

FROM DIAMOND JUBILEE
TO
CENTENARY

HISTORY OF FORTY YEARS OF THE
UNITED GRAND LODGE OF FREEMASONRY
IN
NEW SOUTH WALES
1948-1988

BY

M. H. KELLERMAN
O.B.E., B.Ec., M.A.C.E., F.I.B.A., F.C.E.S.
PAST DEPUTY GRAND MASTER
MEMBER ROYAL AUSTRALIAN HISTORICAL SOCIETY
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Vol. IV



Published by
THE UNITED GRAND LODGE OF NEW SOUTH WALES
OF ANCIENT FREE AND ACCEPTED MASONS



MOST WOR. BRO. RONALD LEWIS HALE JOHNSON
Grand Master
1988-



RIGHT WOR. BRO. MAURICE H. KELLERMAN, O.B.E.,
Past Deputy Grand Master
Author.

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FOREWORD

I am very pleased to have the opportunity to contribute a Foreword to these excellent volumes. I cannot do so without expressing admiration for the way in which the Author has accumulated material, collated and written it to encompass the activities of Freemasonry in New South Wales during the past forty years.

They highlight the outstanding events and recapture the spirit of Freemasonry in a most readable form, embracing what are constantly referred to as the "halcyon" days in addition to an examination of the challenges which have confronted the Craft in more recent years and, no doubt, challenges which will continue to confront it in the future.

To have done all this in his own time, R.W. Bro. M. H. Kellerman, O.B.E., P.D.G.M., Official Historian, is to be warmly congratulated, and I commend this History of The United Grand Lodge of New South Wales "From Diamond Jubilee to Centenary 1948-1988" to as wide a circle of readers as possible.

Ronald L. H. Johnson
Grand Master

THE AUTHOR

Right Worshipful Brother Maurice H. (Harry) Kellerman O.B.E., B.Ec., M.A.C.E., F.I.B.A., F.C.E.S., Past Deputy Grand Master.

Right Worshipful Brother Harry Kellerman has been an active Mason for 65 years.

Born in Auckland, New Zealand in 1902, he came to Sydney with his family in 1910 and, after completing primary and secondary education, matriculated from Sydney Technical High School to Sydney University. He graduated from University with the Degree of Bachelor of Economics and, having qualified as a Teacher, commenced his professional teaching career in 1923.

In the course of that career, Right Worshipful Brother Kellerman was posted to numerous Schools, but he is best and most widely known for the administration of Blackfriars Correspondence School from 1938 to 1963 and as Principal and a Director of the International Correspondence Schools from 1963 until his retirement.

An early interest in Freemasonry inspired Right Worshipful Brother Kellerman to join Lodge Apsley No. 129, and he was initiated in that Lodge on 10th September, 1924. From that time his Masonic career reflects his enthusiasm for Freemasonry in each School area to which he was appointed. He has continuously held membership in a Lodge or Lodges in New South Wales since the date of his initiation.

His fine talents for administration and the communication of knowledge have been made freely available to Freemasonry. In particular, his involvement with the Committee of Masonic Education, the Foreign Correspondence Committee and the Ritual Committee has enriched many Freemasons who have had the opportunity to hear his lectures and read his articles on the Craft. As Grand Lodge Librarian he has worked assiduously for the improvement of the library, and has assisted all who sought Masonic knowledge.

In public life, Right Worshipful Brother Kellerman was recognised for his contributions to education and community services by being awarded a Coronation Medal in 1953, and subsequently by being made an Officer of the Order of the British Empire in 1969.

In requesting the services of Right Worshipful Brother Kellerman as author of this history, the Board of General Purposes was well aware of his meticulous attention to detail, and his enthusiasm, which would ensure that an accurate and complete history would be available to present and future generations of Freemasons and others interested in the activities of the Craft.

This volume amply demonstrates the industry and dedication of Right Worshipful Brother Kellerman. The work speaks for itself and The United Grand Lodge of New South Wales is indeed fortunate that this publication has been produced by its author with dedication, skill and great affection for the Craft.

Right Worshipful Brother Kellerman has generously declared that all copyright in the history is the property of The United Grand Lodge of New South Wales.

Elsewhere in this work particulars of Right Worshipful Brother Kellerman's long and distinguished Masonic career have been recorded.

PREFACE

It has been a great privilege to be able, in my sixty-fifth year as a Mason, to write the history of The United Grand Lodge of New South Wales for the forty years 1948-1988. This was prepared in connection with the Centenary of The United Grand Lodge, and may be regarded as the continuation of Vol. III "From Jubilee to Diamond Jubilee" by R.W. Bro. K.R. Cramp.

This, with the previous two volumes by Cramp and Mackness, formed the trilogy that traces the history to 1948 of the development of Freemasonry in New South Wales from 1788 and of The United Grand Lodge from 1888. The present work, Vol. IV and Vol. V, "From Diamond Jubilee to Centenary" completes the era of the first century of The United Grand Lodge of New South Wales.

In my writing I have drawn on the experiences of many Brethren still active in Freemasonry and on the many records so carefully kept in the Grand Lodge, in the Masonic Library and by various Masonic Organisations.

Following the example of my distinguished predecessor, R.W. Bro. K.R. Cramp, I also have endeavoured to infuse some of the essence and spirit of Freemasonry into the narrative by selecting quotations from the addresses of the Grand Masters and others. They portrayed the ideals of the Craft for the inspiration and encouragement of all seeking the real meaning and purpose of Freemasonry. It is a sincere hope that Brethren will be encouraged to regard the teaching of the Craft as an "essential factor in the building of ideal manhood within the social fabric".

These volumes have two organising principles. The first, and major one, is a chronological record of the events during the leadership of each successive Grand Master. The second is a record of the development and progress of a number of major aspects of Freemasonry throughout the entire period of forty years, intersecting the periods of all the Grand Masters.

In the whole document I have striven to give facts and to select those I considered of significance for future reference purposes, without bias toward any particular viewpoint, as behoves an

historian; I should be less than human, however, if at times I had not given my own interpretation of various matters, but in such cases I have attempted to make it quite clear where fact finishes and opinion begins. The opinions are, therefore, my responsibility; the facts must stand on their own.

A case in point is the hostile attitude of certain Church groups to Freemasonry. I am of the opinion that Freemasonry has no need to justify itself. Consequently no attempt has been made to answer the various charges levelled against the Craft; rather have I left a plain statement of what Freemasonry is and what it does, and has done, as the voice to speak for itself as an Institution working for the welfare of mankind.

The research, writing and editing entailed in the compilation of this history in the limited time available could not have been completed without the assistance and encouragement of many people, Masons and non-Masons, including Library Staff and technical officers, typists, word-processors and printers. I offer grateful thanks to all who generously offered their time and talents.

The Review Committee appointed to advise on the contents and publication of the book consisted of R.W. Bro. James L. Eddy, President, Board of General Purposes, R.W. Bro. Reg Barrington, Grand Treasurer, R.W. Bro. John Dick, Grand Registrar, R.W. Bro. Heber Williams, Past Deputy Grand Master, and R.W. Bro. Ray Connon, Grand Secretary.

I wish to acknowledge specifically:

The Grand Master, M.W. Bro. Prof. Roy Woodman, and the Deputy Grand Master, R.W. Bro. Ron Johnson, (now Grand Master), who willingly gave advice when requested;

R.W. Bro. Ray Connon, Grand Secretary, for his unfailing courtesy and assistance in making records available at all times;

The Deputy Grand Secretary, R.W. Bro. Graham Maltby, the Chief Clerk, R.W. Bro. Bruce Wright and the staff generally, who so willingly looked up record cards, supplied lists of names and indicated sources of relevant statistical data;

V.W. Bro. Tom Taylor, V.W. Bro. Bob Carbines and Prof. Geoffrey Kellerman, for their careful proof-reading, expert advice and valuable suggestions regarding presentation, structure and factual accuracy; Miss Kath Price for her proof-reading, practical suggestions regarding expression and major part in the compilation of the Index.

R.W. Bro. Lionel Manches (Statistical data), R.W. Bro. Fred Fox and V.W. Bro. Jack McBurney (Daylight Lodges), and R.W. Bro.

Dr Frank Radcliff (Royal Arch) for their contribution to the projects; The Officers of the Frank Whiddon Masonic Homes of New South Wales, The William Thompson Masonic School and Hostel, N.S.W. Masonic Youth Welfare Fund, The Royal Freemasons' Benevolent Institution of New South Wales and Members of the Research Lodge No. 971, for essential information.

The existence of this history, now covering the whole century, offers yet a third organising principle, that of the long term movements of Freemasonry within the social framework of the community of New South Wales. Many of the issues which are concerning us currently—such as the membership numbers, the competition for attendance, the effects of television and clubs, and the attitudes of various religious groups—will no doubt be further discussed, perhaps resolved, in a later volume of this series.

To my unknown successor, I offer my best wishes and encouragement in what I hope will prove to be as stimulating a task for him as this one has been for me.

Sydney.
August, 1990.

M. H. Kellerman

Special Note: 1

Removal of the Word "Temple" as Designating the Meeting Place of a Lodge. [See p. 234]

As the writing of history includes the accurate recording of facts, the word "Temple" has been retained during the period to 9th March, 1988 if it was so used to designate a Masonic building, a Masonic meeting place or a Masonic Fund.

The Masonic Temple has been understood as a Masonic meeting place owned by a Masonic body, Lodge, Company etc.

As a point of interest, the headquarters of the New South Wales Jurisdiction in Castlereagh Street, Sydney was always designated "The Masonic Hall" until it was demolished in 1972 in preparation for the present "Masonic Centre" erected on the same site.

Special Note: 2

The previous volumes, frequently referred to in this work which describe the history of The United Grand Lodge of New South Wales are:

(i) Cramp, K.R. & Mackaness, George. *A History of The United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales*. Angus & Robertson, Sydney, 1938. (Volumes 1 and 2).

(ii) Cramp, K.R. *From Jubilee to Diamond Jubilee; History of Ten Years of The United Grand Lodge of Freemasonry in New South Wales 1938-1948*. United Grand Lodge of N.S.W, Sydney, 1949.

(The first two volumes describe the History of Freemasonry in New South Wales from the beginnings of the Settlement in 1788 to the Jubilee in 1938 of the foundation of The United Grand Lodge. The third volume continues the narrative to 1948, the Diamond Jubilee).

M.H.K.

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“FROM DIAMOND JUBILEE TO CENTENARY”

History of The United Grand Lodge of New South Wales,
1948-1988.

INTRODUCTION

“ . . . when we use the word ‘history’ we instinctively think of the past; this is an error, for history is actually a bridge connecting the past with the present, and pointing the road to the future.

. . . By giving people a sense of continuity in all their efforts, indicating errors, and chronicling events it confers on them a consciousness of unity, a realisation of the value of individual achievement, and a comprehension of the importance of planned effort as contrasted with aimless drifting.”

(Prof. A. Nevins, “The Gateway to History” 1962.)

History deals with people. It records their hopes and aspirations, their reactions to events and circumstances, and the extent of their participation in material, social and spiritual developments, and how people in turn are influenced by their own history.

In 1949, when M.W.Bro. G.C. Gollan, President of the Board of General Purposes was presented with The History of The United Grand Lodge of New South Wales “From Jubilee to Diamond Jubilee” he said:

“Suffice it to say that it may be a very delightful thing to write a history, and a most pleasurable thing to read it, but believe me, Brethren, our greatest contribution is to be one of the persons making history.”

The Positive Role of Members

Nowhere are these views better illustrated than in the history of Freemasonry in New South Wales during the past forty years. Masonic history records the reactions and responses of members in their Lodges and other Masonic Organisations to the challenges

of our modern way of life within and without the Order. They contributed to history by their participation in Masonic activities and by their efforts to maintain in their Lodges and in their daily lives the ideals and principles of Freemasonry.

Members contributed to history from the day they were initiated as they endeavoured to meet the requirements of Freemasonry—that they improve as individuals and as members of society.

People contributed to history when they joined Lodges, attended meetings and carried out their Masonic duties. By so doing they increased membership, and from this stemmed positive planned activities to cope with greater numbers.

People also contributed to history indirectly when they did not become members. By refraining from doing so, they decreased membership, and this resulted in planned activities designed to rectify the position. These two strands are revealed in the history of The United Grand Lodge as developments in education and welfare projects.

The Positive Role of Membership

Throughout the period, membership was of such vital significance that it became directly and indirectly the most important motivating factor in determining courses of action. It may be described as the thread common to the number and size of Lodges, educational facilities, communication, benevolence and fellowship.

The membership is extraordinary in that, for thirty years after the initial increase in the period prior to 1958, it reveals no fluctuations, just a steady almost uniform decrease in numbers. This tendency, not confined to New South Wales, but worldwide in its incidence, for many years exercised the minds of those in authority and those occupying positions of responsibility. Not surprisingly the statistics of membership, readily available to those seeking information, aroused fears in some quarters that Freemasonry was on the verge of dissolution, or at least in need of urgent and drastic reform to bring it into line with current moral and social trends in society.

Freemasonry, in response, however, did not reduce its standards or modify its primary aims. In spite of the decrease in membership

of over 50%, the period is noteworthy for Freemasonry's magnificent achievements in New South Wales. It can point to an outstanding modern Masonic Centre, Masonic Homes and Retirement Villages of high standard, the development of ties of Brotherhood with other Grand Lodges in the world of Freemasonry, and an imposing variety of Educational, Philanthropic, and Administrative Facilities.

The World of Change

The world in which Freemasonry found itself during the past forty years was a different world from that in which it was established and originally flourished. In fact, it is different today from what it was in 1948. We are living in a world in which changes occur so rapidly and so comprehensively as to defy understanding and prediction. Knowledge is doubling and redoubling, and people, being products of prevailing conditions, are influenced by environmental, cultural, social and economic factors.

The past four decades were marked by tremendous contrasts—fantastic progress in science and invention, in production of wealth, in means to produce and preserve foodstuffs and other material needs; at the same time, it was and is plagued by widespread world poverty, unemployment, starvation, fear, disease and constant threat of annihilation. Material values have largely replaced spiritual values, in this Technological or Atomic Age.

It is true that man has made tremendous advances in science and brought unbelievable benefits to material standards of living, but his spiritual development has not kept pace with his technical skill. As H.G. Wells wrote, "We have improved on the sickle, but we have not improved on Ruth."

In the words of General Omar Bradley, "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

It is true also that we can place a man on the moon. We have conquered space; we can communicate with others in almost any part of the world; we view world events in our own homes as they happen; we have split the atom and invented the atomic bomb. We have built walls to keep people apart instead of building bridges of understanding; we place machines before people and in the name of progress man is considered expendable.

In spite of these tremendous changes in the modern world and their consequential difficulties, despite also changes in people's attitudes and values, Freemasonry remained unsusceptible to change, and its innate components of spiritual development and ethical standards continued as the objective of all Masonic activity.

Freemasonry in This World of Change

If we hope to survive in what has been called our "permissive society", we must learn to control the uses of science, to live in a brotherly way with all peoples, and return to a life-style based on proven moral and ethical standards in a world devoted to the pursuit of justice and peace.

People change, but the principles of Freemasonry do not. No doubt during the past four decades the factors that affected the course of events in New South Wales were similar to those in other parts of the world. All Jurisdictions were confronted with the same problems, as they attempted to apply traditional morality and ethical standards to late twentieth century life. Freemasonry in the 18th and 19th Centuries provided inspirational refuge from the dangers and wickedness found in everyday life, as its members from the peace of the Lodge Room were encouraged to practise Masonic ideals and to disseminate Masonic knowledge as widely as possible.

That same process was continued from 1948 in New South Wales and still continues while life styles and beliefs have been modified, standards of conduct lowered or discarded and the whole moral fibre of the people thereby weakened. It has been accepted and recognised that Freemasonry is a way of life. By its teachings it aims at the real betterment of life by inculcating the "eternal verities" as a rule and guide to conduct. In practical terms this means the raising of mankind to a realisation of the beauty of truth, the importance of human freedom, the dignity of labour and the glory of service in every righteous cause. This is what Freemasonry in New South Wales during the past forty years, as well as in its previous history, has been teaching and fostering. The task has not been easy because this period of forty years is among the most momentous in the history of mankind.

Freemasonry, with its glorious past, its high spiritual aims, its

sublime mission for the betterment of mankind, has always been able to adapt to changing conditions without compromising its fundamental ideals; it has accepted challenges according to its own traditional manner.

Freemasonry stands as a beacon lighting the way to a better way of life, about man and his destiny, about work and its civilising influence, about unity, and responsibility. By its teachings, man's character is developed and he learns that every man is his Brother's Keeper. In Freemasonry, the individual is sacrosanct and in no way may his life be expendable or his welfare compromised in the interests of expediency.

The spirit of Masonry has inspired men in all ages in their struggle against the forces of evil. Freemasonry seeks the attainment of one of its aims, the Brotherhood of Man, by breaking down the barriers of intolerance, hatred, prejudice and self-interest, by the application of Masonic ideals and practices, the application in daily life of Brotherly Love, Relief and Truth. This spirit, its high ideals and its worthy purpose are the inheritance of all Masons. It bestows on each and everyone a link with the past and a sense of continuity. All Masons participate in this continuing process of preserving and improving civilisation. So each one of us as M.W.Bro. Gollan said, "is one of the persons making history."

Masons' Response to the Challenges of Change

Brethren made history as members of a Lodge, or members of Grand Lodge, or members of a Board or a Committee. They participated in the interaction of cause and effect. For example, when membership was increasing during the first decade following the ending of World War II, one of the questions raised concerned more and better accommodation. The end result was the Masonic Temples Fund which as part of its functioning, brought about the Masonic Centre. When attendance at Lodge meetings declined, more interesting programmes were requested, and investigation was undertaken to find the means by which members could be encouraged to return to Lodge. The result included the introduction of a comprehensive scheme to increase the number of Daylight Lodges. When it was found that Masonry apparently was losing its appeal for Brethren, steps were taken to make Masonry more

meaningful. These resulted in the setting up of the Committee of Masonic Education; the revival of the Research Lodge; and of "The N.S.W. Freemason" in more appropriate forms.

At the same time specially selected committees worked and are still working unremittingly to ascertain the reasons for the falling off in membership and attendances. They recommend and implement remedial measures, and assess effects of falling membership on the body of Freemasonry in New South Wales.

Masonic Developments

Although unplanned as such, a recognisable pattern emerged in each of the four decades following the Diamond Jubilee. The distinguishing features of each phase may be described as:

1. **Growth**—unprecedented increases in membership and number of Lodges.
2. **Consolidation**—actions taken to consolidate the gains.
3. **Variations and Extension**—the extension of facilities and provision of measures designed to halt the drift away from Freemasonry.
4. **Meeting challenges**—lifting the veil of secrecy and improving the public image, to answer the attacks on Freemasonry by anti-Masonic bodies, and the challenges of direct competitors with similar welfare and self-improvement objectives.

These are anything but hard and fast divisions. In fact, there was considerable overlapping, which is to be expected as Masonry is continuous in its application as a way of life. During the period there were twelve Grand Masters, each of whom exerted considerable influence on the course of events by his dedication, outstanding ability, enthusiasm for the principles of Freemasonry and their application, and the implanting of his own personality in his relations with his fellow men. By no means could a Grand Master be considered a figure-head. He was in every way an active constitutional leader with enormous power which was used with discretion for the welfare of the Order and its Brethren. They all joined "the persons making history."

Freemasonry Faces the Future

At no time during the past forty years have Masonic leaders expressed a spirit of pessimism or a feeling of defeatism. On the contrary they adopted the attitude that Freemasonry is not failing but is flourishing, as the great bulwark against intolerance, and as the great upholder of the value of the individual, against the prevailing theory of his expendability in the Machine Age. Every Grand Master and every Worshipful Master meticulously has abided by, and to this day abides by, the Constitution and, in spite of the powers vested in each of them, conforms to the expressed wishes of the Brethren.

The United Grand Lodge of New South Wales during this period, realised the difficulties facing Freemasonry in the world approaching the 21st century. Its members recognised that Freemasonry was endeavouring to influence a largely materialistic world with the traditional moral and ethical standards promulgated during the 18th and 19th Centuries, when "Trust in God" had a more widely held personal meaning than it does today. But because those standards have stood the test of "time immemorial", Freemasonry knows it must persist in its mission to make better men and a better world. Nothing in the history of The United Grand Lodge of New South Wales from 1948-1988 shows a departure from that aim.

Early in his term as Grand Master, M.W.Bro. Frank McDowell said, quoting from a well-known educationalist:

"Never before in the history of the world has its people stood at such fateful cross-roads. One road leads definitely towards the Brotherhood of Man, the goal of every religious and philosophical movement; the other towards a setting sun wherein man is pitted against man, nation against nation, to the utter destruction of our way of life. In such a world Masonry can, and must, by precept and example, exercise a potent influence in shaping its destiny."

Forty years have passed since R.W.Bro. K.R. Cramp wrote the history of the decade following the Jubilee of The United Grand Lodge of New South Wales. That period ended with the celebration of the Diamond Jubilee and the Installation of M.W.Bro. Frank McDowell as Grand Master. This era begins with the same Grand Master and ends with the celebrations connected with the Centenary

of The United Grand Lodge which coincides with those of the Bicentenary of white settlement in Australia. During the whole of this period Freemasonry has occupied a unique position, aloof from the political and economic activities of the age, but influenced by them through its members as citizens and leaders.

When considering the later decline in Masonic attendances, the fundamental questions were: "Why did Freemasonry fail to attract new members?" "Why was there a resurgence of anti-Masonic propaganda?" "How did Freemasonry answer these questions?"

The answers, now part of history, were the consequence of careful study and planning, and the resultant developments form reliable guideposts on "the road to the future."

In 1967 Michael Baume ended a report in the periodical, "The Bulletin" on "The Masons and God" with these words: "So now, instead of the community as a whole worrying nervously about the Masons, the Masons are worried about their relations with the community. The Craft is at the crossroads."

Freemasonry—Hope for the Future

History has shown that the community as a whole does not worry about Freemasonry, but there has been criticism from a relatively small minority, usually those with vested interests or with fears arising from lack of understanding. The Centenary Celebrations of The United Grand Lodge of New South Wales marks a milestone in its history and the beginning of a new era. Freemasonry still has the task to convince mankind of the goodness of the Institution and its principles.

Much has already been achieved in this regard. What impresses observers from a study of the events and policies of the past forty years is undoubtedly the concern expressed for the presentation of a favourable Masonic image. In the past, Freemasonry traditionally pursued its purposes quietly and unobtrusively, reserving knowledge of them almost exclusively for its members. Gradually policy changed during these forty years; the non-Masonic world was openly invited to share knowledge of the meaning of Freemasonry, to join in the Masonic social events and to participate in Masonic benevolent enterprises; Freemasons were urged to identify themselves as a Lodge group or as individuals working

in worthwhile community projects. The aim was to educate the public to a better understanding of what Freemasonry is, what its role is in the modern world and to foster a belief that, irrespective of Masonic affiliations, all groups working together in a spirit of co-operation can make the world a happier place to give everybody the human satisfaction of having contributed towards the welfare of others.

Surely the achievements of the past four decades will stand out as contributing factors "Towards Greater Understanding".

The fear that Freemasonry will disappear early in the 21st Century is unfounded. It will flourish until the time when the Brotherhood of Man becomes a reality, when success shall be counted not in terms of material gain, but from the blessings and satisfaction derived from goodness and good deeds, when Brotherly Love and Righteousness shall prevail. Only then will Freemasonry have become unnecessary.

CHAPTER I

THE ERA OF GROWTH 1948-1959

Grand Masters: M.W.Bro. Frank S. McDowell (1948-1951)
M.W.Bro. John H. Hodgson (1951-1952)
M.W.Bro. Sir John Northcott (1952-1955)
M.W.Bro. Thomas L. Warren (1955-1959)

M.W.BRO. FRANK SCHOFIELD McDOWELL

A Period of Progress

The first sixty years of The United Grand Lodge of New South Wales, 1888—1948, ended with the Diamond Jubilee Celebrations in an atmosphere of fully justified optimism. Over one hundred thousand members had been initiated during that period, firm foundations had been laid for future developments, most cordial and fraternal relationships had been established with all Jurisdictions, State and Overseas, and management, in capable hands, had proved itself during times of stress and times of prosperity.

The next forty years began as a continuation of the conditions prevailing in the previous five years. Membership was still soaring, new Lodges were being formed and the future was seen to be assured. M.W.Bro. Frank McDowell who had been acting Grand Master following the death of M.W.Bro. Frank Whiddon in 1947, had been installed as Grand Master and was thus the first Grand Master of the new era, "From Diamond Jubilee to Centenary, 1948-1988." He had faith in the future, and in Freemasonry.

He expressed the hope in September, 1948:

"that guided by our Masonic principles, with continuing faith in the G.A.O.T.U., united in the spirit of brotherhood, we can face the future with every confidence, firmly believing that truth and justice will always prevail, and that Freemasonry is truth and justice in all things."

Masonic Institutions and Administration Featured in Programmes

M.W.Bro. McDowell's term was a very busy one. The Consecration of new Lodges (See Appendix XVI) and attendance at special meetings in the city and country occupied a great deal of time; matters relating to the Masonic Hospital, the Frank Whiddon Masonic Homes and the Masonic School were regularised or developed; and domestic matters such as smoking, Masonic dress and conduct of the South were considered, and suitable action approved.

Affiliation

An unusual matter of some importance concerned affiliation of Brethren transferring from a large Lodge to a smaller one offering better prospects of promotion.

At the first Communication, September 1948, at which M.W.Bro. McDowell was the Grand Master, he reported that during the quarter, five new Lodges had been consecrated in Sydney, suburban and country centres. The members of these new Lodges were initiates in many cases, but a significant proportion were affiliates seeking opportunities to attain office, frequently a difficulty in their established Lodges. Apparently this transferring was not popular in some Lodges for the Grand Master was obliged to issue a statement on behalf of the Brethren when the abuse of the Secret Ballot was brought to his notice:

“When a Brother Mason in good standing wishes to affiliate with a Lodge, it is an unkind act to injure him by resorting to this means of preventing him effecting his object when there is nothing in his life and conduct that can be challenged.”

Masonic Dress

With the rapid increase in membership, it was soon found that there was a tendency for Brethren to lower standards of dress, and in some cases, conduct. On a previous occasion when it was considered that the restrictions imposed by the War were no longer being felt, Brethren were asked to endeavour to wear dinner suits to meetings, as these suits were then available. Such an appeal was again made by the Grand Master, who reminded Brethren of the important part played by dress in respect to the dignity

of the Craft. While requesting Brethren to make every endeavour to restore pre-war standards, he gave the alternative for those unable to comply with the request, of wearing dark suits, white shirts and dark ties.

This was subsequently amended to ensure that the prescribed Masonic dress, that is, dinner suit or full evening dress should be worn.

Frank Whiddon Masonic Homes

It was during this early period in M.W.Bro. Frank McDowell's term as Grand Master that steps taken to give recognition to the Frank Whiddon Masonic Homes as a Masonic body were successful.

(See Chapter X, Frank Whiddon Masonic Homes of New South Wales).

The South—Engagement of Entertainers Regulated

Grand Inspectors of Workings continued to report very favourably on Lodge working and general activities, but from District Grand Inspectors' Reports it was found that not all practices were up to standard.

In some Lodges, the harmony in the South was marred by suggestive stories, jokes or songs. It was quickly pointed out that there was no place in Freemasonry for such low-tone entertainment, and that there was much material available to maintain the high standard required.

Another matter connected with the South was the engagement of artists to provide entertainment. Three types were concerned,

- (1) Non-Masons
- (2) Unaffiliated Brethren
- (3) Those engaged through Agencies with no Masonic connection.

An Edict prohibiting the use of non-Masons was promulgated in 1936, and this was again invoked in March, 1949, to make it a Masonic offence to continue the practice of engaging such persons.

Unaffiliated Brethren engaged contravened an Edict issued in 1945, and Brethren offending in this regard were liable to be dealt with by the Board of General Purposes.

The Grand Master directed that no artist should be engaged through a non-Masonic Agency, and that in every case the good standing of a Brother had to be assured before he was permitted to perform.

Firm Relationship between Lodges and Grand Lodge Established

The Grand Master was very pleased with the number of new Lodges being formed and with the quality of new members joining Freemasonry. Consecration Ceremonies involved a great deal of time and preparation on the part of Grand Lodge Officers and participating Brethren in the Lodges, but existing Lodges, particularly in the country, were not overlooked or neglected. An extensive programme of visitations was carried out by the Grand Master and his Officers to cement the fine fraternal relationship and spirit of understanding between Grand Lodge and Brethren generally. These were essential, and were being fostered by as much personal contact as possible.

Features of special Lodge Functions were 25th Anniversaries, Installations, Church Services, and Family associations. An Anniversary meeting at which the Grand Master attended was usually combined with a Civic Reception and a Church Service, and this was the pattern for such functions during the following forty years.

District Grand Inspectors of Workings reported on the good Ritual work in Lodges, and attributed this to the influence of Lodges of Instruction established in their Districts. From the success of those functioning regularly, all Districts were encouraged to form such Lodges as part of Grand Lodge policy.

The Masonic spirit of the time was high. Brethren overcame difficulties caused by floods, snow and restrictions on lighting. They had continued to send food parcels to Britain, and many letters to the Grand Secretary expressed appreciation and satisfaction from the many recipients.

Lodges continued to be busy with Degree work and, where possible, many introduced activities and functions designed to arouse and maintain interest. The District Grand Inspectors of Workings were assiduous in their reporting, and the Grand Inspector of Workings, V.W.Bro. H.V. Messner, very carefully

collated the information to present a detailed picture of Lodge activities throughout the Jurisdiction.

Encouraging features included a high standard of music in some country Lodges; the growing development of annual fraternal visits of Country Lodges to City Lodges and return visits; the introduction of short talks on Masonic topics by qualified Brethren at each Lodge meeting to improve Masonic knowledge; full explanation by the District Grand Inspector of Workings of the Master Masons Certificate to the recipient when he received his certificate; special anniversaries of Lodge or Brethren used as a feature of a meeting to attract attendance, e.g. Lodge Jubilee, or a special Brother's birthday; participation of two, three, four or more family members in a Masonic function, e.g. Initiation, Installation and presentation of a memorial Jewel to the Installing Master on the night of Installation; such a one was inaugurated by the Blake Brethren as a memorial to their father, who was Tyler for 14 years. Reference was made to Brethren overcoming difficulties and handicaps, such as long distances, extreme heat and floods to attend Lodge.

These features taken for granted as commonplace in later years were considered innovative in 1949. They have always been considered important because of their contribution to greater understanding of Freemasonry.

Conferring Rank of Past Grand Master

It had long been established practice for the Grand Master to confer Past Grand Rank on Brethren for distinguished service to Masonry in New South Wales, and lists of the names of such Brethren from time to time appear in the Proceedings of Grand Lodge. A special Honours List was issued to mark the Diamond Jubilee in 1948, and some Brethren who later attained high rank and continued to make invaluable contributions to Freemasonry were included in this List, and in those issued in later years.

Three Brethren were honoured for exceptional service by having the rank of Past Grand Master conferred upon them. These men were: R.W.Bro. J.S. Miller, P.D.G.M., Grand Secretary,

R.W.Bro. G.C. Gollan, P.D.G.M., President of the Board
Of General Purposes, and

R.W.Bro. H.B. Mathews, P.J.G.W.

R.W.Bro. Miller, well known for his administrative ability, had gained wide experience passing through all ranks to Senior Grand Warden, as a member of the Board of General Purposes and the Committee of the Freemasons' Benevolent Institution, and of other Masonic Boards and Committees before he joined the staff at Grand Lodge as Deputy Grand Secretary in 1933, becoming Grand Secretary in 1939.

R.W.Bro. Gollan, who had served the State as a Member of Parliament and Minister of the Crown for over 35 years, was also widely experienced in many Masonic offices. He worked on many Boards, including the Board of General Purposes, of which he became President in 1944. His outstanding ability and dedication were demonstrated on many occasions and were much appreciated throughout the Jurisdiction.

R.W.Bro. Mathews, an experienced Mason in several Orders brought to bear his skills and attainments acquired in his civic occupation as Surveyor-General of New South Wales, and as a member of a number of Boards, including the Sydney Museum, Sydney Observatory and Benevolent Society of New South Wales. In the Presbyterian Church he had held high office.

Also honoured was R.W.Bro. K.R. Cramp, the History Inspector of Schools in the Department of Education and a Past President of the Australian Historical Society. He was eminently qualified as the author of the History of The United Grand Lodge of New South Wales, "From Jubilee to Diamond Jubilee" and had the rank of Past Deputy Grand Master conferred upon him.

Deaths of Three Distinguished Administrators

In August, 1949 The United Grand Lodge suffered a great loss by the death of R.W.Bro. E. Gillman Moon, Grand Librarian, and in September, two important Masonic organisations, the Combined Masonic Association and the Masonic School and Hostel suffered losses by the deaths of R.W.Bro. F.G. Mizon, President of the Combined Masonic Association and M.W.Bro. R.S. Cropley, Honorary Superintendent of the William Thompson Masonic School. All three Brethren had had distinguished Masonic careers.

(See chapters on Library, Combined Masonic Associations and William Thompson Masonic School and Hostel.)

Frederick George Mizon was initiated in Lodge Wentworth No. 89 in 1906, and during the ensuing 43 years served in various offices, including Worshipful Master, and every office in the Grand Lodge “Team” to Senior Grand Warden. In 1943 he was elected to the Board of General Purposes. He was actively associated with the Combined Masonic Associations of New South Wales for many years and succeeded in formulating and developing a policy that ensured its progress and furtherance of the movement’s aims.

Royal Arch Freemasonry

The unification of Royal Arch Masonry in 1980 was a development from steps taken in June, 1949 to establish a United Grand Chapter of New South Wales for the Royal Arch. As M.W.Bro. McDowell said at the time:

“It now remains for all members of Royal Arch and Mark Masonry in this State to help carry into effect as early as possible, the realisation of a United Grand body completely harmonious.”

(See Chapter XVII Vol. V—Royal Arch).

Grand Installations in Other States

The official visits of Grand Masters accompanied by officers of Grand Lodges of Sister Jurisdictions in Australia and New Zealand became an established custom that has been continued to the present day. They were among the highlights of a Grand Master’s term. Such occasions provided opportunities for pomp and ceremony, exchange of views, the fostering of friendships and social gatherings in which husbands and wives could participate. It was an occasion for the peculiar resources of each State to be utilised for the benefit and enjoyment of the visitors. In April and May, 1950, M.W.Bro. McDowell attended two Grand Installations in Adelaide and Perth, and participated in the Seventh Australian Masonic Conference. On 1st March, 1951, he attended the Diamond Jubilee Celebrations and installed the Grand Master of Tasmania. This was described as “spectacular” because of the nature of the function, from the

fact that all States were represented by delegations, numbering 60 in all, and because of the outstanding quality of the music provided by a choir of 30 voices.

Other events contributing to the success of the proceedings were an Official Reception, a Service in Hobart Cathedral, the Jubilee and Installation Banquet in the City Hall, a Civic Reception by the Lord Mayor of Hobart, Reception by the Governor, and the Jubilee Ball at which His Excellency was present.

This was the third occasion on which the Grand Master of The United Grand Lodge of New South Wales had installed the Grand Master of the Grand Lodge of Tasmania, the previous ones being in 1890 by M.W.Bro. Lord Carrington, and in 1929 by M.W.Bro. John Goulston.

Another spectacular function following the same pattern was the Installation of the Grand Master of the United Grand Lodge of Victoria, M.W.Bro. General Sir Dallas Brooks. All the Grand Masters of the Australian Jurisdictions were present. The programme included a Civic Reception, an Excursion in the Dandenong Ranges, a Banquet and a Theatre Party. This was the last Grand Installation away from Sydney in which M.W.Bro. McDowell participated as Grand Master, a fitting climax to an eventful term of office.

These were important functions because Freemasonry was seen by the general community at Civic Receptions as an Institution with high ideals and worthwhile objectives, and for the members they were memorable experiences. Comments of the type, "A very inspirational address was delivered by V.W.Bro. Rt. Rev. L.A. Knight, Bishop of Bunbury, Grand Chaplain", "One of the features of the service was the music provided by the Masonic Jubilee Choir", "The expressions and views of the delegates from the various Constitutions were most enlightening and instructive, —," serve to emphasise the value of such visitations and activities associated with them, and the close bond of fellowship and brotherhood existing among Masons within and without the particular State Jurisdiction.

A similar close tie existed, and still exists, between The United Grand Lodge of New South Wales and the Grand Lodges overseas. In June, 1950 a very distinguished visitor, the Grand Secretary of the United Grand Lodge of England, R.W.Bro. Sir Sydney

A. White attended the Grand Communication. He had attended other Australian States and was impressed by what he saw. A letter of introduction from the Grand Master of the United Grand Lodge of England, the Duke of Devonshire, crystallised the relationship between the two Grand Lodges.

Letter from the Duke of Devonshire:

"The visit of my Grand Secretary to your Grand Lodge affords me the opportunity to send a message of fraternal greetings to you, M.W. Grand Master, and to all the brethren of your Jurisdiction.

Since the foundation of your Grand Lodge, the State of New South Wales has grown beyond all expectations, and now your capital has become one of the largest cities in the Empire. This is an honour in which you can take great pride, that Freemasonry has kept pace with the civil expansion, and I extend my hearty congratulations to you on the position it has attained.

Our two Grand Lodges are in constant communication, and modern transportation enables us in England to meet your Brethren in constantly increasing numbers. This is an important factor in bringing closer together those ties which so happily unite us.

Many of our countrymen are migrating to your Dominion, and numbers of them are seeking to enter Freemasonry in your Lodges. We know that they will experience a warm welcome and will find Freemasonry conducted with those unalterable principles which are the foundations of its strength.

It is my sincere wish that your Grand Lodge will ever contrive to prosper.

With fraternal regards,

Yours sincerely,
Devonshire
Grand Master."

When he received the letter, the Grand Master expressed his appreciation of the message, and acknowledged the debt this Grand Lodge owed to the Mother Grand Lodge. R.W.Bro. White replying to the welcome gave a concise, but enlightened address on the

fundamentals of Freemasonry and its growth in England from inconspicuous beginnings. He concluded:

“It is a great joy to find that not one jot or tittle of those principles which were laid down two and a half centuries ago, have been departed from in Australia.”

He expressed the hope that:

“Masonry may have some great influence in curing the ills from which this distracted world is at the present time suffering.”

It was just five months later that the Grand Master had to report with much sadness the sudden death of the Duke of Devonshire at the early age of 55. He had had a long and distinguished career in Freemasonry, and his death was a great loss to the United Grand Lodge of England and to Freemasonry generally.

Personal Touch of Grand Master Cements Relationship with Brethren

M.W.Bro. McDowell took a personal interest in members and their families and never failed to make reference to significant episodes or persons when engaged in Masonic or Civic ceremonies, such as a Dedication of a Temple or Laying a Foundation Stone, or Opening a Masonic Home. Particularly at Grand Lodge Communications he singled out Brethren for special commendation. Such an occasion presented itself when one of our most distinguished Brethren, M.W.Bro. Edward Hungerford, celebrated his 87th birthday. After expressing sincere appreciation of his long service to Freemasonry, 1888 to 1950, the Grand Master outlined M.W.Bro. Hungerford's career. Highlights included President of the Board of General Purposes for 22 years, Grand Lodge Trustee, Member of the Council of William Thompson School and Hostel, Member of the Ritual Committee, Representative of three overseas Grand Lodges. The hope was expressed that the good health enjoyed by M.W.Bro. Hungerford would last for many years so that he could continue the work he loved so much.

In like manner the careers of retiring officers from Grand Lodge, after election of new officers or for personal reasons, were carefully described by M.W.Bro. McDowell and thanks were sincerely expressed for their services.

In July 1950, R.W.Bro. S.A. Taplin, S.G.W., R.W.Bro. Charles Campbell, P.S.G.W. Grand Treasurer for 15 years, and V.W.Bro. Claude Austin D.G.D.C. retired. Each had had distinguished records to date, and continued for many years to render service in various capacities. The Grand Master's eulogies were sincere and inspiring.

Another occasion presented itself in September of the same year, when R.W.Bro. W.F. Day attended the Grand Lodge Communication for the first time after having had the rank of Past Deputy Grand Master conferred upon him. R.W.Bro. Day was referred to as the oldest living Mason, being 93 years of age, and still most active.

M.W.Bro. McDowell Elected for Third Term

The third term of his Grand Mastership found M.W.Bro. McDowell very busy attending Installations, Initiations, Frank Whiddon Masonic Homes Functions, Lodge Jubilee Functions, and the Consecration of Lodge Wyvern. He travelled long distances to the country but found time to attend suburban Lodges for personal and other reasons. Petitions for new Lodges continued to be received, eleven during the quarter ending 30th September, 1950. Nine of these were approved and this added to the work of the Grand Master and his Deputy, R.W.Bro. John Hodgson. As a result of the increase in the number of Lodges, the number of Districts was increased at that time, one in the City, five in the suburbs, one in Newcastle, and the number of Lodges in some Districts was reduced in anticipation of the Consecration of new Lodges in those Districts.

Masonic Dress—Uniformity again Stressed

By the end of 1950 the dress of Brethren attending Lodge meetings and uniformity in the wearing of aprons was considered to be of paramount importance as factors in the image and decorum associated with Freemasonry. Because many Brethren had not complied with the request to return to pre-war dress the Grand Master decreed what standards had to be adopted. His terms were quite definite:

“To conform with other Constitutions and to have uniformity in the wearing of aprons, I now decree that the apron must be worn outside the coat of dinner dress. I would request all Worshipful Masters to instruct Tylers to see that all Brethren are correctly dressed before admitting them to Lodge.”

To preserve the dignity of meetings he added:

“I would request that Worshipful Masters inform their Brethren that they must appear at meetings in either evening dress or dinner jackets. Members in Service Uniforms are, of course, exempt from this requirement, as are members of Day Lodges. However, it is expected that Brethren of Day Lodges will be suitably attired in dark suits, with white shirts and black ties. To give those Brethren who are not in possession of the correct dress, time to conform wholly to this edict, I would extend the time limit to June 1951.”

It was emphasised that the only exemption other than for those mentioned was for a Brother who was travelling. All candidates appearing before an Investigation Committee were to be informed of this necessary requirement regarding dress.

Reports from District Grand Inspectors of Workings indicated that there was a great improvement in dress following this decree, and it was expected that with the co-operation of vigilant Worshipful Masters, uniformity would be achieved.

Grand Rank Conferred to Mark Golden Jubilee of the Commonwealth of Australia

To mark the Golden Jubilee of the Commonwealth,—“half a century of successful nationhood”, and to commemorate the growth of Freemasonry commensurate with the growth of the Commonwealth, Past Grand Rank was conferred on a large number of Brethren. Among them were some who became high ranking officers, who continued to render invaluable service. Included were C.E. Hulley, J. Gray Robertson, E.A. Peisley, H. Bowden Fletcher and W. Turner, who became prominent figures for many years and contributed a great deal in their own particular spheres of Religion, Masonic Knowledge, History, Communication, and Education.

Another list of Brethren who had been honoured was announced

on 13th June of the same year, to mark the end of M.W.Bro. Frank McDowell's term. Many of these also became well known for their contributions to Freemasonry.

In the election of officers, R.W.Bro. J.H. Hodgson was nominated Grand Master and among the officers were Bros. Athol R. Richardson, A.J.T. Blake, G.C. Gollan, M.G. Speedy, F.L. Hodgson, C. Holden, Roy Freeman, J.V. Roach and M.O.S. Thomas, all of whom played a leading part in the affairs of The United Grand Lodge of New South Wales for many years later.

State of the Craft

Encouraging reports from the Grand Inspector of Workings, based on those from District Grand Inspectors of Workings continued to be received regarding the high standard of efficiency being achieved, and the existence of feelings of brotherly affection, contentment and happiness. This state was attributed to Fraternal visits, Lectures, Harmony and Lodges of Instruction.

Annual visits from Country Lodges to City Lodges and vice versa had been a feature for many years and in every case true Masonic spirit and lasting friendships had been engendered.

Lectures by Official Lecturers on interesting topics had been well received and welcomed as a variation from Degree work that occupied so much of the time of Lodges during that period of growth.

Some Lodges formed choirs of 12 to 15 voices to render harmony for ceremonies and in the South, to supplement the other forms of entertainment provided to foster friendship and fellowship.

Lodges of Instruction played an important role in meeting the desire of Brethren to obtain instruction in the ritual and in the conduct of our ceremonies. As a result, attendances of Officers and Brethren had increased and ceremonies were conducted with dignity and accuracy. Another feature was the cordial relationship developed between Lodges in the same and neighbouring districts as they had opportunities of exchanging views when they met on the common ground of the Lodge of Instruction.

The high spirits of the time were tested to the full by the handicaps caused by severe flooding in many areas, by blackouts and the hazards caused by them. In some cases towns were isolated, railway

lines washed away and roads rendered impassable. In spite of these difficulties Lodges met, and substitute officers at short notice carried out the work. Of their zeal and spirit it was said, "Masters are to be congratulated on the manner in which the affairs of the Lodges are being maintained."

As M.W.Bro. Frank McDowell entered his last quarter as Grand Master, the Grand Inspector of Workings, V.W.Bro. Myles Blacka ended his term. Under the guardianship of the Grand Master, Masonic ideals had been maintained and fostered and the Grand Inspector was able to say:

"Masonry is the happy and restful, refined and intellectual home of men of goodwill and good sense, just average men in a world of motion and emotion, of aspiration and purposeful progress—men who discover one another and realise themselves in close and familiar association, and who have realised that the brotherhood of man begins with the manhood of a brother."

Grand Lodge Officers continued to be busy with ritual work. There were 126 City and Suburban Installations, 12 Country Installations, all attended by Representatives of the Grand Master. He himself attended 9 Installations locally and consecrated 8 new Lodges, 4 city and 4 country.

The Grand Master attended an interesting luncheon at the New South Wales Masonic Club, which was a pleasant gesture aimed at fostering a really Masonic and harmonious relationship between the Club and Grand Lodge. The Club wished to administer its affairs in accordance with the principles of Grand Lodge. The Grand Master applauded the sentiments and suggested that steps be taken to reserve privileges for subscribing members of a Lodge.

Food Parcels to Britain Continued

The despatch of food parcels to Britain had been continued, and was encouraged by Grand Lodge. On more than one occasion the question of discontinuing them had been raised but it was found there existed a necessity to supplement home supplies. As late as June, 1951 the Grand Secretary of The United Grand Lodge of England, R.W. Bro. Sir Sydney White, wrote:

"About a year or so ago I hoped this was improving and that we

should not be so dependent on help from abroad but just lately the food situation has been very difficult, and I can assure you your gifts have been much appreciated.”

By that time the funds raised from Lodges for the Food for Britain Appeal had been exhausted and the Grand Master, in view of this letter, urged Lodges to continue the appeal to enable Grand Lodge to despatch more food.

The Grand Master Prepares to Relinquish Office

One of the last acts of the Grand Master was to confer the rank of Past Deputy Grand Master on three distinguished Brethren, R.W.Bros. Albert F. Wallace, Sydney J. Cann and Athol R. Richardson.

Albert Wallace was initiated in Lodge Kelso Campsie No. 347 in 1921. He joined other Lodges as Foundation Master, and joined the Head Office Staff becoming Deputy Grand Secretary in 1939.

Sydney J. Cann was initiated in Lodge Lewisham No. 434 in 1923 and, after progressing through the Chair of Lodge Rockdale, he was elected to office in Grand Lodge. He served in every office and by 1945 was Senior Grand Warden. Since then he was an active member of the Board of General Purposes.

Athol Richardson was initiated in Lodge Petersham Temperance No. 513 in 1924, becoming Worshipful Master in 1927. He served in all Grand Lodge Offices from Grand Steward to Senior Grand Warden from 1935 to 1944. He was elected a member of the Board of General Purposes in 1943, and became Grand Registrar in 1949. He was a member of the Hospital Board from 1943 to 1947.

It will be seen that these Brethren continued to distinguish themselves in the Craft.

In the Grand Communication on 13th June, 1951 M.W.Bro. McDowell—always an eloquent speaker—on his last appearance as Grand Master, delivered a stirring address by way of appreciation and farewell:

“On my induction into Office on Wednesday, 4th August, 1948, I was fully cognisant of the grave responsibilities attached to the appointment. My labours, arduous and exacting, and demanding meticulous attention, have been considerably alleviated by the

devotion, co-operation and loyalty spontaneously tendered to me by the Brethren of this Grand Lodge and subordinate Lodges.

The principles of Freemasonry are not secret. Freemasonry demands of its votaries a belief in God. Having met that requirement, no man is denied membership because of his religious faith, be it what it may. On this foundation it strives to bring about the Fatherhood of God and the Brotherhood of all men.

To accomplish this it teaches those fundamental rules of morality and virtue which men must observe to realise that ideal.

Masonry decries all animosities of creed against creed, race against race, nation against nation, class against class, or man against man as destructive of its ultimate objective.

It will not engage in or permit discussion in its Temples of sectarian religious teachings, partisan political doctrines, or National policies. Its sole method of accomplishing its objective is by educating and training the minds and hearts of its votaries."

He then went on to praise the loyalty and devotion of members to ideals of Masonry, to their patriotism and to fraternal love. He showed how the goodness of Masonry had always stood against the forces of evil, and why Freemasonry was needed at the critical stage the world found itself to be in at that time. He went on:

"In such a world Masonry can and must by percipient example exercise a potent influence in shaping its (the world's) destiny.

As builders of character, let us then remember and derive inspiration from the words of John Ruskin:

'When we build, let us think we build forever. Let it not be for present delight, nor for present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay stone upon stone that a time is to come when those stones will be held sacred because our hands have touched them and that men will say as they look upon the labour and wrought substance of them, See! This our fathers did for us.' "

The Grand Master's last words were for the Staff:

"It is with a deep sense of gratitude that I express my appreciation of the able and efficient manner in which the Grand Secretary and his Staff have discharged their administration of the affairs of this Grand Lodge. A fine spirit of brotherly love and co-operation

permeates the Office Staff, thus contributing in no small measure to effective administration.”

Among the noteworthy highlights of M.W.Bro. McDowell's term as Grand Master can be counted the consecration of Lodge R.S. Cropley on 3rd November, 1950, and the Installation of the Lodge bearing his name, Lodge Frank McDowell.

The Consecration was recorded as a most inspiring ceremony “carried out with the solemnity and sacredness” befitting the occasion. The Foundation Master was V.W. Bro R.H. Burley, who in later years became the Grand Secretary of The United Grand Lodge of New South Wales. Among the large number of Brethren present were several former pupils of the William Thompson Masonic School, 50 Grand Lodge Officers and 99 Installed Masters. The Grand Master expressed himself as being most impressed by the quality of the speeches, the prestige of those who attended and the importance of the function.

On 20th August, 1951 just two days before the Grand Installation, he attended the Installation meeting of Lodge Frank McDowell No. 789 and, assisted by Grand Lodge Officers, installed the Worshipful Master. This was the last ceremonial work carried out by M.W.Bro. McDowell as Grand Master in a Lodge and was a fitting ending to a very distinguished term of office.

M.W.BRO. JOHN HARGRAVES HODGSON

The Installation of R.W.Bro. John H. Hodgson on 22nd August, 1951 in Sydney Town Hall was a most impressive occasion. Among the 3500 Brethren who were present was the Governor of New South Wales and Administrator of the Government of the Commonwealth of Australia, Worshipful Brother His Excellency Lieutenant-General Sir John Northcott, K.C.M.G., K.C.V.O., C.B., K.St.J. M.W. Bro. Hodgson was an experienced administrator and active Mason. As Deputy Grand Master he had served at various Masonic Functions in the City and Country and was well qualified to assume the leadership of this Jurisdiction. He chose as his Deputy, R.W.Bro. Thomas L. Warren, a very capable and dedicated Mason. M.W.Bro. Frank McDowell, the Installing Grand Master, when congratulating the Grand Master and Deputy Grand Master, said:

“I feel perfectly sure that the affairs of this Grand Lodge are in safe keeping and that you will both have the confidence and support of the whole of the Brethren throughout the Jurisdiction.”

At the Installation of M.W.Bro. Hodgson, M.W.Bro. McDowell as Installing Grand Master thanked all those who had helped him over the years and all within the Jurisdiction for the “interest and attention they had given to the principles of Freemasonry”. He confessed to “a measure of sadness about leaving an office where one has been so privileged and has experienced such happiness”.

M.W.Bro. Frank McDowell—The Man

Frank McDowell was a popular Grand Master and the tributes paid to him referred to his ability to capture the “keys of the hearts of men”. M.W.Bro. Gollan said in making a presentation of a jewel:

“Man may give wealth and pelf and earthly favour, but to win the love, respect and esteem of those with whom you are associated is something on a much higher plane.”

The Reports from District Grand Inspectors of Workings reflecting the feelings of the general membership were summarised by the Grand Inspector of Workings in these terms:

“Many affectionate tributes have been paid to M.W.Bro. Frank McDowell, because wherever he attended he left behind the impression of a most able and popular leader of the 120,000 Masons in this State. He is outstanding for his personal relation to all of his Officers and Brethren, his remarkable ritualistic ability and his periodical pronouncements on various aspects of the workings were given in that friendly manner which immediately ensured that his wishes would be put into effect.” [For further biographical notes see Appendix I.]

Freemasonry in New South Wales enjoyed a high reputation in other States of Australia. The Representative of the Grand Lodge of South Australia said:

“We feel that this Order in New South Wales is one of the greatest stabilising influences in a turbulent world and that influence, that force, has been built up by the combined efforts of a large number

of men led by a very distinguished band of Grand Masters, not the least of whom has been your immediate predecessor.”

The Grand Master from Victoria, expressing appreciation of the hospitality accorded the visitors, congratulated the Installing Grand Master:

“I think the warmest possible tribute must be paid to M.W.Bro. Frank McDowell, because he really inspired the Ceremony, and I know that he must feel very happy indeed on this wonderful climax to those outstanding years of service that he has rendered as your Grand Master.”

The Grand Master from Tasmania in similar vein was most expressive in his assessment of the role of Freemasonry in New South Wales. “I cannot help but feel tonight you have succeeded to a great heritage—to the leadership of a Grand Lodge which in the past has built such a proud record of achievement, and which in this day and generation is exercising a tremendous influence in the life of this State and Commonwealth.”

The Representatives from Western Australia and Queensland in their congratulations spoke of the excellence of the ceremony and the achievement of The United Grand Lodge of New South Wales, and in wishing the new Grand Master every success, reflected “with great pride and admiration on the long line of your illustrious predecessors who had done so much for the advancement of Freemasonry, and who, by their deeds and performances, have written indelibly their names in the scroll of Masonic history in this State”.

M.W. Bro. Edward Hungerford—An Inspiration

In 1951 M.W.Bro. Hungerford on account of his advanced age, resigned from the position of Grand Lodge Trustee and nominated M.W.Bro. Frank McDowell in his place.

The opportunity was taken to give a brief summary of the services given by M.W.Bro. Hungerford to Freemasonry. While it was not expected that everyone should reach his high standard, he served as an example to emulate and as an inspiration to younger members.

He was initiated in Lodge Emulation No. 121 in 1888, and by 1903 had reached the rank of Senior Grand Warden, having served

as Worshipful Master of his Lodge, District Grand Inspector of Workings, and in other Grand Lodge Offices. He was Foundation Master of the Sydney Lodge of Research in 1914, Worshipful Master again in 1916-17 and in 1939-40. He was appointed Deputy Grand Master in 1913-14. He had been elected a member of the Board of General Purposes in 1901 and served until 1916 when he became President of the Board, a position he held until 1938. Other positions included Representative of the Grand Lodge of Brazil from 1904-37 and of the Grand Lodge of Ireland from 1937, member of the Ritual Committee from 1915, of the Masonic School Council from 1924 and Grand Trustee 1940-1951. The rank of Past Grand Master was conferred on him in 1931. He died in 1956 aged 93. Of him it can be said, "the value of his 68 years of Masonic service was truly incalculable".

Sir John Northcott Installed Worshipful Master

A step in the preparation of the Governor of New South Wales and Administrator of the Government of the Commonwealth of Australia, Sir John Northcott, for the position of Grand Master was his Installation as Worshipful Master of Lodge Army and Navy on 8th June, 1951, in the presence of the Grand Master and 41 Grand Lodge Officers, the sponsors being V.W.Bro. Lieut. General H. Gordon Bennett and V.W.Bro. Colonel E.O. Milne. Wor. Bro. Northcott was thus able to assume office as Grand Master with some valuable experience as a Warden and Master of a Lodge and an understanding gained first hand of the needs and feelings of Brethren.

Installation of the Grand Master, United Grand Lodge of England

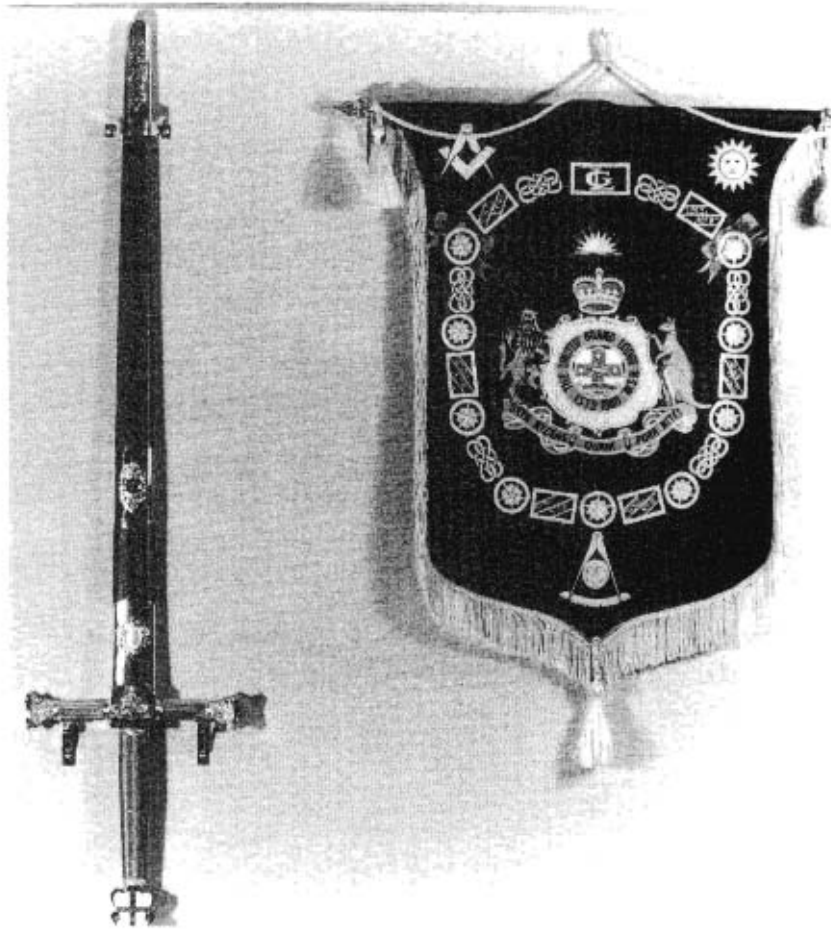
Two events eagerly looked forward to were the Installation of the Grand Master of England in 1951 and the visit of His Majesty the King to Sydney in 1952. At the September, 1951 Grand Lodge Communication, the Grand Master, M.W.Bro. John Hodgson, had announced that he and the Grand Secretary, M.W.Bro. J.S. Miller would represent The United Grand Lodge of New South Wales in London at the Installation of the Earl of Scarbrough as the Grand Master of The United Grand Lodge of England in November of that year.



MOST WOR. BRO. FRANK S. McDOWELL
Grand Master
1948-1951
(Later Sir Frank McDowell)
Refer page 1.



MOST WOR. BRO. JOHN H. HODGSON
Grand Master
1951-1952
Refer page 17.



Ceremonial Sword and Banner
Refer page 25.



MOST WOR. BRO. His Excellency SIR JOHN NORTHCOTT
K.C.M.G., K.C.V.O., C.B., K.St.J.,
Governor of New South Wales,
Grand Master
1952-1955
Refer page 31.

The Installation was duly attended by our Grand Master, but unfortunately the King's illness at the time prevented his visit to Sydney.

The close fraternal relationship that existed between The United Grand Lodge of England and The United Grand Lodge of New South Wales justified the inclusion of the Installation of The United Grand Lodge of England as part of our history because of its influence on our representatives and for the inspiration derived from such an event.

In his report to Grand Lodge in December, 1951, the Grand Master was full of praise for the Installation Ceremony of the Earl of Scarbrough on 6th November and the attendant functions associated with such an important occasion. Included in our Grand Master's itinerary was attendance at the Bicentenary Meeting of the Royal York Lodge of Perseverance No. 7, the oldest surviving Ancient or Atholl Lodge, and an Emergent Meeting of the Australia Lodge No. 6505 E.C. on 2nd November. Both meetings left an indelible impression of dignity and proficiency on the minds of the Grand Master and the Grand Secretary.

A letter from the King to the Earl of Scarbrough read at the Installation undoubtedly had a profound effect on our Grand Master and indirectly on those with whom he worked. The message conveyed to the Brethren at the Installation was:

"As long ago as March I promised to Install you as Grand Master on November 6. I had much looked forward to doing this and to the opportunity of again meeting in Grand Lodge a great representative gathering of Freemasons. I am very sorry that my illness has prevented me from carrying out that intention.

I send you, M.W. Grand Master, my fraternal good wishes. You will realise that you have been elected to fill an exalted, but onerous, position, which will call for the display of many qualities, the most important of which is leadership. I pray to the Great Architect of the Universe that, under your guidance, the Craft will continue to maintain that beneficial influence which has characterised it in the past. The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of the Order, that Freemasonry can play a most important part in this vital need. I send my greetings to all assembled in Grand Lodge,

and particularly to those from Overseas who have made long journeys to be present.

May prosperity, happiness and peace attend you and all my Brethren."

November 5, 1951

George R.

A prayer for the recovery of His Majesty was offered by His Grace Wor.Bro. Geoffrey Fisher, Archbishop of Canterbury.

At the conclusion of the Ceremony M.W.Bro. Hodgson was one of the five Brethren who, on behalf of the 47 Representatives present, responded to the Grand Master's address.

The 8000 Brethren who were present, filled the Albert Hall to capacity, a truly colourful spectacle.

M.W.Bro. Hodgson summarised his trip abroad as being:

"not only a great experience, but I feel that it has established contacts with our Mother Grand Lodge and other Grand Lodges of the World, thus strengthening the bonds of Masonry and materially helping us in our mission on behalf of humanity. It also afforded the opportunity of conveying to the overseas Brethren the strength and sustained growth of our Craft in New South Wales."

While the Grand Master and Grand Secretary were absent abroad, the work of Grand Lodge was most ably carried out by the Deputy Grand Master, R.W.Bro. Thomas L. Warren, M.W.Bro. Frank McDowell, Immediate Past Grand Master, and Deputy Grand Secretary, R.W.Bro. A.F. Wallace.

Grand Master Continued to Foster Personal Relationships with Brethren

During the December quarter the Grand Master consecrated four new Lodges and attended 13 Installations and one Silver Jubilee Meeting. He was busily engaged in addition at the Unveiling of Photographs Ceremony at Lodge Liverpool, 5th December, to commemorate the services of R.W.Bro. Clyde Rowe, P.J.G.W., Secretary of the Lodge for 45 years, and V.W.Bro. W.A. Dickey, P.D.G.D.C., Director of Ceremonies for 29 years, and at the Prize Day of the William Thompson Masonic School on 11th December.

In Grand Lodge

Important directions given at that time included non-approval of letting Masonic Halls for the conducting of Housie-Housie games; and of smoking in Lodge Rooms during rehearsals and for a Lodge meeting in Wollongong, to join a local Combined Investigation Committee. This was a proposal for Lodges to join a Committee comprising members from all local Lodges to investigate candidates for membership.

Approval was given in terms of Regulation 116(g) of the Book of Constitutions for a Senior Warden who had not been a member of the New South Wales Constitution for three years as prescribed, to be installed as Worshipful Master of a Lodge.

Reports of Grand Inspectors of Workings—Importance and Substance

At the December Communication, 1951, M.W.Bro. Aubrey Halloran expressed concern at the brevity of the Report of the Grand Inspector of Workings. He pointed out that it was the same length as those issued when the membership was only one third of what it was at that time, and as a consequence members of Grand Lodge did not receive as much detail of the work of country Lodges as they should, or as much as they had had in the past. He was quick to absolve the Grand Inspector of Workings of any fault. As he said:

“I am sure he would be only too glad to report more fully the interesting extracts from all parts of this Grand Lodge.”

The Grand Lodge relied on such Reports for information concerning all aspects of Freemasonry throughout the Jurisdiction. Records show the various Grand Inspectors of Workings generally had been most assiduous in collating essential material from the Reports of the District Grand Inspectors of Workings, and in their own Reports presenting relevant matters in a comprehensive, yet concise form for the information and action by the Board. The Grand Inspector of Workings included appropriate details of Lodges, individual members, and districts; he drew attention to practices considered not to be in keeping with Masonic dignity and decorum; and reported instances where Edicts or Grand Lodge Rulings had not been observed.

In all Grand Lodge Communications the Report of the Grand Inspector of Workings has been an important item on the Agenda, and has been published in Quarterly and Annual Proceedings of Grand Lodge.

Although Reports were not presented in a set format under prescribed headings they did achieve a certain uniformity in so far as subject matter was concerned. Emphasis was placed on the standard of work in Lodge, such as rendition of Ritual, effectiveness of Lodges of Instruction, formal administrative matters, selection of officers and general conduct of Members.

Dissemination of Masonic knowledge by means of lectures, lecturettes, discussions and other means was a topic appearing on most Reports, and details of Fraternal Visits and Exchange Visits between City and Country Lodges were invariably included.

The value of personal relationships was not overlooked, and items of personal and family interest were to be found in Reports, frequently coupled with noteworthy events or incidents. In this way the Board was kept aware of a wide variety of aspects, and from these, many appropriate actions were initiated. It was clear that the Grand Master in his report to Grand Lodge often made use of the Grand Inspector's Report for some of his subject matter.

It was interesting to note, just 12 months later, that a Brother spoke at the December Communication in favour of the Grand Inspector's Report in most encouraging terms:

"I sincerely hope that although we have taken the Grand Inspector's Report as read, we will take notice that it is an excellent report. It is written with a freshness that makes it stimulating to read, and it contains many constructive suggestions. The portions dealing with Degree Work, Festive Board and Funeral Services, could, I think, be studied with profit by all Masters and Past Masters. In fact, I was so impressed with the report that I read those portions to the members. I commend that suggestion to the members of Grand Lodge and possibly they could do likewise. I think it is an excellent report and I would like to express my appreciation of it."

The M.W. Grand Master expressed the hope that the Brethren would take notice of the remarks and the suggestions to use portions of the Report in Lodge.

The Ceremonial Sword—History and Symbolism

Over the years whenever there is a Grand Communication or a full Grand Lodge Ceremonial Function it is not uncommon for some of the Brethren present to express admiration for the Ceremonial Sword carried with such dignity at the head of the procession.

The Presentation of the Ceremonial Sword provided an opportunity to relate the details of its acquisition, to describe some of the customs associated with the carrying of a Sword, and to describe the Sword being presented.

