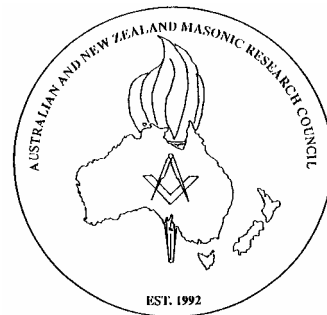


Harashim

חרשים

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

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About Harashim חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016, Australia) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

Additional copies are available to interested persons on subscription (details below). At a later date copies of most articles, features and news items will be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

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Contents

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

- ♦ Their lecture programs for the year;
- ♦ Any requests from their members for information on a research topic;
- ♦ Research papers of more than local interest that merit wider publication.

The newsletter will also include news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or attached to email sent to <tonypope@lm.net.au> or <editor@anzmrc.org>. Items over 500 words **must** be submitted in computer-readable form.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. **Contributors who require material to be returned should include a stamped, self-addressed envelope.**

Subscription

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NEWS IN BRIEF . . .

Grand Lodge of Malta formed

On 20 November 2004 the Grand Lodge of Malta was constituted in Valletta by three English lodges, three Irish lodges and one Scottish lodge, with the approval of the three 'home' Grand Lodges.

David Gray sentenced

On 30 November 2004 David Gray was sentenced to nine years imprisonment on multiple counts of felonies arising from misappropriation of funds from Central State University, Ohio, where he was employed as senior accountant, and then auditor. He was ordered to repay over US\$300,000, and the court ordered his Jaguar car and other property to be sold.

Dual recognition in Italy

In August 2004 the Grand Lodge of South Australia and the Northern Territory exchanged recognition with the Regular Grand Lodge of Italy while maintaining recognition of the Grand Orient of Italy. See <http://www.freemasons-freemasonry.com/phpnews/masonic_news.php>.

New Associate for ANZMRC

The Swiss Alpina Research Group (*Groupe de Recherche Alpina*) has joined ANZMRC as an Associate. The Group meets on Saturdays, four times a year, in Lausanne. It works in French but publishes also in German and Italian. Its president, Dr Jean Bénédic, <benedict@benedict-international.com> does the secretarial work. *Harashim* has previously published information about the Group (issue 17) and a paper by Dr Bénédic, 'Freemasonry—a species on the way to extinction' (issue 25). See also the 'Thumbnail Sketch' on page 12 of this issue.

NSW country research seminar

Following a successful research seminar at Cootamundra in June 2004 (see *Harashim* issue 31), another seminar is scheduled for the weekend of 5 May 2005, to be held in Bega, on the south coast of New South Wales. Hosts will be Lodge Bega Remembrance and Canberra Lodge of Research and Instruction. Up to a dozen papers will be presented, and there will be prizes open to those giving papers for the first time. An invitation is extended to all readers of *Harashim*; further information is available from Neil Wynes Morse <morse@netspeed.com.au>.

HOW I WOULD LIKE TO REMAKE FREEMASONRY

by Leon Zeldis

The first thought, when considering such a question, is 'Well, where do I start? There are so many things I would like to change!'

However, when getting down to business, making a sort of a shopping list, I discovered it was not so much a matter of making radical changes or overturning our old traditions, but rather of improving what we have, of profiting from the experience of other brethren, other Lodges, other Grand Lodges.

The symbols and moral teachings of Freemasonry are our foundation stones; these cannot be removed without having the whole edifice come tumbling down. The *structure* of Freemasonry doesn't have to change; that means the pyramid of lodges, Grand Lodges and the side degrees, Supreme Councils, Supreme Grand Royal Arch Chapters, etc. What needs change, perhaps, and I'm not trying to be dogmatic, is the way Freemasonry *operates*.

