

OFFICERS OF THE LODGE, 2004-2005

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CANBERRA LODGE OF RESEARCH
AND INSTRUCTION

INVITATION

On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 9 February 2005.

AGENDA

- 1 Opening
- 2 Apologies
- 3 Preceptor's comments
- 4 Secretary's report
- 5 *Volumes of the Sacred Law*
- 6 Other business
- 7 Closing

Neil Wynes Morse KL
Secretary
January 2005

The Lodge meets on the **second Wednesday** of February, April, May, July, August, October and November. All Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

We will be discussing the Volumes of the Sacred Law which are agreed to by the Australasian Grand Masters. These are seven in number. Where can they be found? What do you about them? Does your Lodge have more than one Volume on the altar?

OUR LAST MEETING

A report was given on the ANZMRC Conference in Tauranga, New Zealand, and the papers delivered there by the Kellerman Lecturers, including our own Preceptor. Initial discussions were also held about the 2008 ANZMRC Conference to be held in Canberra.

To celebrate the festive season, the traditional port and cake were consumed.

OUR NEXT MEETING

As the Grand Lodge Quarterly Communication has been shifted to a

Saturday, we will meet on 9 March. Part of the meeting will be taken up with the Regional Research Seminar to be held in Bega on 5 May. Subject TBA

A DAILY ADVANCEMENT...

The *ADA* for this meeting is a paper delivered in 1958 to United Masters Lodge in Auckland.

That Lodge has produced a CD-ROM of its papers from 1909 to 2003. It is a magnificent collection and is a storehouse of Masonic information. I will use it a great deal. See me for more details.

Masonry and The Sacred Law The Holy Writings.

The Holy Writings occupy the central place in our lodges. At installation, the installing Officer admonishes the newly appointed Chaplain as follows: "That Holy Book which adorns our sacred altar is the great light in Masonry and forever sheds its benignant rays upon every lawful

assemblage of Free and Accepted Masons."

So you are charged to regard the Volume of the Sacred Law as the great light in your profession, to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains.

Constant reference is made to this theme of man governed by the laws of his Creator just as our lodges are governed in homage, to the Deity, by the virtues of Temperance, Fortitude, Prudence, and Justice.

These virtues point out an ideal, which leads us to welcome as applicants, men of every sect and creed which glorifies the Great Architect of the Universe.

Thus, the divisions, which might otherwise separate man from man, are done away with in Masonry. The Word of God may come through the New or Old Testament, the Talmud, the Koran, and each, in particular areas of the world, is used as the Great Light. In the United States, the Old and New Testaments are used together, and are the required volume in California. As the atheist is ineligible to be received as a Candidate, so a lodge

or Grand Lodge which dispenses with the Holy Writings is deemed irregular and unlawful, and no recognition may be extended to it.

To you, therefore, we must impart that respect and toleration which we feel for all religions and out undying resistance to any force, either clerical or political, which would destroy our religious freedom and substitute the tyranny of dogma, either of the Church or the State.

Excerpted from "Handbook for Candidate's Coaches"

By The Committee on Ritual and Donald G. Campbell, Past Grand Lecturer. Grand Lodge F.&A.M. of California.

Q & A

From the United Masters Lodge
Transactions
October 1952

Question 209. In the early days of speculative Freemasonry the Sacred Writings were referred to as the Holy Bible. When and why did it come to be called the V.S.L.?

In the literature of 18th Century Freemasonry we find the bible referred to usually as the "Holy Bible," "Sacred

Writings," "Holy Writings," and sometimes simply as the "Bible." The change to the "Sacred Law" or "Volume of the Sacred Law" seems to have been made about the time of the Union in 1813, when the whole ritual was recast. It may have been coming into use a little before this. For example, in the 1772, 1775 and 1781 editions of Preston's "Illustrations," we find reference to the "Holy Bible." In the 1788, 1792 and 1796 this is changed in the same paragraph to "Holy Writings," while in the 1801 and following editions it is changed to "Sacred Law."

