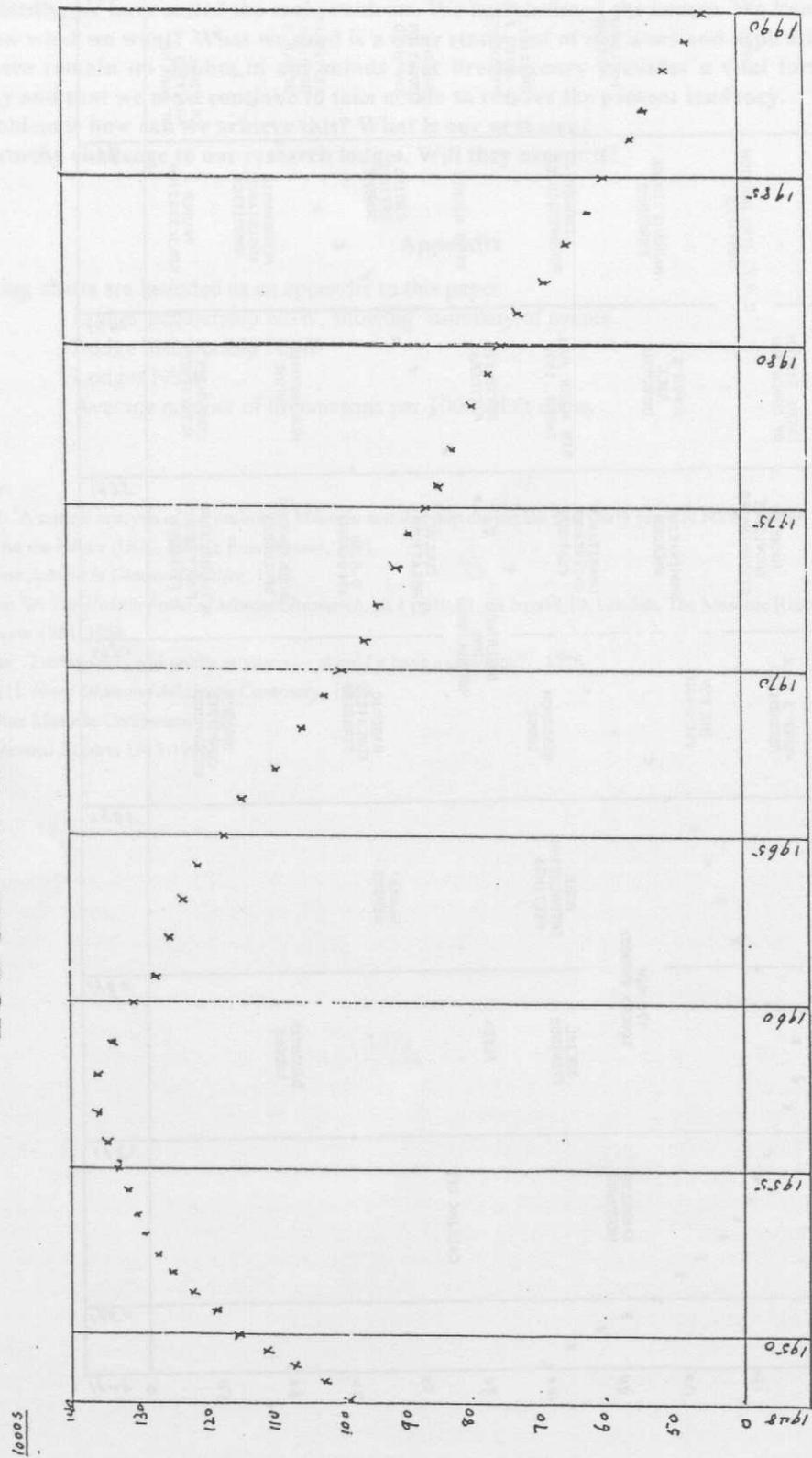
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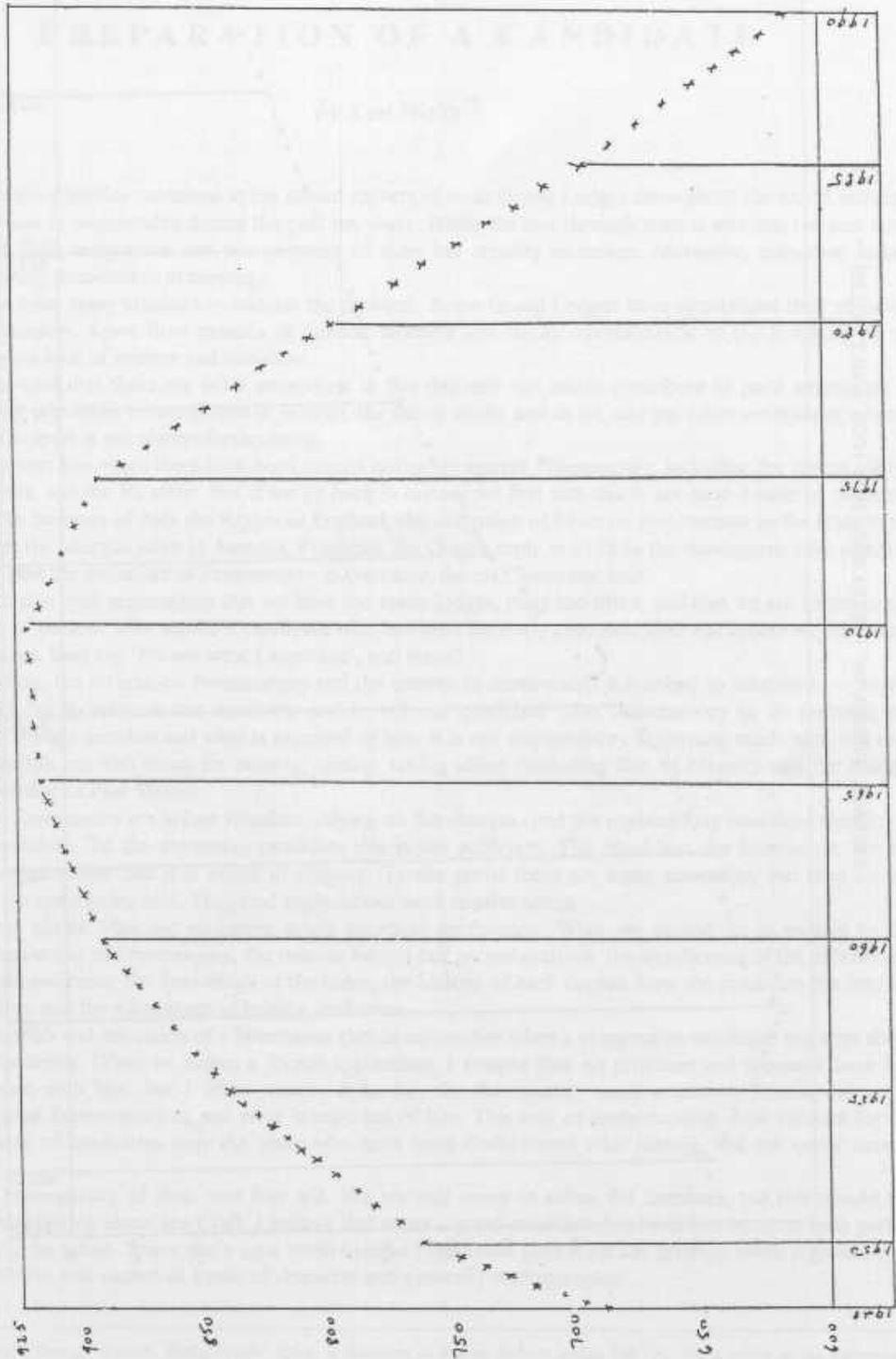
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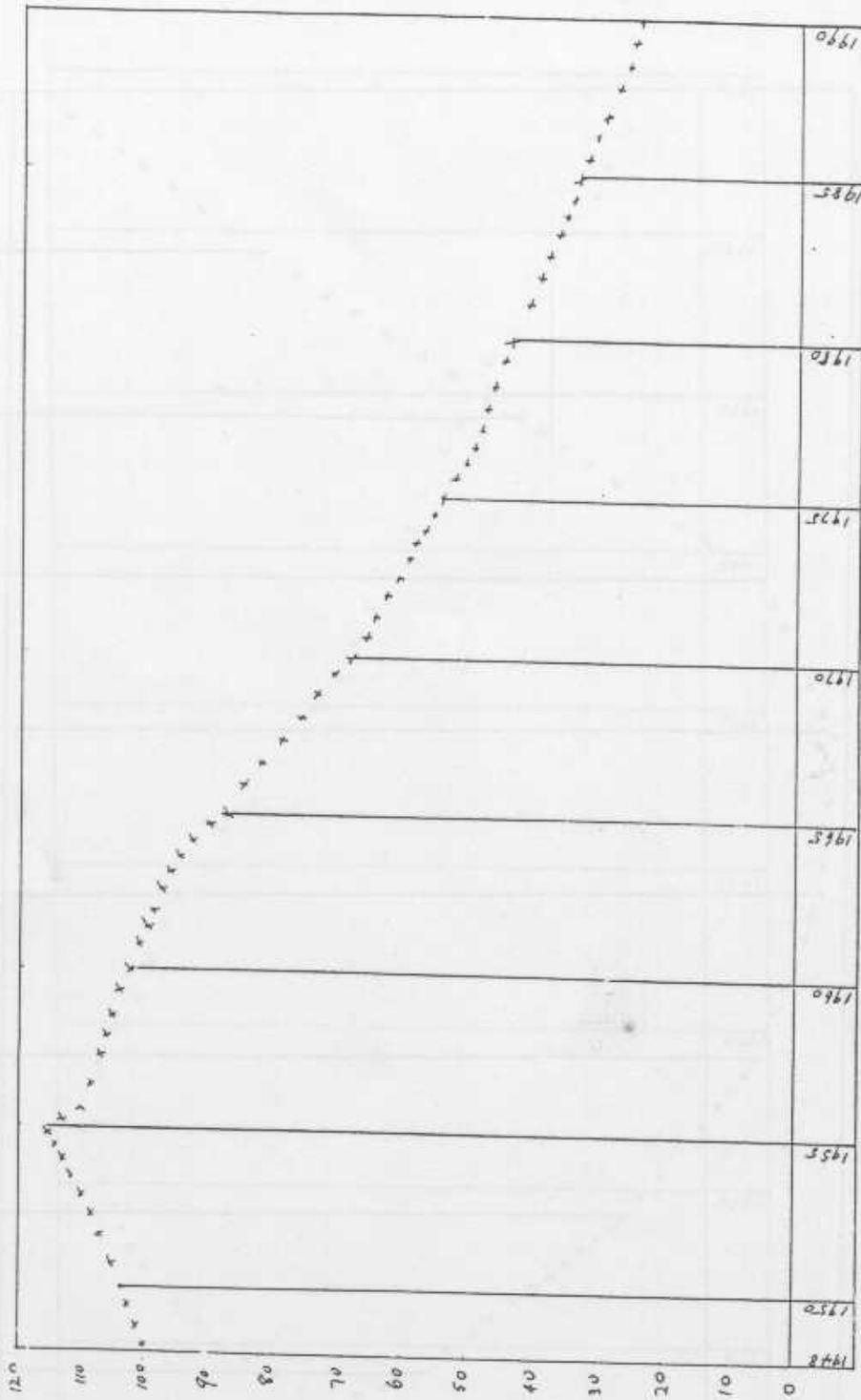
# LODGE MEMBERSHIP — NSW



LODGES — NSW



AVERAGE NUMBER OF FREEMASONS PER 1000 ADULT MALES



## PREPARATION OF A CANDIDATE

*by Ken Wells\**

An analysis of the statistics contained in the annual reports of most Grand Lodges throughout the world indicates a steady decrease in membership during the past ten years. While the loss through natural attrition remains fairly constant, that from resignation and non-payment of dues has steadily increased. Moreover, individual lodges report diminishing attendances at meetings.

There have been many attempts to address the problem. Some Grand Lodges have circularised their members with a questionnaire. Apart from reasons of finance, sickness and family commitments, at the forefront of the reasons given are lack of interest and boredom.

It has been said that there are other attractions in this day and age which contribute to poor attendance at lodge meetings: television, emancipation of women, the family circle, and so on, and yet when we attempt a social gathering the support is not always forthcoming.

During the past few years there have been several outbursts against Freemasonry, including the recent church pronouncements, and the P2 affair. But if we go back in history we find that this is not new. I refer to the many papal Bulls, the business of Jack the Ripper in England, the allegation of Masonic involvement in the Boston tea party, and then the Morgan affair in America, Frederick the Great's reply in 1773 to the theologians who attacked Freemasonry, and the ostracism of Freemasonry in Germany, Russia, Spain and Iran.

There have also been suggestions that we have too many lodges, meet too often, and that we are failing to get the right type of person. Why should a candidate who has been regularly recommended and approved, and taken the three degrees, then say 'It's not what I expected', and leave?

In my opinion, the attacks on Freemasonry and the decline in membership are linked to education — or the lack of it. We fail to educate our members, and to tell our candidate what Freemasonry is, its purpose, the advantages of being a member and what is expected of him. It is our responsibility to prepare candidates, not only those for initiation but also those for passing, raising, taking office (including that of Master), and for being a good floor member or Past Master.

Most keen Freemasons are ardent ritualists, relying on the charges (and the explanations contained therein) to satisfy the candidate. To the discerning candidate this is not sufficient. The ritual lays the foundation, but we should always remember that it is veiled in allegory. To the purist there are many anomalies, but they do not detract from the story being told. The ritual explanations need reinforcement.

You cannot obtain Masonic education solely by ritual proficiency. What we should do is explain to the candidate the meaning of Freemasonry, the reasons behind our perambulations, the significance of the officers and their duties and positions, the furnishings of the lodge, the lessons of each degree, how the candidate fits into the scheme of things and the advantages of being a craftsman.

The preparation and education of a Freemason should commence when a prospective candidate enquires about joining the Fraternity. When he makes a formal application, I assume that his proposer and seconder have had some discussion with him, but I often wonder if he (or, for that matter, many a current Freemason) really understands what Freemasonry is, and what is expected of him. This lack of understanding must account for the many thousands of candidates over the years who have been disillusioned after joining, and are never seen in lodge again.

Men join Freemasonry of their own free will. We are told never to solicit for members, but this should not prevent us from talking about the Craft. I believe that many a good candidate has been lost because both parties were waiting to be asked. There was a time when being a Freemason gave a person prestige in the community in which he lived. He was known as a man of character and generally well respected.

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We must remember that Freemasonry is not concerned with wealth, social standing, or with religious belief other than the requirement of belief in a Supreme Being. It is true that over the years some may have joined for ulterior motives but, to a brother, divisions in civil life are meaningless within the lodge room, where we are taught that all men are equal. We cannot deny, however, that within our Order is a hierarchy or pecking order, but only for the sake of operational proficiency.

When a committee of enquiry meets and interviews a candidate in his home, in the presence of his family, there are many topics which may be discussed with respect to our Order, without detracting from what he will experience in his initiation. But, always remember that the art of good salesmanship is to leave the customer thirsting for more.

### **What, then, is Freemasonry?**

There have been many definitions given. Our ritual tells us that it is a system of morality veiled in allegory and illustrated by symbols. In my experience, the candidate given this answer is none the wiser.

It is a code of behaviour expected of its members, based on our understanding of morality. Much of our ritual is based on myths and legends; these do not tell the whole story, but rely on us to fill the gaps. Within our assemblies are a vast mass of signs, tokens, symbols, articles and pictures upon which we theorise. There is no complete historical document to which we may turn. Each is required to make his own interpretation, but with some help if he is prepared to help himself.

Bro C C Hunt, of Iowa, says (*Mentor's Manual*, ch 11): 'Freemasonry is an organised society of men symbolically applying the principles of operative masonry and architecture to the science and art of character-building.'

If we pause and take a look at the monoliths, cathedrals and castles built in Europe by our operative forebears, dating back to the first century, and notice how these structures have weathered the elements, we must agree that they were builders of substance. It behoves us, therefore, to emulate these craftsmen and erect in ourselves edifices that will withstand the sands of time.

The true Freemason may be said to be courteous, honest, fair, forgiving, charitable, helpful, and holding a strong belief in a Supreme Being. Freemasonry is a peculiar system that allows its members to set their own goals, in absorbing its teachings, in attending meetings. For some, satisfaction and pleasure are derived from its ritual workings; others prefer its social aspect; more obtain their satisfaction from delving into its history, its teachings, and in researching the charges and the whole system; it is left to the individual. However, whatever your choice, Freemasonry seeks to give an understanding of life through time and eternity, hoping that each of us will find a philosophy to suit his needs.

During the late 1940s and the 1950s, Freemasonry flourished. There was an abundance of candidates and a mushrooming of lodges, comprised mainly of ex-servicemen from the Second World War, who were probably seeking the comradeship they had experienced during their war service. Freemasonry gave them what they missed. We should always remember there is one thing a lodge can give its members which they cannot obtain anywhere else — Masonry.

### **Having found out what Masonry is, we now ask ourselves what are the qualifications requisite to becoming a Freemason?**

Firstly, we find that females are banned from the Order. This probably emanates from an edict issued by King Solomon, upon whose wisdom and the building of his temple at Jerusalem the Order is based. He said that there was no place for women in the preparation of the materials in the forests and quarries, nor in the transportation or in the building of the temple. This work, he said, was for the matured men without deformities, those who were strong and capable. Women's place was in the home, caring for their menfolk, and raising and educating the children. To me, this edict forms one of the landmarks of the Order.

You might well ask, what is a landmark?

A physical landmark is easily defined — a river, a hill, a fence-line, etc. — but a Masonic landmark is difficult to define. It is assumed, however, and accepted to be the principle or action which has existed from time immemorial, whether by written or unwritten law, identified with the form and essence of the Society, which the members agree cannot be changed without altering the fabric of Freemasonry, and which every Freemason is bound to maintain.

We are told to preserve our ancient landmarks, but few Grand Lodges are prepared to list them. Several learned scholars over the years have prepared lists and (while most contain half a dozen which coincide) they are all different in number and content. They are ideals which we honour, and form a separate subject.

It is necessary that candidates for our Order be men of good reputation and integrity, free born and of matured age. In the 'Antients' lodges of the 18th century, a man could not be made a Mason under the age of 25 years, but when the 'Antients' and 'Moderns' united in 1813, it was set at 21 years. In Scotland a Lewis (the son of a Mason) can be initiated at 18 years of age, but under the English, most American, and Queensland Constitutions, the only advantage afforded a Lewis is that, if there is a queue of candidates, he has priority; he has no right to be admitted at 18 unless by dispensation by the Grand Master. In England at one time there arose

a general impression that university undergraduates were admitted at 18; this was incorrect, and arose from the considerable number admitted under dispensation.

Old manuscript charges state that a prospective apprentice had to be of 'honest parentage', and in the old guild and trade fraternities illegitimate persons were not acceptable. Until the late 1930s, illegitimacy was a stigma, and any unfortunate person so labelled had a very hard road to follow.

Superstition in the 18th century supposed that an illegitimate person was spiritually unfit to hold any high civic office. It is presumed that this was the result of the Jewish and early Christian refusal to admit bastards to the priesthood, based on Deuteronomy 23:2, 'A bastard shall not enter into the congregation of the Lord'. We must remember that at this time people were generally very religious and completely under the thumb of the local priest.

'Free-born' is said to relate to slaves and felons who, by virtue of their status, were already under bondage and accordingly unable to undertake anything without the consent of their master. Legal slavery was not abolished in England until 1772, France 1848, Russia 1861 and USA 1864. A serf could not sell or give away his own goods or chattels, could not make contracts, nor take office of dignity, nor bear witness without leave of his lord and master. Under the conditions of feudal economic life prevalent before the mid-18th century, we can begin to understand why 'free-born' was stressed in the old manuscript charges.

It was also a prerequisite that the intending apprentice should be upright, strong, and have the full use of all his limbs. The apprentice would, at times, be called upon to perform work demanding strength and agility, such as moving large blocks of stone. A weak or crippled apprentice would not only be unable to perform his allotted tasks, but would also endanger his own life and that of his companions. It is not known why this stipulation was placed by speculative Masons on their candidates in the 18th and 19th centuries, and strictly enforced. It may be because of King Solomon's edict to select only strong and capable men for his work force.

In 1809, at a meeting of Maid's Head Lodge, in Norwich, England, a candidate for initiation was rejected. The minutes read: '... not being upright in body, he ... was rejected accordingly'. Apparently, in some American Grand Lodges this prerequisite still applies. Now, in England and other jurisdictions, men with physical blemishes are admitted, provided the blemishes do not render them incapable of learning the art. However, a summary of the defects has to be submitted to Grand Lodge, with the application.