Let me give you an example. In America, most lodges regularly work in the third degree. Of course, Entered Apprentices and Fellow Crafts are excluded from those meetings. This is not a *landmark*; in fact, the universal practice abroad is to work regularly in the first degree, raising the lodge only to confer a higher degree. Why this is different in America doesn't concern us. Some blame the scare after the Morgan affair but it makes no difference *why* it happened. The fact is, this is the current practice. What is the result? A man is initiated, we tell him he is now a Mason, he undertakes some obligations as a Mason, yet the next time the lodge meets, he is left out. Perhaps not once, but several times. How does he feel, this newly initiated brother? Does he feel part of the group? Does he feel welcome? Was he prepared for this kind of welcome? This brother starts his Masonic life on the wrong foot. And correcting this problem is so easy. Some Grand Lodges have already taken steps, allowing their lodges to work in any degree they wish. Should all Grand Lodges take this simple step, it would eliminate a common cause of disappointment and the loss of promising brethren.

Let me give another example. Many lodges have the rule of approving every expense, no matter how insignificant, in open lodge. Brethren, I'll tell you a secret: there is a new invention called a *budget*. Well, it's not so new, really. What do other lodges do? The open lodge approves a budget at the beginning of the year, and then, through the year, all expenditure within the framework of the budget has to be approved only by the Master and the Treasurer, maybe the Secretary as well. Think how much time will be saved in lodge business. And how much more interesting the meetings may become, without discussing why the electricity bill is so high.

Brethren, I travel a lot. I have visited lodges in many countries. Everywhere, I have found that the most successful lodges are those that hold interesting meetings. Coming to the lodge should be fun.

Think for a moment about our competition. There is television, video, and now Internet and, of course, the old staples, bridge and poker. There are shopping malls, sports arenas, plays and movies, concerts and galleries and night classes and . . . oh yes, there is also a family, please don't forget the wife and kids.

So take a man who comes home from work, or perhaps he still is chained to his desk. When that man stops to consider how he will spend the evening, there must be some darn good reasons to make him choose the Lodge. And don't tell me about loyalty, tradition, his father was a Mason. This is the 21st century, life is fast, time is our scarcest commodity—a non-replaceable one. Each of us tries to make the best use of every waking hour.

So, how do we make our meetings interesting? There are many ways, but the most important factor, the one key factor is this: *involvement*. Be sure to make as many brethren as possible take active part in the proceedings. If there is a ceremony, assign stand-ins for every officer. Have rehearsals with participation of as many brethren as you can get. Have *three* Directors of Ceremonies, *six* Deacons, let them practice the ceremony, then, if one of the regular officers is sick, or engaged,

you'll have a replacement ready at hand.

Have lectures, by all means. Not only on the history of Freemasonry or, again, for the trillionth time, an explanation of the Tracing Board. Brethren, when you have heard that a few times, it takes a strong will to stay awake. Particularly if it's a simple recitation of what's written in the book.

Ask brethren to speak about their work, their profession, their hobbies. Have panel discussions. That way you'll involve several brethren at once. Subjects? Anything. The AIDS epidemic, drugs in schools, mercy killings, police brutality, human cloning; don't be afraid to discuss controversial subjects. Just make sure the debate sticks to the rules of order: everybody addresses the Master, no interruptions allowed, every speaker has one five-minute period, and perhaps a three-minute reply if warranted. Don't let comments turn into another lecture.

Have frequent dinners with the ladies. Initiations are good opportunities to have the wife of the new brother meet the other ladies. Make the new member—and his wife—feel honoured, the star of the evening. In my lodge we give the new brother, at the end of the Initiation ceremony, two pairs of white gloves, one for himself, and one for his wife or his mother; in fact, we tell him, to the woman he most respects. We also give him three red roses, for the wife. To show that the Lodge is not going to split the family, but rather to enlarge it. The new Mason becomes part of this huge family of millions of Masons throughout the world. And on the night of his initiation, the new Mason is seated in the East, together with the dignitaries. He *is* important; let him feel it.