Comments about the Preceptor's lecture Taken from *Harashim*, the ANZMRC newsletter

The last paper was presented by David Slater in which he provocatively asked why shouldn't we discuss religion in lodge environments and, likewise, why shouldn't women be admitted into our lodges as Freemasons. In a paper such as this there can be no absolute answer and David put forward a number of sound reasons as to why—and how—we could facilitate such radical changes in the direction of Masonry as we know it. The general

consensus was, of course, that hell would have to freeze over and the devil dance go-go before such a move would be accepted by regular Freemasonry. However, while that attitude was something of a foregone conclusion, the provocation of the lecture and the ensuing discussion made for much thoughtfulness among us. As I commented at the time, it's not so much that David was taking pot-shots at the sacred cows of Freemasonry, but he had proceeded to skin and tan them and was half way through making a fine jacket from their hides. (Raul van Leeuwan, NZ)

The next paper was a serious and timely challenge to notions that too often give rise to senseless taboos and to some that may be taken wrongly as landmarks. David Slater's deference and self-effacing charm greatly enhanced the prospects of serious discussion, as he asked fundamental questions about the reasons for and the effects of some of the prohibitions commonly held in our lodges and Constitutions. Intentionally provocative, it was a reasoned demand for an accounting of our views, not a call for acceptance or rebuttal on the usual emotional grounds. The skilled

use of data projection again allowed clear and well-directed additions, as well as an easy response to questions which were answered very appropriately. Despite predictable reactions, there was open discussion and the presentation was truly successful. This thoughtful paper may lead eventually to real, positive and effective change in our thinking and our attitudes. (Max Webberley, Tasmania)

**Work in press - by Max Linton, PGW,
Kellerman Lecturer 2004**

History of Freemasonry in Tasmania to 1890, covering:

- ♦ Norfolk Island influence; Regimental lodges;
- ♦ Irish Craft lodges & Provincial Grand Lodge, RA & KT;
- ♦ English Craft lodges, Prov & District GLs, & other Orders;
- ♦ Scottish Craft lodges, DGL, & RA;
- ♦ Formation of Grand Lodge of Tasmania.

to be published by **Hobart Lodge of**

Research early in 2005; A4, 92 pages, **pre-publication price \$15 plus postage. Orders** to Lance Brown, Secretary, Hobart Lodge of Research, PO Box 661, New Town, Tas 7008, Australia.

<labrown@iprimus.com.au>

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CANBERRA LODGE OF RESEARCH
AND INSTRUCTION

INVITATION

On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 13 April 2005.

AGENDA

- 1 Opening
- 2 Apologies
- 3 Preceptor's comments
- 4 Secretary's report
- 5 *Lodges of Research – an overview*
- 6 Other business
- 7 Closing

Neil Wynes Morse KL
Secretary
February 2005

The Lodge meets on the **second Wednesday** of February, April, May, July, August, October and November. All Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

Bro Tony Pope KL, editor for, and a Fellow of, the Australia and New Zealand Masonic Research Council, will discuss the place of Lodges of Research, both in Australasia and elsewhere. Tony delivered a major paper on this topic to the Victorian Lodge of Research when he was Master of the South Australian Lodge of Research. This paper may well lead us into a discussion of topical interest!

OUR LAST MEETING

The Secretary gave an overview of the various VSLs which are considered 'approved' in Australian jurisdictions. The presentation seemed of interest to the brethren present and several 'hypotheticals' were posed and discussed. A number of 'alternative' documents which may be requested to be used by candidates, and the protocols involved, were discussed.

OUR NEXT MEETING

In April we will be doing a walk through of at least the first of the degrees of 'Practical Masons' c1765-1785. This suite of two degrees has not survived in any current Order. They are contained in 'Cayers Maçonique', a volume of 20 18th century French rituals held in the National Library of Australia here in Canberra. A team of six is required to work this material, and a good rollup of brethren as an audience is requested, as this will be the first time the 'play' has been performed in this jurisdiction. I will have scripts available for volunteer participants at our March meeting. Please let me know if you want to be part of this unusual event.

A DAILY ADVANCEMENT...

The *ADA* for this meeting is a paper delivered in the Victorian Lodge of Research No 218VC in June 1982 by the late VWBro Frank Oldfield, Grand Lecturer, entitled 'Why a Lodge of Research?'. This paper is reproduced with the kind permission of the Master

of the Lodge, WBro Ian Richards, which we gratefully acknowledge.

The Aims of one Lodge of Research

As Missouri Freemasons, from the newest Master Mason to the most senior Past Master, seek Masonic Light, the Missouri Lodge of Research is there to help. Founded originally as a local Masonic Study Group in 1923, the Missouri Lodge of Research was chartered in 1941 by the Grand Lodge of Missouri (Article 25.060), and since then has continually strived to provide educational and instructional materials that will enable our members to learn about and understand the "beautiful system of morals, veiled in allegory" that Freemasonry teaches its initiates.

Our Goals

Our goals in the Missouri Lodge of Research are simple and straightforward. They are: To Educate, To Publish, and To Communicate Masonic information, particularly the results of Masonic Research, to our members.