When the candidate has satisfied the committee of enquiry and Grand Lodge has approved him as worthy of becoming a Freemason, his name and pertinent details are submitted to all the members of the lodge, and a ballot for his admission is taken. In my opinion, if any brother knows anything detrimental to the candidate, it is the brother's responsibility to advise the committee before the ballot. In Queensland, we have a secret ballot whereby two black balls reject. Therefore, no one knows the reason for rejection, and this can be quite devastating to the candidate. However, the two black balls do not mean that he is barred for life, and he may make another application later.

In other jurisdictions the ballot can vary. In some, two black balls reject outright, and no further application will be accepted. If there is one black ball, the ballot is taken again at the next meeting, where the previous conditions apply. At the third meeting, if one black ball appears, the objector has to reveal himself and state his reasons. The ballot is then taken again, and two black balls reject, but otherwise the candidate is accepted.

Other jurisdictions display the name of the candidate on a noticeboard for four weeks. The ballot is then taken, and every black ball has to be justified or wholly disregarded, and the candidate is not rejected unless the black balls equal or exceed one third of the ballot.

Old lodge minutes reveal many curiosities of the ballot. In an old Bath lodge, now Royal Cumberland Lodge 41 EC, records show that in October 1755 a Mason sought to affiliate, but was rejected by two black balls. His renewed application was rejected by four black balls in March 1756. His application was held over for three months, during which period he attended the lodge six times as a visitor. In June 1756 he was accepted. He became lodge secretary in 1757, and then Master. The same lodge passed a visitor to the second degree in 1765, and a week later rejected his application for affiliation. He continued to visit the lodge and was finally accepted.

The candidate having submitted his application, been screened and accepted by ballot, he is brought to the lodge and prepared for the ceremony. At this stage I might remind you that there is no place in our ceremonies for horseplay, and the candidate should not be subjected to anything in a joking manner which might lead him to think that we are not serious. He should be reminded that he need have no apprehension regarding his reception, for he is entering a society of friends, in which he will be treated with dignity and decorum at all times.

The first thing he is required to do is to take off his clothes (he is not usually told the reason, other than it is the custom), and to put on a pair of pyjamas with parts missing. Surely the reason often given, to ensure that there are no hidden weapons, doesn't hold in this day and age.

The Jewish *Talmud Baracoth* insists that 'no man shall go into the Temple with his staff, nor with his shoes on his feet, nor wearing his outer garment or with money tied up in his purse'.

The removal of clothes goes back to the early days of our Order. There are many references in old documents to the purchase of flannel drawers, fustian drawers, flannel jackets and slippers. It is presumed that this special

clothing was designed to ensure that no weapons were concealed and no items of value, with which the candidate might attempt to obtain favours, were hidden. In several current jurisdictions this special clothing has been dispensed with, the candidate having to remove jacket, tie and shoes only.

The bare arm is to show that he is capable of hard manual labour. Uncovering the left breast is not only to reveal gender, but also more likely due to the universal tradition that the heart, associated with the left breast, is the seat of the soul, thereby signifying the candidate's fervency and sincerity, and to remind us that the heart is the most delicate of the human organs, that it stimulates life and is the repository of all our emotions.

The clothing allows the left knee to be bare. Why the left knee? It has been suggested that this refers to the time when it was accepted that the left side was the weaker side of the body, and kneeling on this knee indicated an expression of weakness which was supported by placing the right hand on the VSL. This does not add up in the second and third degrees, and it is suggested that these are but a variation of the first degree requirements.

In general, the clothing worn by the candidate is evidence of his humility, the greatest of all the qualities that Freemasonry attempts to teach.

Being deprived of money and metallic substances is not only emblematic of being poor and penniless, but also stresses the polluting influence they create. This is mentioned several times in the Holy Bible, and the idea is common in many countries and ancient mythologies. In the Baldur myth, mistletoe must not be cut with iron. I recall as a child, when decorating the house at Christmas, I was always reminded to break the mistletoe, and not to cut it with scissors or knife, as this would bring bad luck.

Although we have descriptions of ritual and ceremonial procedure from 1696, the earliest hint of this practice, 'poor and penniless, blind and ignorant, deprived of all metal', is in the *Graham MS* of 1726, but no reasons are given. A French exposure of 1742 says the candidate is deprived of all metal articles, buckles, buttons, rings, snuff boxes, and even his clothing if ornamented with *galen*, a kind of gold or silver thread.

There can be little doubt that our present day procedure is a survival of the idea of pollution. Since the candidate is symbolically erecting a temple within himself, he should resist all temptations which might pollute him, and it should be impressed upon him that he comes into the lodge as he came into the world, without material goods, and that throughout life he should be ever mindful of the opportunity to dispense help and assistance to the needy.

Being slipshod was not introduced casually into our ritual. It seems possible that it emanated from folklore; part of its original purpose was to avert the candidate from danger. Unknotted garments and unlatched or missing shoes had great importance in ancient and medieval folklore. In Scotland in olden days, every knot in the clothing of the bride and groom was loosened prior to the wedding ceremony. Afterwards, the couple separated, with their attendants, to re-tie them. The congregation then walked around the church, keeping its walls on their right. This followed ancient and even modern rituals, including our own perambulations, following the path of the sun in the northern hemisphere, from east to south to west, and via the north during the night, back to the east. Knots were thought to mean danger, particularly in relation to the fruitfulness of the union. A later custom of the Scots was for the groom to attend with his left shoe unlatched, for luck and to avert danger.

It is assumed that the slipshod condition of the candidate refers to the danger or risk of his violation of his obligation, or his failing to be born again into a state of true enlightenment.

Within our rituals, the slipshod condition is associated with two ancient Jewish traditions, one suggesting a gesture of reverence, the biblical story of the burning bush, when Moses was instructed to 'draw not nigh hither, put off thy shoes, for the place where thou standest is holy ground.' We are told that the ancients worshipped their gods barefooted. The Romans often bared their feet. For instance, when noblemen of the first rank gathered around the funeral pyre of Augustus they had bare feet. Jason, when leading the Argonauts in the quest for the golden fleece, came before Felias the Usurper without a sandal on his left foot.

The second Jewish tradition is found in Ruth 4:7-9, where we learn that to unloose the shoe and give it to another person was a gesture of sincerity, of honest intention, a confirmation of a contract between two parties.

The inference to be drawn from the slipshod condition is that symbolically the candidate is entering upon consecrated ground, in a state suggesting friendship and an acknowledgment of his obligation to the Craft.

Hoodwink or blindfold: this is a symbol not only of secrecy but also of the darkness that vanishes in the light of initiation. Plato said: 'The ignorant suffer from ignorance as the blind man suffers from want of light.' Physical darkness symbolises spiritual ignorance. For the candidate, the actual state of darkness and the symbolic state of ignorance will only be relieved after he has made certain solemn undertakings, at which time he will be restored to the light of knowledge and understanding. It is a principle of Freemasonry that the natural eye cannot perceive the mysteries of the Order until the mystical and spiritual meanings have been embraced. Hence the darkness of the candidate's admission is preparatory and preliminary to receiving the light that he desires.

Cable tow: while some of the symbolism of the cable tow is shown in our ritual as a measure of length, with respect to the preparation of the candidate it is merely a noose or halter. The reason for the halter has been lost in antiquity, but from time immemorial it has been the symbol of captivity, serfdom and slavery. It was

exemplified even in the 19th century by the superstition prevailing among the poor and ignorant, that a man might sell his wife to another if he delivered her with a halter around her neck.

Conquerors in ancient and medieval times made the leaders of defeated peoples appear before them wearing halters.

In the Brahminical and Zoroastrian systems the noose is a sacred symbol. A person was thought to have a noose around his neck, which fell away from a righteous man upon his death, or which dragged the wicked man to hell. It is probable that in some of the ancient mysteries the cable tow or halter was used to lead the candidate, symbolically in a state of bondage, through part of the ceremony.

Is the wearing of the cable tow at variance with the requirement that a candidate must be a free man? We are told that the cable tow is but a symbol of bondage, and that bondage is to a state of ignorance of the workings of Freemasonry. But can the candidate, upon being questioned when he first enters the lodge, answer truly that he is free, while he wears the symbol of bondage? In most jurisdictions the cable tow is worn until after the obligation, which again seems to be in conflict. In at least one jurisdiction, the cable tow is removed before the obligation, signifying that he takes the obligation as a free man.

Thus prepared, the candidate is led to the door of the lodge, where a knock is given for his admission. In Queensland it is a single knock, indicating that a non-Mason seeks entry. This is not so in all rituals, but for us he gains entry at the first door by a single knock. During his perambulations, the other two doors are guarded by the Junior and Senior Wardens, where three knocks to each allow the candidate to proceed.

The initiation ceremony is full of symbolism. The candidate is subjected to many charges, and at the end he is asked to learn the answers to a dozen questions, which will prove his proficiency to be passed to the second degree. In my opinion, this proves nothing. How many candidates have to be prompted when answering?

In the Grand Lodge of Virginia, the candidate is required to answer up to 80 questions, demonstrate all signs, tokens and words, and to recite his obligation. All of this has to be done by rote, without benefit of written ritual. He is required to attend school to obtain this information under the guidance of the lodge Deacons and a Mentor, whose responsibility is to ensure that his ward is proficient. This is reminiscent of the operative, apprenticed to a master who was required to house, feed and clothe him, and to teach him the craft.

When our Virginian brethren have completed the examination, a ballot is taken on their proficiency. If bad, then it is back to school to prepare for a further test. They also have to survive a ballot on their moral qualifications.

As may be gathered from this, candidates in Australian jurisdictions really have things easy; we do not demand anything from them, and by and large we leave them to their own devices. I contend that it is this which causes many to lose interest, because they are not taught the fundamentals of our Order. We generally leave the candidate to discover for himself the lessons and knowledge our system attempts to teach.

How many times have we heard it said: 'You only get out of Freemasonry what you put in'? It is usually said to the candidate at refreshment. To me it is an empty statement. It means nothing to the candidate. Precisely what is he supposed to put in? What he should be told, and encouraged to do, is to seek for more information, to be told the reasons for the perambulations, the purpose of the officers and their positions, the form of the lodge, the furnishings, ceremonies and charges. Then he may begin to see how he fits into the scheme of things and how, as a member, he may develop the qualities dormant within him.

I associate the three Craft degrees with three phases of life. The first is from birth to when he has learned the basics of life and education. The second represents man in the prime of life, when he expands his basic education and puts it to work. The third, of course, is man in his declining years when, having fulfilled his destiny, he prepares to enter his middle chamber and meet his Creator.

**Education and preparation are essential in any organised society, and particularly to Freemasonry, if we are to obtain the full lessons our rituals attempt to teach. I charge all of you to make your own investigations into exactly what our Order is about, and what it means to you, especially with respect to preparing the candidate, for taking office, and the role which Past Masters should play in the nurturing and education of junior members.**

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## NINE OUT OF TEN FREEMASONS WOULD ATTACK MOSCOW IN WINTER

by Peter Thornton \*

In the first few years of the eighteenth century, Charles XII of Sweden found his wars with the Russians to be proceeding very satisfactorily; that is, until his army was lured into Poltava during the bitter winter of 1709 and then destroyed by the Russian policy of burning all foodstuffs as the enemy retreated.

Just over a century later, on 20 June 1812, Napoleon's army attacked Moscow. Napoleon, of course, believed that the French should own Europe or, more to the point, that he should rule it. Maybe he lacked a knowledge of history, and maybe he had just enough to launch his attack in summer, but the combination of the Russians burning Moscow, their scorched earth policy, famine, and a bitter winter saw the army forced into an inglorious retreat in November. Napoleon continued to be supplied with his full evening meal while his starving and freezing troops, none of whom turned against him, were easy prey.

What Hitler, a century and a third later, knew of history is debatable. What is not is that he also believed that he should rule Europe and that he attacked Moscow in 1941, this time on 22 June. In retreat in early December, the German army was freezing and starving.

These men who attacked Moscow wanted to rule their area of the world, to take ground which was simply not theirs. Either they knew no history or they were very selective, and they made wrong decisions because of this; their followers believed in them implicitly, each did tremendous damage to his own country, and each was absolutely convinced that he was right. Logical or deep thinking was never a prerequisite.

It is my premise this afternoon that nine out of ten Victorian Freemasons operate under thought processes which would see them attack Moscow — and attack it in winter.

Let us begin by examining in depth two of the more general and convenient misapprehensions on which the 'criers of doom' rely: first, cut-rate Freemasonry has proved a disaster; and second, the decrease in financial membership proves that we are doing something very, very wrong, and must make immediate and wholesale changes.

To the first: until about 60 years ago, to join the Craft cost three weeks' average salary, while the annual subscription was one week's salary. Obviously, we are not paying \$1500 to join and \$500 annually. The result, the criers of doom tell us, is a cut-rate Freemasonry bereft of many of its important features, thus inducing brethren to relinquish their membership in large numbers. Now, while I can be readily convinced that a high initiation fee, which makes an applicant think very carefully, is desirable, I can identify nowhere near enough economies to account for lodges being able to survive on a much leaner annual subscription — except for one factor.

Here we have a perfect example of choosing the piece of history to suit the argument. Let us ask the question: if Freemasonry is a disaster at today's prices, and was so much better at yesterday's, just what did that extra money buy; what was it spent on? The answer is: food and drink or, to be brutally frank, gluttony and extreme alcohol abuse.

Installation banquets were certainly worthy of their title. This was not just a full evening meal, as some of our lodges choose to have today, but gluttony as an art form. Speeches were many, long, repetitive, tedious and boring, but no one minded, or listened, for that matter, as long as food was in abundance and alcohol flowed freely. As an aside, it is only since cut-rate Freemasonry reduced the amount of food and liquor, and brethren had to listen to those speeches without dulled senses, that the lack of quality was recognised and calls began for a reduction in their number and length.

Many of you may well be thinking: that's fine, but even if we did put on a full banquet at our installation, that would not account for all the extra money! It would if a lodge of around 80 members had 300 or more attend.

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The Masonic magazines of the time are full of examples of this sort of attendance. Going by the banquet cards, and remembering that full table service was provided, I would estimate the cost per head at today's prices at \$80-\$100. On numerous occasions, many could not get into the lodge room, or simply did not want to, and thus were at the head of the queue for a seat at the banquet. Most lodges issued invitations, but if a significant number attended without having forwarded an acceptance (as frequently occurred) there was a shortage of seats. Generally, those who missed out had replied to the invitation and had been in the lodge room for the ceremony.

What we had, in abundance, was the knife-and-fork Mason, since many made sure they got their money's worth for their annual subscription by eating out frequently at other lodges, and eating and drinking very well indeed. It was the era which produced the parody, 'The Working Tools of the Fourth Degree' (the fork, spoon and glass), which Grand Lodge condemned, not, I suggest, because it was badly written (which it was), but because it was true.

Brethren, what the advent of cut-rate Masonry has meant is the end of gluttony and, in many suburban temples, drinking to all hours of the morning, the demise of the knife-and-fork Mason and the disappearance of the man who treated the Craft as, and saw it as no more than, a social club, a place to drink after 6 pm when the hotels were shut. The person who saw a Masonic ceremony as a necessary prelude to an evening's eating and drinking has been driven out — and I, for one, am delighted.

Now let us turn to the second issue. Our total paid up membership is about 40% of the peak figure of 1963, while England, Scotland and a number of other jurisdictions have not experienced this falling membership (although recently it has declined a little in England). This, the criers of doom tell us, is because we are doing everything wrong, while England, as the example, is doing it right.

I am a firm advocate of the approach to philosophy of William of Occam, that in any cause-and-effect situation the simple explanation is far more likely than the complex one. The difficulty, however, is in finding the right simple explanation, a difficulty which can be compounded if we are trying to prove a shaky point.

Maybe the truth is that Victoria got it right half a century ago, and England got it wrong. And maybe by using England as a comparison we are trying to compare chalk with cheese. So let us go back into history, and *all* of it for a change, and see what did happen.

At the end of 1914, when Freemasonry in Victoria was experiencing one of its healthier cycles, membership was around 15,000 out of a total Victorian population of about 1,500,000 (roughly a third of what it is today). Following the First World War, our membership increased to two and a half times its previous size in eight years. After the Second World War the increase was a little less, over twice the time. We will concentrate on the second period, because some of the factors which influenced the first have already been filtered from the system.

After WWII, our membership doubled in about 16 years, while England's remained on its normal path. Certainly, we still had a small supply of knife-and-fork Masons, but the growth can be attributed to one basic factor, the *rehabilitation* of our servicemen, and I use the word deliberately. We must never underestimate or overlook the tremendous good Freemasonry did for society (although arguably it did not do itself any favours) by accepting into its ranks so many ex-servicemen and assisting in their return to normal life.

The cathartic effect of Craft membership can never be measured. Certainly, many of them should never have been Freemasons, and never could have been in the fullest sense. Many stayed for only a short period, but this does not detract from the very significant role Freemasonry played in society at a time when it was very much needed. Any comparison of eras which does not allow for the skewing effect of one-off factors is a false comparison. What is worse, it does Freemasonry an injustice.

I do not claim to be an expert on English Freemasonry, or on England, but I would suggest that this level of growth did not occur there because of the different structure of English society, the class division which has always been present in Freemasonry there, and the existence of other avenues for the rehabilitation of its servicemen, who themselves had somewhat different needs than ours.

Tunnel vision in history produces bad results, just as it does in any other discipline.

Freemasonry in Victoria is open to criticism for what it did after the war, but the reasons are not. To ignore the reasons why we had the growth, to ignore the corollary that decline was inevitable, and still claim that we are doing it all wrong today because the numbers are falling, is historical-fact-selection at its most dishonest.

Is Freemasonry in a decline? No. The moral and ethical teaching it espouses has not altered and will always be a part of a democratic, civilised society. What is in decline is the annual total financial membership of the United Grand Lodge of Victoria. This distinction *must* be made or we will continue to advocate fixing something that is not broken. More importantly, by trying to mend something that we are delighted is broken, we may inadvertently break something that does not need mending.

We need to concentrate on the number of Freemasons in our lodges, *not* the number of paid-up members, for when the *latter* rises, as a percentage of the community, the *former* falls as a percentage of lodge members. Indeed, I would suggest that, at any time, no more than 2.5% of the male community will be Freemasons. But we still attack Moscow in winter; we keep trying to gain territory which is not ours, and then make an ignominious retreat over scorched earth, as those brought in pollute the seriousness and solemnity of our

ceremonies, and then depart. Do not break Freemasonry, inadvertently, while trying to mend the decline in total numbers.

I am not implying that most of these were not (or are not) excellent men, but Freemasonry in one or more of its aspects is not for them in the long term. Nor am I suggesting that Freemasonry should not play a part in times of great national disaster, as it did following both world wars. However, we must always keep in mind the premise that at any time when we have a significant proportion of our membership who do not understand and appreciate Freemasonry in all its aspects, we run the risk of allowing these men to become leaders and change the fabric of the Craft for the worse.

This fabric can be changed for the better, and has been at times, but on occasions the wrong men get control, men who know very little about Freemasonry but *know* they know it all. It will always happen to a certain extent; to date the balance has been maintained, but there are danger signs:

- the Secretary who brooks no interference in running *his* lodge; he is not going to change for a one-year Master;
- the Past Master who demands his right to deliver a particular charge, as he has done for the past 20 years, in a droning, meaningless but word-perfect monotone;
- the elevation of the after-proceedings on a *last night* to the year's highlight and rationale for the lodge's existence;
- the refusal to accept that a lodge (or a temple, for that matter) has served its purpose magnificently, but the time has come for it to close;
- the chasing of Grand Rank conferment or promotion;
- the denigration of degrees other than the Craft;
- the fault-riddled 'knowledge' passed on to new members;
- the denigration of Masonic books and lectures;
- the pedantry (or worse, incompetence) of Directors of Ceremonies;
- the boring speeches,

and so on.

Given that example and precept form powerful influences, either bad habits will be learned or good Freemasons will resign. If the work is bad, officers are promoted beyond their competence, ritual is read overtly or covertly (and badly), charges droned, time wasted and irrelevant matter introduced at the second time of rising, Masons will stay home.

All of these occur when ability is spread too thinly, when we have too many lodges, when the bad habits of the past form a legacy for the future, and when Grand Lodge is autocratic but weak.

Freemasonry is at its strongest when the private lodges are strong. Of course, this cannot happen in Victoria. We have not had any *private* lodges since 1899; we have *subordinate* lodges, and that in itself surely tells a story.

The decision-making bodies have often reacted in admirable ways which have benefited the Craft:

- the limit on the number of candidates per meeting;
- the restriction to one degree per meeting;
- power for the Grand Master to stay an initiation;
- power for the Grand Master to stay an installation;
- no Third Degree at emergency meetings;

all these are, thankfully, permanent additions to our Constitutions.

However, there are other additions which seem to have become permanent but which we could arguably do without, as they interfere with the autonomy of a lodge in areas which may benefit from a little help in the short term, but definitely not from ongoing interference. Indeed, it may be argued that when Grand Lodge acts like an over-protective parent the inevitable will result.