If at the beginning Brethren are reluctant to speak up, to take part in the debates, ask the brother who will deliver his paper at the next meeting to prepare it in advance, make copies, hand them out to two or three of the 'inactive' brethren to read the paper and prepare a written comment on it. Praise, no matter how well intended, is not a comment. A comment should increase our knowledge of the subject. By the way, papers read in lodge should always be



President's Corner

Greetings, Brethren.

Congratulations are extended to the New Zealand committee for the holding of the very successful biennial conference in Tauranga. Not only did it meet the expectations of Australian brethren, but also it introduced their partners to the delights of the area and the hospitality of their New Zealand counterparts.

My appreciation is extended to the Immediate Past President, WBro Dr Richard Num, PGSwB (SA&NT). Richard was and remains a great ambassador for this Council. During his tenure, Richard significantly lifted the profile of ANZMRC internationally, resulting in a marked

increase in associate membership by Masonic research bodies throughout the world.

It is very gratifying to look back at the inauguration of the Australian Masonic Research Council in Melbourne in June 1992, and see how it has expanded to include almost all Masonic research groups within Australia and New Zealand. Now more aptly named the Australian & New Zealand Masonic Research Council, it has 18 Affiliates and 5 Associates in the two countries, and 8 other Associates throughout the world. Much of our success over the past 12 years has been due to the drive, and vision, of our Secretary, WBro Kent Henderson, KStJ, PGJD (V), FANZMRC.

The Tauranga Conference was a success in bringing together brethren who have a thirst for Masonic knowledge. It was very pleasing to see some younger brethren present and to talk and listen to them. Their hopes and aspirations are no different from those we had when we were younger and, indeed, still possess—although perhaps not with the same fire. They are the product of another time who require and possess definite time-management techniques. My son, who is in the Craft and in his early thirties is brilliant academically and doing extremely well in his profession, is like many others. He and they do not have the time for

procrastination, time wasted in the inefficient handling of administrative affairs, and the proverbial laminex, cheese and biscuits.

We can tackle all these aspects through the avenue of education. It behoves each of us to improve the lot of our brethren and create in them a desire and a thirst for knowledge, and through knowledge light. When preparing an address, we must make sure that it is tailored for that particular group of Freemasons. Some groups are interested in the general aspects of Freemasonry, while others are interested in the historical, symbolical, philosophical and other aspects of our Order.

Brethren, we do have a task to do; let us not neglect it. Let us also ensure that we progress with tolerance for alternative points of view; let us not be dogmatic in achieving our goals. And in all that we do, let us make sure we do not let Freemasonry become static in this dynamic world. As the acorn will flourish into a mighty oak, so may the Australian & New Zealand Masonic Research Council prosper. As the oak needs nourishment, so does the Council.

Brethren, I take this opportunity in wishing you and your families a Joyous Christmas and a Happy and Prosperous New Year.

Graham Stead

written, no improvisations, no ramblings based on a few scribbled notes.

Once or twice a year, have some outing, a barbecue, a week-end in a resort out of town, or a visit to some geographical or historical site. It depends, of course, on where you live. In Israel we have plenty of archeological sites. But you have good places to visit everywhere. You know quite well all the interesting places you can visit on a Sunday. Instead of going alone, go with a group of your brothers.

I have spoken about the lodge, because that's the foundation. The Grand Lodge exists by virtue of the individual lodges, not the other way around. The Grand Lodge should act like the conductor of an orchestra. He doesn't play all the instruments. He directs, he does not impose on a soloist his opinion

of how he should play. Grand Lodge should give the greatest latitude to the lodges, to develop in their own way. A lodge wants to meet every week? Let it. Wants to work only once every two months? That's also OK. As long as the lodge really works, as long as the brethren are active. As long as the lodge grows and develops.

Tradition. That's a real stumbling block in many lodges, and also in Grand Lodges. 'We have always done it this way. Change? It won't work.'