Prior to the visit of the Grand Master and the Grand Secretary to London in 1951 for the Installation of the Grand Master of the United Grand Lodge of England, the Board of General Purposes requested the Grand Secretary to secure a Ceremonial Sword for The United Grand Lodge of New South Wales. It should be "of such a nature that would do honour and credit to this Grand Lodge." He succeeded in getting one from the eminent maker of such implements, Wilkinson Sword Company.

The custom of carrying a sword by Freemasons was adopted from the ancient practices of the Romans, and of officers of the Middle Ages in Europe and Britain. Among the ancient Romans a Lictor, an officer attending the Chief Roman Magistrate, carried a bundle of rods, sometimes with an axe among them, before the Consul or other Magistrate as a token of his authority. A sword was carried before Kings or Chief Magistrates in the Middle Ages, and in Germany a naked sword was carried before the newly-elected Emperor, to proclaim their authority and power to punish offenders.

At the Coronation of Henry III in England in 1236 the Earl of Chester carried a Sword, without a point. This was emblematic of the spirit of mercy which should actuate a sovereign. It is known as the Sword of State, and to the present day it has been the practice to carry it in England before the Monarch, Chief Magistrates and Mayor of the City. The Masonic practice was for the Master of a Lodge to carry a Sword, the property of a Private Lodge, before the Grand Master, until the Grand Lodge acquired the one which has ever since been borne by the Grand Sword Bearer.

Some of the features of the New South Wales Sword were

described by M.W.Bro. Gollan when he made the presentation to the Grand Master in 1952.

The hilt, which is an Anglo-Saxon word, gives rise to the emblematic meaning "thoroughly or completely". It consists of a hand grip and a cross piece in the form of two Corinthian Pillars, the most ornamental of the Orders of Architecture.

Its richness and detail reflect the beauty associated with Masonry. The Sword is of Gold and Silver. Gold from its value and colour is associated with the Spirit, and Silver, a valuable metal, relatively colourless, is associated with the Soul. Together they convey a fundamental aspect of Freemasonry. On the lower part of the Sword Grip is the very elaborate and beautiful Arms of The United Grand Lodge of New South Wales to identify the Sword as that of this Grand Lodge. It was handed to the Grand Master to remind him of his very high and dignified office.

When he received it the Grand Master thanked M.W.Bro. Gollan for his words and efforts entailed in researching his subject and added:

"I feel that we will have many rods to bear, perhaps not Masonic rods but those rods which bear down on us in the outside world, and we come in here to our Craft and to our Lodges to gain just a little bit of solace for the spirit and the soul as you have mentioned in your presentation of this sword."

M.W.Bro. Hodgson mentioned that the Grand Master never surrenders his Sword, whereas the Monarch entering the City of London, the province of the Lord Mayor of London, surrenders the sword to the Lord Mayor as a token of recognition of authority.

From 1952 onward the hope that the Sword "will be carried with honour, dignity and much pleasure in front of every Grand Master who is honoured to represent this Grand Lodge at any function whatsoever" has been realised. The entry of the Grand Master preceded by his Sword Bearer undoubtedly continued to create the respect and inspiration associated with the tradition and relic of pageantry that has come down to us from the past.

Death of King George VI and Accession of Queen Elizabeth

The death of King George VI on 6th February, 1952 cast a gloom on Freemasons generally throughout New South Wales. The Grand Inspector of Workings, from reports of District Grand Inspectors wrote, "Throughout this Jurisdiction Brethren have been profoundly affected by the announcement of the death of his Majesty King George VI, and a very sorrowful atmosphere pervades all our Lodges in consequence of the passing of so distinguished and lovable a Brother as our late Sovereign was universally acknowledged to be." To mark the sad occasion a Memorial Service was conducted prior to the Grand Lodge Communication on 12th March, 1952. The virtues and achievements of His Majesty as a man, a Mason and a King were extolled in inspiring words by the most eminently qualified Brethren in Grand Lodge. The sincere sentiments expressed "remain a model and inspiration for all Brethren, and a standard to which all should aspire." In the prayer offered by the Grand Chaplain, R.W.Bro. Archdeacon John Bidwell, appear these words:

"... let it not be in vain that he has died in the cause of righteousness, truth, justice, honour and liberty." Later he added, "Guide his successor, Queen Elizabeth II, all those to whom Thou hast committed the government of our Nation and Empire, and grant to them at this time, and at all times, special gifts of wisdom and understanding, of counsel and strength, that supporting what is right and following what is good and pure, they may obey Thy Holy Will and fulfil Thy divine purpose and uphold the high standard of rule by our late beloved King."

Appropriately worded messages were sent to the Queen and the Royal Family, by the Governor of New South Wales, by the Grand Master and Grand Lodge on behalf of the whole Masonic Fraternity, and appreciative replies were received and recorded for posterity.

The Masonic career of the late King, presented by the Grand Master, revealed that His Majesty was an interested, active Mason and his rank as Grand Master of the United Grand Lodge of England was far from being a courtesy title. Among his many duties as Grand Master, he personally conducted the ceremony of Installation of three Grand Masters,—the Duke of Kent, the Earl of Harewood

and the Duke of Devonshire. He had planned also to conduct that of the Earl of Scarbrough, as previously mentioned.

The King's role as a man was summed up as "he was a beloved husband and a cherished father, creating a home life which stood out as a model of simplicity, steadfastness and harmony. Firmly, generously and graciously supported by his Queen, together they formed a partnership in rule as it was a partnership in life and an example of ideal home life to all of his people—an example which seemed to bind them together in bonds of understanding."

The passing of the King changed the "Toast to His Majesty, the King" to the "Toast to Her Majesty, the Queen", a Toast that now in 1988 has been loyally honoured for the past 36 years. She pledged her devotion to the service of her people and asked them in return to support her. In her own words:

"I shall not have the strength to carry out this resolution alone unless you join in it with me, as I now invite you to do. I know your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share in it."

The Grand Master re-affirmed loyalty to the Crown in these words:

"So, Brethren, as members of the Craft, let us dedicate ourselves to that service which has been asked of us. In mourning the loss of our King, let us re-affirm our loyalty to Her Majesty the Queen, who takes up the reins of office and who we know will be a Protectress of our Craft."

Masonic Honours Conferred to Commemorate the Accession of the Queen

To commemorate the occasion of the Accession of Queen Elizabeth II, the Rank of Past Grand Master was conferred on R.W.Bro. J.T. Watson and, at the same time, 89 other Brethren had Grand Rank from Past Junior Grand Warden to Past Grand Tyler conferred on them. Two special appointments as Past Deputy Grand Masters were made to honour two distinguished Brethren for particularly meritorious service over a long period.

These were R.W.Bros. Frank Leslie Hodgson, Grand Architect, (no relation to the past Grand Master M.W. Bro. J.H. Hodgson), and John Lugar Cowie, Official Lecturer and author. R.W.Bro. Hodgson, initiated in 1922, had been Grand Architect since 1936. He had given advice and guidance to Lodges seeking to build

Temples or to improve existing ones, and had served on Committees and Boards up to that time for 16 years. He has retained that Office to the present time (1988), in all, 52 years, and continues to give advice, prepare plans and help Lodges and in every way fulfils the role of our Grand Architect. During his term he has become a Past Grand Master for his record of devoted service.

R.W.Bro. John Cowie was initiated in 1917, was D.G.I.W. in 1928-30 and elected to the Board of General Purposes in 1934, thus having been a member up to that time for 18 years. He had served in various capacities in Lodges and had been a Lecturer for 20 years. He subsequently wrote helpful Masonic books, and was influential in launching and developing "The N.S.W. Freemason" in 1968. At the time of his death in 1969 he was recognised as a most dedicated, authoritative, industrious and exemplary Mason.

In 1952 when these two Brethren had the rank of Past Deputy Grand Master conferred on them they both showed signs of that eminence that was to characterise them as Masons for many years to come.

Masonic Halls—Maintenance and Extensions

District Inspectors gave attention to the state of premises used for Masonic meetings and the Grand Inspector of Workings included information given by them in his report. The initiative for improvement came from individual Lodges and frequently any work needed was carried out by volunteers. Where the influx of new members was large it was found that additions to the Lodge Room or to the Supper Room, sometimes both, became necessary and steps were taken to provide the extra accommodation.

As far back as 1951 it was recorded that Brethren of Lodge Yenda, by combined voluntary effort, mostly working at night, completely renovated, re-painted and re-decorated their Temple. The result was described as a "wonderfully creditable job and a fine example of self-reliance and enthusiasm". This was not the only instance, however. It was found that inspections made during that particular December Quarter revealed that most Masonic Buildings and surroundings, particularly in country centres, bore evidence of careful maintenance and protection, evidence of pride

and interest displayed by the Brethren. It was noted that in cases where the highest possible standard was not evident, the District Inspector urged Brethren to keep their premises in a condition to inspire admiration and respect.

Regular inspections, suggestions and commendation re-established enthusiasm where it had been lacking and the result was encouraging. The matter was taken up with an increasing degree of interest, and much was being done to improve the appearance and surroundings of the Temples. In some areas, particularly in the Far Western Districts, regular maintenance was necessary to overcome the destructive effects of summer heat and storms. Among the city Masonic Buildings improved (1952), was the Masonic Hall in Castlereagh Street, for which the Trustees received special commendation from the Grand Master.

The Term of M.W.Bro. J.H. Hodgson Nears End—Great Activity Recorded

In June, 1952 M.W.Bro. Hodgson presided over his last Communication as Grand Master as he had agreed to relinquish the Office in favour of Sir John Northcott, the Governor of New South Wales, but retained a guiding influence as he was appointed Pro Grand Master. During the previous quarter he had been very busy; he attended 24 Installations of Metropolitan and Country Lodges, he consecrated two new Lodges and installed the Masters; he attended regular meetings of six Lodges. In addition, on 22nd March, he set the Foundation Stone of McDowell House at the Frank Whiddon Masonic Homes; on 4th May he delivered an Address at the United Masonic Service in the Newcastle City Hall; on 17th May he was at the Combined Meeting of the No. 80 District Lodges at Orange; on 30th May he left for Perth to attend the Installation of the Grand Master of Western Australia, and on 7th June at Cessnock he attended a combined meeting of Cessnock Lodges, including a conducted tour of the Aberdare Mine and to conclude the visit a tour of the Tulloch Winery.

Candidates—Highest Standards of Character to be Maintained

The quality of candidates was always a matter of prime importance and the maintenance of quality was basically the responsibility of

the individual member. The Grand Master made this quite clear when he had occasion to take action regarding unsatisfactory candidates. He said:

“It is part of your duty to safeguard our portals by obeying not only our Constitution but also your own conscience, because it is only by our surveillance that we can protect our ranks and maintain the standard of Masonry that we all desire to have.”

M.W.BRO., HIS EXCELLENCY, LIEUTENANT-GENERAL SIR JOHN NORTHCOTT, K.C.M.G., K.C.V.O., C.B., K.St.J.

The Installation of His Excellency Sir John Northcott in the Sydney Town Hall on 6th August, 1952, provided the brilliant spectacle always associated with such a Masonic Function, but there were features which gave it added significance and inspiration.

There had been other Vice-Regal Grand Masters, but Sir John was the first native born Australian Governor, and as he admitted,

“It is a very humble and inexperienced Brother among Masons that you have placed in this Chair tonight.”

He was born in Victoria, initiated on 25th August, 1920, in Western Australia, appointed Governor of New South Wales in 1946, Installed as Worshipful Master, 1951, in New South Wales, and so had not had the experience as a Grand Lodge Officer as most of his predecessors had had, but his administrative capacity had been proved in other spheres.

The Grand Masters from the other Australian States expressed their joy at the choice of Sir John as Grand Master of New South Wales, and echoed the sentiments of M.W.Bro. Hodgson:

“You, as Governor and Chief Citizen of this State, are held in high esteem on account of your service to mankind. Your life has been one of service, and now, as Grand Master, you will continue that service.”

The Grand Master from Tasmania, M.W.Bro. Arthur Lowe, gave expression to the spirit of the evening:

“Throughout the whole world of Freemasonry the ceremony of Grand Installation is not only a dignified spectacle but a joyous

occasion and a rare opportunity for men of goodwill to gather together and pay homage to a newly-installed Grand Master.”

Referring specifically to Sir John’s Installation, he said:

“May it help each one of us to more fully realise that life has a capacity for the highest things. Let us make it a pursuit of the highest, an eager quest for truth, a noble utility, a lofty honour, a wise freedom, a genuine service, that going through you and through each one of us the spirit of Masonry may grow and be glorified.”

Universal Approval Given to Sir John Northcott and to the Pro Grand Master, M.W.Bro. John Hodgson

Not only in Grand Lodge was the new Grand Master popular, but also throughout the State. District Grand Inspectors of Workings in their reports featured the reactions of the Brethren. The Grand Inspector, summarising these reports wrote:

“The election and installation of Most Worshipful Bro. His Excellency Lieutenant-General Sir John Northcott, K.C.M.G., C.B., M.V.O., is hailed with enthusiasm and delight from every corner of the State where Masons meet. Loyalty and very real respect and affection, with a readiness, willingness and hopefulness of serving this great soldier Grand Master, is evidenced on every hand. The Brethren hail him and salute him for his acceptance of the sacred trust which he has taken up.”

The appointment of M.W.Bro. John Hodgson as Pro Grand Master was received with delight by all who were present at the Grand Installation. He was characterised by the President of the Board of General Purposes, M.W.Bro. Gollan, as a man of great human understanding; a man who had played a prominent part in the civic activities of an outer suburban area of Sydney; a man who had filled the position of Grand Master with becoming dignity, and had added lustre to the position; a man who had won the respect and esteem of 120,000 Masons in the State.

Sir John Northcott was Grand Master for three years and despite the many calls on his time for Official Vice-Regal duties, he presided over the Grand Communication eleven times, and was extremely active in other Masonic affairs. He was supported most ably by

M.W.Bro. J.H. Hodgson, and R.W.Bro. T.L. Warren both in turn as Pro Grand Masters, and by Grand Lodge Officers generally.

Great Respect Paid to Sir John Northcott on Official Visits

The respect paid to M.W.Bro. Sir John Northcott as Grand Master may be gauged by the support given by the Brethren at the functions he attended. At the Combined Meeting of Lodges Casino and Tomki, 500 Brethren travelled long distances from neighbouring towns and beyond to be present. This was his first visit to a country meeting since becoming Grand Master and he made a lasting impression by the way he fraternised with the Brethren.

The academic robes of the graduate Brethren, the Architecture and the Pipe Organ of the Great Hall of Sydney University created a wonderful atmosphere for the Installation Meeting of Lodge University of Sydney on 29th October, 1952. Sir John was impressed by the large number of Brethren and the Grand Lodge Delegation that attended.

At his official visit to the Masonic Hospital on 4th November he met all the staff, inspected the facilities and observed at first hand the excellent work that was being done. He gave credit to the Grand Lodge for its support of this project.

A great retinue of Grand Lodge Officers accompanied him to the Installation of Lodge R.S. Cropley. He commended the progress made during the two years of its existence and eulogised the work of M.W.Bro. Cropley.

On 8th December he presented the prizes at the Prize Giving Day at the Masonic School which at that time had 266 children in residence. Since the inception of the School in 1922, 1500 pupils had passed through its doors, and the school had prepared many first class citizens. These included 300 who had enlisted during the War and many who had entered the professions of Medicine, Law, Arts, Economics and Theology. He expressed his pleasure that the School was performing a good service to the State by inculcating principles of loyalty, good citizenship, and service to the rising generation.

The Pro Grand Master also was very busy. He was called upon to perform the following duties on behalf of the Grand Master during the quarter: six Consecrations of new Lodges, sixteen City

and Suburban Installations, two Regular Meetings, one Combined Meeting. Other Grand Lodge Officers attended over seventy Installations and other Functions. The Grand Master was proving himself to be an active Mason. He took a great interest in the Lodges he visited, in the administration of Grand Lodge, spending hours with the Grand Secretary, and in the Masonic Institutions connected with the Grand Lodge. In the words of the Pro Grand Master:

“I can assure you, Brethren, that in our Grand Master we have a man and Mason who will bring credit not only to the Craft but to the Country and to the Crown which he represents in this State. We are very fortunate in having him as the ruler of this Jurisdiction.”

District Grand Inspectors of Workings Commended

On more than one occasion Reports have been the subject for comment in a Grand Lodge Communication. It was very pleasing to have had commendation of the Grand Inspector's Report, it was equally pleasing for the Grand Inspector to commend the District Grand Inspectors of Workings in March, 1953:

“Your Grand Inspector of Workings is very proud of his District colleagues. They are exhibiting qualities of perception, coupled with tact and diplomacy, eminently fitting them for the problems with which they have to deal. During the quarter, reports indicate a majority have witnessed all stages of Lodge procedure from opening to closing, and when called upon have been able to offer advice on the spot, or obtain rulings to be subsequently passed on. I can assure the Board that during their term they will strive to reach higher standards in all matters pertaining to the Craft. I would like to record my appreciation of their clear, concise and informative reports, without which my task would be more difficult.”

The Coronation of the Queen

During the term of Sir John Northcott as Grand Master there were some highlights, some vital matters were considered, and Masonic notables died.

Among the highlights was the association of The United Grand Lodge of New South Wales with the Coronation of Her Majesty

the Queen by the Commemorative Service conducted by the Grand Master and his Officers at the Quarterly Communication on 10th June, 1953. In his Address the Grand Master stated that it was a very great privilege and pleasure to take part, in common with Lodges throughout the State, in such a Service. For over 200 years there had been members of the Royal Family occupying high office in Freemasonry so it was proper that Masons in New South Wales as part of the British Commonwealth should demonstrate their allegiance and devotion to the Queen.

Sir John Northcott described the Coronation Service in some detail and linked it with its significance to the Craft. He ended his address with the motion:

“That this Grand Lodge of Ancient Free and Accepted Masons of New South Wales, on behalf of its 125,000 members, desires to tender to Her Most Gracious Majesty expressions of Loyalty and Devotion to the Throne and person on the occasion of your Coronation. It is their earnest prayer that Almighty God may bless your life with peace, health and happiness.”

It was carried unanimously by a resounding exclamation of “God Save the Queen.”

The Service was concluded by a special Coronation Prayer delivered by R.W.Bro. Archdeacon John Bidwell, Grand Chaplain. To mark the occasion, June Coronation Meetings were held by Lodges throughout the Jurisdiction at which there were demonstrations of loyalty to the Queen by Brethren generally.

The reply from Buckingham Palace dated 22nd July, 1953, acknowledged the expressions of loyalty sent to her. It was addressed to the Grand Master and read:

“I am commanded by the Queen to thank you for the kind messages which you have sent on the occasion of Her Majesty’s Coronation. Please convey to all on whose behalf you wrote an expression of the Queen’s sincere appreciation of their loyal sentiments.”

In commemoration of the Coronation the Rank of Past Grand Master was conferred on R.W.Bros. Charles Campbell of Sydney and Henry Lambert Wheeler of Newcastle, and other Ranks on 150 Brethren from all over New South Wales for distinguished service to Freemasonry.

Revision of Fees and Dues to Meet Increased Costs

In March, 1953, it was considered that the worsening financial situation of Grand Lodge warranted a revision of the financial structure under which Grand Lodge had been operating. The President of the Board of General Purposes, M.W.Bro. G.C. Gollan, proposed an increase in the dues payable to the General Purposes Fund and to the Fund for Masonic Schools and Hostels. The wording of his motion was:

"I now formally move that Regulation No. 201 of the Book of Constitutions, be amended as follows—

To Fund of General Purposes. Omitting figure '6d' and substituting the figure '1/-'

To Fund for Masonic Schools and Hostels. Omitting the figures '2/6' and substituting the figures '3/6'.

Statistics to explain the position showed that the dues payable to Grand Lodge in 1888 were fixed at 2/- (two shillings) (20c) per member per year to the General Purposes Fund. This remained until the depression of 1930 when it was reduced to 1/- (10c) to help the Lodges, and this was still the amount in 1953. At that time dues to the Schools were 5/- (50c) per year.

Owing to the huge increase in membership from 61,000 in 611 Lodges in 1939 to 124,000 in 795 Lodges in 1952, income had increased from £9,300 (\$18,600) in 1939 to £19,100 (\$38,200) in 1952, approximately double, but for the same period expenses had trebled from £8,000 (\$16,000) to £25,000 (\$50,000) due to increased costs and increased staff. These figures showed the need for an increase.

The increases sought by the Board, 1/- (10c) per year to the General Purposes Fund and 2/- (20c) per year to the Masonic Schools and Hostels Fund, from the existing dues were felt to be justified and would not impose too great a burden on members as the basic wage had risen from £4.0.1. (\$8.01) in 1939, to £11.18.0 (\$23.80) in March, 1953. After much discussion, serious opposition, equally serious support and an amendment to postpone the matter to allow further consideration, the motion was finally carried.

Method of Selecting Brethren for Grand Honours Questioned

From time to time discontent had been expressed in regard to the method of selection of Brethren to have Grand Honours conferred on them. M.W.Bro. Aubrey Halloran took the opportunity to raise the question on the occasion of the naming of those honoured in commemoration of the Coronation of the Queen in June, 1953. He made it clear he was not objecting to the Brethren involved. He wished to clarify the method and to remove grounds for possible discontent.

He suggested that the number nominated in any year should be known, the number honoured in a year should be limited; the recommendations for honours should come from a specially appointed Board charged with the task of examining qualifications and selecting a pre-determined number of Brethren for recommendation, and that Senior Grand Lodge Ranks should be few and far between. He was very concerned that the creation of large numbers of Past Grand Wardens would reduce the value of the Office, and he was keen to see the inflationary effects eliminated.

It was pointed out by M.W.Bro. Gollan that other Constitutions adopted the same method, some conferring Honours annually, whereas New South Wales conferred Grand Rank only on special occasions, and that the most careful consideration was given to each nomination. The Grand Master drew attention to the fact that it was the Coronation Year, that all Ranks had been carefully and thoroughly considered, and that Country and City Lodges had had numbers allotted to them in a fair and just proportion. The motion concerning Senior Ranks was carried, but there was no objection for future appointments carried at that stage.

The Death of M.W.Bro. Dr F.A. Maguire

One of the most prominent Masons and University figures in this State, M.W.Bro. Dr. F.A. Maguire, Past Grand Master, died on 10th June, 1953, and the news was conveyed to the Grand Communication held that evening. The administration of The United Grand Lodge of New South Wales under his leadership and his own considerable achievements have been recorded by R.W.Bro. Cramp in his history, "From Jubilee to Diamond Jubilee."

M.W.Bro. Maguire was initiated in 1920, and by 1945, only 25 years later, he had served his Lodge as Worshipful Master, Grand Lodge as Deputy Grand Master for three years, 1930-32, Grand Master for two years, 1933-34, Pro Grand Master 1935-1943 inclusive, and Grand Master again in 1944. He thus had the most unusual distinction up to that time since 1877 of being re-elected Grand Master, after a lapse of several years.

Publication of Edicts of Grand Master for General Information

During consideration in Grand Lodge of an amendment to Regulation 180, dealing with assistance to an Irregular or Prohibited Lodge, an interesting and vital matter emerged, the publication of existing edicts. It was sought to include a new section:

“(d) shall attend a meeting of an association, society or Lodge prohibited by edict of the Grand Master made from time to time.”

A younger member said many young members did not know what edicts existed, and it was only after a mistake had been made that it became known what edict had been contravened. He suggested that all edicts should be promulgated in the Quarterly Report and distributed to all Masters and Wardens.

This suggestion was discussed at some length as to the best way the printing and promulgation should be effected. Suggestions varied from direction by the Grand Secretary, addendum to Book of Constitutions, and incorporation in Book of Constitutions. The matter was finally referred to the Grand Registrar for Special Report and recommendation. There the matter rests for the time being as it is still being considered together with a wide range of similar matters for appropriate action in the future.

Sir John Northcott, Grand Master for Third Year

On his election as Grand Master for the third year, M.W.Bro. Sir John Northcott said Freemasonry and Grand Lodge faced a new Masonic Year that promised to be a wonderful one.

He was most appreciative of the co-operation and spirit of service rendered by all during the past year and singled out for special mention, the Pro Grand Master, M.W.Bro. John Hodgson, the Deputy Grand Master, R.W.Bro. T.L. Warren and the Grand

Secretary, M.W.Bro. J.S. Miller. He was assured that R.W.Bro. Warren as Pro Grand Master and R.W.Bro. H.R. Maas as Deputy Grand Master would carry on in the same co-operative spirit that had characterised Grand Lodge "Team" work for so long.

The Board as a whole during the 1952-53 period was very busy dealing with the difficult problems and many routine matters that had arisen. These had demanded a great deal of examination and deliberation before recommendations could be made, and special efforts had to be exerted to organise and control finance.

Brief Assessment of Characteristic Features of the Work of Four Grand Masters

It has been recorded that probably the outstanding feature of the regime of M.W.Bro. Whiddon was his active interest in the care of the aged after "they had borne the heat and burden of the day". In recognition of his interest in the care of the aged "The Frank Whiddon Masonic Homes of New South Wales" bear his name. Similarly, M.W.Bro. Maguire was recognised as the upholder of the Constitution of Grand Lodge. He stressed it was the responsibility of every Grand Master and every member to observe the obligation to act according to, and to uphold the Constitution. M.W.Bro. McDowell was known for his fervency in fostering the ideals of Freemasonry and their application as a way of life. His successor, M.W.Bro. Hodgson, in like manner, applied his influence to the development of character and, following his predecessor, stressed that the ideals were to be applied as a pattern for everyday life.

It was inevitable that the background of Sir John Northcott should characterise his term as devotion to Royalty. The circumstances of his being the representative of the Crown as Governor of the State, the Coronation of the Queen, and the visit of Queen Elizabeth and the Duke of Edinburgh during his term, provided ample opportunities for celebrations, expressions of Loyalty, special Functions, and visible displays of Masonic attachment to the Crown. Advantage was taken to research Royal affiliations with the Craft and to use the occasions for interesting narrations, Special Toasts, and for strengthening the bonds of loyalty to the Crown.

No doubt the visit of the reigning Monarch was unique and the occasion was sincerely celebrated throughout the Jurisdiction

in a variety of ways. It must not be inferred, however, that loyalty was stressed to the detriment of other facets of Freemasonry. Sir John said:

“I want to make it quite clear that the future of Masonry does not lie simply in an increase in numbers, but in the dissemination and practice of Masonic principles.”

Again while speaking of the Coronation as a memorable occasion and of the celebrations accompanying it, he included:

“but this was not done so that Brethren might sing the National Anthem more fervently . . . It was to bring home to everyone the spiritual significance of that grand ceremony in Westminster Abbey, . . . following which she gave a splendid example by pledging service to her people, to mankind, to world peace.”

He concluded with:

“Freemasonry is a noble work, and one worthy of our best endeavours, dispersing darkness and illuminating all mankind, and permeating the social and national life with the principles of Brotherly Love, Relief and Truth.”

Westminster Abbey Restoration Appeal

In December, 1953, following response in all other British Empire countries for assistance to restore Westminster Abbey, the Grand Master launched the Westminster Abbey Restoration Appeal. He said that that historic shrine, crowning place of a long line of British Monarchs, belonged as much to the people of the Empire as to the people of England. After outlining its significance to the English speaking world who shared British ideals and heritage, he urged generous support to the appeal and suggested each Lodge might contribute a minimum of £2.2.0 (\$4.20), thus allowing all Brethren to join in an expression of Loyalty to the Throne and gratitude for the great heritage we enjoy in this part of the Empire. Grand Lodge voted £250 (\$500) at the next Communication.

Three months later the Grand Master was able to report that the Appeal had met with instant approval, £1,700 (\$3,400) having been subscribed making £1,950 (\$3,900) in all, the largest contribution made by any Institution in New South Wales towards

the Appeal. The response throughout the Empire was sufficient to ensure the restoration of what Sir John described as “this magnificent edifice and shrine of our Nationhood”.

In appreciation of the contribution of almost £2,000 (\$4,000) from the New South Wales Jurisdiction a piece of stone from Westminster Abbey was sent to the Grand Secretary for appropriate display.

The stone bears a brass plate with the inscription:

“13th Century Abbey Stone
Presented to
The United Grand Lodge of New South Wales
for outstanding support
of
The N.S.W. Westminster Abbey Restoration Appeal,
1953.”

The stone was placed in the Museum pending a decision regarding the most appropriate place for it. The Grand Master expressed his view:

“I trust that when a Temple is erected a suitable niche will be found to incorporate it in the building.”

The Royal Visit to Australia—1954

The Grand Master reported in March, 1954, that his Masonic activities had been seriously curtailed due to his official duties as Governor of the State. The most pressing duties were associated with the landing of Queen Elizabeth and the Duke of Edinburgh in Sydney on 3rd February, 1954, and their stay in New South Wales for over a month.

Grand Lodge was privileged to hear first hand from the Governor messages from Her Majesty, and to read her inspirational speeches made on various occasions. This was a truly historic occasion, one to be remembered and preserved.

The Grand Master, quoting her expression of delight at being present with her people in Sydney, said he had given the Brethren her speech because that was the first occasion on which Her Majesty had addressed Australians on Australian soil, and in it, he was sure, there was something of which all could be proud:

"I would like every Mason to know of Her Majesty's words on arriving here and how very much these expressions were meant by her."

He said he was proud to report that more than a million people in a great torrent of loyalty, affection, gratitude and national pride had extended to Her Most Gracious Majesty Queen Elizabeth II, and His Royal Highness the Duke of Edinburgh a spontaneous welcome unparalleled in the history of our Nation. He quoted her pledge given at her Coronation:

"I have sincerely pledged myself to your service . . ."

and said:

"Her presence in our midst is a fulfilment of her pledge . . ."

It was a privilege for Sir John as Grand Master to convey to Her Majesty the Queen an address of welcome, devotion and loyalty from the Masons in this Grand Jurisdiction; also a fraternal welcome to our Brother, His Royal Highness the Duke of Edinburgh.

The Grand Master urged the Brethren to pledge themselves in loyalty to our beloved young Queen who especially represents those glorious traditions we have inherited, liberty, justice and Parliamentary government.

He ended his eulogy to the Queen with an appeal to the Brethren:

"Let us then, with all the power at our command, preserve and foster for all posterity the freedom and justice we enjoy."

Among the 43 Brethren who received Masonic honours to commemorate the Queen's visit were V.W.Bros. E.R. Mead, E.A. Peisley and A.F. Webb, who remained prominent in Masonic activities in later years.

Eulogy to Grand Master by M.W.Bro. Aubrey Halloran, P.G.M.

Sir John Northcott's contribution to the Grand Lodge and to the Masons generally was not overlooked by Grand Lodge, and at the December Communication in 1953, M.W.Bro. Aubrey Halloran gave expression to the unanimous feelings and admiration of the members of Grand Lodge. He recalled the times over fifty years before when Lord Carrington and Sir Harry Rawson were Grand

Masters and remarked that in that long line of representatives of their Majesties, The United Grand Lodge of New South Wales had been most fortunate in having had several splendid men as Grand Masters. They worked devotedly and encouraged the Brethren, but he pointed out, then there were 200 Lodges, compared with over 800, and the State's population had doubled. This meant that the Governor of the day, when also the Grand Master, had to cope with infinitely more work within and beyond Freemasonry. As M.W.Bro. Halloran said:

"The work is not only great and all over the State, but in one day he has to carry out so many duties and speak on many things, on every variety of subject, and then he can find time to be with us as he was the other day at the Grand Lodge Officers' Luncheon and then come here tonight, too."

One of the duties that gave him great satisfaction was the Laying of the Foundation Stone of the second residential wing of the Frank Whiddon Masonic Homes at Easton Park on 14th November, 1954.

The Grand Master's presence gave confidence, and in all things he set an example of rectitude and industry for the Brethren to follow. There could be no doubt that his name would stand out as one of the finest men to occupy the two positions of Governor and Grand Master. He was honoured by the Queen in commemoration of her visit to New South Wales by having the distinction of Knight Commander of the Royal Victorian Order conferred on him, and according to reports from District Grand Inspectors this was received with widespread approval and appreciation by the Brethren, who were equally enthusiastic in conveying messages of affection and loyalty to him.

*Resignation of Deputy Grand Secretary, R.W.Bro. A.F. Wallace—
Ill Health*

All Grand Masters have at all times paid generous tribute to the assistance given them by the Grand Secretary, and admitted how much they relied on him in carrying out their duties. In like manner the Deputy Grand Secretary had become no less essential, for on him rested the responsibility of assisting the Grand Secretary, on occasions acting for him, in the day-to-day administrative functions of Grand Lodge.

It was with sincere regret that the Grand Master had to report the resignation of the Deputy Grand Secretary, R.W.Bro. A.F. Wallace, who had rendered invaluable service to Grand Lodge for 30 years, the latter 15 as Deputy Grand Secretary. He joined the Administrative Staff in 1923, and, after progressing through all departments, he was appointed Deputy Grand Secretary in 1939. He was well-known and respected by all for his unfailing courtesy and help to all. He became Past Junior Grand Warden in 1946, and elevated to Past Deputy Grand Master in 1951 for his long and valuable services. The position was filled following the procedure laid down in the Book of Constitutions by V.W.Bro. R.H. Burley who had been acting as Deputy Grand Secretary since the vacancy had occurred.

Influence of Queen's Visit to Sydney

The Queen's Birthday Holiday in 1954 was celebrated with more meaningful zest following her visit to Australia, as it was felt there had been a kind of personal contact with her. The Grand Master always ready to express his loyalty to the throne announced:

"I have no doubt that I shall have the pleasure of receiving a number of Brethren at the Birthday Levee to be held at Government House, when those Brethren will be further demonstrating their love and affection for our beloved Queen."

In 1955 he expressed greetings on her birthday:

"We as members of Grand Lodge with a humble duty, express our loyalty and devotion to her person and to the throne. We pray, that, under Divine guidance, she may be spared for many years to reign over us . . ."

When he installed his successor, M.W.Bro. T.L. Warren, on 3rd August, 1955, Sir John, in his address, remarked how attention had been focussed on the Royal Family during his term as Grand Master. The late King George VI as an active ruler in the Craft by his courage, determination, and service to his people during the War set an example all might follow. The young Queen impressed all by her simple dedication of service to her people and by her simple words when she asked all for their prayers and

support. Sir John recalled the greatest welcome in any part of the Empire accorded her when she visited Sydney, and asked that the vision created by her words, her example and her faith act as an inspiration to all to work for a peaceful better world.

Question of Special Jewel for Foundation Members

It is not uncommon to see Brethren wearing special jewels in addition to a Past Master's Jewel, or the jewels issued by Masonic Benevolent Institutions, but in 1954 the question of special jewels was discussed in the June Communication.

A suburban Lodge requested permission to strike a jewel to be worn by Foundation Members of the Lodge. The Board of General Purposes recommended approval. When the matter reached Grand Lodge, M.W.Bro. Aubrey Halloran objected. The grounds for his objection were interesting. It was not the first time such jewels had been approved, and the objection was that permission had become too common, and the practice of wearing such jewels lessened the value and significance of them. M.W.Bro. Halloran said:

“The right to wear a jewel should be granted only when a brother has done some distinguished service for Freemasonry.”

He described the situation when 20 to 60 sign a petition, they become Foundation Members with the right to a jewel. If they called off from the new Lodge after a year or two, without rendering any distinguished service they still could wear the jewel. He knew it was the custom, but he said it was a bad one and should not be continued. He advocated as a criterion for a Foundation Jewel, some meritorious service such as a grant, financing the Temple, long membership, or a recognisable service to establish the Lodge. M.W.Bro. Halloran insisted that the jewel worn by a brother should be a mark of honour, which the brother had merited.

The President of the Board pointed out that the United Grand Lodge of England approved such jewels, and that from New South Wales members there had been no protest or word of warning that the custom had brought or would bring discredit on the New South Wales Jurisdiction. No action against the approval was taken and the recommendation was accepted. Apparently there was no

lowering of standards because of special jewels as they continued to be struck and presented when appropriate and were of an approved design.

Report of Foreign Correspondence Committee re Progress of Freemasonry

From time to time District Inspectors reported on falling attendances in Lodges. At first isolated, such reports became more frequent but not sufficient to cause undue concern because suggested steps were considered adequate to win Brethren back to Lodge. Despite these signs it was reported by the Chairman of the Foreign Correspondence Committee, R.W.Bro. Eric Peisley, in 1954 that, after a careful review of all Reports of Proceedings of Grand Lodges elsewhere in addition to The United Grand Lodge of New South Wales, Freemasonry was making remarkable progress, increasing rapidly in numbers and influence.

Its high reputation for benevolence had been well maintained and its leaders were striving earnestly to make it the means to encourage members to exemplify Freemasonry's teachings in their daily lives. He reaffirmed in exemplary manner the attitude of Freemasonry towards religion and politics; with the Volume of the Sacred Law open in all Lodges and individual belief in the Supreme Creator there was no need for provision for discussion on religion, and as the divisive nature of politics as a source of friction and enmity caused disharmony it was prohibited in Lodge. His explanation of the reasons for this provision was well received and the banning of discussion on all religious and political topics in Lodge has been rigidly adhered to.

Installation of Grand Masters in Sister Constitutions

The policy of strengthening and maintaining Masonic bonds with other Jurisdictions was continued and as the Grand Master had other important duties to attend to, M.W.Bro. T.L. Warren, Pro Grand Master, attended the Installation of the Grand Master of New Zealand at Christchurch on 17th November, 1954. He was attended by Senior Grand Lodge Officers, including the President of the Board of General Purposes and the Grand Secretary. Also

present was V.W.Bro. H.G. Coates, Past District Grand Inspector of Workings.

The Ceremony was described as most impressive and the hospitality most generous. This Installation took on added interest because it had been over 20 years since representatives from Australian Constitutions had visited the New Zealand Grand Lodge. Since then such visits have become regular and with the inclusion of New Zealand, the name "Australian" has become "Australasian".

Again in 1955 the Pro Grand Master accompanied by Senior Grand Lodge Officers attended the Installation of the Grand Master of Western Australia in Perth, thus strengthening the bonds between East and West and providing the opportunity for a closer relationship among Brethren or sister Grand Lodges as Representatives from all Australian Constitutions were present on that occasion.

Australasian Masonic Conferences

The holding of interstate Masonic Conferences which started in Melbourne in 1921 has been continued at irregular intervals as a feature in the Masonic programme associated with a Grand Installation. From 1921 to 1947 six such Conferences were held and of them four have been fully described in "The History of The United Grand Lodge of New South Wales" by Cramp and Mackaness and the remaining two in "From Jubilee to Diamond Jubilee" by Cramp.

From 1948 to 1974 there were four similar Conferences, the seventh in Perth in 1950, the eighth in Christchurch, New Zealand in 1954, the ninth in Brisbane in 1965 and the tenth in Hobart in 1974. The pattern in procedures was similar in all Conferences; the Grand Masters or their Representatives accompanied by three high ranking Grand Officers attended, the Grand Master of the host State presided and matters of great significance to Freemasonry as a whole were discussed exhaustively and, where appropriate, recommendations were forwarded to each Grand Lodge for consideration or adoption.

It was felt that the exchange of views at such Conferences was a powerful aid in the promulgation of Masonic knowledge and

in increasing enlightenment regarding problems in administration of, and practices in, the Craft in varying environments.

There was general agreement that apart from the social aspects associated with the meeting of Grand Masters and their Senior Officers with their counterparts from other States, the Conferences served the useful purposes of providing opportunities for detailed discussion on specific topics, for making recommendations and for decision making regarding uniformity in technical and administrative matters.

Subject Matter of Conference of General Importance to the Craft

The scope of the matters submitted to Conference may be indicated from reference to the highlights of each conference.

The seventh Conference: 17 items were discussed including modes of recognition and testing of interstate visitors, consideration of time between Conferences and expense, the creation of a Sovereign body for Australia and recognition of Grand Rank of Sister Jurisdictions.

The eighth Conference: 13 items included Recognition of the Order of De Molay, Recognition of other Grand Lodges particularly those of Central Europe and South America and Letters of Credence for visitors.

The ninth Conference: 18 items included the Ancient Penalties, the Initiation of unnaturalised persons including Embassy Staffs, and divorced persons seeking admission.

The tenth Conference: 25 items including revision of some previously discussed, reciprocal recognition of Grand Rank, membership and Masonic Image, Oath of Allegiance of persons from other countries, Youth Orders with aims akin to Freemasonry, Grand Lodge of Australasia for National representation, the Bible and the National Anthem.

Practical Results from Conferences

The many important matters discussed showed generally that there were wide differences of opinions and practices among the States, and where there was agreement it did not result immediately in any significant change in established practice. Among the matters that were modified and adopted were the provision of a Card System

to identify and to establish the standing of Brethren visiting other Jurisdictions, uniform treatment of Civil and Masonic offences, the lowering of the age at which candidates may be admitted, allegiance due to the ruler of one's native land, Masonic funerals, liaison between Grand Secretaries in connection with exchange of information, the wearing the Grand Lodge regalia of one State in another State, limiting the number of members in a Delegation to conserve expenses of host Grand Lodges or Jurisdictions, participation of Masons in community and charitable efforts, Masonic education, De Molay and other Youth orders and the question of proper and improper solicitation. The establishment of a Grand Lodge of Australasia was unanimously rejected.

It was recognised by all the Jurisdictions that what were introduced and discussed were important matters, and worthy of closest attention and consideration, but at the same time it was realised that any decisions issuing from their deliberations were not binding on any Grand Lodge. However, the decisions and the discussions did provide valuable information and points of view that indirectly, if not directly, did influence proceedings in each Grand Lodge at later Communications.

In this Grand Lodge, for example, the status of De Molay, though not recognised, was not banned to Brethren supporting it if acting as private citizens; Grand Officers from other Jurisdictions could join Delegations under certain conditions, but were considered as Past Masters or basic Masonic rank if they sought affiliation in a New South Wales Lodge. On the whole, historical influences and traditional practices remained deciding factors in constitutional matters.

Later Conferences

After the tenth Conference in 1974 the formal procedures that had characterised the earlier ones were modified to conform to the more social approach adopted by organisers of Masonic functions. Wives accompanied members of Delegations, Masonic matters were discussed at the dinner table and Conferences became discussions on serious topics among informal groups of Grand Masters and Senior Officers assembled for some other Masonic purpose, usually a Grand Installation or a Special Celebration.

Matters resolved requiring attention were subjects of normal communication, but in no way have Australasian Grand Lodges lost touch with one another by the discontinuation of the formal Masonic Conference. What has been missed is the detailed publication of its Proceedings which have been proved to be of such great importance as a valuable historical record.

M.W.Bro. Noel Warren during his term as Grand Master, continued the policy of his predecessors of fostering International Relationships and as the 11th Conference of Grand Masters held in 1978 which he had attended had been such a success, he unhesitatingly approved of the Deputy Grand Master, R.W. Bro. Coates, attending the 1980 Conference as the representative of this Jurisdiction. This Conference also was a success and R.W. Bro. Coates was able in his usual capable manner to arouse great interest in the work of The United Grand Lodge of New South Wales.

(See Appendix III for Agenda topics)

Deaths of Prominent Brethren

It was unfortunate that during the last part of his term as Grand Master, Sir John Northcott was faced with the tragedy of the floods and the deaths of prominent Masonic friends.

Lord Gowrie died on 2nd May, aged 82, after a most distinguished career, and on 18th May M.W.Bro. J.T. Watson died at the age of 74. He had passed through offices of Grand Lodge and later served on the Board of General Purposes for 28 years, being Vice President for 15 years.

R.W.Bro. Benjamin Pryor died on 3rd May, aged 87. He served on the Board of General Purposes from 1934 until 1950. Another well-known figure, R.W.Bro. F.F. Straughen, Past President of the Board of Benevolence, served on that Board from 1948 until his death on 9th April, 1955, aged 67.

Retirement of Sir John Northcott

In June, 1955 when he announced that he was relinquishing office, Sir John spoke feelingly of all the help and encouragement he had received from so many Brethren, and of the many expressions of friendship he had had and how much he had appreciated them.

He said he was leaving office with feelings of regret, but also with joy and pride that his Brethren "had seen fit to entrust the high and onerous duties of Grand Master to me during the last three years."

Sir John Northcott left a lasting impression on the minds of the Brethren generally by his friendliness, ability and good example, and equally the Grand Mastership had been an experience which he said he would never forget, a memory which he would treasure "more than possibly any other office that I have occupied during my years of service."

In 1956 he was appointed Administrator of the Commonwealth of Australia during the absence of the Governor General. During the congratulatory speech by the Grand Master, M.W.Bro. T.L. Warren, opportunity was taken to recall the abiding influence Sir John had had on the Brethren generally and to request him to convey to Her Majesty "in your official capacity, on behalf of the whole of the members of this Jurisdiction, our expressions of loyalty and affection".

On the eve of Sir John Northcott's retirement as Governor of New South Wales, the Grand Master in March, 1957 wished him well in his retirement. He said:

"We greatly appreciate his interest in the affairs of Grand Lodge over the years and it may well be the last occasion in which we will have the pleasure of his presence whilst he is our Governor, an office in which he has served the State and our people wonderfully, with credit and distinction and fairness. We will always appreciate his service to Freemasonry."

M.W.BRO. THOMAS LESLIE WARREN

The Installation of M.W.Bro. T.L. Warren on 3rd August, 1955 was as grand and memorable an occasion as its predecessors, by the inspiration of its pageantry, the large number of Brethren in attendance, by the support from Sister Grand Lodges throughout the Commonwealth of Australia and the high standard of the addresses.

The new Grand Master brought to his office a long and varied experience as Deputy Grand Master and Pro Grand Master, more significant because of the dual role of his predecessor, the Governor

of New South Wales. M.W.Bro. Warren said in reply to thanks for assistance given by him as Pro Grand Master to the Grand Master:

“I do want you to understand that I face the responsibilities which have now been placed in my hands with greater courage and with greater confidence because of the experience and the help I received from you during the last three years.”

He commenced his term assured of the assistance of all his Officers, members of Grand Lodge, Past Grand Lodge Officers and a competent, dedicated Administrative Staff and of all other Australian Jurisdictions. It was a time of advancement of Freemasonry in New South Wales and it was confidently felt that the prosperity that had been enjoyed during the past three years would continue.

Apart from his duties connected with Installations, Consecration of new Lodges and visiting country centres, M.W.Bro. Warren performed the Laying of the Foundation Stone of a new building, “Christie House”, at the Frank Whiddon Masonic Homes at Easton Park, on 4th December, 1955. This was so named to perpetuate the name of R.W.Bro. George Christie who was President of the Council of the Homes for many years and died in office. On the same day he performed the Opening of “Straughen House” to perpetuate the name of R.W.Bro F. Straughen, the first President of the Council.

On 7th December he attended the Prize Giving Day at the Masonic Schools and noted with satisfaction that the high standard of education, morality and citizenship was being maintained under the efficient guidance of the Superintendent and his Staff.

Membership Increases Necessitated Revision of Masonic Districts

In March, 1956 Grand Lodge was asked to approve a recommendation to revise the size and location of Districts to allow for a more equitable distribution among the District Inspectors. There had been many new Lodges consecrated during 1954 and 1955, resulting in the overloading of some Districts. The proposal was to break up City Districts, create new ones and so arrange matters that no two Lodges in the one district met on the same night.

Suburban Districts were organised to provide for 12 Lodges per District and Country Districts were increased in number to reduce distance and travelling time. It was a most difficult task to reconcile all factors, but it was done to the satisfaction of those concerned.

The motion was approved but opportunity was taken during discussion to suggest that "more care should be taken in selecting Brethren for the positions" of District Grand Inspectors of Workings. The effect of the revision was that the Jurisdiction had 9 city Districts, 33 suburban and 66 country, 108 in total.

Freemasonry in the World of Change—Its Significant Role

M.W.Bro. T.L. Warren was convinced that Freemasonry had a significant role to play in world affairs and he expressed this belief at his Proclamation in July, 1956. He concluded from the large assemblies of Brethren he had met that there was a spiritual urge that brought them together because they realised that some spiritual devotion was essential to replace the materialistic attitude that had developed everywhere since the last war: what was necessary was the realisation of sound relationships with one another, the practical application of the Square, the Level and the Plumb Rule.

Throughout his term as Grand Master he did not lose sight of this aim as one of the functions of Freemasonry.

His Christmas Message reflects this: "The Message and Mission of Masonry are a message and mission of love to man, . . . Peace and Goodwill reflect the heart-life of a man and indicate his attitude towards his fellows."

Deaths of More Prominent Masonic Figures

Freemasonry in New South Wales suffered a great blow when M.W.Bro. G.C. Gollan was forced to resign from the position of President of the Board of General Purposes in September 1955, due to ill-health after 12 years in that office. His advice, guidance and extensive knowledge, coupled with his executive skill have been invaluable to successive Grand Masters and Administrations.

This was followed by the deaths of three outstanding Masonic figures during 1956, M.W.Bro. Edward Hungerford, R.W.Bro. Karl Cramp, and R.W.Bro. James Dunbar.

M.W.Bro. Hungerford, P.G.M., an inspiration to all Masons, and

R.W.Bro. Karl Cramp, P.D.G.M. who was Grand Lodge Historian from 1933, have been referred to elsewhere in this book.

R.W.Bro. James Dunbar, P.S.G.W. served in all Grand Lodge Offices, was elected a member of the Board of General Purposes and held office for twenty years (1935-1955).

In January, 1957 M.W.Bro. G.C. Gollan, died at the age of 70. He was a most experienced man as a public figure and as a Freemason. He was a school teacher for many years, a business man, and a Member of Parliament for 20 years, serving as a Minister of the Crown (1937-41). He was initiated in Lodge William Halkett No. 146 in 1905, and subsequently joined eight other Lodges, becoming Worshipful Master of Lodge Raleigh No. 241 in 1916. He was appointed District Grand Inspector of Workings, 1924-1926, Grand Inspector of Workings, 1937, Junior Grand Warden, 1938, and Senior Grand Warden, 1939.

He became a member of the Board of Benevolence in 1932 and was elected President in 1936. He served on the Board of General Purposes from 1938 as a Member and was elected President in 1944 in which office he served until 1955. He was a member of the School Council and was the Representative of the Grand Lodge of Scotland. The Rank of Past Deputy Grand Master was conferred on him in March, 1942 and that of Past Grand Master in December, 1948. His talents and experience were given freely to whatever task he undertook with resulting benefit to the project or institution on whose behalf he worked.

Another esteemed Brother, M.W.Bro. Charles Campbell, P.G.M., who gave devoted service for 54 years to Grand Lodge, the Board of General Purposes, the Board of Benevolence, the Freemasons' Benevolent Institution and as Grand Treasurer, passed away on 4th April, 1957, aged 82. The Grand Master stated that Charles Campbell's wise counsel would be missed by the large number of Brethren with whom he had associated.

R.W.Bro. S.J. Cann, successor to M.W.Bro. Gollan as President of the Board of General Purposes, speaking of M.W.Bro. Gollan, hoped that he might in some way be able to emulate his dignity, decorum, and integrity and win the esteem that M.W.Bro. Gollan had earned during his term as President of the Board.

Divorce—Decisions of Courts to Apply

The vexed question of divorce as a factor in eligibility of candidates seeking admission to the Craft was again raised. There had always been differences of opinion among Grand Lodge Officers and Brethren generally regarding the weight to be given to divorce, and at this time controversy still persisted. All aspects and opinions were carefully considered over a long period and the Grand Master announced his decision at the June 1957 Communication.

He stated that the most important consideration was the maintenance of its "dignified status" in the community by upholding rigidly the high moral principles inherent in Freemasonry and which it had valued so highly for so long. Grand Lodge had to be strictly impartial and to accept the decision of the Courts.

The decision reached applied to three aspects. Candidates were ineligible where the wife had obtained the divorce, no matter on what grounds; where a candidate had been the guilty co-respondent; where the candidate had gained the divorce, but something detrimental to his moral behaviour had come to light during the divorce proceedings.

It was clear that each case was treated on its merits and that Grand Lodge was determined to ensure careful selection of candidates and to retain the "coveted position" it held in society.

Order of De Molay

From time to time consideration had to be given to the recognition or otherwise of organisations claiming some association with Freemasonry or Freemasons and to the disciplining of Brethren who associated with such organisations. One such body is the Order of De Molay.

In 1947 a ruling had been given that as Grand Lodge had no control over it, the Order of De Molay was not recognised. This applied to all bodies claiming to have Masonic connections directly or indirectly, when in fact they were of independent control.

The matter was raised again at the Eighth Australasian Conference and as a result of extensive research and discussion a recommendation emerged: "*That no Freemason be permitted to be a member of, attend a meeting of, or be associated with, the Order of De Molay.*"

The question found its way to Grand Lodge, in September, 1956 in the Report of the Board of General Purposes. It aroused considerable interest and provoked a great deal of discussion.

The Grand Registrar explained in detail the constitution of the Order and the part required of Masons. He pointed out the good work done by De Molay Chapters and the moral objectives of the Order for youths and young people. The most important factor was that the Grand Lodge had not the slightest control in any way, although members within the jurisdiction of Grand Lodge were being used in their Masonic capacity to create a Junior Masonic Chapter controlled by De Molay.

As the objectives of the Order were not being disputed the Grand Master ruled that Brethren should confine their remarks to the desirability of Masons being associated as Masons in an organisation over which Grand Lodge had no control.

Arguments were put forward in favour of allowing Brethren to be associated with the De Molay Chapters as sponsors or members or in any capacity required because of the good objectives of the Order. It seemed that some Brethren were confused about the difference between attending meetings as an interested citizen and as a Mason. An amendment was moved to rectify the position: "that no Freemason be permitted to attend the Order of De Molay in his capacity as a Freemason". This was carried.

The President of the Board, R.W.Bro. Cann, explained that the Grand Lodge had no desire to control De Molay, or the private lives of Masons. He suggested that the Order of De Molay should change its constitution to delete the necessity of Masons being six in number to form a Chapter, and to omit all references to Freemasonry.

In September, 1958 the Order of De Molay having revised its Constitution, submitted to the Grand Master and the Board of General Purposes a copy of a new Constitution for the Australian Grand Council of the Order of De Molay in which all reference to Freemasonry had been eliminated. In this form it was similar to all other Youth Organisations, and it was decided that Freemasons were free to take part in its activities, in the same way as they did in those other Organisations, as private citizens.

This was extended somewhat in 1983. M.W.Bro. Coates reported at the March Communication that he had paid a Visit to a Regular Meeting on 18th February, of Chapter Endeavour of the Order

of De Molay, accompanied by 29 Past and Present Grand Officers. Present at the meeting were about 30 Brethren interested in the work of the Order.

The Grand Master described the evening as most interesting and inspiring. He said: *"I felt very proud to be part of a dignified ceremony carried out with considerable confidence and sincerity by a group of young men whose ages range from about 14 years and upwards."*

Order of the Eastern Star

It had been the policy adopted by Grand Lodge not to recognise this Body or any other Body that admitted Women as members. It was the rule, "That no Freemason be permitted to attend any meeting of, or be a member of, the Order of the Eastern Star" and "That no meeting of the Order of the Eastern Star be permitted in any Lodge Room."

This attitude was strengthened by Regulation 180, Book of Constitutions, "Assisting Irregular or Prohibited Lodge—a Brother shall be deemed guilty of a Masonic offence if he—

- (a) shall have been concerned in making Masons clandestinely; or
- (b) shall attend any meeting of an irregular Lodge; or
- (c) shall assist in the formation or carrying out of an irregular Lodge; or
- (d) shall attend a meeting of an association, society, or Lodge prohibited by edict of the Grand Master made from time to time.

Such Brother shall be liable to suspension or expulsion."

A Brother who had been associating with the Order of the Eastern Star was cited to appear before the Board of General Purposes on 17th March, 1965, where the situation was explained to him, and he was given the opportunity to reconsider his position. He had expressed his decision to remain in the Order, whereupon he was told he would be suspended and he would be denied all Masonic privileges. He had "deliberately torn up his Grand Lodge Certificate, had removed his apron and had mutilated it in front of the members of the Board."

In terms of Regulation 84(c) he was expelled from Freemasonry.

M.W.Bro. T.L. Warren's Term Nearing End

M.W.Bro. T.L. Warren's final year as Grand Master followed the pattern of previous years, Consecration of new Lodges, attendance at Installations, country visits to strengthen the bonds between country and city, and participation in a variety of Masonic Functions.

During 1958 he consecrated twenty new Lodges, fourteen Metropolitan and six Country. Other notable occasions included the Laying of the Foundation Stone of the Broken Hill Temple, and its Dedication in a ceremony that attracted a large crowd including 1000 members and their wives; the Laying of the Foundation Stone of the Newcastle Masonic Club; Official Opening on 1st November, of Webb House, a 40 bed Hospital Block at the Frank Whiddon Masonic Homes; Sports Day of the Masonic School and, later, the Prize-Giving Day to present the prizes.

Installations of the Grand Masters of Tasmania and South Australia were attended by the Grand Master and Delegations from New South Wales as this had become standard practice, and the hospitality lavished upon visitors was described as magnificent and undoubtedly many happy memories were recalled by distinguished visitors throughout Australia for a long time.

Consecration of the California Masonic Memorial Temple, 1958

An overseas event of importance to Freemasonry generally was the Consecration of the new Masonic Temple in San Francisco, Headquarters of the Grand Lodge of California. The Deputy Grand Master, R.W.Bro. E.L. Beers, represented The United Grand Lodge of New South Wales and on his return he gave a first-hand account of the ceremony and events witnessed by over 3000 Masons, the largest number of world Grand Masters and Brethren up to that time ever assembled under one roof. He described the building, the proceedings and the highlights. The most impressive was the reception given to the Grand Master of the United Grand Lodge of England, the Earl of Scarbrough. His Congratulatory Address on behalf of all the Grand Masters, inspiring in its depth and sincerity, was accorded a standing ovation. Later in Sydney, R.W.Bro. Beers quoted a selection of inspiring extracts from which, in view of the steps being taken to build our own Memorial Temple, the following is appropriate:

“... this memorial building of yours reminds us of our own Masonic headquarters in London, in Great Queen Street, which some of you know, is also a Memorial Building, a memorial to those of our Brethren who gave their lives in the first World War. So we have some recollection and understanding of the years of thought and effort, in planning and designing and selecting, and the raising of money, which were needed before we could see our work completed; and having that understanding, our congratulations to you are the more sincere.”

This event did much to cement the Masonic bonds throughout the world, in general, but more particularly between California and Australia. This was shown in the late 1970s and 1980s when large delegations from that State visited Australia and joined in with New South Wales events connected with the Dedication of the Grand Temple in the Masonic Centre.

Inauguration of District Grand Inspectors of Workings' Convention

An event of far-reaching importance was inaugurated in December, 1958, when the Grand Master, M.W.Bro. T.L. Warren invited the newly appointed District Grand Inspectors of Workings to attend a three day Convention. Lectures by selected Grand Lodge Officers followed by discussion made them aware of a variety of matters connected with their duties, and of the facilities available to them. They received, too, first-hand experience from visits to the Frank Whiddon Masonic Homes, the Masonic Hospital, and the Masonic School, and attendance at the Grand Lodge Communication. Some of the highlights were Exemplifications of the three Degrees and other Ritual work.

Undoubtedly the D.G.I.Ws, as a result of the knowledge they had gained, returned to their Districts better equipped to perform their duties. This first Convention was so successful that ever since one has been held every two years for the incoming D.G.I.Ws.

Development of the District Grand Inspectors of Workings' Convention

In 1962 the date of the appointment of the new District Grand Inspectors of Workings and the Convention were changed to September as it was found that December was too close to Christmas

and inconvenient for many appointees and for the Administrative Staff. Since that date the change-over has been 1st September, with the Convention lasting three days, timed to allow the newly appointed District Grand Inspectors of Workings to attend the September Grand Lodge Communication.

During the term of M.W.Bro. E. Beers as Grand Master, a meeting of the Retiring D.G.I.Ws was held for the first time on the last day of the District Grand Inspectors of Workings Convention in 1964 to discuss the problems they had encountered and to pass on the benefits of their experience and knowledge gained during their two years in office. The Grand Master was hopeful that he might obtain a picture of the difficulties besetting the Craft at that time, but the results merely confirmed the trend occurring in all similar organisations all over the world.

After the first ten years 1958-1968, during which five District Grand Inspectors of Workings' Conventions had been held, an established routine had been developed. In 1968, M.W.Bro. Eric A. Primrose, the Grand Master, in his address at the opening pointed out that despite the demanding responsibilities imposed on the officers, the term could be very rewarding:

"The character and personality of each of you," he said "will play an important part in the performance of your task. In imparting knowledge to the brethren you must give it the power of wisdom by yourself having a thorough knowledge of your subject; this requires study and preparation".

After the Official Opening, the President of the Board of General Purposes and a group of official representatives of various activities of Grand Lodge explained the working of their departments and the Inspectors' responsibilities connected with them. In this way they became acquainted with details of the Masonic Hospital, the Masonic School, the Youth Welfare Fund, the Freemasons' Benevolent Institution, the Frank Whiddon Masonic Homes, and Grand Lodge Library, the Committee of Masonic Education and "The N.S.W. Freemason".

On Tuesday three chartered buses took the District Grand Inspectors of Workings and their wives on a tour of inspection of the N.S.W. Masonic Hospital, Ashfield, Frank Whiddon Masonic Homes of N.S.W., Glenfield, and the William Thompson Masonic School, Baulkham Hills.

The Wednesday morning's session took the form of a discussion

when the Grand Secretary, R.W.Bro. R.H. Burley, was assailed from all sides with questions on constitutional and ceremonial matters.

In the evening the Brethren attended the Quarterly Communication of Grand Lodge and later at the Festive Board they were the guests of the Present and Past Grand Lodge Officers' Association.

District Grand Inspectors of Workings' Convention, 1970

The newly appointed District Grand Inspectors of Workings for 1970-72 were briefed with regard to their duties and responsibilities, and had been shown over the Masonic Hospital, the William Thompson Masonic School and the Frank Whiddon Masonic Homes. Most of the 107 Inspectors attended the Grand Lodge Communication, and heard a short talk by the Grand Master on the topic of District Grand Inspectors of Workings. It proved to be a welcome addition to the formal proceedings and of great interest to all present.

The rank of District Grand Inspector of Workings was created in 1890 to ensure that Lodges were following the correct Ceremonial laid down by the recently formed United Grand Lodge of New South Wales and that each Lodge, no matter how remote, had some contact with Grand Lodge.

Transport was a problem and distances were great. In 1890 there were seven Lodges in No. 3 District meeting in Wollongong, Kiama, Broughton Creek, Berry, Milton, Moruya and Nowra. The District Inspector visited all these Lodges during the year. In his Report he wrote that the work was satisfactory and requested that on account of the scattered nature of the District and the difficulty experienced in visiting Moruya, he be relieved of Lodge *Coeur-de-Lion*, No. 84, which was situated 123 miles from his residence. To visit this Lodge necessitated absence from home for a period of eight days.

No. 5 District contained five Lodges meeting in Narrandera, Hay, Jerilderie, Deniliquin, and Balranald. The District Inspector's visit in 1900 was the first Lodge Balranald had ever had from a Grand Lodge Officer; Murrumbidgee Lodge, Hay, had not had one for over two years, and Lodge Riverina, Jerilderie, not since 1895.

In 1970 the Grand Master found the same spirit of dedication

existed among those present at the meeting, because they had come from every part of the State to attend the Convention. Later during the same evening, R.W.Bro. V.J. Hunt, President of the Board of Benevolence, delivered an address on "The Functions of the Board of Benevolence."

Mid-Term Convention for District Grand Inspectors of Workings

The first Mid-Term Convention was a most fruitful, instructive and worthwhile experience for those who were concerned in it. It was held on Saturday, 29th August, 1981 and involved a full day of addresses and discussions in relation to the work and problems of District Inspectors and concluded with a Dinner and Social Function.

This was a forward step in administration, for it allowed the people concerned to exchange views and discuss problems that arose from the application of the matters promulgated during the D.G.I.W. Convention of the previous year, when the Inspectors had been newly appointed.

The second such Convention held on 27th August, 1983 provided a very interesting and thought-provoking programme. It was a very enthusiastic meeting attended by 68 Inspectors of whom 47 were accompanied by their wives who were present at some of the sessions.

The scope of the Convention provided a good indication of the benefits gained from the papers and discussions. The Papers delivered were:

- "The Challenge of Change"—by the Grand Master
- "Creation of Interest and Promotion of the Craft"—by R.W.Bro. D.C. Brideson
- "The Art of Public Speaking"—by R.W.Bro. R.G. Virgo
- "Masonic District Associations"—by R.W.Bro. H. Harris
- "Freemasonry's Role in the Community"—by R.W.Bro. L. Fagen
- "Last Year—Next Year?"—by V.W.Bro. Dr. N.F. Brown

Much inspiration for the Inspectors' second year of office was received from the subject matter, the exchange of views and experiences and the fellowship.

M.W.Bro. T. L. Warren's Final Communication—Appreciation and a Legacy

Three noteworthy meetings to mark the ending of M.W.Bro. Warren's term were the Regular Meeting of Lodge Darling No. 286 meeting at Wentworth on 24th April, 1959 as part of the "Back to Wentworth Centenary Celebrations", the 100th Anniversary of Lodge Burrangong St John No. 20 at Young on 2nd May, and the 100th Anniversary of Lodge Balmain No.23 at Balmain on 14th May. Each of these was described as a memorable event in the Grand Master's Masonic career.

As the Grand Communication on 10th June, 1959, was the last he would attend as Grand Master, M.W.Bro. T.L. Warren, took the opportunity to thank all those who had assisted him so zealously and continuously throughout his long career at Grand Lodge, and to express his appreciation of their devotion, co-operation and readiness often at short notice, to perform any work he required. He named R.W.Bros. H.R. Maas and E.L. Beers, his Deputy Grand Masters, for their assistance at all times; the Grand Officers for their encouragement and devotion to duty at home and on country visits; the Board of General Purposes, the President, R.W.Bro. S.J. Cann and Members, for their deliberations and sound advice; the District Grand Inspectors of Workings for their attention to the needs of Lodges and their officers and their efforts to maintain high standards of efficiency in Lodges; the Grand Secretary, M.W.Bro. J.S. Miller for "wonderful and valuable" help given during an association of eight years, the Deputy Grand Secretary and Office Staff for the good work they performed daily for the benefit of the Grand Lodge and Freemasonry; Members of Grand Lodge and Members of the Order generally for the warm fellowship displayed and help and encouragement given to him at all times.

Before calling for loyalty and support to the new Grand Master he spoke of the Masonic Centre:

"I leave the position of Grand Master with a feeling that I have been able to assist in starting a major work for the erection of a Temple worthy of the largest Jurisdiction in Australasia and one that we shall be able to look upon not only as a worthy memorial but also with great pride and satisfaction as the Central Masonic Home of our State."

(See Chapters VI & VII Vol. V Accommodation)

With the ending of the term of M.W.Bro. T.L. Warren as Grand Master, the era of continual growth in membership came to a close. Administration, maintenance of standards of performance and conduct, duties of Grand Lodge Officers, responsibilities of the Grand Master and development of Masonic Institutions were all directly associated with and governed by the huge membership that had grown during the previous ten years.