Fifteen or so years ago, Grand Lodge acknowledged the fact that many lodge members received little information on the decisions and actions of Grand Lodge, while believing that all communication was in one direction only. Consequently, the liaison officer scheme was introduced, to fill both these needs. Five years later, having alerted all lodges to the fact that information was available and that the lines of communication were open in both directions, Grand Lodge could have simply asked each lodge to appoint its own liaison officer. Instead, it turned the chief liaison officer into an Active Grand Officer, enshrined the scheme in the Constitutions, and appointed to each lodge an outsider to go along and talk at the second time of rising, whether they wanted him or not.

The Homes seem to have coped quite well, if not better, by having each lodge appoint a representative from their own ranks.

Eighty years ago, Grand Lodge voted to adopt a uniform ritual for all lodges, added a Grand Inspector of Workings to the list of Grand Officers, and instituted the scheme whereby an outside inspector of workings was appointed for each lodge. All this was also enshrined in the Book of Constitutions.

Maybe we should abolish this scheme and trust the lodges, most of which have one or more present or past inspectors of other lodges in their ranks anyway. Be autocratic by all means, but be strong and trust your offspring, not weak and expect them to backslide. Recently, inspectors of workings have been instructed to attend lodge rehearsals. I leave you to draw your own conclusion.

Eleven years ago it was realised that many Masters were having some difficulty in planning a year's work without a supply of candidates, and the Wardens Course was introduced. The plan was to train Wardens in lodge management, on the ground that few lodges had any members who were experienced in a Masonry where there were insufficient candidates to fill a year's programme.

I have argued before, and will do so again, that if this admirable project had done its job properly, it would have taught itself out of existence by now, as each lodge should have a solid core of trained Past Masters to guide and assist each new Master. However, should a lodge have the temerity to decline the invitation to send Wardens, it will receive a coercing phone call. Is it that the knowledge imparted is so designed that it self-destructs after 12 months? Or is it that most educators have forgotten that the purpose of education is to train people to be self-sufficient, and not to provide employment for the educators? I will not be surprised to see legislation for a Grand Superintendent of Education appear in the near future.

The Grand Inspector of Workings summons officers to a seminar to learn how to carry wands; seminars are held for Almoners, and now Mentors; instructions are issued on how to conduct the South, and a mountain of material arrives to be read at each meeting.

Maybe, just maybe, if lodges were simply told what they can not do and left to organise themselves, they just might surprise everyone. And if a few became so weak that they fell by the wayside while the rest became strong, private lodges, Freemasonry would be the healthier for it. By all means help when a need becomes obvious, but only for so long as necessary and prudent, and never enshrine this assistance in legislation without a sunset clause.

Does Freemasonry have problems? We have too many lodges and temples, but this is generally recognised and is sorting itself out. Our numbers are falling, but this by itself is of little concern, as it is merely the climax of a purification process. We are still getting new members. There are concerns, some of which I have already mentioned, but these also are taking care of themselves as the old guard, trained when Freemasonry was in one of its less desirable cycles, move on or lose interest as lodges consolidate and better-trained members take charge. But Grand Lodge must stop being an overly protective, overly fussy mother who does not realise that a time comes when offspring can, and must, take care of themselves.

I do not believe that Freemasonry is in any trouble, even if the fabric has been a little wobbly for a little too long. There is, however, one element of danger, one way in which Freemasonry can stop being the organisation that we know, can become something else, as has happened in other places in the past.

Let us return to where we started, to attacking Moscow in winter. One attack did succeed. In the winter of 1917, Moscow was attacked from within — and defeated. It took about 70 years, and partly because of chronic food shortages, before that captivity ended — but that parallel with Freemasonry must wait for another occasion.

## THE MASON MARK

by Ken Brindal \*

Every Masonic researcher must have encountered illustrations of masons' marks at some time in his career. These illustrations abound in early volumes of *Ars Quatuor Coronatorum* and the *Transactions* of several other lodges of research, and in certain non-Masonic publications as early as 1843. Unfortunately, much of the published material reveals a lack of scientific method in observation and recording of data, and there is no definitive study of the subject as a whole. Worse — some authors attempt to link masons' marks with occult religion, numerology, alchemy, the genesis of alphabets and other imaginative theories which blithely ignore sites and ages that do not fit their needs.

Bro Robert Gould's *History of Freemasonry* provides a sound beginning to the study of the subject but, as a summary of what has been published elsewhere, it necessarily reflects the limitations of its sources. It is interesting, however, to compare Bro Gould's essay in the first edition (vol 1, ch 9) with Bro Herbert Poole's revision in the third edition (vol 1, ch 7), revealing the advance in knowledge in the intervening period and contrasting the attitudes of these two great researchers.

Masons' marks have been found throughout the northern hemisphere, and range over a timespan of nearly 5000 years.

It is very remarkable indeed that these marks are to be found in all countries — in the passages of the pyramids; on the underground walls of Jerusalem; in Herculaneum and Pompeii; on Roman walls and Grecian temples; in Hindustan, Mexico, Peru, Asia Minor, — as well as on the great ruins of England, France, Germany, Scotland, Spain, Italy and Portugal.<sup>1</sup>

Since we in Australia lack the opportunity to examine the original marks on ancient stones (apart from those made by our aboriginal inhabitants), we are obliged to limit our studies to the secondary sources available to us. Within this limitation, this paper will briefly consider marks found throughout the northern hemisphere on structures erected over a period of 5000 years. It will refer to a selection of sites, for the most part in chronological sequence, illustrating some of the marks and noting (where such information is available) their position on the stones and the frequency of their use. From the data thus recorded, this paper will consider the functions of these marks. Because of the limitation of time, only passing reference will be made to the symbolism of some marks, and the speculative degrees that make use of masons' marks.

### *Egypt*

Brother Hayter Lewis, in his paper 'Masonry and Masons' Marks',<sup>2</sup> says:

The earliest marks now known to exist are those found by Col. Vyse in the Chambers of the Great Pyramid at Gizeh. I quite acquiesce in the opinion of the late Dr. Birch that these are not strictly *Masons'* but quarry marks. But some of them require especial notice inasmuch as they continue in use, as Masons' Marks, through all the centuries down to mediaeval times — and many even to the present.

He goes on to refer to one of these marks as 'the Greek P', but does not illustrate it; we are left in some doubt whether he is referring to *pi* or *rho*. Commenting on this paper, Bro William Simpson states that these marks were not incised, but were made with red paint.<sup>3</sup>

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<sup>1</sup> WOODFORD A F A: *Kenning's Masonic Cyclopaedia*, p458, London, George Kenning, 1878, quoted without acknowledgement in GOULD R F: *Concise History of Freemasonry*, p239, London, Gale & Polden, 1903.

<sup>2</sup> (1890) *AQC* III 65 @ 69.

<sup>3</sup> *ibid* p73.

Professor Flinders Petrie (a grandson of Matthew Flinders) records a number of incised marks of the 12th dynasty (c 2500 BC),<sup>4</sup> including the following:



### Jerusalem

One of the most interesting sites for us, as speculatives, is that of the Haram area of Jerusalem. This includes the site of the Temple, virtually closed to excavation for religious reasons. In the 1860s three young officers of the British army, Charles Wilson, Charles Warren and C R Conder, were seconded successively to the Palestine Exploration Fund. Wilson is later referred to as Colonel Sir Charles Wilson, and Conder as Colonel Conder. Warren was already a Mason at the time of his secondment, and was to become Major General Sir Charles Warren, GCMG, KCB, the foundation Master of Quatuor Coronati Lodge, and Commissioner of Police for the Metropolis at the time of the Jack the Ripper murders.

Josephus, writing in the first century AD, gave a description of the great height of the walls of Jerusalem, which appeared to 19th century archaeologists to be a gross exaggeration. Bro Warren reasoned that the repeated destruction of the city would have caused the valley to fill. He decided to excavate on the outer side of the wall surrounding the Haram as Sharif, or Noble Sanctuary. He sank a shaft at the southeast corner, where the wall rose 77 feet 6 inches above ground level. He discovered the foundations 80 feet below, on bedrock: a tall wall indeed.

Some massive and uneven stones were used in the construction of this wall. Barclay's Gate, on the western side, near the Wailing Wall, boasts a lintel from 20 to 24 feet long and 6 feet 10 inches wide. On the south wall is a stone estimated to weigh 100 tons.<sup>5</sup> Bro Warren found a broken stone that had spanned Robinson's Arch, 42 feet wide, on the western side of the Haram Wall, near the southwest corner.<sup>6</sup>

At the excavation at the southeast corner there were mostly smaller, hewn stones, and the base of the wall rested on rock cut to receive the foundation stones. Here were Masons' marks. Some were incised, about 3/8ths of an inch deep, and others were painted red — like the marks in the chambers of the Great Pyramid. There were splashes of the same colour paint on the bedrock.<sup>7</sup> As historical researchers, we would be unwise to read too much into this particular link across the miles and the millenia.

These marks were viewed by two notable visitors, Dr Emanuel Deutsch and Bro William Simpson (who became the third Master of Quatuor Coronati Lodge). Later, the excavations were filled in, presumably because of danger to locals and tourists, and Bro Prof T Hayter Lewis (7th Master of QC) was unable to view these marks when he visited Jerusalem.

The painted marks were on the second and fifth courses of stones, and consisted mostly of curved characters resembling **e**, **j**, **Q** and **u**, but also with marks similar to **T**, **X** and **Y**. Curiously, one stone of the fifth course and one of the second had at least 7 marks each. The incised marks were angular but not clean-cut, mainly crosses and squared U-shapes. They are illustrated in (1889) *AQC* II at page 125. Dr Deutsch declared the marks to be Phoenician letters and numbers.<sup>8</sup> C R Conder considered them ancient Hebrew characters, in use up to the time of Herod.<sup>9</sup> Prof R A S Macalister conceded that *some* of the marks resembled Phoenician or Old Hebrew characters, but suggested that they were 'probably mere graffiti with no special significance'.<sup>10</sup> Bro J F Finlayson went further and argued that they were totally unlike Phoenician script.<sup>11</sup>

Identification of the marks is important in determining the age of the lower courses of the Haram Wall. Bro Warren, following Deutsch, placed it in King Solomon's reign, probably constructed by the same craftsmen who built the Temple. Brothers Gould and Lewis tended to concur, but Bro Simpson was more cautious. Wilson took the view that the foundation stones were second-hand, brought from elsewhere, and placed in their present position in Nehemiah's time (c 457 BC), while Conder ascribed the construction to Herod the Great (c 20 BC).

<sup>4</sup> *ibid* p189.

<sup>5</sup> SIMPSON W, (1889) *AQC* II 124.

<sup>6</sup> SINGER I (ed): *Jewish Encyclopedia*, vol 7 p123.

<sup>7</sup> SIMPSON W, *op cit*.

<sup>8</sup> *Quarterly Statement* (1889) Vol 1 p33, Palestine Exploration Fund.

<sup>9</sup> 'The High Sanctuary of Jerusalem', *Good Words*, October 1881.

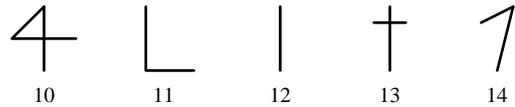
<sup>10</sup> *A century of excavation in Palestine*, pp35,6, London, 1925, quoted in HORNE A: *King Solomon's Temple in the Masonic Tradition*, p75, London, Aquarian Press, 1972.

<sup>11</sup> (1890) *AQC* III 75.

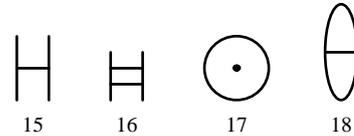
As Bro Simpson remarked:<sup>12</sup>

No one supposes that they are later than Herod's time, and that gives a very respectable antiquity to these masons' marks.

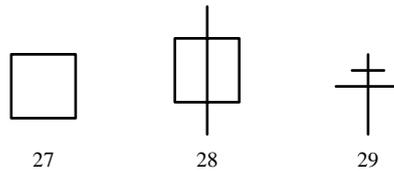
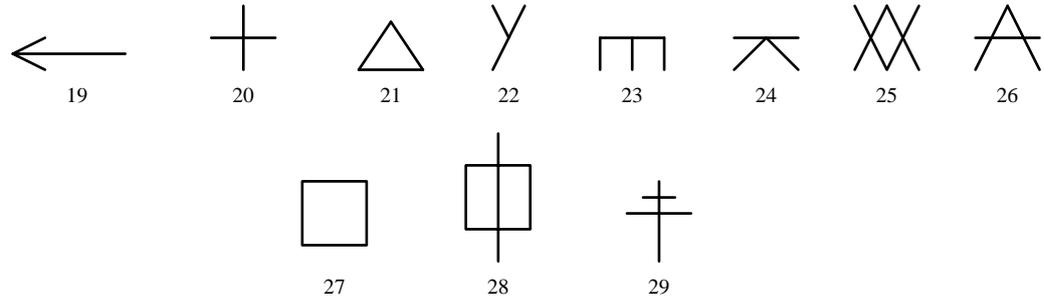
Bro Warren also recorded masons' marks in Lebanon and Syria,<sup>13</sup> but without indication of date of origin. Among those at Baalbek were:



and at Damascus:



The many marks on castle walls at the ancient Phoenician port of Sidon included:



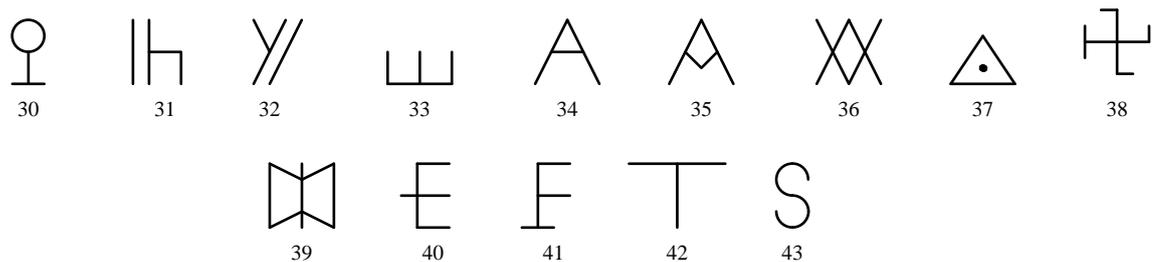
### Further East

Generally, the snippets of information available about marks observed in the East do not include date of origin. Those referred to hereafter in this paper are clearly less than 2000 years old.

Bro Harry Rylands (6th Master of QC) provides information supplied by W F Ainsworth<sup>14</sup> on marks in the ruined palace at Al-Hadhr (ancient Hatra) in Iraq. Ainsworth observed a single mark in the centre of the exposed face of each stone, generally one or two inches in size. He remarked:

Every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character, which is for the most part either a Chaldaic (Khaldi) letter or numeral.

He noted several instances of a character similar to the Roman **A** and frequent use of the 'ancient mirror and handle' — a circle above an inverse **T**. Among the signs he and Esau Rassam recorded were:



Bro Gould illustrates four marks observed by Selah Merrill<sup>15</sup> at 'the Mosque and Reservoir at Bozrah' — presumably Al-Basrah, in Iraq. Each of these marks was restricted to a single wall, but appeared on many of the stones on that wall. Many stones, however, had no mark.

In the discussion of Bro Lewis' paper, Bro Simpson remarked<sup>16</sup> that in northern Persia (Iran):

... sun-dried bricks, or mud, was the building material, and in important structures the walls were covered with coloured tiles. All that remains of a deserted city in that region are mounds, and

<sup>12</sup> (1889) *AQC* II 124.

<sup>13</sup> *ibid* p126.

<sup>14</sup> (1892) *AQC* V 147-9.

<sup>15</sup> *History of Freemasonry*, 1st ed, vol 1 p464, citing *East of Jordan* (1881).

<sup>16</sup> 'Masonry and Masons' Marks', (1890) *AQC* III 65 @ 73.

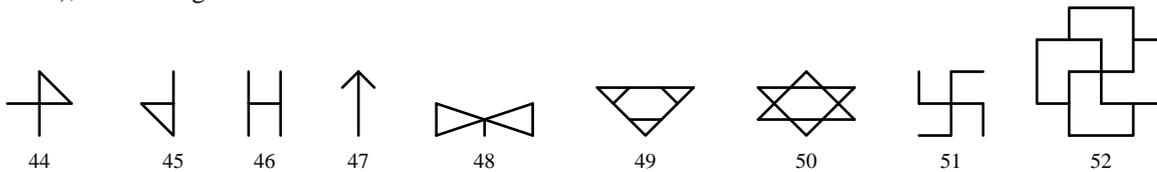
Masons' Marks are out of the question. Bro Purdon Clarke should be able to tell us if such marks are to be found any where in Persia.

Bro Sir Caspar Purdon Clarke (13th Master of QC) responded:<sup>17</sup>

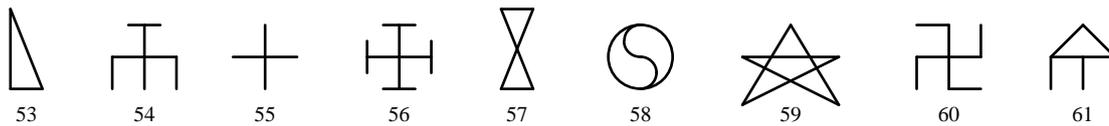
... I only noted two extensive series of markings, one at Besitoon, ... the other at Ispahan ... At Besitoon the marks occurred on a single course of Ashlar facing of the plinth of the brick built Caravanserai of Shah Abbas. The stones were about 18 inches high by 2 feet long, and were most probably not more than 5 inches thick. Each bore a mark about 2 inches high right in the centre and strongly cut in ... At Ispahan the marks were also very numerous, they occurred on almost every stone of the paving of a large court yard in the old Palace.

Bro Clarke dated both buildings as early 16th century. He noted that several of the 10 or 12 varieties of mark at Besitoon appeared 'distinctly European', whereas none of the 30 or so varieties at Ispahan bore such a resemblance. Bro Clarke's observations and enquiries indicated that at both places the stones had been recently turned, the inference being that the marks had not been on an exposed face, originally.

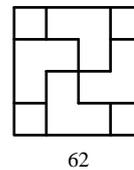
Bro H J Whympier reported a number of marks on 16th century buildings in Jaunpore (Jaunpur, northern India),<sup>18</sup> including:



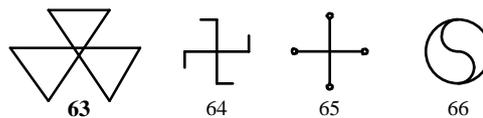
Two contributors to *AQC* have supplied marks from Agra, also in northern India: Bro John Yarker and (Brother ? Sister ?) H G M Murray-Aynsley. Bro Yarker submitted copies of masons' marks obtained from the Taj Mahal by Bro Lawrence-Archer, including:



Mrs Harriet Murray-Aynsley, who bore the unique distinction of being the only associate member of Quatuor Coronati Lodge,<sup>19</sup> contributed papers on symbols such as the *Tau* and the *Swastika*. On the platform of the Taj she located (*right*) a more elaborate version of the 'squared' swastika of figure 52 (*above*).



She also noted masons' marks at the Ram Bagh in Agra,<sup>20</sup> including:



Finally, Bro Yarker presented marks found on ruined Hindu temples, and among them were the following:



### Rome and Pompeii

Under the general heading 'Rome', the *Encyclopedia Britannica* has an informative entry on masons' marks:

A very curious series of masons' marks exists on buildings of the regal period, especially on the stones of the agger wall and those of the small cellae on the Palatine near the Scaelae Caci. They are deeply incised, usually on the ends of the blocks, and average from 10 to 14 inches in length; some are single letters or monograms; others are numbers; and some are doubtful signs ...

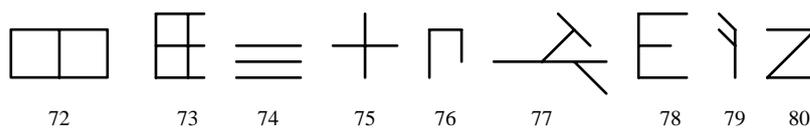
<sup>17</sup> *ibid* p74.

<sup>18</sup> *Masonic Record of Western India*, April 1890.

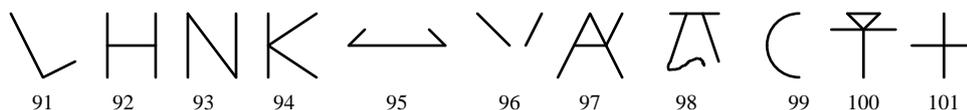
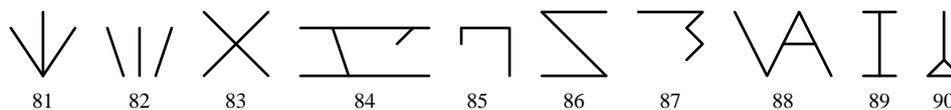
<sup>19</sup> see DYER C F W: *The history of the first 100 years of Quatuor Coronati Lodge No. 2076*, p63, London, QCCC Ltd, 1986.

<sup>20</sup> (1892) *AQC* V 147.