Our Purpose and Function

The purpose and function of the Missouri Lodge of Research is to provide a forum for the study, discussion and diffusion of Masonic knowledge, and to promote interest in Speculative Masonry. Its research deals not only with the historical and philosophical aspects of Masonry, but also with important issues confronting our Ancient Craft now and in the future.

The Grand Lodge of Missouri chartered the Missouri Lodge of Research, and extended to it the authority to conduct research, hold discussions, gather and preserve Masonic Information, maintain a library, supply papers or speakers at the request of other constituent Lodges, and to conduct programs of general service to our Fraternity in the field of Masonic education and information.

Why Research Freemasonry?

The mission of Freemasonry is an earthly one. Our Masonic calling is to be "builders" in the here and now. We see, as our special duty, the use of the ingenuity and compassion that the Great Architect of the Universe has given to all human beings. We feel it our responsibility to let shine the Light of Wisdom and Brotherly Love amidst

the darkness of prevailing prejudice, inequality, intolerance, and injustice; to act with moral principles; to help the unfortunate; and to increase the general fund of human knowledge and understanding.

While research is often involved with the past, the Missouri Lodge of Research takes full advantage of today's modern communications technology to share the results of our Labors with our Brethren and the world-at-large.

All of the materials produced by the Missouri Lodge of Research are designed for the individual Master Mason, rather than the Masonic scholar. We believe our Craft is a serious organization in its purpose, but also believe this purpose can be communicated in an informative and interesting manner.

The main difference between Research Lodges and regular constituent lodges is that Research Lodges cannot confer degrees, nor are they entitled to representation at or any vote in Grand Lodge Communications.

Why Join The Lodge of Research?

Each year we provide our members with a book on a relevant Masonic

topic. Historical documents, once off-limits, are now available to scholarly Masons for research and publication. These books are designed to challenge your thinking, correct faulty information, and provide invaluable insights as to the origin, legends, myths, catechisms and history of Freemasonry in Missouri and around the world.

Who May Join?

Any Master Mason living in Missouri may become an Active Member. If living in another jurisdiction, he may become a Corresponding Member. If any Lodge, library or other organization cares to join, they become Subscribing Members.

There are no initiation or affiliation fees. The Lodge is supported by annual dues from its members. These dues are used for administrative costs, the printing of Masonic literature, purchasing books for our members, and funding grants to Masonic researchers. Other than a modest honorarium to our Secretary/Treasurer, there are no salaries. Every penny of our funds is expended for Masonic purposes and the enlightenment of our members.

When Does The Lodge Meet?

Two scheduled meetings are held annually. The first is at the Grand Lodge of Missouri's Annual Communication. During this meeting, Lodge officers are elected and installed, and the general business of the Lodge is conducted. In addition, a Lodge of Research breakfast is normally held where a knowledgeable Masonic speaker addresses the group. A second meeting is held during the Grand Chapter of Royal Arch Masons Convocation. There is normally a breakfast meeting and a speaker. Like any Missouri Lodge, the Lodge of Research is subject to the call of the Master, and may meet at any place within the State of Missouri.

<http://www.geocities.com/Athens/Oracle/1190/whatismolor.html>

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On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 9 November 2005.

AGENDA

- 1 Opening
- 2 Apologies
- 3 Preceptor's comments
- 4 Secretary's report
- 5 AGM and Bylaws
- 6 *Esoteric interpretation of the TBs – discussion*
- 7 Other business
- 8 Closing

Neil Wynes Morse KL

Secretary

October 2005

The Lodge meets on the **second**

Wednesday of February, April, May, July,

August, October and November. All Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

After some 'housekeeping' [electing officebearers and passing the revised bylaws], we will discuss Kirk McNulty's paper which appears at www.guigue.org/guitex63.htm or [under a different title] at www.tracingboard.com/tracing_board.htm

OUR LAST MEETING

After we all contributed to finetuning of the bylaws, Bro Geoff Ludowyk gave a personal insight into his decision to join the Craft. It was one of the strongest papers I have heard, and I felt it a privilege to be given such a close personal insight.

OUR NEXT MEETING

A new year, and a fresh start. We'll meet in February, and will be demonstrating 'The Ceremony of Opening the Lodge Work Year', according to the Netherlandic Constitution. This script comes to us with the kind permission of Kring Neiuw Holland Masonic Study Circle,

Melbourne, to whom we are very grateful.

HARASHIM

The latest edition has been published and, *inter alia*, has a number of reports about Bro Bob Cooper's time in Canberra. Electronic and paper copies are available. Contact me for either.