Brethren, tradition should act as the helm, not the anchor. Take an example. Tradition is that you cannot ask a man to become a Mason. No, sir, that's a no-no. The ritual says so: 'on your own free-will and accord', or something like that. Why? Why shouldn't you ask a friend, whom you know would be a good

element in the lodge, to come and join it? Of course, if you are the boss, and you 'invite' your subordinates to join the lodge, that's another matter. That's twisting arms. But telling about the lodge, describing its good points, the fun you have, the things you learn, the help you give—why not?

Better still, invite him to an open activity, such as a lecture around the table, or a social gathering of the Lodge.

I have spoken a lot about the fun we should have in Lodge. But Masonry is in fact a very serious subject. Ours is not a club, not Rotary or Lions with aprons, not a charitable foundation.

We have a very serious mission: to improve ourselves, and thereby improve society. Wow, big words!

What do I mean by 'improving

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A VISIT TO ROBERT COOPER AT THE MUSEUM OF THE GRAND LODGE OF SCOTLAND

by Yasha Beresiner

I must admit a tinge of envy at Robert Cooper's forthcoming ANZMRC tour. It is impossible to convey that very special welcome, the pleasure and joy of new discoveries, new friends and a million memories later. He is going to find out for himself. I was telling him all about my visit, and how much he would enjoy his, as he took me around the Museum of Grand Lodge of Scotland, which he has so capably curated now for 5 years. Bob is a great enthusiast, and a knowledgeable one at that. He is as proud of his own Grand Lodge as he is of Scotland itself. A couple of hours with Bob and the first thing that becomes clear, and I mean clear in the sense that one can understand it, is the major differences in Freemasonry between England and Scotland. In the affable and jovial manner that is his style, Bob was at pains to explain his view of these striking differences.

In Scotland stone masons (inadequately, according to Bob, referred to as *operatives*) met in their lodges, after a hard days work, to relax and enjoy the festive board in the comfort of informal surroundings. To these informal and convivial evenings non-masons or Freemasons (as inadequately referred to as *speculative*) were welcomed and joined the stonemasons in their lodges. Thus in Scotland available evidence, written and circumstantial, points to a natural progression of stonemason to Freemason, where in England the Freemason, Bob emphasises, was an 'invented' concept. No doubt brethren reading this article will also read and hear Bob when he delivers his various lectures. It was an unusual opportunity to be present in the Museum and witness the practical aspects of the 'natural progression' perception expressed by Bob. He pointed them out to me in many of the Museum objects we were viewing.

The spacious and well-lit *Long Room* of the Museum is an immediate reminder that whilst the Grand Lodge of Scotland was consecrated in 1736, Freemasonry was in evidence in the territory a century or more before. The very title of the ruler



of the Craft, *Grand Master Mason*, was a direct manifestation of the link to stonemasons, and the impressive collection of mauls was a further reminder. Unlike England, the gavel is a non-existent implement in Scottish lodges, which use the maul, the working mason's tool, exclusively. On display is the large 220mm diameter decorative and symbolic maul specially made for use at the consecration in 1736, and used by George VI, Grand Master Mason of Scotland, at the 200th anniversary celebrations. Among the dozen or more mauls in the collection is also the one used by Robert Burns at the St Andrews Lodge 179, Dumfries, where he was Senior Warden at the time of his death in 1796. Many of the differences between Scotland and England are to be found in the furnishings of the lodge and the aprons worn by the members.