The regal period was 753-509 BC. All the marks included in the *Britannica* are reproduced herewith:

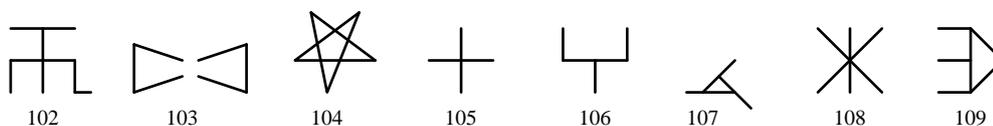


Masons' marks on the Palatine



Masons' marks on the agger wall

Marks found at Pompeii by Bro Simpson,<sup>21</sup> include:



### Medieval and modern Europe

Examples of masons' marks in Europe since Roman times are generally dated from late 12th century onwards.<sup>22</sup> Academic interest in these marks seems to have commenced with the publication of papers in England by George Godwin FRS, FSA in 1841, V Didron in France in 1845, and by Patrick Chalmers FSA in relation to Scotland in 1852.<sup>23</sup> These and subsequent articles, some containing hundreds or even thousands of marks, were published in the transactions of local or national societies of architects, antiquaries and archaeologists. To locate and collate all of them (or even those published in a single country) would be a mammoth task for a European researcher, and an impossible one for those of us resident in the antipodes.

Articles and collections of masons' marks began to be published in Masonic periodicals from 1851 and subsequently (as already noted) in *Ars Quatuor Coronatorum* and the *Transactions* of other lodges of research. Most of these are deficient in essential details, and many provide only a small selection of the marks observed. Bro Gould (and, later, Bro Bernard Jones<sup>24</sup>), covering the whole subject of Freemasonry, was necessarily restricted to a small sample in his summary of the subject of masons' marks. Other historians and encyclopedists offer even smaller samples, or none.

The student outside Europe, therefore, has access to only a minute proportion of secondary sources, the selection of which has been made by a number of people (sometimes from primary and sometimes from secondary sources), based either on unspecified criteria or in support of a particular theory.

As if this were not difficult enough, there is the further complication that in the 18th and 19th centuries speculative degrees and Orders developed which adopted the registration and use of masons' marks. From the 16th century, and perhaps earlier, Scottish operative masons were allocated a mark, recorded in the lodge register. Those lodges which admitted non-operative masons extended the practice to them. When English-style speculative Masonry became popular in the 18th century, various 'Mark' degrees were developed, including: Mark Mason, Mark Fellow Mason, Mark Master; Ark, Mark and Link; Link and Chain; Black Mark; Knight of the Christian Mark; Fugitive Mark; Travelling Mark; Cain's Mark; Mark Man and Old Mark.<sup>25</sup>

The modern Mark degree, whether part of the Royal Arch (Ireland, Scotland) or of the Craft (Scotland) or as a concordant body (England), registers a mark to each member. In South Australia it usually takes the form of a monogram of the candidate's initials. Such monograms would seldom appear on stone and, in any event, would

<sup>21</sup> (1889) *AQC* II 127.

<sup>22</sup> GOULD R F: 'Collected essays and papers on the antiquity of Masonic symbolism', (1890) *AQC* III 130.

<sup>23</sup> GOULD R F: *History of Freemasonry*, vol 1 pp455,6.

<sup>24</sup> *The Freemasons' Guide and Compendium*, 1950.

<sup>25</sup> St CLAIR W K: 'Degrees of Mark Masonry', *Texas Grand Lodge Magazine*, February 1946, reprinted in *Chips from the chisel*, Holden Research Circle, Melbourne, 1992.

generally be distinguishable from operative masons' marks. However, there remains the possibility of confusion of operative and non-operative sources on stones worked in the 18th and 19th centuries.

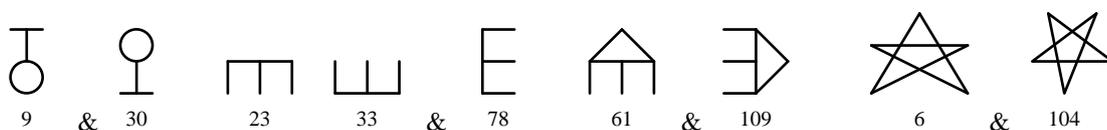
Clearly, the present paper cannot illustrate all of the relatively small number of marks (*i e*, thousands, rather than hundreds of thousands) available to Australian researchers. It would be advisable, then, to outline the types of data to be sought, and the grounds for selection of illustrative marks.

The ideal report would indicate the age and type of building, whether standing, undergoing renovations or in ruins; the position of the mark on the face of the stone, and whether on an exposed or (originally) concealed face; the type of mark and the frequency of use of that mark on the site; the number of marks on a single stone; the proportion of stones marked, and the significance of marked stones (cornerstone, keystone, etc).

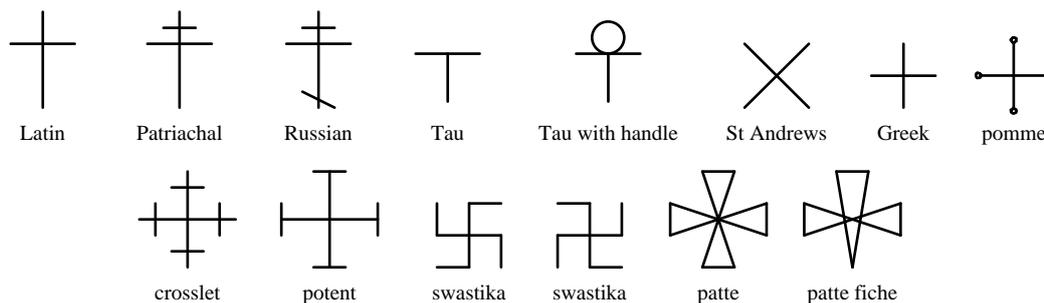
Such information could reveal the original purpose of the marks in a particular area during a specified period, such as a signature (for quality control, payment of piece-work, or simply the pride of the master craftsman), as instructions for placing the stone in the intended structure, or for a religious or esoteric purpose. The information might also indicate the movement of individual masons or groups, the spread of building knowledge or style, or previously undiscovered links between operative and speculative masonry.

The English, French, German, Irish and Scottish marks which follow have been selected for their relevance to one or more of the points in the previous paragraph, or to illustrate how widely the mark was used, whether for one of the above purposes or as a symbol.

It should be borne in mind that where marks of similar design are illustrated, and one is rotated 90 or 180 degrees in respect to the other, they may in fact be identical. For example:



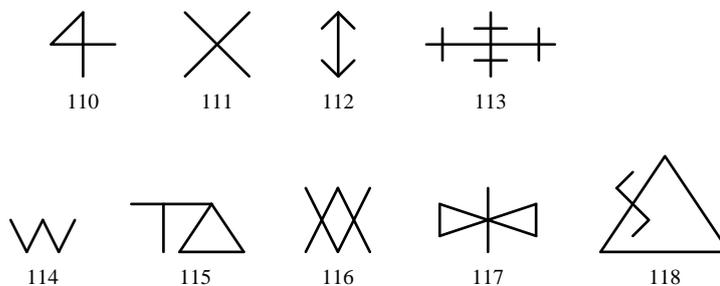
One further point, before we examine European marks: the *cross* may take many forms, some of which predate Christianity. English heraldry recognises 285 varieties.<sup>26</sup> Among the following 14 variations are those which appear as marks in this paper:



### England and Wales

The earliest certain date for masons' marks in England is 1119, when a particular part of Norwich Cathedral<sup>27</sup> was constructed. Some very elaborate marks were found on the arches there, which suggests that even then a large number of masons had individual marks.

Some of the simpler marks, which also appear on other sites, are:



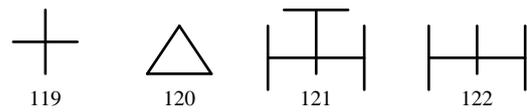
Stones removed from the east end of the choir of Manchester Collegiate Church, erected in mid-15th century, bore masons' marks, but Bro A Abrahams of Adelaide, who copied them, did not indicate on which face they appeared.<sup>28</sup>

<sup>26</sup> *Brewer's Dictionary of Phrase and Fable*, 14th ed p285, London, Cassel, 1990.

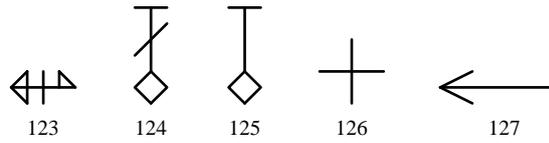
<sup>27</sup> (1897) *AQC* X 160.

<sup>28</sup> (1891) *AQC* IV 242.

At Corbridge-on-Tyne the following marks were observed by Bro J Witter on a bridge built in 1674:<sup>29</sup> Of those signs, the triangle appeared most frequently.



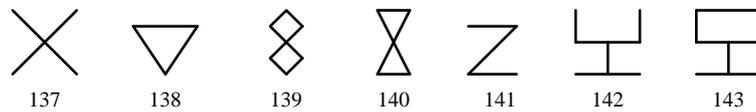
He then examined a bridge at Chollerford, dated 1745, where he found numerous examples of 5 marks (here illustrated in order of frequency):



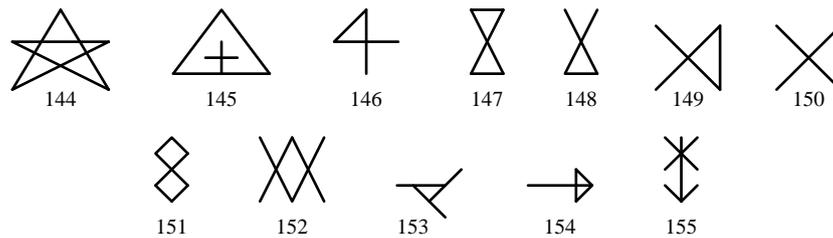
Two brethren reported marks on buildings under construction, at Truro in 1886<sup>30</sup> and Newcastle in 1891.<sup>31</sup> The clerk of works at Truro Cathedral recorded the marks of the masons under his supervision. The stones were marked on the lower face, and thus the marks were concealed when the stones were laid. They included:



The following were used in the building of the Church of St Michael and all the Saints, Newcastle-upon-Tyne:



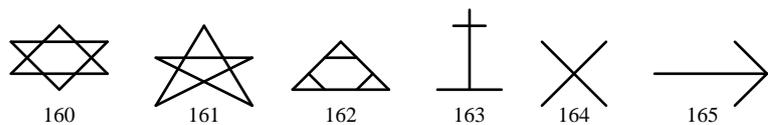
Among the many undated marks are these from Canterbury Cathedral:<sup>32</sup>



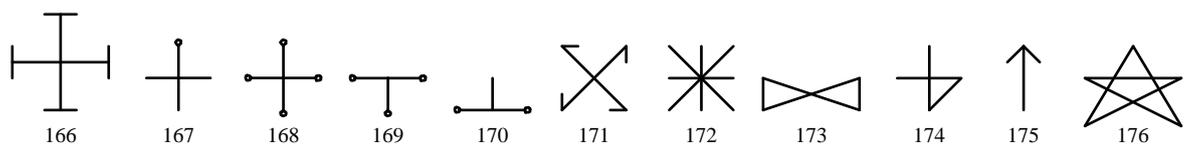
from Holyrood Abbey:



St Mary's Abbey, York:



from Guisborough Priory:<sup>33</sup>



<sup>29</sup> *ibid* p243.

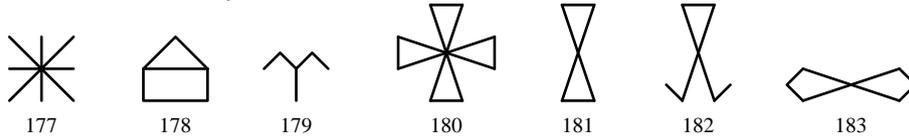
<sup>30</sup> *ibid* p60.

<sup>31</sup> *ibid* p61.

<sup>32</sup> *ibid* p60.

<sup>33</sup> (1899) *AQC* XII 207.

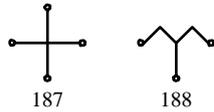
from the ruins of Furness Abbey:<sup>34</sup>



Carlisle Abbey:<sup>35</sup>



Bridlington Priory:<sup>36</sup>



and Raglan Castle:<sup>37</sup>



### Lancashire and Cheshire

Bro Harry Rylands made a special study of masons' marks in Lancashire and Cheshire, and presented a paper to the historical society of those counties. Subsequently, the plates from that paper were published in *AQC*.<sup>38</sup> They contain about 1140 marks, collected by several observers, some of whom noted the location and frequency of the marks and the age of the buildings. From this large and useful collection, 26 marks have been selected as of particular interest, appearing at one or more of the 21 sites described in the table, *below*.

Mark	Location	Key
	G	A Sefton Church. The age of various parts of this building range from 1500 to 1580. The marks are precisely located and dated, and actual size of marks noted.
	E,F,G,J,L,M,N,R,S	B Thornton le Moors Church, belfrey c 1290.
	A,D,E,F,J,N,R,U,V	C Shotwick Church tower, early 16th century.
	B,E,R	D Monks Ferry railway bridge, about 1848.
	D,S	E St Catherine's Chapel, Lydiate, 1485; sizes of marks noted.
	A,R,T	F Eastham Church, 1500–1540; precise dates and locations given.

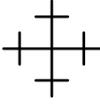
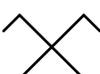
<sup>34</sup> (1890) *AQC* III 190.

<sup>35</sup> Gould's *History of Freemasonry* vol 1 ch 9.

<sup>36</sup> *Freemasons' Guide and Compendium* p543.

<sup>37</sup> (1889) *AQC* II 127.

<sup>38</sup> (1894) *AQC* VII 90.

	O,V	G	Backford Church, late 15th & early 16th century; dates and locations noted.
	T	H	Bromborough Manor House, 1673.
	M,R	J	Storeton Hall, late 14th century; sizes given.
	A,F,K,Q,R,S,T	K	Brimstage Old Hall, mid-15th century; sizes given.
	B,O,Q,R,T,V	L	Chester Cathedral, 13th to 16th century; dates and locations given.
	L,Q,S,T	M	St Peter's at the Cross, Chester, 1280–1460; dates and locations given.
	H,J,R	N	City walls, Chester; locations given.
	E,M	O	St John's Church, Chester, 1120–1150; location and size of marks noted.
	A,E,H,K,P,R,U	P	Burscough Priory. No dates, but frequency of each mark noted.
	F,H,L,N,Q,S,V	Q	Ormskirk Church. No date, but locations noted.
	A,B,D,F,M,O,P,Q	R	Birkenhead Priory, locations given.
	B,F,J,K,O,R	S	Stonyhurst College, 1585–1600.
	C,F,R,S,T,U	T	Bidstone Old Hall, 1590–1610.
	A,B,E,S,U,V	U	Bidstone Church tower, c 1530; locations given.
	E,S	V	Bebington Church, 1120 to 1530; dates and locations given.
	A,F,P,Q,V		
	F,G,K,P,Q,V		

	S,T
	S,T
	A,B,S,T

### France and Germany

The only marks generally available in Australia from continental Europe are a few from France and Germany, contained in Gould's *History of Freemasonry*. Those of the 'Chateau of the Popes' at Avignon include (*below, left*):



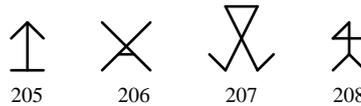
The mark of *Maitre* Mark Wendlind of Strasbourg (*right*) is interesting, as it was a Latin cross with a tilted footpiece, similar to that on a Russian cross. Mrs Murray-Aynsley describes a cross of this type as being used by members of the Greek Church.<sup>39</sup>



From Cologne Cathedral come the following marks:



and marks of the German Steinmetzen include:

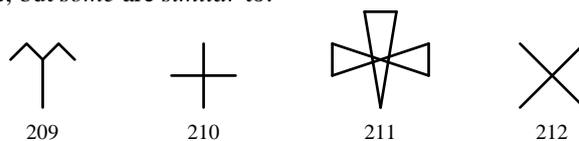


### Ireland and Scotland

The earliest known examples of masons' marks in Ireland are to be found in the ruins of Grey Abbey, north of Killyleagh. It was built in 1193 for the Cistercian monks, and the marks are recorded in *Caementaria Hibernica*. Bro Chetwode Crawley, clearly of the Gould-Carr school, has this to say:<sup>40</sup>

... This edifice was built by a company or Lodge of Freemasons, who had been previously employed on the great Cistercian monasteries at Whitby and elsewhere in the North of England. They left behind them on their work the characteristic Masons' Marks, to which we attach so much importance, because we can safely assume that wherever they occur they were made by Operative brethren, who were bound by the same ties, and had learned their lessons in the same way as ourselves; who, in short, belonged to an organisation which lacked but time and circumstance to develop into the Speculative system of today. These marks cannot be later than 1210, A.D., and are, as far as the present writer knows, the earliest in Ireland to which an incontrovertible date can be assigned.

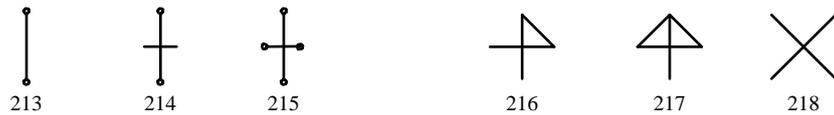
Curiously, few of these 'characteristic' marks resemble marks found elsewhere. They are of ragged outline and are difficult to reproduce, but *some* are *similar* to:



<sup>39</sup> She says: '... the tradition regarding it is that when the true cross was found by the Empress Helena, the footpiece was found displaced, therefore this form was adopted and has ever since been retained by their communion.', 'The Tau or Cross: a heathen and a Christian symbol', (1892) *AQC* V 84.

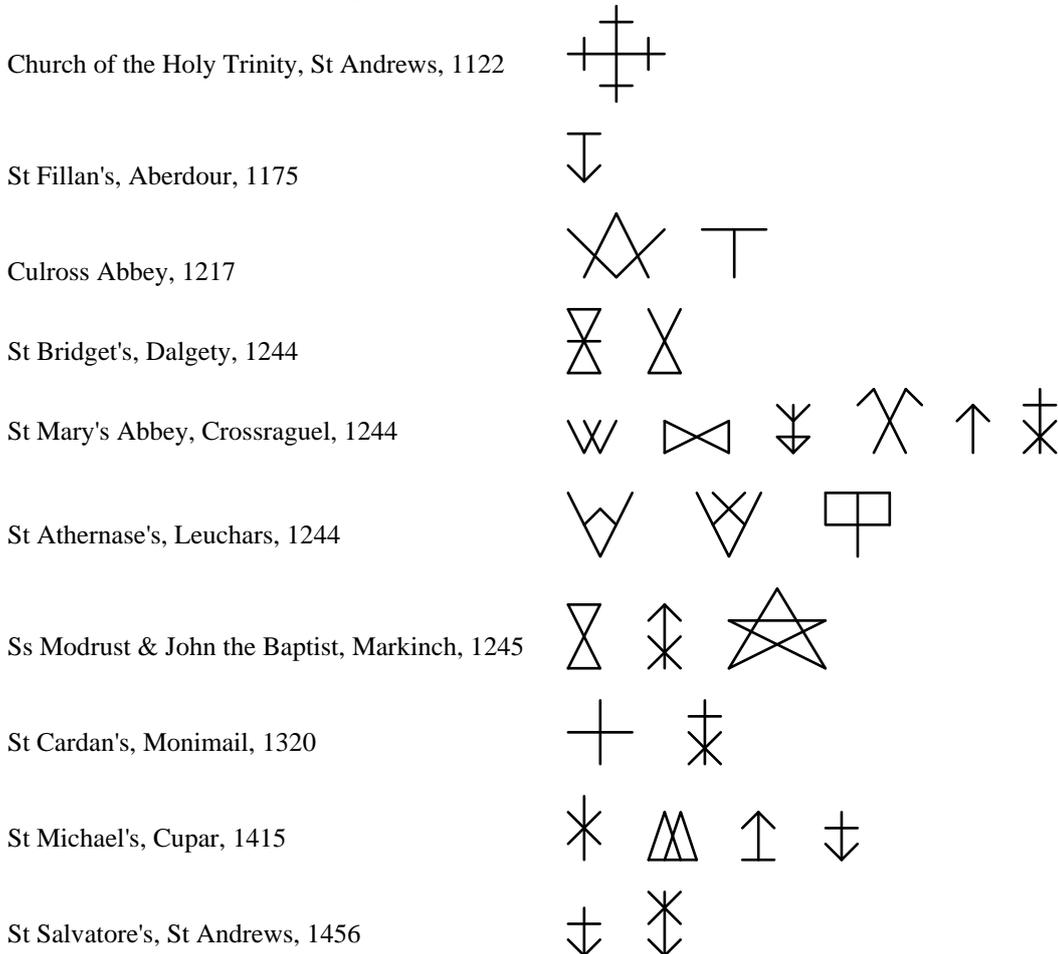
<sup>40</sup> *Caementaria Hibernica*, Fasciculus primus 1726-1730, p10.