CHAPTER II

THE ERA OF CONSOLIDATION, 1959-1969

Grand Masters: M.W.Bro. Harry R. Maas (1959-1962)
M.W.Bro. Edward L. Beers (1962-1966)
M.W.Bro. Eric A. Primrose (1966-1969)

The Era of Growth, occasioned by the steady increase in membership to record levels, ended in 1959. At that stage Freemasonry in New South Wales was in a sound position numerically and it could point to many achievements which provided a broad and firm foundation for future developments.

The second Era commenced with a declining membership, a trend that continued steadily up to the present time (1988) and, in consequence, influenced all Masonic activity just as the increase had done during the period of growth. It was left to Brethren under the leadership of the three Grand Masters, M.W.Bros. H.R. Maas, E.L. Beers and E.A. Primrose to consolidate what had been gained and to solve the various problems that arose as a result of the failure of Freemasonry to attract new members to the same extent.

Administrative changes were made to cope with increased work and responsibilities, such as appointments of additional officers and the restructuring of Committees; steps were taken to improve and increase communication facilities regarding Masonic knowledge, relationship between Grand Lodge and Lodges and between city and country Lodges and Brethren; the public was made more aware of Freemasonry as a body concerned for community welfare by charitable and education activities; effectiveness of prevailing practices in the fulfilment of the needs and requirements of Brethren was thoroughly surveyed and measures to remedy shortcomings were adopted.

The period 1959-1969 was one of great activity, of consolidation and progress in Masonic education. Despite the fall in membership there was a significant rise in Masonic awareness and there was

left a legacy of projects for the benefit of future generations of Freemasons.

M.W.BRO. HARRY RICKARDS MAAS

The Installation of R.W.Bro. H.R. Maas as Grand Master was held in Sydney Town Hall on 29th July, 1959. All other Australian Jurisdictions were represented by delegations led by their Grand Masters or Representatives and the Ceremony lacked none of the lustre and dignity of its predecessors.

The new Grand Master brought to his office long experience as Deputy Grand Master and a Mason. He was well known in the general community, especially in the commercial and theatrical worlds, and had visited many country districts to meet Brethren and participate in their Lodge activities. He was a brilliant speaker, an ability he never lost.

He started his term by setting the Foundation Stone and dedicating the new Masonic Hall at Sutherland on 8th August, 1959, and officially opening the Masonic Club Building in Newcastle before 1200 Brethren. His duties during the year led him into a wide field of activity and included visits which enabled him to meet hundreds of Brethren in many Lodges and Districts in the country and metropolitan areas. He was thus able to assess the depth of friendship existing between city and country Brethren, and the value of inter-district visitations.

On more than one occasion M.W.Bro. Maas expressed as his ardent wish a closer and greater bond of friendship and a closer understanding between metropolitan and country Brethren. Among the ways to achieve this he supported functions such as fetes and visits of Grand Lodge Officers to represent him at Country Installations.

Creation of New Grand Lodge Offices to Cope with Increased Work Load

A matter that had been exercising the minds of members of the Board of General Purposes for some time was the increased amount of work of the Grand Inspector of Workings and the growing responsibility of each member of the Grand Lodge Team. As a measure of relief it was proposed at the September Communication

to increase the number of Grand Stewards from six to eight and to appoint an Assistant Grand Inspector of Workings, by changing Regulation 14 Book of Constitutions by the insertion of words in appropriate places and amending Regulation 197 relating to a Jewel for the new Officer. The motion to increase the number of Grand Stewards was carried unanimously.

In support of the motion to create the office of Assistant Grand Inspector of Workings it was explained that as the number of Lodges had grown from 177 to 900, and the number of Districts from between 50/60 to 108, it was impossible for one Grand Inspector to do justice to the task of reading, correlating and summarising all the Reports and queries he received.

The election for Grand Inspector of Workings inevitably meant that one of the two candidates was forced to retire, a situation that had caused the Grand Master some concern. The decision to elect the two officers would provide a happy solution and ensure the retention of both active officers submitting themselves to ballot.

The motion regarding the Assistant Grand Inspector was also carried unanimously.

Financial Management—More Democratic Control Sought

An attempt to introduce postal voting on money matters to secure the views of members unable to attend Grand Lodge Communications was made in September, 1959, by the submission of a Notice of Motion to amend the Constitution. After a long debate in which the mover forcibly expressed his views on democratic rights, and other speakers had answered his arguments and introduced their own views, the motion was defeated, and the system of government that had worked well since the inception of The United Grand Lodge was continued.

Death of V.W.Bro. Keith Cameron, Grand Inspector of Workings

The high spirits usually associated with the December quarter were marred by the sudden death on 25th November, 1959, of the Grand Inspector of Workings, V.W.Bro. Keith Cameron, at the early age of 44. At the Church Service in St Columba's Presbyterian Church, Woollahra, the Church was filled to capacity and senior Grand Lodge Officers participated.

As a result of the death of this Officer and the confirmation of the motion to increase the number of Stewards and to appoint an Assistant Grand Inspector of Workings, there were four positions to be filled. Following Constitutional practice nominations were called for, and ballots conducted at the March Communication.

Those elected were: Grand Inspector of Workings,
 V.W.Bro. W. Bailey.
 Assistant Grand Inspector of Workings,
 V.W.Bro. G.R. Kebblewhite.
 Grand Stewards,
 Wor.Bro. L. Fagen.
 Wor.Bro. L.A. Peaty.

These Brethren in later years became very well known for their devotion to Masonic activities in many areas.

Masonic Choir—Steps to Ensure Survival

Music has always been a feature of Masonic Ceremonies and the N.S.W. Masonic Jubilee Choir had rendered outstanding service to Freemasonry since its formation in 1938 in connection with the Jubilee Celebrations of The United Grand Lodge. The Choir under the inspired direction of its founder-Conductor, Bro. Charles Miller, had sung at all major Masonic functions, including Grand Installations and Communications and had won the praise and appreciation of successive Grand Masters for the pleasure its music had given to thousands of music loving Brethren.

After 22 years' continuous service Bro. Miller announced his retirement. His decision to do so caused some concern as it was felt that it would be most difficult to replace such an outstanding, dedicated Brother. The Grand Master expressed sincere thanks and warmest appreciation from every member of Grand Lodge for his great service.

The Grand Master made an appeal for a qualified Brother to volunteer for the position of Conductor, and for other musical Brethren to join the Choir to swell its volume of sound.

In March, 1961, the Grand Master was able to announce the appointment of Bro. Allan Bellhouse of Lodge University of Sydney, as Conductor of the Choir. He was a very busy man in the musical world but he found time to interest himself in the Masonic Choir and thus enable it to continue.



MOST WOR. BRO. THOMAS L. WARREN
Grand Master
1955-1959
Refer page 51.



MOST WOR. BRO. HARRY R. MAAS
Grand Master
1959-1962
Refer page 66.



MOST WOR. BRO. EDWARD L. BEERS, C.B.E.
Grand Master
1962-1966
Refer page 74.

GRAND SECRETARIES



MOST WOR. BRO. JAMES S. MILLER
Past Grand Master
1939-1963
Refer page 85.



RIGHT WOR. BRO. ROBERT H. BURLEY
Past Junior Grand Warden
(later Past Assistant Grand Master)
1963-1969
Refer page 88.



RIGHT WOR. BRO. RAYMOND G.
CONNON
Past Assistant Grand Master
1969-
Refer page 118.

Although the standard was maintained the ranks were depleted and in June, 1962, the Grand Master renewed his plea for volunteers to enable the Choir to fulfil its engagements and to be available for the Grand Installation in the following August.

Unfortunately the situation continued to deteriorate and the ranks became still more depleted. During 1963, when M.W.Bro. E.L. Beers was Grand Master a permanent Conductor, Bro. Thomas Rutherford, a practising Choirmaster and Organist with extensive experience in Scotland was appointed in the hope that he would be able to rebuild the Choir. At the same time the Grand Master made another appeal for volunteers, and reported how impressive the Victorian Choir was at the recent Installation of the Victorian Grand Master. This choir had over 140 members.

Bro. Rutherford had had special training, had been for many years a member of the Glasgow Orpheus Choir, was the Organist and Choir Master of St. Luke's Church of England, Liverpool (Sydney), and brought fresh ideas in performance and presentation that were expected to be of benefit to the Jubilee Choir.

Summer Dress

The matter of reverting to pre-war Masonic Dress had been raised and decided some years earlier and gradually meetings had resumed their former dignity and decorum.

The question of appropriate dress was raised again, this time in the interests of comfort. It was realised that some concession was necessary in very hot weather and in districts with a hot climate where clothing caused discomfort.

Several alternatives were considered by Grand Lodge and it was decided by the Grand Master, on the Board's advice, to introduce for a trial period an appropriate compromise for the summer.

In effect, Brethren were to travel in public and arrive at the place of meeting in normal Masonic dress, and at the Worshipful Master's discretion they could remove their coats, vests and braces before entering the Lodge Room.

This concession was not to be regarded as a relaxation of standards but as an emergency measure to meet extreme hot weather conditions. This concession did not apply to Grand Lodge Officers.

In fact in June, 1958, it was necessary for the Grand Master

to issue a directive on this matter as instances of laxity had been reported. All Grand Officers representing the Grand Master at any Masonic function were required to wear full evening dress, and this applied also to District Grand Inspectors of Workings at all occasions when carrying out their duties.

Sue City—A Masonic Association of Allied Workers at the Snowy Mountains Scheme

An interesting event took place on 29th October, 1960, when the Grand Master accepted an invitation to visit Sue City. This was a township formed to accommodate the people working on a project of the Snowy Mountains Hydro-electric Scheme. The Freemasons among them formed a Masonic Association with the object of exciting and developing the interests of the Brethren by suitable Masonic activities. There were Americans and Australians and a number of Brethren of other nationalities in the Association, and because of their interest engendered by the Association they returned home in due course retaining their membership in their respective Lodges. The Grand Master reported he was most impressed by all that was being done by the Association under the leadership of the local Teacher, Wor.Bro. C.P. Wedd.

Deaths of Two Senior Grand Lodge Officers

The Board of General Purposes suffered a great loss in the latter half of 1960 by the deaths of two outstanding Masonic figures, R.W.Bro. Edmund Perrin and R.W.Bro. Horace Mackay.

R.W.Bro. E.M. Perrin, Past Deputy Grand Master, Vice President of the Board of General Purposes died after being knocked down by a car. He was initiated on 21st September, 1922, and held several important posts during the following 38 years, particularly in the field of Benevolence.

R.W.Bro. H.H. Mackay, Past Deputy Grand Master, was Grand Treasurer. He was initiated on 3rd December, 1924, and served in many offices including President, Board of Benevolence, and member of the Board of General Purposes from 1944 to 1958 when he became Grand Treasurer.

The vacancies were filled by R.W.Bro. G.E. Frost, as Grand

Treasurer and R.W.Bro. J.V. Roach, as a member of the Board of General Purposes.

Death of M.W.Bro. T.L. Warren, Past Grand Master

On Monday 12 June, 1961, the Jurisdiction suffered a very great loss when M.W.Bro. T.L. Warren, Past Grand Master, passed away after two years of recurring periods of illness. It was everywhere agreed that his work and contribution to Freemasonry had been of inestimable value. He served in many capacities besides those of Deputy Grand Master, Pro Grand Master and Grand Master from 1951 to 1959. These included Chairman, Hospital Board, and Council of the William Thompson Masonic School, Trustee of The United Grand Lodge of New South Wales and of the Masonic Temples Fund; his general interests included Scouts, Schools, Hospitals, Bowling Clubs, Golf Clubs, Church, being Rector's Warden for many years. He had had a distinguished career in World War 1, and was a leading figure in the Legal Profession. He played a prominent part also in other Masonic Orders.

His advice and guidance were always sound. He set a worthwhile standard to follow, and at all times was a wonderful example of an active Mason.

The Grand Master, M.W.Bro. Maas, in his eulogy used these words:

“He was a gentleman—a man without pretences—one who loved to laugh and to enjoy beyond anything hearing others laugh with him.”

Tape Recording—Prohibition of Use in Lodge Room—1961

In the past few years tape recordings of music, and items for Anzac Day Celebrations have become commonplace, but the use of recordings of ritual or proceedings within the Lodge Room in 1961 were considered a violation of an obligation.

It was brought to the notice of the Board of General Purposes that a tape recording machine had been operated in a Lodge Room, and in another case the Ritual had been recorded for the purpose of learning it.

The Grand Master directed:

“That the use of artificial means of recording and reproducing any

part of the proceedings inside a Lodge is not permitted and must not be used by a member of a Lodge for the recording and retention of any portion of Ritual or Ceremonial. Such action could constitute a violation of an Obligation.”

This decision was modified in 1966 to the extent that music recorded by a Country Lodge for use in Lodge and sent to the Board of General Purposes for consideration was approved provided that “no microphone of any kind is taken into the Lodge Room and that the music submitted is not altered without the permission of the Board”.

Committee of Masonic Education —Established to Co-ordinate Masonic Education Facilities

The aims, procedures and personnel of the new Committee were embodied in an additional Regulation 62A, and met with the approval of Grand Lodge. The motion was carried unanimously and its implementation was commenced without delay.

(See Chapter XIV The Committee of Masonic Education).

Deaths of M.W.Bro. John Goulston and V.W.Bro. David Stratton

M.W.Bro. Harry Maas was saddened in the early part of his third term as Grand Master by the death on 18th June, 1961, of V.W.Bro. David Stratton, Grand Inspector of Workings, killed in a car accident on his way to Newcastle, followed by the death on 2nd September of M.W.Bro. John Goulston, the longest serving Past Grand Master in Australasia. His service in Freemasonry as a Mason for 67 years was described as legendary. From all quarters tributes were paid to his character, outstanding ability, integrity, loyalty and dedication to worthwhile causes. His devotion to Grand Lodge and his sound judgement were greatly missed for a long time after his death.

V.W.Bro. David Victor Stratton was initiated in Lodge Camden No. 217 on 6th May, 1925 and was installed Worshipful Master 1951-52. He affiliated with Lodge United Defence No. 606 on 22nd April, 1933 and was its Secretary from 1934 to 1937.

He was elected Grand Steward in 1952 and served in that office until 1955 when he was elected Grand Pursuivant. He proceeded through all offices to Grand Inspector of Workings 1960-61. His tragic death terminated a promising Masonic career in higher office.

Grand Lodge Honours

In March, 1962, an amendment to the procedure followed for the submission of names of Brethren recommended for Grand Lodge Honours, lapsed for the want of a seconder. The mover sought to have all names submitted by Lodges for consideration, to appear on the Grand Lodge Notice Paper and for Grand Lodge to exercise its right to confer the Honours. He was concerned that many Brethren who had been recommended more than once by their Lodges had been passed over, and their names had never appeared on any list submitted to Grand Lodge.

The Grand Master, M.W.Bro. H.R. Maas, described the immensity of the task such a course would entail, and assured Grand Lodge of the extreme care exercised by the Committee and himself in presenting the lists that do appear.

One of his last acts as Grand Master was to confer Honours on a group of Brethren who had rendered very great service over a long period. These included two to the rank of Past Grand Master:

R.W.Bro. F.E. Mossong, and
R.W.Bro. S.J. Cann.

R.W.Bro. Mossong was initiated on 28th December, 1906, and served in many capacities in various Lodges. A member of the Board of General Purposes for 26 years, on the Hospital Board, 5 years, Preceptor, Bondi Waverley Lodge of Instruction, 33 years, and Director of Ceremonies Lodge Prince Edward for 39 years were some of the positions he held.

R.W.Bro. S.J. Cann was initiated in July, 1923. He held office in several Lodges and served through all offices in the Grand Lodge "Team" to Senior Grand Warden. He was on the Board of General Purposes from 1945, becoming President in 1956, on the Council of the William Thompson Masonic School, and Preceptor of the St. George District Lodge of Instruction since 1946.

M.W.Bro. H.R. Maas—His Work as Grand Master

M.W.Bro. H.R. Maas during his term as Grand Master endeared himself to a great many people by his charm, his ready wit and his sincerity.

It was said of M.W.Bro. Maas by his successor, M.W.Bro. E.L. Beers when he was installed, that "all the Brethren in this

Jurisdiction had become aware of his great qualities of leadership and of his love of Masonry." He had travelled in the country more extensively than any other Grand Master and had come to know many Brethren and they had come to know and respect him. He had attended 76 Country Installations, consecrated Lodges in the country and attended many social functions, as well as over 100 functions in the City. He had attended, also, Grand Installations in other States.

He was associated with all activities of the Frank Whiddon Masonic Homes, the William Thompson Masonic School and the Masonic Hospital, and his encouragement of the Freemasons' Benevolent Institution was well known. During his term the Committee of Masonic Education was established and the Masonic Temples Fund began to function. He experienced the first significant downturn in initiations and in Lodge Consecrations, but thanks to his efforts and personality a high standard of work was maintained. In some cases attendances had increased. He saw the beneficial effects of Lodge Lectures, interchange of candidates and official visitations between Lodges on the morale of Brethren and maintenance of interest, and he did much to encourage a variety of stimulating activities in an effort to consolidate the gains of the past. He experienced, also, the saddening effects of the loss of some really great Masons.

M.W.BRO. EDWARD LESLIE BEERS

M.W.Bro. Beers had had a long training as Deputy Grand Master for the position of Grand Master. He knew the problems, he read the signs and had personally been involved in seeking solutions.

At his Installation on 1st August, 1962, he stated as his guidelines:

"We are organised to provide a series of Lodges where Masons can meet in a hallowed atmosphere, where good fellowship can be promoted through a Brotherhood . . ., where we can be happy in a confidence founded on mutual trust, where character can be moulded and strengthened and aptitudes developed, so that our members are thereby better qualified to exercise a wholesome influence as citizens in their private capacities on all matters of public issue. We require of every one of our members a belief in God, and our standards of conduct are based on the volume of the Sacred

Law. Those are our essential Landmarks, and if they should be taken away, we should no longer be entitled to regard ourselves as Freemasons.”

The customary greetings from attending Grand Delegations from all the other States testified to the close bond of friendship that had been developed over the years and promised to become even stronger in the future.

Masonic Slogan Introduced

As one of his first constructive acts as Grand Master, M.W.Beers suggested that a slogan be introduced to encourage Brethren to become more active. The one adopted was “Masonry in New South Wales is on the move”. It had another purpose, to add a little advertising to make people generally aware of the high quality of Freemasonry and the work it had done and was doing for the community.

It was suggested that for this type of Public Relations work, Church Services, fetes, school projects, local charities and activities of that nature would be appropriate for the encouragement of Masons and the general public to work together—anything that would emphasise that Freemasonry consisted of men with high ideals.

United Grand Lodge Extends Condolence to Governor-General

On the death of Lady de Lisle, wife of the Governor General, Grand Lodge sent a message of condolence, “The Grand Master, Officers and Members of The United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales extend to His Excellency and family their deepest and sincerest sympathy in the very great loss sustained in the passing of Lady de Lisle.

Miller,
Grand Secretary.”

The Grand Master’s Crowded Itinerary

The Grand Master attended the Installation of the Grand Master of Western Australia, and on his return to Sydney he gave a glowing report to Grand Lodge of hospitality, inspirational proceedings, and good fellowship.

This was followed by two months of travelling and visitations,

including Installations and social functions, in an endeavour to arouse flagging interest due mainly to lack of candidates.

A happy feature during this period was the successful Hospital Fete held on 22nd September when between six and seven thousand Brethren and friends attended, and a record sum of £11,710 (\$23,420) was raised. This was devoted to the provision of new modern equipment for the Hospital.

75th Anniversary of United Grand Lodge

As the 75th Anniversary of The United Grand Lodge was due to take place in August, 1963, preparations were made well in advance during the latter part of 1962. The programme was designed to allow as many Masons as possible to see for themselves how Grand Lodge functioned. Occasional Grand Lodge Meetings were held at Sydney Town Hall, Newcastle, Canberra, Broken Hill, Wagga Wagga, Tamworth, and Orange; so the whole State was covered as a unit, thus allowing the celebrations to assume added significance.

Wollongong was to have been included but a suitable hall for the meeting could not be found at that time, and it was postponed until the new Temple was built in Wollongong in 1965. It was stressed that all meetings were open to Master Masons as well as to Grand Lodge members, and that a full attendance was hoped for, to indicate that Freemasonry was still a vital force in the Community.

Sydney Town Hall Venue for First 75th Anniversary Meeting

The first function in connection with the celebrations was the Grand Communication at the Sydney Town Hall on 12th August, 1963, when over 2500 Brethren assembled. Of the five Past Grand Masters alive at the time, four attended the meeting. They were, M.W.Bros. F.S. McDowell, J.H. Hodgson, Sir John Northcott and H.R. Maas. M.W.Bro. Aubrey Halloran who, due to failing health had been confined to his home for the previous two years, sent good wishes and congratulations.

During the course of his address M.W.Bro. E.L. Beers gave a masterly assessment of the condition of Freemasonry at the time. He said it was not excellent, but good:

“We appear to be going through a period of steady consolidation.

Not quite so many candidates but a slow but steady improvement in our attendances.”

He expressed the view that a greater emphasis on developing true Masons from the existing membership should replace concern about more members alone. Some of the later developments — The Committee of Masonic Education, the revival of the Research Lodge, “The N.S.W. Freemason,” the expansion of the Library — had their genesis in the spirit inherent in the view expressed by the Grand Master—to make Freemasonry more meaningful and hence more readily acceptable as a way of life.

For the occasion, the Grand Librarian, R.W.Bro. H.L. Thomas, prepared an abridged edition of the History of Freemasonry in New South Wales from its beginnings to the time of the 75th Anniversary, and this was read by the Grand Master in a still further abridged form.

He was able to indicate the salient features of the Craft’s development from the dawn of Freemasonry in Australia from the beginnings of the settlement to the 75th Anniversary of The United Grand Lodge in 1963, thus giving a comprehensive background to what was being celebrated. Although the history of Freemasonry in New South Wales to 1948 had been written it was interesting to recall the early days of Freemasonry, attempts to form Lodges and to unite them, the Provincial Grand Lodges under the Irish, English and Scottish Constitutions, the formation of the Grand Lodge of New South Wales in 1877 and the final amalgamation of all the existing Constitutions into The United Grand Lodge of New South Wales in 1888. Among the recognised Masonic bodies in existence when The United Grand Lodge of New South Wales was formed in 1888 were, The Freemasons’ Orphan Society founded in 1854, The Freemasons’ Benevolent Institution founded in 1880, The Carrington Centennial Hospital established in 1888 and The Freemasons’ Hall, Castlereagh Street and its Library from the Grand Lodge of New South Wales. No less interesting were the developments that occurred since 1888 such as The William Thompson Masonic School and Hostel, The Frank Whiddon Masonic Homes, The Masonic Temples Fund and other Masonic activities dating from 1891 to 1958, and the growth from 186 Lodges with 7600 members in 1888 to 903 Lodges with 126,000 members in 1963.

The record of achievement was impressive and the Grand Master was justifiably proud as he said after his historical survey:

“... as I look at this big gathering here this evening and realise it is to be followed by Occasional Grand Lodge Meetings at Newcastle, Canberra, Broken Hill, Wagga Wagga, Tamworth and Orange one can feel a pardonable pride in the state of our Craft in this Jurisdiction.”

He ended his address by exhorting the Brethren:

“to leave this meeting tonight feeling not only that we owe a great deal to those who have handed this Grand Lodge and its traditions down to us, but that each of us will do what he can to enable this Grand Lodge to rise to still greater heights and to endeavour to live as individuals that we will become better Masons, better citizens and better men.”

To mark the importance of the occasion the Grand Master had invited representatives of the Grand Mark Lodge and the Scottish and New South Wales Royal Arch Grand Chapters, and delegations led by the Heads of the Orders to be present at this and later country meetings.

Responses to the welcome extended to them were appropriately appreciative of the occasion and the common theme throughout was one of hope that closer bonds of co-operation and fraternity would develop among them to enable all the Orders within Pure Ancient Masonry to work as Freemasonry as a whole for the benefit of mankind.

M.W.Bro. Beers who had previously paid tribute to the Choir and the Soloists, before closing the Grand Lodge complimented the Brethren on their singing of the various odes.

“It is very inspiring to hear 2500 voices singing in unison. We read in the 133rd Psalm—Behold, how good and how pleasant it is for Brethren to dwell together in unity.

May I say how good and pleasant it is to listen to Brethren singing in unison with hearts, minds and voices.”

In honour of the 75th Anniversary, 87 Brethren were elevated in rank or had Grand Rank conferred from Past Junior Grand Warden to Past Grand Tyler.

*Anniversary Meetings in Other Centres**1. Newcastle*

The Occasional Grand Lodge Meetings at Newcastle, Canberra, Broken Hill and Wagga Wagga were held prior to the Grand Lodge Communication on 11th September, and those at Tamworth and Orange after, but all during the September quarter. They followed the same lines as those of the Sydney meeting, but were amended to include developments of a local nature. At Newcastle, in which Districts 51-60 participated, in addition to the general historical summary, there was a detailed history of Masonry in the Newcastle and Maitland Districts from material supplied by R.W.Bros. H.L. Thomas and C.J. Chandler; a lecture on the "Transition from Operative to Speculative Masonry" by R.W.Bro. H.L. Thomas, Official Lecturer and Grand Librarian; Musical Items by the Newcastle Masonic Choir and the Mayfield Masonic Orchestra, and the commemoration project, the establishment of "The Hunter Valley Masonic Nursing Home" sponsored by the Masters' and Wardens' Association of Newcastle Districts.

The Freemasons' Benevolent Institution (now the Royal Freemasons' Benevolent Institution, the R.F.B.I.) undertook to outlay the capital costs of the Home and in due course paid £55,000 (\$110,000) for land and buildings. It was regarded as a pilot scheme for future development and, if a success, it was expected to act as encouragement for the establishment of similar units in other centres. The Masters' and Wardens' Association of Newcastle raised the £13,000 (\$26,000), required for furnishing the Home, and provided voluntary labour for the gardens and lay-out. The purpose of the project was to provide modern nursing and rehabilitation services for about 36 elderly persons in the Newcastle area.

Apart from the Masonic Celebration there was a Civic Reception tendered by the Deputy Lord Mayor as the Lord Mayor was absent in Tasmania.

2. Canberra

In Canberra the local histories were outlined by the District Grand Inspectors of Workings from Goulburn, V.W.Bro. C. Quinn; Canberra-Yass, V.W.Bro. E.W. Hicks; and Tumut/Cooma, V.W.Bro. F. Allen; the material for each was provided by R.W.Bro.

H.L. Thomas and Wor.Bro. R. Linford. Musical items were rendered by the District 102 Masonic Choir and were much appreciated by the 500 Brethren present.

The local histories based on the Canberra-Goulburn area, Braidwood-Araluen Valley, the Monaro District and Yass-Queanbeyan-Canberra area provided a most interesting background to the celebration and future development of Freemasonry in the Australian Capital Territory.

3. Broken Hill

In Broken Hill after giving a general outline, the Grand Master detailed the history of Masonry in Far Western New South Wales, basing it on records of six country Lodges in the Western Districts, and followed this with the history of the Broken Hill area based on those of its five Lodges. This historical summary proved of great interest on account of the significance of individual people involved. The progress of the Lodges in some instances revolved around the personal influence of a particular member, and it was this that added to the interest of the history. The Grand Master was delighted to meet the 300 Brethren who attended the meeting. As in previous meetings, the material for the local histories was prepared by R.W.Bro. H.L. Thomas.

4. Wagga Wagga

The Wagga Wagga meeting was attended by over 500 Brethren from the surrounding Districts in Southern New South Wales in which there were 61 Lodges. The material for the histories was prepared by R.W.Bro. H.L. Thomas and delivered by the Grand Master in two sections. The first, the general history leading to the formation of The United Grand Lodge and after, and the second, the local history based on the Masonic Districts containing the 61 Lodges.

The Wagga Wagga Masonic Choir rendered in superb manner musical items that were much appreciated by those present. Following the welcome to the Grand Master by the District Grand Inspector of Workings, a lecturette, "The Apron, the Garter, the Golden Fleece and the Roman Eagle," that had been prepared by R.W.Bro. H.L. Thomas was delivered by R.W.Bro. R.J. Johnston.

5. Tamworth

At Tamworth the Welcome to the Grand Master was given by R.W.Bro. G.A. Bruderlin on behalf of the Freemasons of the Northern and North-Western Districts. Following this, R.W.Bro. H.L. Thomas who, together with Wor.Bro. Lyall Green had prepared the material on Masonry in North and North-West N.S.W., delivered a lecture "The Rise of Freemasonry—from Time Immemorial."

The Choir on this occasion was the Sydney based N.S.W. Masonic Jubilee Choir, and its contribution of a number of items was much appreciated.

The Grand Master followed this general history of Freemasonry with the very interesting histories of the six Masonic Districts comprising the Northern and North-Western areas. How the individual Lodges from 1850 onwards overcame difficulty after difficulty and survived made absorbing accounts and added a personal touch that was most appealing, and some of the extracts from Lodge Histories were decidedly humorous, even if unconstitutional.

6. Orange

The Special Communication at Orange was the last of the Country Meetings of Grand Lodge at that time. It was of special interest as Masonry in Western New South Wales was contained in twelve Masonic Districts comprising 61 Lodges, with a membership of 7000; the officer who welcomed the Grand Master was R.W.Bro. H.G. Coates, P.J.G.W.; the Orange Masonic Choir, which performed so admirably during the evening, had been specially formed for the occasion; and the 560 Brethren present formed the greatest assembly of Masons ever at Orange.

R.W.Bro. H.L. Thomas delivered a lecture, "Adherence to the Landmarks of the Order".

The Grand Master praised V.W.Bro. D.H. Williams, D.G.I.W., and the various Committees responsible for the tremendous organisation of the evening's celebration, and the high quality of the Choir and the music generally.

His address on the general history of Freemasonry in N.S.W. was followed by the material prepared by R.W.Bro. H.L. Thomas,

Grand Librarian, on the local histories. These were delivered in 12 separate surveys, one for each of the 12 Districts, and revealed the indomitable spirit of the early Masons, and the problems they had to face and overcome to survive. The story of Masonry in Western N.S.W. was not only about Masons, but also about the places and the times in which the people lived. Conditions influenced the people's lives and their lives influenced the conditions.

7. Wollongong

A Special Communication of Grand Lodge was held in Wollongong on 6th November, 1965, and attended by 500 Brethren, the first meeting to be held in the new Lodge Room in Gipps Street, Gwynneville.

The music for the evening was provided by the Illawarra Masonic Choir, and a Lecture, "How Old Is Freemasonry?" was delivered by V.W.Bro. John Danks.

The Grand Master explained that this was the meeting that should have been held during the 75th Anniversary Celebrations, so he followed the procedures adopted at such previous meetings. He read the History of Freemasonry in the Upper South Coast Area, prepared from material supplied by R.W.Bro. H.L. Thomas, Grand Librarian. As well as Masonic History it was the History of the 11 Districts making up the total area concerned.

It was agreed that Wollongong had a great potential from a Masonic point of view as well as in its development as an important industrial centre. The appreciation of the efforts of the organisers and the helpers expressed by the Grand Master was richly deserved.

The building, a very fine structure, with ample accommodation for the needs of Brethren for generations was a credit to Wollongong Freemasonry and the District. The project was made possible by the enthusiasm and co-operation of the Brethren, and the financial assistance from the Masonic Temples Fund.

75th Anniversary—a Retrospect

All the country meetings were interesting, well attended, and successful. Members were appreciative of the opportunity to attend such meetings, and many wrote to Grand Lodge expressing their views that Grand Lodge and Freemasonry took on added meaning

as a result. Grand Lodge was viewed less as a remote Body, and as more of a part of themselves and of the entire Body of Freemasonry. Many Brethren travelled very long distances to meet the Grand Master and to talk to him. This aspect was emphasised in Reports of District Grand Inspectors to the Grand Inspector of Workings, and was no doubt a contributing factor in a pleasing increase in attendance at Lodge.

Her Majesty The Queen Visits Australia

To mark the visit of the Queen to Australia in March, 1963, the Grand Master, and through him the Masons in N.S.W., sent the following message:

“That having regard to the impending visit to this State in March, 1963, of Her Most Gracious Majesty Queen Elizabeth, this Grand Lodge, representing as it does 134,000 Freemasons in New South Wales, takes the opportunity of re-affirming its loyalty to the Crown and of conveying to Her Majesty its expressions of continued fealty and affection.”

A suitable reply was received on 28th February from Royal Yacht Britannia anchored in Sydney Harbour.

Her visit made in commemoration of the 175th Anniversary of the Foundation of Australia was of special interest to Freemasonry because this Anniversary coincided with the 75th Anniversary of The United Grand Lodge.

Domestic Matters Resolved

By 1963 it was apparent that the influx in membership had commenced to decline from numbers joining in the previous years and that interest and enthusiasm had to be increased to maintain standards and for Freemasonry to provide its inherent benefits to its members. The District Inspectors were reporting to the Grand Inspector of Workings aspects and practices which the Grand Master requested to be discontinued or modified. Among these was the conducting of raffles.

Despite previous rulings, raffles in the South were being introduced again and, as they were against the law, they were forbidden.

The responsibilities of sponsors towards their nominees were explained. Many candidates were unprepared for their tasks to proceed to higher degrees and so failed to satisfy the Brethren of "their proficiency". It was emphasised that it was the responsibility of the sponsors to teach the candidates and to maintain their interest and confidence.

There had always been some quite harmless, if foolish, ragging of candidates, and in fact learned discussions had taken place and been reported in journals concerning the origin of "riding the goat" but such ragging had not been serious enough to merit the attention of a responsible officer nor an official direction. Following the holding up of an Initiation for three-quarters of an hour because the candidate thought he was being ragged when asked to proceed with his preparation, a direction was given by the Grand Master that such conduct should be discontinued as unbecoming to the dignity of Freemasonry.

The conducting of Masonic Funerals called for attention in 1963 following delays caused by Brethren not being ready to proceed or assemble, thus causing needless delays and prolonged suffering to the bereaved family. Over the years the Masonic Funeral Service has been revised to overcome any objections and to maintain decorum and dignity.

A timely warning was given to Masters and Wardens by the Grand Master regarding visitations. At all times a positive direction regarding any form of duty was qualified by "without detriment to yourself or connections." The matter arose from the presentation of "The Book of the Year's Work," a very thick one, indicating a great deal of visiting, hence neglect of home and family, a very serious matter. It was suggested that it would be much better to visit less, to devote time to calling on absent Brethren, and to win the co-operation of one's wife in the performance of one's Masonic duties.

This was very good advice, but later proceedings indicated that it largely went unheeded as the practice of presenting a "book of work" existed for years and is still being carried out, frequently with an added present for the wife of the Installing Master. However, there were exceptions as some Masters heeded the Grand Master's advice to pay more attention to their own Lodge Brethren and their families.

The Grand Master was pleased to report in March, 1964 that his suggestion to call on absent Brethren was being carried out by a number of Worshipful Masters, and he quoted from a letter:

“My most interesting and satisfying task as Worshipful Master was to visit each of the 66 resident members of our Lodge. I took photos of all the Brethren as I found them, and at the Christmas Meeting showed to the Brethren the 300 coloured slides recording my travels. It caused much interest within the Lodge and my reward was the great pleasure I had in having Brethren who had failed to attend for some time, come along to this Lodge meeting.”

Death of Grand Secretary—M.W.Bro. J.S. Miller, Past Grand Master

On 12th August, 1963 at the Special Communication of Grand Lodge in the Sydney Town Hall for the Proclamation of the Grand Master and to celebrate the 75th Anniversary of the formation of The United Grand Lodge of New South Wales, it was the sad duty of the Grand Master, M.W.Bro. E.L. Beers, to announce the death on 14th July of M.W.Bro. J.S. Miller, Grand Secretary. It was the first Installation and Investiture of Grand Lodge at which he had not been present for over 50 years.

In the course of his announcement, M.W.Bro. Beers outlined M.W.Bro. Miller's achievements during his 54 years as a Mason and said, “Many of the projects commenced by The United Grand Lodge of New South Wales over the past 30 years had their genesis with this remarkable man who made this Grand Lodge known and respected not only in Australia but in all English-speaking countries”.

He brought to his exalted office not only a wealth of knowledge based on his great experience which “steeped him in the philosophy, ritual, history and administrative knowledge of the Order,” and organising ability, but also an understanding which, when coupled with his colourful personality, enabled him to fulfil the arduous duties of Grand Secretary with skill, dignity and distinction.

Communications were received from all parts of Britain, Australia and America conveying sympathy. One letter was quoted to the assembled Brethren:

“Brother Miller was most probably the best known Freemason in

Australia and had rightly earned a very warm place in the hearts of all who knew him. His loss will be as keenly felt by Freemasons outside New South Wales as by those inside.”

James Sidney Miller Scholarships

As would be expected, many suggestions were put forward to perpetuate the memory and work of M.W.Bro. Sid Miller, and it was decided to set up the James Sidney Miller Memorial Fund for the purpose of awarding Scholarships to children of Masons or their widows where it would be a financial hardship to keep the children at school for years 11 and 12 to complete the Higher School Certificate. It was estimated that each donation of £1,000 (\$2,000) would provide one scholarship of £50 (\$100) a year, sufficient to assist a student to buy books and other necessities for school.

The scheme was commended to Lodges and individuals as a worthy Memorial to the late Grand Secretary and as an appropriate feature of the 75th Anniversary of the formation of The United Grand Lodge of New South Wales.

To manage the Memorial Fund the Grand Master appointed a Committee consisting of the Grand Treasurer, (Chairman), V.W.Bro. M.H. Kellerman, P.D.G.I.W., Chairman of the Committee of Masonic Education, V.W.Bro. J.R.W. Danks, P.D.G.I.W., and the Grand Secretary. It was announced that the Committee would work in conjunction with the New South Wales Department of Education and draw up the conditions of the Scholarship and arrange for appropriate notification to Lodges.

A circular was prepared and sent to each Lodge, setting out the purposes of the Fund and appealing for donations. However, despite the emotional appeal of the project and the opportunity to apply truly Masonic Benevolence, four months after the fund was inaugurated, the Grand Master had to voice his disappointment at the poor response, as only £1,083 (\$2,166) had been subscribed. He appealed again to Lodges and individuals to assist, and in December, 1964, he included in his address to Grand Lodge that the response was still unsatisfactory. At that stage the Fund stood at £3,608 (\$7,216), insufficient for two scholarships each of two years' duration to be awarded annually.

He was optimistic that Lodges and individual Brethren who had not subscribed would do so when they realised what benefit the Fund could be to children of Masons and that their support would increase the Fund to the required amount of at least £4,000 (\$8,000) and in consequence he asked the Committee to proceed with arrangements for the award of two scholarships each year.

To bring the total to the desired amount of \$8,000 the Board of General Purposes that had previously donated £100 (\$200) donated a further sum of \$538.35. Two Scholarships were awarded at the beginning of the year 1966, each for the two years for \$100 a year. The first two Scholarship winners, Wendy Higgs and Donald Keast, completed Sixth Form (12th year) in 1968, and proceeded to University, each being awarded a Commonwealth Scholarship. Wendy had a splendid scholastic record and was awarded a Bursary as well.

The criteria adopted in choosing these two Scholarships have been continued throughout the years and results of students awarded Scholarships have been uniformly highly satisfactory.

Grand Secretary and Deputy Grand Secretary—Tenure of Office Regularised

Before the election of a new Grand Secretary to replace the late M.W.Bro. J.S. Miller, the opportunity was taken to regularise the tenure of office of the Grand Secretary and the Deputy Grand Secretary. Hitherto there had been no limit to the time each might serve. The Notice of Motion moved by the President of the Board in September, 1963 was an amendment to Regulation 26 by the addition of "The Grand Secretary or Deputy Grand Secretary upon reaching the age of sixty-five (65) years shall retire on the day on which he attains that age."

This was introduced to conform with general practice in the community, and arguments were submitted pointing out that drive and enthusiasm were impaired in older men and at 65 men perhaps felt they would like to take a rest from constant work and serve in other capacities.

Those against the motion argued that good men with experience and sound judgement, and with much accumulated knowledge could be lost to Freemasonry if compulsorily retired at 65. They were

not impressed with conformity with general commercial and industrial practice, arguing that this was a moral situation not an industrial one, and cited examples of great advances that had been made by old men through the ages.

A compromise was agreed upon, finally, that the amendment added to Regulation 26 should read—"The Grand Secretary or Deputy Grand Secretary upon attaining the age of sixty-five (65) years shall retire on the day on which he attains that age, provided, however, that on the motion of the Board of General Purposes and approval by Grand Lodge, the Grand Secretary or Deputy Grand Secretary may be retained on a year to year basis until the age of seventy (70) years."

Election of R.W.Bro. R.H. Burley as Grand Secretary and Wor.Bro. T.W. Knight as Grand Tyler

Prior to this meeting advertisements inviting application for the position of Grand Secretary had been inserted in the "Freemason of New South Wales" and the "N.S.W. Masonic Club Journal" and eight applications had been received. The qualifications of the applicants were then considered by the Board of General Purposes and three were recommended for ballot. R.W.Bro. R.H. Burley, who had been acting Grand Secretary, was elected.

As a result of a similar advertisement for Grand Tyler to replace V.W.Bro. E.W. Pivott who died at about the same time as the Grand Secretary and whose death was announced at the same meeting, four Nominations were placed before Grand Lodge. The successful candidate was Wor.Bro. Tom Knight.

V.W.Bro. R.G. Connon Elected Deputy Grand Secretary

At the December Communication, 1963 there were three applicants for the position of Deputy Grand Secretary, V.W.Bro. R.G. Connon P.D.G.D.C., who had been acting Deputy Grand Secretary was elected and invested.

Employees' Provident Fund Amended to Provide Wider Benefits

Following the death of M.W.Bro. J.S. Miller it was found necessary to amend the Regulation in the Book of Constitutions dealing with pensioners' rights in the case of death or retirement. As the matter

stood, the Employees' Provident Fund had been set up to provide pensions or retiring allowances to Brethren who, in the opinion of the Board of General Purposes were, by the nature of their permanent engagement under the Grand Lodge, eligible to receive benefits from such a Fund.

This meant that the benefits were limited to employees who were Brethren and as the intention was for benefits to apply more widely, it was proposed to add the words after Fund "and/or to the dependants or connections of any such Brethren." The effect of this was to give power to the Board of General Purposes to provide for dependants of members of the Staff—wives, children, step-children and so on.

It was the opinion of the legal advisers that with the added power, the Board of General Purposes could work out a scheme to ensure that all employees could be eligible for some relief under the Regulation and, with this assurance and the obvious benefits, the motion was carried.

Centenary Installation of Supreme Grand Chapter of Royal Arch Freemasons

At each of the 75th Anniversary Meetings delegations from Royal Arch Grand Chapters were welcomed by the Grand Master, and on 2nd November, 1963, he led a delegation of Grand Lodge Officers to the Special Convocation of the Supreme Grand Chapter of Royal Arch Freemasons of Scotland (New South Wales District) held in the Town Hall, when the Order celebrated its 100th Anniversary in this State. The Re-Installation of the first Grand Principal, M.E. Companion Phillip Ring, was carried out in the presence of the Earl of Galloway who had come to Australia specially for the celebration.

Visit of Provincial Senior Grand Warden of the Grand Lodge of Ireland

An interesting visitor to the March, 1964, Communication was a Past Provincial Senior Grand Warden of the Grand Lodge of Ireland, Wor. Bro. Beasley. He was invited to give a short account of Freemasonry in Ireland. He said that, in the South, Lodges were struggling to maintain themselves, but in the North they were flourishing. The happiest relationship existed between Masons of

the North and the South and with the civic authorities. There had been no interference at any time. The three charitable institutions in existence were two Boys' Schools, a Girls' School, and a Fund, the Victoria Jubilee Masonic Annuity Fund. There were two workings in Ireland, one like the English, the other a more difficult one, peculiar to Ireland. The speaker stressed there was no barrier to Masonry in Ireland.

Domestic Matters Clarified

Four matters of general importance were clarified in the June Communication.

(a) Fraternal Visitations:

A suggestion was made that permission might be granted for members of a Royal Arch Chapter or a Mark Master Masons' Lodge to enter a Craft Lodge as a Fraternal provided they wore Craft aprons.

The ruling given was that members may enter individually as Craft members, but not as members of another Order or Fraternity.

The Worshipful Master may, if he wishes, mention them as Royal Arch or Mark Master Masons, and allow one to respond in the South for all who accompanied him.

(b) Jewels:

The decision was given that the Book of Constitutions is to be followed regarding the wearing of Jewels. This restricts them to those of Degrees recognised by Grand Lodge—Craft, Mark, Royal Arch only.

(c) Chain Letters:

All Grand Masters in the past expressed disapproval of them. This policy was continued and recipients were advised to destroy them.

(d) Conferring of Degrees:

The edict restricting the conferring of a Degree to the Invested Officers of the Lodge was still binding, except on Past Masters' Night, or where a Lodge visits fraternally and the Worshipful Master requests the visiting Worshipful Master and his Officers to confer the Degree. This rule was relaxed to allow a father, a brother or

a son of the candidate to confer the Degree, or in the case of an Installation to carry out the Installation.

The Worshipful Master who wished the privilege to be extended to him was required, however, to secure the approval of the Grand Master before proceeding.

The Regulation governing the conferring of Degrees on Candidates in Lodges was made more flexible in June, 1969 by the provision of additional Brethren who may participate in the ceremonies. The new amendment allowed for permission to be sought by the Worshipful Master to delegate work to Brethren in the following official cases:

(i) where the candidate's father, brother or son is not an officer of the Lodge

(ii) where the Worshipful Master of the Lodge desires to hold a Master Masons' Night, as approved in 1965

(iii) where a nominator of a candidate is not a member of the Lodge.

Combined Fete for Three Masonic Institutions—1964

At the March Communication plans were announced for a combined Fete to be held on 18th September, 1964 at the Masonic School, Baulkham Hills, under the Chairmanship of the Deputy Grand Master, R.W.Bro. Eric Primrose, for the Freemasons' Benevolent Institution, the Frank Whiddon Masonic Homes and the Masonic School Welfare Fund.

Detailed and careful planning would need to be done to ensure the success of the function. The Grand Inspectors of Workings called a meeting of District Grand Inspectors of Workings and R.W.Bro. Primrose explained to them their duties and the ways in which they should organise their Lodges.

The date was later changed to 23rd October, and at the December Communication it was announced that it was an unqualified success. A much appreciated event was the March Past of the pupils of the Schools prior to the Official Opening.

The Grand Master, M.W.Bro. E.L. Beers, in his address stated:

“The way your Deputy Grand Master and the District Grand Inspectors of Workings rallied the Brethren and formed their

committees was a revelation. This has been a tremendous team effort, and I would like to pay a tribute to my Deputy Grand Master for his leadership, and to pay a tribute to the District Grand Inspectors of Workings who organised their Districts so well—to the Ladies who assisted so ably—and to all who in any way assisted, also to the Brethren and their families who attended.”

The interim Balance Sheet showed a net profit of £27,482 (\$54,964) and representatives of the three Charities were paid £9,000 (\$18,000) each on account. It was another function that made people realise they were working together for a common purpose, the welfare of others, and at the same time fostering lasting friendships among the men and women connected with Freemasonry.

The final net balance announced in June, 1966 was £28,740 (\$57,480) and each of the Charities received an additional £470 (\$940).

The sharing of effort and proceeds which had proved so successful was continued in later years sometimes with equal division, at other times with a variation. Examples of this procedure were The Frank Whiddon Masonic Homes' Fair at Warwick Farm on 25th September, 1968, and the Princesses' Ball held in conjunction with it. R.W.Bro. R.A. Hammond, Deputy Grand Master, who was Chairman of the Organising Committee was most appreciative of the co-operation of the Districts, 80% of which participated in some way. The Ball at the Trocadero raised \$1,259 and the Fair \$106,582. The \$1,259 from the Ball was shared equally between the Freemasons' Benevolent Institution and the N.S.W. Masonic Youth Welfare Fund.

Masons in Changi Prison—Museum Gains a Unique Historical Record

An interesting and valuable acquisition for the Grand Lodge Museum or Library was received by the Grand Master from Wor. Bro Harley Daley, of Lodge Ingleburn, in February, 1965.

The gift consisted of a number of records kept by him from 1942 when he was Secretary of an Association formed of Masonic Prisoners of War in the Selarang Area Prisoner of War Camp, Changi. Included in the documents is a report prepared by Wor. Bro. Daley, “Freemasonry in Malaya and Whilst a Prisoner of War;

1941 to 1945," and Attendance Sheets, Minute Books, and a Loose Leaf Ritual carefully typed out.

The records reveal that the Brethren represented ten different Constitutions in 175 Lodges distributed throughout the world, and that 200 Brethren including 26 Past Masters had attended their meetings. Many of the members were from the N.S.W. Constitution, and as Brethren might desire to read them the Records were placed in the Museum in the care of the Grand Librarian.

In view of the importance of such records the Grand Master suggested that each Lodge should appoint a Lodge Historian and carefully preserve its records for historical purposes.

Decimal Currency—Automatic Change from £ s. d.

It was thought that the introduction of decimal currency would cause some adjustments to By-Laws and accounting practices, but it was found that under the provisions of the Currency Act, 1963, any changes would apply automatically. In consequence there was no complication and in due course Dollars and cents naturally replaced Pounds, shillings and pence.

Church Services for Masons and Families

Church Services which Masons and their families attended and in which selected Masonic figures participated were fostered and were becoming popular and in some places regular features of Masonic programmes. It was some years since there had been such a Service in St Andrew's Cathedral, so the Grand Master was pleased to announce in June, 1965, that one had been arranged for 19th September at 3pm.

The attendance exceeded all expectations. The 1800 seats of the Cathedral, 400 extra seats brought in, and 600 seats in the Chapter House were all filled, leaving 300 unable to enter the Cathedral or Chapter House.

The opinion was expressed that "the magnificent Church Service at St Andrew's Cathedral was the most important Masonic event which has taken place in this Jurisdiction for many years, as it first, allowed us to make public witness of our love for the Almighty, and second, our love and loyalty towards our Grand Master."

Other Church Services in Sydney and in the Country were well

attended and District Inspectors attributed to the influence of such Services a noticeable improvement in Lodge attendances. The Church Service in St Andrew's Cathedral was such a success that in response to requests from many Brethren, another one was arranged for 31st July, 1966, at the same Cathedral. On that occasion the Service was conducted by the Grand Chaplains V.W.Bro. the Rev. Norman Fox, and R.W.Bro. the Rev. John Gray Robertson, assisted by Past Grand Chaplains. This was well attended by Brethren and their families. The addresses by the Grand Chaplains were most inspiring, and the anthems rendered by the N.S.W. Masonic Jubilee Choir added to the enjoyment and significance of the Service.

From that time onward a Church Service at St Andrew's Cathedral has been associated with every Installation of a Grand Master and with important events connected with Freemasonry in New South Wales.

There is something truly inspiring about members of the Craft accompanied by their families assembling in a Church at an appointed hour for a special act of worship. These occasions are designed to strengthen the spiritual blessing and uplift received from these communal and fraternal acts of worship and on almost every occasion when a Church Service was held it was well-attended, the Church hall frequently being filled to capacity.

Significant among the Church Services supported was the one held at the Great Synagogue, Sydney, on 28th April, 1974, when 1650 Masons, their families and other worshippers attended. They were greatly impressed by the proceedings, and inspired by the addresses of Bro. Rabbi Apple later V.W.Bro. Rabbi Apple, Past Grand Chaplain and the Grand Master, M.W.Bro. Blight. These addresses appeared in full in "The N.S.W. Freemason".

Among the events on the programme for the Sydney International Masonic Festival, March, 1979 were Church Services held simultaneously for Freemasons, their families and friends at St Andrew's Anglican Cathedral, St Stephen's Uniting Church and St Peter's Presbyterian Church and a Special Service at the Great Synagogue, Sydney.

Church Service for Freemasons, their Families and Friends, in a Roman Catholic Church

The policy of all Grand Masters to encourage Masons and their families to attend Church Services arranged by various denominations was pursued vigorously by M.W.Bro. Coates during his term as Grand Master. His aim was to achieve recognition of the fact that Freemasonry is not a religion but it supports all persuasions. He openly indicated his willingness to worship in the Church of any denomination and, in fact, did so in his numerous visits to country centres as well as in the metropolitan area.

He designated the policy, "Towards a Greater Understanding" and demonstrated its practical application by attendance at Services, and by associating Freemasonry by means of Official letters and attendance at functions with important events connected with a Church. This included the Roman Catholic Church as well as Protestant and non-Christian Churches. A case in point was the sympathetic response to the attempted assassination of the Pope. Another was the congratulations sent to the new Catholic Archbishop of Sydney, Most Rev. Dr E.B. Clancy, on his appointment. When Cardinal Sir James Freeman retired from the position of Archbishop of Sydney, the Grand Secretary represented the Grand Lodge at the Appreciation Dinner tendered to Sir James by the citizens of Sydney.

These were merely preliminaries to the historical first service involving Freemasons, their families and friends, ever to be held in a Roman Catholic Church, when such a service was held at St. Thomas Roman Catholic Church, Lewisham, on 3rd July, 1983.

The Church, which had a seating capacity of 1200, was filled to overflowing and the Service was most inspiring, evoking much favourable comment.

The fact that so many Masons supported the move by attending was interpreted as an indication that New South Wales Freemasons were moving to a better understanding with people of the Roman Catholic persuasion.

Sunday Activities

During the past 40 years changes in social conditions and conventions resulted in changed attitudes regarding Sundays.

Hitherto it was regarded against the best interests of Freemasonry to undertake any Masonic activity on a Sunday. In 1912, the Grand Master, Lord Chelmsford, ruled against such meetings for the purpose of instruction, rehearsal or other Masonic practices, except for Church or Funeral Services.

In 1936, the then Grand Master, Lord Gowrie, indicated that Masonry should not identify itself with pleasure functions held on the Lord's Day. He relaxed the previous edict to the extent of allowing members to arrange Sunday picnics by mutual consent among themselves as private individuals, provided that they were not held under the auspices of the Lodge and that no reference to them appeared on the Lodge Notice Paper.

On account of the shifts in community attitudes, the Board of General Purposes in 1977 reviewed the policy covering the conduct of Masonic activities on Sundays, and as a result made a recommendation for revision to the Grand Master.

In his ruling on the matter at the December Communication, the Grand Master, M.W.Bro. N.W. Warren, said it was expected of every Freemason that he would have due reverence for the sacred days appropriate to his particular faith, and that he would endeavour to engage in corporate worship on these days with others who shared his religious beliefs. This, of course, included Sundays, special to the vast majority.

It was possible, however, in view of the current attitudes to contemplate a broader range of activities on Sundays under the auspices of a Lodge without fear of lessening the community respect for Freemasonry, or of reducing Masonic standards. Provided they were conducted with discretion and decorum occasional activities on sacred days were allowed to be arranged by Lodges and members. These included seminars, special rehearsals, picnics and similar outings; and authority was given for advice on these to appear on Lodge Notices. Although it was understood that this ruling applied to Sundays, it was stressed that equal respect was to be paid to Holy Days of those of different faiths.

These concessions were not made lightly. Certain conditions were laid down to be strictly observed.

These were:

(1) "Frequent Sunday activities should be avoided to allow members and their families still to feel free to enjoy Sunday as

a quiet and preferably family day, both for worship and their own true recreation.

(2) Lodge arrangements should not prevent Brethren or their families from attending religious observance if they so wish. Especially would I emphasise that Lodge activities should not place children of our Masonic families in a position of having to choose between the Lodge's activities and their own Church commitments such as Sunday School. Indeed I would expect that religious observance and instruction for our members and their families should be fostered rather than hindered by their participation in Freemasonry.

(3) Any function must be conducted with discretion and decorum, both to adhere to our own principles and to avoid attracting criticism to the Craft. Particularly should boisterous behaviour and excess alcohol be avoided."

It was confidently expected that the ruling would lead to an enhancement of life within the Craft and through expanded opportunities for fellowship, of the joys of family life, provided that the spirit of the qualifications laid down were faithfully observed.

Creation of Office of Assistant Grand Master, 1964

The activities connected with the Celebrations of the 75th Anniversary made it apparent that the duties attached to the office of Grand Master were becoming more and more demanding on his time and energies. It was felt that apart from the essential administrative duties, the exhausting travelling, the participation in Lodge and District activities, and the social functions would eventually take toll of both health and vigour. In his Report to Grand Lodge in September, 1964, M.W.Bro. Beers stated that over a period of two months, and often on consecutive days he had attended three Consecrations, seven Installations, and thirteen Masonic Functions. This was the pattern of activities he had pursued since assuming office as Grand Master.

When he was forced to take leave from his duties on account of illness and hospitalisation, it was decided that assistance should be provided in order to share responsibilities. Consequently at the September, 1964 Communication a Notice of Motion was submitted

by the President of the Board of General Purposes to create the Office of Assistant Grand Master.

The motion was carried after many arguments for and against the proposal were debated. It was confirmed in December and in the following March, 1965, the first appointment was announced, and Wor. Bro. Donald Stewart Jackson, a Past Master of Lodge Bankers, was duly invested Assistant Grand Master.

Second Grand Inspector of Workings Replaced Assistant Grand Inspector of Workings

When the additional office of Assistant Grand Master was being considered in September, it was decided also to eliminate the office of Assistant Grand Inspector and to replace it with that of a second Grand Inspector. After this was confirmed in December, V.W.Bro. John Hull, who had been Assistant Grand Inspector was duly elected as the second Grand Inspector of Workings.

The result of these changes was that Grand Lodge acquired an additional Senior Officer, and the Jurisdiction was divided into two halves each with its own Grand Inspector of Workings, thus allowing for a more equitable division of responsibility.

At the same time some restriction on appointments to Boards of retiring Officers was accepted in the interest of efficient use of experienced assistance available to the Grand Master. This was done simply by increasing the time between retirement from office and appointment to a Committee or Board.

The Grand Master always had the power to delegate some of his duties to Senior Past Grand Officers, and this he did very extensively, particularly in representation at Installations and Social Functions. So that this avenue of assistance should not be reduced, Grand Lodge accepted a proposal to restrict appointments to Boards and Committees of Grand Officers retiring from their positions to at least a year after becoming eligible.

It was felt that it was important for an Immediate Past Grand Officer to be available for the Grand Master without the possibility of a conflict of duty.

M.W. Bro. Beers Continued Strenuous Duties Despite Medical Advice to Rest

The Grand Master, in his written Report to Grand Lodge in September, 1964, had indicated that on advice from his medical advisers he would take life somewhat easier for some time and that he would not be able to carry on his Masonic activities to the same extent as previously, yet in the March quarter of the following year he had been very busy fulfilling his usual duties. Included in these were the opening of the Hunter Valley Masonic Private Hospital, the Installation of Royal Arch Chapter Leinster Marine, the only Royal Arch Chapter in N.S.W. working under the Irish Constitution, the Laying of the Foundation Stone of the new Masonic Temple at Liverpool, four Church Services for Masons, and Graduation Night at the N.S.W. Masonic Hospital.

The Installation of the Grand Master of the Grand Lodge of Tasmania on 27th February, 1965, was attended by the President of the Board of General Purposes, M.W.Bro. S.J. Cann with a small Delegation of Senior Officers as the Grand Master had other commitments. The Ceremony and hospitality were described as being of a very high order. The Grand Master, however, attended the Victorian Grand Installation on 24-26 March, and on his return to Sydney attended a number of country Lodges and Functions.

M.W.Bro. E.L. Beers commenced his fourth term as Grand Master in August, 1965, and immediately plunged into the flood of activities that had characterised his previous three terms. The appointment of an Assistant Grand Master had been a great help in reducing the work-load but the Grand Master undertook much more than he should have done, despite his undertaking to reduce his commitments when he returned after his severe illness the year before.

There were some significant developments during this fourth term, the most important being the consideration of Recommendations of the Danks Report. This had been carefully considered by the Board of General Purposes which in turn had submitted Motions dealing with certain aspects. (See Chapter V, Membership) These included amended procedures for the election of members to serve on the School's Council and the Hospital Board; the greater representation of Country Lodges on the Board

of General Purposes; the limiting of ages of members of Boards to a maximum of 72 years; easing requirements regarding nominators of candidates for membership when a man seeking admission did not know two members of a Lodge to nominate him; increase in Initiation Fee; permission for all Master Masons to purchase a Ritual. These matters were agreed to and the Regulations altered accordingly.

With the functioning of the Masonic Temples Fund many new Masonic Halls were being built in the country and suburbs and more were being improved by provision of amenities, maintenance and additions to existing buildings.

The Grand Master was engaged in Laying Foundation Stones, opening new Buildings and dedicating Temples. He delivered a detailed Progress Report on the functioning of the Fund, and in addition to Combined Meetings and Installations he was busy with social functions and ceremonies connected with the School, Hospital, Frank Whiddon Masonic Homes and the Freemasons' Benevolent Institution.

Resignation and Retirement Removed Some of the Most Experienced Workers

In June, 1966, Grand Lodge lost the services of some of its most experienced Officers when they decided to retire or resign. Among these were M.W.Bro. S.J. Cann, Past Grand Master, President of the Board of General Purposes for eleven years and a Board member for 21 years; R.W.Bro. J.L. Cowie, Past Deputy Grand Master, a Board member for 32 years; R.W.Bro. A.J.T. Blake, Past Deputy Grand Master, Past Grand Registrar, a Board member for 17 years, and a Grand Lodge Trustee since 1961; R.W.Bro. A.F. Webb, Past Junior Grand Warden, Board member, eight years, and Past President of Council of the Frank Whiddon Masonic Homes; R.W.Bro. W. Myles Blacka, Past Senior Grand Warden, Board member, 10 years; R.W.Bro. G.E. Frost, Past Junior Grand Warden, former Grand Treasurer, on Board six years.

Many of these Officers were engaged in one or more responsible positions in other Masonic activities, and served in many capacities

long after retirement from the Board. Unfortunately R.W.Bro. Webb passed away four months later, aged 78. The monument to his work and dedication will be found among the successful developments of the Frank Whiddon Masonic Homes.

Unattached Brethren

As some confusion existed on the interpretation of visiting privileges of unattached Brethren (Regulation 172, B of C) a ruling was given to clarify the position. An unattached Brother may visit a Lodge only once, and may not visit that Lodge again while he remains unattached. This removed the misapprehension that he may visit once a year. Worshipful Masters and Junior Wardens were warned to ensure that a Brother announced as "unattached" had not previously visited, that having once been admitted he did not visit again. This was quite definite.

50 Year Certificate

Approval was given to a request for the preparation of a suitable Certificate to be presented to a Brother who had completed a total of fifty years membership as a Freemason. A certificate was printed and made available from Grand Lodge to Lodges on application by the Secretary. At a later date a 50 Year Jewel, as well as a Certificate for sixty years' membership were approved, and appropriate action was taken to present them to qualified Brethren.

Assistance to Men Interested in Freemasonry—Publication of "On the Threshold"

To assist in the better understanding of Freemasonry and to encourage applications from persons suitable for membership, a booklet explaining the basic principles of Freemasonry, "On the Threshold" was prepared by The Committee of Masonic Education conjointly with a Committee of the Board of General Purposes, and distributed to all Lodges to be handed to men seeking information about the Craft.

Progressively, three other booklets explaining each of the Degrees for issue to candidates after Initiation, Passing and Raising were prepared and used for the purpose as proposed—to enlighten the

Brethren on the meaning of Freemasonry. These booklets are still in use and have been useful to a limited extent in making Freemasonry more meaningful to the Brethren.

M.W.Bro. Beers—Final Communication as Grand Master, 1966

At his last Communication as Grand Master in June, 1966, M.W.Bro. Beers expressed in most eloquent terms his appreciation of the co-operation and unstinted support of all with whom he had worked. In answer to the question, "What is the future of Freemasonry in this State?" he gave a reply that revealed his optimism provided of course that all worked hard to revitalise the Craft. . . . "the key to the future is in our hands and that if there is anything wrong with Freemasonry the cause of its ills is not found only in new or amended forms of legislation, but in the minds and hearts of us who compose it".

M.W.Bro. E.L. Beers had been a very active and inspiring Grand Master. Many reforms and developments had been initiated during his term, and he rightly had earned the love and esteem of his colleagues and co-workers. At his last meeting as Grand Master, M.W.Bro. J.H. Hodgson, Past Grand Master addressed him:

"I think on the occasion of your retiring as Grand Master of The United Grand Lodge of New South Wales, we should place on record the splendid services you have given to the Craft. You have been unflinching in your efforts. . . . You have worked under perhaps adverse circumstances at times, but have always had the interests of the Craft at heart, your decisions have been those worthy of a man who understands men and worthy of a man who understands the Craft and its objects. I do offer to you from all the Brethren assembled here tonight, and all Brethren throughout the State, our sincere congratulations on the completion of a very happy and very useful term as Grand Master. We trust that the Great Architect of the Universe will spare you to be associated with us for many many years to come."

M.W.BRO. ERIC AUBREY PRIMROSE

M.W.Bro. Eric Primrose was Installed on 3rd August, 1966, in a Ceremony that had lost none of its brilliance and pageantry, and its power to inspire and enthuse all those who were present.

He took over from a most popular and successful Grand Master at a time when Freemasonry was being assailed on theological grounds, and on suspicion usually associated with ignorance and fear of what is characterised as “secret”. It was confidently felt that with his experience as a Mason and as an exemplary citizen, M.W.Bro. Eric Primrose would provide leadership, and Freemasonry would survive all challenges and emerge triumphant. The community at large respects a good man in his profession and in his public activities, a good man in his church and in his spiritual life. Freemasonry requires such a leader to be a good man in his Masonic life as well, and M.W.Bro. Eric Primrose was known to be such a man.

At the December Communication he gave the Brethren this inspiring message:

“As we look back on the past, we must be careful that the majestic sweep of Masonry’s history, the lore that it has accumulated, the stories of its heroes and the development of its wonderful ceremonies do not so engross our interests that we lose sight of the accomplishment of its objectives. Masonry, however, has given each of us so much that feelings of gratitude for the past cannot be eliminated entirely, but in a world where the hard facts of life are being studied to a greater degree than ever before, the Craft cannot continue to be loved and honoured for what it has been. Pride of antiquity is good if it inspires emulation of the great achievements of antiquity, otherwise it can lead to complacency and decay.”

Death of M.W.Bro. Sir John Northcott—Past Grand Master

It was known on the night of Installation that M.W.Bro. Sir John Northcott was ill, but it came as a shock to learn of his death the next day, and it was thus in an atmosphere of sadness that the new Grand Master started his term. He and the Grand Secretary attended the State Funeral on 8th August to represent the Masons in the N.S.W. Jurisdiction.

A Period of Consolidation and Adjustment

M.W.Bro. Primrose inherited a solid foundation upon which to work—the various projects that had occupied much of the time of his predecessor—The Frank Whiddon Masonic Homes, the

Schools, the Hospital, the various Charities and Welfare Funds, the Masonic Temples Fund, and as a special problem, the falling membership and inadequate headquarters' accommodation. He set to work to consolidate the assets and to solve the problems, while at the same time attending to the normal administrative and social activities with which he had become familiar during his term as Deputy Grand Master.

Two matters of importance affecting the welfare of the Jurisdiction generally were regularised at this time. The first was the publication of the revised Funeral service that had been authorised by the previous Grand Master. It was considered that as the image of Freemasonry and Freemasons was reflected to the public on such occasions as funerals, extreme care was necessary to observe proper decorum, to maintain regalia in top condition, and to appear in appropriate dark clothing.