There are several Scottish lodge officers not identifiable in England. (Incidentally, very incidentally, I was greatly honoured to be appointed to the rank of Honorary Grand Almoner under the jurisdiction of the Grand Lodge of the State of Israel—an appointment recognised in Scotland and unknown in England!). A good instance of the difference in officers is the lodge Treasurer. In Scotland he was substituted by a *Box Master*, in charge of a large and heavy wooden box in which the lodge funds and other treasures were kept. An outstanding example in the Museum in

Edinburgh is dated 1737. It belonged to the Haughfoot Lodge, and the three keyholes indicate that no single member of the Lodge could have access to the contents. Another office is that of Depute or Substitute Master of the lodge, an equivalent to a 'pro-master' in England. It is the highest-ranking office in the lodge after the Master, and the Depute Master will act on behalf of the Master when necessary. The jewel by which this office is identified is identical to that of the Master but for the decorative symbol of the sun in the centre of the Master's jewel. I was shown several rare examples of these and many more officers' collar jewels. They date back to the start of the 18th century. The sun symbol in the centre of the various Masters' jewels is often made of a range of precious stones, and they radiated in the sunlight that came through the large windows, giving them a particular splendour. All the jewels were hallmarked with Scottish marks.

Bob is particularly *au fait* with the many friendly societies active in Scotland and throughout the British Isles. He left to last to show me a stunning and colourful range of aprons. On display next to each other, thus easily comparable, were the aprons of four unusual orders dated from the first half of the 19th century. The first is of *The Order of Freewrights*, an unlikely name for Carpenters, with a white background and gold montage of the square overlapping the compasses. The apron of *The Freepotters* depicts what appear to be either kilns or brick works and have added identifiable Masonic symbols. The third is of *The Freeshipwrights*, depicting an anchor and the All Seeing Eye with two squares in a mirror image. The last is the *Independent United Order of Mechanics*, the most overtly Scottish depicting St Andrew with tartan colours, and a Paschal lamb on the left of the ark of covenant. A large hand is holding a hammer above an anvil. These societies originated as the social clubs of actual working trade organisations, and they are the relatively modern concept of the

...REMAKE FREEMASONRY

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yourself"? Let me explain. All of us have some preconceived ideas on many subjects. These are the product of education, the family, life experience. Some of these ideas are justified, others are not. Some of our judgments are right, some are wrong. The exchange of views in open lodge, in a friendly, non-censorious environment, leads to reconsider some opinions. We learn to tolerate views that run against ours. We learn to appreciate the variety of human experience, of human characters. All this is part of what we call 'smoothing the rough stone'. This, my brethren, is Masonic work.

This brings me to another important point. I would like to see small lodges, where brethren know each other, each other's families, professions, illnesses and happy events. A Mason who doesn't come to Lodge regularly is in fact an isolated Mason, and that's unacceptable. He cannot perform his Masonic work by himself, he needs the give-and-take with his brothers. In many rituals, the first words of the Master when opening the lodge are: 'Brethren assist me in opening the Lodge'. Why does he need the assistance of the brethren? Doesn't he know how to open the lodge by himself? The point is, all the brethren in the Lodge, all together, will be contributing to the Masonic work. And a lodge with over a hundred members is too big to allow its members to do Masonic work properly.

Charity. This has become a shibboleth, our single presentation card to the outside world. Look how much

(Continued from page 4)

evolvment of Freemasonry from the stonemasons of medieval times. I also saw an exceedingly colourful early 20th-century apron and sash of the *Rechabites*, the total abstinence movement founded August 1833 by Joseph Livesey in Lancashire, England.

A single day's visit was not sufficient to cover the inexhaustible treasures of the Museum of the Grand Lodge of Scotland. Fortunately Bob has invited me back to view some exceedingly early and interesting documents and literature and see some of the important paintings and large selection of prints. It may give me an opportunity for a few more words in *Harashim* before Bob reaches the Islands!

money we give to charity! See all these children's hospitals! The funds allocated to fight this disease or that. I'm not saying this is bad, but it is not the purpose of Freemasonry. Not only there are many other voluntary organizations doing this kind of work, but the government—Big Brother—gives big money for these tasks. Our 3 million bucks a day we give to charity, are nothing compared to the cost of public health, or public education nation-wide.