Those on St Mary's Church, Youghal,<sup>41</sup> in the southeast of Ireland, are of two distinct types:

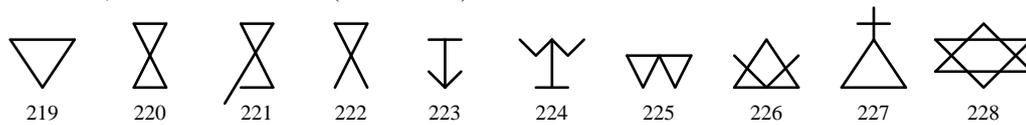


Again, Bro Crawley states that these are the marks of English masons.<sup>42</sup>

We are indebted to the *Texas Grand Lodge Magazine*<sup>43</sup> for a dated collection of early Scottish marks, from Ayrshire and Fifeshire, including:



Bro A Abrahams, of Adelaide, visited Edinburgh in 1851 and copied some 30 marks from stones of the underground walls of Old Trinity Church, which was being demolished.<sup>44</sup> This church was founded by Mary of Guelders, consort of James II (1430–1460). The marks included:



Bro Gould supplies an interesting but undated set from Melgund Castle:<sup>45</sup>



<sup>41</sup> Gould's *History of Freemasonry*, vol 1 ch 9.

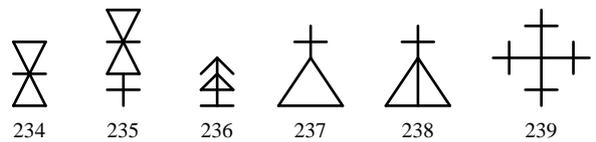
<sup>42</sup> *op cit* p12.

<sup>43</sup> 'Degrees of Mark Masonry', by Bro Lt Col W K St Clair, February 1946.

<sup>44</sup> (1891) *AQC* IV, 242.

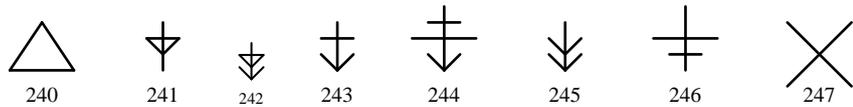
<sup>45</sup> *op cit*.

and Bro Bernard Jones an undated collection from Melrose Abbey.<sup>46</sup>

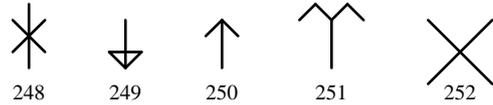


Bro W I Macadam was a frequent contributor of undated marks:<sup>47</sup>

Fair Margaret's Tower, Hawick



Melifont Abbey, Co Louth



Douglas Tower, W Lothian



Elgin Cathedral



Donne Castle

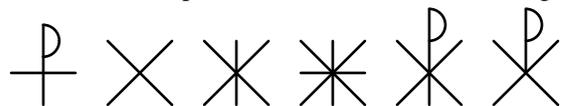


Let us now turn to the theories arising from observation of masons' marks.

**Symbolism**

The symbolism attributed to masons' marks is itself a vast field of study, one which, apart from a few general comments, I must leave for another occasion.

Symbolic marks are by no means confined to stones, as reference to any dictionary of symbolism, or examination of medieval art, will readily disclose. Christianity adopted many symbols from earlier times. Louisa Twining<sup>48</sup> illustrates not only the familiar Latin, Greek and St Andrew's crosses as symbols of Jesus, but also the tau and swastika. She provides several variations of the *chi rho* monogram of Jesus<sup>49</sup> (*below*), and an asterisk in a circle as an emblem of immortality. She describes the triangle as a symbol of the Trinity, and comments that two triangles combined (as a six-pointed star) was a favourite design in medieval Christian art.



chi rho monograms

Bro Gould<sup>50</sup> gives a short summary of the symbolism of the tau, swastika, five- and six-pointed stars, the trident and the hourglass, and suggests that the figure 4 may often be an incomplete hourglass. To these we might add the asterisk and S-shape as sun symbols, and the plain circle as a symbol of eternity.

It seems to me that a mason could well adopt a religious or other symbol as a mark for work-related purposes, either deliberately or unknowingly. From this I reason that where symbolic marks are found in conjunction with non-symbolic marks, the symbolism is not relevant. If the symbolic mark is isolated or in

<sup>46</sup> *op cit.*

<sup>47</sup> (1895) *AQC* VIII, 233; (1899) *AQC* XII, 207.

<sup>48</sup> *Symbols and Emblems of Early and Mediaeval Christian Art*, new edn, London, John Murray, 1885.

<sup>49</sup> *op cit.*, plate 3.

<sup>50</sup> *Concise History of Freemasonry*, pp246-9.

company only with other symbolic marks, the symbolism may be germane. This emphasises the need for full notes to be supplied with observations of marks.

Masons' marks have, of course, given us an excuse to form another *degree*, and to ascribe moral teaching to some of the more common marks.

### *Theories, notions and ideas*

Bros Wynn Westcott and F F Schnitger submitted to *Ars Quatuor Coronatorum* two theories based on the cabbalistic writings of Heinrich Cornelius Agrippa von Nettesheim, relating to secret alphabets and magical numbers. Bro Speth, the editor, chose a polite and gentle way of setting the record straight, and added some useful information:

The above theory is ingenious, but I am afraid untenable. I can only speak from a limited experience of marks, *practically* confined to Canterbury Cathedral. There, at least, the same marks recur over and over again in every part of the building ... the well-known hour-glass, for instance. The zigzag mark ... is prominent beyond all others at Canterbury, and, curiously enough, is seldom found *alone* on a stone, but almost always in conjunction with some other mark, as if it were the countersign of a foreman, or inspector ...

My limited experience runs counter to Bro. Hayter Lewis' suggestion that marks are seldom found on the plain wall stones, but chiefly on carved work. At Canterbury the opposite is the case. In the long north wall of the nave hardly a stone but has at least one mark, besides usually the countermark already mentioned; but on the columns hardly a mark is to be seen. On the south wall the marks are not quite so plentiful, but I believe many of the stones in this wall have been turned, because the hoofs, etc., of the horses at one time stabled along this wall had occasioned much damage.

Bro Speth's reference to columns reminds me that statues, when part of a group sculpted by different craftsmen, are often marked in inconspicuous places, so that they can be correctly assembled.

Professor Rziha, who made a study of the German Steinmetzen, theorised that a complex 'master-diagram' would have been drawn of an intended large structure, and marks would be extracted from the diagram and allotted to masons employed on the site. He claimed to have recovered such diagrams from several European cities, to which Bro Poole<sup>51</sup> comments:

It would be rash to deny the possibility of such a system, however improbable (and unnecessary) it may appear. But it is difficult to see how it could have applied in the case of the Scottish Mason, whose Mark was allocated to him at the outset of his career, and could not be substantially altered. For the same reason, it is not easy to see how it could have been applied to the German stonemason ... as the conditions seem to have been similar.

Bro Poole further states:<sup>52</sup>

Among the Steinmetzen of Germany in the seventeenth century, the Mason who was free of his apprenticeship and had thereby attained the rank of Fellow Craft, was formally admitted into the Fraternity at a regular Lodge meeting, when he took a solemn obligation to be a true, loyal and obedient Mason and, among the avowals, he declared that he would not of his own initiative change his distinctive mark. This was known as "pledging his mark," which, henceforth, became his distinctive property. The mark was used by him as a signature, and he was required to engrave it upon all his work on completion, but he was punished severely if he did so before his work had been approved or passed. The placing of a mark upon finished work was not, however, peculiar to stonemasons, but was the practice also of cutters and joiners and, possibly, of other craftsmen. Nor was it a custom observed only in Germany. It was certainly adhered to in France ...

In Lodge Kilwinning, according to the Minutes of December 20, 1678, two Apprentices were entered who "paid their binding money and got their marks."...

and earlier:<sup>53</sup>

The *Schaw Statutes*, which are dated December 28, 1598, ordain that

no Master or Fellow-of-Craft is to be received or admitted except in the presence of six Masters and two Entered Apprentices, the Warden of the Lodge being one of the six, the date thereof being orderly booked and his *name and mark insert* in the said book.

It seems clear from this that the selection of a mark took place at the time when the Entered Apprentice became a Fellow Craft.

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<sup>51</sup> in his revision of Gould's *History of Freemasonry*, 1951, vol 1 ch 7.

<sup>52</sup> *op cit*, vol 4 p198.

<sup>53</sup> *ibid*, p197.

Bro Poole cites other authorities, from which he reasons:<sup>54</sup>

The conclusions which we may draw from these references to the Scottish use of the Mark—and there seem to be no reasons for supposing that English practice was different, or that they differed materially from the practice of a much earlier age—are:

- (i) that the Mason was allotted a Mark of his own choosing;
- (ii) at the time when he first became qualified to accept work under a master;
- (iii) and that he could not alter his Mark except temporarily under special circumstances.

Some 19th-century observers claimed to be able to distinguish indications of the class or grade of worker by the marks. For example, V Didron divided French marks into those of overseers and workers.<sup>55</sup> That this may be so in some cases is supported by the observation of Bro Speth in Canterbury Cathedral. Two other students, E W Shaw (who intended to publish a book, *Historical Masonry*, illustrated by 5,700 of the 11,000 marks he had collected) and Smith,<sup>56</sup> went further, claiming to distinguish between the marks of masters, fellow crafts, apprentices, and unskilled labourers, so-called 'blind' marks. This is difficult to accept, in view of the evidence that, except in special circumstances, a mark was allocated to an individual for life.

In England and Scotland, at least, there seems to be little evidence to support a further contention, that marks were passed from father to son, or that a relative received basically the same mark but with a small distinguishing feature. These practices may have occurred occasionally, but were not widespread.

A group effort to collect marks systematically in a small geographical area, such as that of Bro Rylands and others in relation to Lancashire and Cheshire (illustrated earlier in this paper), promises a much better opportunity to draw valid conclusions, *in relation to that area and timespan*. Bro Poole<sup>57</sup> cites further concerted efforts of this nature. In such circumstances the recurrence of particular marks may well be significant, allowing the student to trace a craftsman or group of masons as they moved from site to site.

With sparser information it is impossible to attach significance to the duplication of a mark, especially when the marks are widely separated geographically or temporally. As an extreme example I refer to the triangle, *figures 4* (Egypt, c 2500 BC), *21* (Crusader castle at Sidon), *68* (Hindu temple), *120* (northern England, 1674), *157* (Holyrood Abbey, undated) and *240* (Scotland, undated). The only positive deduction to be made is that the triangle is popular among masons as a mark, and that is not surprising; it is aesthetically pleasing, has significance in the construction of buildings, and is easy to carve. In fact, there is bound to be duplication of marks, witting or unwitting, considering that the majority of marks consist of less than 8 strokes, mostly straight lines.

I have numbered most of the marks in this paper (and the others are readily identifiable) to facilitate further study and discussion, although I anticipate that any serious student whose interest has been aroused will refer to my sources — and find others.

## Conclusion

Can one draw a conclusion? The very magnitude of the subject seems to prevent this. The marks open many fascinating lines of study and of speculation, as evidenced by the number of leading researchers in Quatuor Coronati in the early days who included the marks as a subject for study.

To me, the fact that the practice was widespread indicates that their use had a strictly practical purpose. Building is a severely practical pastime; it does not devote time or energy to flights of fancy. Therefore, my feeling is that when we get in-depth research on this subject — and it will, of necessity, be conducted in the northern hemisphere — the results will be quite prosaic.

I hope that in presenting this preliminary study I have drawn the veil from an aspect of the Craft to which not much attention has been given in recent years, and stimulated your interest. I trust that you will judge that I have marked well.



[Editor's note: A condensed version of this paper was presented to the conference. The very full footnotes are the reason for the omission of a bibliography.]

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<sup>54</sup> *op cit*, vol 1 p160.

<sup>55</sup> GOULD R F: *History of Freemasonry*, vol 1 pp455,6.

<sup>56</sup> *Proceedings*, Society of Antiquaries of Scotland, vol iv p548.

<sup>57</sup> *op cit*, vol 1 p168.

## THE IMPACT ON FREEMASONRY OF SOCIAL HISTORY IN THE 18TH AND 19TH CENTURIES

by Bryn Hitchin \*

As the inaugural lecturer from Western Australia, and one who is particularly interested in social history, I invite your consideration of the impact of social history in the 18th and 19th centuries upon Freemasonry. As speculative Masons, we endeavour to recapitulate the experiences of our forbears by the preservation of our ritual, but I would contend that many of us may be bewildered and have little idea or preconceptions governing the thinking in an alien society. Are we just obediently regurgitating our ritual, as a student might dutifully learn the contents of his history book in order to pass an examination, with a diminished sense of reality and contact with actual human experience?

I contend that, as participants in our Craft, we should endeavour to gain some experience in techniques of research as to 'how to find out', and thus derive a sense of personal contact with the past. The study of family history as a part of social history as a branch of history as a discipline became the fashion in the late 1970s and early 1980s.

The history we write is essentially an expression of our own individuality. We are here as members of the Craft and we wear the same regalia, but each of us is a different soul and a different individual. One cannot teach people to write history, but there is something to be gained by giving historians and others the desire to develop their own personalities and vision, and even their own eccentricities.

Social history is an ambitious form of history. Sometimes people have difficulty in defining the subject, particularly with reference to the word *social*. Historians often disagree, and many are of the view that history cannot be an exact science like mathematics, physics or chemistry. In my view, we should attempt to evaluate why historians agree or disagree. There may be reasons of individual bias, cultural background and influence, and faulty evidence.

Within the last 30 years, technological advances such as the photocopier, tape-recorder and microfilm have enabled us to retain more than previously and to record 'oral' history. The spoken word, and even the written word, is subject to the frailty of human memory, which may be selective or subject to distortion, but is among the more reliable means available.

Also, the process of selection may be applied to certain aspects of evidence; some items will be used and others will be totally passed over.

What is evidence? An historian will firstly tend to look at both the written and the printed word. This may get us into some difficulties on account of biased or selective or incorrect reporting of some events. A hundred years ago, literacy was not so widespread, and newspapers of the day directed their attention to the intellectual elite. Also the community was smaller and more easily able to detect any misrepresentation. Other sources of information may be located in the form of records of government departments, and personal letters, diaries and correspondence. All of these may be selective.

We must, therefore, evolve a process of reconstruction of the past. Archaeological records may be of some use, but the reconstruction of events by historians several hundred years after these events took place must be rigorously tested.

A technique of oral history (while possibly showing some bias of the informant) and the use of written sources available will provide the best possible historical record.

With reference to Freemasonry, as we proceed backward in time, literacy decreased and reading and writing were confined to the clergy. Laws were often promulgated orally, and news travelled by rumour. It is, therefore, no surprise that our origin has been the subject of much speculation.

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In tracing the origins of modern speculative Freemasonry back to the beginning of the 18th century, the lack of written records of earlier centuries makes investigation a difficult process. We are told that modern Freemasonry evolved from the building guilds of time immemorial. However, the construction of buildings were not the only product. While architecture and construction have evolved over the centuries, we have benefited also from the moral teachings and ceremonial. The older builders bestowed their craft with expressions of love and veneration.

It is generally accepted at present time that Freemasonry originated in the fraternity of operative masons, the cathedral builders of medieval England and Scotland. The stonemasons or, as they called themselves, Freemasons established the guilds of stonemasons which existed until the end of the 17th century in Germany, France, Scotland and England. Of necessity, the society was an operative one, whose members were actually engaged in the physical operation of building, as well as the more academic pursuit of architecture. Being previously connected with the monks (who probably perfected the plans which the masons carried into execution), this led to the admission of persons who were not operative masons.

Consequently, men of wealth, knowledge, nobility, and of the clergy were drawn toward this sphere as encouragers and patrons of the art. They began to confine themselves to purely philosophic speculation on the principles of the art, and to symbolising and spiritualising its labours and its implements. Thus, there resulted a division of the brotherhood into two classes, namely the practical and the theoretical. At this point I ask you to contemplate specifically the word *class* with reference to the remainder of this paper.

While the first Grand Lodge of England was founded in London in 1717, historians take 1730 not only as the turning point in ceremonial matters but also as the recognition, and more human understanding, of the tenets which have been associated with Freemasonry since our Order began. Progressing through history, we learn that the two Grand Lodges were subsequently fused together on St John's Day, 27 December 1813, with the resultant Lodge of Reconciliation forbidding its members to make written notes, so the brethren went back to their own lodges with slightly different versions of its working.

The three great principles upon which the Order is founded demand freedom of various kinds: a choice of action to assist, or sacrifice something for, a brother (brotherly love); a sacrifice of time and material items for needy brethren (relief); and the need for free thought and ideals (truth).

Earlier, the Crusades had encouraged the high ideals of looking after our fellows and, as labour was scarce, the rights of individuals grew; following the Black Death in 1348, another turning point in history, emancipation as religious individuals grew also.

By 1700 a measure of individual and religious freedom had been established. The Great Fire of London in 1666 necessitated much rebuilding. This enhanced the status of the various guilds of constructive arts and crafts; operative builders were sought after, and their status became more prestigious.

These operative masons were free, responsible and intelligent. Their freedom embraced their capacity to decide their own community interests, and to travel where they pleased. To safeguard them from imposture, signs and passwords were used as tests of their status and integrity.

A number of organisations evolved, and those with status and the hallmark of quality obtained preferment. The better of these groups continued to exist and, to ensure their ability to withstand outside influences, ceremonies and ritual were developed. Such is the organisational development of Freemasonry as we know it today. It is a tradition of which we are obviously proud.

In the preamble to this paper I invited your attention to the fact that there are a number of frailties involved in the recording of history. Again, I say that the problem is one of selectivity. Traditional histories present to us an image of Freemasonry of which we are proud, but there is another side of the coin. While our organisation definitely does not advocate Marxist views, and I do not intend to discuss them in this paper, I feel that the following quotation from Karl Marx's *The eighteenth of Brumaire of Louis Bonaparte* is appropriate:

Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past. The tradition of all the dead generations weighs like a nightmare on the brain of the living.

My readings in social history have included studies of women, children, workers, and the socially disadvantaged, over the period in question. The premise which Freemasonry states is that we have a cultural heritage, commencing from prior to the 18th century, of which we have justification to be proud. When, however, one reads of the unenlightened treatment of individuals who inhabited the prisons and mental institutions of that era, do we, as a Society, have just cause to be proud of our history?

Recently, the doors of the decommissioned Fremantle Prison (the 'Imperial Convict Establishment' built in 1853) were opened to the public, and I joined a guided tour of all the facilities, including the cells, the corporal punishment area and the execution chamber — which was last used in 1964. As a 12-year-old child in 1964, I can well recall the publicity surrounding its last use.

Prisoners were confined for over 14 hours a day in cells, the majority of which are probably only slightly larger than the average lavatory cubicle, and with no running water or water closets. Sewage was disposed of

daily by a primitive pan system. Socially, conditions which we may consider unacceptable in the late 20th century had remained unchanged since the mid-19th century.

Architecturally, the building is a monument to those convicts and the stones they wrought. Let us forget for once the fact that the builders were convicts; the building still stands today. Many convicts were transported to Western Australia for trivial offences, such as stealing sustenance while hungry and having no other means of support, as a source of cheap and exploited labour. Buildings such as these were erected principally through the knowledge and experience accumulated over generations by our operative forbears.

In hindsight, do we have just cause to be proud of a place such as this, bearing in mind some of the occurrences which would have taken place in this building over the last 140 years? I am not departing from the fact that certain criminal activities may merit condign punishment, but would question the rehabilitative capacity of a place such as this. Adverting to the North East charge in the First Degree, we refer to the foundation stone, upon which a superstructure is raised, perfect in all of its parts and honourable to the builder; the charge further emphasises the necessity for charity. While it is obviously necessary for a system of corrective services to operate for the preservation of law and good order in any society, does this also condone the incarceration of human beings in filthy, primitive, rat-infested surroundings without adequate sanitation? I do not believe that places of this kind, although architecturally of sound construction, do honour and credit to their builders. They are a negative influence in aiding a delinquent individual to conform to the behaviour expected of him by society, and I believe will actually result in a culturally recurrent mode of self-devaluation which is counter-productive.

Likewise, we read of the social organisation of insanity in 19th century England, in Andrew Scull's *Museums of Madness*. In his treatise, Scull compliments the building and architecture of a number of buildings of psychiatric confinement.

The second St Luke's hospital, opened in 1787, was designed by George Dance, who also designed Newgate Prison. St Luke's did not possess a chapel for its inmates. This differentiates them sharply from the general hospitals built in the 18th century. Perhaps it is not too fanciful to link this omission with the lunatics' ontological status in this period; deprived of the Divine attribute of reason, the God-given quality which distinguishes men from the brutes, the insane were presumably incapable of communion with the Deity. In contrast, the prominent place occupied by the chapel in 19th-century asylum architecture reflects not just the influence of evangelistic reformers, but also the decreasing emphasis on the loss of reason as the defining characteristic of insanity, and the new insistence that the insane had not lost their essential humanity.