The second was a misunderstanding of the application of the Masonic Temples Fund among a greater number of Brethren than might have been expected. They were of the opinion that the whole £2.00 (\$4.00) a year they were paying was being allocated to the Temple to be built in Sydney. Once again the Grand Master explained that 60% of the levy was credited to the No.1 account for building the Masonic Centre and the remaining 40% to the No.2 account for assisting Lodges with their building projects. By then 120 allocations to Lodges amounting to \$538,000 had been made from the No.2 Account, and a total of \$1,847,439 had been collected and invested for income.

250th Anniversary of the Grand Lodge of England

A highlight of M.W.Bro. Primrose's term was his attendance at the celebrations in London of the 250th Anniversary of the foundation of the United Grand Lodge of England.

An invitation to the Celebrations to be held from the 25th to 29th June, 1967 was sent to the Grand Master of The United Grand Lodge of New South Wales in August, 1966, and accepted.

Prior to his departure for England, M.W.Bro. Eric Primrose moved in the Grand Communication 14th June, 1967, the following Resolution:

“That The United Grand Lodge of New South Wales, in Annual

Communication assembled, places on record its deep appreciation of the action of those Brethren who, in 1717 met to form the Grand Lodge of England; it notes with considerable pride and satisfaction the expansion of speculative Freemasonry throughout the whole world; and acknowledges its debt to the United Grand Lodge of England for its leadership and strict maintenance of the basic principles upon which the Craft was founded."

This was placed on record and conveyed to the United Grand Lodge of England.

The Grand Master left Sydney on 16th June, 1967, and arrived in London on 21st June, after a series of interesting tours and excursions en route. The actual Celebrations included the Installation of H.R.H. The Duke of Kent as Grand Master, various Masonic and Social Functions and other opportunities for visiting prominent Masonic figures both from home and abroad to fraternise and exchange views.

There was no doubt that valuable contacts were made for the benefit of Freemasonry in New South Wales, and that the 250th Anniversary of the United Grand Lodge of England made a profound impression on M.W.Bro. Primrose. The Brethren generally were able to share in his experiences from the many Reports he gave at his Official Visits to Lodges and Districts during the remainder of his term of office, and from the published account that appeared in "The N.S.W. Freemason."

Death of M.W.Bro. Aubrey Halloran—Past Grand Master

On 5th October, 1966, M.W.Bro. Aubrey Halloran passed away at the age of 94. He had been in poor health for some years and was unable to attend meetings; but prior to his enforced absences he was most active right from the time he was initiated in January, 1896. He was the Foundation Master of The Millions Lodge, 1923, and of Lodge University of Sydney, 1924, and Foundation member of the Sydney Lodge of Research, 1914. He served in all progressive offices of Grand Lodge to Senior Grand Warden, 1905-1912. He was a member of the Board of General Purposes, 1911-1926, Grand Registrar, 1926-1930, and Grand Master, 1930-1933. He was an Official Lecturer for a number of years, and a prolific writer on Masonic subjects. At Grand Lodge meetings, and at all times when

contentious matters were being considered, his criticism, advice, and suggestions were treated with the respect due to his long experience, keen mind, and devotion to the Craft.

“The N.S.W. Freemason”

It was during M.W.Bro. Primrose’s term that preliminary steps were taken to produce an Official Organ of The United Grand Lodge. A committee was appointed to carry out a survey to ascertain the degree of support such a journal could expect. The result was encouraging and “The N.S.W. Freemason” came into existence. [See Chapter XVI]

International Night

The International Night held at Lodge French’s Forest as an annual event always succeeds in arousing interest and some spectacular meetings have been held throughout the twenty years past. The first meeting was organised in 1967 by V.W.Bro. R. Quarmby, M.B.E., an officer in the Department of External Affairs, Commonwealth Government. Among the vast number of Brethren who attended that meeting were members from seven different Constitutions. The international visitors were distinguished representatives of their Governments, Churches, Departments and Professions, and the speeches and toasts were of a very high order.

Freemasonry Responsible for Its Own Future

The common problem of falling membership led to the questioning of causes for the decline in numbers and reduced interest shown by Brethren. A noticeable trend in world Freemasonry was a growing determination to improve the state of the Craft to make it more appealing to the right type of man. The primary need expressed by many Grand Masters, including our own, was an improvement in public relations. Typical opinions expressed at the time were:

“The time may not be far distant when we Freemasons should leave our cloistered seclusion, and labour more efficiently as an institution in the promotion of activities designed for the welfare of all”. “Inform the public that Masonry is an active force clothed not altogether in mystery, but a vibrant, living, forceful organism based upon simple truths that are somehow easily misplaced in the hustle and bustle

of everyday life". "Some believe Masonry has lost its attraction to men or that men have lost their interest in the principles for which Masonry stands. Men may temporarily have lost this vision but it is not for Masonry to lower its sights to accommodate them, but rather for those who are present members to demonstrate by their lives that membership of the Craft is more than initiation, wearing an apron or attendance at meetings."

These sentiments and many similar ones from all Jurisdictions indicated that what had been developed was an awareness that Freemasonry itself was responsible for its own future, a conclusion that led to further and more apparently insoluble problems, having regard to the nature of the Institution and the restrictions placed on undue publicity.

Death of R.W.Bro. R.C. Mudge, P.D.G.M.

The death of R.W.Bro. Reginald Clive Mudge, Past Deputy Grand Master, occurred on 6th November, 1967, aged 78. He was initiated in The Prince Alfred Lodge No. 94 in August, 1912, became the Master 1920-22, and Secretary from 1929. He joined the Sydney Lodge of Research in 1933, becoming Master in 1935-6. He was Foundation Master of Lodge George Duke of Kent, 1946. For the term 1926-28 he was District Grand Inspector of Workings and subsequently he had the ranks of Past Junior Grand Warden (1938) and Past Deputy Grand Master (1959) conferred on him. He was elected a member of the Board of Benevolence in 1928 and served in that position for the rest of his life. He made a significant contribution to Freemasonry in its benevolent function as Secretary of the Masonic Hospital from its inception in 1931 until 1957.

The Accommodation Problem

M.W.Bro. Eric Primrose took the first positive step to investigate the needs and problems associated with the erection of a new Masonic Centre. (See Chapters VI and VII, Accommodation)

Expulsion for Un-Masonic Conduct—Modification Sought

A most interesting debate and decision followed the introduction of a Notice of Motion dealing with the matter of Expulsion in terms of Regulation 184 Book of Constitutions.

This Regulation lays down that a Brother sentenced to a term of imprisonment for not less than a month shall be expelled from Freemasonry, and this had been observed by Grand Lodge since 1925.

In December, 1967, the President of the Board of General Purposes, R.W.Bro. S. Wearne, sought a modification of this direction by the addition of a new Regulation providing for consideration of petitions for re-entry into Freemasonry after ten years of such disqualification.

The supporters of the motion introduced examples of offences relating to matrimonial matters, traffic laws, betting and gaming to indicate that the relative seriousness of offences had not been taken into account when applying the existing Regulation, and asked for the inclusion of the proposed Regulation in the interests of justice, mercy and forgiveness, and to bring it into line with other Jurisdictions that included such a provision in their Books of Constitutions.

Those who opposed the motion did so on the grounds that if it were carried the standards that had been set and followed by Freemasonry would be lowered, and the Grand Lodge would be faced with the problems associated with the application of double standards and impaired Masonic image. It was felt that arguments in favour of following overseas practices were irrelevant, and that if certain offences did not deserve such extreme punishment as expulsion, then differently worded amendments or resolutions should be brought before Grand Lodge for consideration.

When put to the vote the Notice of Motion was lost.

The debate was noteworthy for the high quality of the submissions of the speakers, their diction, logical approach, and sincerity in their regard for their fellow man and for Freemasonry.

M.W.Bro. Eric Primrose—Grand Master for Third Term

At the Proclamation of M.W.Bro. Primrose for his third Term as Grand Master, fraternal greetings were conveyed to him from Representatives of 96 Grand Lodges throughout the world that are in fraternal communication with The United Grand Lodge of New South Wales. This was an indication of the brotherhood and co-operation that had been developed and maintained among Freemasons over many decades.

M.W.Bro. Primrose entered his third term as Grand Master after what he termed a very strenuous year. He had visited many country districts, participated in a great number of Masonic functions, fostered significant improvements in administration and practices, and among the important projects he launched were the Publications Committee, the Research Lodge, and the Committee to investigate the Building of the New Masonic Temple.

By personal example and precept he encouraged closer fellowship among Brethren by the holding of Combined District Meetings, Church Services and Fraternal. He was particularly interested in the Frank Whiddon Masonic Homes and the Masonic Schools and took every opportunity to associate himself with every function connected with them. He commenced his third term by expressing gratitude to the Brethren for affording him a further opportunity for service and for him to endeavour to inculcate the ideals of Masonry as a practical way of life. His philosophy may be summed up in these words:

“We live in an age of challenge to our moral and spiritual code. As Masons we can never agree to, or become party to, lowering the moral standards to which we were obligated; we must not, we dare not, compromise with the belief in a living God, the Creator and Father of Mankind. In this belief, and this alone, lies the only solution of the many complex problems confronting the world today; . . .

“On this brighter, this encouraging and hopeful side, I see a quickening of interest in the important features of our Craft, which makes me feel that the core or the heart of Freemasonry is sound, and is finding expression in many useful ways. To illustrate this may I refer to the great interest being displayed in social and humanitarian work.”

Installation of Grand Masters of Sister Constitutions

The Installation of the Grand Master of the Grand Lodge of Tasmania, M.W.Bro. Dr W.H. Hill, in February, 1968, held particular interest for The United Grand Lodge of New South Wales. The Grand Master, M.W.Bro. Eric Primrose was accompanied by the Senior Grand Warden, R.W.Bro. L.A. Peaty; the President of the Board of General Purposes, R.W.Bro. S. Wearne; and the

Grand Secretary, R.W.Bro. R.H. Burley; and later joined by V.W.Bro. Dr J. Kaw, P.D.G.I.W.

Delegations from all the Australian Grand Lodges were present, and among the distinguished visitors was the Governor of Tasmania, Sir Charles Gairdner, a Past Grand Master of the Grand Lodge of Western Australia.

The functions held in conjunction with the Installation Ceremony included a Grand Master's Reception, a Civic Reception by the Lord Mayor, a Motor Tour, a River Cruise and a Church Service in the Cathedral Church of St David. These were all delightful functions, but what was of great personal interest to New South Wales was that M.W.Bro. Hill was initiated in Lodge Thirroul Temperance No. 567 by Wor.Bro. S. Wearne when he was Worshipful Master of that Lodge, and Bro. Hill was later installed as Wor. Master of the same Lodge before he moved to Tasmania.

On the occasion of the Installation of the Grand Master of the United Grand Lodge of Victoria on 20th March, 1968, opportunity was taken by M.W.Bro. Primrose and several senior members of his delegation to be conducted on a tour of inspection of the new Memorial Masonic Temple in Melbourne. It was only partly completed but sufficiently advanced to show that it would "be a magnificent building when it is finished, and one which will enhance the image of Freemasonry in the city of Melbourne and the State of Victoria". The Grand Master reported the interesting details that the building would be fully air-conditioned, and that the auditorium available for public hire would hold 2500. It was completed early in 1969 and has fully justified the promise of being an "edifice of which the United Grand Lodge can be justly proud".

R.W.Bro. R.A. Hammond, Deputy Grand Master

R.W.Bro. Jackson who had served for a period of 1 year 6 months as the first Assistant Grand Master to be appointed, and for two years as the Deputy Grand Master retired from the latter position. He had rendered devoted and untiring service to two Grand Masters and Freemasonry and continued to do so as Past Deputy Grand Master.

The new Deputy Grand Master was R.W.Bro. Robert A. Hammond, who had served as Assistant Grand Master during the

previous two years, in which position he was succeeded by R.W.Bro. Victor C.N. Blight.

By these appointments the Grand Master gained two very experienced assistants, but at the same time lost the Senior Grand Warden, R.W.Bro. Les Peaty, and the Grand Inspector of Workings, V.W.Bro. Reg Flood, from his Team. During the ensuing years both continued to work most assiduously in a number of important capacities.

Obituary—A Year of Severe Losses

Three months later it was the Grand Master's duty to report the deaths of prominent Brethren who had been extremely active Masons, and of great assistance to the Grand Master and the Board of General Purposes.

Foremost among them was M.W.Bro. John H. Hodgson, the Grand Master who succeeded M.W.Bro. Sir Frank McDowell as Grand Master and who did so much as Pro Grand Master during Sir John Northcott's term as Grand Master.

M.W.Bro. Hodgson died on 28th July, 1968, aged 71. Details of his life have already been recorded elsewhere in this book. [See Appendix I].

R.W.Bro. William H. Bray, Past Deputy Grand Master, was 76 when he died on 1st September, 1968. He was initiated in March, 1915, and served in all offices of Grand Lodge to Senior Grand Warden and Deputy Grand Master on two different occasions, 1937-1939 and 1941-1943. He was a member of the Board of General Purposes, 1940-1941, and 1943-1961.

R.W.Bro. Albert F. Wallace, Deputy Grand Secretary from 1939 to 1954, died on 23rd July, 1968, aged 80. He rendered outstanding service to various Lodges as Worshipful Master or Foundation Master. Grand Lodge Ranks were conferred on him for his services, including Past Junior Grand Warden in 1946, and Past Deputy Grand Master in 1951.

R.W.Bro. James Brunton-Gibb died on 28th June, 1968, aged 70. He was well known as a lecturer having been appointed an Official Lecturer in 1934, and his services were in great demand. He served in different Lodges, and in Grand Lodge from Grand Steward to Senior Grand Warden in 1942. He was a member of

the Board of General Purposes from 1942 to 1947. Another Past Deputy Grand Master to pass away about the same time—on 30th June, 1968—was R.W.Bro. Norman James, the Foundation Master of Lodge Mackay. He was Master of three different Lodges, Grand Lodge Officer from Grand Steward to Deputy Grand Director of Ceremonies and District Grand Inspector of Workings. He was a member of the Board of Benevolence and served as its President 1953-1955. The Rank of Past Deputy Grand Master was conferred on him in 1959.

Among the prominent Masonic figures whose deaths were reported in December, 1968, was R.W.Bro. Dr George Mackaness, P.J.G.W., aged 86, the co-author with R.W.Bro. Karl Cramp, of the history of The United Grand Lodge of New South Wales, 1888-1938. He was initiated in Lodge University of Sydney, November, 1928, and later served in Lodges Fortian and Rudyard Kipling. His contribution to Freemasonry was in the field of history and historical research.

Within three months other serious losses occurred, including R.W.Bro. John Cowie, Past Deputy Grand Master. He was initiated in June 1917 and, at the time of his death in February 1969, he was 79 years of age. He was a member of the Board of General Purposes for 33 years, an Official Lecturer for 36 years, and Chairman of the Publications Committee. He played a very active part in the establishment of "The N.S.W. Freemason."

Leadership Changes

One of the last official duties of M.W.Bro. Primrose as Grand Master, was his announcement of the death, on 30th June, 1969, of the Earl of Scarbrough, Grand Master of the United Grand Lodge of England during the years 1951-1967.

He announced also that the Grand Secretary, R.W.Bro. R.H. Burley would be retiring for health reasons as from the end of August, 1969.

The second decade ended in 1969 with the Installation of M.W.Bro. R.A. Hammond as Grand Master. During the period, 1959-1969, the total membership had declined, but nobody was pessimistic regarding the future. Everywhere efforts had been directed towards making Freemasonry a living force, a meaningful part of life. An impressive and diverse range of plans was

implemented, all with the main aim of safeguarding the future of the Craft. Provision was made to erect an appropriate City Masonic Centre on the site of the original Grand Lodge building erected in 1884. Efforts were made to develop educational facilities through the formation of the Committee of Masonic Education and of the Research Lodge. "The N.S.W. Freemason" was published by Grand Lodge to act as a means of communication with the Brethren, who were also given the opportunity for participation by contributing material for publication. The administration and the work of Lodges were rendered more efficient by the introduction of District Grand Inspectors of Workings' Conventions to prepare newly appointed District Inspectors for their duties. The administration of Grand Lodge was assisted by the appointment of two extra senior officers, an Assistant Grand Master and a second Grand Inspector of Workings to provide increased communication between Grand Lodge and Brethren. The efficient running of the Jurisdiction was enhanced by administrative changes, amendments and additions to the Book of Constitutions, all of which were designed to formalise desirable procedures and regulations.

During the same period, regular and frequent visits to Lodges in country and metropolitan areas were made by Grand Lodge Officers and they had become personally known as active Freemasons, inspiring, dedicated and hard-working, making tremendous sacrifices of time and energy but at the same time enjoying the fellowship, the opportunity for service, the resulting friendships and the feeling that they in some way had improved the way of living in the community.

For ten years Masters of Lodges had adopted plans and programmes to interest Brethren in Lodge work; they had encouraged a variety of measures and activities to give expression to Masonic ideals, and District Inspectors in their reports to Grand Lodge were amazed at, and appreciative of, the resourcefulness of Lodges in their efforts to maintain the ideals of Freemasonry and to consolidate the advances made during the preceding ten years. As in many Jurisdictions in Australasia and overseas, decline in membership was accepted without panic as a contemporary trend in world development, but with added determination to maintain standards and with renewed optimism.

CHAPTER III

THE ERA OF VARIATION AND EXTENSION 1969-1980

Grand Masters: M.W.Bro. Robert A. Hammond (1969-1972)
M.W.Bro. Victor C.N. Blight, C.B.E. (1972-1976)
M.W.Bro. Noel W. Warren (1976-1980)

The period 1969-1980 is seen as one of great activity involving Grand Lodge, the Board of General Purposes and Lodges generally under the leadership of M.W.Bros. R.A. Hammond, V.C.N. Blight and N.W. Warren, Grand Masters. Challenges due to prevailing social conditions were met with public demonstration of Freemasonry's regard for Community Welfare shown by its extensive Benevolence programmes. Boards and administrative functions were reformed to improve efficiency, and personnel with special abilities were encouraged to serve on Committees. Regionalisation was introduced to conserve material resources and to conform to State practices. The material building of the Masonic Centre and the spiritual building of character, together with enlightenment of the public by the presentation of an inspiring public image proceeded apace. The culminating events of the era were the Official Opening of the Masonic Centre, Festival Week and a series of associated activities whose influence extended beyond the boundaries of the State and Commonwealth to the whole Masonic World.

By means of discreet publicity Freemasonry became better known throughout the non-Masonic world and it was hoped that this knowledge would lead to a better understanding of the Craft as an Institution working for the good of all, and so Freemasonry would become accepted generally in the same way as it is by the initiated.

The Masonic Centre in Sydney stands as the monument completed during the third phase.



RIGHT WOR. BRO. DONALD S. JACKSON
Assistant Grand Master
First Appointee to that Office
Refer page 97.



MOST WOR. BRO. ROBERT A. HAMMOND
Grand Master
1969-1972
Refer page 116.

M.W.BRO. ROBERT ARTHUR HAMMOND

The Installation of the new Grand Master in the Town Hall, Sydney on 30th July, 1969 was a brilliant success in an atmosphere of optimism and brotherly affection. Representatives from all Australian Jurisdictions and The Royal Arch Supreme Grand Chapters were in attendance and expressed in most eloquent terms their pleasure, congratulations and co-operation. The substance of the congratulatory remarks may be summarised in the words of the Grand Master of Tasmania:

“I feel certain that the principles and tenets of our beloved Craft are needed more today than ever before and I am quite confident, Sir, knowing you as I do and listening to your address this evening, that The United Grand Lodge of New South Wales has found another leader who will uphold those standards and tenets and who will inspire the Brethren throughout this vast Jurisdiction.”

The same pleasure was expressed in the words of the Assistant Grand Master of Queensland:

“I would be remiss if I did not express the joy we have in capturing the inspiration of the ceremony and of this gathering.”

M.W.Bro. Hammond had gained most valuable and practical experience as a very active Assistant Grand Master and Deputy Grand Master and had endeared himself to the Brethren by the friendly, helpful and true-hearted contacts he had made with them. He was regarded by them as one who would rule over them in the true Masonic spirit and who had the ability to guide them along the correct path.

He was advised by the Installing Grand Master that he would be occupying “a position on which the fierce glare of public opinion is focussed and it may not always be favourably disposed. You will, however, have the strength of the loyalty of the Brethren as a sustaining force, the tenets and principles of the Craft as a guide, and in all times of difficulty you will put your trust in the Great Architect, just as you did on the night of your initiation.”

His final words were: “may I remind you that the greatest and most successful ruler is he that reigns in the hearts of men.” The Grand Master was fully aware of his new responsibilities and was encouraged by the assurances of support and guidance from his

predecessors and officers of Grand Lodge and the co-operation of all Brethren in the Jurisdiction.

He had as colleagues R.W.Bro. Victor Blight as Deputy Grand Master and R.W.Bro. Noel Warren as Assistant Grand Master, both Brethren of proven experience and ability.

In his remarks the Grand Master mentioned that in the forefront of those with a positive approach were the four last Grand Masters, M.W.Bros. T.L. Warren, H.R. Maas, E.L. Beers and E.A. Primrose, and of M.W.Bro. Eric Primrose, M.W.Bro. Hammond said:

“During your Grand Mastership you have asked me to perform many duties. Most of these you have made easy but the last duty you have asked me to perform I feel you have deliberately gone out of your way to make extremely difficult. You have asked me to follow a predecessor who has set a standard of leadership, dedication and devotion to duty that will be extremely difficult to equal. I have accepted your challenge and will do my utmost to emulate your shining example.”

He expressed as his philosophy: “The happiness of love is in action; its test is what one is willing to do for others”. He believed that the secret of living in peace and harmony with his fellow-beings is to be found in the Brotherhood of Man and Fatherhood of God and the practice of Brotherly Love.

On this high spiritual note the third phase of the period leading to the completion of the Masonic Centre as the headquarters of The United Grand Lodge of New South Wales was ushered in by M.W.Bro. R.A. Hammond in July, 1969.

M.W.Bro. Hammond commenced his term of office with four important functions. The Church Service for Freemasons at St Andrew’s Anglican Cathedral on 3rd August was as usual successful, a feature being the meticulous work of the Grand Chaplain, R.W.Bro. Rev. J. Gray Robertson who conducted the Service, and the address of the newly appointed other Grand Chaplain, V.W.Bro. Rev. H.E. Ctercteko. The N.S.W. Masonic Jubilee Choir and the Grand Organist added considerably to the effectiveness and pleasure of the proceedings. On 12th August the Grand Master and Grand Secretary, together with their wives, journeyed to Canberra to attend a Reception to their Royal Highnesses, the Duke and Duchess of Kent, to whom they were



MOST WOR. BRO. ERIC A. PRIMROSE
Grand Master
1966-1969
Refer page 102.

PRESIDENTS OF THE BOARD OF
GENERAL PURPOSES



MOST WOR. BRO. the HON. GEORGE C.
GOLLAN
Past Grand Master
1944-1955
Refer page 53.



MOST WOR. BRO. SYDNEY J. CANN
Past Grand Master
1955-1965
Refer page 54.



RIGHT WOR. BRO. SIDNEY WEARNE
Past Deputy Grand Master
later Past Grand Master
1965-1980
Refer page 218.



RIGHT WOR. BRO. JAMES L. EDDY
Past Deputy Grand Master
1980-
Refer page 171.

later presented by the Prime Minister. The Duke of Kent, the Grand Master of the United Grand Lodge of England was pleased to discuss Masonic matters with M.W.Bro. Hammond. On 21st August the Grand Master and his Deputy attended Government House and were received by the Governor of New South Wales, Sir Roden Cutler. The purpose of the visit was to offer greetings and loyalty to the Crown from all the Masons in this Jurisdiction.

On 5th September the Grand Master attended the regular quarterly meeting of the Masonic Lodge Secretaries' Association of which the Grand Secretary, R.W.Bro. Burley, had been President for some years. As R.W.Bro. Burley had retired on 31st August a presentation was made to him in recognition of his long service as President.

R.W.Bro. Burley was initiated in December, 1935, served in various offices including Worshipful Master, and was appointed Chief Clerk in the Grand Lodge Office in March, 1948, becoming Deputy Grand Secretary in 1954. He became Grand Secretary in 1963.

R.W.Bro. Raymond Connon—Grand Secretary

R.W.Bro. Raymond G. Connon who had been Acting Grand Secretary following R.W.Bro. Burley's retirement, was appointed Grand Secretary as from 1st September, 1969 after 21 years' service on the Grand Secretary's staff in various capacities from Clerk to that of Deputy Grand Secretary.

V.W.Bro. G.E.W. Salier was appointed Deputy Grand Secretary as from 5th January, 1970. He was a very experienced Secretary and was able to contribute in no small measure to the smooth running of the Grand Lodge Office in close and harmonious co-operation with the Grand Secretary and other members of the Staff.

These appointments occasioned a degree of re-organisation which required a period of readjustment. This was made smoothly and quickly on account of the wide experience and administrative ability of both officers.

Workload of Officers Increased

Although membership continued to decline—or perhaps because of it—the work of the Grand Master and his officers and the Office

Staff increased. Installations, Special Meetings and Social Functions claimed a great deal of time. It was soon apparent that the Grand Master would follow in the steps of his predecessors and alternate between city and country almost full-time. Many Lodges were approaching their Golden Anniversaries or Centenaries and the Grand Master was in demand for special functions. Many renovated Masonic Temples were being re-dedicated and normal activities had to be supported and encouraged. Reference to Grand Lodge Proceedings and the volume of circulars and notices issued from the Grand Secretary's Office indicated the extent of Grand Lodge involvement in day-to-day operations.

During the December Quarter, 1969 M.W.Bro. Hammond attended the Installation of the Grand Master of Western Australia in Perth, six N.S.W. Installations in City and Country Districts, the Dedication of a renovated Masonic Temple, a Church Service, five Special Meetings, a Spring Bazaar at the Masonic Hospital, Prize Day at the Masonic School and the Official Opening of the extensions to the Masonic Hospital; he presided over the Grand Lodge Communication on 10th December. Grand Lodge Officers during the same period represented him at forty-four other Masonic functions, and this was the pattern followed during succeeding quarters and years.

M.W.Bro. Hammond, flying his own aeroplane, travelled over all parts of the State during his term as Grand Master frequently accompanied by members of Grand Lodge. In the matter of transport he was thus unique among Grand Masters.

Increasing Knowledge and Participation Seen as an Aid to Increased Membership

Grand Lodge continued to be concerned about the decreasing membership, but not pessimistic and certainly not panicky. It encouraged ways of adding interest to meetings, increasing knowledge, and encouraging member participation.

The Grand Master hoped that the example Grand Lodge had set in experimenting with special features during meetings would succeed where admonition and direction had found it more difficult to achieve desired results. Great encouragement was received from Reports of District Grand Inspectors of Workings which indicated

increased attendances, organisation of special social functions, anniversaries, combined meetings. There was an increase in voluntary work in favour of incapacitated and handicapped people in Homes, such as the Frank Whiddon Masonic Homes. Church Services and Ladies' Souths were well-attended and it was apparent that Worshipful Masters were taking positive action to comply with the policy of the Grand Master and Grand Lodge and trying everything to bring Masons back to their Lodges and inducing non-Masons to form a favourable opinion about Freemasons and so develop a desire to join their ranks. Some Inspectors reported that many young men were joining and taking office.

An interesting development stemmed from the Combined District 40 Masters' Dinner held in 1969 that had proved a great social success and a beneficial influence Masonically. This was a Dinner at the Parramatta Masonic Club on 6th March, 1970 for 24 Wardens and their Ladies from the 13 Lodges in the District. The District Grand Inspector of Workings and his wife attended in each case and participated in the organisation.

M.W.Bro. Hammond—Grand Master for Second Term

At the Proclamation of M.W.Bro. Hammond for his second term as Grand Master, on 29th July, 1970 he expressed his appreciation of all the help he had received from so many Officers and Brethren; from Committees and Boards; and in particular from the Administrative Staff. He said it had been an extremely busy year and outlined the significant activities in which all had been engaged.

The District Grand Inspectors of Workings had welded Lodges closer together by organising District Meetings, encouraging inter-Lodge Visitations, and by fostering Community Activities, and with many of these the Grand Master and Officers of Grand Lodge had been associated.

Major Projects Undertaken—Preparation for Re-organisation

Two major projects were undertaken during the year; the Enquiry in connection with the Masonic School under the direction of Bro. Sir Gordon Wallace and that of the erection of a new Masonic Centre directed by R.W.Bro. D.S. Jackson in conjunction with the Grand Architect, R.W.Bro. F.L. Hodgson.

A special Committee of the Board of General Purposes was requested to examine the financial structure of the various activities of Grand Lodge for the purpose of re-assessing and re-organising operations on sound business lines.

In particular, contributions to the General Purposes Fund, application of further economies and ways of increasing the earning capacity of investments were currently being carefully scrutinised by the Committee.

The policy of Grand Lodge was re-organisation to meet in a positive way the challenge of changing times. The Grand Master spoke of Lodges that were flourishing because they, too, were meeting the challenge, but also of those that were languishing because they were looking backward, resting on their laurels and unwilling to change their ways or their views. He started his new term with an inspiring message:

“Masonry must be vibrant and vital. It cannot tolerate apathy, indifference or indolence. The Lodges that are flourishing today are looking forward not backwards. They have a plan, a purpose and a future. It is my strong recommendation that Brethren and Lodges should be continually re-assessing and re-organising and, where considered desirable, merging with a stronger partner; but above all they should have at all times a plan and a purpose for the future so that Freemasonry may inculcate its teachings on the community at large and promulgate those principles which are so badly needed in the world today.”

More Equitable Method of Progression Adopted

An Amendment to the Book of Constitutions, carried in December, 1970, enabled progression in the Grand Lodge “Team” to the rank of Senior Grand Warden to proceed in a more equitable manner than had been possible up to that time. It was found not to be in the best interests of harmony or of Grand Lodge for one of the Grand Inspectors of Workings to be dropped following the election of Junior Grand Warden. The new sub-paragraph added to Regulation 10, B of C. provided for the election of Grand Wardens without specifying Senior or Junior Grand Warden. The Brother receiving the highest number of votes if more than two candidates would be declared Senior Grand Warden, and the next, Junior

Grand Warden. If only the two Grand Inspectors were candidates then the one with the higher number of votes would be Senior Warden. Both could retire at the end of their term and two new ones would be elected.

At the same time it provided for Grand Wardens to wear Chains with five stars for the period of their duty as Grand Wardens, after which they would revert to the wearing of Collars as Past Senior or Past Junior Grand Wardens.

The first election of officers following the amended procedure was in June, 1971. Prior to the nominations, the Deputy Grand Master in the Chair explained the variations consequent upon the above changes. Nominations were called for the two Grand Wardens instead of for each one separately. At the elections at the following meeting the number of votes each received would determine who was Senior and who was Junior Grand Warden. The result was V.W.Bro. A.A. Kennedy was elected Senior Grand Warden and V.W.Bro. P.F. Macpherson, Junior Grand Warden, the first under the new scheme. Three metropolitan members and one country member of the Board of General Purposes were elected instead of five and two respectively. The Grand Master subsequently appointed two metropolitan members and one country member, all to serve for three years as previously. It was necessary for a Brother nominating as a country member to be a member of a Lodge meeting outside the County of Cumberland and to reside outside the County of Cumberland at the time of his election.

The first appointees to the Board of General Purposes under this scheme were R.W.Bro. A.H. Mylchreest, P.J.G.W., V.W.Bro. D.H. Wade-Ferrell, P.D.G.I.W., metropolitan, and V.W.Bro. A.V.J. Parry, P.D.G.D.C., country.

Board of General Purposes Re-organised

In pursuance of the policy to re-organise Grand Lodge to make its management more efficient, the Grand Master in December, 1970, succeeded in having the composition of the Board of General Purposes changed to include a majority of experienced Masons who were highly skilled business men and qualified professional men to run what was in reality a very big business undertaking.

This was achieved by varying the relevant Regulations in the Book of Constitutions, to provide for mixed election and

appointment by the Grand Master of members of the Board. The effect was that elected members were still in the majority, but the Grand Master had the opportunity to "appoint perhaps younger and more vigorous men who were highly skilled in specialised activities in the business field or other fields but who may not necessarily have had the long Masonic association which would secure their being well known and capable of being elected because they were well known in Masonic circles."

This was a forward step which has proved to be successful, and the fears expressed by some at the time that Grand Lodge would lose its authority have been proved to be groundless.

Financial Operations Examined

The financial operations of Grand Lodge also were closely examined at this time and it was considered that some amendments to the prevailing system of control were necessary to overcome the problem of Grand Lodge funds being under-allocated or over-allocated for the needs of certain Funds, such as the Fund of Benevolence, the Masonic School and the Masonic Hospital. In principle the Board of General Purposes was given the authority to examine all funds and accounts which were the property of Grand Lodge and to recommend whatever adjustments it found necessary.

By the addition of a new paragraph the motion to amend the relevant Regulation, No.79, clearly stated the intention of the Board:

"The Board shall from time to time examine the various accounts of Grand Lodge (including the Fund of Benevolence, William Thompson Masonic School and the N.S.W. Masonic Hospital) and subject to confirmation at the next ensuing Regular Communication of Grand Lodge shall make such adjustments to the capital and investments of such Funds as the Board shall consider to be appropriate for the proper and effective administration of the whole of the finances and undertakings of the Grand Lodge."

The effect of this change was the more business-like manner of dealing with the financial transactions of Grand Lodge and the safeguarding of the accumulated funds acquired as a heritage from the past by utilising them to the fullest advantage for the needs and activities of Grand Lodge.

After considerable debate and serious opposition from the Masonic Hospital, Grand Lodge Dues payable by Lodges on behalf of each member were by way of an amendment to Regulation 201, Book of Constitutions, varied to take effect as from 1971.

The object of the variation was to effect a proper state of balance between the funds. Consequently some Dues were increased while others were decreased, the largest decrease being in the case of the Hospital, which had shown profits, from 30c to 5c. This was considered a sufficient contribution to the cost of upkeep, maintenance and expansion of the Hospital. The largest increase, 60c per member, was to the Fund of General Purposes, which normally met deficits of all the various Funds.

The effect of the acceptance of the amendment was to stabilise the overall funds of Grand Lodge on a proper basis and to have a Fund "in the area where it can help when there is need and where it is needed."

M.W.Bro. R.A. Hammond Commences Third Term as Grand Master

M.W.Bro. Robert Arthur Hammond was proclaimed Grand Master at a Special Communication on 30th July, 1971 together with R.W.Bro. Victor C.N. Blight, Deputy Grand Master, and R.W.Bro. Noel W. Warren, Assistant Grand Master, as in previous years.

In his address the Grand Master referred to the progress that had been made during the previous year as a result of the dedicated work of the various Committees and individual officers. He named specifically the administrative problems considered by the Board of General Purposes, the re-organisation of the Board and the Board of Benevolence, the more equitable arrangement made for the progression of the two Grand Inspectors of Workings to the offices of Grand Wardens, the re-organisation of the financial structure of the Order, the investigation of the William Thompson Masonic School, the City Temple Building Committee and the efforts of special Committees to improve communication and education among the Brethren within the Jurisdiction.

Referring to the decrease in membership he said:

"The total membership of the Craft today is appreciably less than it was in 1951. Some may consider this justifies an easing of effort and reduction in activity. I strongly maintain the contrary view,

that this challenge should inspire us to double our efforts to be more efficient and dedicated. To this end at the present time scarcely an evening passes without some Committee of this Grand Lodge meeting either in the Board Room or the Grand Secretary's office where mighty problems are solved and lengthy decisions debated by some of the most knowledgeable men in the State. It is only by such diligence and attention to detail that we can meet this increasing challenge by more efficient and more detailed management of our increasing resources and responsibilities."

The Board of General Purposes

It is appropriate here to include a brief summary of the role of the Board of General Purposes in the functioning of Grand Lodge and through it of Freemasonry in New South Wales.

In all developments recorded in the History of The United Grand Lodge the Board of General Purposes has featured prominently as the executive body responsible for the administration of the affairs of Grand Lodge. Subject to confirmation by Grand Lodge, the decisions of the Board are binding and comprehensive over a wide range of matters relating to legislative, judicial and executive functions. The Board derives its authority from Regulations 65 to 86 in the Book of Constitutions. The Board of General Purposes consists of:

(a) The Grand Master, the Pro Grand Master, the Deputy Grand Master, the Assistant Grand Master, the Grand Treasurer, the Deputy Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, and the President of the Board as ex-officio members, together with

(b) Fifteen members of whom nine are to be elected by Grand Lodge and six to be appointed by the Grand Master from the Masters and Past Masters of Lodges meeting within the County of Cumberland, that is the Metropolitan and City areas of Sydney, and

(c) Six members of whom three are to be elected by Grand Lodge and three to be appointed by the Grand Master from the Masters and Past Masters of Country Lodges, i.e., Lodges meeting outside the County of Cumberland. Such members shall be resident outside the County of Cumberland at the time of their election.

There is a provision that no Master, or Past Master, if an Officer of Grand Lodge, shall be eligible in (b) and (c) until the Annual Election of Grand Lodge Officers held at the Quarterly Communication in the June following his retirement from such office.

At all Communications of Grand Lodge the spokesman for the Board is its President who delivers the Reports and moves for the adoption of the various propositions presented. Although the Board has regular monthly meetings, much of its work is done between meetings by specially constituted Committees. These have been appointed and developed over the years as specific needs arose and function as autonomous bodies but subject to the approval of the Board.

By 1988 the regular Committees were:

- | | |
|---|---|
| 1. By-Laws Committee | 9. Lodges Assistance Committee |
| 2. Finance and Institutional Grants Committee | 10. Membership Assistance Committee |
| 3. Judicial Committee | 11. Public Relations Committee |
| 4. Investigation Committee | 12. Masonic Centre Management Committee |
| 5. District and D.G.I.Ws. Committee | 13. Industrial and Staff Committee |
| 6. Grand Stewards Committee | |
| 7. Library and Museum Committee | |
| 8. New Lodges and Removals Committee | |

Grand Lodge Committees that work in close liaison with the Board of General Purposes through its supervisory functions are the Foreign Correspondence Committee, the James Sidney Miller Scholarship Committee, the Committee of Masonic Education and the Publications Committee.

In addition, the Board of the Masonic Temples Fund, now (1988) known as the Masonic Buildings Board, was the direct responsibility of the Board of General Purposes and, together with the preparations for the building and opening of the Masonic Centre, the work

of the Temples Board occupied a great deal of the time and energies of the President and Members of the Board of General Purposes.

There is no doubt that the Presidents of the Board of General Purposes have been men of integrity and dedication who have exerted lasting influence on the course of events during the past four decades in this history. During this period there have been only four Presidents, M.W.Bros. G.C. Gollan, S.J. Cann and S. Wearne and R.W.Bro. J.L. Eddy.

The Members of the Board at all times have been experienced Masons elected by popular vote of the members of Grand Lodge or appointed by the Grand Master of the day, and have usually served for long periods. As has been recorded, during the term of M.W.Bro. R.A. Hammond as Grand Master, amendments to the qualifications and period of service of members were introduced.

The composition of the Board for 1987-1988 was:

<i>Grand Master:</i>	M.W.Bro. Professor R.A. Woodman, L.L.M.
<i>Deputy Grand Master:</i>	R.W.Bro. R.L.H. Johnson
<i>Assistant Grand Master:</i>	R.W.Bro. N.F. Dunn
<i>President:</i>	R.W.Bro. J.L. Eddy, P.D.G.M.
<i>Grand Treasurer:</i>	R.W.Bro. R.J. Barrington, P.D.G.M.
<i>Deputy Grand Treasurer:</i>	R.W.Bro. J.S. Pearson, P.A.G.M.
<i>Grand Registrar:</i>	R.W.Bro. J. Dick, P.D.G.M.
<i>Deputy Grand Registrar:</i>	R.W.Bro. G.P. Ellis, P.J.G.W.
<i>Metropolitan</i>	
R.W.Bro. R.S. Littlejohn, P.A.G.M.	] Term ending June, 1988
R.W.Bro. H. Harris, P.S.G.W.	
R.W.Bro. K.J. Hammond, P.A.G.M.	
* R.W.Bro. C.G. Fox, P.J.G.W.	
* R.W.Bro. H.B. Williams, P.D.G.M.	
R.W.Bro. A.G. Kirkman, P.S.G.W.	
R.W.Bro. D.C. Kenway, P.S.G.W.	] Term ending June, 1989
R.W.Bro. L.A. Peaty, P.A.G.M.	
* R.W.Bro. A.H. Mylchreest, P.A.G.M.	
* Wor. Bro. J.M.M. Talty, P.M.	

R.W.Bro. G.L. McKay, P.A.G.M.	} Term ending 1990
R.W.Bro. R.M. Dennis, P.A.G.M.	
R.W.Bro. L.P. Harding, P.S.G.W.	
* R.W.Bro. G.H. Cumming, P.J.G.W.	
* R.W.Bro. W.R. Smoothey, P.A.G.M.	

Country

R.W.Bro. W.H. Lux, P.A.G.M.	} Term ending June 1988
* R.W.Bro. K.E. Buckton, P.A.G.M.	
R.W.Bro. D.C. Brideson, P.A.G.M.	} Term ending June 1989
* R.W.Bro. R.C. Lindsay, P.J.G.W.	
R.W.Bro. M.J. Sweeney, P.S.G.W.	} Term ending June 1990
* R.W.Bro. L.A.W. Holmes, P.A.G.M.	

* *Appointee*

The extent of the work and responsibilities of the Board can be gauged from the comprehensive list of its constituent committees. At the Private Lodge level the Board deals with such matters as Lodge By-laws, Toasts in the South, wearing of jewels in Lodge, surrender of Charters and consolidations, various types of dispensations, removal from one Masonic hall to another, condition of Masonic buildings, Masonic conduct and fixing of fees and dues. In this manner the Board exercises effective control of Freemasonry within the Jurisdiction. At the same time it renders assistance by ensuring uniformity in procedures and conformity in meeting constitutional requirements.

In the wider field of policy making the Board is concerned with financial and property transactions involving millions of dollars, with the oversight of Masonic functions such as jurisprudence, benevolence and welfare, the Masonic School, the Masonic Hospital, Masonic Education, publications and all aspects of public relations.

The Board of General Purposes zealously guards the traditions of Freemasonry regarding Masonic conduct, the appointment and promotion of Grand Lodge Officers and relations with the non-Masonic world. A major function of the Board is the organisation of Masonic Districts, the appointment and "training" of District Grand Inspectors of Workings and Regional Grand Officers.

From Reports the Board receives from the various Committees it prepares the Report for the Grand Lodge Quarterly Communication. The Board is thus seen as the Chief Executive, the Overseer and the Communications Link, together with the Grand Master, in the Management of Freemasonry in New South Wales.

M.W.Bro. Hammond—Special Meeting of Lodge University of Sydney

M.W.Bro. Hammond commenced his third term by attending the Installation of the Grand Master of the United Grand Lodge of Queensland in Brisbane and continued with an extremely busy round of duties including visits to Masonic institutions, attendance at Masonic functions, Installations and Anniversaries of Lodges in city and country areas. Highlights of the first quarter of his term included Setting of the Foundation Stone of the Hawkins Masonic Village, Newcastle, and a Special Meeting of Lodge University of Sydney, No. 544. This was held in the Great Hall of the University and some 400 Masons from all parts of the State attended. The attraction was the special public forum at which the Prime Minister of Australia, The Rt Hon. W. McMahon, P.C., LL.B., B.Ec; and the Deputy Chancellor of the University of Sydney, Bro. The Hon. Mr Justice Selby, E.D., B.A., LL.B., were in attendance.

The programme consisted of addresses on "The Ethics of the Cabinet", by R.W.Bro. The Hon. Sir Leslie Herron, K.B.E., C.M.G., K.St.J., P.J.G.W. (Chief Justice of N.S.W.); "The Ethics of the Courts", by R.W.Bro. The Hon. Athol Richardson, P.D.G.M.; and "The Ethics of the Craft", by M.W.Bro. Robert Hammond, Grand Master. The material was prepared by R.W.Bros. Herron and Richardson.

A significant comment regarding the Banquet that followed was about the very high order of the responses to the Toasts. These were: "The University of Sydney" by the Grand Master, Response: Mr. Justice Selby; "Distinguished Guests" by Wor. Bro. D.H. Carey, E.D., B.Ec, Response: The Prime Minister. That Brethren appreciated the high quality speeches was evidenced by the fact that the Prime Minister's reply was followed by a standing ovation, a tribute often deserved but not customary in New South Wales.

Amendments to Regulations, Book of Constitutions

The reorganisation of the financial situation was taken a step further by amending Regulation 59 dealing with the signing of cheques. The strict rule that both the Grand Secretary and the Grand Treasurer should sign all cheques issued had led to delays and inconvenience. After a long debate involving many issues, the Rule was altered to read "that cheques should be drawn and countersigned by such persons as the Board of General Purposes shall appoint".

The status of Official Lecturers was recognised when Regulation 62 was changed to include "a Lodge desirous of receiving a visit from an Official Lecturer shall make all arrangements directly with the Official Lecturer". This eliminated the cumbersome time-consuming and expensive practice requiring all such applications to be made to the Grand Secretary for approval.

Highlights of his second quarter included a Special Communication to commemorate the 75th Anniversary of the Masters' and Wardens' Association of Newcastle Districts held in the City Hall, Newcastle, on 29th October, 1971. The 500 Brethren who attended were inspired by the occasion and encouraged by the glowing reports of the work of the Masters' and Wardens' Association, of the Freemasons' Benevolent Institution and of the Lodges of the Districts and of the progress that had been made in the provision of amenities for the assistance of the aged and the sick, such as the Hunter Valley Masonic Hospital and the Hawkins Masonic Village.

The State Dinner given by the New South Wales Government to mark the visit of the Governor-General of New Zealand, Sir Arthur Porritt, Bt., G.C.M.G., G.C.V.O., C.B.E., who was also Grand Master of the Grand Lodge of New Zealand, afforded another opportunity for fraternal intercourse and for the strengthening of Masonic bonds between the two Jurisdictions.

The Hospital Fete arranged by the Masonic Hospital Auxiliary in conjunction with the District Grand Inspectors of Workings of Metropolitan Districts together with those of some Country Districts was very well organised and raised over \$16,000.

The Foundation Banquet of the Greek Masonic Association at the Hellenic Club, Sydney, on 26th November, 1971 was attended by 120 Greek Brethren from all parts of the State. The Ambassador

for Greece, Bro. A. Stephanou travelled from Canberra specially for the occasion.

Future of the William Thompson Masonic School

The recommendations of Sir Gordon Wallace's Committee were considered at the December Communication, 1971.

(These appear in Chapter XI Vol. V—William Thompson Masonic School).

The Re-development of the Grand Lodge Site

The Report and Recommendation for this re-development and the construction of a Memorial Temple with administrative offices and Lodge Rooms emerged at this time and is included in Chapters VI and VII, Vol. V—Accommodation.

Quarterly Reports

In March, 1972 in an effort to reduce costs without restricting dissemination of information to Brethren, a survey among the members was conducted and from suggestions received it was proposed to issue the Quarterly Report only to those who were really interested in it. These were Grand Lodge Officers, Lodges, Masters and Wardens, Past Grand Lodge Officers, Past Masters and any subscribing members, provided that an advice slip was completed each year and, in the case of a subscribing member, he paid \$2.00 per year annual subscription.

In later years, the Invitation List was added to the Quarterly Report, the subscription became general and was steadily increased to meet the cost of postage and stationery. In 1988 the subscription for the Monthly Invitation List is \$7.00 and for the Quarterly Report \$4.00. The Invitation List comprises all functions at which the Grand Master or Grand Lodge Officers representing him will be present such as Lodge Installations, District Meetings, Masonic Charity Fetes and Social Functions.

As a further economy measure six sections dealing with detailed information on a variety of matters in the Quarterly Report and Annual Proceedings were discontinued and reports from Masonic Institutions were drastically curtailed. Those discontinued were

'Apologies', 'Lodges visited by District Grand Inspectors of Workings', 'Reviews of Sister Constitutions', 'Membership of Private Lodges', 'Titles of Lectures delivered by Official Lecturers' and of 'Annual Accounts of Societies and Organisations'. Provision was made for summaries of reports of Institutions to be included once a year in their respective Quarterly Report periods.

Authorised Statement Amended

The matter of allegiance to the Sovereign of the British Empire was raised in Grand Lodge in 1972 by a motion to replace paragraph five. The purpose of the change was to overcome difficulties arising in two matters in particular. Firstly, the term "British Empire" had lost its meaning and secondly, members of the Diplomatic Corps and members of other countries stationed in Australia could not be expected to withdraw allegiance to their own countries.

The new paragraph substituted now reads:

"Every candidate for membership of a Lodge under The United Grand Lodge of New South Wales must agree to conform to the Laws and Lawful Authorities of Australia as a citizen or resident thereof. Disloyalty in any form is abhorrent to a Freemason and is regarded as a serious Masonic offence."

M.W.Bro. Hammond's Term as Grand Master Nears End

The Grand Master displayed the same enthusiasm at the end of his term as he had at the beginning three years earlier. He had set out to achieve certain objectives for the benefit of Freemasonry in New South Wales and as he expressed himself at his final meeting in June, 1972:

"Whilst I have had the distinct pleasure of seeing some of my ambitions realised, time has denied me the privilege of remaining in office for the completion of some of the other plans I had in mind at that stage."

He did not state what these plans were, but it has been shown that a number of reforms had been effected during his term as Grand Master and that he had retained his enthusiasm. He was pleased to report that he had been "greatly heartened by the extent

of enthusiasm I have observed in various spheres of Masonic activity. I sense that this enthusiasm is becoming more widespread and is showing itself in many different facets of Masonic endeavour”.

He quoted as examples the sacrifice, the singleness of purpose, the co-operation and enthusiastic response of the Brethren of Condobolin who had raised funds and provided materials for extensions and additions to modernise their Temple, and the remarkable success of the Inaugural Ball of Lodge Tallimba, a small Lodge of 38 members in a village of about 98 families, where, however, the organisers had been able to attract 250 people.

He saw as evidence of growing enthusiasm, the interest of Grand Lodge Officers and members of Grand Lodge who were seeking to serve on Committees and Boards, and the contested elections for the offices of Grand Master, Grand Wardens and Grand Stewards and for membership of the Board of General Purposes and various Committees. He said:

“Never before has there been so much enthusiasm and interest shown in the elections for so many different offices in this Grand Lodge.”

When he assumed office as Grand Master he had foreshadowed that his policy would not necessarily meet with universal approval. As his policy had been one of reform, he had met with opposition at times but he had pursued his aims at the expense of individuals, yet always with the good of the Craft foremost in his mind. No doubt the success of his policy was reflected in the number of Brethren seeking the responsibility of office and in the growing interest in Masonic affairs generally.

He left as his final message:

“It is probably more imperative now than ever before that this Grand Lodge should be served by the Brethren best qualified to fill the various offices.”

M.W.Bro. Hammond had shown himself to be a man who acted only after careful deliberation; he was a man who gave deep thought, consideration and attention to relevant, informed advice before expressing an opinion or exercising his powers of direction. He left for his successor a Jurisdiction based on a firm foundation for further progress.

M.W.BRO. VICTOR CHARLES NATHANIEL BLIGHT, C.B.E.

M.W. Bro. Blight was installed as Grand Master on 26th July, 1972 in the Town Hall, Sydney with the usual inspiring ceremonial.

Four of the other Australian States and New Zealand were represented by delegations headed by their Grand Masters, the remaining one, South Australia, by the Deputy Grand Master. The representatives of the Supreme Grand Chapter of Royal Arch Masons of New South Wales, the Supreme Grand Royal Arch Chapter of Scotland and the Grand Lodge of Mark Master Masons of New South Wales added further colour to the already brilliant blue and gold of the many hundreds of Brethren in attendance. The Premier and Treasurer of New South Wales, Bro. the Hon. Sir Robert Askin, K.C.M.G., was among the other distinguished visitors.

After the Proclamation of M.W. Bro. Blight as Grand Master, the Deputy Grand Master, R.W. Bro. N.W. Warren and the Assistant Grand Master, R.W. Bro. G.R. Mallam were proclaimed and Grand Lodge Officers were invested.

A feature of the proceedings was the Musical Programme which included items by the N.S.W. Masonic Jubilee Choir of 70 voices, solos by the Grand Director of Music, Bro. N.W. Melvin, and members of his team, Trumpet Fanfares, an Organ Recital and Organ Music throughout the Ceremony.

The Installing Grand Master, M.W. Bro. R.A. Hammond, spoke of his devotion to the Craft and the experience that the new Grand Master had gained during the previous four years. He spoke of the character and the achievements of some of the previous Grand Masters, of their vision for the future and their courage to try something different.

His final words were:

“Most Worshipful Grand Master, be it your aim to reach their standard and be a bright and shining example to all who shall come after you. Grand Master, the joys, the sorrows, the disappointments, the successes, the responsibilities, the victories, and above all, the great honour of The United Grand Lodge of New South Wales is now in your capable hands and under your complete care and control.”

M.W.Bro. Blight Responds

M.W.Bro. Blight in his address thanked the Installing Grand Master for all he had done during his term of office, for his offer of support, for his sterling inspirational advice and for the manner in which he had conducted the Ceremony of Installation. He thanked all who had assisted to make the evening an unforgettable experience and welcomed in stirring words the visitors from other States and other Orders:

“Your presence has added lustre to tonight’s Ceremony of Installation and demonstrates the truth that Masons are united by a strong bond of fraternal love and friendship.

As Polonius advised his son, Laertes:

‘The friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel’.

So we clasp you to our breast in the bonds of fraternal friendship and trust your visit to this fair city will be most enjoyable.”

Freemasonry’s Role Under the New Grand Master

M.W.Bro. Blight described the conditions in the world at the time; he detailed the many benefits that had accrued from scientific and technological progress; he detailed, too, the failures in human relationships leading to fear, unrest, bloodshed and the destruction of the ideals that had elevated society. Following the example of his predecessors, he described the positive role of Freemasonry as one of the Institutions working for the welfare of the human race:

“The character of a nation depends upon the character and morality of the individual. Freemasonry exhorts its members to carry out their civil duties, to obey the laws of the country and to use their influence unselfishly for the benefit of mankind.”

He chose as his theme “Living our Masonry outside the Lodge as well as in it” and referred to it on every appropriate occasion to exhort Brethren to practise the ideals of the Craft.

In extolling the fundamental goodness of Freemasonry he quoted part of the Charge in the Constitutions, and confirmed his conviction

that the strength of Freemasonry and the power of its influence for good lay in the concept of Brotherhood, the Family of Man:

“By the exercise of Brotherly Love we are taught to regard the whole human species as one family. The high, the low, the rich and the poor were all created by the Great Architect of the Universe and sent into the world for mutual aid, support and protection of each other. On this great principle Masonry unites men of every country, sect and opinion, and thereby cultivates true and sincere friendship among those who might otherwise have remained at a distance.”

It was clear that his policy would be the same as that of Grand Masters before him, so to develop Freemasonry in this Jurisdiction that its inherent power for good would influence its members and others to make the world a better place in which to live.

He said:

“As Masons we have a wonderful opportunity of influencing others for their good . . . I exhort you, my Brethren, not to underestimate the tremendous influence we can have. By our actions we can change the lives of those we meet.”

Projects to be Undertaken During the Term of the New Grand Master

M.W.Bro. Blight made it clear that he would pursue vigorously two important projects claiming urgent attention. These were the building of the New Masonic Centre in Sydney, a development that had made good progress to that stage, and the re-development of the William Thompson Masonic School.

He was very successful in bringing these projects to a satisfactory conclusion, by his own untiring efforts, his skill as a negotiator and the unswerving co-operation of those with whom he worked.

Bond Between Grand Lodge and Brethren Strengthened

As part of his policy to strengthen the bonds between Lodges and Brethren generally, M.W.Bro. Blight endeavoured to attend every 75th, 50th and 25th Anniversary Celebration of Lodges and, if he could not be present himself, he asked the Deputy Grand Master or the Assistant Grand Master to attend. He extended this to include

Combined District Meetings, Social Evenings and Church Services in order to make the relationship between the Grand Master and Grand Lodge on one hand and Brethren on the other more meaningful as a Masonic entity and to break down any feeling of remoteness Brethren may have had regarding Grand Lodge. Consequently the Grand Master and his Deputy and Assistant Grand Masters were very busy attending functions in addition to administrative duties and those specifically associated with the new Masonic Hall and the Masonic School. Undoubtedly the policy followed by the Grand Master helped him to achieve his objectives and established closer personal bonds.

Death of Prominent Brother

Among the prominent Brethren whose deaths were reported at the June, 1973 Communication was R.W.Bro. Sir Leslie Herron, Chief Justice and Lieutenant-Governor of New South Wales, who died on 3rd May, aged 70. He had had a most distinguished career, but in spite of his many responsibilities and exacting activities he devoted as much time as possible to Freemasonry in general and his Lodge in particular, including attendance at rehearsals and Masonic functions.

Favourable Masonic Image Encouraged

The second term of M.W.Bro. Blight as Grand Master began with the usual Lodge functions, such as Installations and Special Meetings which he and his Representatives attended, but in addition there was a significant number of other functions held in conjunction with associated bodies. These functions were planned, and received encouragement, to add variety and interest to as many aspects of Masonry as possible. These and the visits of the Grand Master did much in fact to stimulate interest in Freemasonry and to present a favourable image within the community and revealed the great amount of time and energy spent by the Grand Master in fulfilling his duties. Included among these varied activities was the Nurses' Graduation Ceremony at the New South Wales Masonic Hospital, Ashfield, when in a capacity filled Recreation Hall, Nurses and Aides who had completed their training received their certificates and badges.

The Homes Convention at The Frank Whiddon Masonic Homes, Glenfield, was conducted for and by representatives of interested bodies. The Council of the Homes presented comprehensive and interesting sessions on the work of the Homes.

A purely social event was the Silver Anniversary Ball of Lodge Tranmere, at Lane Cove Town Hall. This attracted members from surrounding districts and non-Masonic friends in an informal, happy atmosphere. This type of approach, through Masonic Balls with daughters of Masons as debutantes, was carefully developed by M.W.Bro. Blight during the following years of his term as a "favourable image" builder, and were very popular but did not lead to a real increase in membership.

The official opening of the Home Units of the Illawarra Retirement Trust Project, Towradgi Park, was an occasion for enthusiastic celebration. The unveiling of Commemorative Plaques was performed in the presence of a huge crowd of men and women, including prominent Parliamentary, Civic and Masonic figures. They were loud in their praise of the dedication and enthusiasm of the Masons of the Illawarra District for their concern for the welfare of aged persons.

The visit of a Grand Master to a Country, City or Town Lodge was usually the occasion for a Civic Reception given by the Lord Mayor or Mayor, so it was not unexpected that M.W. Bro. Blight and his Grand Lodge Delegation were received by the Lord Mayor of Newcastle when they travelled from Sydney for the Installation Meeting of Lodge Star of the East. The opportunity was taken by large numbers of Brethren from the whole of the Newcastle Area to attend and to cement the bonds between them and the Grand Master.

Less than a week later, the Official Opening and Unveiling of a Commemorative Plaque of the St George Masonic Club, Mortdale, provided another occasion for the assembling of a large number of Masons—but this time they were accompanied by friends and prominent citizens. Many years of planning and the practical enthusiasm of Brethren of the St George Area had gone into the provision of this beautifully appointed Club with all its amenities where Masons, their wives and families could meet and enjoy themselves at social gatherings under ideal conditions. It was another excellent contribution to the favourable image of Freemasonry.

Masonic Clubs

Masonic Clubs formed in various districts from time to time although quite distinct from and beyond the jurisdiction of The United Grand Lodge of New South Wales have played an important role in Freemasonry in this State. They have enjoyed wide popularity and have functioned with the co-operation and encouragement of Grand Lodge. It has not been uncommon for the Grand Master with his officers to be invited to particular functions or special meetings of Masonic Clubs and for him to participate in the proceedings as in that just mentioned for St George Club

The Official Opening of the Newcastle Masonic Club by M.W. Bro. H.R. Maas in August 1959 and the Reunion Dinner at the N.S.W. Masonic Club in Sydney in 1973 are other instances of the close liaison existing between Grand Lodge and the Clubs. The N.S.W. Masonic Club dates from 1892 and some Past Grand Masters have been invited to be Patron of the Club. At the time of writing, M.W. Bro. H.G. Coates, O.B.E., P.G.M. fills that position. One of the earliest Masonic Clubs formed in N.S.W. is the one in Broken Hill which celebrated its Golden Jubilee in 1953.

Following the success of the N.S.W. and the Broken Hill Clubs, others were formed in Newcastle, Central Coast, Manly, Parramatta, Mortdale (St George), Sutherland, Belmore, and Wollongong, though not in that order. They all served the purpose of supplying amenities for the convenience of Brethren and their families. They provided for social and recreational activities, Masonic and non-Masonic functions such as conferences, seminars and meetings, accommodation for visitors and first-class catering. Masonic Clubs are to be found in all States of Australia, autonomous bodies with membership frequently independent of Masonic affiliations, but with privileges restricted to Masonic Brethren.

Up to 1953, all Masonic Clubs remained separate organisations with no reciprocal benefits for members travelling from place to place and practically no communication from Club to Club. There was certainly no exchange of ideas or co-operative activities.

At the Fiftieth Anniversary of the Broken Hill Masonic Club's founding, on 28th March, 1953, the idea of an Australian Association of Masonic Clubs was discussed at a meeting of representatives

from the Clubs that had sent members to the Golden Jubilee Celebrations. Among those from N.S.W. were J. F. Potter, Chairman of the Convention from Broken Hill; H. Wise and A. R. Ware; C.R. Nilsson; A.R. Beddows and H. Snodgrass from Sydney; G. Morgan and A. Frew from Newcastle; and from Parramatta, A. Wilson and P. Brierley. Interstate members were F. Noble and J. Penman, Melbourne; P. Kezilas and P. Harvey, Cairns; H. Orbell and G. Ellims, Hobart; and G. Barrenger and A. Steele, Launceston. It was decided to form an Association and to plan a specific formal convention to be held in Tasmania in 1955. At this Tasmanian Convention a Constitution comprising the Objects of Association was formally adopted. It stated simply:

“The Objects of the Association shall be the promotion and continuance of a common interest and reciprocal arrangements between the member clubs of the Association and all things conducive to the benefit of such clubs throughout Australia.”

This practical arrangement remained the practice of Masonic Clubs until 1965 when, at the annual Convention held at Parramatta in that year, the Association adopted the name, “The Australasian Association of Masonic Clubs” so as to embrace New Zealand.

Masonic Clubs in N.S.W. are still active but as may be expected, with the reduction in Freemasonry’s membership and changes in social and economic life, some are not as flourishing as they had been, and have had to have recourse to a variety of measures to remain financial and progressive. These include steep rises in contributions and charges and in the admission of non-Masons as members.

The history and activities of each Masonic Club may be obtained from the Annual Reports and Newsletters issued by the Club.

There can be no doubt that the Masonic Clubs over the years have contributed in many ways to the progress of Freemasonry, have added to the pleasure of Freemasons and have provided a convenient means for the association of Brethren and Freemasonry in a practical manner. The Masonic Club has justified its existence and generally may confidently claim the support of Brethren.

Lodges of Instruction Commended

Lodges of Instruction had invariably received commendation from District Grand Inspectors of Workings in their Reports to Grand Lodge. At the 90th Anniversary Meeting of the Goulburn Lodge of Instruction in 1973, the results of the work of the Preceptor over a period of many years were reflected by the keenness and sincerity of the Brethren who participated in the Exemplification of the Third Degree.

The Civic Reception that was part of the Anniversary activities, at which the Grand Master and his Delegation together with their wives were received by the Deputy Mayor in the Goulburn Town Hall, was another occasion for Masons and members of the community to fraternise in a spirit of friendly informality.

A meeting similar in type to a Lodge of Instruction was held by the Kuring-gai District Lodge of Instruction at Willoughby. Fraternalists attended from Balgowlah, North Sydney, Northbridge, Parramatta and St George Lodges of Instruction and witnessed an excellently performed Exemplification of the First Degree. When reporting the work of Lodges of Instruction to the Grand Lodge Communication in September, 1973, the Grand Master spoke of the great importance of such Lodges in the preparation of knowledgeable and efficient Worshipful Masters. He urged Wardens and those in progressive office to take the opportunity offered by Lodges of Instruction to become proficient in ritual, ceremonial and administrative matters.

Need Felt for Interesting Masonic Activity Within and Without the Lodge

The problems of the time hinged on falling membership, decreasing interest in Lodge work and an increasing tendency to devote less time to the needs of others. The Grand Master, with these problems in mind, appealed to Masters to develop and to continue to provide meaningful programmes and activities which would enthuse the Brethren to retain interest and to create in their minds the desire to serve their fellow man through the principles of Freemasonry. His appeal to Brethren to foster friendship and interest by holding a special meeting once a year to discuss the organisation of unusual thought-provoking meetings and special activities led to the

provision of appropriate lectures and literature by the Committee of Masonic Education to meet certain situations.

In addition to the Reunion Dinner at the Masonic Club in Sydney of the District Grand Inspectors of Workings on 3rd August, 1973 the Grand Master attended during August two Church Services, three combined meetings of Lodges, the Grand Masonic Ball of the Freemasons' Benevolent Institution, President's Day at the Frank Whiddon Masonic Homes, two Installation Meetings, one a Golden Jubilee, the Annual Birthday Luncheon of the Mowll Village Masonic Association, followed by a Church Service and an Installation at Rose Bay and West Wyalong within the following week.

These activities were recorded in some detail as examples of the scope of the measures undertaken by Brethren during what may be characterised as the period of experimentation or variation. They were all strongly supported and this support was not confined to any particular area or governed by any particular set of circumstances. It was general and there was no doubt that Masonry was being enjoyed. In Private Lodges there was some evidence of increased attendances and more Lodges reported having candidates. The manifold activities of the Grand Master and Grand Lodge indicated that the reversal of the roles of Private Lodges and Grand Lodge was almost complete.

Grand Lodge had become a highly centralised governing body. Whereas in earlier times activities, ceremonial, practices and customs were governed by the Lodges, it had become customary for Grand Lodge to initiate measures and to define the manner in which Ceremonial and Ritual matters were to be interpreted and practised. It certainly laid down rules for administration of Lodges and the extent to which there had to be direct communication on a growing number of matters.

Death of M.W.Bro. Alfred J.T. Blake, Past Grand Master

The death of M.W.Bro. Alfred J.T. Blake, Past Grand Master, a Grand Lodge Trustee, on 24th February, 1974 took from Freemasonry one of its most illustrious members. He had been most active in many spheres of the Order and was undoubtedly an inspiration to all who had the privilege of working or associating

with him. In reporting Alfred Blake's passing, the Grand Master said, "We shall greatly miss our colleague, by reason of his sage counsel, his high standards of performance, his solid character, his absolute integrity."