A DAILY ADVANCEMENT...

The *ADA* for this meeting is the paper *Masonic Tracing Boards and the Western Metaphysical Tradition*, which is the paper referred to above. You may wish to read the Dormer papers on the three TBs. Ask me for a file of the three in .doc format and I will email them to you. Limited printed copies are available from me.

BENEVOLENCE v CHARITY

At our last meeting, the difference between 'charity' and 'benevolence' was raised. Not long afterwards, the following was posted to a UK Masonic e-list.

The Online Etymology Dictionary gives us:

benevolence □ c.1384, "disposition to do good," from L. *benevolentia* "good feeling," from *bene* "well" + *volantem* (nom. *volens*) prp. of *velle* "to wish." In Eng. history, this was the name given to forced extra-legal loans or contributions to the crown, first so called 1473 by Edward IV, who cynically "asked" it as a token of good will toward his rule.

charity □1137, "benevolence for the poor," from O.Fr. *charite*, from L. *caritas* (acc. *caritatem*) "costliness, esteem, affection" (in Vulgate often used as translation of Gk. *agape* "love" -- especially Christian love of fellow man -- perhaps to avoid the sexual suggestion of L. *amor*), from *carus* "dear, valued," from PIE **karo-*, from base **ka-* "to like, desire" (see whore). Vulgate also sometimes translated *agape* by L. *dilectio*, n. of action from *diligere* "to esteem highly, to love."

From this "benevolence" may be the better word.

Using the word "benevolence" at the same time shares the sentiment of

avoiding “malevolence”. “Charity” may also more accurately reflect the physical act of caring, which is not quite the same as making a donation to enable others to do the caring.

I suggest the two words in the charge to the initiate are a product of the oral tradition for passing on ritual. Before our ritual was written the Charge may well have been taught in essence as a series of bullet points which consisted of key words. These may well have been taught in couplets or as aggregates of words with linked or similar meanings to ensure that the broad concept was covered. In turn these mini-lists would have been represented by simple pictograms, typically geometric forms such as a square meaning a list of four, a triangle a list of three, a pentogram or five pointed star for five, and so on.

The best examples of the use of couplets or mini-lists are in our obligations. Obligations are full of them and they are in turn very rhythmical, if not poetic. This would have made them much easier to remember than prose. Thus we have “hele, conceal and never reveal” is a good example.

The statement, “I will always conceal” will suffice but the longer sentence may actually be easier to remember. Here the use of two or more similar words also help to reinforce the underlying concept.

Bruce T Brown
Lechmere 1874 (Worcs)
Gothic 7435 (Warks)

TB LECTURES - WHO WROTE THEM?

[From the Transactions of the United Masters Lodge No 167 NZC for August 1945]

Q: By whom and when were the lectures on the T.B.'s written?

A: The explanations of the Tracing Boards are made up of excerpts from the Masonic Lectures. From the beginning of speculative Masonry down to the Union of the two Grand Lodges in England in 1813, the working of the Masonic Lectures, consisting of questions and answers, formed a large part of the ritual work performed at the regular Lodge meetings.

Shortly after the union of the two Grand Lodges in 1813 the Lectures were revised by Dr. Hemming, a prominent member of the Lodge of Reconciliation, which settled the difficulties of ritual consequent on the union, Dr. Hemming was taken ill and the work was finished by Rt. Wor. Bro. Williams, Provincial Grand Master for Dorset, and the compiler of the Books of Constitutions of the years 1815, 1819 and 1827.

A large part of the lectures which were revised at this time was the work of the great Masonic ritualist William Preston. Many of the addresses were either his work, or had been reworded and recast by him, particularly those used by Lodges working under the Grand Lodge of the Moderns.

Bro. Rankin, the well-known authority on ritual, maintained that the explanations of the Tracing Boards were made of excerpts from the Emulation Lodge Lectures. He appears to be wrong, however, for the Explanatory of the Tracing Boards appears in cypher in Browne's “Master Key” published in 1802 under the

heading "Explanation of the Hieroglyphics", almost word for word as we have them at the present day, whereas the Emulation Lodge of Improvement was not founded until over twenty years later.

Browne's "Master Key" is considered to embody Preston's version of the working of the "Moderns" just prior to the union in 1813. I can find no proof that the piece of ritual in question was actually the work of Preston as it does not appear in any of the editions of his "Illustrations".

I think from the above we are justified in saying that the Explanations of the Tracing Boards consist of excerpts taken from the Masonic Lectures as revised by Bros. Hemming and Williams, and that the originals were probably the work of William Preston. - N. B. -SPENCER.