Brislington House, the first purpose-built private asylum in England, was completed in 1806, and was designed for an upper-class clientele. A brochure of 1836 advertised a number of houses on the estate inhabited by members of the nobility, who were accommodated with servants from the institution and were allowed to pursue any style of living and expense not inconsistent with their situation. Some asylums were equipped to provide for almost all of the wants of their inhabitants, from admission to the grave.

At all times, economic considerations were paramount in the treatment of the destitute as well as the mad. 'He that will not work shall not eat' infers a superiority of approach by Joseph Townsend. There was a distinction between two broad classes of indigent. The adoption of an institutional response to all sorts of problem populations greatly increased pressures to classify distinctions between *deviants* and *dependants*. People who posed a potential danger and inconvenience to the community had to be removed to a place where they could no longer pose a threat to social order.

This, in itself, invites us to consider the problem of poverty in the period in question. In an examination of history we are confronted with various *problems* and their corresponding *solutions*, and it is necessary to look for correlations between the two, and for solutions appropriate to the problem. Again, Freemasons are exhorted to charity by the North East charge, but this, in my view, raises a host of questions concerning poverty. At varying periods, poverty of one age was not seen as a problem, but became an urgent social problem of another period.

Which of the poor were regarded as problematic, and how did the popular image of that group affect reform? How were the *unworthy*, *undeserving* poor distinguished from the *worthy* and *deserving*? History is full of discrepancies between what historians believe to be fact and what contemporaries thought to be so. Poverty, as an idea, is a hybrid subject, and crosses between the two distinct areas of social history and intellectual history. If we are considering a type of moral consensus in relation to poverty, to determine what was *moral* and what was *immoral* in the formation of the social problem and in the making of social policy, do we take the view that the result of these determinants remains static over a period of two or three hundred years or whether changes in human expectations yield a different result?

Yet we cannot deny the fact that, around the time of St John's Day, 27 December 1813, there existed in London a culture of poverty in close proximity to the birth of Freemasonry as we know it today. Shelley, in 1819, expressed the view 'Hell is a city much like London'. During the first half of the century, while the population of the country as a whole doubled, that of London tripled. Open fires spewed out their fumes, producing a yellow smog as a noxious form of pollution. The slums or *rookeries* grew. The rook (or *crow*) is an

unattractive and harsh-voiced bird. The term *rookery* implies a rook's nest, and has connotations with the verb *to rook*, meaning to cheat or swindle, and the *crowbar* is used in housebreaking.

London was probably the largest industrial centre and port, and the largest concentration of consumers, which kept the dark satanic mills (Blake) and the sweat-shops of the East-end in full production. On the other hand, London was also the political, financial, commercial, social and cultural capital of England. Poverty coexisted with riches. It is arguable that London contained two nations which were separated by the most impassable gulf. The culture of the rookery was similar to the law of the jungle.

In 1849, Henry Mayhew launched a series of articles on poverty in London, having previously researched the cholera epidemic which had claimed 15,000 lives in the London area and almost 4,000 in the City alone. This motivated his series on 'Labour and the poor', giving a comprehensive description of the moral, intellectual, material and physical condition of the industrial poor throughout England.

The class of *poor* was defined as those persons whose income was insufficient for the satisfaction of their wants. *Wants* were defined as privations which would cause physical pain, not just a sense of mental uneasiness alone. The poor were further segregated into distinct classes, the *honest* and *dishonest*, and those who *will work*, *can't work* and *won't work*.

Mayhew explained that it was impossible to generalise or systemize his findings because he, like everyone else, was too ignorant of the poor. The research for his articles was a learning experience for him; each day brought him into contact with 'a means of living utterly unknown among the well-fed portion of society'. In the end, Mayhew found himself at loggerheads with the editor of the *Chronicle*, his publisher. The publisher believed free trade to be in the best interest of the working classes. He was wary of too much paternalistic philanthropy, which would destroy any initiative of the poor towards self-help, but, on the other hand, he was scathing of the political economists who wanted to do too little for them. By elucidating the 'physics and economy of vice and crime', he hoped to make society 'look with more pity and less anger' on 'those who need work'.

Paramount in the consideration of our Masonic forefathers, and authors with an inclination toward social history during the 18th and 19th centuries, were the issues of morality and charity. Both issues were necessary in a just and equitable society.

I believe that today, unless we have a full appreciation of social history during these two centuries, we tend to take the lessons of our ritual for granted.

When the candidate is asked, in the North East corner, whether he has anything to give to poor and distressed brethren, and subsequently is asked, if he had something to give, whether he would freely do so, is he merely being asked to answer the questions in order to obtain further preferment? In practice, in performance and in terms of function, our ritualistic performances are examples of good or bad presentation. While we should impress the candidate, we also need to provide him with social knowledge.

Again, the candidate for initiation is exhorted to consider the moment he was admitted to Freemasonry, poor and penniless, and to cheerfully embrace the opportunity of assisting someone less fortunate than himself. I believe that our Masonic forefathers were cognisant of the social problems which existed in the 18th and 19th centuries, and this is reflected in our ritual. Do we sufficiently appreciate this today?

The tremendous contribution which is original to Freemasonry is its teaching method and its endeavour to demonstrate aspects of moral law. With this moral law a Freemason should strive to improve himself and to carry out his duty beyond the door of the lodge room. We owe a duty and have a responsibility to our neighbour. There is nothing outlandish in following pursuits of this nature. On the contrary, it invokes a gesture of humility.

The Fellow Craft is exhorted to study such of the seven liberal arts and sciences (namely grammar, logic, rhetoric, music, astronomy, arithmetic and geometry) as may lie within his capabilities. Perhaps the study of history should be similarly venerated.

I believe that without an understanding of social history (as distinct from traditional history) in relation to the development of Freemasonry our Masonic knowledge is bereft. Without the knowledge of past social history we are unable to appreciate fully the development of Freemasonry over the past 300 years, and we will be correspondingly unable to utilise our Masonic lessons to make this experience meaningful, and benefit and enhance our lives. The application of the lessons learned by social history is essentially our conscience speaking to us. If we are devoid of such conscience, we lack moral credibility.

It is evident, when looking at history, that social classes tend to reproduce themselves. In beginning this paper, I stressed the need for the preservation of oral history. This, I believe, is a challenge which we must all face. We are endeavouring to piece together the past, but we also have a responsibility to future generations, so that they may derive the nucleus of our being. Above all, we must reflect our conscience and our credibility.

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## RESEARCHING THE FUTURE

*by Max Webberley \**

**FOREWORD — introductory analysis, definitions and diagram.**

Research is an interesting subject for analysis; that is, an area of research into research. For this presentation let us look at some aspects revealed by such an analysis.

**A From the viewpoint of purpose, research may be defined as including:**

- (i) *pure*, having as its end *only* an increase in knowledge — a very proper academic goal;
- (ii) *applied*, being directed towards a predetermined and practical outcome — for example, medical research into finding a cure for some disease;
- (ii) (a) *operational*, a sub-category of applied research, namely as a series of trials/ observations/ modifications directed towards a very specific outcome; for example, increasing factory output through trial and error applications of various ideas. The main distinction of this type of research is that it is ‘long’ on practical ideas or suggestions and ‘short’ on theory and data.

**B From the viewpoint of academic disciplines, research may be defined as:**

- (i) *scientific*, concerned with facts and events, cause and effect, etc, as studied by the methods of sciences, both physical and social, and those of academic studies in general;
- (ii) *artistic*, concerned with non-physical matters such as beauty, good taste, etc, using the methodology of the Arts, the performing arts as well as graphic and literary arts;
- (iii) *philosophic*, using philosophic methods to seek out metaphysical reality, recommended values and ideas, and to criticise and analyse and to seek a holistic unity;
- (iv) *religious*, examining experiences in a profound and extensive way, using the methods of religion, including prayer, meditation and good works, to know more fully the Great Architect of the Universe.

From A and B, let me illustrate diagrammatically some relationships, as follows:

AREA/METHODS	TYPE		
	(i) Pure	(ii) Applied	(a) Operational
Scientific			
Artistic			
Philosophic			
Religious			

**C We, in Masonry, also have researchers operating at different levels of Masonic organisation:**

- (i) *individual Masons* with a wide variety of interests and abilities;
- (ii) *individual lodges* with a similarly wide variety and with occasional research activities;
- (iii) *lodges of research* with research specialists and programmes of work;
- (iv) *Grand Lodges* operating at the highest level of Masonic constitutions, with research support available;
- (v) *the Australian Masonic Research Council*, now established and operating on an inter-constitution level, and at the highest level of Masonic research organisation.

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## *Researching the future*

### PROPOSITIONS

- **Masonic research is dear to all our hearts, and occupies our minds for much of the time; it is an intrinsic part of us.**
- **Another significant Masonic activity (which, similarly, is an essential element of mankind) is creativity.**
- **Knowingly or not, purposefully or not, Man actively creates his future; he is not the sole element active in this creation, but he is always intimately and essentially involved.**

Essentially, I propose that just as the present state of Masonic knowledge owes much to our research, so, too, any future which Masons create may benefit greatly from research we *can* do.

Perhaps, at the most general level, my proposal should be initially that research lodges examine my analysis and assumptions, not merely with a critical eye but with a speculative gaze also, so that any ideas aroused are treated as 'think-tank' notions, to be fleshed out accordingly, before being accepted or rejected.

An analysis of printed proceedings of our research lodges would certainly show that much of the research has been 'pure research', in the sense that its purpose is primarily to add to the knowledge of the researcher, with dissemination likely.

The most frequently researched area would be the historical one (using scientific methods), and especially the connection between current items and possible origins, for example word meanings, symbols, and so on.

If we compare this with the diagram presented earlier, the areas of most research action are clearly limited.

### FOUR PROPOSALS

#### **(1) That Masonic research lodges begin an active programme to identify current and future Masonic goals (and the very future of Masonry?).**

A number of effective research models exist in industry, commerce, economics and social sciences, as well as administrative research, where goal identification had been developed almost to an art form.

A simple initial opening up of this area might be a panel and discussion evening, to identify what current Masonic goals are postulated by members present, and what is the ranked order of popularity of these.

More sophisticated research might require a group project over three to six months to identify trends likely to continue into a designated future era, say 2010, and likely to impinge on or affect Masonry.

Some such trends may be obvious; for example: the enhanced status of women, the increasing importance of environmental concerns, the changing economic state of Australia, the increase in unemployment, the growth of influence of minority groups, the increase in actual and proportional numbers of non-Christians in Australian communities, the decline in Masonic attendance at lodges since 1970, and the increase in the complexity and rate of change itself. Other changes, of course, exist and may be the most important to identify and consider.

The *effects* of these changes may not be as obvious. The anticipated overall effect of these and other changes is certainly a rich field for our research. An identification of other trends of influence is, of course, a necessary prelude to such research.

The purpose of such research is *not* the pure acquisition of knowledge, but is directed toward the development of a vision for Masonry throughout the designated future period. I believe that any research project which examines current trends and identifies those believed to affect our Masonic future will certainly stimulate valuable notions about what Masonry could and should be. The goal-setting is not merely vital to development of the 'vision', but is also extremely practical when continuing trends are borne in mind, and when coupled with the setting of shorter term objectives which act as markers of progress toward goals.

#### **(2) That all Masons be involved or be encouraged to take part.**

A number of alternative ways exist for an organisation like Masonry to develop its goals and vision. I believe that because no Masonic group has either *all*, or the *best*, ideas and because participation is most effective in creating support for any resultant decisions, all Masons may well be involved, at all the various levels of our organisation. The style, sophistication and stimulation may well vary to suit the interests, abilities and resources of the individuals and groups involved. I believe that Masons commonly respect research and enjoy an appropriate involvement in it. This is more certainly so if they see that their contribution is respected by others, and that it has a practical value to the Craft. Probably the most practical thing of all is a really good idea.

#### **(3) That there is a crucial role for research lodges in general and for the Australian Masonic Research Council in particular.**

Research lodges may need to review their own resources as they consider this proposal and their opportunity to accept the role I offer. I believe that research lodges can be highly influential and extremely effective in preparing practical programmes and encouraging Masons to think seriously.

I see a role for research lodges in preparing specific proposals for:

- (a) all Masonic groups to consider, and especially
- (b) the redevelopment of the research lodges to extend research into those blank areas in the diagram outlined.

I do not propose an explosion of activity or a revolutionary change; I am much more modest than that. My proposal is that we start simply and small but, above all, that we *start*. By this I mean that we will fail only by *not* trying something. We will succeed by taking the first steps we feel confident to take. The longest journey begins with a single step, and worthwhile research seems to be self-perpetuating, and even accelerating, once begun.

The role of research lodges may well continue beyond investigation of the desirability of any change, to the identification of the change desired. When others, properly appointed, instigate, manage and direct change, the role of research lodges will be to monitor and record the process and the results, to provide feedback.

But we must do this as leaders in research and not in isolation from one another. A major strength of research lodges, in this development of Masonry's future, will lie in their unity. The net of research must be real, and not merely symbolic, at the inter-lodge level.

The Australian Masonic Research Council is particularly well placed to play a central role in the communication network and in bringing together like-minded, stimulating, compatible and companionable Masonic researchers to enjoy the task and fruits of research together.

**(4) That there is an urgency about this research, and an appropriateness about meeting our current and future needs by giving a high priority to this research.**

I believe that Masonry is overdue for a searching examination of its values and the expression of these in and to the contemporaneous world, where change is great and the rate accelerating still.

### **SUGGESTED RESEARCH AREAS**

Let me now turn to the charted but unfilled areas on the diagram. I want to stimulate ideas about Masonic research in these areas by suggesting that we most seriously consider the importance of them.

Individual Craft lodges are well experienced in operational research. They all have a history of experimentation with changes in lodge nights and programmes, resulting from the ideas of members. I want to see this research encouraged. This might be done very effectively by reporting successes. What works for lodge X may be most helpfully communicated to lodge Y. There is little sense in each lodge re-inventing the wheel, once lodge X has made this 'revolutionary' gain.

Masonic publications within each constitution may be one appropriate means for this communication. Inter-constitution exchanges already exist for wider dissemination.

However, we greatly lack identified research in aesthetic areas. Apart from some music and singing in lodges, we seldom engage in aesthetic activities. The occasional oration is rarely of truly artistic merit, and even less often is it a research-oriented activity.

Perhaps we do not envisage performing or other arts as research vehicles. I assure you that they are, and that their research objects are vitalising and valuable to Masonry. Now, as never before, it is time that Masons explore the arts not merely as means to achieve effects, but as pathways to truth, to beauty and to aspects of the Supreme Being, Who is often heard, seen or perceived most clearly in the highest form of every Art.

We tend to limit our philosophic research to speculation and occasionally to criticism. We seldom work seriously in the prescriptive and normative fields of philosophic research. We seem, like most Australians, to shy away from examining what we mean by good, bad, right, wrong, beautiful and ugly. Yet, as Masons, we have strong feelings and well-developed thoughts about these matters. This strength and development is not matched by the depth of examination of what these qualities really are. We seldom examine our views of what ought to be, as distinct from what is, and usually we seek only agreement.

Our Masonic researchers must come to grips more often with the evaluation of facts, as distinct from the more scientific study of them. We often judge ourselves and others. We seldom examine the criteria we apply in making these judgements. We measure things much more easily than we evaluate their worth or importance. This latter activity is essential in philosophic research.

It is also essential that philosophic research should maintain its holistic view of *all* our concerns (including our purpose, knowledge and feelings) so that these are brought into known balance. *Only* philosophy can properly value specialists and their contributions, and relate this appropriately to all other concerns and contributions.

Philosophic analysis simply identifies *areas* and *ideas* for examination. The master work of philosophy must always be holistic in its orientation, for life is always more than the sum of its parts. The highest level of philosophic research will therefore always be that of unifying our concerns into an harmonious balance, so that practical recommendations can be given appropriate priorities.

But of all the research areas we have neglected, none is of greater concern to me than that of religious research.

I am greatly saddened when I venture to ask close Masonic friends of high intellect and great curiosity, what they have discovered in religion or through it. Once they work through the notion of religion in this sense being something other than a specific church body with rites and ritual, they often stop and say with great honesty that they have gained nothing from religious research or inquiry.

I really find this almost impossible to accept, and have great difficulty in not pressing them with questions that express my disbelief in their answers. But I have learned to desist, for many reasons. Rather than questions, a discussion about the value and results of various practices seems to be more productive.

Let me talk about this area of research by saying that religious research is essentially an examination of *ordinary* experience in *extraordinary* depth, in order to know realities with spiritual and non-material dimensions. These realities extend to God, to relationships between oneself and God, between oneself and other people, and between one's soul or spirituality and the whole of the material and spiritual world. This is clearly too important, too central, and too large an area to be neglected in Masonic research, especially that research which is future-oriented in its purpose.

We generally find it difficult to talk easily about our religious experiences and we find it even more difficult to examine them, and our ideas and feelings about them. Perhaps the most difficult task of all is to present and examine our genuine conclusions arising from these personal experiences. At the risk of over-simplification, let us limit our consideration of possible fields of research action to prayer, meditation and good works.

One of our common experiences in Masonry is that of prayer.

Analytically, we may see prayer as a lifting of heart and mind to God in order to praise and worship Him, confess our sins, seek forgiveness, thank Him, and petition for help or favours. Emotionally, our experience is often much more complex and rich with feelings beyond expression in words.

Alternatively, it may be that nothing really affects us from a prayer session and we emerge with a feeling (of guilt?) that nothing happened.

Is that simply a non-prayer experience, or is it another type of response to genuine prayer?

Is prayer not a prayer unless we get a reaction or feel a change?

What sort of a God exists in either case, and what is our relationship?

Does our relationship alter with prayer? If so, how?

How does communal prayer differ in spirituality from 'solo' prayer?

Is it proper to ask God for guidance in fashioning the future of Masonry? Could we do other than seek such guidance and still hold theistic beliefs, especially Christian or Judaic beliefs?

Are there any areas where prayer is not an appropriate research means, and where we should avoid a prayerful involvement?

Does prayer bring enlightenment and, if so, is it a new element introduced into us or is it a recognition of something already in us but not effectively known until prayer brings about recognition of inner knowledge?

It is helpful, to me, to take some simple, common experience and to meditate about it, so that a whole gamut of thoughts, feelings, responses and happenings are brought together into relationships which seem deeply satisfying, whilst not always totally consistent or complete. In fact, inconsistency and partial unity is almost the norm. Could it be otherwise when one is researching the better to comprehend the Incomprehensible, Whose reality nevertheless cannot be denied?

In our Masonic expression of brotherly love and relief we all try to do good works — those where the intent, the act and the outcome are all pleasing to the Great Architect of the Universe. Should we not reflect seriously, and with true research purposes, upon the results of these activities and upon those where the intent, the act or the outcome is negated? Should we not think very seriously indeed about our feelings and our spiritual state when we succeed, and when we fail? The Volume of the Sacred Law is more than a book of revelation. It is also a source book for such research. Can we ignore this rich research field?

As a Mason very confident and hopeful about Masonry's future, and yet quite uncertain about what may change and what will remain constant, I find religious research to be simply basic.

*In all cases of danger and difficulty* in whom does one place one's trust?

What is the basis of the *peculiar system of morality, veiled in allegory, and illustrated by symbols*?

How can we relate that system to a modern world with complex (and opposing?) values often accepted and expressed by our brothers and our children?

How may Masonry review its values and express them to best achieve its major purposes?

Indeed, what will be its major purposes or goals, set currently for, say, the year 2010?

One of the great techniques for developing mental attitudes which help when seeking answers to such myriads of questions is to create descriptive analogies to express or simplify concepts, and to give effective unity to the elements we are examining.

For my own purposes I often perceive Masonry as a great caravan, like those giant, moving communities which travelled for years across enormous stretches of terrain with only a general direction or purpose; people of many nations, a mixture of every race, creed and station in life, travelling with God. Out front, back and on all sides, scouts, guides and adventurers moved miles from the central body. Whole groups changed positions relative to each other, and sometimes a topographical change resulted in an actual change of direction, so that the front runners became the rear guard and *vice versa*. People lived and died *en route*, new members joined and births occurred; so families grew, lapsed, changed and developed. But the caravan continued, with all sorts of transports, or lack of them. A strong sense of purpose or direction sustained and drew them onward, ever onward.

As an organisation, Freemasons seem to have that strong feeling, and to move in response to it. Notions, ideas, feelings, hopes and cares all move, change about, lapse and grow. Yet somehow there is not only a sense of unity but also a truly awesome reality of oneness — many members, one body; a Divine purpose within a human agency.

## **GOD IS ALL**

As we move towards our Deity, we must move also towards each other, not always physically or materially, but essentially in emotional relationships beyond just caring and sharing as individuals.

Any analogy to help me describe the individuals we are has to be simplistic, for we are highly complex persons in a very complex world. So I see us as made in the image of our Creator, yet weakened in our strength of purpose by our inability to resist temptations and the stray attractions of the moment. We journey through this life rather like the prodigal son, always destined to return home to a loving Father, but too long content to waste our gifts and too ashamed to face our situation squarely.