He was initiated in Lodge Lakemba, in April, 1923 and later affiliated with Lodges Trinity and Excalibur as a Foundation Member in each case, became District Grand Inspector of Workings for 1940-42, and served on the Boards of Benevolence, General Purposes and of the Masonic Hospital. He was elected to the Investment Committee, to the Committee of The Freemasons' Benevolent Institution, and to the Council of The William Thompson Masonic School and Hostel, on each of which he served with distinction as an officer.

Perhaps his greatest contribution was made as Deputy Grand Registrar, he being the first to occupy that office, and later as Grand Registrar, when as a practising solicitor he was "ready, willing and able to apply his expertise for the benefit of fellow Masons".

His Masonic ideals were reflected in his Community activities, as a staunch Churchman, a Director and Treasurer of the Canterbury District Hospital and a Committeeman of the Canterbury-Bankstown District Ambulance. In sport, he maintained his interest in Golf and Bowls.

Those who knew him remember M.W.Bro. Blake as a quiet, friendly man, obliging, knowledgeable and reliable. He fitted the eulogy in the lines from "They softly walk" by Hugh Robert Orr:

"They are not dead who live
In the hearts they leave behind,
In those whom they have blessed
They live a life again."

Social Evenings Occasions for Celebrations and Raising of Funds

The years 1973 and 1974 marked the Golden and Silver Jubilee Anniversaries of several Lodges formed after the First and Second World Wars and opportunities were taken to celebrate these occasions in an appropriate manner. The social and Masonic activities connected with them kept the Grand Master and his Officers busy. In fact such Celebrations in future years were encouraged, and the histories of Lodges prepared for the significant

periods of 25, 50 and 100 years of their existence today form valuable links with the past and constitute a large part of reliable resource material stored in the Grand Lodge Library.

During his term as Grand Master M.W.Bro. Blight attended as many Lodge Centenary and Golden Jubilee celebrations as possible and fostered such ceremonies and the preparation of the historical recording of anniversaries as a means of arousing and maintaining interest.

In such ceremonies reference was invariably made to the tremendous changes that had occurred in scientific, technological and social developments, resulting in conditions that had transformed the world and ways of life, with accompanying confusion, distrust, hatred and violence.

In his reports to Grand Lodge and elsewhere the Grand Master stressed the importance of maintaining the traditions and principles of Freemasonry and enjoined Brethren generally to stand firm against aggression and influences that lessened the dignity of man and lowered standards of social and moral conduct. He urged all to strive for the betterment of mankind through knowledge and understanding. He saw in the crises the world was facing, challenges that Freemasons and Freemasonry must accept and counter, if they were to retain the honoured place they had occupied for so long.

In addition to these activities there were the usual Church Services, Anzac and Remembrance Day celebrations, social functions and special nights. The visits of the Grand Master to the various Districts were enthusiastically welcomed and greatly appreciated. There was some evidence of a change in emphasis and in type of activity early in 1974. Combined meetings became popular, affording closer relationship between Lodges meeting in the same Temple and economic advantages resulting from sharing costs. Social evenings including ladies, provision of better-class entertainment became possible when expenses were shared, and no doubt such evenings improved the image of Masonic functions. There was an extension of types of functions and reports of District Grand Inspectors of Workings included Ladies' Nights, Masters' and Wardens' Dinners, Wine-Tasting Evenings, Barbeques, Carols by Candlelight, and other Family activities, all calculated to bring Masons and Freemasonry into community life.

In some districts talks by Official Lecturers and others from

local Lodges were well received and appreciated and there was a growing practice of interchange of visitations, particularly between country and metropolitan Lodges. These afforded great stimulation to Brethren, and in some cases Lodges became revitalised from the incentives provided by such visits.

Celebrations during the first quarter of 1974 included the Golden Jubilee meetings of Lodge Concord West and Lodge New Lambton, the Sesqui-Centenary meeting of Lodge Leinster Marine, No. 2 and the Silver Jubilee meeting of Lodge Manoora.

In 1974, to mark the 150th Anniversary of Lodge Leinster Marine, following an address on the early days of the Lodge, an Exemplification of the First Degree, as worked in 1824 under the Irish Constitution, was performed to the delight and fascination of the 280 brethren present. The Thanksgiving Church Service on the following day was conducted by a Past Grand Master of the United Grand Lodge of Victoria, M.W. Bro. Rev. Chris Goy, a former Past Master of Lodge Ungarie, a New South Wales Lodge.

The setting of the Foundation Stone of the Masonic Hall at Moss Vale was the occasion for a Civic Reception, the gathering of a large number of Government, Municipal, Church and prominent citizens. The event was given wide publicity by the Press and local television. The assistance of the Masonic Temples Fund and the enthusiasm and determination of the Brethren of Lodge Harmony No. 304 were responsible for the splendid new Masonic Hall which was the reason for that important event.

A week later a similar ceremony was performed at Orchard Hills near Penrith. The members of Lodges meeting at Penrith and St Marys, faced with increasing costs for rates, maintenance and other necessities, sold the two outmoded and unsuitable buildings they possessed and bought the large tract of land on which the new modern building was at that time being erected.

The Nepean District Masonic Temple Society, consisting of members of all Lodges meeting in the district worked to provide worthy accommodation for Masonic purposes for Brethren of Penrith, St Marys and surrounding districts and first-class amenities for the social needs of the whole community. This was a worthy cause and received widespread support.

The ceremony of setting the Foundation Tablet and the Civic Reception given by the Mayor of Penrith, where over 600 prominent

citizens and Masons were in attendance, once again demonstrated the favourable impressions made by Masonic events on the general life of a community.

Social Functions Help to Dispel Secrecy

The social and Masonic functions that played such a prominent part in the first quarter of 1974 were continued and intensified during the June quarter. One of the highlights was the inspection of the three-acre site of the contemplated "Wingham Court" Retirement Centre in Wingham. This Centre was to be erected jointly by the Frank Whiddon Masonic Homes and the Wingham Senior Citizens Care Association. Among others were the Installation of the Grand Master of the United Grand Lodge of Victoria; the Installation of the First Grand Principal of the Supreme Grand Chapter of Royal Arch Masons of New South Wales; Golden Jubilee Meetings of Lodge Parramatta Temperance, Lodge Abbotsford, Lodge Army and Navy, Lodge Kempsey and Lodge Mandagery; the Seventieth Anniversary of Lodge Annandale; the Dedication of the renovated Lodge Room at Braidwood Masonic Hall; setting of the Foundation Stone and later, Dedication of the new Masonic Hall at Tullamore; and the opening of the Recovery Ward at the Masonic Hospital.

A social event that attracted a large gathering was the Annual Concert organised by the Combined Masonic Associations in conjunction with the Frank Whiddon Masonic Homes, at the Sydney Town Hall, on 19th April. Contributing to the success of the Concert were the items presented by the Sydney Youth Orchestra and the N.S.W. Police Choir.

Freemasonry and Publicity

The year 1975 was characterised by the Grand Master as a year of opportunity for men to serve their fellow beings, and to act responsibly "to help establish right relations in a world split by tensions, confused by conflicting and irrational ideologies and disturbed by unrest and violence".

He urged all Brethren to accept the challenge of the times and to embrace the opportunity to recover and restore a sense of moral

responsibility, to maintain high standards of conduct and to support the aims of Freemasonry by practical example.

He and the Grand Lodge Officers set a good example by attending a large number of social and commemorative functions to mark Jubilees, Charitable Appeals and Opening of Homes and Villages. It was a period of Centenary Celebrations of Lodges consecrated prior to the formation of The United Grand Lodge and, by their very nature, the organisation of appropriate activities was a desirable and effective spur to enthusiastic co-operation of Brethren.

The image of Freemasonry presented to the general public was determined on the one hand by the participation of Masons in community efforts for charity or social amenities, and on the other by the impression of a general air of secrecy. True, Brethren were seen with their "black bags" going to meetings; Masonic Halls were clearly marked, but there was a distinct reticence among Brethren to speak about Freemasonry. As a result it was regarded as a "Secret Society". People tend to distrust and fear what they do not understand and are suspicious of secret organisations. Brethren know Masonry is not a secret society but a society with secrets of its own, yet this knowledge does not permeate to the general community.

Increasing Masonic Awareness and Understanding

The beginnings of the policy to improve the Masonic image and to make Freemasonry and its work more widely known and accepted were established in a section of the Grand Master's report in March 1975.

There was nothing new in the contents of the report as injunctions had been given over a long period for Brethren to associate actively with non-Masons in community projects, Grand Lodge and Lodges had made generous and regular donations to non-Masonic Institutions, non-Masons had been invited to attend Masonic social functions, Masons had attended Church Services en masse, and Masonic Hospitals and Homes had accepted non-Masons for benefits.

What was new was a plea for a change in attitude towards communication. In an age of mass communication it was essential for Freemasonry to make use of the means available to keep the

public informed of the beneficial activities undertaken by its members. It was to the advantage of Masons to publish in the press, by radio and on television social events and public activities of Lodges.

There was every reason to publicise Masonic donations to Charities and Institutions in the same way as Service Clubs did and not to persist in "doing good deeds quietly and anonymously". It was felt that discreet publicity through the media was needed to bring Freemasonry's image up to date. There was no reason then and there was none later, why that could not be done without "trespassing on any of its Landmarks or compromising any of its principles".

As a result of another suggestion, a number of Notice Boards near the approach to certain towns showing details of meetings, locations and other information helpful to travellers, included relevant information on the local Masonic Lodge or Lodges.

Lodge Histories

At the Grand Communication, in June 1975 the Grand Master suggested that steps be taken in all Lodges to preserve records and other historical material for posterity. He asked, too, that Lodges prepare their histories and send copies to the Grand Lodge Library. He outlined a useful plan for the Lodge Historian or Secretary to follow.

This made provision for:

(1) The Masters and Secretaries to take special care to preserve all Minute Books and other records, including a copy of every Notice Paper; any special feature occurring at the festive board to be added to the Minutes.

(2) A Lodge Historian to be appointed whose duty would be to keep a yearly record and to prepare a history at the 25th, 50th, 75th and 100th Anniversary and to have it printed or typed and circulated to the Brethren, one copy to be sent to the Grand Lodge Library.

(3) The Historical Record to include lists of officers, lectures delivered, prominent visitors, social functions, public duties or important professional activities of its members.

(4) The occupations of Worshipful Masters to be shown, as well

as decorations, civil or military service of all Brethren, the public offices held, such as Local Government, Parliament, Trade and Commerce Associations, Church, etc.

It was a good practical move to enable Lodge Historians to provide permanent evidence of the influence of Freemasonry on the improvement of public and communal life within the district and ultimately over the whole State. Most Lodges complied with the Grand Master's suggestions and several hundred histories of Lodges together with other historical material are stored in the Grand Lodge Library for ready reference.

Amendments to Regulations, Book of Constitutions

As conditions affecting Lodges and Brethren changed, it became necessary for Regulations to be amended to cope with them. For example, when a Lodge surrendered its Charter, provision was necessary to facilitate the transfer of a Brother to another Lodge by affiliation. This was done by an addition to Regulation 160. Similarly, with the growth in the number of Consolidations in the late 1970s, existing Regulations were inadequate in some aspects and amendments were proposed and adopted. A technical matter raised was the definition and application of 'proper' and 'improper' solicitation, hitherto accepted without question, but at the time, of critical importance.

Solicitation

There has always been some confusion regarding the interpretation of "improper solicitation." One meaning implied that there could be "proper solicitation" and the Board of General Purposes gave much consideration to the matter, as it was a factor of some significance in the case of the number of applicants seeking admission to the Craft. The Board decided that there could be "proper solicitation" and took care to clarify its position and to guard against transgressing the Ancient Landmarks by defining Proper Solicitation in unequivocal terms.

Proper Solicitation consists of an approach to a desirable candidate for the Craft to give him the opportunity to seek information about becoming a member. No person should be 'high pressured' for membership but, if interested, he should be acquainted with what

Freemasonry has to offer. The publication, "Some Facts Concerning Freemasonry" should be given to the prospective member after his expression of interest.

The member making the approach should be sufficiently acquainted with the prospective candidate's character and moral standing as to be prepared to nominate him.

The late 1970s to early 1980s was a period in which the Board of General Purposes constantly addressed itself to clarification of procedures and to the provision of new Regulations for new developments.

Recommendations for such changes were usually presented in detail, warmly debated in Grand Lodge and, sometimes only after amendment, adopted. The additions and amendments to the Book of Constitutions as they were presented for consideration, are recorded in the Proceedings of Grand Lodge after each Quarterly Communication.

Raffles in the South

Although some Lodges had been conducting raffles or lucky number competitions to augment their funds, it had been illegal to do so, and against an edict issued by M.W.Bro. Dr. F.A. Maguire in 1935, who disapproved of the practice because it was against the law of the land at that time and lowered the dignity of the Craft. Later the law was changed to permit non-profit organisations to conduct lotteries and raffles under certain conditions which included restriction of the value of goods to less than \$100 and the requirement that no prize should consist of tobacco or spirituous liquors in any form.

The Grand Master lifted the ban by issuing the statement:

"I now direct that, provided the law relating to lotteries is fully observed and that the Lodge is satisfied that the dignity of the Craft is not impaired by the manner in which the lottery or raffle is conducted, the decision as to whether a raffle may, or may not, be held is left to the discretion of the Lodge."

Tapes

Following improvements in recording equipment the Board of General Purposes approved of the use in Lodge rooms of cassette-

type recorders with inbuilt microphones provided that the Worshipful Master gave assurance that no recording was made of any proceedings within the Lodge room.

Installed Master's Certificate

A prevailing assumption in some country Lodges that the Worshipful Master was not entitled to his Installed Master's Certificate until he had installed his successor resulted in a lack of uniformity in the practice of the presentation of the Certificate at Installation. To rectify this situation, the Grand Master in June, 1975 pointed out that as the Certificate was not a Past Master's Certificate or a Certificate of Competency but an Installed Master's Certificate, the Master had to be presented with it on the occasion of his Installation.

This meant that application to the Grand Secretary for the Certificate had to be made by the Lodge Secretary well in advance, to allow time for its preparation and receipt by the Lodge for presentation at the Master's Installation.

Highlights of Last Quarter of 1975

The Grand Master, M.W. Bro. Blight spent seven weeks overseas in the last quarter of 1975 and took the opportunity to attend the Communication of The United Grand Lodge of England, to meet prominent Masonic personalities, to discuss current problems and developments, and to visit the Royal Masonic Hospital at Ravenscourt Park. He described these activities as stimulating, refreshing and interesting. He was most impressed by the cordial manner in which he and his wife were received by Brethren wherever they went.

Three other highlights of this same quarter were the 75th Anniversary and Grand Installation of the Grand Lodge of Western Australia, 25th October; Setting the Foundation Stone of "Wingham Court" Home Units for Aged Persons at Wingham, 8th November; and Setting the Foundation Stone of "Masonic Towers", a nine-storey Complex of Home Units for Aged Persons in the grounds of Hornsby Hospital, 15th November.

These events attracted large crowds of Masons and friends. they did much to enhance the favourable image of Freemasonry within

the local Communities, and by the Foundation Stone Ceremonies to demonstrate the love of mankind fostered by Freemasonry's teachings.

A feature of the period was the capacity attendances of Masons and their families at all Church Services and at functions to entertain old people, at luncheons, breakfasts, or social events.

Regional Organisation

A new administrative concept was introduced by the President of the Board of General Purposes in December, 1975 when he moved for the addition of a new Regulation to the Book of Constitutions to provide for the division of the State into Regions.

Each of the provisions was closely debated in Grand Lodge. Some were approved, others were objected to and amendments were submitted. It was finally decided to refer the matter back to the Board of General Purposes for reconsideration and resubmission at a later date. This was done in March, 1976, when an amended motion was duly carried by a substantial majority, but only after very careful consideration of several contentious points.

The purpose of the Regulation was to have specially appointed officers to report on the condition of Masonic Halls and properties throughout the State and to indicate appropriate action to maintain and safeguard Masonic Lodge buildings.

It was envisaged that, as the result of the work of these Regional Grand Officers, the best possible use would be made of funds, buildings and other resources.

Development of the Scheme

The first ten Regional Grand Officers were appointed and in September, 1977 nine of them were invested and presented with their special regalia. A two-day Conference was held on 13th and 14th September to brief them on their duties and responsibilities which were described by the Grand Master as "new and substantial". The importance given to the concept of regionalisation and to the reliance placed on the Regional Grand Officers appointed to pioneer the scheme may be judged from the Grand Lodge Officers who participated in the Conference—the Grand Master, the President of the Board of General Purposes, the Grand Treasurer,

the Grand Architect, the Grand Secretary, the three country members of the Masonic Temples Board and various specialist speakers, including the Deputy Commonwealth Statistician for New South Wales and the Senior Research Officer of the Department of Decentralisation and Development.

The practice of holding a two-day Conference for incoming Regional Grand Officers has been continued at the commencement of each two-year term. Outgoing and continuing Regional Grand Officers have been invited and in general have attended, so as to be able to pass on their experience to those newly appointed to the office. Various papers have been presented and discussed. The nature of the specialised work of the Regional Grand Officer has been considered. The importance of upgrading and maintaining Masonic buildings throughout the State has been emphasised and practical suggestions to that end have been put forward. Thus the new Regional Grand Officers have found themselves the better qualified for their duties.

It has been the continuing practice for the Regional Grand Officers' Conference to be held immediately before the September Grand Lodge Communication. At that Communication the Regional Grand Officers have been presented with their Patents and Jewels of Office.

At the beginning of the 1983–1985 term of office the functions of the Regional Grand Officers were streamlined to provide for information to be given on a continuing basis as it is needed.

Regional Grand Officers Appointed for Metropolitan Area

At the June, 1984 Grand Lodge Communication, the President of the Board of General Purposes reported that two matters of importance had been considered and decisions reached by the Regional Grand Officers' Review Sub-Committee. These concerned certain changes to the Country Regions and the appointment of Regional Grand Officers for the Metropolitan Area, all changes to become effective from 1st September, 1985.

As regards the Country Regions, the number of Regions was increased from ten to eleven, the area covered by each Region being designated by reference to the Masonic Districts comprising it. Also, the practice of referring to the Regions by a number as

well as by name was changed in favour of knowing them by name only.

It was a natural corollary that the outstanding success of the Country Regional Grand Officers would sooner or later lead to the appointment of Regional Grand Officers for the Metropolitan Area and this in fact had always been envisaged when the scheme was inaugurated.

As from 1st September, 1985, for the term 1985—1987, it was decided to appoint three Regional Grand Officers to serve in three Regions, “Sydney North” (11 Districts): “Sydney West” (8 Districts) and “Sydney South” (19 Districts).

Regionalisation in Retrospect

The concept of Regional Organisation has proved to be of considerable benefit to the Craft. Not only has it assisted the Boards of the Grand Lodge in their deliberations regarding the allocation of funds but it has also assisted individual Lodges and other owners of Masonic buildings. These owners have been encouraged to provide for and attend to the maintenance and improvement of their buildings and have had someone, experienced in practical building matters, to whom they could turn for advice and assistance. Altogether, the concept has worked out very well.

M.W. Bro. Blight's Term Ends

To give adequate time to consider television and other forms of publicity for the Grand Installation, M.W. Bro. Blight announced that he would not be seeking re-election for a further term as Grand Master when nominations would be called for in June, 1976.

Consequently, R.W.Bro. Noel Warren, Deputy Grand Master was nominated and relevant details of his Installation were announced:

Date of Installation 28th July, 1979, at Sydney Town Hall; Banquet at Parramatta Masonic Club, 29th July; Ladies Banquet in adjoining room at Parramatta; Service of Praise and Thanksgiving at St Andrew's Cathedral 1st August, New South Wales Masonic Choir to provide appropriate anthems.

M.W.BRO. NOEL WILLIAM WARREN

The Installation of R.W.Bro. Noel W. Warren on 28th July, 1976 in the Sydney Town Hall was unique because the new Grand Master was the son of a former Grand Master, M.W.Bro. Thomas L. Warren, and among the distinguished representatives from the other States was the Grand Master of the Grand Lodge of Tasmania, M.W.Bro. Laurence Abra, who also was the son of a former Grand Master, that of Tasmania. The Installing Grand Master was quick to remark upon this—an occasion unparalleled in Australian Masonic History and, on account of the special circumstances, he invited M.W.Bro. Abra to be the first to congratulate M.W.Bro. Warren, which he did in these words:

“May the memory of your esteemed father and what he meant to this Grand Lodge fill you with pride and inspire you to great achievements in the coming year. I wish you well.”

The Ceremony, the first for four years, was a glittering success. Representatives of Royal Arch and Craft Jurisdictions from the other States in Australia and from New Zealand added colour and dignity to the proceedings. The choir and organ provided harmony of the highest standard; the well-rehearsed ceremonial of the participating officers and the many hundreds of Brethren from near and far who crowded into the Town Hall formed part of the pageantry and ceremony associated with the elevation of a new leader.

The speeches, sincere, appropriate and well-delivered, were inspirational in their content, their optimism and their affection for Freemasonry. The Grand Master expressed warmly and humbly his gratitude for the honour bestowed upon him and at the same time acknowledged the great responsibility he faced and stated his determination to accept the challenge and do the best he could for Freemasonry in this Jurisdiction.

M.W.Bro. Warren brought to his Office a great deal of experience, as he had been Assistant Grand Master and Deputy Grand Master under a most energetic Grand Master. His Masonic background in a distinguished Masonic family and his avocation as a lawyer gave him advantages to cope with the problems of the times and the special domestic ones associated with the completion and

opening of the new Masonic Centre, together with the re-development of William Thompson Masonic School.

Creation of Office of Deputy Grand Treasurer

The operation of the financial structure associated with the Masonic Temples Fund, the Masonic Centre and the reorganisation of the Masonic School, quite apart from the normal work connected with the administration of Grand Lodge, placed a tremendous burden on the Grand Treasurer. To provide some relief for himself, the Grand Treasurer, R.W.Bro.R.J. Barrington, submitted a motion that was duly adopted at the Grand Communication, September, 1977 for the creation of the office of Deputy Grand Treasurer.

This followed the precedent set years before when, in similar circumstances, the offices of Assistant Grand Master, and a second Grand Inspector of Workings had been created in the interests of equity and efficiency. At the next election Wor. Bro. (now R.W.Bro.) J.S.Pearson was chosen for that new office, thus lessening the burden on the Grand Treasurer and ensuring the efficient and smooth running of the administration of the financial resources of Grand Lodge.

Women and Freemasonry

By the end of 1977 an important development in Masonic and family relationships was an increasing number of functions arranged to include ladies and Masonic families. In addition to annual and district Balls there were Dinner Dances, Family Picnics, Ladies Nights and Ladies Souths, Friends and Family Open Nights, Square Dances, Progressive Dinners, Masonic Ladies Auxiliaries, Ladies Auxiliaries' Outings and other functions. Ladies joined the Brethren at Installation Banquets, and in many ways assisted in catering and fund-raising activities. Reports included generous praise and appreciation of their efforts and there was no doubt that Lodges and Districts were stronger and more active through the support afforded by the ladies.

In consequence, formal approval was given for ladies to be seated with Brethren at Installation Banquets provided that the Lodge had previously authorised it, and in March, 1978 procedures to be followed were issued for Toasts at the Festive Board.

(1) *At Ladies Souths: Limited to—*
 “*Her Most Gracious Majesty the Queen*” and
 “*The Ladies.*”

(*There may be one for a Guest Speaker.*)

(2) *At Installation Banquets:*

“*The Queen*”

“*The Worshipful Master and His Officers,*”

“*The Installing Master*”

“*The Ladies and Visiting Brethren*”

or

“*Our Guests*” (*one Toast*)

“*The Junior Warden’s Toast*”.

It was recommended that speeches be brief and well prepared, that the practice of referring to each officer separately be discontinued in the Toast to the Worshipful Master and his officers, and that there be only one response to a Toast.

The role of women, however, was not limited to these aspects. It was realised that where possible they could and should take a more active part in the Masonic work of their husbands, and in 1980 two papers were read by women speakers at the D.G.I.W. Convention to the wives of the new D.G.I.Ws. They were Mrs Kit Coates, the wife of the Grand Master, and Mrs Monica Folkard who, as the wife of the District Grand Inspector of Workings for the West Wyalong District had had two years’ experience in such matters. Her paper, “The Influence of Women in the Lofty Character of Wife on Masonry”, illuminated the whole relationship between wife, home and husband who had become seriously involved with Freemasonry. She gave practical advice to “First Ladies” on etiquette, assistance, understanding and co-operation; how to receive and entertain visiting Grand Lodge Officers and their wives; on the important matter of dress.

On the matter of closer relationships allowing women to become Masons Mrs Folkard said, “I am not at all in favour of this. I think men need to get away from women occasionally. Our greatest asset is our femininity, which they appreciate. Likewise the support which we can readily give them in so many ways. I am very happy to see the men go to Lodge, to help prepare their Installation Banquets and, when they come out, feed them.”

Mrs Coates gave an interesting talk on the life she had shared with a busy man who had achieved very much in the Business, Local Government, State Government and Masonic worlds. Her aim, to inspire the attending wives, succeeded, as they went away with better understanding of their responsibilities and privileges.

After the Convention the Grand Secretary wrote to the wife of each District Grand Inspector of Workings. His letter included:

“To those of you who attended, I bring to your mind the programme for the Ladies conducted at the Convention held in September, 1980 in conjunction with the District Grand Inspectors of Workings and the discussions, instruction and their involvement. I might add that this portion of the Convention was a ‘first’ for The United Grand Lodge of New South Wales and, from the comments received, the programme was enjoyed by all who attended. It created a feeling of being part of the involvement with your husband in the Craft activities.

Upon review of the addresses by Mrs Kit Coates and Mrs Monica Folkard, I feel sure that in these addresses one will find many helpful and instructive hints, and to this end I have attached copies of these two addresses for your guidance particularly to those of you who were unable to attend. There is also a number of questions and answers which were brought out at the Convention—a summary of which I have also attached.”

At each subsequent Convention programmes were arranged for the Ladies, and in each an address was given by a wife well experienced in a supportive role. In 1982, Mrs Marnie Meacham spoke on “The Role of the D.G.I.W.’s Lady”. She portrayed eloquently and sincerely the supportive role best qualified to achieve success within the family and the District.

In 1986, three women’s addresses were delivered:

“Life as the D.G.I.W.’s Wife Is What You Make It” by Mrs Pauline Freudenstein, No. 99 District, Young;

“The Ladies—the Heart of the Inspectors” by Mrs Anne Gribble, No. 4 District, City;

“Aims and Objectives of the Hunter Valley Masonic Widows’ Association” by Mrs Marjorie Scully, President of the Association.

The St George Masonic Widows' Association was featured in a paper by its President, Mrs Jean Beekman, in 1988.

Another paper in 1988 was one on "Ladies' Auxiliaries" by Mrs Beverly Chaffer, of the 39A Masonic District Ladies Auxiliary in which she expounded on the aims and objectives:

(a) To promote better friendship between the Ladies and Brethren of the Lodges of the District.

(b) To work diligently to support the many recognised Masonic Charities, but also each year to select a Community Organisation that we consider is in need of some very special financial assistance.

"The Ladies—The Heart of the Inspectors" by Mrs Carole McCulloch, wife of the D.G.I.W. of District 37 most ably developed the theme that emerged from the question:

"Is she (the wife) going to be just a washer and ironer or whether she, too, can play a positive role as a co-ordinator in her husband's District?"

Mrs Rosemary Woodman, wife of the Grand Master, was very active in organising the programmes for women at Conventions, and, at all times a fluent speaker, she was a great encouragement to other wives as they undertook their new responsibilities.

Although the views of women were expressed in the context of wives of District Grand Inspectors of Workings, nevertheless they revealed a real and greater understanding and involvement of women in Freemasonry than had been generally accepted. The enlargement of the scope of the subject matter presented since 1980 points to the realisation that no doubt the co-operation of women will be sought and welcomed to a greater extent than formerly as we enter the second century of the existence of The United Grand Lodge of New South Wales.

Seminars organised by the District Education Officers provide another forum for female speakers. Mrs Faye Dunn, the wife of the Assistant Grand Master, R.W.Bro. Noel Dunn, was a most successful contributor to the District 34 Seminar in October, 1986 when she presented her paper, dealing with the role of women as partners with Masonic menfolk. She proved herself to be fluent, dedicated, sincere and an active exponent of Freemasonry as a way of life, and there is no doubt that she will continue to be a significant

factor in influencing women to fulfil a positive role in the work of their husbands.

Masonic Honours at Festive Boards When Ladies Are Present

The practice of admitting Ladies at Installation Banquets and Festive Boards at other functions has long been established and the conditions laid down clearly understood and followed. However, a misunderstanding on some occasions had led to grave discourtesies and inconvenience to Ladies who had been invited guests. They had been asked to retire to a separate room while Masonic Honours were given.

This was quite contrary to what was intended regarding lady guests, and the Grand Master, M.W.Bro. Coates, ruled that ladies as guests or even as caterers were to be allowed to remain whilst Masonic Toasts were proposed and acknowledged and the usual Masonic Honours given.

He restated the rule "Apart from the Loyal Toast, the Ladies should remain seated, when Brethren are required to stand".

The Grand Master and the Board of General Purposes were not willing, however, to extend privileges, for in September, 1985 it was announced that Ladies and non-Masons were not permitted to enter the Lodge Room to witness an Anzac or similar Ceremony.

It was provided that application to the Grand Master could be made for a variation for special circumstances but generally the provisions laid down for non-Masons attending Masonic Functions were to be observed.

Charitable Purposes and Masonic Image

District Masters' and Wardens' Associations and District Masonic Associations continued to play a big part in helping to form stronger bonds between the Lodges of the District. They joined in the activities to raise funds for charitable purposes and also in those of a more personal nature, such as the organisation of the Annual Picnic for the Church of England Children's Homes at Carlingford by the No. 11 District Masters' and Wardens' Association. At the 1973 Picnic over 250 adults and 93 cars had contributed to the entertainment of the children.

The adoption of "deeds not words" as the policy that had been

fostered during the 1960s was encouraged in the 1970s, and M.W.Bro. Blight requested that, when they attended official and social functions and in Lodges, his representatives should draw attention to what was being achieved and to endeavour to counteract the unfavourable impression held by so many because of the aura of secrecy associated with Freemasonry. What he required was the presentation of a favourable image based on the good works being done within the community and attributable to Masonic activity. He reminded Brethren generally of his theme, "Living our Masonry outside the Lodge as well as in it". Discreet publicity in such circumstances was introduced and remained the policy of succeeding Grand Masters.

An example of the "Brotherly" response to the policy of fostering participation of Masons in local community activities was the work of the members of Lodge Hillston who organised a Sheep Drive to raise funds for an Old People's Home of six units. The same Brethren donated over \$200 to the children of a widow accidentally killed in Griffith. The members of the District appointed a special Projects Committee to organise the provision of appropriate Community Amenities wherever needed. One such project was a Roadside Barbeque and Rest Area.

Grand Lodge embarked on a programme of printing and distributing brochures providing information on the Order for those interested in becoming members, and for the purpose of correcting popular errors of fact and belief.

Greater Understanding of Freemasonry Encouraged

The function of Grand Lodge up to this stage had been the transaction of formal business. M.W.Bro. Hammond introduced a new note into its proceedings in December, 1969 when he invited R.W.Bro. Charles Holden, P.A.G.M. a member of the Ritual Committee to deliver an address on "Common Errors in the Performance of Masonic Ritual". He did this in an endeavour to add further interest in meetings, to increase among the Brethren of Grand Lodge an awareness of some aspects of Freemasons and of ways they, as individuals in their own Lodges and Districts, could assist their Brethren and perhaps interest them in participating more in the affairs of their Lodges.

In March, 1971 the Brethren of Grand Lodge were shown a film in colour with sound of the Melbourne Masonic Centre to increase their understanding of the problems connected with their own building then being considered.

However, information was not restricted to local Masonic matters. Such departures from normal procedures proved to be not only popular but also enlightening and so the concept was extended to include informative addresses on overseas jurisdictions.

Among the first of these was a paper on the Grand Lodge of Florida by R.W. Bro. H.B. Williams, P.A.G.M. at the June, 1981 Communication. He submitted some statistical data which revealed that of the 326 Lodges with a total membership of 83,000 three had a membership of over 1000, and many had from 500 to 800 members. At the Annual Grand Lodge Communication, representatives from many Jurisdictions attend and distinguished members of the Community, not necessarily Freemasons, are invited and welcomed.

These conditions are so different from those in New South Wales that Brethren on learning of them became alerted to the need for a more positive outlook concerning Freemasonry. They heard that the Florida Jurisdiction was deeply involved in community affairs and worked through a multiplicity of Committees. The effectiveness of the very comprehensive programme followed may be gauged by the steady increase in membership—4068 during the previous six years.

Interest in Freemasonry Overseas Fostered

R.W.Bro. D.S. Jackson, Past Deputy Grand Master, gave an interesting address on the unique introduction of Freemasonry to Manitoba from the neighbouring Grand Lodge of Minnesota, U.S.A. and its significance at the present time, principally in the field of charity and benevolence. Current monthly bulletins were issued which reflect Masonic concern for the welfare of the Community and the obligation of a Mason to Masonry, to the Community, and to the World. The Grand Master's message in December, 1981 was:

"A Mason should not shield himself behind the closed doors of Masonry, but rather he should stand out in the open before the world as a lesson in morals and good citizenship."

"Freemasonry in Germany" by R.W.Bro. C.J. Buckingham P.J.G.W. was a judicious blending of social and political history of German States and Europe with the development of Speculative Freemasonry from the 17th Century.

The development of the De Molay movement was a special feature of the paper, "Freemasonry in New Hampshire", presented by the Grand Chaplain, R.W.Bro. Rev. A.I. Buxton, P.A.G.M. in 1981. The Brethren were invited to consider:

"From a brief and sympathetic survey of the Grand Lodge of New Hampshire, it is clear that despite our differences of geography, climate, culture and history, the underlying problems which confront us have many elements in common. Solutions are surely to be found in our personal dedication to the Craft and our willingness to speak a good word for Freemasonry whenever the opportunity comes to us."

Freemasonry in Norway and Michigan

The knowledge of the Brethren about contemporary Freemasonry was enriched by a most interesting address given at the March, 1982 Communication by R.W.Bro. H.L. Thomas, P.A.G.M., on "Freemasonry in Norway". The speaker traced its history from 1749, its steady development until 1940, when it was literally destroyed during the Nazi occupation of Norway and its heroic and spectacular rebuilding from 1945. In the ten years to 1955 membership had increased by over 4,000 to almost 12,500, buildings had been restored and Masons were exercising normal charitable and educational functions. In 1982 there were 16,000 Brethren, and Masonic activities throughout the country were on the increase.

At the December Communication, 1982 R.W.Bro. G.L. McKay, P.A.G.M. gave an interesting and informative address on Masonic developments in Michigan, U.S.A. The membership of over 138,000 included men, women, boys and girls in several Orders. Of special interest was the use made of the Masonic Temple by 50 Masonic bodies working independently.

From the examples chosen it is seen that the information presented was varied, comprehensive and of specific interest to those grappling with the problems of our own time and place.

There could be no doubt that the knowledge of the Brethren was enriched and that they were in a better position now to view their work in a truer perspective because of having learned of experiences and practices of our overseas Brethren. The broader view developed from this enlightened approach did much to dispel the attitude of parochialism and to increase understanding of the Masonic ideal, The Brotherhood of Man.

Masonic Dress Again An Issue

This matter was brought up again in 1970 because the effectiveness of the relaxation had been limited owing to the fact that some Brethren had not approached the privilege in a spirit of co-operation. The Grand Master issued an Edict that made it clear that there was a correct Masonic Dress and that Brethren were expected to conform to the requirements. His words included:

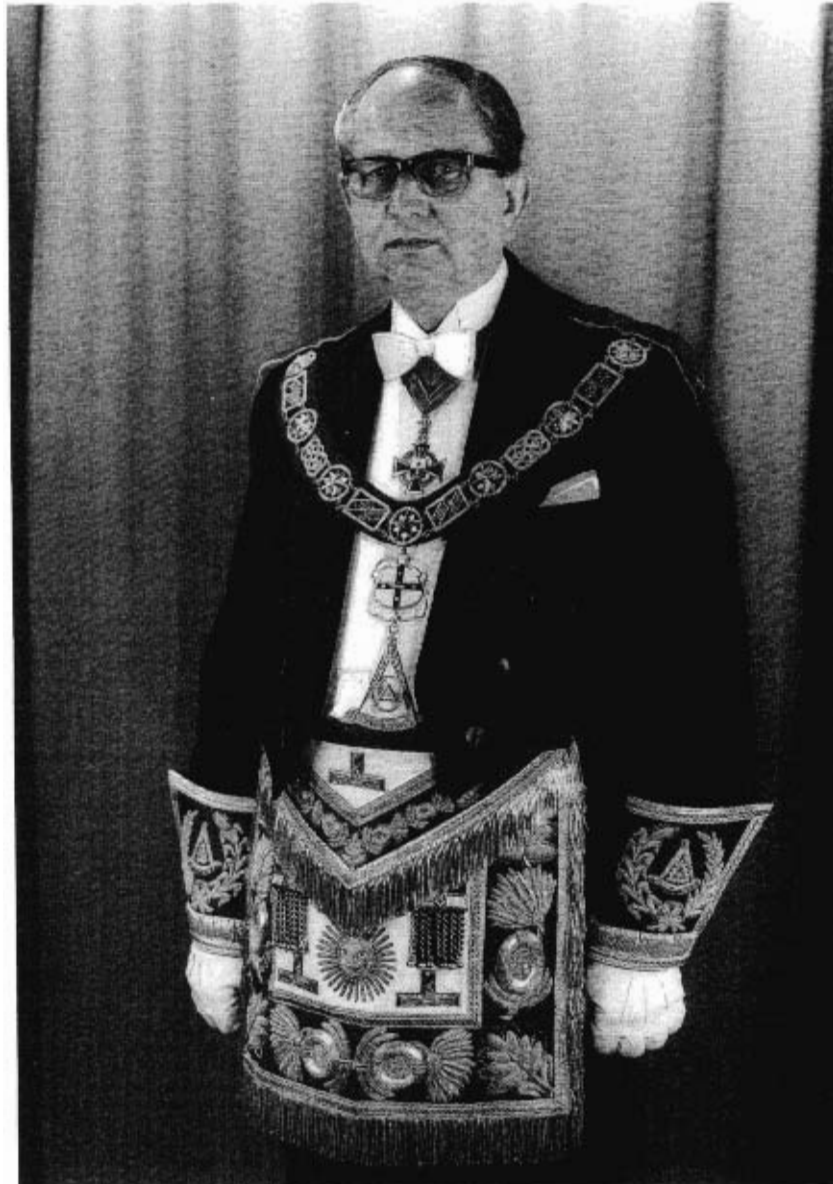
“I hereby declare, after consultation with the Board of General Purposes, that the correct Masonic Dress in this Jurisdiction as from 1st September, 1970 shall be as follows . . .”

He then repeated the general provisions of the requirements set down by M.W.Bro. Harry Maas in 1960. For all occasions when it was not possible to wear full evening dress or a dinner suit—the normal wear for Lodge meetings—he stressed that a plain white shirt, black socks and shoes and dark clothing should be worn.

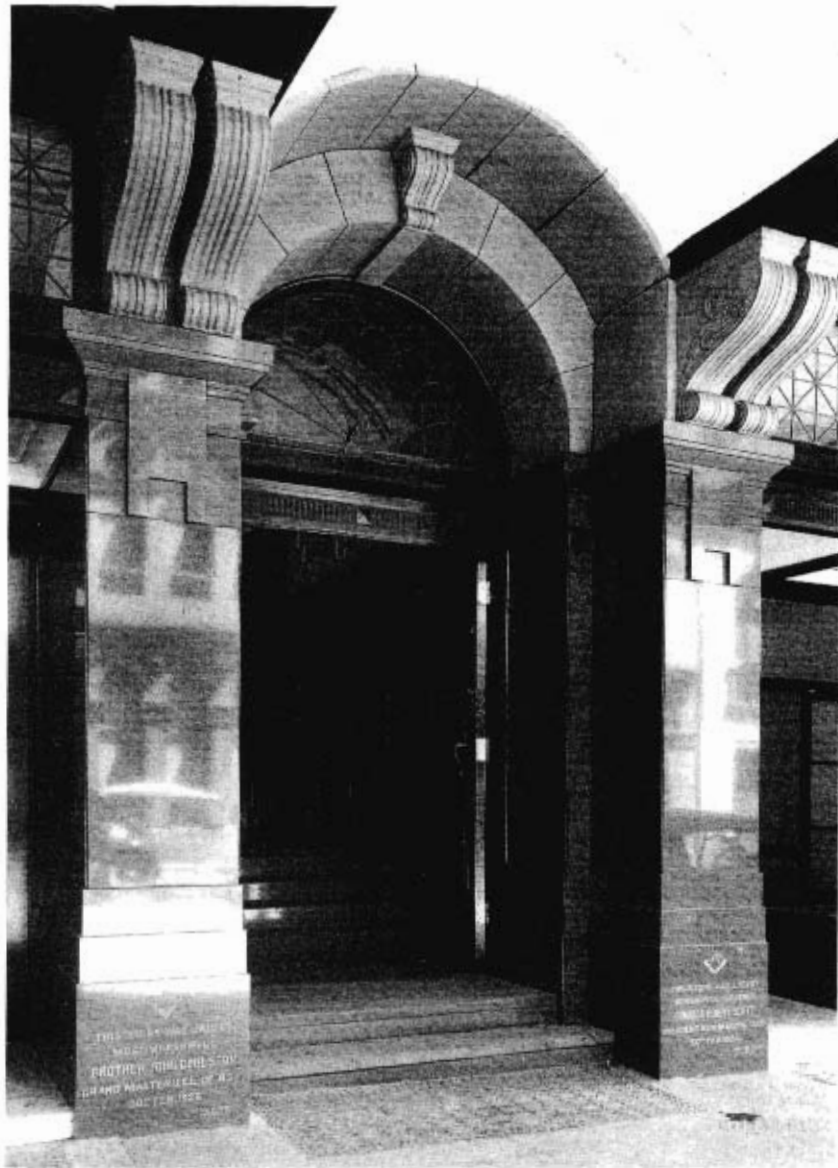
It was necessary in 1971 to clarify the summer dress requirements regarding uniformity in dress at meetings. It was required that all Brethren dress the same way under the direction of the Worshipful Master in order to maintain the dignity and decorum expected of a Masonic gathering.

In March, 1975 it was necessary for the Grand Master to remind Brethren that the wearing of lounge suits at Masonic Balls and ‘Ladies Souths’ was not permitted, as the dignity of the Order was lowered by such departure from formal attire. He requested Brethren to adhere to the Regulation which laid down that correct dress was dinner suit with black tie, or full evening dress.

Further modifications were sought in 1977 and after consideration by the Grand Master and the Board of General Purposes it was decided to re-state the general requirements of approved Masonic Dress, which varied very little from what had previously been set



MOST WOR. BRO. VICTOR C. N. BLIGHT, C.B.E.
Grand Master
1972-1976
Refer page 134.



The New South Wales Masonic Club Entrance
Refer page 139.



MOST WOR. BRO. NOEL W. WARREN
Grand Master
1976-1980
Refer page 155.



MOST WOR. BRO. HAROLD G. COATES, O.B.E.
Grand Master
1980-1985
Refer page 175.

out. The changes affected Grand Lodge Officers as in previous years they had had only minimal relief in hot weather.

For a Representative of the Grand Master or for one joining a Grand Lodge Delegation, a white shirt with turned-down collar may be worn during summer.

District Grand Inspectors of Workings carrying out their normal duties had a choice of Grand Lodge summer dress or normal summer dress prescribed for Brethren.

Summer dress applied only for the period set down by the State Government as Summer Time, usually last Sunday in October to first or second Sunday in March.

In December, 1980 following reports that some Brethren had attended Lodge meetings in dress inconsistent with the standard laid down, the Grand Master, M.W.Bro. H.G. Coates, reminded Brethren that he expected them to maintain dress standards and the Masters to enforce the regulations.

The wearing of Masonic dress was again brought to the notice of Brethren in December, 1983, when the Grand Master was obliged to remind Grand Lodge, and through it, all members within the Jurisdiction, of the policy laid down at the formation of The United Grand Lodge in 1888—Dress, full evening dress or dinner suit.

He reminded members, also, of the relaxation that had been introduced which permitted the wearing of alternative dress during summer months where oppressive heat conditions existed.

Despite the definite rule requiring Worshipful Masters to supervise Masonic Dress in order to maintain the highest standards of appearance and behaviour of members at meetings and as an example in the Community, flagrant disregard of these requirements had been reported to the Grand Master. He totally disapproved of the practice of holding a brief Lodge Meeting followed by a Social Evening such as a Christmas Social, a Ladies South or a Friendship Evening at which casual or street clothing was worn by members. He said at the Grand Lodge Communication 14th December, 1983:

“So that there will be no misunderstanding in future, I wish it to be clearly understood by all Grand Officers, Worshipful Masters, Past Masters, Lodge Officers and Brethren that both the Board of General Purposes and I expect—

- 1) The prescribed Masonic Dress is to be worn by all Brethren

at all Lodge Meetings and Masonic Social Functions where it is appropriate for formal attire to be worn. This especially applies to a Social Function being held immediately after a Lodge Meeting.

- 2) That at no time, either in the Lodge Room or in the South, are ties to be removed or shirt sleeves rolled up.

Any variation desired must receive the approval of the M.W. Grand Master."

He went a step further and included Initiates:

"So strongly do I feel about maintaining our high standard of dress in this Jurisdiction that I require all candidates for the Craft to be advised by their nominators and Lodge Investigation Committees that a candidate is expected to wear a dinner suit on the night of his Initiation. Not only is that in keeping with our standard of dress, but being attired like other Brethren, makes him feel "at home" on the night of his Initiation."

Dress for Daylight Lodges

With the development of Daylight Lodges special provision was made for Brethren attending during the day and details were added to existing instructions. Briefly these conformed to those issued for Brethren unable to procure regulation Masonic dress and for approved summer dress, that is, a dark suit, white shirt, black knotted tie, black shoes and socks. Rules regarding removal of coats are the same as those for night Lodges.

Ritual Amendments for More Effective Presentation

(a) Overseas Brethren and Final Charge

Following the greatly increased intake of migrants from the oppressed nations of Europe from the late 1930s which continued steadily in later years, it was inevitable that membership of our Lodges would include Brethren and applicants from such countries. It was recognised that many of these people left their native land because conditions were such as to make allegiance to their rulers

impossible and even to cause former citizens to sever all connection with countries of their birth.

This was reflected in the embarrassment and sometimes resentment caused by part of the Final Charge of the First Degree, where the candidate is exhorted “. . . never to forget the allegiance due to the ruler of your native land . . .”

This matter was carefully considered and in December, 1979 the Grand Master, M.W.Bro. Noel Warren, announced that the Board of General Purposes, the Ritual Committee and he had approved an amendment to the Ritual by substituting the words “. . . never to forget the allegiance due to the ruler of your land”. This did not change the impact of the Charge and removed any grounds of objection from a section of our Brethren.

Another problem connected with the development of our multinational society was lack of understanding of English. Every assistance was given to candidates with language difficulties but it was obvious that some did not comprehend the nature of the obligations and explanations occurring in the Ceremonies.

A suggestion that foreign languages might be used in Open Lodge to explain the Ceremonies for the benefit of Ethnic candidates was not approved by the Board of General Purposes, a decision that was adopted by Grand Lodge in December, 1985.

(b) The Penalties

The penalties in the Obligations had always been recognised in this Jurisdiction as unenforceable and merely symbolic or traditional but nevertheless their retention as part of the Obligations was considered as being redundant and particularly dangerous in the hands of our detractors seeking evidence to prove Freemasonry is “evil”.

In order to remove any ill-effects on Candidates, on our credibility and on our image in the community the wording in the Ritual was changed to conform generally with that adopted by the Grand Lodge of Scotland in 1966. The amendments were simple and straightforward and the effect was the presentation of the same facts in more acceptable and more realistic terms.

The Edict was expressed in these words:

“I therefore decree that from this date, (being 12th December, 1979) the Ritual as now printed by D.S. Ford as revised in December,

1979 and incorporating the amendments mentioned above and as approved by the Ritual Committee and the Board of General Purposes, and consequential amendments, be used and adhered to in all Lodges as the Official Ritual of The United Grand Lodge of New South Wales in substitution for the Ritual in use heretofore.”

(c) Badges and Jewels of Grand Lodge Officers

What might be termed a domestic matter of some considerable importance to Present and Past Grand Lodge Officers was the re-introduction of the practice followed many years earlier regarding the identification of Officers of Grand Lodge. Each officer wore on the face of his apron and on his gauntlets an emblem that did not have to be changed with each progression in office. This practice was discontinued for some reason unknown, with the result that regalia became damaged with each change of emblem.

The Board of General Purposes recommended that it revert to the former system for all Progressive Officers. A special round gold and enamel badge was designed for the apron and gauntlets but the jewel of the office affixed to the Collar remained the same.

Grand Lodge Officers as a result, at all times present a dignified appearance, with distinctive regalia in immaculate condition and without the regular cost incurred each year in changing the emblems.

It is interesting to note that a ruling was sought by a Brother regarding the wearing to Lodge Meetings of decorations awarded by the Queen under the Imperial or Australian System. The Board resolved that the wearing of decorations denoting the receipt of such an honour should be encouraged. The Grand Master concurred with this expression of loyalty.

Music and Tapes

A most significant advance was made during 1978-80 when the Manual of Masonic Music was completed and a series of tapes was prepared for use at rehearsals or by Lodges without a regular organist.

At the March, 1980 Communication, M.W.Bro. Warren outlined the progress that had been made since the appointment of a Masonic Music Committee in June, 1978.

The Committee was composed of Brethren with special musical qualifications. They were:

W.Bro. Noel Melvin, Grand Director of Music (Chairman)
V.W.Bro. Alan Bellhouse, A.M., D.G.I.W. (Editor)
V.W.Bro. Kenneth Johns, P.D.G.I.W.
Bro. H. Roy Booth, P.G.D. of M., (Secretary)
Bro. Roy Freeman, Grand Organist.

Later, Bro. Rev. William Twine, Past Grand Organist, and Bro. William Pierce, subsequently Grand Organist, were co-opted.

The Committee proceeded with its twofold task of preparing and publishing a new and comprehensive manual appropriate to this Jurisdiction and of producing a series of tapes. In doing this it had the sure support of Lodges that had previously been canvassed by the Grand Secretary on the subject of the tape recording of Masonic Music. At the same time many useful suggestions and comments were supplied as to implementation.

The Manual consisting of 70 pages was published in October, 1979 and was an immediate success. It supplied a long-felt need for music for all Degrees and Installations and items incidental to other Masonic occasions and ritual.

The Grand Master's report on the subject indicated the care and attention the Committee had devoted to the matter and how much work had been involved behind the scenes in the preparation of material for the use of Brethren and Lodges.

During the time devoted to the publishing of the Manual, planning for the tapes was proceeding. Decisions had been taken on a number of technical procedures, rehearsals for Degree Music with voices had been held and the music recorded. Most of these tests were carried out at the Church of St. John, Ashfield, where Bro. Twine was the Rector. When he passed away suddenly on 3rd November, 1979, the Organist of St. Martin's, Killara, Bro. William Pierce was added to the Committee and he carried on the work of organist previously performed by Bro. Twine.

The final Recording was carried out in that Church during the following month with sound technicians, organist, vocalists and trumpeter in attendance.

The completed tapes comprised three double-sided cassettes, with an Instruction Manual. One of the highlights of the term of M.W.Bro. Noel Warren, would surely be the preparation and provision of the Manual of Music and the tapes to supplement

it. The Grand Master paid tribute to all who had participated in the project and named specifically, the musicians, singers, technician and trumpeter, Wor. Bro. (later R.W. Bro.) Noel Melvin, V.W.Bro. Alan Bellhouse, Bros Roy Freeman and William Pierce, V.W.Bro. Kenneth Johns (Recording), Bros. James Harris, Don Graham and Adam Martin. These, with all the others who helped, combined to produce a work of considerable merit.

At the Grand Lodge Communication in March, 1981, the Grand Master, M.W. Bro. Harold G. Coates, reported that following discussions with the Director of Music, R.W. Bro. Noel Melvin, and acting on his recommendations, he had appointed a special Music Committee consisting of:

R.W. Bro. Noel W. Melvin, P.J.G.W. (Chairman)
 R.W. Bro. Enoch E. Walker, P.J.G.W, P.P.B.B.
 R.W. Bro. Kenneth Johns, P.J.G.W.
 Bro. William Pierce, Grand Organist,

charged with the specific task:

1. To investigate, obtain and collate printed or manuscript copies of Masonic Music through contact with Grand Lodges in Australia and throughout the World.
2. To secure copies of music used by Grand Lodges and Craft Lodges in Australia and other countries in order that a comprehensive reference library of such music can be housed in this Grand Lodge.
3. To assist in organising performances of Masonic and other music.
4. To arrange translations of texts from original languages to English and/or from English to other languages.

It was arranged also for additional members to be co-opted to the Committee in the future as needs arose. It was confidently felt that the research and deliberations of this Committee would be of great assistance to the Grand Lodge in the future.

Tribute to Two Long-Serving Brethren of Grand Lodge

After almost thirty years as a member of the Board of General Purposes, M.W.Bro. Sid Wearne on 21st July, 1980 retired from the office of President of the Board. He was elected as a member in December 1950, became Vice-President in 1960 and President

in 1966. During the whole of that time he had travelled regularly to Sydney from his home on the South Coast and beyond if his duties called for special visits throughout New South Wales.

The Grand Master in June, 1980 conferred the rank of Past Grand Master on this distinguished Brother in recognition of his long and dedicated service to the Craft. M.W. Bro. Wearne was initiated in Lodge Gladstone, No.157, in October 1922. He affiliated with Lodge Thirroul Temperance, No.567, becoming its Worshipful Master in 1942. He was elected Secretary in 1944 and continued in that office for the next 36 years. He became District Grand Inspector of Workings for District 47, 1948-50, and had conferred on him ranks of Past Junior Grand Warden, 1953, Past Assistant Grand Master, 1969, and Past Deputy Grand Master, 1976. He was an ex-officio Member of various Committees, including the Masonic Temples Board, the Investment Committee and the Masonic Centre Building Committee.

His successor, R.W.Bro. James L. Eddy, Past Assistant Grand Master, was elected at the March, 1980 Grand Lodge Communication and has continued in the tradition of dedicated service as given by his distinguished predecessors.

R.W.Bro. James Lewis Eddy has distinguished himself in many professional areas of engineering while working assiduously and devotedly in Freemasonry. He was initiated in The Sir Walter Scott Lodge No. 123 in 1954 and became its Master in 1963. He was elected Grand Steward in 1965 and after serving in all progressive offices he was invested Senior Grand Warden in 1974. From 1976 he has been a member of the Board of General Purposes, and as such he has been active on many Grand Lodge Committees.

In July 1978 he was invested Assistant Grand Master and served with distinction in that office. In 1980 he was elected to his present position, President of the Board of General Purposes.

The other distinguished Brother, one who did not seek re-election in 1980 was Bro. Roy Freeman who had been Grand Organist for the previous 34 years. Bro. Roy Freeman's contribution to the musical life of this Jurisdiction was widely acclaimed to be of great significance, and his withdrawal marked the end of an era.

In his eulogistic remarks, the Grand Master said that Roy Freeman was a brilliant musician with a distinguished career in many fields of music, a man who had endeared himself to many

thousands of Brethren by his humility, his virtuosity and whimsical sense of humour. Although Bro. Freeman ceased to be Grand Organist he remained as Organist in the Private Lodges of which he was a member and continued to enhance, with his music, the enjoyment the Brethren derived from their meetings.

Presentation of Degree Rituals

An important step forward to improve understanding of Freemasonry among Brethren was taken by the Board of General Purposes in March, 1980 when it approved of individual Degree Rituals being presented to candidates after Initiation, Passing and Raising.

It was emphasised that it was the responsibility of the Candidates' Nominators to assist them to comprehend the Ceremonies and to make Freemasonry more meaningful, always provided that the learning of the Degree Card was regarded as being the first priority.

M.W.Bro. Noel Warren's Term as Grand Master Nears End

At the March, 1980 Communication R.W.Bro. H.G. Coates, O.B.E. was elected Grand Master, and this virtually marked the close of what history will surely record as one of the most eventful eras of The United Grand Lodge of New South Wales, and the end of the Third Phase 1969—1979.

M.W.Bro. Noel Warren was associated with the completion of projects on which many years and much effort had been spent in preparation under preceding Grand Masters. Among the highlights were the Opening of the Masonic Centre, the Festival Week, the extension of Masonic Homes and Hospitals, the implementation of an enlightened policy for the education and welfare of Children of Masons and their Widows and the continuing efforts to improve relationships between Freemasonry and the community at large by education and selected publicity. During the first half of 1980, Combined Meetings of Lodges, Church Services, Civic Receptions in connection with Lodge Centenaries or Official Openings of Masonic projects, Masonic Balls and Presentations of Debutantes, Installation Meetings at home and interstate and the attention paid to elderly Masons in the provision

of special amenities for them had featured in the busy itineraries of the Grand Master and Grand Lodge Officers.

During the same period administrative changes had been made and had proved to be functioning successfully, the education system had been drastically changed by the adoption of new concepts in child-care, the disposal of School land and the application of the proceeds to building and other projects, the reorganisation of the Jurisdiction into Regions and needed Ritual and Book of Constitutions amendments were additional highlights during M.W. Bro. Warren's term as Grand Master.

M.W. Bro. Sir Frank McDowell, at the June, 1980 Grand Communication, the last regular meeting at which M.W. Bro. Noel Warren presided as Grand Master, described the previous four years as a period of development and success in Masonic affairs such as neither he nor anyone else had ever previously experienced. He pointed out that M.W. Bro. Noel Warren had had the privilege and the responsibility of leading and guiding Grand Lodge and the Brethren generally in all matters occurring from time to time that involved the development and Consecration of the Masonic Centre. Sir Frank gave as his opinion:

"... that there never has been, and there never will be in my estimation, another period like you have had of four years in the Chair of this Grand Lodge. For that I am truly thankful to you and wouldn't your father be proud of it if he could be with you to congratulate you when you know that he was a Grand Master before you?"

You have set an example to us all and you have been a wonderful ambassador for the Masonic Order all over the country and all over the world, whenever you have been able to travel."

Sir Frank did not overlook the outstanding support given by the Grand Master's wife. He said he was sure that the Grand Master owed to his wife, Ronda, a great deal of credit for what had happened in the past four years and that that was acknowledged by all. He went on to say:

"I am only thankful that you have had the health and strength and that your wife has been able to support you in so many ways."

CHAPTER IV

THE ERA OF CHALLENGE 1980—1988

Grand Masters: M.W.Bro. Harold G. Coates, O.B.E. (1980—1985)
M.W.Bro. Professor Roy A. Woodman, LL.M.
(1985-1988)

Freemasonry entered the final decade of the Century of The United Grand Lodge of New South Wales faced with many challenges some old, some new. There were still the questions of membership, antagonism from sections of the community, apathy among members, uncertainty in procedures in some sections of the Ritual and the need to convince the non-Masonic public of the goodness of the Institution.

M.W.BRO. HAROLD GEORGE COATES, O.B.E.

M.W.Bro. Noel Warren installed his successor, R.W.Bro. H.G. Coates, Grand Master Elect, in the Sydney Town Hall on 21st July, 1980. Grand Masters led delegations from all the Australian States and New Zealand and Bro. Pollard, the Executive Secretary of the Masonic Service Association of the United States of America, represented the Grand Lodge of Maine, U.S.A.

In addition, the heads of the four Grand Bodies connected with the Royal Arch were present and added colour to the already glittering concourse of Brethren that filled the hall to capacity.

The Installation, carried out with traditional pomp and ceremony was a magnificent and inspirational experience. The new Grand Master was well qualified to give positive and vigorous leadership. He had served four years as Assistant and Deputy Grand Master performing a wide variety of duties, in the words of the Installing Grand Master, "with your customary thoroughness and competence". He had displayed an enlightened and progressive

attitude and was looking forward to meeting, as they arose, the challenges of the times.

M.W.Bro. Coates was the first Grand Master from the country and a country Lodge, his home town being Lithgow. Not only did he have a long association with Freemasonry as a Senior Grand Officer, but he had also served the State for many years as a Member of Parliament, and his town, in Local Government. It was fully recognised and appreciated that the vast store of experience and wisdom he had gained in the many areas of his activities would serve him well in his work as Grand Master.

M.W.Bro. Coates viewed Masonry as a personal matter and he was proud to carry on the family Masonic tradition that had influenced his life and development. He had been initiated by his father, R.W.Bro. George Coates, and he had his two sons, Bros. Ian and Doug, participating in his Installation.

He undertook to do all in his power to uphold Masonic ideals, and to enhance the image of Freemasonry by encouraging Brethren to identify themselves in community affairs.

In his inaugural speech he included as part of his policy:

“During the last few years Masonic activities in our Jurisdiction have been made known to the public more than heretofore. I agree with this policy and I am pleased to have been part of it. It is my wish that Masons should become more and more involved in worthwhile community activities, and never should we be hesitant or reluctant for the outside world to know that we are Masons.”

He expressed his faith in the future of Freemasonry as an ever increasing influence for good in the world:

“This is a challenge which I accept and, with the support of you, my Brethren, I have every confidence of success.”

He was particularly pleased with his choice of personal assistants, R.W.Bro. William McDiarmid, Deputy Grand Master, chosen for “his kindly personality, his loyalty to the Craft and extensive Masonic experience”, and R.W.Bro. Professor Roy Woodman, Assistant Grand Master, for “his kindly human understanding, his background of professional knowledge and his long Masonic membership”.

Greetings and congratulations from Sister Constitutions were

most encouraging, and the various Grand Masters were in no doubt that the new Grand Master would pursue his aim of "endeavouring to uplift the standard of human conduct and in the cultivation of a greater love and understanding by men and women throughout the world" with energy and devotion.

Wide Range of Functions Marks Beginning of New Regime

The first six weeks following the Grand Installation were described at the September, 1980 Communication as "a very busy period indeed" for the Grand Master, the Deputy Grand Master and the Assistant Grand Master. They attended many Masonic functions including the Installation of the Grand Master of the United Grand Lodge of Queensland, City and Country Installations, Combined Meetings, Balls and Church Services. Not all functions were social. Of special interest, however, was a large gathering to do honour to M.W.Bro. Syd Cann who, after 33 continuous years, retired from the position of Preceptor of the St George District Lodge of Instruction.

The Grand Master attended and participated in twenty-six functions which included contacts with Lodges of Instruction, the Freemasons' Benevolent Institution, the Committee of Masonic Education, Combined Meetings in Metropolitan and Country Districts, Centenary Ball and Civic Reception at Grafton, William Thompson Masonic School, Mowll Village, Frank Whiddon Masonic Homes, Catholic Village for Aged, Kwei-Kui (Chinese Masons) and Institutions culminating in the 12th D.G.I.W. Convention. In addition, he attended many meetings of Boards and Committees connected with Grand Lodge.

Such hectic activity crammed into six weeks could not be endured for too long, but it served during the settling-in period to bring the Grand Master into contact with many phases of Masonic activity, for Brethren to meet M.W.Bro. Coates and his wife and derive inspiration from them.

According to established custom, M.W.Bro. Coates, accompanied by the Deputy and Assistant Grand Masters and the Grand Secretary, called on the Governor at Government House on 22nd October to express through him to Her Majesty the Queen the continued loyalty of all Freemasons in this State.

Adoption of Theme—"Freemasonry Is Good, Let's Talk About It"

Following the practice introduced by M.W.Bro. Hammond of having a Brother read a paper, or address the Brethren on a topic of interest, M.W.Bro. Coates invited R.W.Bro. Frank Moorhouse, P.A.G.M., Regional Grand Officer, Region 3, to deliver an address, "If Freemasonry Is Good, Let's Talk About It".

The practical suggestions and the description of personal experiences contained in the paper were very well received and no doubt made an impression on Grand Lodge members as they were exhorted to talk about the goodness of Freemasonry:

To our own members
To our friends
To our business associates
To the public.

The Grand Master thanked the speaker for his thoughtful and challenging address and concluded with:

"Because of my great interest in proper Masonic publicity, I have decided to adopt the theme, 'Freemasonry Is Good—Let's Talk About It'.

This is a positive attitude and I request all Brethren to promote the thought and be part of the practical application of it in a proper and dignified way."

At the same meeting M.W.Bro. Sir Frank McDowell related how he had had an opportunity at a Rotary Club to apply that theme with unexpectedly highly satisfactory results. He said he believed that Masons had been neglectful and that they should take whatever opportunities they could to open the subject of Freemasonry with people they were in a position to talk to—some would be interested, some would not be. He was of the opinion Masons should let it be known as widely as possible that a "Freemason is a man who will not knowingly do wrong". M.W.Bro. McDowell thought that was good enough to stand up for and good enough as a start of what to tell suitable young men about the Craft.

Death of M.W.Bro. Sir Frank McDowell Past Grand Master

Sir Frank died on 1st November, 1980, aged 91. He had had an outstanding career as a citizen, a businessman, churchman and Freemason. He supported by act as well as by word all that was good in life, and was an inspiration to all who knew him. From the time he was initiated in 1917 until his death 63 years later he was active in Freemasonry, reaching the highest office of Grand Master in 1948 after serving as Deputy Grand Master from 1945. During his term as Grand Master, Freemasonry expanded rapidly, so much so that he personally consecrated 97 new Lodges in the City and Country. On his retirement from the position of Grand Master in 1951, he was appointed Grand Trustee, a position he held until 1971, and he continued to serve in many capacities almost to the time of his death. His splendid example as a Mason was followed by his family, all of his six sons becoming active, well-respected members of the Craft.

In June, 1967 he was created Knight Bachelor in the Queen's Birthday Honours List and as M.W.Bro. Sir Frank McDowell he was prominent in many Masonic projects and as the Representative of the Grand Master of the day at Installations and other Masonic functions.

Special Armistice Service at Central Synagogue

The Special Service held on 9th November, 1980 differed from normal Church Services because the Armistice Address was given by the Grand Master, the Service was extensively televised and the Grand Master made the presentation of a Fifty-Year Certificate to a distinguished Brother.

The Service was described as uplifting and the address by Rabbi Alony inspiring, as was the Grand Master's address on the significance of Armistice.

The television coverage was an opportunity to bring before the public the fact that Freemasonry received into its ranks loyal, law-abiding men irrespective of their religion, or persuasion, provided they had a firm belief in God. The Grand Master was pleased to report that the Service and its coverage were well received by non-Masons as well as by Brethren.

The Brother who received his Fifty Year Certificate was Bro.Sir

Asher Joel who had been associated with the organisation of Festivals and Special Celebrations for the City of Sydney for many years. He had given valuable advice and guidance with regard to the Official Opening of the Masonic Centre and the International Masonic Festival in 1979 and the Grand Master considered the presentation at that time an appropriate way of expressing appreciation and thanks to a Brother who had done much for Freemasonry over a long period.

Installation of the Grand Master of the Grand Lodge of New Zealand

As the Grand Communication and Installation of the Grand Master in New Zealand are held in conjunction with one another each year, the 1980 Installation provided an opportunity to enhance the image of Freemasonry on a big scale. Full advantage was taken to use the special circumstances for Public Relations purposes.