We sow our thoughts like seeds and hope that, after a germination time in darkness, they will sprout and give a harvest worth a hundredfold. We turn like trusting, vulnerable sheep to our shepherd in times of disaster or great danger, but at other times we stray wide and wildly. Our trust we do place well; we do our feeble best; but we should never forget that God helps those who help themselves.

We need the power of prayer, the insight of meditation and the recommendation of good works, as more than an offering to God. We need brotherly love, relief and *truth* as basic purposes of our lives in Masonry, and our future may well be shaped, and even depend upon, our effective utilisation of our research as a source of *Truth* — a blessing which I wish you all, and the earnest purpose of this paper.

## ***Addendum***

In this uncertain world, *change* has joined death and taxes as the most highly probable elements of the future. Change seems certain for Freemasonry and, though the nature and rate of change may be less certain, these may be managed, if not determined, by the Craft. I think we may thus determine our future to some extent and at least manage change, in the sense of administering it and not merely coping or enduring. Masonic research has no *intrinsic* place, but can play a major and key role. It will have an *essential* role if we accept and insist that, for the future security and development of Freemasonry, we must use our research capabilities, along with our other human resources, as part of our 'goodwill and capital'.

It certainly has the capacity to help us to:

- 1 recognise likely trends;
- 2 define goals — what future we want;
- 3 identify ways and means of achieving these goals;
- 4 highlighting the choices to be made and the likely outcome of them.

Let me expand on each of these in turn.

- 1 Few changes are so abrupt as to deny any continuity. Most changes are developmental and follow certain trends. This is true in organisations like Masonry. Within most trends one can note patterns and distinguish between short-term movements and longer or greater movements.

It is important to do this so that minor changes do not obscure our seeing the more important trends. Man walks by using first one leg and then the other. A focus only on that alternate movement may well result in failure to observe the more important direction of one's travel until one falls in a ditch.

Research into the rise and fall of census numbers of Masons will help us discern whether it has a cyclic pattern, whether it is related to general population figures, and whether wars and other happenings are factors to consider.

We must be increasingly aware of the inter-related nature of most things, including trends and patterns, because this is an increasingly noted characteristic of the nature of change itself. Country folk express this in the saying that things happen in threes. A more sophisticated view is that any change will produce more changes — and *more* may mean *more than we are aware of*.

The world is one, and concepts such as ‘the web of life’, ‘the field of total forces’ and ‘the global village’ have helped us realise the extensiveness and interaction of any change, no matter how small. The world is one, and is a changing one. We in Masonry are part of it and part of the changes. We may not always like what is happening but, unless we have early warning of pending change, we may be too late to be other than overwhelmed by it. Research may be part of that early warning system. It may also, together with history, give us some answers as to how we may resist some changes and initiate more desirable ones.

It will certainly make us aware of two other characteristics of change: the increasingly accelerated rate of change and the complexity of change as we experience it in our lives and our Craft.

- 2 Our formula and definitions of Masonry must be reviewed, revitalised and held more constantly in mind when we consider the future of the Craft.

It is not appropriate to learn by rote and to merely quote phrases, without really extending our understanding of their meaning and their relevance for us today.

What is the *peculiar system of morality*?

What is *veiled in allegory and illustrated by symbols*, and are there better everyday and modern equivalents?

What are *free, just and upright men of strict morals and sound judgement* in today's world?

What is a lodge? What are its tasks, its role and its goals?

As we are speculative and free, we must also be imaginative, creative and thoughtfully sincere in our attempts to develop our values, goals and activities within the Landmarks of the Order. We should do this to achieve the right relationship with the Great Architect of the Universe, with our brother Masons, our fellow men and all creation.

Is the future we want *realistic*? What are we *really about* in our life's work?

- 3 If we seek to treat all men by meeting on the level and parting on the square, should we accept into the Craft those who do not acknowledge a Volume of Sacred Law? We accept *affirmations* in our highest courts. Would it be wrong to do so in our lodges?

There is a distinction between accepting the Great Architect of the Universe and having a belief in a Volume of Sacred Law. Currently, we require both? Should we?

We do not allow into our Order a number of fine men because they are agnostics or atheists. Would the Craft be better for their inclusion?

Before turning away in horror at the thought, think of those of your friends whom you admire, and who fit these categories. Have we no place for them in our lodge? Where is their place in God's kingdom on earth? If we decide to exclude them, let it be only after serious examination of the reasons, and prayerful meditation on the issues, rather than a blind adherence to the unexamined past.

- 4 Clearly, we need to speculate on the outcome of proposed changes. We may also need to experiment with or test some ideas, to identify the actual outcome. We need to look for significant choices and to highlight them in our research. To communicate this to others, we could evaluate likely and real outcomes of various proposals, such as the example give in (3) *above*. For instance, we could review the results of the steps taken by some Grand Lodge to change the membership trends. We could also consider extending the excellent opening-up of the Craft, as portrayed recently on television, and as many Grand Lodges are doing by encouraging members to take their families into lodge rooms and talk about the furnishings, and other things. When we seriously propose change, we must look more widely than at the immediately obvious. We must also look beyond the desired results, and consider the widest possibilities.

It would be appropriate for us to consider expanding our work and influence for good, by involvement in new areas of activity and in contact with people with whom we currently have little communication or interaction.

It sometimes takes great faith to step out from the warmth of support of one's fellow believers, and into the cooler climate of a group of unbelievers, but those steps may well provide the stimulus needed for us to grow, as Masons, and for Masonry to grow, in turn.

**Researchers need the courage to step into the unknown, and the good sense to have thought well about their actions and likely results. Papers presented at this Conference are a step into some areas of the unknown. I hope the results will be for the betterment of Masonry, and I seek the help of you all, to this end.**

# Minutes of the Inaugural General Meeting of the AUSTRALIAN MASONIC RESEARCH COUNCIL

*held in Coppin Hall, Freemasons' Homes of Victoria, at 10.15 am Sunday 14 June 1992.*

**OPENING:** The meeting was declared open by WBro Bill Caulfield, PDGDC (NSW), *interim* President of AMRC and chairman of the meeting. Bro Caulfield commented on the success of the conference, the quality of the papers presented, Professor Blainey's address, and the banquet. He thanked the organisers of the inaugural conference and all who participated. He expressed the view that we can look forward to many years of worthwhile work in the various Masonic jurisdictions.

Bro Caulfield then called on WBro Kent Henderson, PGSwdB (Vic), *interim* Secretary, for his report. As the report was pre-circulated, it was resolved that it be taken as read. It is attached to, and forms part of, these minutes.

**VOTING PROCEDURE:** The *interim* Secretary explained the voting procedure and voting entitlements. He indicated that if any matter was to be resolved by vote, he would call the Roll of Delegates and tally the votes as indicated by each, to determine the majority. Delegates and entitlements were as follows:

S A Lodge of Research 216	K Brindal (2 votes), G Murray (1), T Pope (1)
Research Lodge of NSW 971	J Alvarez (4)
Victorian Lodge of Research 218	M Moore (1), J Heatley (1), F Benson (1), G Love (1)
W A Lodge of Research 277	B Hitchin (4)
Barron Barnett Lodge 146 QC	K Wells (4)
Chisel (Research) Lodge 434 VC	R Thorn (2), A Trebilcock (1), W Cockroft (1)
Hobart Lodge of Research 62 TC	M Davis (2), M Webberley (2)
Launceston Lodge of Research 69 TC	M Davis (proxy) (4)
W H Green Masonic Study Circle, Townsville, Qld	A Grant (4)
Toowoomba Lodge of Instruction, Qld	K Wells (proxy) (4)
W H J Mayers Mem Lodge of Research, Cairns, Qld	K Wells (proxy) (4)

The *interim* President indicated that the AMRC *interim* Committee had met prior to the General Meeting, and would be making recommendations on various agenda items.

**INCORPORATION:** The *interim* Secretary advised that the *interim* Committee had considered this matter in detail, and the legal advice it had received. The Committee recommended that any consideration of incorporation be deferred two years to the next General Meeting, in view of costs and other problems, and that AMRC take out appropriate insurance, which it had been advised will provide suitable legal protection. This proposal was unanimously agreed to on the voices.

**CONSTITUTION:** The *interim* Secretary advised that the *interim* Committee recommended the adoption of the proposed Constitution, with the minor amendments as proposed by South Australia, with the appropriate renumbering of clauses and minor word change. Moved K Wells, seconded K Brindal, that the proposed Constitution be adopted. Carried. The Constitution is attached to and forms part of these minutes.

**INTERIM TREASURER'S REPORT:** The *interim* Treasurer, WBro Tony Pope, indicated that his report had been circulated, and that he was happy to answer any questions. The *interim* Secretary indicated that in the finances of the conference he expected the anticipated receipts would comfortably cover the anticipated disbursements, and should finish with a reasonable balance of several hundred dollars. The incoming Secretary and Treasurer will provide a financial statement to affiliates in due course. Moved A Trebilcock, seconded K Brindal, that the Treasurer's report be adopted. Carried.

**AMRC AFFILIATION FEES:** Moved K Wells, seconded A Grant, that the Affiliate fee be \$50 *per annum*, and the Associate fee \$30 *per annum*. Carried.

**AMRC LOGO:** The *interim* Secretary advised that three alternative designs for an AMRC logo had been circulated to delegates. It was suggested by Bro Caulfield that we use the word *established* rather than *founded* on the logo. Bro Webberley suggested that as 1992 was AMRC's inaugural year it would be historically inaccurate to cite any year on the logo other than 1992. Moved J Alvarez, seconded R Thorn, that logo version three, as circulated, be adopted, with *Est 1992* inserted therein. Carried. The logo appears on the letterhead which head these minutes [see the front cover of the *Proceedings*—Editor].

**LOGO COLOURS:** It was moved by G Murray, seconded A Trebilcock, that should the logo be printed in colour the background be blue, the map of Australia green, and the square and compasses, lamp and lettering gold. Carried. Bro Caulfield then suggested that a tie and badge be considered for the next AMRC conference.

**INTERNATIONAL GUEST SPEAKER:** The *interim* Secretary reported that the *interim* Committee had considered this matter at length and recommended that we invite an international guest speaker in 1993, namely RWBro Cyril Batham, Past Master of Quatuor Coronati Lodge 2076 EC, and that the tour occur around spring 1993. He suggested that the cost should be somewhat cheaper still than the John Hamill tour, as we now have more affiliates, and that there was a strong possibility of international participation (South Africa and Singapore or Hong Kong). It was strongly felt by the *interim* Committee that continuity and momentum should be maintained by having a tour in 1993, and not deferring it to the following year when it would clash with our next conference. It would also give great publicity to individual lodges of research. Individual lodges will still be free, of course, to determine whether or not they wish to participate in the tour. Moved by K Brindal, seconded M Webberley, that we invite Bro Batham to undertake a lecture tour of Australia, organised by AMRC, in 1993. Carried.

**LOCATION OF NEXT CONFERENCE:** Moved by A Trebilcock, seconded M Webberley, that we accept the offer of the Research Lodge of New South Wales to host the second AMRC conference in Sydney, in spring 1994. Carried.

**PUBLICATION OF CONFERENCE PROCEEDINGS:** The *interim* Secretary reported that the *interim* Committee recommended the adoption of Bro Tony Pope's written proposals, as pre-circulated to delegates. Moved by G Love, seconded J Heatley, that Bro Pope's proposals be adopted. Carried. These proposals are attached to, and form part of, these minutes.

**AMRC EDITOR:** It was moved by K Brindal, seconded M Moore, that Bro Pope be appointed editor of AMRC publications. Carried.

**ELECTION OF OFFICE BEARERS:** The interim Secretary indicated that by the adoption of the Constitution, every State was effectively entitled to at least one representative on the Committee. The following State nominations had been received: WA – B Hitchin; SA – K Brindal; Vic – K Henderson; Qld – K Wells; NSW – W Caulfield; Tas – M Davis. It was the *interim* Committee's recommendation that the following officers be considered for election:

President	VWBro Bill Caulfield
Vice Presidents	VWBro Mel Davis RWBro Ken Wells
Treasurer	WBro Bryn Hitchin
Secretary	WBro Kent Henderson
Assistant Secretary	WBro Ken Brindal
Conference Convener	WBro Juan Alvarez

It was moved by M Webberley, seconded A Grant, that the *interim* Committee's recommendation be accepted and the brethren as listed be elected. Carried.

**CONFERENCE AND PUBLICATIONS ORGANISATION:** Consideration was given to two pre-circulated written proposals, dealing with the organisation of future conferences, and AMRC publications. It was moved by K Henderson, seconded W Cockroft, that both Bro Pope's proposals be adopted. Carried. Both proposals are attached to, and form part of, these minutes.

**KELLERMAN LECTURERS AND JEWELS:** The Secretary reported on the *interim* Committee's deliberations concerning the status and recognition of Conference papers and lecturers. It recommended that, subject to the approval of the various Grand Lodges, a collar jewel (or, if not approved, a pocket jewel) be struck for each lecturer every two years, and that the lectures be given the name *The Kellerman Lectures*, in honour of RWBro Harry Kellerman, PDGM, Grand Librarian of the UGL of NSW, and Australia's most distinguished Masonic historian; recipients to be known as *Kellerman Lecturers*. It was moved by K Henderson, seconded J Alvarez, that the *interim* Committee's recommendation be approved. This was carried and supported by unanimous applause.

**OTHER BUSINESS:** WBro Alvarez suggested that the Committee hold a periodic telephone 'hook-up' to discuss AMRC affairs. The President indicated that AMRC will keep all affiliates and associates fully informed of what is happening with a regular *Newsletter*.

**CLOSING REMARKS:** The President complimented Bro Henderson on his vision and enthusiasm in bringing AMRC to fruition. He said that AMRC will be of real value to all Jurisdictions, and it is up to us to generate future progress. The meeting closed in peace, love and harmony at 11 am.

## Interim Secretary's Report

*AMRC Conference, 14 June 1992*

Brother Chairman and Delegates,

The Australian Masonic Research Council is shaping up to be something of a success story. The catalyst for its formation was the contact that occurred between the main Australian research lodges in organising the national lecture tour by WBro John Hamill in June 1991.

I was aware that an analogous organisation existed among the research lodges in New Zealand, and thus, given the Hamill success, it was opportune to float the idea of a coordinating Research Council.

It is now history that the idea was well received. All research lodges had input into deciding how we would put it all together, and the culmination is this meeting here today.

We really have come a long way together. I tend to the view that AMRC, over the years ahead, will greatly assist and support the cause of Masonic research in this country. I emphasise, most emphatically, the words *assist* and *support*. AMRC's role can and will be only in this area. Its affiliates are independent research bodies and it is, and always will be, *they* who control AMRC and determine its directions; never the reverse.

Our Constitution is framed with this in mind. Every affiliate has equal voting power at a general meeting, regardless of its membership. This can mean, and does, that some States overall have a considerably larger vote than others. For example, Queensland with four affiliates fields 16 votes, whereas South Australia and Western Australia have 4 votes each. Be that as it may, AMRC is to be a *national* Masonic organisation, not a parochial body. Even so, we have also built into the Constitution a means whereby every State effectively gets at least one AMRC committee member. Thus, for example, Western Australia with its single affiliate gets a committee member, no less than Queensland with four affiliates.

The greatest benefit we will find in AMRC and its conferences, I am absolutely certain, is the personal contacts across Australia that it has and will engender, now and in the future. Personally, I have met and come to know many over the last 12 months or so, as have others. How easily men can come together in unity, when they try, particularly if they are brethren to begin with, and even more particularly if they, as we do, have such a great common interest, that of Masonic research.

The future for AMRC looks exciting. To my mind a Conference every two years is about right. I would particularly like to thank the *interim* committee for its excellent efforts, particularly our President, Bill Caulfield; our Treasurer, Tony Pope; and our Assistant Secretary, Bryn Hitchin. And I would like to thank those who have supported our endeavours large and small, even by just being here today. The importance of Masonic education in general, and research in particular, to the future success of the Craft, is vital, and I am confident AMRC can play a most useful role.

Thank you, Brother Chairman.

Kent Henderson, PGSwdB,  
Interim Secretary

**AUSTRALIAN MASONIC RESEARCH COUNCIL**

*Summary of income and expenditure for the interim period, December 1991 – May 1992*

INCOME	\$	\$	EXPENDITURE	\$	\$
Affiliation fees		600.00	Publication of <i>Masonic Perspectives</i> :		
Conference fees		4338.00	Rowick Printers	11,000.00	
Sale of <i>Masonic Perspectives</i> to:			Promotion & postage	353.30	
62 TC	700.00		Refund to 146 QC	222.00	
146 QC	3022.00				11,575.30
216 SAC	1835.55		Conference, June 1992:		
218 VC	2710.10		Banquet speaker's fee	650.00	
277 WAC	700.00		Publicity & communication	3922.25	
971 NSW	1750.00		Dispensation	5.00	
Sydney RAC	20.00				1047.25
		10,737.65	Sundries		490.19
<b>Total income</b>		<b>15,675.65</b>	<b>Total expenditure</b>		<b>13,112.74</b>
			Closing balance:		
			cash at bank	2887.91	
			less unrepresented cheque	325.00	
			Excess of income over expenditure		2562.91
		<b>\$15,675.65</b>			<b>\$15,675.65</b>

**AUDITOR'S REPORT**

A R F Pope, PM  
Interim Treasurer

From the books and documents presented to me, I find the above to be an accurate summary of the income and expenditure of the Australian Masonic Research Council for the period stated.

The Interim Treasurer was unable to produce to me a full and accurate statement of the assets and liabilities of the Council (see his notes attached). I recommend that the Council consider appointing two auditors — one residing near the Treasurer, and the other near where the principal assets are held. Alternatively, if a single auditor resides near the assets, the Treasurer could post him the accounts for audit.

S K Brindal, DipMEd, PGSwdB, WM 216 SAC  
Hon Auditor

### **Division of responsibility for publications**

- Motion: The division of responsibility for the publication of a book by AMRC shall be as follows:
- 1 Each affiliate participating in the venture shall:
    - (a) place a firm order for a specific number of copies, in advance of publication, and honour that commitment;
    - (b) have exclusive distribution rights within its jurisdiction or sphere of influence;
    - (c) be responsible for promotion within its sales area; and
    - (d) pay AMRC the full wholesale price before delivery of the order.
  - 2 AMRC shall:
    - (a) have sole copyright in the book;
    - (b) organise the editing, printing and publishing of the book;
    - (c) limit the number of copies published to the total ordered in advance by the affiliates plus a quantity within the means of AMRC to pay;
    - (d) sell the book wholesale to participating affiliates, and either retail or wholesale to persons or bodies outside the sales areas of participating affiliates;
    - (e) set the wholesale price at no more than cost plus 25%, inclusive of delivery charges, and recommend a retail price (and AMRC itself shall not sell by retail below that recommended price within six months of the date of publication); and
    - (f) be responsible for the cost of general promotion, and for specific promotion outside the sales areas of participating affiliates.

Duly proposed, seconded and carried: *see minutes*.

### **Division of responsibility for Conferences**

- Motion: The division of responsibility for a Conference shall be as follows:
- 1 The host affiliate shall:
    - (a) be responsible for the programme, venues, catering and other arrangements (except the agenda of the committee and annual general meetings) and the costs so incurred;
    - (b) determine fees and other charges;
    - (c) be responsible for promotion within its own Grand Lodge's jurisdiction, and for collection of fees from residents within that jurisdiction.
  - 2 The Convener of the Conference shall be responsible for coordination and cooperation between the host affiliate and AMRC, including the supply of all necessary information to the Secretary of AMRC for dissemination to the other affiliates.
  - 3 AMRC shall:
    - (a) arrange the agenda of the committee and annual general meetings, and the presentation of research papers within the framework allocated by the host affiliate;
    - (b) inform affiliates, and promote the conference outside the jurisdiction of the host affiliate;
    - (c) pay all promotional expenses incurred outside the scope of the host affiliate's responsibility;
    - (d) collect fees from outside the host's jurisdiction, and forward them (less 10%) to the Convener; and
    - (e) subsequently publish a report of the Conference and the research papers presented.

Duly proposed, seconded and carried: *see minutes*.

## Proposal for publication of Conference papers and proceedings

by Tony Pope, Research 216, South Australia

### **Introduction**

Modesty should not deter us from recording the first Masonic research conference in Australia. However limited the numbers interested in the event, now or in the future, it is our duty to record it for that rare and peculiar breed, the Masonic historian. To that end, the Council ought to consider providing free copies to the National Library and the legal deposit units of the various State libraries, as well as making the record available for purchase by interested parties.

This paper offers various points and suggestions, for consideration of the Council, as to contents and format of such a publication, as well as on its preparation, printing and distribution.