It was sixty years since there had been a Grand Installation in Invercargill; consequently it emerged as a social event of some importance. For the first time Representatives of all the Grand Lodges of the Australian States were present and these included four of the six Grand Masters. Among the visitors who flocked to the town over 60 were from Australia, as well as a great number from all parts of New Zealand—Grand Lodge Officers, Worshipful Masters of Lodges and their Ladies—all came to attend the Grand Communication and the Installation. Hosting facilities were taxed to the limit and this fact alone gave Freemasonry entree into many areas beyond the Lodge rooms and added to the life and excitement of the occasion.

The spread of the influence of the Craft may be gauged from the numbers of persons taking part in the social functions; 850 were at the Dine and Dance Evening for Brethren and Ladies; 500 took the Bus Tour to interesting sites; 300 Delegates attended a Seminar in the afternoon prior to the Installation.

At the Seminar M.W.Bro. Coates addressed the Delegates on the subject, "Freemasonry and Its Publicity" and a lively discussion ensued, embracing an exchange of views, questions and answers. The Grand Master reported that he had good reason to believe that each of the Grand Lodges in Australia would accept his

suggestion to adopt the theme “Freemasonry Is Good—Let’s Talk About It”. In his own words:

“If this is enthusiastically done by all Grand Lodges and their constituent Lodges and Brethren, then I feel certain that this theme will not only prove beneficial in our efforts to educate the general public about the true meaning and work of Freemasonry but will also boost the morale of the Brethren themselves”.

In November, 1982, the Installation and Annual Communication were held in Rotorua and M.W. Bro. Coates gave the keynote address at a Seminar arranged by the Masonic Education Committee. His subject was “Masonic Education—Wisdom. . . What Is Being Done at Private Lodge Level?”

M.W.Bro. H.G. Coates, O.B.E., Proclaimed as Grand Master for Second Term

At his Proclamation on 22nd July, 1981 M.W.Bro. Coates outlined the events that had made his first year an extremely busy one. He had travelled extensively throughout Metropolitan and Country Areas of the State, emphasising the necessity of communicating to people generally by every possible means and on every appropriate occasion, what Freemasons stand for and believe in, and to point out that “Freemasonry is good”. As a result, sound progress was made in securing a better understanding by the community of Freemasonry and its high ideals and objectives, notwithstanding misguided and unjust press criticism of the Craft.

The Grand Master had begun his second term at a most difficult time of changing world standards and outlook. The technological age was well-advanced and Masonry entered the 1980s when society itself was in the midst of social problems that by their very nature were serious challenges to the Masonic way of life. The Grand Master was aware of these challenges and was optimistic that Masons by co-operation and dedication would continue to overcome the difficulties besetting the Craft.

Following his Proclamation, the Grand Master was engaged in an extensive round of duties including the Celebration of the 50th Anniversary of the Masonic Hospital at Ashfield.

As President of the Hospital Board he took the opportunity of

giving a summarised history of the Hospital and ended with a plea to the Brethren to support it and its dedicated staff.

He paid visits to Moree, to Broken Hill and surrounding areas, attended the Freemasons' Benevolent Institution Ball and special functions in the Metropolitan area. Unique among these functions was the Installation on 17th August, 1981 in Lodge Frank McDowell, No. 789 of Wor. Bro. David John McDowell, a grandson of M.W. Bro. Sir Frank McDowell, by his father, V.W. Bro. Keith David McDowell in the presence of the six sons of Sir Frank.

Physically Handicapped Persons

As 1981 had been designated throughout the world as the International Year of Disabled Persons in an effort to break down the barriers between disabled and able-bodied persons, M.W.Bro. Coates chose the occasion of the September Grand Communication to trace the development in this Jurisdiction of the attitude towards disabled men seeking admission to the Craft.

From earliest times, and certainly from the beginning of this century, the treatment of applicants depended upon the Charge which states, "No Mason should take an apprentice unless he be a perfect youth having no maim or defect in his body that may render him incapable of learning the art, or serving his Master's lord and of being made a brother, then a Fellow-Craft in due time".

Applying this rule M.W.Bro. J.C. Remington, the Grand Master in September, 1907, declined to give permission for a Lodge to ballot for the admission of a Candidate who had lost a leg. Some Grand Lodges differentiated between defects, so they interpreted the rule to mean that a candidate was to be excluded if he was unable to comply fully with Masonic ritual, observances, giving and receiving signs and so on.

The matter came into prominence after World War 1, when physically handicapped returned soldiers applied for membership. The subject was discussed in great detail at the First Australian Masonic Conference in 1921. The following motion was carried:

"In the case of a candidate who had been injured or incapacitated a Dispensation may be granted to waive such disabilities as will not prevent a substantial compliance with the requirements of Initiation, Passing and Raising; provided that such Dispensation

shall not be granted to a candidate who is (a) Totally blind, (b) Totally deaf, (c) Dumb.”

This was not favourably received by the Board of General Purposes because it believed that it was the prerogative of the Grand Master to grant Dispensations within his own Jurisdiction.

In 1926, when M.W.Bro. John Goulston was Grand Master, it was decided that the capabilities of each candidate should be taken on their merits, provided that no maimed candidates should be admitted without the authority of the Grand Master.

Appropriate Application Forms were prepared and are still in use. The Worshipful Master and Secretary are required to certify that the candidate is capable of learning and understanding our mysteries and able to explain and exemplify them when required to do so.

Since 1926 many physically handicapped Brethren have enjoyed participation in Freemasonry and have gained help and inspiration from the Masonic fellowship they derive from their membership.

Grand Lodge supports any project aimed at giving assistance to the physically handicapped. It makes donations to organisations caring for such people; it provides facilities at the Masonic Centre, such as ramps and wheelchairs; and in every respect gives evidence of the practice of true Masonic Benevolence and Charity.

Variation of Regulations Dealing with a Worshipful Master-Elect Unable to Be Installed

A problem that occurred not often, but frequently enough to cause inconvenience and confusion, was the one where the Worshipful Master-elect is unable to be installed through ill-health, resignation, transfer to another State or Overseas, or even death. It was overcome by amending relevant Regulations and adding a new one, thus making provision for another Election of Officers prior to the Installation and eliminating the frequently unsatisfactory practice of requiring the Installed Worshipful Master to continue for another year, or for the date of Installation to be changed by alterations to By-laws.

The new Regulation 117A and amended Regulations 117 and 118, are comprehensive in scope regarding Election, Installation

and eventualities and make adequate provision for the progress of other Officers-elect.

An important provision relates to tenure of Office as Worshipful Master:

Reg. 117 “ (f) Except as provided in Regulation 117A(e) no Brother shall continue Master for more than two years in succession, unless by dispensation granted by the Grand Master.”

Another contingency that arises from time to time is that concerning the affiliation of a Worshipful Master resigning from his Lodge during his term of office. The Board of General Purposes ruled that in such circumstances the Brother could not affiliate during the currency of the term for which he had originally been installed.

Masonic Projects

Late 1980 to early 1981 was a period of Masonic development relating to community projects. These indicated a healthy spirit of optimism and the attainment of a measure of stability. Included in an extremely busy programme were the Setting of Foundation Stones, Dedication of a new Lodge Room and an Official Opening of a Masonic Hall.

Hurlstone Park

On 31st January, 1981, M.W.Bro. Coates Set the Foundation Stone of the remodelled Hurlstone Park Masonic Centre. This was the culmination of years of voluntary work and financial struggle. It was an event of community importance as it was accompanied by a procession of Brethren led by a Salvation Army Band, a Civic Welcome extended by the Mayor and Afternoon Tea prepared by the Ladies of the District.

Today it is a splendid monument to Masonic idealism and spirit and a place for Masons to meet in an atmosphere of inspiration and happiness.

Bondi

On 14th February, 1981 the Bondi Masonic Centre which had been extensively remodelled, was dedicated in the presence of a large assemblage of Brethren. The building which incorporates air-conditioning and up-to-date kitchens, provides modern facilities for meetings and other functions.

To mark the occasion a plaque was unveiled at the entrance, and a supper for over 360 Masons, their ladies and friends was provided in the Banquet Hall.

The project was made possible by the considerable financial assistance given by the Masonic Temples Board.

Hillston

The weekend 21st and 22nd February, 1981, was devoted to activities in Hillston. The Foundation Stone of the new Masonic Hall was set, and a Combined District Meeting was held. The new building resulted from the inspiring co-operative efforts of a large number of Brethren and their families.

The old building was demolished by voluntary labour, the material was sorted and sold to create a Building Fund, Brethren donated funds to repay the loan from the Masonic Temples Board and many unusual means of raising funds were used by the Brethren.

The result was a building of which Masonry and the public could be proud.

Canberra

The 6th, 7th and 8th March, 1981 were devoted to a number of Masonic and other functions in Canberra. These included a Civic Reception, interviews on Television and with the Press, a Cocktail Party, an Excursion and a Church Service.

The main Masonic activities were a Combined Meeting of Districts 102 and 102A, inspections of the new Canberra Masonic Centre and the Canberra Masonic Homes at Pearce and the Official Opening of the Recreation Hall, a modern building with every facility, provided largely by voluntary effort. The Homes catered for forty Senior Citizens.

During the afternoon plans were discussed for further Homes in the Canberra District.

V.W.Bro. Sir John Stebbing, President of the Grand Charity, United Grand Lodge of England.

A distinguished visitor from London to attend the March, 1981 Grand Lodge Communication was V.W.Bro. Sir John Stebbing, President of the Grand Charity of the United Grand Lodge of England.

In an interesting address he explained why the Board of Benevolence was changed to the Grand Charity and outlined some of the challenges being faced in England on account of the problems of Society. His main theme, however, was the development and administration of Masonic Charities. As the result of a comprehensive report, the five major Masonic Charities were condensed into one, the Grand Charity, operated on the principle, "Masonic Charity must be seen to do something for persons and bodies other than Masons".

His comments on change were interesting:

"I am quite sure that all over the world, if the Craft is to flourish, we must be vigilant to the social needs of our times to make sure that our efforts are properly directed, bearing in mind the other factors and social requirements in our lives; also, of course, bearing in mind our own particular State benefits."

Attempted Assassination of the Pope

In May, 1981 the Grand Master expressed shock and horror on behalf of the Masons of New South Wales at the attempt on the life of Pope John Paul II. This ecumenical act demonstrated Freemasonry's ideal of peace, brotherly love and welfare of fellow man, and its association with the millions of peace-loving people of the world who abhorred such acts of violence.

M.W.Bro. Coates' letter could not have failed to create some favourable impression of Freemasonry:

"I am writing this message of goodwill, not only from a personal point of view, but as Grand Master of 83,000 Freemasons, associated with approximately 850 Lodges in this State of New South Wales, Australia, including many of our brethren who embrace the Roman Catholic faith.

I am anxious to say how pleased and thankful we are to learn that his Holiness, Pope John Paul II, is now, through the grace of the Great Architect of the Universe and the skilled medical and nursing care of dedicated doctors and nurses, making steady progress towards recovery following the recent horrifying attempt on his life by a would-be assassin.

That such a ghastly act should have been made to take the life of His Holiness, whose very person has been dedicated towards

the welfare, spiritual and otherwise, of his fellow man, is beyond comprehension. As Freemasons we are charged to promote peace, to cultivate harmony and to live in concord and brotherly love with all people, irrespective of colour or creed. We abhor the action of such a detestable and loathsome person who sought to take the life of the Pope and we admire with much feeling His Holiness for having shown his forgiveness of that person.

It would be appreciated if you would kindly convey to his Holiness our sincere hope and our prayers that he will soon be restored to good health so that he may continue to show to so many people, through his own outstanding leadership and example, the way to a rich and more purposeful life.”

The reply from the Apostolic Pro-Nuncio expressed sincere appreciation of the best wishes of the Freemasons of New South Wales.

Investigation of Candidates

It has always been the expressed policy of Grand Lodge to ensure the admission of only highly qualified persons as candidates. It is the responsibility of Lodge Investigation Committees to see that this requirement is met. While not encroaching on the rights of individual Committees, the Board of General Purposes, together with the Grand Master, set out certain directions to achieve uniformity in procedure and consistency with general policy.

In June, 1981, the Grand Master regularised the procedures to be adopted in three specific matters on which he considered definite instructions were needed—candidate’s home life, traffic offences and de facto relationships.

(a) Necessity to Visit a Candidate’s Home

The Regulation dealing with the necessity to investigate the home life of a candidate states: “The Committee shall make full inquiry into the home life of every candidate”.

M.W.Bro. Coates stated that the only satisfactory way to comply with this Regulation was by at least two members of the Lodge Committee visiting the Candidate’s home and satisfying themselves regarding his home life. Of particular importance was the seeking of the complete agreement of his wife or intended

wife to his joining the Craft. Experience had proved that this latter part was undoubtedly essential.

(b) Necessity to Supply Particulars of Traffic Offences Other than Parking Offences

The Committee would not be concerned with minor traffic breaches but convictions for driving in a manner dangerous to the public, culpable driving, driving with excessive alcohol in the blood and like offences of a serious nature, should be made known to the Committee.

When such offences were revealed the particulars together with Transcripts of Evidence, if available, were to be referred to the Board of General Purposes for its opinion before proceeding further with the nomination.

(c) De Facto Relationships

Based on the concept that marriage is an integral part of our society and one of its bulwarks, the sanctity of vows taken by a man and a woman in marriage and the obligations of Freemasons, the decision of the Grand Master was that:

- (i) A person living in such a relationship was unsuitable for Freemasonry and his admission would be prohibited.
- (ii) A subscribing brother entering into such a relationship should have a charge of Un-Masonic Conduct preferred against him by his Worshipful Master.

Bringing Masonry Before the Public

At his Installation as Grand Master M.W.Bro. Coates declared that he proposed to continue the policy of making Freemasonry better known to the public. At the June, 1981 Communication he outlined in some detail how he had implemented this policy and the success that had resulted.

During his first year in office he had attended numerous social and official functions and visited several country districts.

On all occasions he had requested the Secretary of the Lodge, the District Grand Inspector of Workings or the Masonic Organisation making the local arrangements for the visit to give prior information of the proposed visit to the local press, television and radio stations. This was a broad extension of the means adopted by M.W.Bro. Blight and the practice proved successful.

The attendance at Lodge Meetings and other associated Civic or Social Functions had been greater and interest in Masonry had increased.

He went a step further and gave guidelines to the bodies who invited him. Whenever he received an invitation to attend an Installation, a District Meeting, a Masonic Ball or some other function in the Country, he requested that if possible, a Civic Welcome, a Church Service for Freemasons and their families or some other form of get-together be arranged as part of the activities to let as many people as possible learn something about the Craft. The emphasis was placed on charitable works involving all people irrespective of whether they were connected with Masonry or not. This proved to be most successful and large numbers of people had supported such functions.

The Grand Master was greatly encouraged by the results of the promotion of his theme "Freemasonry is good, let's talk about it". This had been extended to some other States and New Zealand and he emphasised that for satisfactory results, Brethren must know what they are talking about when discussing Freemasonry with the outside world and must press on with making the general community more conscious of the existence of Freemasonry and more aware of its worthwhile aims and objectives.

He stated forcibly:

"This, I believe, can best be achieved by us Freemasons showing a more lively interest in its meetings, both inside and outside the Lodge Room, and its various activities, charitable and otherwise.

With this objective in mind and as a means of eliminating apathy and pessimism which unfortunately are creeping into some sections of Freemasonry as well as society generally, I would like to emphasise my theme "Freemasonry is good, let's talk about it" by issuing a challenge for us Freemasons in New South Wales to prove it.

Without question, this is our most important Masonic responsibility in the eighties. As your Grand Master I accept the challenge and I charge you, my Brethren, to accept it as yours, too.

Freemasonry is good. Let's talk about it—but more importantly—
Let's Prove It."

Renumbering of Districts

At the September, 1981 Grand Lodge Communication the President of Board of General Purposes submitted a recommendation for the re-numbering of the Masonic Districts. The recommendation included that the numbers for those Districts meeting in the Masonic Centre, Sydney, be 1 to 4; Lodges meeting in Suburban Centres 10 to 46; Country Districts 50 to 109. This was not generally acceptable to members of Grand Lodge for sentimental and historical reasons, and a procedural motion was carried that the matter be referred back to the Board of General Purposes with the recommendation that as many Districts as possible retain their present numbers.

Special Grand Lodge Communication Held in Newcastle

A Special Communication of Grand Lodge was held on 30th September, 1981 in the City Hall, Newcastle. This was an opportunity for members of Lodges in the various Districts in the Newcastle area to participate in the Proceedings and to gain first-hand experience of the workings of Grand Lodge. The programme on this occasion consisted of Musical Items, presentation of Papers and an Address by the Grand Master.

Ten District Grand Inspectors of Workings from the Newcastle area were presented to the Grand Master at the beginning of the proceedings.

A paper, "Freemasonry in Germany", was read by R.W.Bro. C.J. Buckingham, P.J.G.W., the Representative near this Grand Lodge of the United Grand Lodges of Germany.

A second Paper, "Freemasonry in New Hampshire" was delivered by its Representative, R.W.Bro. Rev. A.I. Buxton, Grand Chaplain.

In his Address the Grand Master recalled that the last occasion on which a Grand Communication has been held in Newcastle was in October, 1971 to celebrate the 75th Anniversary of the Newcastle Masters' and Wardens' Association. In his address he dealt with the theme "The Outstanding Work Done on Behalf of the Aged People of the District".

In addition to the Newcastle activities, the Grand Master during the quarter ended 9th December, 1981, attended over eighty

Masonic functions and meetings in New South Wales, the Installation of the Grand Master of Western Australia in Perth and the Annual Combined Masonic Family Church Service in Ipswich, Queensland, to give the address.

His country visits were of special significance because of the variety of functions and great distances between towns scattered widely all over the State. M.W.Bro. Coates endeared himself to the Brethren by his understanding of their circumstances and his friendly approach to them. In the Metropolitan area, the scope of his activities was no less varied, ranging from Church Services, Socials, Installations, Frank Whiddon Masonic Homes President's Day Fair, Freemasons' Benevolent Institution Annual Dinner and Masonic School's Reunion, to functions connected with the administration of the Masonic Centre.

He was impressed by the feeling of optimism and a growing enthusiasm for Freemasonry he had sensed during his visits to Lodges and his participation in Masonic functions.

He said in his report to Grand Lodge in December, 1981, "This enthusiasm has given me great heart and I have indeed been encouraged by the many Brethren I have met during my visits who have indicated to me that they have had a re-awakening of their interest in Freemasonry". He referred to his theme, "Masonry is good. Let's talk about it" as a factor in helping to develop the enthusiasm and urged the Brethren to continue to use it.

This was the message he gave to the Brethren for 1982:

"It is essential that we continue with an enthusiastic approach to our Craft so that the General Public may come to realise, to recognise and to accept that Freemasonry is a force for good in the Community, not merely an organisation with secrets."

The Grand Master was full of praise for the loyalty, support and co-operation of his two Senior Assistants, the Deputy Grand Master and the Assistant Grand Master, and all who were involved in the organisation of the various Masonic activities.

Tokyo Masonic Centre

In November, 1981 the new Masonic Centre was opened in Tokyo, Japan. This Grand Lodge was represented by R.W.Bro. Heber

Williams, P.A.G.M., and there were Representatives from many other Masonic Jurisdictions throughout the world. It was a truly international Masonic function. The gift from The United Grand Lodge of New South Wales, one rated highly by the Japanese, consisted of two beautiful ashlar, rough and perfect, made of Gosford sandstone and bearing a suitable plaque. It was displayed during the Dedication Ceremony.

As General MacArthur had played a major role in revitalising Freemasonry in Japan, the name of Bro. Douglas MacArthur appears on the Honour Roll unveiled in the entrance foyer.

A full account of the Official Opening appeared in the December, 1981 issue of the "The N.S.W. Freemason".

Conviction of Brethren by a Court

As Regulation 184, Book of Constitutions, which governs conviction and imprisonment of Brethren, was based on law that had become obsolete because of significant changes in court and judicial procedures, the Grand Registrar submitted a new Regulation 184 embodying the changes that had been made since 1974.

In five sections the Regulation set out the conditions under which a Brother shall be expelled, may be liable to expulsion, or subject to a penalty imposed by the Board of General Purposes. It required the Master of the Brother's Lodge to report such conviction to the Board; it specified terms and procedures for restoration of membership, and for acceptance or rejection of Candidates seeking admission to the Craft after conviction.

The Regulation sought to give power to the Board of General Purposes to consider the circumstances of each case and to decide an appropriate recommendation and at the same time to bring the provisions of the Book of Constitutions into conformity with existing law. An amendment, concerning the duty of the Worshipful Master to report convictions, after discussion, was declared lost and the new Regulation adopted. The wording of Regulation 47 was amended to conform to the new Regulation.

Official Visit to the Grand Lodge by the Governor-General

A Special Communication was held on 24th February, 1982 to receive the Governor-General of Australia, His Excellency Sir

Zelman Cowen. A.K.,G.C.M.G.,G.C.V.O., K.St J. The memorable occasion was marked by characteristic decorum, unbounded support evidenced by the presence of nearly 1000 Brethren, respect for visitors and faultless ceremony. Distinguished visitors included the First Grand Principal and Grand Master of the United Supreme Grand Chapter of Mark and Royal Arch Masons and Representatives of the State and Commonwealth Governments.

In his address, the Grand Master, M.W.Bro. H.G. Coates, welcomed the Governor-General and expressed the loyalty of the 80,000 Freemasons in New South Wales to Her Majesty the Queen. He outlined in great detail the aims and objects of Freemasonry and emphasised its universality and belief in the Brotherhood of Man. He illustrated his theme by pointing out that at that meeting there were men of different races, religions and political persuasions, cultures and stations in life. Among those present he named Brethren from Britain, Greece, Lebanon, Italy, China, Chile and Sri Lanka.

He was emphatic in his assertion that Freemasonry was not a religion but it had a philosophy compatible with the teachings of all religious institutions.

The business of the evening was the presentation of a Dialogue on the Code of Ethics governing each of the three Pillars of Democracy, the Parliament, the Courts and the Craft. This took the form of question and answer and exchange of views among the exponents of each of the Pillars. The Parliament was represented by Bro. The Honourable Wal Fife, M.P.; The Courts by R.W.Bro. Professor Roy Woodman, Assistant Grand Master; The Craft by M.W.Bro. H.G. Coates, Grand Master.

Questions were based on such matters as the centrality of the Great Architect, the ethics and tenets of Freemasonry, loyalty to the Crown and the Volume of the Sacred Law. Answers were relevant, complete and educational.

The Grand Master in reviewing the exchange of views said:

“I feel that we have conclusively demonstrated that there is an affinity between the ethics of the Cabinet, the Courts and the Craft. These three great pillars of our democracy are involved in different fields, each having different objectives: the Cabinet with good Government, the Courts with the administration of Justice, and the Craft with

Building: the building of Character. . . . Perhaps the most important aspect is the emphasis placed on the character and integrity of their members.”

Sir Zelman Cowen delivered an address that can be described as profound in its analysis of ethical and bioethical standards in modern society. He concluded with:

“My excuse for wandering out into these areas is the stated concern of Freemasons with matters of human worth and with high ethical principles. I hope that the cases I have raised will prompt thought.”

Other highlights of the evening were the items of harmony, the singing of the Ode, Prayer appropriate to the occasion and the Grand Banquet.

Public Relations

The celebration of the 75th Anniversary of Lodge Fitzroy, No. 248, Coffs Harbour, was a very successful function that added much to the favourable image of Freemasonry and encouraged the Grand Master in the belief that there was a growing interest in the Craft and what it stands for.

On 6th March, 1982 approximately one hundred people attended the Civic Reception. Every Service Club in the District was represented together with such organisations as the Red Cross, Country Women’s Association and all Churches. In his address the Grand Master was able to explain some of the achievements of Freemasonry, its history and its hopes for the future. People were interested particularly in the Frank Whiddon Masonic Homes and the Freemasons’ Benevolent Institution Homes and Villages, the Masonic School’s Family Group Homes and the N.S.W. Masonic Youth Welfare Fund.

The highlight of the evening in the Temple was the Exemplification of the first Degree by Brethren from Queensland and Murwillumbah as it was done in England in 1759. It was carried out under candlelight by the Brethren in period costume and the 254 Brethren present were most impressed.

In the South, at which 453 Brethren and Ladies sat down to supper, a Brother gave a talk on the history of the Lodge over the past 75 years. So great was the interest in the activities that

100 people were unable to gain admittance and at the Church Service on the following day there was standing room only.

Masonic Funeral Service

The Funeral Service was revised in 1967 to provide a shorter version which would allow a higher standard of presentation. Despite the improvement made at that time there still existed a need for a Service that was easier to read and could be presented in a dignified form to the general public. It is of vital concern that Masons create an atmosphere of great dignity at all Masonic Funeral Services. Unfortunately, not all Worshipful Masters or Brethren conducting the Ceremony are capable of reading the Service in an efficient manner as they are unaccustomed in their everyday life to appearing and speaking before the general public. Consequently there were many instances where the rendition at the Funeral Service was unsatisfactory and the image of Freemasonry impaired, with the result that mourners failed to receive the consolation they should have derived from the simple but beautiful Masonic Service.

To improve the situation, in 1981 the Grand Master set up a special Sub-Committee consisting of R.W.Bro. Professor Woodman, Assistant Grand Master (Chairman), R.W.Bros. Rev. H.E. Ctercteko and Rev. A.I. Buxton, Grand Chaplains and R.W. Bro. R.G. Connon, Grand Secretary.

This Sub-Committee, in conjunction with the Board of General Purposes, produced a revised version of the 1967 Service. It simplified the text without reducing its dignity and sincerity. Archaic passages were rewritten in modern terms and words difficult to pronounce were changed.

Worshipful Masters were given approval to delegate the reading of the Service to some competent Brother, not necessarily a Past Master. Those conducting the Service are enjoined to make themselves thoroughly familiar with every aspect of it and to train themselves to look up at the congregation while they are speaking.

The Revised Funeral Service was produced in booklet form and is available to Lodges for use when required. In addition to the Service it contains the procedures to be followed when arranging and conducting a Funeral or Cremation Service.

At the same time the Ceremony for a Lodge of Sorrow was

revised and the revision published in booklet form. It provides a guide to Lodges wishing to hold such a Ceremony after the Funeral Service.

When decreeing that the 1981 Revised Service be brought into use forthwith, the Grand Master emphasised the need for the highest standard in rendition. In his own words:

“I also express the fervent hope that Worshipful Masters of Lodges, and Preceptors of Lodges of Instruction, will henceforth ensure that the Masonic Funeral Service is rehearsed on a regular basis so that all Officers will become familiar with it and be more proficient than previously, should it unfortunately fall to their lot in the future to have the responsibility of conducting this Service.”

Death of Three Distinguished Masonic Figures

During the early part of 1982 Freemasonry suffered the loss of three outstanding Brethren—R.W.Bro. John Danks, M.W.Bro. Sydney Cann and R.W.Bro. The Honourable Mr. Justice Athol Richardson, O.B.E.

a) R.W.Bro. John Danks, Past Deputy Grand Master (See Chapter XV, Vol. V—Library).

b) M.W.Bro. Sydney James Cann, Past Grand Master

This distinguished Brother passed away at the Masonic Hospital on 26th March, 1982. His career has been mentioned elsewhere in this book. M.W.Bro. Syd Cann is one who can be numbered amongst the outstanding Masons who have made a real contribution to the Craft in New South Wales. He was a leader, an inspirer and a teacher of Masonry; he truly loved Freemasonry and his Lodges. He carried the “Torch of Light” in his Masonic activities.

c) R.W.Bro. the Honourable Mr. Justice Athol Richardson, O.B.E. Past Deputy Grand Master.

This Brother was initiated in Lodge Petersham Temperance, No. 513, in 1924 and progressed through the ranks to Worshipful Master, 1927-8, to Grand Steward in 1935, to Senior Grand Warden, 1944-5. He was a member of the Board of General Purposes, 1943-49, Grand Registrar, 1949-52, and a member of the Masonic Hospital Board, 1943-7.

R.W.Bro. Athol Richardson distinguished himself in the legal profession becoming a Justice of the Supreme Court. He was a

member of the State Legislative Assembly for many years and served with distinction in several Ministerial portfolios ultimately becoming Colonial Treasurer. He was closely associated with the administration of the Church of England in the Diocese of Sydney. He was well known for his meticulous attention to detail in his work and Masonic procedures.

He died on 27th May, 1982, aged 85 years.

M.W.Bro. H.G. Coates Begins Third Year as Grand Master

At the Grand Lodge Communication on 28th July, 1982 M.W.Bro. Coates was proclaimed as Grand Master for a third term, R.W.Bro. Professor R.A. Woodman was re-appointed as Deputy Grand Master and R.W.Bro. A.J.W. Dennis as Assistant Grand Master, followed by the investiture of the Grand Officers for 1982-83.

The ceremonial associated with the Proclamation was carried out with precision and dignity and the proceedings were enriched by the musical items appropriately chosen and faultlessly rendered by the Soloists, Choir, Organist and Trumpeters.

Among the large number of visitors from other Jurisdictions, overseas and within Australia, was M.W.Bro. Roy Foss, Past Grand Master of the Grand Lodge of the State of Washington, U.S.A. On this occasion the Ladies later joined the Brethren at the Festive Board prior to which they had been entertained by a large group of talented artists. The recognition of the important part the ladies play in encouraging their husbands in their Masonic activities was greatly appreciated.

In his address the Grand Master reported that much progress had been made during the previous year in the revitalisation of interest in the Craft and in a better understanding of the true meaning of Freemasonry by the general public. He had travelled extensively throughout the Metropolitan and Country Areas of the State, had attended functions in other States, and had spoken on hundreds of occasions including Civic Receptions by the Mayor or Shire President in every Country Area visited by him over the past 12 months. He was convinced that the constant application of his theme, "Masonry is good. Let's talk about it" had had a positive uplifting effect on Freemasonry resulting in bigger attendances at Lodge Meetings, greater participation in community

activities and in renewing friendships which were formed during the International Masonic Festival held in conjunction with the Opening of the Masonic Centre in 1979.

He called for support in the implementation and proper publication of those Masonic principles and Masonic attributes that would increase friendships and reduce tensions among men.

M.W.Bro. V.C.N. Blight, Past Grand Master, speaking on behalf of the Representatives of Sister Grand Lodges in every part of the globe, congratulated M.W.Bro. Coates on being elected for a third term and pointed out his tremendous responsibility:

“In a world that is tearing itself apart by following false philosophies and in which violence, war, hatred and greed are causing so much distress and anguish, it is indeed a tremendous responsibility that you have taken on yourself to help Freemasonry to point the way to a better life.”

Grand Master Continues Policy of Publicising Freemasonry

At the September, 1982 Communication, the Grand Master reported that apart from other meetings dealing with matters of Masonic interest he had completed forty-five Official Engagements in Metropolitan and Country Areas during the previous quarter. He emphasised that such engagements were opportunities to give proper publicity about the work of Freemasonry in the State and our involvement in charitable and public activities.

A special occasion was the Dedication of the new Masonic Centre at Castle Hill on 26th July, 1982. He paid a well-deserved tribute to the Brethren of the Hills District for their dedication and devotion to the Craft and to one another.

The project was mooted in July, 1970 by V.W.Bro. Bert Stafford and a few far-sighted Brethren. They worked steadily through the years and provided \$60,000 from the resources of the Lodges, sold land to the Department of Main Roads, received a grant from the Baulkham Hills Shire Council, and negotiated a loan from the Commonwealth Bank to add to \$190,000 from the Masonic Temples Fund to make up the total cost of \$439,091. The Foundation Stone was set in February, 1982, and the rapid progress of the building to its completion and Dedication in July, 1982 was due to the assistance and dedication of the Brethren from the No. 39 District,

particularly from Lodges benefiting from this inspiring example of enthusiasm, dedication and expression of confidence in the future.

Death of Three Distinguished Masons

1. R.W.Bro. Herbert Alister Kell, Past Senior Grand Warden died suddenly on 10th June, 1982 at the age of 64. He was initiated in Lodge Balfour on 14th January, 1946. He joined other Lodges and was Master of Lodge Frank Whiddon and Foundation Master of Lodge Cantabrian. He was elected Grand Steward in 1960 and served in all offices reaching the rank of Senior Grand Warden in 1969. He was elected to the Board of General Purposes in 1971 remaining a member till his death. He was a member of the Committee on Foreign Correspondence and was the Representative near this Grand Lodge of the Grand Lodge of Saskatchewan. Outside interests included his church of which he was an ardent Church Warden.

2. R.W.Bro. George Ernest Frost, Past Assistant Grand Master, passed away on 20th June, 1982 at the age of 80 years. He was initiated in Lodge William Thompson in 1920, became Master in 1931 and was appointed District Grand Inspector of Workings in 1944. He held many other offices of Grand Lodge from the time he was elected to the Board of Benevolence in 1947. He was elected Grand Treasurer in 1960 and was on the Boards of the Masonic Temples Fund and General Purposes. The rank of Past Junior Grand Warden was conferred on him in 1951 and of Past Assistant Grand Master in 1971. At the time of his death he had spent over 61 years in dedicated service to the Craft.

3. M.W.Bro. Herbert Lambert Wheeler, O.B.E., Past Grand Master, one of Newcastle's most prominent citizens and best-known Masonic figures, passed away on 25th December, 1982 at the age of 93 years. He was initiated in Lodge St George in 1915, served as Master, 1926-7 and District Grand Inspector of Workings 1930-32. The ranks of Past Junior Grand Warden in 1946 and Past Grand Master, in 1953 were conferred on him for outstanding service to Freemasonry in Newcastle.

In civilian life he was a solicitor. He served in the A.I.F. during World War 1, attaining the rank of Lieut. Colonel. He was keen on Local Government and was Mayor of Newcastle in 1928-29.

He took a keen interest in many clubs and organisations, two of which were the Royal Newcastle Hospital and the City Mission. In 1960 he was appointed an Officer of the Most Excellent Order of the British Empire (O.B.E.) for services to the community.

His advice, presence and example were greatly missed by the Masons of Newcastle as he had been a beloved figure among them for so long.

Bathurst Masonic Centre—Foundation Stone Set

On 19th February, 1983 the Grand Master officially set the Foundation Stone of the new Bathurst Masonic Centre at Kelso. The building of this complex was the result of careful planning, commendable co-operation and long hours of work by dedicated men and women of the District and assistance from the Masonic Temples Board.

The old Masonic Building in Bathurst had deteriorated to the extent that further repair and maintenance were not practical; accordingly it was disposed of, but the beautiful cedar furniture and fittings were retained for use in the new building.

The day, 19th February, 1983 that had proceeded so well, ended in tragedy that evening when Wor. Bro. John Bourne Watts, the Grand Standard Bearer on duty at another Ceremony suddenly collapsed and died in the supper room of the Lithgow Masonic Hall.

Wor. Bro. Watts, who was only 56 at the time of his death, was a man of the highest standards in every respect.

A funeral service held at the Uniting Church, Roseville, was attended by over 100 Grand Lodge Officers and Brethren, together with their Ladies, who joined the family and friends of our late Wor. Brother. The service was conducted by the Resident Minister, R.W.Bro. Rev. R.W.Wrightson, Past Grand Chaplain. He was assisted by the Grand Chaplain, R.W.Bro. Rev.A.I. Buxton, who gave the address and later conducted the Masonic Funeral Service at which the Grand Master delivered the address.

Installation of Grand Master of Grand Lodge of Tasmania

The Installation of the Grand Master of the Grand Lodge of New Zealand in November was followed on 25th—28th February by

the Installation of the Grand Master of The Grand Lodge of Tasmania. The Delegation from New South Wales was a large one, consisting of the Grand Master, the Deputy Grand Master, the Assistant Grand Master and 11 Past and Present Grand Lodge Officers with their wives. Other States had similar Delegations so the various functions associated with the Installation afforded many opportunities for fraternisation, the exchange of views and enjoyment from meeting old friends and making new ones.

Dinner Discussion Meetings with Representatives of All Lodges in New South Wales

The proposal submitted to the Board of General Purposes in November, 1982 to organise meetings between Masters, Secretaries and Representatives of Lodges for the purpose of promoting greater interest in Lodges, increasing efficiency and stimulating enthusiasm among all members was innovative and courageous.

The scheme was to hold Dinner Discussion Meetings in various centres in the State to consider the Grand Master's ideas concerning leadership and its relationship to Lodge progress, based on experiences and information he had collected and collated over a number of years.

The first stage was the organisation of the Metropolitan Area and this was completed in a few weeks. Meetings were held as planned and proved to be highly successful. Four hundred Lodges were invited and most of them sent representatives to the meetings allotted to them. Comments and suggestions in writing were sought and some valuable information was received. About 800 Brethren were involved in the discussions and many matters were clarified.

It was a major task to arrange for 400 country Lodges, but after prolonged planning extending over some months, the majority of the Lodges had been allocated to 20 Country Centres, selected to entail minimum travelling time. In June, 1983 the Grand Master reported that meetings at Singleton and Dubbo had aroused much interest and enthusiasm and it was planned for him to follow them, with meetings at Broken Hill, Newcastle, Canberra, Lismore and Wollongong.

A successful Group Meeting was held at Taree on 24th February, 1984 when representatives from 15 Lodges in Districts 60, 61 and

62 attended. From the enthusiasm displayed it was obvious that these meetings were interesting and instructive.

On Tuesday, 3rd April, for a meeting at Griffith, Brethren travelled long distances to be present, some flying from Finley and Wentworth Areas. So successful was this meeting that after dinner and the Grand Master's address, over two hours were spent on Questions and Answers. The capacity-packed hall emphasised the importance of these meetings.

Some idea of the magnitude of the task involved in these Group Meetings may be gleaned from the report given by the Grand Master at his Proclamation. Up to that time he had spoken to representatives of about 650 Lodges involving well over 60,000 members, stretching from Murwillumbah in the north to Broken Hill in the west, Deniliquin in the south-west, Canberra and District in the south and highly populated Metropolitan Areas on the coast. All meetings had been well attended and interest and enthusiasm had surpassed all expectations. He said he was determined that the message of Freemasonry should be taken to every corner of the State and that no Lodge should be omitted.

His programme included six Lodges in an area of 50,000 square kilometres surrounding Bourke: the Districts surrounding Inverell to the Queensland border: Bathurst, involving Lodges at Katoomba, Rylstone, Orange, Molong and Cowra: Wagga Wagga involving Albury, Corowa and Mulwala on the border and Cootamundra and Young to the north: and Bega, incorporating Lodges within a radius of 200 kilometres of that town.

He undertook this strenuous programme because as he explained:

"I am determined to bring this particular plan to fruition during my next term of Office, believing, as I do, that considerable Masonic benefit and a better understanding of the Craft and proper procedures will flow from these Discussion Group Meetings."

As a result of these discussions there was a better understanding of such matters as efficiency in the conduct of Lodge business, Masonic procedures, punctuality, public relations, proper dress and many matters usually taken for granted, but about which there was some doubt or misunderstanding.

Education of General Public Continued

Considerable impact was being made on local communities by the building and maintaining of Welfare Centres for the benefit of all in an area.

Two ambitious projects costing over three million dollars provided excellent public impact and a very favourable impression of Freemasonry.

The first was at Cessnock on 12th March, 1983 when, M.W. Bro. Coates, O.B.E. set the Foundation Stone of an Aged Peoples Complex planned and organised by the Freemasons' Benevolent Institution through its local Committee working in conjunction with Brethren of the area.

The second was at Laurieton on 28th May when the Grand Master Set the Foundation Stone of a three-stage project designed to care for Senior Citizens of a wide area. This complex was erected by the Frank Whiddon Masonic Homes organisation together with the local Committee.

Both ceremonies and associated public functions attracted large crowds of Brethren and interested people and were supported by the local Mayors, Aldermen, Members of Parliament and Representatives of local organisations and charities.

The public interest and the good impression left on the people of the Districts were a great inspiration and of considerable assistance to the Grand Master in his efforts to educate the outside world to recognise and appreciate the work Freemasonry was doing in practice.

During the quarter March—June, 1983 the Grand Master attended over eighty official Masonic commitments, including visits to Metropolitan areas and many scattered country towns, to take the message of Freemasonry to Masons and non-Masons alike.

Californian Freemasons' Tour

The overseas Brethren who visited Sydney for the Festival Week and other activities associated with the Opening of the Masonic Centre in 1979 were greatly impressed by the whole proceedings, the hospitality and the City of Sydney. Many expressed their intention of returning and strengthening the bonds of friendship.

The Grand Lodge of California in April 1983 sponsored a Masonic

Tour of Australia and New Zealand. The Brethren and their Ladies arrived in groups, each spending four days of each week in Sydney touring the city and surrounding tourist attractions. The first group of 200 which included the Grand Master, Grand Secretary and Brethren, together with their wives were entertained by the Grand Master, M.W.Bro. Coates, Grand Officers and Brethren at a "Welcome to Sydney Get-Together" on 27th April.

Apart from the sincere hospitality and friendliness that marked the occasion a highlight was the very high standard of the musical programme provided by the Grand Director of Music, R.W.Bro. Noel Melvin and his accompanist, Miss Joan Allan.

M.W.Bro. H.L. Maynard, the visiting Grand Master, expressed appreciation of the sincere and friendly ways in which the Brethren and Ladies from California had been received and entertained.

Many of them found time between events in their very full Sydney programme to visit the Masonic Centre and see the Masonic and public facilities provided, while others were able to attend Lodge functions or Lodge meetings. They were all impressed with every aspect of the activities planned for them and no doubt the visit cemented the strong tie that already existed between the Grand Lodges of New South Wales and California.

M.W.Bro. H.G. Coates Commences Fourth Term as Grand Master

M.W.Bro. Coates was proclaimed on 27th July, 1983, with R.W.Bro. Professor R.A. Woodman as Deputy Grand Master and R.W.Bro. A.J.W. Dennis as Assistant Grand Master.

The fourth year started at a time of economic and social instability which naturally was reflected in the state of the Craft. Membership was continuing to fall. Lodges were consolidating in an effort to survive. Masonic buildings were being rationalised and rents, fees and dues were being increased to cope with ever-increasing costs.

However, the Grand Master was optimistic that the high ideals of Freemasonry would restore our confidence in the future and help us to build a better world. He was sure the policy adopted during the previous year, and earlier, to make Freemasonry better known for what it is, had resulted in developing Brethren imbued with high moral and ethical standards. Those with whom he had worked in closed association had boosted and maintained his morale

during trying periods by their unswerving loyalty and co-operation. He expressed the view that what was needed for the future was for Masons to work harder as a united body and to possess more optimism, courage, vision, enthusiasm and faith in the Craft:

“If we don’t use the power of goodness which the Craft promotes and inspires, then the work of Freemasonry in this State will not progress as it should and can.”

The whole of his address was a most inspiring message for Brethren to dedicate themselves to the Masonic way of life as individuals and team members and immediately he set the example by embarking on a strenuous non-stop round of duties near and far throughout the State which included Group Discussions in Country Centres.

Many Aspects of Freemasonry Presented to the Public and Brethren

There was considerable activity for the rest of 1983, the December quarter accounting for seventy official Masonic functions apart from many meetings attended by the Grand Master and Grand Lodge Officers. The developmental projects until the end of October, included: The Dedication of the new modern Masonic Complex at Kelso (Bathurst) on 17th September; the opening of the Fete for Frank Whiddon Masonic Homes on 24th September; a Civic Reception, Deniliquin on 1st October; Grand Installation of the United Supreme Grand Chapter of Mark and Royal Arch Freemasons of New South Wales and the Australian Capital Territory on 8th October; Official Opening of Library Exhibition on 11th October; Grand Master’s Group discussion at Lismore; Setting of the Foundation Stone for “The Cedars”, and a 60-bed Nursing Home at Grafton, enterprises of the Frank Whiddon Masonic Homes; Setting the Foundation Stone of Self-Care Units at Yamba; Dedication of the Chapel at the Lower Clarence Retirement Village, Maclean; the Activities for the weekend 14th, 15th and 16th October; commencement by the Freemasons’ Benevolent Institution of further Self-care Units for Senior Citizens of Dubbo and surrounding Districts and Dedication of a new Masonic Building for Lodge Allan Stuart, No. 416, at Geurie on 29th October.

An outstanding Concert in aid of the William Thompson School Family Group Homes, an "International Night of Stars" presented by Lodge Thespian on 2nd November was attended by 400 patrons. The items by well known artists were described as being of extremely high quality. As a result \$3,500 was handed to the School.

Activities Associated with Development Projects Were Continued in November

On 5th November, the Governor, Sir Roden Cutler, officially opened "Raines House", a 94-Bed Nursing Home of the Frank Whiddon Masonic Homes, costing in excess of \$3 million.

On 19th November, 1983 a project of the Freemasons' Benevolent Institution, in conjunction with the Canterbury Earlwood Caring Association's Moorefields Village, Lakemba, a group of modern Self-care Units for Senior Citizens was officially opened by the Grand Master.

These public functions together with Church Services and literally hundreds of other functions attended by the Deputy and Assistant Grand Masters and Grand Lodge Officers, provided opportunities for the presentation of Freemasonry to the general community as an organisation existing for the good of society. According to the Reports of the District Grand Inspectors of Workings the policy was largely successful; in some cases candidates were coming forward and social functions had been very well supported.

Lodge Rehearsals—Attendance of Candidates

As there had always been an adequate supply of candidates in the past it had become the practice for candidates for Second and Third Degrees not to attend rehearsals. In 1983, when there was a marked decrease in Degree work, as candidates did not have the same opportunities of witnessing First or Second Degree Ceremonies prior to their Passing or Raising, it was decided to revert to the former practice, that is, for candidates to accompany their sponsors to rehearsals of the Degree they were about to receive and remain until the appropriate stage for them had been reached, when they would retire.

This proved a good move as candidates were then able to play

their parts with confidence and surer knowledge of what was required of them and the Worshipful Master was able to judge the extent to which the candidate was familiar with his answers and procedures regarding previous Degrees.

Resignation of Grand Registrar

The Grand Registrar, R.W.Bro. John H. Laurence Q.C., P.A.G.M., indicated to the Grand Master in July, 1983 that he was experiencing difficulty in finding time to carry out his duties as Grand Registrar to his satisfaction. This difficulty increased in succeeding months and on 9th December he wrote formally tendering his resignation.

During the eight years he had been Grand Registrar his wide legal experience and intimate legal knowledge had been of tremendous benefit to Grand Lodge, and the Grand Master expressed sincere appreciation of the work R.W.Bro. Laurence had done and of his offer to serve on any committee to which he was appointed.

R.W.Bro. John Dick, P.A.G.M., Deputy Grand Registrar since 1965 was appointed in his place pending regular election. R.W.Bro. Dick who possessed high legal and Masonic qualifications had proved himself to be an efficient, dedicated and courageous officer during the previous 18 years and was undoubtedly a perfect choice for Grand Registrar. His appointment was confirmed at the elections in March, 1984. Wor.Bro. G.P. Ellis was elected Deputy Grand Registrar.

M.W.Bro. H.G. Coates and His Fifth Term as Grand Master

The Grand Master explained that he had intended to retire after four years as Grand Master because he had had, in addition, four years as Assistant and Deputy Grand Master and needed to give attention to his health and private life.

However, he had come to the conclusion that the number of major and complex problems remaining to be solved demanded his personal attention and that the interests of the Craft would be best served if he continued for another year. He hoped that, during his extra term, major problems would be resolved and decisions made regarding important projects essential to the well-being of Grand Lodge.

Wollongong's 150th Anniversary

To mark the 150th Anniversary of the City of Wollongong, Grand Lodge held a Special Communication in the Wollongong Town Hall on Saturday, 28th April, 1984, only the second to be held in that City.

The Address of Welcome was delivered by the Chairman of the Wollongong 150th Celebrations Masonic Committee, R.W.Bro. M.J. Sweeney. The Grand Master outlined in well-chosen detail the parts played by Masons in the long history of Wollongong and the Illawarra District and extolled their pioneering spirit. He recalled that in pioneering, in exploration, development of Local Government, business and professional activities the names of Masons were prominent and significant.

His theme was that we can take pride in and be encouraged by past achievements and the part played by Freemasons in the result.

His final words were:

“Based upon the highest standards of moral and spiritual conduct, and the ancient tradition of the Craft, the community of Wollongong can be assured in the future of the continued wholehearted involvement of Freemasons in any activity for the good of this great City and for mankind in general.”

Australia's National Anthem

It was a matter of some importance to Freemasonry in this State when the Commonwealth Government through the Prime Minister, Mr. R.J. Hawke, announced on 11th April, 1984 that “Advance Australia Fair”, with modification to eliminate any suggestions of sexism or colonialism, would replace “God Save the Queen” as our National Anthem.

The Grand Master, though grieved at having a National Anthem without any reference to God or the Queen, ruled that, as we are obliged “to pay due obedience to the laws of any country or state which may even for a time become our place of residence or afford us its protection”, we must obey the dictates of the Government and substitute “Advance Australia Fair” for “God Save the Queen” at all Masonic gatherings.

However, “God Save the Queen” may be sung when the Queen or a member of the Royal Family is present, or after the National Anthem, but at no time may it be sung as the National Anthem.

His definite ruling was:

“... as your Grand Master, I summarise by saying Masonry will abide by the laws of this country and use “Advance Australia Fair” as the National Anthem. However, we will not eliminate the words “God” and “Queen” from our ceremonial but, by some proper and lawful means, include “God Save the Queen” in our Masonic Procedures.”

The Australian Flag

In reply to questions from correspondents regarding the Australian Flag the Grand Master traced its history, the choice of design, and the passing of the Flags Act which controls all matters referring to National Flags. He pointed out that the present flag could not be changed or altered by executive act as was the National Anthem.

“For some considerable time I have received many written and verbal requests for my views as to whether or not the Commonwealth Government will take action to alter our National Flag and, if so, my opinion in relation thereto.

Because of the recent Executive decision of the present Commonwealth Government to dispense with “God Save the Queen” as our National Anthem, and replace it with an altered “Advance Australia Fair”, with the elimination of two verses of British significance, I felt that it was my responsibility, as your Grand Master, to make a statement in relation thereto, and to indicate the policy as far as Freemasonry is concerned in this State regarding our National Flag.

Firstly, the Australian Flag, which came into existence shortly after the Commonwealth of Australia was established, can be truly claimed to be a National Flag in every sense.

The history of the Australian Flag and how it came about is an interesting one. In 1901 the first Commonwealth Government advertised a competition for the design of a National Flag. The prize money offered was £200 (\$400) and a total of 32,823 designs was received from all parts of Australia and New Zealand, from

England, Canada, the United States of America and China. The winning design was independently submitted by five competitors, a schoolboy in Melbourne, a lady in Perth, W.A., and men residing in Melbourne, Sydney and Auckland, N.Z. The number of entries and the interest shown by competitors from so many places throughout the world and in Australia is a significant indication of the great interest and importance of the subject.

In 1903 King Edward VII approved the winning design, also a similar design of a flag for use by Australian merchant ships, both of which were officially announced. In 1906 the Commonwealth of Australia assumed responsibility for the Territory of Papua after which a seventh point was added to the large star to symbolise the Territory of Papua and all subsequent Territories, such as the Northern Territory and the Australian Capital Territory.

However, the only official recognition of the National Flag was in the Proclamation made in several Government gazettes until in 1953, some 50 years after its original approval by King Edward VII, the Commonwealth Government, under the leadership of the then Prime Minister, the late Bro. Rt. Hon. Sir Robert Gordon Menzies, Kt., C.H., LL.M., Q.C., F.R.S. (Hon) Lord Warden of the Cinque Ports, P.C., passed the Flags Act, to which the Queen personally gave her assent on her visit to Australia, one of the very few occasions, if not the only one, when Royal assent for an Australian Act of Parliament had been given by the Sovereign in person.

The Australian Flag, therefore, is national because of its design by popular initiative, and long association with the history of Australia, from its very beginning as a United Nation, and finally because it was established by Act of the National Parliament, which enacted this Legislation on the Jubilee of its first appearance. It is important to bear in mind that our present Australian National Flag is controlled by the Flags Act, 1953. It is 'An Act to declare a certain flag to be the Australian National Flag and to make other provisions with respect to flags'.

Brethren, our Flag cannot be altered as was our National Anthem by Commonwealth Government Executive decisions. It can, however, be changed but only by an amendment to the original Flags Act of 1953, and, of course, this could be subject to debate in the Commonwealth Parliament and, any alteration, to be legal, would need to have the assent of the Senate.

Brethren, our National Flag flies over one of the largest areas occupied by any one country in the world and its striking design and symbolic import can be readily seen and understood as a symbol of a great nation with its various sovereign States, with an indication of our ties and union with the Mother Country, Britain. This it does by incorporating the Union Jack, the large white stars representing the States of Australia and the Territories; and the five white stars representing the Southern Cross. It is the Flag that Australians have been proud to fly with honour since the turn of the century. It is a symbol of a peaceful and united nation anxious to give service to God, our country and those ideals for which Freemasonry stands.

May our children and children's children continue to live in a free Australia, inspired and loyally united under our present National Flag."

Lodge Centenaries

During the period between the formation of the Grand Lodge of New South Wales in 1877 and The United Grand Lodge of New South Wales in 1888 many Lodges were consecrated so it was to be expected that from 1977 onward there would be correspondingly more Lodges celebrating their centenaries.

In May and June, 1984 four Lodges celebrated their 100th Anniversaries and in each case the Grand Master and large Delegations of Grand Lodge Officers joined in the numerous functions associated with these historical events, important to the towns and Freemasonry alike.

The first was on 11th, 12th and 13th May, the Centenary of Lodge Alexandra, No. 117, at Junee. Three days were required to complete the extensive programme planned by dedicated and enthusiastic Brethren and Civic Officials. The television coverage and the address of the Grand Master at the Church Service enlightened the general community on Freemasonry's involvement in charitable activities.

On 19th May a Civic Reception in the Ryde City Hall was part of Lodge Ryde's Centenary Celebrations. At the Installation 200 were in attendance and on Sunday a large number of Brethren in regalia took part in a Public March, headed by a special banner

prepared by Lodge Ryde, to attend a Church Service at St. Anne's Church of England.

Lodge Pacific, No. 114, meeting at Balmain celebrated its Centenary on 6th June. At the Installation, 180 Brethren were present when Wor.Bro. John C. Bruce was re-installed into the Chair he had occupied in 1941-1942. An interesting History of the Lodge was prepared specially for the occasion.

The long weekend, 8th, 9th and 10th June, was spent celebrating the Centenary of Lodge Cootamundra St John, No. 124. A number of Civic, Social and Masonic Functions had been organised by an energetic committee and these were all interesting and enjoyable. The Ladies, as in all similar functions rendered sterling support and their encouragement and co-operation were specially commended by the Grand Master.

The history of the Lodge, compiled over a number of years, was available for distribution and was praised for its high standard.

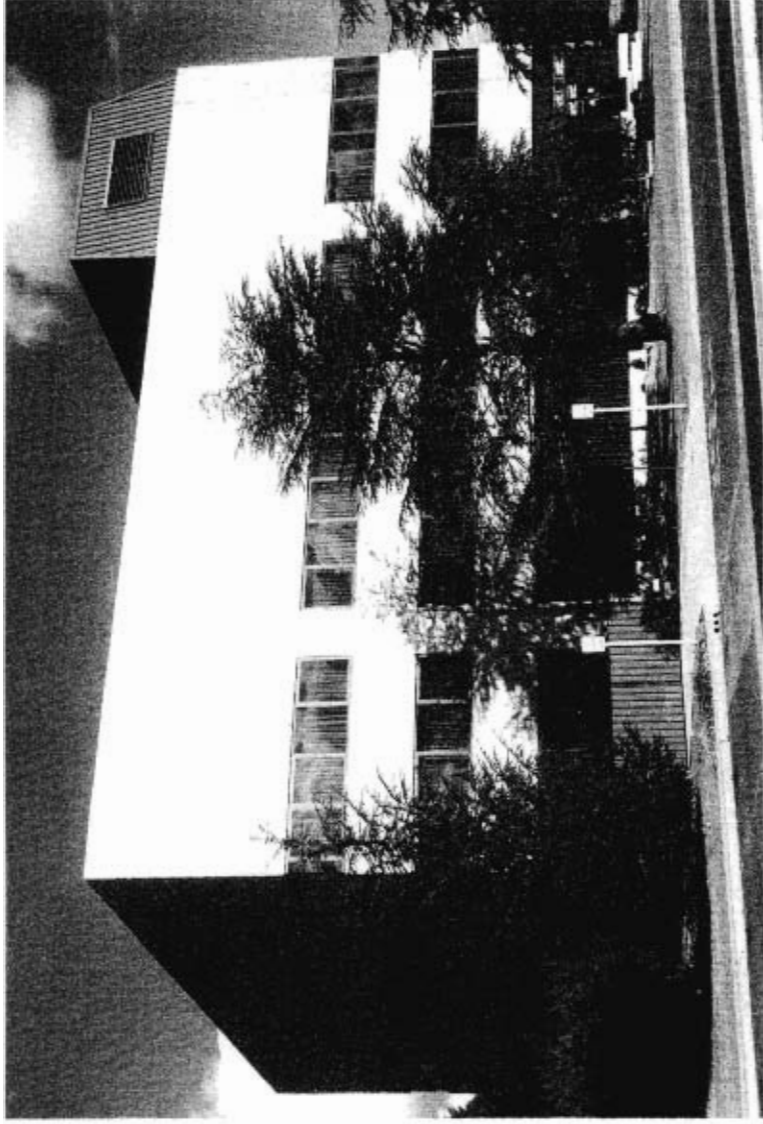
125th Anniversary of Lodge Balmain, No. 23

A function of a different nature was the Celebration of the 125th Anniversary of Lodge Balmain on 8th May, 1984. It took the form of the Re-Consecration of the Lodge, the first of this type of ceremony ever held in this Constitution. It was a memorable occasion. The Grand Master spoke of the value of our heritage, the wisdom displayed with certain early consolidations to maintain a strong Lodge Balmain with a history of Masonic achievements and dedicated service, dating back to the beginning of Freemasonry in this Colony. He was assured that Lodge Balmain in the future would be as progressive as it had been in the past.

The Surgical Wing at the Hunter Valley Masonic Hospital

A new surgical wing, including two Operating Theatres of a very high standard, was officially opened at the Hunter Valley Masonic Hospital, Shortland, by the Grand Master on 27th May, 1984. The new building was named "The Frank M. Jeffree Surgical Centre" in recognition of the outstanding work done by R.W.Bro. Jeffree, President of the Royal Freemasons' Benevolent Institution.

The cost of the new building was more than one million dollars, a formidable amount to raise, but a task successfully completed



CANBERRA MASONIC CENTRE

Refer page 185.



BANQUET FOR VISITORS FROM CALIFORNIA

Refer page 203.

by the Hospital Board under its President, R.W.Bro. Jack Goldsmith.

Grand Installations—Sister Jurisdictions

The Installation of the Grand Master of the United Grand Lodge of Victoria was held on 21st March, 1984 when the Grand Master accompanied by 23 Senior Grand Lodge Officers attended to represent the Freemasons in New South Wales. It was an impressive ceremony carried out with precision and dedication in the presence of over 2,000 Brethren. Functions associated with the Grand Installation were varied and interesting.

The Centenary of the Grand Lodge of South Australia was celebrated from 10th—17th April, 1984 in a most lavish manner. Our Grand Master was supported by 28 Grand Lodge Officers and their Ladies, and in all there were over 2000 Brethren and Ladies who attended a week's activities commencing with an Official Reception by the Grand Master and ending with a Centenary Conference officially opened by the Governor-General of the Commonwealth of Australia. Associated social functions included a Grand Ball held at two venues because of the large number of persons attending. Special provision was made for the Ladies while their husbands were at meetings. It was felt that the week's festivities and celebrations provided inspiration for years to come for the Freemasons of all States, and no doubt rekindled enthusiasm among Brethren as the impressions gained by officers who attended were passed on during official visits.

Amendments to Ancient Charges and Regulations

The wording in Items 10, 12 and 13 in the Summary of Ancient Charges and Regulations dealing with promises given by the Master on his night of Installation, had been in use for many years. M.W.Bro. Coates sought to remove the misconceptions he felt the Items conveyed, by moving three amendments on 13th June, 1984, all of which were adopted by Grand Lodge.

In Item 10, the words "every Edict of the Grand Lodge" were incorrect as only the Grand Master can issue Edicts. The motion submitted that the wording in the Item be changed to "every Edict of the Grand Master and the decisions of the Grand Lodge".

In Item 12, "regular attendance at all Grand Lodge Communications" was not possible for a majority of Masters, so they should not be asked to promise to attend regularly, contended the Grand Master. He added the words, "where practicable" to overcome the objection.

Item 13, which deals with the authority of the Grand Master and his Deputies, contained the words, "or his Deputy" which conferred, in the context, powers the Deputy Grand Master did not possess. It was pointed out that there is no substitute for the Grand Master when he is present. The only time the Deputy Grand Master assumes power and authority is when the Grand Master is absent from the Jurisdiction. The Item was amended by deleting the words "or his Deputy".

These amendments removed any misconceptions and ambiguities inherent in the wording.

M.W.Bro. H.G. Coates Begins Fifth Term as Grand Master

A Special Communication for the Proclamation of M.W.Bro. H.G. Coates, O.B.E. and for the Investiture of Grand Lodge Officers was held on 25th July, 1984.

M.W.Bro. Coates had spent four very full years as Grand Master, meeting challenge after challenge due to changing social, economic and technical conditions. He had travelled to all parts of the State and beyond, visited most Lodges and participated in numerous Masonic and Community functions, including Masonic District Meetings. He performed no fewer than 18 ceremonies relating to Setting of Foundation Stones, Unveiling Plaques, Dedication and Consecration of Lodge Buildings, Aged People's Homes Projects, and attending Church Services and Civic Receptions.

It seemed that his fifth year would be as busy as the previous four but he was hopeful that by the end of it many of the projects in which he was involved and which were of great importance to the Grand Lodge, would be completed and perhaps others established and on the way to success.

During 1984 there were encouraging signs of resurgence in Freemasonry, and District Grand Inspectors of Workings had remarked on a greater number of initiations taking place within their Districts. Brethren were returning to their Lodges, interest

in Craft had definitely grown stronger in response to the Grand Master's policy and to the provision of special programmes in Lodges. Stimulating lectures, a great variety of functions, family functions, involvement of Ladies and planned association of Masons and Masonic bodies in Community Projects had all contributed to the awakened interest, but the presence of the Grand Master and his Officers in their District acted as the most powerful incentive to Brethren to attend and become involved.

M.W.Bro. Coates accepted the challenge of change as he entered upon his fifth year of responsibilities. He was sure that with the assistance of his new Senior Grand Officers, R.W.Bro. A.J.W. Dennis, Deputy Grand Master, and R.W.Bro. G.H. Watt, Assistant Grand Master, the very experienced and dedicated Grand "Team" and the loyalty and co-operation he had enjoyed during his long term as Grand Master, he would succeed.

He wanted his final year to produce in each Brother "something that will bring new ideas, wider outlook, deeper character, initiative, increased enthusiasm and stronger faith".

A Programme of Review and Revision

The Ritual adopted in 1888 and the working of it had remained practically unchanged for almost 100 years. In 1980, in response to changed social, economic and cultural conditions, the outdated and unrealistic penalties were removed from the Obligations and a more appropriate approach adopted during the term of M.W.Bro. Noel Warren, Grand Master.

Soon after his becoming Grand Master, M.W.Bro. Harold Coates declared his intention to undertake an intensive programme of review and revision of the Ritual Text Books and the Codification of the Decisions of the Ritual Committee.

In 1981 and for the ensuing three years he, the Ritual Committee and Senior Grand Lodge Officers worked on the exacting task of considering the suggestions sought from all sources within the Jurisdiction to clarify and co-ordinate instructions relating to the carrying out of the provisions of the Ritual. This was to ensure consistency in procedures and to make the Text Books more effective for the purpose for which each was intended.

As a result of this revision, the directions for the working of

the Rituals in the 1985 publications became more clearly and more explicitly worded to assist Worshipful Masters and Officers in carrying out the Ceremonies.

Despite the clear statement of the Grand Master that the review was “. . . not for the purpose of altering the age-old and impressive wording of the ceremonial but rather to make a provision in the Ritual (Text Book) for basic instructions which should lead to a proper and better understanding by all Brethren of how the Degrees and other Masonic Ceremonies should be carried out”, many Brethren held the view that the Ritual had been changed “once again”, whereas the only changes in the Ritual were grammatical and designed to correct syntax. In fact the changes were in the directions and given in italics, and in the transfer of certain relevant matters from the Codification to the Ritual Book so that Officers carrying out the Ceremonial could have direct access to the information.

Because Brethren generally are slow to accept change and because so many cling to the tradition that the Ritual must not be changed, resistance to modifications is strong. Nevertheless it may be expected that there will always be Brethren who will point out grammatical errors remaining in the text and seek to have them corrected.

When the revision of the instructions for the Three Degrees had been completed, a review of the Installation and Re-Installation Ceremonies was carried out and completed and a Proclamation Ceremony was introduced and the whole published and ready for distribution in 1985.

Modifications, amendments and additions to the Book of Constitutions were also undertaken during the term of M.W.Bro. Coates and are included elsewhere in this book. Among the significant Ceremonies reviewed were the Masonic Funeral Service and Lodge of Sorrow, the Ceremony of Constituting and Consecrating a New Lodge, the Ceremony of Setting a Foundation Stone and that of the Dedication of a Lodge Room.

Included also were the amendments to the Summary of the Ancient Charges and the clarification of the powers and responsibilities of the Deputy Grand Master and the Assistant Grand Master during the absence of the Grand Master.

It was confidently expected that the revised Instructions would serve all members under the jurisdiction of The United Grand Lodge of New South Wales for many years.

Modifications of the Rules in the Book of Constitutions were of necessity on-going as the Rules were designed to regulate the administration of matters controlled by Grand Lodge, and when a need arose amendments were introduced. Such an instance was the addition of two new paragraphs to Reg. 187, limiting the period available for a Brother to lay charge of Un-Masonic Conduct to 12 months, obviously in the interests of harmony and justice. Similarly, amendments were adopted to remove anomalies caused when changes were made to Regulations elsewhere.

The Fourth Edition of the Codification of the Decisions of the Ritual Committee was issued during the September quarter of 1986, and came into operation immediately. The Revision of the Codification was to ensure conformity with the instructions included in the Ritual Text Book, and consistency in interpretation and procedures throughout the Degrees.

New features were added to provide for developments such as Proclamation of a Worshipful Master and multi-national candidates.

The Committee was very careful in its phrasing to make sure there would be no ambiguity, yet during 1987 several requests for explanation of precise meanings were referred to the Ritual Committee for clarification. Generally the rulings were those contained in the Codification and the Ritual. It was found that more careful reading was required together with the application of commonsense where special circumstances existed. For example, the instructions concerning Tracing Boards and positioning of candidates were frequently misunderstood.

Grand Master's Term Nearing Conclusion

Included in the activities of a very busy December Quarter of 1984 were the Installations of the Grand Masters of Western Australia and New Zealand, and a great variety of functions throughout New South Wales at which the Grand Master, Grand Lodge Officers and Brethren generally upheld the high ideals of Freemasonry.

Community Work of a Brother Publicly Acknowledged

For outstanding work over a long period R.W.Bro. Frank Moorhouse, P.A.G.M., in 1984 was named the Senior Citizen of the year by the Council of the City of Shoalhaven in recognition

of his contributions to the Shoalhaven Community. He was also awarded a Certificate of Excellence by the New South Wales Council on the Ageing for similar reasons. R.W.Bro. Moorhouse was 80 years old at the time and in 1988 was still active in community affairs.

Death of M.W.Bro. Sid Wearne, P.G.M.

M.W.Bro. Sid Wearne, Past Grand Master, passed away on 11th November, 1984 at the age of 84 years. When he retired from the position of President of the Board of General Purposes in 1980, after 14 years in that position, opportunity was taken to outline his Masonic activities.

In December, 1984 when the Grand Master was reporting Sid Wearne's death, he recalled some of the highlights of our late Brother's career. He emphasised the tremendous contribution he had made to the Masonic Centre Building Committee which was "responsible for the design and construction of our magnificent and now world-renowned Masonic Centre".

He was Secretary of Lodge Thirroul Temperance for 36 years, was a Trustee of the local Masonic Hall and was most interested in hospital work and Care for the Aged. He was a member of the Board of the Coledale District Hospital from 1947, becoming Chairman, a position he held until 1952. In 1953 he was appointed to the Board of the Bulli District Hospital and from 1954 until 1971 he was its Chairman.

For a number of years he held the post of South-Eastern Zone Representative of The Hospital Association of N.S.W. He became associated with the development of the Illawarra Retirement Trust which cared for 700 people in Self-care Hostels and Nursing Home Accommodation and was its Vice-President for many years. In 1982 he was named as Wollongong's Citizen of the Year.

At a Memorial Service arranged by Grand Lodge and the Illawarra Retirement Trust at St Mark's Anglican Church, West Wollongong, the Lord Mayor of Wollongong and State Member of Parliament, the Hon. Frank Arkell, spoke of M.W.Bro. Wearne's community work, and the Grand Master eulogised his Masonic work. The inspiring Service was a fitting tribute to a man who had given so much of his life to assist his fellow man.

Multi-Nationalism Recognised

At the September meeting of a Lodge a Muslim candidate elected to take his obligation on the Koran as the Volume of the Sacred Law of his belief. At the conclusion of the meeting he presented the copy of the Koran to the Lodge for its library.

Due to Australia's immigration policy the population of this country was becoming more multi-cultural, and the choice of which Volume of the Sacred Law should be used became a matter of significance. The Grand Master set up a small Committee to consider all aspects of the situation and to make a recommendation.

The Committee consisted of:

M.W.Bro. H.G. Coates, O.B.E., Grand Master, ex officio.

R.W.Bro. Rev. H.E. Ctercteko, P.A.G.M., Grand Chaplain.

R.W.Bro. Rev. A.I. Buxton, P.A.G.M., Grand Chaplain.

V.W.Bro. Rabbi R. Apple, A.M., Past Grand Chaplain.

R.W.Bro. M.H. Kellerman, O.B.E., P.A.G.M., Grand Librarian.

The Committee carefully examined the historical, religious, Masonic and cultural aspects and referred to British and overseas practices. Its recommendations were approved and the procedure to be adopted was set out in detail in the Codification of the Decisions of the Ritual Committee.

Briefly, the Volume of the Sacred Law in the King James Version, as used at present, with the Square and Compasses, shall be displayed at all times. Any other recognised sacred writings chosen by a candidate may be used as additional to the normal furniture of the Lodge.

Versions of the Volume of the Sacred Law Allowable in Ceremonial

By way of illustration, and not as an exhaustive list, the following are other Scriptures or Holy Books that could be permitted.

Jewish:	The King James Version of the Old Testament which is already on the Altar. A Candidate, however, may request a Hebrew Version.
Moslem:	The Koran
Sikh:	Sri Guru Granth Sahib

Hindu: The Holy Bhagvada Gita
 Parsee (Zoroastrian): Khordeh Avesta
 Mayayanna Buddhist: The Dhammapada

The use of any additional Holy Book does not, on any occasion, supersede the requirement that the King James Version of the Volume of the Sacred Law should be in its normal position on the Altar. The Square and Compasses remain in their usual place on that Volume of the Sacred Law, and are not transferred to any other Volume. If there is insufficient space on the Altar for such additional book, a small table may be utilised.

Special Religious Provisions

Jewish Candidates, if they so desire, must be allowed to remain standing to take their Obligation, and to wear a head covering. Candidates from other faiths may also need to have various aspects of posture and/or procedure modified to conform with their religious principles.

Where there is more than one Candidate, particular care must be observed by the Worshipful Master, as different provisions may be necessary to meet their respective religious beliefs. If in doubt, the Worshipful Master must consult the Grand Secretary.

In planning the catering for the South, and to avoid embarrassment, special provisions may be needed to accommodate the dietary restrictions observed by different faiths.

Death of Prominent Masons

One of the most widely known Masons in the Jurisdiction, R.W.Bro. Leon Fagen, Past Assistant Grand Master, passed away on 15th January, 1985, aged 70 years. He was initiated in Lodge Orpheus, No. 560, on 7th July, 1937. He joined other Lodges, passed through the Chair and from 1960 he served as a Grand Lodge Officer, from Grand Steward to Senior Grand Warden in 1968-1969. He was elected to the Board of General Purposes, in March, 1971, and served on several committees. He was an enthusiastic member of the Hospital Board from 1974 and with his wife, Vera, worked ardently for the Hospital Auxiliary. The rank of Past Assistant Grand Master was conferred on him in June, 1982.

R.W.Bro. William McDiarmid, Past Deputy Grand Master, passed away on 23rd April, 1985, aged 72 years. He was initiated in Lodge Gladesville in December, 1942 and was Master in 1953-4, 1983-4 and 1984-5. He was Secretary for 23 years, from 1960 to 1983. He was in turn District Grand Inspector of Workings, 1958-60, Member of the Board of General Purposes, 1964-82, becoming Vice-President in 1971, a position he held until 1980, when he was appointed Deputy Grand Master.

He was Chairman of the Masonic Centre Management Committee from 1980 and was on the Select Committee to develop the air space above the Centre. He was also on other Committees and as a member of each one he rendered outstanding service. Throughout the whole of his career his devoted wife, Ella, supported him.

R.W.Bro. John Wesson Folkes, Past Assistant Grand Master, passed away on 28th April, 1985, at the age of 96 years. He was initiated on 15th August, 1923 into Lodge Port Kembla, served as Worshipful Master, 1929-30, and was still a member at the time of his death. He was a Foundation Member of Lodge Elouera in 1946, and served as District Grand Inspector of Workings for District 47, 1946-48. In that year he was elected to the Board of Benevolence and was President 1961-63. The ranks of Past Junior Grand Warden, 1957, and Past Assistant Grand Master, 1975, were conferred upon him for his long, loyal service to the Craft.

R.W.Bro. Robert Hartley Burley, Past Assistant Grand Master, Past Grand Secretary passed away on 11th June, 1985, aged 77 years.

The main events in his career have already been recorded. Bob, as he was affectionately known to all, and his wife, Audrey, for many years in this Jurisdiction were truly great ambassadors for Freemasonry.

Re-enactment of Landing of Captain John Piper

Among the last Official Ceremonies conducted during the term of M.W.Bro. Coates was the historical re-enactment of the landing of Captain John Piper of the 102nd Regiment of Foot. He was a Mason and it has been claimed that he had with him the Masonic Charter, of Lodge Social and Military Virtues, No. 227, Irish

Constitution which is unquestionably established as having been attached to the 46th Regiment.

The ceremony itself was interesting as a Masonic social function but grave doubts may be raised as to the the historical accuracy of the event being celebrated and the research into the truth could be even more interesting. What has been established is that John Piper was an Officer in the 102nd Regiment of Foot, he returned to England after a period of service and resigned his commission. He arrived back in Sydney in February, 1814 when the military force there was the 46th Regiment with the Charter of the Lodge of Social and Military Virtues. As Piper was not a member of the 46th it is doubtful that he had the Charter of that Lodge in his keeping.

Governor Macquarie appointed Piper to the civilian office of "Naval Officer in Charge of Customs". This did not confer the title "R.N." on a former Military Officer. However, in some records he was erroneously styled, Capt. John Piper, R.N.

The Lodge Room featured in the ceremony was on the Rose Bay site but the Police Station was not the actual meeting place. The Lodge Room is stated to have been underground and the Police Station built subsequently.

These facts in no way affected the enjoyment of the celebration but they are important as a basis to be built upon by a future researcher interested in the history of early Sydney.

The Assistant Grand Master, R.W.Bro. Gordon Watt, led a delegation of 47 Grand Lodge Officers, and among the distinguished guests were the Mayor of Woollahra who represented King George III; the Deputy Leader of the Opposition, Mrs Rosemary Foote; the Federal Member for Wentworth, Peter Coleman; the Deputy Commissioner of Police; Miss Macarthur Onslow; The Hon. Harry Jago and Representatives of the Armed Forces. Masons travelled from South Australia, Victoria, New Guinea, Queensland and Tasmania to be present at what was a most spectacular event with participants dressed in period costume and uniform. Invited guests were allotted the names of early famous members, which included Captain Sanderson, Master of the Lodge, John Piper, W.C. Wentworth, Tom Bass, John Oxley, John Macarthur and Lachlan Macquarie. Third and fourth generation descendants of John Piper were Rev. J. McKnight representing the Rev. Richard Johnson,

and Wor.Bro. R. Keating, dressed as Captain Piper in uniform. Many hundreds of Masons and spectators gathered to witness the Ceremony.

Among the highlights of the proceedings were the Toasting of the Sovereign and Breaking of the Glasses, the "Breaking of the Colours", the Calling of the King's Shilling, a Civic Reception at the Council Chambers and Refreshments for Brethren at Double Bay Masonic Temple.

The function aroused enormous interest and was accorded vast publicity. Sincere and justified appreciation was expressed to the organisers, V.W.Bro. John Mulligan, District Grand Inspector of Workings, V.W.Bro. Peter Eden, Wor.Bro. Harry Lear, Wor.Bro. A. Hudnack, Wor.Bro. Gordon Williams, R.W.Bro. Allan Harris and Wor.Bro. William Tougher, all of whom contributed their special talents. To commemorate the occasion R.W. Bro.Gordon Watt unveiled a plaque affixed to a brick column which had been erected by Wor.Bro. Gordon Williams.

M.W.BRO. PROFESSOR ROY ALLAN WOODMAN, LL.M.

M.W.Bro. H.G. Coates, O.B.E., installed his successor, R.W.Bro.Professor Roy A. Woodman,LL.M. as Grand Master in the Sydney Town Hall on 24th July, 1985 in the presence of a huge concourse of Brethren that packed the Town Hall to capacity. Delegations from all the Australian States and New Zealand were present, together with the First Grand Principal and Grand Master of the United Supreme Grand Chapter of Mark and Royal Arch Masons of New South Wales and the Australian Capital Territory.

The Ceremony of Installing and Proclaiming the new Grand Master and the Investiture and Proclamation of the Deputy Grand Master, R.W.Bro. Ronald L.H. Johnson, of the Assistant Grand Master, R.W.Bro. Noel F. Dunn, of the Senior and Junior Grand Wardens, R.W.Bros. John O. Bennett and Reginald E. Catts and the Investiture of the other Officers with their Jewels of Office was carried out with the dignity and precision that has always characterised Grand Installations, and which have never failed to inspire those who attend and participate in them.

In his address, M.W.Bro. Coates outlined some of the achievements of his term and explained that by remaining in office

for an extra year he had hoped to bring to fruition various important schemes he had started. He had travelled extensively spreading the words—“*Freemasonry is good. Let’s talk about it*”—and in his message to Brethren generally he said: “*Be prepared, Brethren, to stand up and be counted. Be prepared to go out into the world as Freemasons: and I am talking to you as a Grand Master who has gone out. The message that I have preached so long is this—Enthusiasm, Dedication, Love of the Craft, a Craft that has done something very worthwhile over generations—hundreds of years—for the good of mankind.*”

Grand Master’s Address

M.W.Bro. Professor Woodman thanked all whose presence at the Installation was an expression of loyalty to Freemasonry and its traditions, and to himself, his officers and Grand Lodge. He thanked all who had contributed to the success of the evening and all who had worked for Freemasonry during the previous year.

His message for the future was one of optimism, of hope for the future supported by the application of Masonic principles, consisting in our duty to God, our duty to others and our duty to ourselves. The Grand Master emphasised the satisfaction available to every member of the Craft in living as a Mason at home, at work and at play, thus being an example to the world of a good citizen. He stressed that the teachings contained in the Volume of the Sacred Law were to be understood and applied and were essential to the practice of the ideals of Freemasonry. He chose as his motto, “*Live as a Freemason—give leadership by example*”. This was stressed by him throughout his term as Grand Master and enthusiastically adopted by Brethren throughout the Jurisdiction on all official occasions and whenever Freemasonry was being described as an organisation for the good of the community in general.

Lodges Assistance Committee

Owing to the continual decline in membership many Lodges for a long time worked under very difficult conditions. They faced problems associated with rising costs, decreasing income and declining membership. It was noted that the number of Lodges

consolidating or handing in their Charters was on the increase and to prevent the latter, if possible, the Board of General Purposes late in 1985 appointed a number of Senior Grand Lodge Officers to constitute the Lodges Assistance Committee. Its primary aim was to give assistance to Lodges in the identification of problems, which, if left unchecked, would grow and grow and ultimately lead to the Lodges handing in their Charters.

The assistance envisaged was intended to be not merely aid of a financial nature or advice, but something more lasting based on experience, co-operation and intimate knowledge of all the circumstances concerning the Lodge and its members.

In order to render the most effective assistance, the Committee took steps to obtain relevant information from Lodges and, from the details received, it was in a position to judge successful Lodges and to list the features contributing to their success.

From these it formulated what it called “Principles of Successful Lodges” and grouped 52 such features under nine headings. From these it is evident that close personal involvement of members with one another, with their families and with the affairs of the Lodge and the community is of paramount importance for the maintenance of a successful Lodge, provided it is exercised with vision and enthusiasm. It was produced in the form of a brochure for distribution to Lodges on application.

The Lodges Assistance Committee can thus help to diagnose problems and to apply proven remedial measures.

The Role of Freemasonry

The concern caused by the continued steady fall in membership inevitably raised the questions. “Why?”. “Is Freemasonry fulfilling a useful role in Society today?”. “Are we as Freemasons offering to our members and to society our very best?”

The Grand Master, M.W.Bro. Woodman, at the March, 1986 Grand Communication explained the application of the Principles of Freemasonry to his theme, “Live as a Freemason—give leadership by example”, and quoted from a well-prepared, thoughtful examination of the problems implied in these questions, by V.W.Bro. Stuart L. Kerry, P.D.G.I.W.

“*Live as a Freemason—*”: “The primary function of a Masonic

Lodge is to train its members to an understanding of the truths contained in its Rituals and its Ceremonies: to develop its members as benevolent men, to cultivate the social virtues among men and to propagate knowledge of the Art. Benevolence, Charity, Understanding, Sympathy and Support must not be extended only to our Brethren and their families but also, and importantly, to our neighbour and his dependants, to the aged, the sick and the unfortunate wherever they may be found and irrespective of class, colour or creed."

"Give leadership by example." These principles imply that we develop in our daily lives such "behaviour that will demonstrate to others that the teachings of the Order have a profound and beneficial effect on all who sincerely embrace its precepts".

They contain also the truth of Freemasonry which brings with it the obligations of responsible citizenship. In a world of lawlessness, greed and bigotry, and where the rights of others are largely ignored or destroyed, the obligations of responsible citizenship are becoming increasingly important, and Masons must develop and maintain the art of "Brotherly Love, moderation in all things, leadership and the practice of extending the right hand of fellowship wherever possible".

The survival of Freemasonry was seen in its role as a body responsible for the well-being of each individual member and his family. This was described as being more than benevolence or charity. It was the very essence of Brotherly Love and the promotion of the Brotherhood of Man. Freemasonry was being called upon through its Lodges and Brethren to "offer our very best to members and society", starting with ensuring that each Lodge is "conversant with each member's status" in terms of well-being, and to accept total commitment to our fellow men, sincerely and reliably.

The final quotation, fully endorsed by the Grand Master, was:

"I, therefore, commend to you, tonight, most earnestly, Brethren, the welfare of your fellows. Place Brotherly Love in the forefront of Freemasonry and see how men will respond. If we do this with all our heart and all our mind, there will be a turnaround: instead of contraction there will be expansion, but the most important thing will be that you and I will be better Masons, better men, and hence the world will be a better place."

An example of love and care for our fellow man was contained in the Report from a Suburban District Grand Inspector of Workings submitted in June, 1986. On 11th December, 1970 George Corios was initiated into Lodge Herne Bay, No. 788. Before he could take his next Degree, he passed away on 24th April, 1971 leaving a widow with three boys, Paul 11 years, Peter 9 and John 4 years. The Lodge adopted the family and since April, 1971, had assisted the boys through their schooling to adulthood and had been caring for the family generally.

At the time of the report in 1986, Paul was in business for himself, Peter was a qualified accountant, the mainstay of the family with assistance from Masonic sources, and John was a full-time accountancy student at Sydney Technical College. To assist him with books and other necessities to equip him fully for his studies, the members of Lodge Herne Bay made a grant to the family. This is true application of Masonic principles, fifteen years of dedicated care, and of the theme, "Live as a Freemason—give leadership by example".

M.W.Bro. Professor Woodman—Grand Master for Second Term

The Grand Master was Proclaimed on 5th August, 1986 and together with his Deputy Grand Master and Assistant Grand Master continued the active work of encouraging each Brother to "Live as a Freemason—give leadership by example" in a spirit of optimism. He had enjoyed the co-operation and support of the whole Jurisdiction, and was assured that they would continue. He followed the example of his predecessors by making as many visits as possible to the country to participate in Masonic functions of various kinds.

Death of R.W.Bro. His Honour Judge Noel McIntosh, Past Assistant Grand Master

R.W.Bro. Noel McIntosh who had served with great distinction as Grand Registrar for 20 years, 1955-1975, died on 2nd August, 1986.

He was initiated in Lodge Kuring-gai, No. 230, in 1925, and later affiliated with Lodges The King's School, Torchbearer and Samaritan, becoming Worshipful Master of The King's School

for 1950-51. He was an active Mason in various spheres but his main interest was as Grand Registrar. He had the ranks of Past Junior Grand Warden (1957) and Past Assistant Grand Master (1969) conferred in recognition of his great contribution to Grand Lodge and to Freemasonry. He was the Representative near this Grand Lodge of the Grand Lodge of New York.

Grand Lodge of Scotland—250th Anniversary

The Grand Master, M.W.Bro. Woodman, accompanied by his wife, Rosemary, represented this Grand Lodge at the 250th Anniversary Celebrations of the Grand Lodge of Scotland in September, 1986.

The Service took the form of a Re-dedication in the presence of 3000 Masons from many countries. There can be no doubt that the Ceremony carried out with perfection and dignity, together with the accompanying pageantry made a lasting impression on the minds of those privileged to attend.

The gifts to the Grand Master from the Brethren of New South Wales were a book suitably inscribed, covering many aspects of the State, and an inscribed gavel on a presentation stand made from timbers of New South Wales by V.W.Bro. Eric Brent of Lodge New Lambton, No. 516.

The Grand Master took the opportunity on his return journey to visit Grand Lodges in England, United States of America and British Columbia and later to attend the Installation of the Grand Master of the Grand Lodge of New Zealand.

A full report of these important visits appeared in "The N.S.W. Freemason", Vol. 19, No. 4, December, 1986.

In his general observations on overseas journeys, with the opportunities they present for closer personal contact and fellowship with Brethren from many backgrounds and cultures, M.W.Bro. Professor Woodman commented on the two major problems being experienced by Freemasonry generally. These were the problems of falling membership and of the attacks being made upon the Craft.

The opinion held by most Grand Lodges regarding attacks upon the Craft was, and still is, that we as Masons "must stand up proudly and proclaim what Freemasonry really means".

The Grand Master of California summed up the situation in

the words: “It is my considered judgement that more information must be made available about what Masonry is, not only to the public but also to our own members”.

Preparation of Central Register

Steps were taken by M.W.Bro. Woodman to pursue this policy, on the material aspect, by taking action to create a central register of efforts made by Masons by way of charitable and other welfare activities for the benefit of the community at large in addition to assistance to Masonic causes. Masonic charities maintained were substantial but details were not generally known. At that time the Royal Freemasons’ Benevolent Institution had 10 homes with 745 aged residents: approval had been given for seven more Homes for 340 persons and, in addition, there were 275 annuitants: the Frank Whiddon Masonic Homes had 14 Homes with 1,088 residents and a further 146 units were in course of construction: The N.S.W. Masonic Youth Welfare Fund provided for 80 annuitants with 17 attending University: the William Thompson Masonic School and Hostel catered for 80 annuitants and had five resident children.

By the end of June, 1986 the figures to hand concerning amounts raised for charity, and distributed during the year, showed the total contribution to have been \$585,000. of which \$250,000 was passed to non-Masonic charities. The Grand Master praised these worthy efforts and said Masons could be proud of what they were doing, but he stressed again that such material charity is only part of the real meaning of Freemasonry; he urged Brethren never to forget the basic principles of the Craft and to remember that: “The best asset of Freemasonry is the life of the individual Mason—Masonry by example”.

It was felt that this would not answer all criticisms. The relationship between Freemasonry and Religion had been a perennial vexed question for a great many years, even before the first English Grand Lodge. To investigate this problem thoroughly, a Committee was set up to issue a report as to the attitude to be adopted and how criticisms should be answered. This matter is the subject of a later chapter. (Chapter XX, Vol. V)

Obituary

R.W.Bro. William B.S. Jobling, Past Senior Grand Warden, died on 25th February, 1987. He was initiated in Queensland in 1931 but affiliated with Lodge Prince Edward in 1947. He took a keen interest in Freemasonry and was elected Grand Steward in 1952. He served in all Grand Lodge Offices to Senior Grand Warden in 1960-61. He was a member of the Board of General Purposes, 1959-66, and Grand Treasurer from 1966-71. He was a member of a number of Lodges, a member of the Committee of Masonic Education and represented the United Grand Lodge of Queensland from 1961. His final office was Grand Scribe in the Royal Arch.

R.W.Bro. Roland Kevin Blake, Past Junior Grand Warden, passed away on 8th February, 1987. He was initiated in Lodge Austral in 1964 and became Worshipful Master for 1970-71. He affiliated with the Research Lodge, 1973, and Lodge Brotherhood, 1976. He served as District Grand Inspector of Workings, No.2 District, 1972-74 and was elected to the Board of Benevolence, 1979. He was a Foundation Member of the Frank Whiddon Masonic Homes Foundation, Patron of the Northern District Masonic Widows' Association and a member of the Foreign Correspondence Committee. He played a major role at the Fetes of the Masonic Hospital Auxiliary. He represented the Grand Lodge of Idaho. Apart from Freemasonry he was very active in St Alban's Church, Lindfield.

International Congress of Organists

This Congress, held every ten years, took place in Cambridge, England, in July, 1987 and our Grand Organist, Bro. Peter Kneeshaw attended as a Delegate. Whilst he was in England he gave Organ Recitals at St Paul's and Westminster Cathedrals, and participated in a concert to celebrate the 60th Anniversary of the Royal School of Church Music in the Albert Hall in the presence of Her Majesty the Queen. In Europe he played organs in France, Germany, Holland, Italy and Switzerland. During the three months he was overseas he gained tremendous experience and undoubtedly delighted many thousands by his music.

Attacks on Freemasonry

The Grand Master was obliged on more than one occasion during 1986 to explain the meaning and function of Freemasonry as a counter to continued attacks on its basis and integrity.

His exhortation at the March, 1987 Communication included:

“Masonry may be defined as a society in which the liberal principles are founded on the immutable laws of truth and justice and in which the grand object is to promote the happiness of the human race. It is designed to affect the life and conduct of men; to assist good men in the performance of all that is right; to protect them against the assaults of the vicious and the unprincipled; and to establish, in the practice of social virtues, a standard of intelligence and moral excellence which shall be worthy of emulation.”

Photographs Within a Lodge Room

The Board of General Purposes had pursued a broad policy of making Freemasonry better known to the general public by relaxing a number of restrictions hitherto rigidly observed. As a result, non-Masons, including women, had been allowed to enter the Lodge Room, photographers had been permitted to take photos, and it had become accepted practice for ladies to attend Installation Banquets as guests. In all cases conditions had been laid down and observed.

However, the Board was not prepared to grant unlimited freedom and, in the interests of the Craft and its members, it gave very careful consideration to any departure from traditional practices before giving its approval.

In view of the great increase in the number of Brethren seeking to take photographs at Installation, Re-installation and Proclamation Ceremonies, possibly for publication, the Grand Master and the Board early in 1987 reviewed the guidelines previously decided in 1985 and issued a comprehensive policy to be followed in this matter.

Set out in two sections and six sub-sections were the conditions under which permission would be granted for photographs to be taken when the Lodge was not in session, that is before the Lodge was tyled and after it was closed. When the Lodge was opened it was permitted for special events to be photographed, provided

certain conditions applied. These included having permission from the Grand Master or his Representative, that the particular ceremony had been completed, no tripods were to be used, the number of photographs restricted to three, only one photographer to be allowed and the photographs did not include the general set up of the Lodge Room or the Volume of the Sacred Law and Tracing Boards. In effect, the personal element was to predominate with a strictly limited Masonic background.

Forty Year Certificate

To encourage Brethren to retain continuous membership the Board of General Purposes in March, 1987 approved the issue of a 40 Year certificate in addition to the 50 Year, 60 Year and other Certificates already in use for the same purpose. However, it did not approve of a Jewel to be struck in connection with it.

Annual Christmas Breakfast

Annual Christmas Breakfasts for Senior Citizens had been hosted by District 33 at Petersham Masonic Complex for many years. On 14th December, 1986, 208 breakfasts were served to Senior Citizens consisting of Masons and non-Masons and ladies, who came from the Frank Whiddon Masonic Homes; Tom Foster Welfare Centre, Newtown; Eversleigh Hospital, Marrickville; and Eventide Home, Petersham.

Lodge Thespian, under the direction of Wor.Bro. Dee Donavan provided high class entertainment. The Director of the function was as usual, V.W.Bro. Bill Carney, P.D.G.I.W.

The Grand Master, M.W.Bro. Professor Roy Woodman, who was present with his wife, Rosemary, was delighted with yet another instance of Masonic participation in a community welfare project which provided so much happiness to so many.

Death of R.W.Bro. R.G. Virgo, P.A.G.M.

R.W.Bro. Ronald G. Virgo, Past Assistant Grand Master, died on 15th May, 1987. He was initiated in Tasmania on 5th November, 1951, and affiliated with the N.S.W. Lodge Athol, No. 749 in 1954 becoming Worshipful Master in 1961-62. He served as District

Grand Inspector of Workings 1968-70. The rank of Past Junior Grand Warden was conferred on him in 1975 and that of Past Assistant Grand Master in 1985. He was a member of the Board of General Purposes from 1972, a member of the Investment Committee and of the Special Committee to consider the development of the Air Space above the Masonic Centre. He was the Representative near this Grand Lodge of the Grand Orient of Brazil.

M.W.Bro. Professor Woodman Commences Third Term as Grand Master

The Special Communication for the Proclamation of the Grand Master and for the Investiture of Grand Officers was held in the Grand Temple, Masonic Centre, on Wednesday, 22nd July, 1987.

The Ceremonial was conducted with dignity and precision and was enhanced by the musical programme arranged by the Grand Director of Music, R.W.Bro. Noel Melvin.

In his Address the Grand Master dealt specifically with the responsibilities Freemasons faced as they entered the Centennial year.

Based on its high ideals, the achievements of Masonry for the betterment of mankind were magnificent, living proof that what Masonry teaches is more than words. In an age of mischievous criticism it was essential that positive action be taken to counteract the harmful effects caused by those intent on destruction rather than on building, and the Grand Master, in his message, urged his Brethren to continue the good work but with renewed vigour:

“ . . . we have every right to adopt a positive approach as we enter into our Centenary Year. For too long, people other than our members and their families, have known little about Freemasonry—what it believes in, and what it does for humanity—and we must be prepared to speak proudly about our Craft. Diligence and hard work are called for, both within and beyond the Lodge Room, and we must demonstrate at all times the standards which are an integral part of our Craft, namely, in conduct, in dress, in the care and appearance of our Masonic Centres, indeed in all aspects of life.

Brethren, we must have faith and strength and we must act in such a way that other men of quality will be attracted and join

our ranks. If we do not do this, and do not put our teachings and principles into practice, there will be nothing of any value left for our children and grandchildren.”

For the three months following the June Grand Lodge Communication there was a great deal of social and Masonic activity. Throughout the whole Jurisdiction there were Balls, District Meetings, Setting of Foundation Stones and Official Openings of various kinds and there was a pleasing increase in Initiations and Affiliations. Although this Report from a District Grand Inspector of Workings was not general, such information was found in an increasing number of Reports:

“Attendances at Lodges are improving and most have candidates for initiation and several have had affiliations. During the quarter there was work in each of the Degrees as well as a number of Installations and Proclamations.”

This was considered to be an encouraging sign and endorsement of the public relations policy being followed.

Removal of the Word “Temple” as Designating the Meeting Place of a Lodge

Masons have always understood the term Masonic Temple to mean the place where Masonic meetings are held and, to them, the word Temple in this sense was synonymous with Hall, Centre or Lodge Room. It conveyed no church or religious meaning to them, but to some non-Masons “Temple” is associated with religion. This has caused concern to the Board of General Purposes and other Masonic leaders and, in order to emphasise and demonstrate to non-Masons that Freemasonry is not a religion, much thought and consideration were given to the desirability of discontinuing the use of the word “Temple”. As a result the following restriction applied as from 9th March, 1988:

“The Board has now decided, on the advice of the Grand Chaplains and at the instigation of the M.W. Grand Master that, as when and where practicable, the word “Temple” be henceforth replaced in the Book of Constitutions and other Masonic publications with the words “Lodge Room”, “Masonic Hall” or “Masonic Centre”

as appropriate, but that no change will be made in respect of the use of the word “Temple” in the Ritual.”

This was amplified later and in the August Report of the Board of General Purposes there appears the direction, “The Board resolved that Masonic Meeting places of Lodges are to be designated as “Masonic Halls”. Should a Lodge, however, desire to name its place of meeting as a “Masonic Centre” approval to do so must be sought from the Board.

In addition to the mounting volume of activities connected with the Centenary Celebrations often significant achievements marked the latter half of M.W.Bro. Woodman’s term as Grand Master. Among these were the revision of the composition of the Board of the Masonic Hospital and the steps taken to adjust to changes within the Private Health Sector. The Caring Officer Scheme was launched, the Central Register of Masonic Charitable and Benevolent contributions to community projects was compiled and the Disaster Appeal Fund was consolidated for the purpose of providing relief without delay in cases of emergency or national disaster.

The highlights up to the final months of M.W.Bro. Woodman’s term were the successful conclusion of the protracted negotiations for the Development of the Air Space above the Masonic Centre and the Installation of M.W.Bro. Ronald L.H. Johnson as the first Grand Master of the second century of The United Grand Lodge of New South Wales.

The term of M.W.Bro. Woodman had undoubtedly been a very busy and constructive one. Among the significant achievements of his term were the Consecrations of 16 Daylight Lodges in various parts of the State. [See Appendix XIV, Vol. V] The Grand Master spared no effort, ably supported by his wife, Rosemary, to make Freemasonry recognised as a practical way to a happy useful life for everybody in a world made better because of the efforts of Brethren applying the principles and ideals of Freemasonry. In his final address as Grand Master to the Grand Lodge Communication in June, 1988 he said:

“We have a wonderful Craft which is playing an important role in our society today. We can look proudly upon the results of our efforts in caring for the aged and young people, and we can thank

the G.A.O.T.U. for giving us the privilege of being members of the Craft and thus gaining a better knowledge of what true life is all about. As I have often said, life is to be enjoyed; brotherly love, relief, truth, honesty, hard work, courtesy, indeed all the principles and tenets of the Craft make life more enjoyable. We must determine that, for our Second Century, we will join together, work as a completely united team and make this a better world. I ask you to join in our Centenary Celebrations as a foundation for that future."

The Conclusion of the Fourth Phase, 1980-1988

The end of the Fourth Phase, The Era of Challenge, brought to a close the First Century of The United Grand Lodge of New South Wales. The problems facing the final decade were addressed with skill and determination, and although not all were solved, there were some conspicuous achievements as well as a solid foundation for future constructive activity.

Problems connected with membership had resulted in a variety of means to interest members in the work of their Lodges, to encourage attendance at meetings and to attract younger men to join the Craft. Sustained effort was spent in formation of Daylight Lodges and Consolidation of existing Lodges, and in the organisation of group meetings throughout the State.

Antagonism to Freemasonry, particularly from Church Groups was intensified, a challenge which was met by the publicity concerning the magnificent Masonic welfare projects as positive proof of the goodness of the Institution.

In connection with this adverse critical attitude, the Grand Master, M.W.Bro. H.G. Coates at the D.G.I.W. Convention, 1982 said:

"It has been—and it will continue to be—my constant aim to present Freemasonry to the community at large as being a body of men who truly illustrate, by example, that our fraternity is not a secret organisation which is a threat to society and to true religion but rather one which has done, and is doing much, through the high standards of behaviour of its members, to show very clearly how men of all different races, creeds and ages can, and should, live together happily as one comity of nations wherein there is friendly recognition as far as possible of each other's laws and usages."

M.W.Bro. Professor Roy A. Woodman as has been described, also was engaged actively in the cause of Freemasonry in the course of which he attended special meetings with opposing factions, delivered inspiring addresses and wrote articles explaining the role of Freemasonry.

Forward steps taken during this period were the Revision of Ritual procedures, The Codification of Decisions of the Ritual Committee and Amendments to the Book of Constitutions. They were designed to clarify sections in the Ritual and Regulations and to secure uniformity in procedures where such is desirable and necessary.

New challenges resulted from the move to the new Headquarters of The United Grand Lodge at the Masonic Centre. It was a period of settling in, calling for adjustment to adequate space, for a spirit of enterprise, for the exercise of resourcefulness and the solution of stimulating problems. These had all met with success and with undiminished enthusiasm.

The supreme challenge was the preparation and organisation for the celebrations connected with the Centenary.

The "Special Review of the Centenary Celebrations," a splendid illustrated magazine comprehensive in scope and presentation, and the Special Centenary Issue of "The N.S.W. Freemason" are fitting souvenirs of a momentous historical anniversary.

The events of this phase provided a fitting end to the First Century and an encouraging beginning to the Second Century.

M.W.BRO. RONALD LEWIS HALE JOHNSON

M.W.Bro. Professor Roy A. Woodman installed his successor, R.W.Bro. Ronald Lewis Hale Johnson, Grand Master Elect, in Sydney Town Hall on 18th August, 1988. It was a most spectacular event with Representatives from all the Australasian Jurisdictions and from those overseas, in attendance. This Installation was of special significance because it marked the end of the First Century and the beginning of the Second of The United Grand Lodge of New South Wales, M.W.Bro. Woodman being the last Grand Master of the First Century and M.W.Bro. Johnson being the first of the Second.

R.W.Bro. Noel Frederick Dunn and R.W.Bro. John Michael Morrison Talty were invested and proclaimed as Deputy Grand

Master and Assistant Grand Master, and R.W.Bro. Ronald Paul Fletcher and Ronald James Freeman were invested as Senior and Junior Grand Wardens respectively. All these Senior Grand Officers were well qualified by experience and training to be the leaders in the New Era as all had worked on Masonic Committees and participated in various projects of vital importance to the progress and prosperity of the Craft in New South Wales.

In the circumstances the future role of Freemasonry and of its leaders in the coming century was uppermost in the minds of speakers as they pledged their support for the new Grand Master or expressed their views on current problems in their relation to the future.

In his address M.W.Bro. Johnson spoke of the attributes of leadership and their application to the coming century:

“Brethren, the greatest error we can make is believing that high office sanctifies the individual. Well, this is wrong. It must be the individual who sanctifies the high office. The Grand Master is the first servant of the Masonic Order, obliged to act with propriety, wisdom and total disinterestedness, as he must render an account of his administration to you, the Brethren.”

After speaking of the unity existing within Freemasonry he continued:

“Brethren we are going through a critical period—not only in Freemasonry but in life in general. We must close our ranks and dedicate ourselves to unity, peace and harmony. We cannot afford the luxury of permitting confusion and any disharmony within our sacred walls. We are all one and can be destroyed only from within. An attack against Grand Lodge or a Private Lodge is a blow against all of us.”

He expressed as his theme, “Let All Freemasons Unite and Meet the Challenge of the Future.” As he said:

“Brethren, Freemasonry has an important mission to fulfil as much in the second hundred years of its life in New South Wales as it had in the first, but we must prepare ourselves to become Freemasons of action. There we have the key to our future. We must recognise that the future of Freemasonry rests with the younger men, preferably those under 40 years of age . . . because they hold the promise of

the future. The experience of age has an important place in our leadership. However, it must not be allowed to dominate and exclude or deter youth.”

He emphasised more than once that it was essential for young people in our community to know that they have Freemasons’ understanding, help, encouragement and moral support.

The final words of M.W.Bro. E. Tucker, Grand Master of the Grand Lodge of the State of Washington, U.S.A. summarised the messages conveyed by the leaders of other Grand Lodges present on what was called ‘This Wonderful Occasion’:

“Brethren, we are a ‘Masonic Family’ and as long as we stand shoulder to shoulder, Masonry will always survive and you, my Brethren, are what makes it so and we thank you for it.”

Biography of M.W.Bro. Ronald L.H. Johnson, Grand Master

M.W.Bro. Ronald Lewis Hale Johnson was born in Parramatta, New South Wales, on 19th December, 1935, the only son of Ronald and Grace Johnson.

He completed formal education at Wyong High School, T.A.F.E. and Sydney University in preparation for a career in Sales, Marketing and Public Relations. In addition, he completed a trades course in boat building and served in the Royal Australian Naval Reserve to complete his National Service. He gained management experience as Sales Training Manager in Sales Promotion in a division of C.S.R. in his own family business and in his present position as National Sales Manager of a leading international fluid power organisation. He is a member of the Public Relations Institute (N.S.W.) and was a founding member of the N.S.W. Institute for Training and Development.

His Masonic career started when he was initiated as a Lewis in Lodge Blacktown No. 393 on 10th July, 1954. He affiliated with Lodge Burnside No. 729 in 1961 becoming Worshipful Master in April 1969. When he was installed as Grand Master he included brethren from these Lodges as his Regalia Bearers.

He was appointed District Grand Inspector of Workings for District 39 for the 1976-1978 term, and the rank of Past Junior Grand Warden was conferred on him in 1984. He played an

important part in the work of the Committee of Masonic Education and is active in other Masonic Orders.

In July 1985 he was appointed Deputy Grand Master by M.W.Bro. Professor Roy Woodman, Grand Master, and served as such until his Installation as Grand Master in August, 1988.

His wife, May, and his daughter and son are most supportive in his Masonic and Sporting activities exemplifying an ideal Masonic family.

CHAPTER V
MEMBERSHIP

The unparalleled Masonic activity and expansion experienced in all overseas countries enjoying democratic forms of government and freedom of conscience during the latter part of the 1940s were to be found also in Australia, and this trend was maintained into the 1950s. The following Tables of Membership give the relevant details for N.S.W. [Note: where numbers in end and beginning of year columns disagree, the discrepancies are due to inclusion of information in late returns from Lodges.]

TABLE A

Year	Beginning of Year M'ship	Initiated	Joined	Called off	Died	Struck off	End of Year M'ship
1944	66,426	6249	2162	1602	796	160	72,289
1945	72,309	7362	2291	1706	797	122	79,363
1946	79,363	7951	2583	2422	992	131	86,352
1947	86,352	7480	3819	3687	881	216	92,867
1948	92,812	7283	4626	3862	1024	249	99,646
		<u>36,325</u>	<u>15,481</u>	<u>13,333</u>	<u>4490</u>	<u>878</u>	

TABLE B

Year	Beginning of Year M'ship	Initiated	Joined	Called off	Died	Struck off	End of Year M'Ship
1949	99,646	7689	5098	3958	1010	288	107,177
1950	107,344	7814	4101	4364	1002	365	113,528
1851	113,522	7368	3867	4474	1192	300	118,791
1952	123,722	10,803	5775	6834	1907	588	126,040
1953	126,040	6297	3277	4771	1287	463	129,093
		<u>39,971</u>	<u>22,118</u>	<u>24,401</u>	<u>6398</u>	<u>2004</u>	

TABLE C

Year	Beginning of Year M'ship	Initiated	Joined	Called off	Died	Struck off	End of Year M'Ship
1954	129,093	5418	2789	4799	1396	540	130,565
1955	130,565	5406	3070	4640	1435	589	132,377
1956	132,377	5280	3227	4685	1497	621	134,083
1957	134,083	5091	2917	4888	1428	114	135,061
1958	135,061	<u>4452</u>	<u>2914</u>	<u>4966</u>	<u>1531</u>	<u>794</u>	135,126
		25,647	14,917	23,978	7287	2658	

Analysis of the Tables

R.W.Bro. Cramp attributed the increase from 63,006 in 1943 to 92,872 in 1948 largely to the fact that ex-servicemen, impressed by their Masonic comrades in war, were joining Lodges and to the optimism and example of the Grand Master and his Pro Grand Master, M.W.Bro. Lord Gowrie and M.W.Bro. Dr F.A. Maguire. He felt, too, that the spiritual and moral power inherent in the ideals of Freemasonry urged men to join.

Reference to Table B shows that during the next five years, 1949-1953, there was an increase of over 29,000.

Closer study of Table C reveals that the anxiety felt by most Jurisdictions that the large gains in membership may have been achieved by sacrificing quality for quantity was not entirely groundless. There was a marked decline in the rate of increase and this should have been interpreted as a warning to Lodges and the authorities. It will be seen that a period of consolidation followed the period of growth in the hope of securing the gains previously made.

From 1954-1958 the increase had fallen to about 6,000, to make the total membership 135,126. While this overall trend was satisfactory, the significant factors were the fall in initiations and joinings and the increase in those calling off and struck off. The total losses of 34,500 were balanced against gains of 40,500, whereas a similar loss for the previous period was balanced by gains of

62,000. This was not yet alarming, but the situation was to deteriorate as losses were to overtake entrants (initiation plus affiliations) as a regular pattern over the next 30 years.

However, the position in 1958 was satisfactory. By then the effects of the war had largely worn off and signs of the beginning of a social revolution were apparent. The Brethren who became members during the first decade of the present period, "The Period of Growth", are among our leaders today with 40 years' membership. Those who have been asked why they joined gave as replies, "My Dad was a Mason", "All my family were Masons", "A family tradition", "Many of my mates were Masons". If any were influenced by the philosophy or moral teachings of Freemasonry events would indicate that among the reasons for such huge increases there must have been an element of curiosity, a desire for companionship or mateship, admiration for Masonic acquaintances, perhaps a search for something beyond the experiences of everyday life and undoubtedly the human characteristic, "because others joined". The main reason, however, was that it was a reflection of the time. There was a spirit of idealism abroad after the War, a desire to build a better world. A war had been fought to end all wars and people sought avenues to express their belief in a better way of life, a strengthened desire for the Brotherhood of Man. Freemasonry presented an obvious means to attain that goal. The economic progress and accompanying increased affluence no doubt facilitated the step towards joining the ranks of Freemasonry.

Rapid Growth Questioned

Some, including District Grand Inspectors of Workings, hailed the huge numbers as signs of progress and stability. Others were more cautious, stressing the importance of careful selection of candidates.

As early as 1947 fears concerning the too rapid growth in membership were expressed in more than one quarter. "Freemasonry has grown and flourished to an extent which has caused some to feel that the growth may have been too rapid to be sound. There is no solicitation of members, yet applications continue to come along."

During his many country visits M.W.Bro. Frank McDowell Grand Master 1948-51, several times expressed his pleasure at the

state of the Order, the keenness of the Brethren, their proficiency, their fellowship and enthusiasm, and mentioned the steady increase in membership and in Lodges. He stressed the importance of careful selection of candidates in these terms:

“However I would like to take this opportunity of once again impressing upon all Investigation Committees the necessity of making most rigid and exhaustive inquiries concerning all candidates. It is only by making these searching inquiries that the prestige of the Institution can be maintained.”

Sir John Northcott, the Grand Master, speaking about the progress made in 1954, mentioned the steady increase in membership, the Consecration of fourteen new Lodges, the approval of others awaiting Consecration, and continued:

“Once more, I wish to emphasise that we must not be satisfied with mere numbers in our Lodges. In practically every Lodge, there are too many inactive members.”

The principle adopted by members of Grand Lodge may be summed up in the words of the Grand Master, “The real strength of Freemasonry is to be found not in the numbers of its membership, not in the wealth of its organisations, nor in the prominence of individuals. These are the fruits of its strength, but not the source of it.”

Even in those days, when candidates were so plentiful and its future apparently assured, Freemasonry recognised the dangers ahead and realised that the future of Freemasonry lies not simply in the increase in numbers, but in the dissemination of Masonic principles throughout the world. This view was expressed by several speakers in the Sixth Australasian Conference and within the various State Jurisdictions.

The prevailing flood of membership was not confined to New South Wales. All States experienced the same problem. As a result, limitation of Membership became a topic on the agenda of the 1947 Australasian Masonic Conference and from its Proceedings flowed actions in later years.

Seeking a Solution

To cope with the flood of applications, in New South Wales, Lodges resorted to Emergent Meetings, and it was not uncommon for five

to ten such meetings to be held in a year. Lodge Membership soared in some cases. Records show that by 1949 over 150 Lodges had over 200 members, including 20 with over 300 and by 1956 this had grown to 40 with 350 and more.

In these circumstances very little could be done to teach Brethren the real meaning of Freemasonry, or for them to learn and be influenced by its ideals. They certainly did not get to know a brother member as a Brother or a friend. It soon became clear that under these conditions only a few would have the opportunity to become officers and experience the privilege of active participation in leadership, one of the most valuable privileges afforded to members. Those who did have the opportunity often had to wait many years and to face intense competition to be elected to office. It is not surprising that many would lose interest in Freemasonry in such an atmosphere and leave the Order, and this reason alone would account for many of the 45,000 who called off during the years 1949-1958. However, in order to view the position in proper perspective it must be realised that during the same period 32,600 affiliated. The net loss was thus 12,400, still a serious loss but not alarming. Among suggested measures to cope with the situation, smaller and more numerous Lodges were seen as the remedy, and in consequence applications for daughter and sister Lodges were received from some of the unwieldy ones. Interested groups of Brethren petitioned for new Lodges to serve specific needs, geographical and special, including sports, occupations and professions. This move proved successful up to a point. Enthusiasm was rekindled and Brethren had a chance to participate in Masonic activities.

District Grand Inspectors and the Grand Inspector of Workings reported:

“New Lodges have justified their Charters. Attendances are good, and new members are keen.”

“The Craft is on very sound foundations in all Districts visited.”

“Our Institution is growing very rapidly and we are proud of the standards that have been maintained.”

Another suggestion was restriction of membership. The question of limitation of membership was not a new one. It had been considered as a means to ensure the entry of suitable men into

Lodges, to keep Lodges to a size easy to control and to allow for maximum fraternal intercourse. From time to time, proposals from various States were advanced to limit membership to 100 or 150, to extend intervals between advancement from one degree to the next, and to increase the period of acquaintanceship of sponsors to a minimum of three years. The disadvantages associated with large Lodges and the advantages associated with small ones were generally recognised, but Jurisdictions in Australia were not inclined to restrict the freedom of men of high quality to join Freemasonry. All these considerations were carefully debated during the Sixth Australasian Masonic Conference in 1947, when the membership during the 1940s soared to unprecedented heights. The Grand Masters saw the solution of the problem, not so much as restricting candidates, but rather as restricting the rate of increase. New South Wales was opposed to restriction of membership but in favour of increasing the number of Lodges. This became the policy of The United Grand Lodge of New South Wales during the following four decades. Approval was given for the formation of a new Lodge only if it was considered it would benefit Freemasonry.

The principle, that the Lodge is the fundamental basis on which all branches of Masonry are founded, was followed then as it is at present. The decision to grant the petition was favourable if there were prospects of the Lodge becoming strong, healthy and active, and that its credit in its community would attract not only new members but also old members to seek re-instatement and to affiliate.

The primary reason given for the creation of a new unit of Freemasonry should be to provide another source from which its influence would be made to flow. Founders of a new Lodge had the serious responsibility for the proper discharge of their trust. This implied not only the teaching of principles of Freemasonry, but also of seeing them practised in daily life by its members.

However, a large percentage of the pleas made for the granting of a Petition for the formation of a new Lodge was inspired by the desire to afford relief to the Mother Lodge, which by reason of its large membership experienced difficulty in admitting candidates, and was unable to offer normal progression in office to qualified members.

Growth in Number of Lodges, Statistical Data

The following Table shows the number of new Lodges Consecrated.

YEAR	NEW LODGES	GRAND MASTER	TOTAL
1949	47	F.S. McDowell	
1950	18	F.S. McDowell	
1951	18	F.S. McDowell	83
1952	20	J.H. Hodgson	20
1953	14	Sir John Northcott	
1954	14	Sir John Northcott	
1955	9	Sir John Northcott	37
1956	13	T.L. Warren	
1957	11	T.L. Warren	
1958	<u>12</u>	T.L. Warren	<u>36</u>
	<u>176</u>		<u>176</u>

As part of the phenomenal growth during M.W.Bro. Frank Whiddon's term 1946-1948, 80 new Warrants were issued, in contrast with only 17 during the whole of Lord Gowrie's term and three for Dr Maguire, 1934-5.

It is natural that, to cope with so many new Lodges and the increased membership, the authorities should be preoccupied with qualifications, standards and efficient administration.

Membership Decreases: Statistical Data

In 1958 the record membership of 135,126 was reached and in 1959 the first decrease for 23 years was recorded and this was the pattern for the next 30 years. The following table shows the relevant statistics.

TABLE D

Year	Beginning of Year M'ship	Initiated	Joined	Called off	Died	Struck off	End of Year M'ship
1959	135,126	4086	2520	6117	1648	916	133,051
1960	133,051	3695	2418	6433	1613	873	130,245
1961	130,215	3538	2391	5778	1675	922	127,799

Year	Beginning of Year M'ship	Initiated	Joined	Called off	Died	Struck off	End of Year M'ship
1962	127,799	3283	2471	5634	1663	876	125,380
1963	125,380	2988	2064	5542	1807	903	122,180
		<u>17,590</u>	<u>11,864</u>	<u>29,504</u>	<u>8406</u>	<u>4490</u>	
1964	122,180	2816	1915	5148	1720	890	119,153
1965	119,153	2639	1695	4964	1714	809	116,000
1966	116,000	2559	1673	4900	1858	748	112,726
1967	112,706	2232	1660	4918	1851	749	109,080
1968	109,106	2264	1515	4623	1874	810	105,578
		<u>12,510</u>	<u>8458</u>	<u>24,553</u>	<u>9017</u>	<u>4006</u>	
1969	105,607	2226	1441	4428	1791	763	102,292
1970	102,161	2147	1537	4220	1875	676	99,074
1971	99,090	2231	1555	4215	1710	683	96,268
1972	96,050	2240	1494	3856	1722	611	93,595
1973	92,948	2242	1401	3391	1637	588	90,965
		<u>11,086</u>	<u>7428</u>	<u>20,110</u>	<u>8735</u>	<u>3321</u>	
1974	91,009	2097	1488	3220	1778	535	89,061
1975	88,904	2158	1417	3774	1578	542	86,585
1976	86,603	2122	1248	3682	1623	588	84,080
1977	83,942	1879	1260	3146	1557	598	81,780
1978	81,743	1779	1216	2899	1463	564	79,812
		<u>10,035</u>	<u>6629</u>	<u>16,921</u>	<u>7999</u>	<u>2627</u>	
1979	79,715	1623	1279	3244	1356	569	77,448
1980	77,448	1508	1112	3067	1390	591	75,020
1981	75,054	1301	1008	2976	1428	552	72,407
1982	72,326	1078	1035	3165	1424	591	69,260
1983	69,253	1025	976	3464	1351	535	65,904
		<u>6535</u>	<u>5310</u>	<u>15,916</u>	<u>6949</u>	<u>2838</u>	
1984	65,393	932	1334	3212	1288	577	62,582
1985	62,582	462	1069	3281	1285	650	59,396
1986	59,396	765	1344	3262	1264	530	56,449
1987	56,449	698	1092	3211	1228	522	53,278
1988	53,278	664	1094	3064	1225	485	50,262
		<u>3521</u>	<u>5933</u>	<u>15,930</u>	<u>5290</u>	<u>2764</u>	

Membership Trends

Table D shows a complete reversal of the previous three Tables and bears out the trends indicated in Table C, a slowing down in the rate of increase. If a distinction is made between wastage and loss of membership the conclusion to be drawn is the same—an alarming situation calling for positive action had developed. Wastage is defined as “Initiations less Deaths”.

Table E shows the statistics for Wastage.

TABLE E

Five-Yearly Periods	Initiations	Deaths	Difference
1959—1963	17,590	8406	+9184
1964—1968	12,510	9017	+3493
1969—1973	11,086	8735	+2351
1974—1978	10,035	7999	+2036
1979—1983	6535	6949	-414
1984—1988	3521	5290	-1769

Loss of membership is defined as ‘Called Off less Joined’. Table F shows statistics for Loss of Membership.

TABLE F

Five-Yearly Periods	Called Off	Joined	Difference
1959—1963	29,504	11,864	-17,640
1964—1968	24,553	8458	-16,095
1969—1973	20,110	7428	-12,682
1974—1978	16,921	6629	-10,292
1979—1983	15,916	5310	-10,606
1984—1988	15,930	5933	-9997

The inference from Table E is that to 1981 interest of the younger generation and other non-Masons had been maintained, but from 1982 interest had apparently waned and deaths exceeded replacements.

If Table F had shown that Joining Members had exceeded those calling off there would have been no loss due to lack of interest, resignation, removal, transfers and other personal reasons, but joining members did not exceed those calling off and the differences for each period were substantial and significant.

Activity to Stem Decline

As early as 1955, whenever there was a sign that interest might be flagging—for example, poor attendances, lateness, poor work, carelessness in dress—steps of a practical nature were taken to improve the situation. Interesting meetings were planned and activities undertaken to involve Brethren as much as possible. Family ties such as father and son and other family Initiations and Installations and social events such as those including womenfolk were organised and encouraged; fraternal and inter-district visitations were popularised. These resulted in increased attendances and the fostering of lasting friendships; Church Services became popular; lectures by well-known Official Lecturers were well-received; combined meetings developed as regular fixtures; in later years candidates were shared among Lodges for Passing and Raising; Lodges participated in community projects, contributing especially in charitable, educational and social welfare activities.

Reports from Grand Inspectors of Workings based on those of District Grand Inspectors of Workings contained details of such efforts to foster interest in Lodge work and to maintain the strength of the Lodges.

In addition, appeals were made by Grand Masters to the individual's idealism and responsibility. Each brother was exhorted to exercise his influence in community affairs, such as Local Government, business, professions and other organisations, so as to improve the image of a Mason within the Community.

M.W.Bro. T.L. Warren speaking of the "benign influence which emanates from Freemasonry" said:

"It emphasises to each one of us the great responsibility we all have, because within the framework of our teachings there is much that enables us to be better and greater men and to render much greater service to all with whom we come into contact, not only in the Lodges, but in the world in which we move."

Brethren were willing to concede that these were splendid ideals and there were many who practised them. There were many who agreed that new members were attracted by the image Masons created. This image was conceived on the basis of Masonic actions in the community. It was thought that if it added prestige to them as pillars of society they would be inclined to seek membership. The result did not justify such optimism.

The Danks Report

By the early 1960s the situation was becoming clear. There was fear that the experiences of the post-war years following the First World War would be repeated. History showed that the meteoric passage of candidates through their membership caused them to fall away and they either resigned or were excluded. Unless something was done quickly in regard to the similar problem then presenting itself, the threat of a repetition was very real.

It was recognised that world changes in social standards, lifestyles, attitudes to organised groups generally and suspicion of "secret societies" had resulted in loss of interest and respect for Freemasonry both within and without the Order, and potential members would not be forthcoming as they had been during the post-war years.

To obtain the reliable information of a comprehensive nature essential for long-term planning, in September, 1964, M.W.Bro. E.L. Beers, the Grand Master, appointed a special Committee to review generally and comprehensively the following:

(A) the reasons for lessening of applications for membership of the Craft, particularly having regard to the increase in population of this State;

(B) as to whether Brethren are "calling off" in greater numbers, and, if so, why?;

(C) if the percentage of attendance of members at meetings of their respective Lodges is gradually becoming less, and the reasons for this;

(D) to investigate and report upon any other matters which the Committee considers may be affecting the Craft adversely.

The Chairman of the Committee was V.W.Bro. John Danks (later R.W.Bro., Past Deputy Grand Master) and following usual custom, the Report of the Committee became known as the Danks Report.

The Members of the Committee were:

- Wor.Bro. H.A. Ashford, Lodge Parramatta St.George, No. 316
 Wor.Bro. K. Bowen, Lodge Long Bay, No. 569
 Wor.Bro. L.C. Boyd, Lodge Speers Point, No. 538
 Wor.Bro. A. Cork, Lodge Carlton Lewis, No. 683
 Bro. W. Ewers, Lodge University of Sydney, No. 544
 Wor.Bro. K. Fairbairn, Lodge Elouera, No. 678
 V.W.Bro. R.A. Gamble, P.D.G.I.W., Lodge Victoria, No. 73
 V.W.Bro. R. Gillard, P.D.G.I.W., Lodge Independent Lewis,
 No. 592
 V.W.Bro. E.W. (Ted) Hicks, D.G.I.W., No. 102 District, Lodge
 Commonwealth of Australia, No. 633
 Wor.Bro. L. Muir, Lodge Endeavour, No. 429
 Wor.Bro. K.H. Perdriau, Lodge Balmain, No. 23
 Wor.Bro. T.C. Simmons, Lodge Sydney High School, No. 631
 Wor.Bro. R.D. Stewart, Lodge Knox, No. 909
 Wor.Bro. A.S. Vogan, Lodge Warringah, No. 353
 V.W.Bro. D.H. Williams, D.G.I.W., No. 84 District, Lodge
 Canoblas Lewis, No. 806
 V.W.Bro. O.H. Williams, D.G.I.W., No. 13 District, Lodge
 Castlecrag, No. 734.

They were very experienced men of varied professions, all capable of making valuable contributions to the Committee's deliberations, individually, and as members of the team. As many aspects of the problems had already been examined overseas, for the trends were similar to those encountered in most Jurisdictions at home and abroad, the Committee had precedents to guide them.

Having considered the Terms of Reference and determined the best methods of procedure, the Committee set to work without delay and by the end of 1965 had submitted a most comprehensive Report containing statistics, surveys, developments, conclusions and recommendations. By dividing the State into areas and assigning a Committee member to each with specific responsibilities, the Committee was able to canvass all Lodges and members and so obtain as wide a range of information, opinions and suggestions as possible. Where it could be done, first-hand information was sought from individuals and it is recorded that many hundreds of members who had called off were written to personally.

In the circumstances the Report is objective; it is a fair appraisal of what was being done at the time, and to what extent resources and practices had failed to provide for current and future needs. It also put forward ideas on what was needed, stated the principles to be followed and the approaches to be made to achieve the desired aims.

Findings in the Report

(A) Decline in Applications

In answer to the first question the Committee found *inter alia* that:

- (a) Some districts had relatively too many Lodges.
- (b) Masonry would benefit from high density housing proposed for some older suburbs.

It recommended:

- (a) No new Lodges should be considered for a period of two years, except in new suburban or country areas where there is an influx of population
- (b) No new Charters should be issued until all Lodges in the district had at least eighty members.

Care was taken to examine the situation in different localities and to assess the influences of local conditions. For example, Canberra, Newcastle, Lithgow, Inner City, and suburban areas revealed different problems and developments and these were recorded accordingly.

Falling Membership Related to Changed Social and Environmental Conditions

The exhaustive inquiry into reasons for falling membership bore out conclusively that the reasons were bound up with the appropriateness and relationship of Freemasonry to present-day society. To quote from the Report:

“During the past ten years, our society has changed. We now live in a highly scientific world. Such things as television, space travel, and faster-than-sound travel were unknown to us ten years ago. Our knowledge, standards and values are quite different from those of ten years ago. These changing conditions, particularly the changing

GRAND MASTER'S COMMITTEE—SURVEY

FORM 1.

LODGE	No	DISTRICT No	MEETING NIGHT									
			1945	1947	1950	1953	1956	1959	1960	1961	1962	1963
SURVEY—FOR YOUR LODGE FINANCIAL YEAR												
TOTAL MEMBERSHIP												
No. OF INITIATES												
(a) LEWIS												
(b) SONS OF MASCINS (21 yrs. and over)												
(c) OTHERS												
(d) TOTAL												
No. OF AFFILIATES												
No. OF NON-RESIDENT (COUNTRY) MEMBERS												
No. CALLED OFF												
No. WHO BELONG TO ANOTHER LODGE												
AVERAGE MONTHLY ATTENDANCE—EXCLUDING INSTALLATION MEETING												
(a) MEMBERS												
(b) VISITORS												
(c) TOTAL ATTENDANCE												
% OF MEMBERS; ATTENDANCE TO TOTAL MEMBERSHIP												
ATTENDANCE AT INSTALLATION MEETING—EXCLUDING GRAND LODGE												
(a) MEMBERS												
(b) VISITORS												
No. OF FRATERNAL VISITS												
(a) WITHIN DISTRICT												
(b) CITY/COUNTRY OR VICE-VERSA												
DID YOUR LODGE CONDUCT IN THE YEARS INDICATED ANY OF THE FOLLOWING FUNCTIONS? ANSWER YES OR NO FOR EACH YEAR												
LADIES' NIGHT												
CHILDREN'S CHRISTMAS PARTY												
THEATRE NIGHT												
CHURCH SERVICE												
OTHER SOCIAL FUNCTIONS												

SIGNATURE _____

DATE _____

perceptions of what is important and what is less important, are causing concern to all sorts of bodies. The problems of youth, the lack of parental control and the waning of church influence are some of them.

In this ever-changing world, the ambitious young man is striving to succeed. He knows education and training are essential. We are therefore concerned with two main factors. First, the increase in educational standards and the changing values and knowledge that go with them and second, the increased pace and demands of present-day society.”

Meeting the Needs of Members

An interesting approach was made to determine possible remedies by considering reasons for joining. As has already been mentioned, these included respect for friends, admiration for charitable works, curiosity, to find out secrets in the Ritual, family associations, business contacts, prestige and the opportunity to study ancient rites and ceremonies. After examining the manner in which the specific requirements of Brethren were being met and reasons why so many were disillusioned, the Committee found there was need to improve Ritual work, to present a more favourable image of Freemasonry within the general community and to increase Masonic knowledge among the Brethren. It found, too, that it was the responsibility of Masonic fathers to create the right atmosphere in the home for sons to want to join and for mothers to encourage them to do so. As a practical suggestion to assist in supplying those needs, it was recommended that steps be taken to give Brethren the information necessary to enable them to disseminate Masonic ideals by the example of their own conduct:

“It is our opinion that Grand Lodge should publish a simple booklet, available to every member of the Craft, which will not only assist him in better understanding of our Order, but which he can lend to any person who has approached him regarding Freemasonry and whom he considers would be a valuable addition to our ranks. We see no danger in a Mason offering the booklet to a person regarded as promising Masonic material.

We suggest that the booklet could have material on such subjects as ‘Idealism of Freemasonry’, ‘Brief History of Our Craft in New

South Wales', and a chapter explaining that a candidate for Masonry must come to our doors of his own accord."

The Report contains many fruitful lines of action, perhaps the most important one being the solution to the problem of the man who knows only one member of a Lodge. The recommendation given was:

"We respectfully suggest that a man wishing to join the Craft, who knows only one member of a particular Lodge, may be accepted if he is favourably known to a Brother who is a member of another Lodge and that Brother is prepared to sponsor him."

This became the policy in subsequent years and, with additions to widen the scope of nominations proved to be of great assistance to applicants.

This recommendation was accepted and the Grand Inspector of Workings reported in December, 1966 that many Lodges that had not had a candidate for some time were receiving petitions for initiation from young men, due no doubt to the relaxation of the rule requiring nominators to be from one Lodge. There was evidence that the young men were enthusiastic and the right type to build the Lodges and to rekindle the interest and activity of members generally.

The Report, in a most proficient manner, sets out the problems and the causes. It points out aspects for improvement, and the suggestions made for achieving this end constitute a valuable contribution to the welfare of Freemasonry in New South Wales.

(B) Calling Off

The second question, "Are Brethren calling off in greater numbers? If so, why?"

To answer this, statistics were carefully compiled and interpreted. Consideration was given to particular years, age groups and Masonic rank. The number was greater in 1964 than in 1958, but less than in 1960. It was found that a significant factor was fee increase. Reasons for calling off, January 1963—October 1964 based on 134 replies to personal letters, postage prepaid, were as follows:

	%
Family reasons	6.0
Ill-feeling	4.5
Religious	1.5
Shift work	6.0
Study	2.2
Illness	7.5
Member of another Lodge	22.4
Will rejoin	8.2
Loss of interest	8.2
Higher Orders more interesting	1.5
Financial troubles	9.6
Strictly personal	3.0
Added business responsibilities	11.9
Late nights	.8
Too many raffles	2.2
Travel	2.2
Lack of companionship and interest for those not progressing to Chair	1.5
Residing in another State	.8
	<u>100.0</u>

Change of residence of a Brother brought the suggestion that the Secretary write to two Secretaries of the Brother's new location supplying them with the Brother's address so that he may be contacted and welcomed. It was also suggested that transfer from Lodge to Lodge should be simplified, and that it be achieved without financial burden.

It was considered to be a very serious weakness in our system when, because of age, inability to travel, and decrease in income, members of long standing were forced to 'call off', at a time when they required most help and understanding.

The bases for suitable action are found in the summing up: "We must now face up to the real facts that we have either recommended the wrong persons into the Craft, or we have failed to keep in touch with them, to convey properly to them the teachings of the Craft, when they have failed to attend Lodge meetings." (Reporting television and clubs as main causes for 'calling off'.)

Recommendations, carefully and objectively expressed, ranged from phone calls, personal visits, more activities involving wives

and talks in Lodges, to the formation of District Committees with clearly defined powers and objectives, more careful selection and preparation of candidates and the compiling of a booklet to be issued to Masters, "the booklet to contain information on conduct and control of meetings, rudiments of self-expression, authority of the Master, the preparation of Lodge programmes well in advance, the implementation of Grand Lodge policy, stimulating overall interest in Lodge activities, supervision of all Ritual work and ensuring that it be carried out efficiently and with dignity".

The Committee examined the desire of some members for closed specialist Lodges consisting of professional men with common interests —persons of the same "class" - but no recommendation was made. The Committee merely recorded that it found evidence, to a small degree, that "meeting on the Level" was not being carried out in a few Lodges.