### **Contents**

It is suggested that the following be included in the publication:

- 1 An account of the formation of the Council, and the events which led to that formation (including reference to the visits of Brothers Cryer and Hamill, and the decision to publish *Masonic Perspectives*).
- 2 A report of the Cryer and Hamill tours.
- 3 The Conference—
  - (a) President's opening address;
  - (b) Secretary's report, including on the publication of *Masonic Perspectives*;
  - (c) Financial statement;
  - (d) Conference programme.
- 4 **The research papers presented at the Conference.**
- 5 The banquet address.
- 6 Appendixes—
  - (a) The Constitution, as adopted at the Conference;
  - (b) Minutes of the AGM;
  - (c) List of affiliates and associates, with 'directory' entries as outlined in Annexure 'A';
  - (d) List of those attending the Conference;
  - (e) Style sheet for authors of papers submitted for publication (see Annexure 'B').

### **Format**

The number of copies to be printed, cost of production, and the time which would elapse between the Conference and distribution are important factors in deciding the format of the publication. Taking into account the nature of the publication and the general lack of interest in the fraternity, we cannot expect to sell more than 100 copies, or to be able to charge more than \$10 retail. Ideally, publication should be within 6 months of the Conference. Each of these factors indicates that we should not look for a commercial production such as with *Masonic Perspectives*.

It is possible, by what has become known as **desktop publishing**, to print and publish an attractive report quickly and economically, in any quantity desired. For example, **this paper** has been prepared on an IBM-compatible computer, using the word-processing program *Microsoft Word*, and printed on a laser printer.

It should be possible to find a brother in each State who has access to an IBM-compatible computer, and is prepared to type in a few pages of text. The results of these separate contributions could be collated and edited on a single computer, and the result printed on a laser printer on good quality A4 paper. These '*master pages*' or '*artwork*' would then be photocopied as double-sided pages (using either a private or commercial photocopier) in the desired quantity. Various covers and methods of binding are available, but the simplest and probably the cheapest for our purpose is a translucent plastic cover and stiff plastic slide-on spine (available at the Conference for examination). The paper, cover and spine are all available in the proposed size, A4.

### ***Preparation***

It does not matter greatly what word-processing program each contributor uses, because it is generally possible to 'convert' from one to another. It is recommended that the text be entered with a minimum of formatting (see Annexure 'B'), as the editor will have to remove all existing formatting before imposing a single style on the whole publication.

It would be a fair division of labour if each speaker is responsible for obtaining within his own State a computerised copy of his paper, and the Committee arrange for all other items to be supplied (Conference reports, appendixes, etc). In each case the material should be supplied in electronically stored form (diskettes) *and* a typed or printed version (see Annexure 'B'). The Assistant Secretary might be an appropriate choice as collator, to gather material from authors and forward it to the editor. The editor would be responsible for formatting the text, editing and proofreading. He would then print the 'artwork' and forward it to the brother responsible for photocopying. It would probably be most efficient if one brother was responsible for copying, binding and distributing the publication — and who better than the Secretary?

The following is a suggested timetable:

<b>31 July</b>	All material to be supplied to the collator, and forwarded by him to the editor by this date.
<b>30 September</b>	All artwork to be printed and forwarded for photocopying. Orders to be placed by the affiliates before this date.
<b>15 November</b>	Publication ready for distribution.

### ***Publication***

Since printing and publication would be in our own hands, we could print the exact number of copies required. So that we know precisely the quantity required, **affiliates should place a firm order prior to photocopying**. If demand arose, we could do a second or subsequent printing (on the same basis) quite easily.

### ***Summary***

It is recommended that:

- 1 AMRC publish a report of the inaugural conference, including an account of the formation of the Council and the papers presented at the conference.
- 2 The publication be produced (as far as possible) by our own brethren by desktop publishing, using IBM-compatible computers, laser printer and photocopier.
- 3 Brethren be appointed to collate, edit, photocopy, bind and distribute the publication.
- 4 The number of copies be determined by the orders received from affiliates prior to photocopying, plus such copies as the Council decides to distribute direct.

Attachments: Annexures 'A' & 'B'

Distribution: All affiliates

Duly proposed, seconded and adopted: *see minutes*.

*Annexure 'A'*

**Questionnaire to be completed by the senior delegate of each affiliate or associate, in order to compile a directory of members of AMRC.**

- 1 Full name of member body: \_\_\_\_\_  
\_\_\_\_\_
- 2 Meeting place: \_\_\_\_\_  
\_\_\_\_\_
- 3 Frequency and time of meeting: \_\_\_\_\_  
\_\_\_\_\_
- 4 Whether meetings tyled (and in what degree) for lectures: \_\_\_\_\_  
\_\_\_\_\_
- 5 Dress: \_\_\_\_\_
- 6 Classes of membership (including correspondence circle, if any) and minimum qualifications:  
\_\_\_\_\_  
\_\_\_\_\_
- 7 Cost of each class of membership: \_\_\_\_\_  
\_\_\_\_\_
- 8 Whether visitors admitted, and on what terms (including refreshment): \_\_\_\_\_  
\_\_\_\_\_
- 9 Name of publication (if any), how many issues per year, and cost of subscription: \_\_\_\_\_  
\_\_\_\_\_
- 10 Type of membership of AMRC (affiliate or associate): \_\_\_\_\_
- 11 Name and address of Secretary or other person for official communications: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- 12 Any other comments, for inclusion in the directory: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
Signature of delegate

**AMRC style sheet and other information for authors**

**A Submission of papers and articles for publication**

- 1 To reduce time and expense of publication, papers and articles should be submitted on a computer diskette, accompanied by a printed copy.  
The diskette (which will be returned) should be either 5.25-inch (360k or 1.2 Mbyte) or 3.5-inch (720k or 1.4 Mbyte), formatted for use with an IBM-compatible microcomputer (PC).  
The accompanying printout must be clearly legible.
- 2 By prior agreement, a typewritten copy of an article may be accepted, for AMRC to arrange for computer entry. If so, the article should be typed on A4 bond paper, single sided, with double line spacing, indented paragraphs, and at least a 2-inch (5 cm) margin on one side. The typescript must be black and clearly legible.

**B House rules**

In general, spelling, punctuation and style will be in accordance with the *Macquarie Dictionary* and the Commonwealth *Style Manual*. Where these are inadequate for a specialised subject, AMRC editors will, with experience, develop house rules for a general AMRC style sheet, and make this available to potential contributors.

The following rules will apply (subject to any contrary direction by the Council):

**Masonry, Mason, Masonic, Freemasonry, Freemason** — initial capital when referring to speculatives and non-operatives, but NOT for operative (working) masons.

**Antient** — used only to refer to the 'Antients' Grand Lodge, as part of the full name adopted by other Grand Lodges, and where it is a direct quotation.

**Styles, titles, postnominals, contractions and abbreviations generally** — NO full stop, and NO space between initials (for example: VWBro Brown, MA, DipMED, PDGSupt). A space is used between initials of a name (RWBro A N Other, PGW).

**C Style for bibliographies/references**

*Book* references — the information required includes:

author or editor (*all in capitals*)

title (*hardcopy should be underlined in ink, indicating italics*)

edition (*other than the first; ignore impression and reprint dates*)

place of publication

publisher

date of publication.

**Thus: HAMILL J M: Masonic Perspectives, Belmont, Australian Masonic Research Council, 1992.**

References to *articles* in books or periodicals require the following:

author(s) (*all in capitals*)

title of article (*in single quotation marks*)

title of book/periodical (*underline in ink, indicating italics*)

if a book — edition, place of publication, publisher

if a periodical — volume, part or issue number

date

pages.

**Thus: THORNTON P T: 'History — why we haven't learned its lessons', Masonic Impressions, Melbourne, Lodge of Research 218 VC, 1990, pp 16–23.**

*or*

**CRYER N B: 'The adventures of a Masonic author', Propaedia, February 1991, pp 9–15.**



## AUSTRALIAN MASONIC RESEARCH COUNCIL

# CONSTITUTION

*as approved at the inaugural general meeting, 14 June 1992*

### **Name**

- 1 The name of the organisation shall be the Australian Masonic Research Council, hereinafter referred to as the council.

### **Aims**

- 2 The aims of the council shall be:
  - 2.1 To promote Masonic research and education within Freemasonry on a national basis.
  - 2.2 To act as a liaison body between its affiliated Masonic research lodges and chapters.
  - 2.3 To organise any research lodge conference which its affiliates may sanction.
  - 2.4 To organise and coordinate any national tour by a Masonic speaker as its affiliates may require.
  - 2.5 To publish the proceedings of its conferences, and any Masonic research publication its committee may approve.

### **Membership**

- 3 Membership shall be open to any regular research lodge, research chapter or research body warranted or sanctioned by a recognised Grand Lodge, Grand Chapter or Grand body within Australia, hereinafter referred to as affiliates. What constitutes a body engaged in Masonic research shall be determined by the committee.
- 4 The committee may admit overseas research lodges or chapters to associate (non-voting) membership on such terms as it may resolve, hereinafter referred to as associates. It may also admit other regular lodges, chapters or Masonic bodies, not engaged in Masonic research, to associate membership, whether Australian or foreign.

### **Meetings**

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference a general meeting of affiliates shall be held.
- 6 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
- 7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

### **Committee**

- 8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.
- 9 The committee shall consist of:
  - 9.1 President
  - 9.2 Immediate Past President
  - 9.3 Two Vice-Presidents
  - 9.4 Secretary
  - 9.5 Assistant Secretary
  - 9.6 Treasurer
  - 9.7 Convener (of the next ensuing conference).
- 10 No affiliate shall provide more than two members of the committee.
- 11 A general meeting may, when appropriate, appoint such other officers as may be required from time to time.

- 12 In the event of a casual vacancy on the Committee, the affiliate of which the former committeeman was a member shall nominate a replacement to serve in the vacated office until the next general meeting. In the event of the said affiliate declining to act under this clause by notice in writing to the Secretary or President, then the President (or, in his absence, the Secretary) shall appoint a member of any affiliate to serve.

#### **Auditor**

- 13 An auditor, who shall be a member of an affiliate, shall be appointed at each general meeting and serve until the subsequent general meeting.

#### **Voting**

- 14 Each affiliate shall be entitled to four votes at any general meeting.
- 15 Any affiliate may appoint, by notice in writing to the council secretary, any of its members attending a general meeting to exercise any or all of its voting entitlement. In the event of none of its members being so present, it may apportion by proxy any or all of its voting entitlement to any other Freemason attending the said general meeting. A register of those appointed by affiliates to exercise their voting entitlements shall be prepared by the Secretary prior to the commencement of a general meeting.
- 16 The chairman of a general meeting shall exercise a casting vote in cases of an equality of voting.

#### **Quorum**

- 17 The quorum at general meetings shall be seven members of affiliates holding voting rights, representing not less than three affiliates.

#### **Finance**

- 18 The financial year of the association shall be 1 July until 30 June.
- 19 The Treasurer shall operate a bank account in the name of the council, and cheques drawn upon the account shall require the signatures of any two of the following: President, Secretary, Assistant Secretary and Treasurer.
- 20 Immediately prior to each general meeting the Secretary and Treasurer shall prepare a comprehensive statement of the financial affairs of the council since the previous such meeting.
- 21 Such financial statements for the period elapsed since the previous general meeting shall be duly audited and presented to each general meeting.
- 22 The income and property of the council, however derived, shall be applied solely to the promotion of the aims of the council, and no portion thereof shall be paid or transferred either directly or indirectly to any affiliate, or any individual member of an affiliate.
- 23 The council shall not pay to any affiliate, or individual member of an affiliate, any remuneration in money or in kind, other than as reimbursement for out-of-pocket expenses on behalf of, or authorised by, the committee.
- 24 Nothing in the foregoing provisions of this constitution shall prevent the payment in good faith of a servant or member of an affiliate of the council, of remuneration in return for services actually rendered to the council by the servant or member of an affiliate, or for any goods supplied to the council by the servant or member of an affiliate in the ordinary course of business.

#### **Alteration to the Constitution**

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

#### **Dissolution**

- 26 The council may be dissolved if:
- 26.1 a resolution to that effect has been carried by a two-thirds majority vote of a general meeting, provided that two months notice of motion has been circulated to all affiliates; or
- 26.2 two successive duly convened general meetings have failed to achieve a quorum.
- 27 In the event of dissolution, all records, property, funds and other assets shall, after meeting all obligations of the council, be transferred to another non-profit body or bodies operating in Australia in the field of Masonic research and education.

## Directory of affiliates

<b>NSW</b>	Research Lodge of New South Wales 971
<b>Qld</b>	Barron Barnett Lodge 146 Toowoomba Lodge of Instruction W H Green Memorial Masonic Study Circle W H J Mayers Memorial Lodge of Research
<b>SA</b>	South Australian Lodge of Research 216
<b>Tas</b>	Hobart Lodge of Research 62 Launceston Lodge of Research 69
<b>Vic</b>	Chisel Lodge 434 Lodge of Research 218
<b>WA</b>	Western Australian Lodge of Research 277

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### RESEARCH LODGE OF NEW SOUTH WALES 971

**This affiliate meets at the Masonic Centre, 279 Castlereagh St, Sydney, five times a year, on the first Tuesday in March (Installation), May, July, September and November.**

**Meetings are usually in the First Degree;** dress is dinner suit and regalia. Visitors are welcome. There is a charge for refreshment from all present.

**Full membership** is \$30 a year.

**Correspondent members** are accepted from all recognised jurisdictions; fee \$12 a year.

**Publication:** Transactions, 5 issues per year, with the notice paper.

Papers for presentation in lodge are welcome; copies, double spaced should be sent to the Secretary for consideration by the Publications Committee.

**All communications to the Secretary:** VWBro W M Caulfield, PDGDC  
17 English Ave  
Castle Hill 2154  
New South Wales  
phone 02 634 4987.

### BARRON BARNETT LODGE 146 QC

**This affiliate meets at the Memorial Masonic Centre, Ann St, Brisbane, six times per year, on the third Wednesday of odd months at 7.15 pm — January, March, May, July, September, November (Installation).**

**Meetings are tyled** and dress is formal (summer dress September to April); all Masons are welcome as visitors; no charge for festive board.

**Membership open only to Past Masters;** fees \$12.50, dual \$8.50, aged \$4.60, plus GL dues.

**Publications:** Lectures with the summons.

**No formal correspondence circle,** but lectures sent to interested persons at \$10 per year.

**All communications to the Secretary:** RWBro K G W Wells, PAGM  
11 Stadcor St  
Wavell Heights 4012  
Queensland  
phone: 07 266 7085.

## TOOWOOMBA LODGE OF INSTRUCTION

**This affiliate meets at the Masonic Centre, Neil St, Toowoomba, for research purposes at 7.30 pm on the first Thursday of each month except January.** It is not a warranted lodge, but meets under the sanction of Fidelity Lodge 357 QC.

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

**All communications to the Secretary:** RWBro K Zimmerle, PJGW  
P O Box 3366  
Toowoomba Village Fair 4350  
Queensland.

## W H GREEN MEMORIAL MASONIC STUDY CIRCLE

**This affiliate meets at the Masonic Centre, Walker St, Townsville, quarterly, on the fifth Thursday of the month.**

**Publication:** *Lampada*, distributed with the summons.

**All communications to the Secretary:** WBro A R Grant, PJGD  
P O Box 476  
Townsville 4810  
Queensland  
home phone: 077 71 2452.

## W H J MAYERS MEMORIAL LODGE OF RESEARCH

**This affiliate meets at the Masonic Centre, Minnie St, Cairns, five times a year, at 7.30 pm on the second Friday of March, May, July, September and November.** It is not a warranted lodge, but works under sanction of Gregory Lodge 50H QC. Brethren wear neat casual dress, without regalia.

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

**All communications to the Secretary:** RWBro A C C Nielsen, PJGW  
P O Box 6527  
Cairns 4870  
Queensland  
home phone: 070 55 7135.

## SOUTH AUSTRALIAN LODGE OF RESEARCH 216

**This affiliate meets at the Masonic Centre, North Terrace, Adelaide, six times per year, on the third Friday of even months at 7.30 pm — February, April, June, August, October (Installation, 6.30 pm), December.**

**Meetings are tyled**, and opened in the degree appropriate to the lecture; dress is black or white tie, or dark lounge suit, and regalia. Visitors are welcome; the question of refreshment is under consideration at time of going to press.

**Full membership:** open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$35, country members \$24.50.

**Correspondence Circle:** membership is open to Master Masons in good standing, and to lodges and Masonic bodies or groups, under the jurisdiction of GLSA or of a GL in amity with GLSA. The annual subscription is \$15 (plus airmail postage overseas, if required).

**Publications:** prior to 1992, the lodge published a monthly magazine, *Propaedia*, but has changed to an insert in the summons (*Gleanings*) and an annual book (*Propaedia*). The lodge exchanges publications with most of the affiliates of AMRC and a number of overseas research lodges.

**All communications to the Secretary:** WBro G D Murray, JP, PGSwdB  
P O Box 3  
Marden 5070  
South Australia  
home phone: 08 289 2487.

### HOBART LODGE OF RESEARCH 62 TC

**This affiliate meets at the Masonic Temple, 3 Sandy Bay Rd, Hobart (GL fax 002 238159), quarterly, at 7.30 pm on the third Friday of March (Installation), June, August and November.**

**Meetings are tyled;** visiting Master Masons are always welcome as honorary members, and brethren below the rank of Master Mason are invited on appropriate occasions; preferred dress is dinner suit, black tie, or lounge suit. A donation is usual at the Installation festive board.

**Full membership:** (Class A) is open to local Master Masons in good standing and associated lodges; fees \$10 per year, *in advance*.

**Corresponding membership:** (Class B) is open to Master Masons; fees \$20 per year, *in advance*.

**Publications:** *Transactions*, 4 issues per year, cost included in subscription. Questions submitted in writing to the Secretary by August will be answered at the November meeting.

**All communications to the Secretary:** WBro D Griffin  
Research  
c/- 3 Sandy Bay Rd  
Hobart 7005  
Tasmania  
home phone: 002 49 5191.

### LAUNCESTON LODGE OF RESEARCH 69 TC

**This affiliate meets at the Masonic Temple, Brisbane St, Launceston, five times a year at 7.30 pm on the second Friday of February, May, July (Installation), August and November.**

**Meetings are tyled,** and opened in the degree appropriate to the lecture. Dress is dinner suit. Master Masons are welcomed as visitors. There is no charge for refreshment.

**Full membership** is open to Master Masons in good standing in a Tasmanian Craft lodge, fees \$30 per year.

**Correspondence Circle:** subscription for Australian members \$20, overseas \$25.

**Publication:** *Proceedings*, included with the summons.

There is a Rhetoric Lodge of Instruction, held under sanction of Launceston Lodge of Research, which meets in the library at the Launceston Temple at 7.30 pm on the second Tuesday of each month, for Master Masons; dress: street clothes without regalia.

**All communications to the Secretary:** WBro S G Taylor  
109 Talbot Rd  
Launceston 7250  
Tasmania  
home phone: 003 442707.

### CHISEL LODGE 434 VC

**This affiliate meets at Kerang at 8 pm on the third Thursday of each month from January to July and in November, for research, and has a dual Installation with Kerang Lodge 100 VC on the first Saturday in September.**

**Meetings are tyled** in the required degree; dress is formal/informal. Visitors are welcome. There is no charge for refreshment. There is no correspondence circle, and lectures are not published.

**All communications to the Secretary:** RWBro A R Trebilcock, PJGW  
P O Box 1  
Kerang 3579  
Victoria  
home phone: 054 52 1464

## LODGE OF RESEARCH 218 VC

**This affiliate meets at the Masonic Temple, 300 Albert St, East Melbourne, on the fourth Friday of each month from March to November at 7.30 pm; the Installation is in October.**

**Meetings are tyled and opened in the First Degree.** Dress is dinner suit. Visitors are welcome. A charge of \$5 is made for dinner.

**Full membership:** open to Master Masons who are subscribing members of a Craft lodge in Victoria; fees for metropolitan members are \$60, country members \$40.00. The lodge has recently introduced the title Fellow of the Lodge of Research, and this is honorary.

**Correspondence Circle:** various categories of membership; Australia members \$25; overseas \$US22.50, £12.50.

**Publications:** the transactions are published annually as a book, with a change of title each year, and a one-page insert with each summons is entitled *Thoughts for the enquiring Mason*.

<b>Communications to the Secretary:</b>	WBro M Moore 11/621 Toorak Rd Toorak 3142 Victoria home phone 03 822 7479	<b>or for CC:</b>	WBro G Love P O Box 2018 St Kilda West 3182 Victoria bus. 03 282 5187.
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## WESTERN AUSTRALIAN LODGE OF RESEARCH 277

**This affiliate meets at the Masonic Temple, Terrace Road, Perth, monthly from March to November (Installation in March), on one of the last seven days of the month; visitors are received at 8 pm.**

**Meetings are tyled and all lectures are given in the *Third Degree*.**

**Full membership:** open to Master Masons who are subscribing members of a Craft lodge under GLWA, but the Master and Wardens must be Past Masters.

**Correspondence Circle:** open to Masons in good standing, and to lodges and groups in amity with GLWA.

**Publications:** *Transactions*, a printed booklet of lectures, and a printed monthly *Newsletter*.

**Communications to the Secretary:** WBro David Wray, PAGDC  
11 Spinaway St  
Craigie 6025  
Western Australia.