(C) Attendance at Meetings

The answer to the third question "Is the percentage of attendance at meetings becoming less?" was "Yes". Statistics to prove it were submitted for the years 1961, 1962 and 1963.

Year	Country		City		Suburban	
	Members %	Visitors %	Members %	Visitors %	Members %	Visitors %
1961	32.8	15.4	36.8	13.1	43.9	18.3
1962	32.3	15.7	33.6	10.3	43.6	19
1963	31.3	14.5	30.9	10.7	42.1	18.5

Percentage of Members' attendance to total membership:

Year	Country	City	Suburban %
1961	26.6	29.2	31.5
1962	26.3	27.3	31.1
1963	25.7	27.6	30.6

The attendance of members partaking of the 'South' at Castlereagh Street had fallen considerably:

- 1962—70,369 members
- 1963—65,789 members
- 1964—64,306 members

Many reasons were given for this trend but no specific pattern emerged. The following analysis provided a useful guide. One hundred Brethren, members of city and outer suburban Lodges, were interviewed;

- 38 attended regularly because they loved Masonry
- 10 received no material benefit, so attended irregularly
- 10 lived out of the district and attended occasionally
 - 5 worked shifts, attended when able
 - 7 interested in television, attended irregularly
 - 5 had financial worries—did not like to refuse buying raffle tickets—attended irregularly or seldom
- 13 belonged to other organisations where wife was welcome, attended irregularly
- 12 had no excuse, just tired after work, attended seldom.

Obviously television and clubs contributed to a decline in attendance, but they were not the main reason. The Committee held the view that, if a hitherto loyal Mason had lost interest, the Lodge was at fault because it had failed in its primary object to “give its members Masonry, operative and speculative.”

The South

Man craves fellowship and friendship with his kind and he will usually tend to go where they are found. Freemasonry is supposed to offer opportunities for such fellowship but if these are denied members, because of lack of time spent together, they will lose enthusiasm and interest in meetings. With this in mind, the Committee considered the functioning of the South:

“This should be an occasion for inspiration and fellowship, a time when the old traditions of the Craft are preserved. The South is most important because it is here where variety can oust boredom and provide an interest; it is here that practical Masonry begins. This occurs as the result of the skill of the Director of Ceremonies and the Director of Music; these are the two formative personnel of the Lodge’s personality.”

Recommendations included the listing of the names of a panel of Brethren capable of entertaining, in place of expensive professional entertainers and the provision of a period of from 10



MOST WOR. BRO. PROFESSOR ROY A. WOODMAN, LL.M.
Grand Master
1985-1988
Refer page 223.

to 15 minutes after the Junior Warden's Toast to permit Brethren to mix freely.

A good South, after the formal Lodge business, tends to induce Brethren to return to Lodge meeting after meeting, to enjoy variety, humour and good fellowship. The value of participation in company with others, and of the feeling of being wanted, was not overlooked.

In the words of the Report:

"All members must be made to feel that they have something to offer which the Craft wants and can use; that there is a real place for them in the organisation. This can be done only by putting Brethren to work. A more widespread use of Committees appears to be the answer. Such categories as finance, social functions and charity are the ones that come readily to mind. The more work that is carried out away from the Lodge Room by members getting together in private homes, the higher the chances of the participants not only staying active but also spreading the news of their activities to outsiders."

Many Lodges are missing this opportunity for providing further fellowship in 'Service', e.g. they are performing few acts of community service in the name of the Lodge. Firm friendships can often be established by men working together in charitable projects and thus being operative as well as speculative in the discharge of their Masonic duties.

The Master—A Significant Factor

Other relevant aspects examined included the influence of wives, social functions, accommodation, programme variations and family evenings. Each was found to affect attendance to a greater extent than was usually realised. Attention was given to the selection of Officers, including Masters, especially to their ability to speak convincingly and the extent of their Masonic knowledge. Good Ritual work, courtesy to visitors and members, punctuality and efficient management as well as accurate answers to Masonic questions were deemed to be incentives to Brethren to attend Lodge, while any weaknesses in them had the opposite effect.

From this examination, the single factor to emerge with the greatest potential for improving attendances was that the success

of Freemasonry is in the hands of the Worshipful Master. If he is keen and knowledgeable, then the Lodge will function very well in every respect. A large percentage of members 'calling off' might have become useful Masons had encouragement and incentive been given to them by Masters frequently unaware of their true function or too absorbed in conducting ceremonial work. The booklet for Masters, previously mentioned, was intended to overcome this weakness.

(D) Report on Relevant Matters

The final directive "To investigate and report upon any other matters which the Special Committee considers may be affecting the Craft adversely" covered a wide field involving much questioning, sound thought and lengthy discussion.

There were 80 recommendations, resulting from the survey, designed to improve the relationship between Brethren and Lodges and between Lodges and Freemasonry. They included:

(1) Efficient working of Lodges—visiting sick and those seeking clearances; choice and election of officers; Lodge visits by Worshipful Masters.

(2) Masonic Knowledge and Communication—publication of booklets, a Masonic Journal; appointment of Research and Public Relations Officer.

(3) Reconstitution of Board of General Purposes—to provide more equitable representation of country interests and to attain greater efficiency.

(4) Community Service— to encourage participation of Lodges and Brethren in such services.

(5) Maintenance of Temples— appearance and adequacy.

(6) Funeral Service— to improve presentation and public image.

(7) Final Charge— allegiance to one's native land questionable.

(8) Ladies South— increase number per year.

(9) Improved standard of appointees chosen as Grand Lodge Officers— particularly Grand Wardens and District Grand Inspectors of Workings.

Many of these recommendations and others not included were adopted by Grand Lodge and are in other Chapters of this book.

The Report constitutes one of the most valuable documents of

its type in the archives of The United Grand Lodge of New South Wales. The Chairman emphasised that "The statements, conclusions and recommendations contained in this Report are based on information obtained from evidence given by Brethren at meetings of the Committee: from letters and reports received; from meetings of Lodges specially convened for the purpose and from informal discussions with District Inspectors, Masters, Officers and Brethren of the Lodges. Valuable information has also been obtained from Brethren who have resigned from the Craft."

Committee Re-Convened, 1968

During the next four years many of the recommendations were adopted and communicated to Lodges either as suggestions or as requirements to be met. The situation regarding membership did not improve, so in October, 1968, the Special Committee was re-convened and a follow-up investigation was undertaken.

GRAND MASTER'S SPECIAL COMMITTEE
QUESTIONNAIRE

Lodge _____	Meeting Place _____
No _____	District No _____

Since 1966 have there been trends in (a) The public image of the Craft in your district? (b) Membership of the Lodge? (c) Initiations? (d) Attendances? (e) "Call-offs" and "struck-offs"?

(a) Public image of the Craft in the District	..... up
	..... down
	..... no change
(b) Membership of the Lodge	..... up
	..... down
	..... no change
(c) Initiations	..... up
	..... down
	..... no change
(d) Attendances	..... up
	..... down
	..... no change
(e) "Call-offs" and "Struck-offs"	..... up
	..... down
	..... no change

Are there Lodges in the District in which the trends are significantly different from most other Lodges?

The Committee was requested:

- (a) to report on the results achieved from the original recommendations
- (b) to evaluate the results and advise the Grand Master of their recommendations
- (c) to assess a clear and practical picture of the State of the Craft.

The procedure was similar to that adopted in the earlier survey of 1964. A questionnaire covering all aspects implemented from the 1965 Report was prepared and a number sent to every District Grand Inspector of Workings for distribution to, and completion by, the Master, Wardens and Secretary of each Lodge in his District.

Replies were received from: 70 out of 98 City Lodges
364 out of 436 Suburban Lodges
326 out of 380 Country Lodges.

Of the 914 Lodges in the Jurisdiction, 760 Masters or 83% replied. These results, although in the opinion of the Committee disappointing from the numerical point of view, were based on a spectrum wide enough to render recommendations reliable.

Results Indicated Need for More Effective Communication

As the replies were analysed, it became clear that a majority of Lodges had not adopted the recommendations contained in the Report. There remained a situation where Brethren were not receiving information from the Grand Master and Grand Lodge, Masonic knowledge was not being obtained and applied by Officers and Brethren of Lodges, and there was a lack of a positive approach to the problem of membership. Many in authority were stressing the fall in applications instead of trying to enlist the aid of all concerned to find a solution by building on the really good features prevailing.

The Committee saw the problem basically as a severe communications problem and in its recommendations sought to overcome the weaknesses. The recommendations included exercising greater care in the selection and preparation of District Grand Inspectors of Workings and other Grand Lodge Officers, the setting up of Special Committees responsible for Public Relations and Charity, the extension of Publicity and taking

measures to ensure that information emanating from Grand Lodge was passed on to the Worshipful Master, and that he in turn applied it. It is recognised that the communication between Masonry and the general community is reflected in the image presented by the Lodge, its members, and its activities, so naturally the Committee stressed the importance of such an image.

The Masonic Image

It has been said that our Masonic Halls and grounds are about the only part of Masonry exposed to public view. Each Lodge could be asked these questions: What impression does your Masonic Temple present to non-members of our Fraternity? Is the building kept in good condition and the grounds around it neat and clean, so that the residents of your town or city are proud of your Temple, and point to it with pride as an outstanding part of the Community?

This is the type of image Masonry should be presenting. The Committee was encouraged in its emphasis on certain points because where the recommendations had been implemented, results were very beneficial; in fact, one of the recommendations, that approving the sponsorship of a candidate by a member of another Lodge was classed as a 'tremendous success'; because of it, 855 candidates had been received into the Order.

Provisions to Assist Nomination of Candidates

The above principle was extended in 1986 by amending Regulation 158 to provide for a written submission from an absent nominator to be acceptable for a valid nomination, provided usual conditions as to character and suitability of the candidate were fulfilled. This was introduced to overcome undue delays in proceeding to ballot frequently occasioned because one of the nominators was unable to attend.

The Board of General Purposes had set up a Membership Assistance Committee in 1985 to provide for candidates who knew only one nominator and for those who could not name even one; some have no knowledge of Lodge membership, meeting times and places of meeting, whom to approach and how to make application.

The provisions for these are found in amendments to Regulations 152 and 156, Book of Constitutions, confirmed in June, 1986.

The Committee has a procedure which will enable it to give assistance in such cases.

At their monthly meeting members of the Committee interview prospective candidates, review and consider applications and make appropriate recommendations. The Committee's work is personal and specific:

- (a) It interviews and assists applicants.
- (b) It tries to locate suitable sponsors.
- (c) It recommends an appropriate Lodge if the application has been made personally.
- (d) It acts as a sponsor if sponsors cannot be obtained, when the application is made through a Lodge.

The Committee endeavours to send a representative to the Investigation Committee's inquiry, and to the Lodge meeting when the nomination is made in the metropolitan area, the District Grand Inspector of Workings acting in the country. In the relatively short time the Committee has been functioning, by the middle of 1988, 127 applications had been processed all from men of very high moral character.

As a result of these various amendments every type of candidate is provided for, namely, a candidate with:

- (a) two nominators in the same Lodge
- (b) two nominators in different Lodges
- (c) one nominator in person and a written submission from another
- (d) one nominator only
- (e) no personal nominator.

In March, 1987 the Grand Master was recommended by the Board of General Purposes to grant Dispensations in terms of Regulation 152(e) to provide for the Board of General Purposes to have all the rights of an approved nominator of a candidate who was not known to nominators for the requisite number of years.

Decline in Membership Continued—Deeper Causes Examined

Despite the careful investigations, the precise wording of the recommendations, the dedication of the members of the Committee, and Grand Lodge approval, membership continued to decrease.

It was realised that in essence the recommendations aimed primarily at improving procedural matters—very important in themselves and essential for effective working in this modern age—but they did not involve the real cause, Freemasonry “as a Society and its place in the world today”.

The Report Summed It up Thus:

“The real problems facing the Craft lie far deeper than those relating to such matters as starting meetings on time; welcoming every member and visitor; issuing a news sheet; cutting out boring speeches; creating entertainment; improving knowledge; rules of debate; these are issues which face every organisation, and always require attention.

If we are to play a role in society which is such that the public regards us so highly that they 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.”

This Report stressed that Freemasonry had survived through many centuries; in spite of having made many changes in emphasis on a variety of aspects to meet the social needs of the times, it had retained its fundamental beliefs and its members practised them. The Committee admitted it had no complete answers and no sure cure. That was in 1970, but it was sure:

“that we must re-affirm the ancient principles but with more concentration on the operative rather than the speculative aspects of them”.

Consolidation of Lodges

By 1970 the problems encountered by Lodges failing to attract new members or to retain old ones had become clearly defined. Two types of Lodges could be distinguished, those in populous areas, such as the city, suburban and larger towns and those in smaller towns.

The options available to smaller Lodges at the time, that is, of surrendering their Charters or amalgamating with larger more prosperous Lodges were not popular. The main disadvantages of amalgamation involved the surrender of the Charters of the Lodges concerned, the granting of a new one, and the Consecration of the new combined Lodge. Steps were taken to establish a better alternative. The result was development of Consolidation, that is the merging of two or more Lodges under the Charter of one of the Lodges in the merger.

Overseas Jurisdictions were approached and valuable information was freely supplied, thus enabling the Board of General Purposes to formulate the Regulations governing the process that has since become standard practice.

Lodges in small country towns faced the special problems associated with the virtual extinction of the town, or at best, stagnation, brought about by the development of fast, efficient and relatively inexpensive facilities, such as cars and trucks, for transport of people and goods to nearby large towns. Economic and social effects on the life of the community were significant and lasting.

Masonic Brethren found no difficulty in travelling to the town Lodge or Lodges in which were members with a wider range of ages and interests. In such circumstances, the smaller, ailing Lodges could seek Consolidation with a town Lodge and The United Grand Lodge encouraged this, provided the members became automatically affiliated with the new consolidated Lodge. It was this aspect, coupled with preservation of continuity, that exercised the minds of the members of the Board in 1973 when the system began to become operative.

The requirements and procedures to be followed for Consolidation were plainly set out in instructions accompanying the Consolidation Form No.1. Basically the Lodges resolved to consolidate under the Charter of one of the Lodges and had to agree on matters of name, office bearers, finance, fees, property, meeting place and dates and general management. After all procedural matters had been strictly complied with, approval of Grand Lodge had to be obtained to allow the new Consolidated Lodge to function.

Between 1975 and 1988, 206 Consolidations have been approved.

The following Table gives the details.

Year	Consolidation	Charters Surrendered	New Lodges Consecrated	Total Lodges Remaining
1975	13	4	1	886
1976	8	0	0	878
1977	22	4	0	852
1978	10	5	0	837
1979	8	0	0	829
1980	15	4	1	811
1981	12	3	0	796
1982	18	3	0	773
1983	21	2	1	750
1984	12	5	0	733
1985	26	5	2	704
1986	11	6	8	695
1987	14	8	2	675
1988	<u>16</u>	<u>3</u>	<u>5</u>	661
	<u>206</u>	<u>52</u>	<u>20</u>	

(See Appendix XIV Vol. V)

It was recognised that Consolidation may not be the solution to the problems of ailing Lodges, but it was considered that at least the life of each Lodge comprising the Consolidation was continued for a while longer. In many cases Brethren who had lost interest did not join the enlarged Lodge and many left because of the change. Where possible, every encouragement was given to Lodges to explore all avenues to ensure that there was no possibility for the Lodge to continue life on its own before seeking to consolidate.

Daylight Lodges

In a further endeavour to induce Brethren to attend Lodge meetings and to encourage suitable men to join Freemasonry, in 1984 Daylight Lodges were proposed for selected Districts. The idea was not new. Four such Lodges were already functioning, the earliest one, having been set up in 1908 to cater for Brethren in special circumstances which prevented their attendance during the evening. Such Brethren included actors and entertainers and picture theatre personnel and business men. These four Lodges were Lodge Thespian No. 256,

Lodge Anima No. 421, Hemeras Lodge No. 717 (now Hemeras Daylight, No. 717) and Lodge Thespian Lewis No. 804.

Before it was decided to increase the number of Daylight Lodges a comprehensive survey of the matter was undertaken and a definite policy was determined.

It was decided that such Lodges had to conform with the Regulations in the Book of Constitutions and function in a manner similar to that of normal night Lodges. It was expected that Daylight Lodges would draw their membership from Brethren who were older and retired, unattached or inactive, unable or unwilling to drive a car at night, who were shift workers, incapacitated or unwilling to leave wives at home alone at night. The main concern was that the Night Lodges were not to be disadvantaged by the new Daylight Lodges.

From the organisational point of view the Board of General Purposes adopted as policy three main conditions:

(1) There should be not less than 30 Foundation Members for each Lodge.

(2) There should be acceptable geographical separation between Daylight Lodges.

(3) A three-year operating budget should be prepared and submitted to the Grand Treasurer for approval before the Consecration of a new Lodge may be sanctioned.

Special attention was paid to publicity, an essential element in getting information about the proposed Lodge to the Brethren who were expected to comprise its membership. Means adopted included contacting Brethren, Lodge Secretaries, radio stations,—anything to inform relevant persons—provided the wording of the advertisements was approved by the Grand Secretary.

Consideration was given to the policy to be adopted regarding funds, property etc. for the transferring of an ailing Lodge to a Daylight Lodge as an alternative to surrendering its Charter or consolidating with another Lodge. It was accepted in principle and Lodge Holroyd achieved success when it sponsored a Daylight Lodge to become its successor. By doing so Lodge Holroyd retained its identity, increased its membership significantly, strengthened its funds, and through its successor, Holroyd Daylight Lodge, has become a strong active Lodge.

As the formation of Daylight Lodges became more popular, it became necessary to produce a document setting out in detail the procedures to be followed. This laid down:

- Firstly, a meeting of Brethren interested in the formation of a Daylight Lodge was to be called;
- secondly, an agenda for the Foundation Meeting to follow was to be prepared;
- thirdly, the steps to be taken to meet the requirements for the orderly progress towards Consecration of the Lodge.

This document resulted in a more co-ordinated programme between the Foundation Committee and the Masonic Centre, and because it is not an official document it is capable of being rapidly amended to meet changes in policy or procedures.

After this extensive investigation and consideration of possible effects on existing Lodges, approval was given for the formation and Consecration of Lodges to meet in daylight to cater for those Brethren previously mentioned who were unable to meet in Night Lodges. The whole concept aimed at providing opportunities for fellowship and participation with others in worthwhile projects—in other words to practise Freemasonry.

During 1985, four such Lodges were consecrated, Nowra Daylight No. 980; Twin Towns Daylight No. 981, Tweed Heads; Lodge Pelican No. 982, Wyong; and Inkata Daylight No. 983, Sutherland. In each case, due to the co-operation between Officers of the Grand Lodge Staff and Grand “Team” and the tireless efforts of the local Brethren and their Ladies, the Masonic functions were highly successful socially and masonically.

The Consecration of Daylight Lodges represented an important step in Freemasonry towards the provision of opportunities for Brethren unable to attend Night Lodges to affiliate in those more convenient for them.

Two more Consecrations occurred early in 1986, Lodge James Kibble, No. 985 at Gosford on 1st February, and St Ives Daylight Lodge, No. 986, on 8th March. Enthusiastic Brethren and Ladies attended on each occasion and the Ceremonies and associated functions were, as usual, inspirational.

The movement gathered momentum and four new Daylight Lodges were granted Charters during 1986. These were Northern

Beaches Daylight Lodge No.987 to meet at Narrabeen Masonic Hall, Collaroy; Lodge Meridian Daylight, No. 988 Woolgoolga; Lodge Eurobodalla Daylight, No. 989 Moruya; and Holroyd Daylight, No. 990 Guildford.

These were followed in early 1987 by Port Macquarie Daylight Lodge, No. 991 at Port Macquarie; Bundaleeah Daylight Lodge, No. 992 at Springwood, and three consecrated during the December Quarter of 1987 were Teramby Daylight Lodge, No. 993 at Nelson Bay on 12th September; Great Lakes Daylight Lodge, No. 994 at Forster on 21st November and the Eastern Suburbs Daylight Lodge, No. 995 at Kensington on 28th November. Thus in little over two years twenty new Lodges were consecrated, in which almost 1,400 Brethren were members, including some initiated and many more from those who had previously withdrawn, some after a number of years.

Membership Statistics

The statistics of Members of Daylight Lodges formed June 1985 to August 1986 are very interesting.

Lodge	Total Brethren at Consecration	Total Brethren, at August 86	Retired at date of Consecration	Initiates	Subscribing affiliates	Unattached at time of affiliating in new Lodge
Nowra	50	85	32	5	13	35
Twin Towns	68	87	49	4	10	37
Inkata	64	67	59	1	2	11
Pelican	63	77	52	1	5	18
James Kibble	46	46	39	—	2	9
St Ives	42	43	26	1	1	2
Northern Beaches	52	53	45	—	1	5
Meridian	38	38	33	—	—	4
Eurobodalla	58	58	52	—	—	13
Holroyd	72	72	36	—	—	7
	553	626	423	12	34	141

The average age of the Initiates and Affiliates was sixty-five.

Of the twelve Initiates, eight varied in age from twenty-nine to sixty-two, the remaining four, from sixty-five to seventy-one. Members in Daylight Lodges originated from Jurisdictions from all Australian States, New Zealand, Hong Kong, Bahrain, England, Scotland and the United States.

Attendance

Attendance figures for all Daylight Lodges have remained high. Visitors have been a feature of all meetings, almost totally from Night Lodges. There is a strong fraternal feeling among Daylight Lodges as evidenced at Consecrations, Installation and Fraternal Visitations, undoubtedly fostered by the Daylight Lodge Bulletin distributed to all Daylight Lodges and Foundation Committees.

One of the very satisfying aspects of the progress of Daylight Lodges has been the large number of unattached Brethren who have taken the opportunity of returning to Freemasonry and becoming active members of the Foundation Committee. Unattached Brethren who have rejoined constitute one fifth of the total membership, many having been unattached for over twenty years.

There is no evidence to support the view expressed by some Brethren that Daylight Lodges will contribute to the failure of Night Lodges.

Figures compiled to show number of Brethren in Night and Day Lodges:

Number of Lodges	Number of Brethren in Daylight Lodges	
136	have 1	
39	have 2	39 have moved too far away to attend Lodge
17	have 3	24 moved to retirement areas
11	have 4	only 5 joined a Daylight Lodge far from their previous home.
16	have 5 or more	

It would appear that the spread of Daylight Lodges will not lead to the closing of a Night Lodge through transfer. The great majority of members of Daylight Lodges come from those who

have retired or moved too far away to remain active members of a Night Lodge.

On the contrary, the continuing fall in membership generally could be arrested and possibly in the long term, reversed. The Daylight Lodges are providing the facilities to hold Brethren and to return them to the Craft and also to reawaken their interest in Freemasonry.

The standard of work in these Lodges, their social activities, the greater participation of ladies in some of these activities and the less formal dress are considered to be major factors responsible for the growth and development of these Lodges.

{ Report on Development of Daylight Lodges, 1987 by R.W.Bro. C.R. Fox, P.J.G.W. } See Appendix XIII, Vol. V.

The Asher Joel Paper and Survey

At the Grand Lodge Communication in December, 1976 Bro. Sir Asher Joel, K.B.E., a man distinguished for his work in Public Relations and for his organisation of many State functions, read a paper relating to the falling membership, entitled "Freemasonry and Public Relations—should it have a New Look?"

He traversed much the same ground as that covered in the two previous Danks Reports but with more detail regarding the influence of clubs, television and education as alternative avenues chosen by people to satisfy their aspirations or their use of increased leisure time.

His conclusions did not vary materially from those previously enunciated, but his clear exposition and logical analysis of statistical evidence prompted the Board of General Purposes to seek once again the opinions of Lodges and Brethren generally on issues and on the suggestions put forward to remedy the unsatisfactory membership situation.

Specific Recommendations—Increase in Public Awareness of Freemasonry

The opinion of Masters and Brethren of Lodges were requested and from the reports of District Grand Inspectors of Workings many suggestions and recommendations were made. These were all carefully considered. Major changes were not favoured but

improvements in aspects of procedure and practices were sought. Some of the suggestions were adopted, some were rejected, and others were referred to appropriate committees for further consideration.

Arising from the widespread circulation of Sir Asher Joel's Paper the emphasis on the need for better publicity for the Craft was of special interest. On this point the Board of General Purposes was in favour of printed or broadcast statements when the M.W. Grand Master was to visit a District. It was suggested also that the location of Lodges be published in Street Directories; that encouragement be given to the issuing of invitations to Churches and Ethnic Societies to attend Masonic social events and that Lodges should co-operate with Service Organisations in worthwhile community projects.

Those rejected included the appointment of a Public Relations Consultant, a Credit Union, Saturday morning talks on Freemasonry, approach to Service Clubs, relaxation of clothing requirements and discarding the principle of not allowing discussion on religious and political matters in Lodges. These were not favoured because they did not contain elements of a progressive nature likely to enhance Freemasonry in the view of Brethren or the community.

The ultimate result of this survey was once again mainly an attempt to improve procedural matters, although underlying sociological factors were introduced and examined. These included the changed role of women in society, and as a result greater recognition was given to the part women played in Masonic affairs and definite guidelines were laid down for the reception of women on certain Masonic occasions such as Installations and Open Nights.

On the whole the paper was considered a success because it provoked thought and discussion among members. These in turn resulted in some valuable suggestions which led to the replacement of undesirable practices by more effective ones.

Decline in Membership a World-wide Feature of Modern Freemasonry

The problem of the decline in membership had been experienced by most Jurisdictions, surveys similar to the ones conducted in New South Wales had been undertaken by them and the results and recommendations had been shared. In this way valuable

information was obtained from all Australian States, from the U.S.A., and from New Zealand.

The situation in the Masonic world today has developed over the past thirty years from conditions that have shown little change except in intensity. What were factors in 1959 were still factors in 1986.

Freemasonry is faced today with the difficulty of providing a reservoir of young men and encouraging continuing participation of Brethren within the Order. Causes are easy to find but the remedies are not simple.

Seeking Fundamental Causes

(a) Outside activities make a strong appeal to all men to a greater or less extent but, for young men, some activities consume a great deal of their time. Study, sport and entertainment take priority over a Masonic Lodge. Programmes of dynamic organisations, such as Rotary, Lions and Apex and community work associated with Hospitals, Welfare groups, Salvation Army and Churches make a strong appeal to the type of man who would be a suitable Mason. Although discounted by many, television in the home is a significant factor in the use of leisure time of both young and older men.

(b) Social changes account for a large proportion of potential members refraining from joining Freemasonry. The position of women in modern society has changed radically since the 18th and 19th Centuries. The recognition of equality is becoming more accepted and the roles of both sexes have been modified. Men are required to spend more time with the home and the family and the exclusion of women from Lodges is considered undesirable by many. Neither men nor women are prepared to accept unchallenged the ideals of the 18th and 19th Centuries, with the result that Freemasonry becomes unacceptable, or at best has a very low priority in many families. Advances in technology by providing labour-saving devices, including transport facilities such as cars and aeroplanes, have enabled people to spend more time away from home and to engage in a variety of group activities. The policies of the Welfare State provide many of the benefits previously provided by Masons, and no doubt the influence of the Church has had an effect on membership of Lodges.

(c) Philosophical factors have contributed to the attitude of men and women to Freemasonry. Its image has suffered in modern times. The aims of Freemasonry which are to uplift the moral and ethical standards of mankind, and to teach by analogies based on Nature and Science are considered by many to be outdated and therefore to have lost their appeal. So, too, does the clinging belief that Freemasonry is a secret society and therefore sinister and undesirable.

(d) Older age of Brethren, inevitable if no young men join, is seen as a handicap to aspiring young, active members and a rein on progress in office as older members are forced to control the Lodges. The generation gap is widening, and as members get older there is a tendency for meetings to become duller and for Lodges to cease functioning. The infusion of young members to remedy the situation does not occur for the very reason of the weakness it is required to eliminate.

(e) Poor communication between Grand Lodge and Brethren and vice versa, and lack of a vigorous Public Relations Policy have been seen as a bar to increased membership. More intensive communication of Masonic knowledge to Brethren leading to a better understanding of Masonry could result in greater participation of Brethren within Lodges and so halt the calling off of some and produce inspirational presentation of the Ritual. The regular notification of Masonic contributions in service and money to community projects is essential to the improvement of Freemasonry's image within and without the Order.

These causes have been recognised in all English-speaking countries for many years and some quite outstanding developments have ensued from the remedial measures introduced to improve the position. Despite these, the trend has not been reversed, and Freemasonry must be considered to have reached a critical stage. Unless something is found more effective than the steps already taken it is likely that its membership will continue to decline.

Seeking Fundamental Solutions

There can be no doubt that Freemasonry is essential to mankind's moral stability, but this fact is not widely recognised. It follows that what is required is for Freemasonry to present such an image

that it is seen to be in a position to provide the moral needs being sought to fulfil the lives of young men, to adapt to the changed social environment while maintaining acceptable standards, and to meet any challenge from exterior forces to limit its effectiveness.

Freemasonry must be seen not as a group working silently and 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 is a privilege to belong. These are the conditions necessary for candidates to seek admission, and they are conditions that have long been known by the Grand Lodges in all Jurisdictions.

The fact that remedial measures already taken have not solved the problem underlines the necessity for a new approach. Perhaps the time has come for Freemasonry to make a drastic self-appraisal, to abandon the strict adherence to the principle of "no change", and to the belief that our ideal of Brotherhood will ultimately appeal to others who, in consequence, will seek to join us. This involves the advancement of new ideas and the taking of the necessary steps to make an impact on the younger generation. What needs to be implanted in them is the challenge of the goals, aspirations and achievements of Freemasonry to stimulate the soul of youth so as to foster the volunteer spirit that has so far lain dormant or has disappeared. To cope with the present situation and to dispel a feeling of pessimism for the future, Freemasonry needs the infusion of the optimism such an impact on youth would engender.

Does Freemasonry Need a New Look?

Many changes have occurred in Freemasonry over the centuries. No movement such as Freemasonry can retain its original image or regulations. It has displayed great vitality in keeping in 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 the economic and social conditions of the particular era.

It seems reasonable that Freemasonry may be considered to have reached a further stage in its process of evolution and it is in this light that any future investigation should be undertaken. No doubt

the causes so far identified would be taken for granted and consideration given to quite revolutionary recommendations to enable Freemasonry to function in a rapidly changing society that would have abandoned many normal moral standards or be in the process of doing so.

Proper Solicitation Seen as a First Step

The Grand Master of The United Grand Lodge of England, H.R.H. the Duke of Kent, expressed the opinion in 1985 that Freemasonry must be prepared to explain the essence of our Order to people who are already “interested in playing an active role in the life of society.”

This implies a form of advocacy of “proper solicitation” contrary to “improper solicitation”, a concept strictly maintained for centuries. It is conceivable that this practice of not approaching a man, in every way suitable for membership, has meant the loss of thousands of Masons because they did not know they had to make the first approach themselves. It is too early to assess the effect of a partial relaxation adopted by The United Grand Lodge of New South Wales in recent times that it was considered quite proper to make an approach to such a suitable man and to question him directly regarding his thoughts on joining Freemasonry.

In 1984, the Grand Lodge of Israel expressed a similar view:

“ —It is only natural that every person and institution, in particular one holding to a vision and convinced that by its realisation it can lead to a better future for humanity and become a blessing for both individual and community, should also feel the need, and even the imperative, to spread its vision as widely as possible, to gather supporters and activities sharing his vision, so as to increase its prospects of becoming an integral part of public consciousness and of being realised in everyday life.”

The Final Solution

In mankind’s development of civilisation there have always been men who studied the sayings and contributions of the past and used them as the bases for their own innovations and contributions. Without such passing on of wisdom from one generation to the next there would be no progress. The Volume of Sacred Law says:

“Moses received the Law at Sinai, and passed it on to Joshua, who passed it to the Elders, and the Elders passed it on to the Prophets, and they passed it on to the Supreme Council.”

The problem of decreasing membership resolves itself into passing on Masonic ideals and practices to a receptive society.

APPENDIX I

GRAND MASTERS

Additional Biographical Notes

M.W.Bro. Sir Frank Schofield McDowell, (1948-1951)

Frank McDowell was born at Petersham on 8th August, 1889 to Wor.Bro. John and Alice McDowell. He was educated at Petersham Public School. On leaving school in 1904 he entered the Drapery Business of McDowell and Hughes, later known as McDowells of which he became Managing Director in 1935.

He married Miss Ethel Perrott in 1911 and they had one daughter, and six sons who became Masons, each active in his own Lodge following the example of his illustrious father.

M.W.Bro. McDowell's Masonic Career started when he was initiated in Lodge Chatswood No. 255 on 12th December, 1917. He progressed through the various offices becoming Worshipful Master in 1924. Throughout his career he had displayed superior qualities of leadership and dedication to the ideals of Freemasonry. His progress to high office in consequence was to be expected. He was appointed District Grand Inspector of Workings "D" District, 1928-1930; Deputy Grand Master, 1945-1948; elected Grand Master, 1948.

Following his retirement in 1951 he served as Grand Lodge Trustee from 1951-1971. He was the Representative near this Grand Lodge of the Grand Lodge of Victoria. For his services to the commercial life of this State he was knighted in the Queen's Birthday Honours in June, 1967.

He died on 1st November, 1980.

During his long life of 91 years he practised what he preached. He consistently emphasised the challenges of his day and urged Brethren to accept the responsibility of their obligations. His guiding light was Freemasonry's great objective—man serving his God through service to his fellowman.

In other Masonic Orders he was active and sincere.

M.W.Bro. John Hargraves Hodgson (1951-1952)

John H. Hodgson was born at Leichhardt on 13th April, 1897, son of Mr and Mrs John Hodgson. The Grand Master's father was a Member of Lodge Harmony and of The Prince Alfred Lodge, No. 94. His Masonic affiliation was further strengthened by the fact that his maternal grandfather was a Mason and a nephew of General Raff, one of Napoleon's Generals.

John attended Petersham Public School. He became a Shipping Clerk and Customs Manager of Anthony Hordern & Sons Ltd, eventually attaining the position of Manager of the Despatch Department of S. Hoffnung & Co. He was interested in Local Government and was an Alderman of Lane Cove Council for 20 years. He was Mayor 1949, 1950. His sporting activities included bowls, golf, cricket and lacrosse. In the last sport he represented the State on several occasions. In World War I he served as a Sergeant in a Composite Battalion. In World War II he supervised the wharf areas as Air Raid Warden.

In 1923 he married Edith Jacobs whose father was a Past Master of Lodge Beresford No. 161. They had two sons, who later became Masons, and one daughter. His family was closely associated with the Anglican Church as communicants and Committee members.

He was initiated on 26th September, 1918 in The Prince Alfred Lodge after his discharge from the First A.I.F. He showed great interest in the Craft and was installed Worshipful Master in 1928. He was elected Grand Steward in 1929 and, progressing through all offices became Senior Grand Warden in 1938. In September, 1937 he was elected to the Board of General Purposes and served until 1949 when he was appointed Deputy Grand Master, after which he was a member ex-officio. He was a member of the Ritual Committee from 1943, and an Official Lecturer. He became Grand Master in 1951 and Pro Grand Master in 1952. In 1962 he was appointed Representative of the Grand Lodge of Denmark.

He died on 28th July, 1968, mourned by all who admired him for his special qualities of Masonic helpfulness and humanity.

M.W.Bro Sir John Northcott (1952-1955)

John Northcott was born as Creswick, Victoria on 24th March, 1890. He attended Grenville College, Ballarat and at the age of

18 he matriculated. While still at school he joined the Army as a Cavalryman and at 18 became a Commissioned Officer in the 9th Light Horse. He continued an Army Career attaining the rank of General in 1951. He saw active service during the First World War and was severely wounded at Gallipoli. He had a most distinguished career as a soldier the highlight of which included Chairman Commonwealth Transport Committee, 1926-28, Military Adviser Dominions War Conference, London 1939, Chief of the General Staff, Australia, 1942-1945 and Commander, Empire Occupational Force, Japan, 1945-1946.

Apart from his career in the Army he was a Member of the Council of the New England University; Honorary D.Litt., Sydney University and New England University; Hon. D.Sc., University of N.S.W. and Knight of St. John of Jerusalem.

In 1915 he married Winifred Paton and they had two daughters. He was sworn in as Governor of New South Wales on 1st August, 1946 and remained in office until 31st July, 1957. In 1951 and 1956 he acted as Administrator of the Commonwealth during the absence of the Governor-General.

His Masonic Career started when he was initiated in the Military Lodge No. 15 Western Australia on 25th August, 1920. He was a Foundation Member of the Army Lodge No. 478 Victoria, 1929, and an affiliate of Lodge Army and Navy No. 517 New South Wales, 1946 becoming Worshipful Master in 1951. He was elected Grand Master on 6th August, 1952 and held office for the next three years.

Honours conferred on him were: M.V.O. (1927), C.B. (1941), K.C.M.G. (1950) and K.C.V.O. (1954). When Sir John ceased to be Governor he remained in public life as a Company Director, a prominent clubman and a charity worker especially on behalf of handicapped children.

He died at his home in Wahroonga on 4th August, 1966. Sir John was a warm-natured man, unceasing in his efforts for charitable institutions and a great lover of children.

M.W.Bro. Thomas Leslie Warren (1955-1959)

Thomas L. Warren was born in Sydney in 1894. His father was Works Manager in the Railways. He was educated at Enmore,

Petersham and Cooks Hill Public Schools and Newcastle High School.

In 1911 he became an Articled Clerk with a Sydney Law firm, and in 1916 he was admitted as a Solicitor. During that year he married Dorothy Denton Fethers the daughter of the Church of England Rector at Armadale, Victoria. They had three sons, Noel, Eric and Ian who all later became Masons.

Thomas Warren enlisted in the first A.I.F. and served overseas for three years returning in 1919 to resume his law practice. The family moved to Northbridge and for more than thirty years identified themselves in social and religious work. T.L. Warren was Rector's Warden, one of the founders of the Northbridge Sub-branch of the R.S.L. and its President for five years, active in the Boy Scout Movement, for many years Rover Leader, President of the Northbridge Golf Club for ten years and in all community projects Mrs Warren and he were enthusiastic and helpful workers.

Thomas Warren's Masonic career commenced with his initiation into Lodge Northbridge No. 481 on 9th April, 1924. He became Worshipful Master on 18th June, 1930. He was appointed District Grand Inspector of Workings for E District in 1936, and became Foundation Master of Lodge Castlecrag No. 734 in 1948. The rank of Past Junior Grand Warden was conferred on him in 1949, and in 1951 he was appointed Deputy Grand Master. In 1953 he was appointed Pro Grand Master, the position he held until he was installed Grand Master in 1955.

He displayed outstanding interest in Freemasonry. He was a member of the Correspondence Circle of Quatuor Coronati Lodge and very active in several other Orders. He was the Representative of the Grand Lodge of Alberta.

He died on 12th June, 1961 leaving behind him a reputation for sound scholarship, for high moral principles and as an achiever.

M.W.Bro. Harry Rickards Maas (1959-1962)

Harry Rickards Maas was born in Sydney on 23rd January, 1906. His father, a Past Master, was a Sydney businessman, and his grandfather a prominent theatrical figure who conducted the Harry Rickards Theatrical Enterprises throughout most of Australia.

He was educated at Cranbrook School, Bellevue Hill and when he left in 1923 he settled on the land at Waterloo Station near

Tullamore. He returned to Sydney in 1927 and in the following year he married Marjorie Rice of Peak Hill. He enlisted in 1940 as a Gunner, was subsequently promoted to Captain and served in the Middle East, Papua-New Guinea and Borneo. He returned to civilian life in 1945 and resumed work in the commercial world. Throughout his life he has always been popular within the business community and with those associated with the land. He has been active in sailing, tennis and golf and was a member of Elanora Country Club, Avondale Golf Club, Bowral Golf Club, Australian Jockey Club and Sydney Cricket Ground.

He was initiated as a Lewis in Lodge Far West No. 482 in April, 1924 and in 1927 affiliated with Lodge Bondi No. 424 in which his father was a member. He was installed as Worshipful Master in 1936 by his father in a spectacular ceremony attended by the Grand Master, M.W.Bro. His Excellency Lord Gowrie and a large delegation of Grand Lodge Officers. He was elected Director of Ceremonies in 1938, re-elected on his return from active service and continued in that office until May, 1955. He was appointed District Grand Inspector of Workings for L District 1948-1950, Deputy Grand Master, 1953-1959 and elected Grand Master 1959. He was a member of the Board of Benevolence 1951-1953, Board of General Purposes 1958-1959, Frank Whiddon Masonic Homes Council 1958-1974, and N.S.W. Masonic Hospital Board. He became a Grand Lodge Trustee in 1978 and for continuous active membership he has been issued with his Fifty-year and Sixty-year Certificates.

M.W.Bro. Maas has been associated as a member with Lodges Bondi, No. 424, Cranbrook No. 723, Franc Mossong, No. 852, Ubique, No. 900 and Lewisham, No. 434. In all his Masonic activities his wife, Marjorie, has been an enthusiastic supporter by her encouragement and co-operation.

His interests in Freemasonry extend beyond the Craft to other Orders in which he has played an active role.

M.W.Bro. Edward Leslie Beers, C.B.E. (1962-1966)

M.W.Bro. E.L. Beers was born in Newcastle in 1904 and came to Sydney with his parents in 1909. Later his parents moved to Epping and he lived in that area until his death in 1979.

In civil life Bro. Beers joined the Metropolitan Water, Sewerage

and Drainage Board in 1920 and became Secretary in 1961 and Vice-President in 1965. He retired in 1969.

He went overseas on two occasions on official business for the Water Board; the first time in 1958 to study mechanical accounting, and the second time in 1967 to investigate administration generally. On the latter occasion he attended the Annual Conference of the British Waterworks Association in Belfast, and later was one of the representatives from 37 cities from all over the world at a seminar conducted by the Bureau of Municipal Research on metropolitan problems at York University, Toronto, Canada.

His Public Service career was not confined to the Water Board. The Commonwealth Government borrowed his services in 1941 when he became Industrial Officer to the Department of Defence, Army and Air. Afterwards, for a period of three years, he was attached to the War Cabinet Secretariat. Later he was transferred to the Commonwealth Department of Works and Housing, becoming in turn Commonwealth Controller of War Workers' Hostels and deputy Director of Housing in New South Wales.

M.W.Bro. Beers was a foundation member of the New South Wales State Planning Authority in 1963, a position he relinquished on his retirement in 1969.

He was also Chairman of the Board of Governors of the N.S.W. Conservatorium of Music from 1966 to 1971 and investigated management of conservatoria in England and Canada.

He was made a C.B.E. in 1968 for outstanding services to the Community. He was interested in sporting activities as a player in tennis, bowls, and Rugby Union and as a Club member in Lifesaving.

His wife, Janet, was most supportive in all his activities. His Masonic career commenced with his initiation into Lodge Epping No. 306 in 1923 by his father, V.W.Bro. Lt. Col. E.St J. Beers. His two sons later became Past Masters of the same Lodge. Bro. E.L. Beers became Master in 1940, District Grand Inspector of Workings of No. 37 District in 1954 and, in 1959, Deputy Grand Master. He was installed Grand Master, in 1962. He was Grand Lodge Trustee from 1961 to 1971. He was elected Chairman of the Freemasons' Benevolent Institution in 1968 and by virtue of his office he was a member of the Masonic Hospital Board and Council of the William Thompson Masonic School.

He was an active member of other Masonic Orders.

M.W.Bro. Eric Aubrey Primrose (1966-1969)

Eric Primrose was born on 21st December, 1909 at Burwood and attended Gladesville Public School and Sydney Grammar School. When he left school he worked as a jackaroo at Cootamundra and later at Forbes until 1929 at which stage he joined his father's business, A.E. Primrose and Co. Pty Ltd, Timber Merchants. He remained in that industry for the remainder of his working life, becoming a Director of Timber Investments Ltd, and took a prominent part in the Timber Development Association, becoming President for 1961-1962. He spent ten years in Local Government, being Mayor of Ermington-Rydalmere from 1946-1948, and continued as an Alderman of Parramatta City Council, 1949-1952.

He was a founder member of Hunters Hill Rotary Club, its President for 1962-1963, and of the Carlingford Bowling Club, becoming President for 1952-1953. Unfit for active service during the war he did duty with the V.D.C. and as an Air Raid Warden.

He married Jane Sanders in 1935 and they had two children. He was initiated as a Lewis on 11th December, 1930 in Lodge Balmain, No. 23 becoming Worshipful Master in 1942. He was Foundation Master of Lodge Ermington No. 667 in 1946. He was elected as an Honorary Member on the 25th Anniversary of the Lodge and in his honour its name was changed to Lodge Eric A. Primrose. He was associated with Lodges Samaritan, The Old Sydneians and Lodge Campbell in Canberra.

He was appointed District Grand Inspector of Workings for District 37 for 1956-1958, Deputy Grand Master, 1964 and 1965 and elected Grand Master in 1966.

M.W.Bro. Robert Arthur Hammond (1969-1972)

Robert Hammond was born in Sydney on 9th March, 1925 into a family with long Masonic associations, his father and paternal grandfather being members of Lodge Booralee and his maternal grandfather a member of a Queensland Lodge. His primary education was obtained in public schools in Rosebery and Coogee, and from 1936 to 1943 at Sydney Church of England Grammar School, North Sydney. When his father died suddenly in 1943 the son assumed responsibility for the care of his mother and two sisters and the family wool-scouring plant at Botany founded by his father. The business prospered and by 1962 Robert Hammond

had become the president of the Woolscourers, Carbonisers and Fellmongers' Association of New South Wales. In 1957 he purchased a grazing property at Guyra in the New England District, and in due course sold the Botany business, and developed a project to acquire and manage unimproved properties. A Company to do this was launched in 1965. In order to travel from place to place in the country on behalf of his business he qualified as a pilot and acquired his own planes which in due course became useful for Masonic purposes. His interest in sports included active participation in golf, sailing with the Northbridge Sailing Club and skiing. He was a foundation member of the Coolibah Ski Club. For him family life is paramount. His wife, Catherine, and three children are all University Graduates. He graduated from the Technical College after attending part-time in a six-year Wool Industry Course, and at 49 years of age in 1974 he enrolled at the University of New South Wales and graduated B.Comm. in 1977. He became General Manager of the Helping Hand Mission in 1972 and in 1978 he was appointed Chairman of the Commonwealth Superannuation Trust with headquarters in Canberra.

His Masonic career started in 1945 when he was initiated as a Lewis in Lodge Balmain No. 23, becoming Worshipful Master in 1955. In 1960 he was appointed District Grand Inspector of Workings for District 31, and in 1963 affiliated with his School Lodge, Torchbearer No. 638. In 1966 he was appointed Assistant Grand Master, and Representative of the Grand Lodge of Alberta, and in 1968 he became Deputy Grand Master, and elected Grand Master in 1969. In this position he found wide scope for his outstanding organising genius. He is active in other Masonic Orders.

M.W.Bro. Victor Charles Nathaniel Blight, C.B.E. (1972-1976)

Victor Blight was born at Mareeba, Queensland in February, 1909. The family moved to Sydney and he completed his schooling at Waverley Public School. When he left in 1922 he was apprenticed to the printing trade in the Government Printing Office. There he served in all sections, receiving promotions until October, 1958 when he became Government Printer.

Prior to that, in 1954, he had planned the lay-out of the new

Government Printing Office building, and in 1956 had been sent overseas to study latest developments in printing techniques in England, Scotland, Holland, Germany, France, Canada and the United States. On his return he was given the task of preparing specifications for the purchase and installation of new plant and machinery to the value of over \$2 million. He has held important positions in State and Commonwealth Committees including those of President of the Australasian Government Printers' Association, Chairman of the Committee set up in 1961 to produce a Printing Style Manual, Member of the State Contracts Control Board, Executive Member of the New South Wales Film Council, Member of the Graphic Arts Council of the Department of Technical Education and Member of the Convocation of Macquarie University. He was prominently associated with the Methodist Church and its Order of Knights and frequently occupied the pulpit as a lay preacher. He was a member of the Sydney Cricket Ground and the Beverly Hills Bowling Club.

In 1935 he married Miss Joan Crossfield and they had two children. Joan died in 1969 and, in 1971 he married Miss Phyllis Young. Both wives by their encouragement and co-operation contributed significantly to his success. He was created a C.B.E in January, 1973 for services to the State.

No less distinguished was his Masonic Career. He was initiated in Lodge Lakemba No. 396 in 1943. He was Foundation Senior Warden of Lodge Excalibur, becoming Worshipful Master in 1949. He was appointed District Grand Inspector of Workings in 1960 for No. 18 District, Member of the Committee of Masonic Education in 1962, in 1967 had the rank of Past Junior Grand Warden conferred on him and in 1968 was appointed Assistant Grand Master. In 1969 he became chairman of the Publications Committee, and Deputy Grand Master, the office he held for three years. In March, 1972 he was elected Trustee of Grand Lodge and in July was installed as Grand Master. He was appointed Curator of the Masonic Museum on 21st June, 1978 and retained that position until his death in 1987.

In other Orders he occupied high executive positions and attained high rank.

M.W.Bro. Noel William Warren (1976-1980)

Noel Warren, the eldest son of M.W.Bro. Thomas L. Warren, Grand Master 1955-1959, was born in Sydney on 14th January, 1918 and was educated at Northbridge Public School until 1928 and from 1929-1935 at Sydney Church of England Grammar School. When he left school he commenced a Law course which was interrupted by the Second World War. He enlisted in the Royal Australian Air Force and after training was sent overseas for active service. He was discharged in 1945 with the rank of Flying Officer and resumed his Law studies. He was admitted as a solicitor in 1946 and has practised in Sydney since that time.

His wife, Ronda, has been of considerable assistance to him in the Craft and is well known to a large number of Brethren and their wives for her friendliness and genuine interest in everyone she meets.

M.W.Bro. Warren's sporting activities included cricket, football and rowing as a young man, but later he restricted himself to golf. He has a fine baritone voice and is very interested in music.

His Masonic Career began in 1947 with his initiation into Lodge Torchbearer No. 638. He became Worshipful Master in 1954. In 1959 when Lodge Thomas L. Warren No. 936 was consecrated he was Foundation Senior Warden becoming Worshipful Master the following year.

He was appointed Assistant Grand Master in 1969 and Representative of the Grand Lodges of Germany.

He became Grand Master in 1976 and played a leading role in the Opening of the Masonic Centre in Sydney.

At present (1988) he represents the Grand Lodge of South Australia.

M.W.Bro. Harold George Coates, O.B.E. (1980-1985)

Harold Coates was born at Hampton in the Lithgow district on 22nd April, 1917. He attended Lithgow High School and Lithgow Technical College qualifying in the building trades. He entered the family business in sawmilling, timber and hardware merchandising. In 1939 he married Kathleen Winchester and she became his inspiration and most co-operative partner in all his numerous undertakings. They had four children, two boys and

two girls, the boys Ian and Douglas becoming members of their father's Lodge.

M.W.Bro. Coates was Member for Blue Mountains in the N.S.W. Parliament for four terms, Acting Speaker for eight years, Chairman of Committees and also served on two Parliamentary select committees.

He has had a wide career in public service. He represented N.S.W. on the Australian Council of Local Government for six years, and was a member of the N.S.W. Local Government Executive for 18 years including five years as Vice President and two years as President.

He was President of the Lithgow Chamber of Commerce for 18 years, President of Hartley District Scouts for 28 years, served on St Paul's Church of England Parish Council for 30 years, and was Mayor and Deputy Mayor of the City of Lithgow for many terms.

He was the Founder of "Cooinda" Aged Peoples' Homes at Lithgow and President for the last 26 years, Vice President of Golden West Scout area, member of Hartley Bushfire Brigade, and President of the Lithgow Show Society for 22 years.

Sport and music also have played an important part in his life. He played first grade tennis, took part in amateur boxing and wrestling and is a keen supporter of many other sports.

M.W.Bro. Coates was initiated as a Lewis by his late father, R.W.Bro. George Coates, P.J.G.W., into Lodge Independent in 1935. He was installed as W.M. for 1941-1942 and 1943, and appointed D.G.I.W. in 1952. The rank of P.J.G.W. was conferred in 1956 and Past Assistant Grand Master in early 1976. He was appointed Assistant Grand Master in July, 1976, serving in that office for two years, and then a further two years as Deputy Grand Master. He was elected Grand Master in 1980.

Among the honours he has received during his career are the O.B.E., Queen's Silver Jubilee Medal, Queen's Coronation Medal, Scouts "Thanks" Badge and Long Service Award, and the Police "Friend" Badge and Award.

M.W.Bro. Professor Roy Allan Woodman, LL.M. (1985-1988)

Roy Woodman was born in Adamstown, Newcastle, on 9th August, 1921 and received his secondary education at Newcastle Boys' High

School. He graduated Bachelor of Laws in 1949 and was admitted as a Barrister at Law; later he graduated Master of Laws and pursued an academic career. In 1958 he was appointed Lecturer in Law, Newcastle University College; Senior Lecturer, University of Sydney, 1963; Associate Professor, 1970 and Professor of Law, 1977. In 1969-70 he was visiting Associate Professor, Temple University, Philadelphia, and attended the Sesqui-Centennial Convention of the University of Virginia. His professional publications include seven text-books on a variety of legal topics, and in his capacity as Professor he has attended overseas Conferences. His interests extend to Membership of the Barristers' and Solicitors' Joint Examination Board and the Academic Board, University of Sydney; he was Secretary of the Australasian Universities Law Schools Association 1975-1976 and a member of the Bar Association of New South Wales and of the Conveyancing Review Committee of the Law Society of New South Wales.

His wife, Rosemary, is well known to many Masons and their wives and undoubtedly has been an inspiring influence throughout his married life. His two sons and their wives are all distinguished graduates.

In World War II, he served in the Royal Australian Air Force and saw service in Europe as a Flight-Lieutenant in the Fighter Command, United Kingdom. He played cricket for a number of years and golf as a member of the Monash Country Club.

In his Masonic Career, he was initiated in Lodge Hampden No. 506 in 1950; Member of Lodge Adamstown Temperance No. 727, 1956-1963; installed into the Chair of Lodge Hampden No. 506 in 1970; appointed to the Board of General Purposes in 1974; conferred Past Deputy Grand Director of Ceremonies in 1975; represented M.W.Bro. N.W. Warren in negotiations to create "United Supreme Grand Chapter of Mark and Royal Arch Masons of N.S.W. and A.C.T."; conferred Past Junior Grand Warden in 1980; appointed Assistant Grand Master in 1980; appointed Deputy Grand Master in 1982; elected Grand Master in 1985.

APPENDIX II

THE COAT OF ARMS OF THE UNITED GRAND LODGE
OF NEW SOUTH WALES

The Coat of Arms of The United Grand Lodge of New South Wales is a very beautiful adaptation of the Coat of Arms of the Grand Lodge of New South Wales; indeed, three of the four quadrants within the escutcheon are identical with the Coat of Arms of the former Grand Lodge of New South Wales. The smaller shields at the side of the escutcheon and the floral embellishments were also featured in the former Coat of Arms. They were, naturally, brought up-to-date at the time of union to embrace the symbols of the various Grand Lodges comprising the new united body.

Some of the features of the State Coat of Arms are incorporated in the design of the United Grand Lodge Arms with certain changes to include Masonic Symbolism.

The beautiful painting of the Coat of Arms mounted on the wall of the third floor of the Masonic Centre is thought to have been painted at the time of formation of the U.G.L. in 1888. It hung for many years in Lodge Room No. 2 in the Castlereagh Street Masonic Hall, and to preserve the silk base the painting was framed in 1980.

*Features of the Design**The Rising Sun with the Fluted Rays in the Crest*

The Sun is a symbol of authority. It signifies the absolute authority and sovereign power of The United Grand Lodge of New South Wales in this Masonic Jurisdiction. It further symbolises the dawn of a new Masonic era in the State of New South Wales, subsequent to the formation of The United Grand Lodge of New South Wales in 1888.

The fluted rays emanating from the sun are emblematic of God's eternal glory, and thus symbolise that eternal light of Wisdom which surrounds the Great Architect of the Universe as a sea of glory,

and from Him as a common centre emanates to the universe His creation.

The Escutcheon

The Escutcheon is the surface, shield-shaped or otherwise on which armorial bearings were depicted or displayed. The Shield here symbolises the shield of Faith—Faith in the Great Architect of the Universe; Faith in one's fellow-men; faith in our ancient and honourable fraternity.

Faith is the firm and assured expectation of things hoped for, the evidence of things not seen; those things not seen by sense and yet made manifest, are the Being of God, and the reward of life to come.

Faith is that firm conviction of the promises and threatenings of God, and the certain reality of the rewards and punishments of the life to come, which enables man, in spite of all temptations, to obey his Creator in expectations of an invisible reward hereafter.

The Cross of Saint George

The Cross of Saint George, the National Saint of England, is also called the Greek Cross. This Cross, which forms the central motif of the design, carries a five-pointed star on each of its four arms. (*These stars do not represent astronomical bodies, but rather the rowel of a spur.*)

In the centre is a lion walking and facing towards the beholder's left side, with the right forepaw raised and looking towards the observer.

The Lion

The Lion is a symbol of strength and sovereignty.

The Lion, from its powerful and impressive appearance, is often called the "King of Beasts". It is also the national emblem of Great Britain, or, by transfer, the British Nation itself.

The Lion was also a mediaeval symbol of the resurrection, the idea being founded on a mediaeval legend. In the symbolism of Ancient Craft Masonry where the Lion is introduced in connection

with the Lion of the Tribe of Judah, he becomes simply a symbol of the resurrection.

The Four Stars

In heraldry, these figures, normally five triangular points representing the spur-rowel, are most frequently referred to as "stars" solely on account of their shape. They may be of six or more points.

The four "stars" represent, in Masonic symbolism, the Grand Lodges of England, Scotland, Ireland, and New South Wales as separate entities prior to the union of all Lodges. In 1888, the District Grand Lodges of New South Wales, English and Scottish Constitutions, and the Grand Lodge of New South Wales resolved unanimously to amalgamate under one United Grand Lodge; the Irish Lodges (some of which were the first Lodges in Australia) had previously joined the Grand Lodge of New South Wales.

The Five-Pointed Star

The outlines of the Five-Pointed Star are the same as those of the pentalfa of Pythagoras, which was the symbol of health. Masons have referred to it as a symbol of the Five Points of Fellowship signifying friendship and mutual assistance in daily life.

The Four Quarterings of the Shield

The Shield or Escutcheon is quartered by the Cross of Saint George. These four divisions are classified as dexter and sinister, in accordance with heraldic usage and custom, that is, left and right to one facing it.

In the upper dexter quarter are depicted a banded sheep representing the pastoral industry; a ship in full sail representing the maritime industry; a pick and shovel representing the mining industry; and a sheaf of wheat representing the agricultural industry.

In the upper sinister quarter appear a lion standing on hind legs with front paws raised; an ox side view; a man with hands erect; and an eagle turned full face with wings, talons and feathers outstretched displayed. This quarter has been taken from the sinister half of the Coat of Arms of the United Grand Lodge of England.

The Lion, the Ox, the Man, and the Eagle, comprise the four

Standards used to distinguish the four principal tribes of the Children of Israel, viz:

- The Lion representing the Tribe of Judah
- The Ox representing the Tribe of Ephraim
- The Man representing the Tribe of Reuben and
- The Eagle representing the Tribe of Dan

These four standards compose the banners of armorial bearings of the Order of Freemasonry, and belong to the whole Craft, and are intended to denote the origin of the Institution from King Solomon, who was the last King under whom the twelve tribes were united.

These symbols teach us that, in the prosecution of every great and important undertaking, we should display, as did our ancient brethren in the erection of the Temple of Jerusalem, the strength and boldness of the lion, the patience of the ox, the swiftness of the eagle, and the intelligence of an upright and perfect man.

In the lower left quarter appear three castles; a pair of compasses extended and superimposed on a square with the angle at the apex. This was taken from the Arms of the United Grand Lodge of England.

In the lower right quarter are the Arms of Great Britain, two sets of three lions, England; a single lion, Scotland; and the harp, Ireland. Above and around the shield of Scotland are leaves and flowers of the thistle, of England flowers and branches of the rose, and of Ireland leaves of the shamrock.

On the right side of the escutcheon are two shields—one representing the state of New South Wales displaying what was the recognized badge of the State prior to 1876 with the cross in blue and five five-pointed stars on the cross; the other shield representing New South Wales are flowers and leaves of the waratah which grows only in New South Wales and which is the State's floral emblem.

At the foot of the escutcheon are flowers and leaves of the flannel flower, native fuchsia and leaves of the fern. The flannel flower grows profusely along the New South Wales coastal region in arid, exposed sandy or rocky areas. The native fuchsia or fuchsia heath inhabits the sandstone ledges of the Coast and the Great Dividing Range of New South Wales.

Flowing across the base of the Coat of Arms is a ribbon or scroll bearing the Latin words *Juncta Juvant*. This motto expresses the exhilarating confidence in the future felt by the Brethren, because, at long last, the Lodges under the three Constitutions were united in strength under the one United Grand Lodge of New South Wales. The English equivalent of the Latin words which the founders had in mind in 1888 has not been recorded. One meaning widely circulated is 'Things that are joined together help one another'.

It must be noted, however, the accepted meaning is "United They Rejoice".

APPENDIX III
AGENDA FOR EACH AUSTRALASIAN MASONIC
CONFERENCE

No. 7, 29th May, 1950

1. The desirability of achieving uniformity in modes of recognition (adjourned from last conference).
2. Production of evidence of good standing by Brethren visiting interstate.
3. The propriety of simultaneous raising in the Third Degree.
4. The propriety of smoking in regalia.
5. Candidature of aliens, both for initiation and affiliation.
6. Masonic assistance in the emigration of British Freemasons.
7. That conference discuss the period between conferences, with a view to extending that period.
8. Declaration of principles in accordance with views expressed by the United Grand Lodge of England in a circular sent out by that Grand Lodge in October, 1949.
9. Recognition of Grand Rank of Sister Constitutions.
10. To receive the report on Draft Constitution for Sovereign Body.
11. Consideration of the question as to whether a Brother, having once been admitted to the Craft, can afterwards be charged on account of conduct prior to admission which, if disclosed, would have been a bar to his admission.
12. Protection of the terms "Masonic" and "Freemason".
13. Uniformity of signs: How far achieved.
14. Masonic education: How far implemented.
15. Concerted action to ensure that all Masonic buildings are worthy of the Craft.

Business arising from Sixth Australasian Masonic Conference

16. That an Annual Meeting of Grand Secretaries be held.
17. That any proposal put forward at a conference by any one State must be seconded by a delegate from another State, and not by a representative of the same State as the mover.

No. 8, 15th November, 1954

1. Uniformity in Action in the Matter of the Introduction of the Order of De Molay into the Respective Jurisdictions.
2. Extension of Recognition to Other Grand Lodges, Particularly Central European and South American Constitutions.
3. The Bible as Part of the Furniture of the Lodge.
4. Joining of "Other Masonic Rites".
5. Vacant Chair Ceremony.
6. Uniformity in Letters of Credence.
7. Life Membership Cards of Grand Lodge of Scotland.
8. Testing of Visitors.
9. Liaison between Craft Lodges and Other Masonic Orders.
10. Masonic Buildings.

No. 9, 12th July, 1965

1. The Ancient Penalties and the desirability of eliminating them from the Obligations.
2. The desirability of proper publicity regarding the activities of Freemasonry so as to correct the public image in some quarters that the Craft is an "exclusive" organisation acting in a sinister, secretive way.
3. The question of desirable action to be taken to counter the public misconception that Freemasons regard the Craft as a religion.
4. The desirability or otherwise of limiting the number of Grand Officers attending interstate functions.
5. The initiation of members of Embassy Staffs not owing allegiance to the British Crown.
6. The initiation of persons from overseas, now resident in Australia, but not naturalised.
7. The recognition of Brethren from European countries who were members of Lodges since gone out of existence owing to conditions of war, and whose records have been destroyed.
8. The admission of persons divorced:
 - (a) Petitioner.
 - (b) Respondent.
 - (c) Both parties petitioning on grounds of incompatibility.
(It is felt that the new Commonwealth Divorce Law has considerably altered matters.)

9. That Brethren be permitted to petition for the formation of Lodges in the Australian Capital Territory under the jurisdiction of any of the Australian Grand Lodges.
10. Liaison between Lodge Secretaries throughout the Commonwealth re members being transferred to another State.
11. Liaison between Grand Lodges re expelled Brethren, and Brethren excluded for other than non-payment of dues.
12. Conditions governing presentation of petitions for the formation of new Lodges.
13. A Pan-Pacific Conference of Freemasons—1970?
14. Attire of candidates. It is felt that there should be a departure from what is understood to be the general practice throughout Australia.
15. The advisability of Freemasonry as an organisation working for Public Charities.
16. What are the salient factors and features to be considered in relation to requests from Grand Lodges for recognition?
17. Whether there should be any change in the attitude recommended by the Conference in 1954 towards the “Order of De Molay”.
18. The matter of a Canberra National Masonic Temple.

No. 10, 22nd February, 1974

1. Reciprocal Recognition of Grand Lodge rank held by Brethren of another Jurisdiction.
2. Adoption of a card to be carried by Brethren visiting Lodges other than in their own Jurisdiction.
3. Detection of, and dealing with, Masonic Offences.
4. Should exclusion for un-Masonic conduct be permanent or should the Craft “forgive”?
5. The problem of declining membership.
6. Admission of candidates under 21 years of age.
7. International representatives, to and from Australia.
8. “Allegiance due to the ruler of your native land”—ethnic members.
9. Masonic funeral for Brother below rank of M.M.
10. Direct communication between Lodge Secretaries regarding references and reports for applicants.

11. Uniform procedure for examining visiting travelling Brethren.
12. Grand Lodge Installations—maximum number of delegates from Sister Jurisdictions.
13. Participation in service to community and community fund raising.
14. Encouragement to Youth Orders akin to Freemasonry.
15. Establishment of Grand Lodge of Australasia.
16. How best to improve our public image.
17. Version of Holy Bible to be used.
18. National Anthem.
19. Ancient Penalties.

No. 11, 21st March, 1980.

1. Delegations to Installations of Sister Constitutions—Number to be treated as Honoured Guests.
2. Rationalisation of Masonic Temples.
3. Per Capita Payments to Various Funds of Grand Lodge.
4. Masonic Dress.
5. Penalties and Obligations of the Three Degrees.
6. Un-Masonic Conduct.
7. Masonic Trials and Appeals.
8. Jurisdiction and Fraternal Relations.
9. Uniformity of Principles for Establishment of United Grand Lodge.
10. Order of the Eastern Star.
11. Greek and other Migrants.
12. Ethnic Lodges—attitude to approved Ritual in Ethnic Language.
13. Form of Documentation for identification of visitors to Sister Constitutions.
14. Federation of Grand Lodge Representatives.
15. Reciprocal Recognition of Grand Rank between each Australasian Jurisdiction.
16. Merits of appointing and/or electing Grand Lodge Officers.
17. Welfare of Freemasonry and Public Relations.
18. Consolidation of Lodges.
19. Daylight Lodges.
20. Masonic Journals, Education and Church Activities.

No. 12, 19th March, 1982.

1. Attitude and Research as an Aid for Forward Planning and Remedial Action.
2. Care of the Aged in the 1980s.
3. Masonic Education.
4. Masonic Constitutions—Living Documents.
5. Wardens' Leadership Courses.

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