So, should we stop doing our charitable work? By no means. But don't make it our most important, or our *only*, reason to exist. You want to help society, to make ours a better place to live? Why not giving more to education? Poverty is the cause of many social ills, and it is principally the result of a lack of education, or faulty education, which is even worse.

I fear I'll be running out of time, so let me touch on two subjects that concern Freemasonry as a whole, two issues that will become more crucial as the time passes. These issues are: first, the relations between Masonic bodies—recognition, jurisdiction, regularity; second, the place of women in Freemasonry.

Do I see some eyebrows touching the hairline?

The whole issue of regularity was from the beginning fraught with illogic. At present, confusion reigns. Grand Lodge A recognizes Grand Lodge B, which is not recognized by Grand Lodge C. What happens to the relations between Grand Lodges A and C? Elections take place in a Grand Lodge. There are two candidates. The loser doesn't accept the verdict of the ballot box and claims hanky-panky. He and some of his supporters go out and form a new Grand Lodge, claiming to be the true and genuine successors of the Old Grand Lodge. They grab the keys to the Grand Lodge building, and have police evict the other group.

All this is not theory, it has happened, more than once. Who is right? How can we determine the truth of the accusations and counter accusations? There is no higher tribunal to turn to in the Masonic world. So now we have a number of countries with two—or more—Grand Lodges, each of them claiming to be regular in all respects.

Recognition between Grand Lodges, the right to visit lodges in other jurisdictions, the right to affiliate, has become a mess. The so-called principle of exclusive jurisdiction is in shambles. And some Grand Lodges openly practice

religious discrimination.

Some efforts are being made to have at least regular meetings of Grand Masters. You have this in the United States, there are also similar meetings in Latin-America, and World Meetings of Grand Masters have been proposed, and have even started in a modest way, still not encompassing the entire world of Freemasonry. Hopefully, this trend will continue and develop further.

The issue of the place of women in Freemasonry I left to the end, so I can run for cover if the need arises.

To start with, we have to recognize that there *is* feminine Freemasonry. In other countries there are Grand Lodges exclusively for women. There is also Co-Masonry, also known as *Le Droit Humain*, where men and women sit together. For some Masons, these bodies are anathema. Other Masons are of the opinion that each man or woman should be free to choose the kind of Freemasonry he likes, and as long as the basic purpose of Freemasonry—personal improvement, leading to a better society—is adhered to, we should find some accommodation with them in order to work together towards our common goals.

One proposal submitted on the Internet is that Co-Masonic lodges could be used as a neutral ground, where both brethren from all-men lodges and sisters from all-women lodges could visit. Male members of a Co-Masonic lodge could visit mainstream lodges, while female members could visit feminine lodges. Thus, there could be contact between the three streams of Freemasonry without making any Mason, male or female, uncomfortable by sitting with a person of the opposite sex.

This is one suggestion. Probably it will never happen, but let us take heed of the overwhelming movement towards equality between the sexes. The time may come when we are forced to change our present regulations. Would it not be wise to take preventive measures now?

Brethren, I would not want to leave you with the impression that all in present Freemasonry is negative. Ours is an exciting, unique organization, with long traditions, profound philosophical teachings, a haven for right-thinking men in our present world, so torn by the ills of poverty, war, terrorism, hunger and crime.

We must strive forth with enthusiasm, our spirit strengthened by the knowledge that we still have much to teach society, and that we have the tools to assist us in bringing to fruit our human potential.

Seventh biennial conference of



Kellerman Lecturers 2004 (above) Fred Shade (Vic), Peter Verrall (WA), David Slater (NSW&ACT); Roel van Leeuwen (NZ), Murray Yaxley (Tas), Alex Tello Garat (Qld).

Fellows of ANZMRC (below) receiving certificates from MWBro Robert Clarke (GM, Tas): Murray Yaxley (2002), Tony Pope (2002), Max Webberley (2004); Andy Walker (2004), Graham Stead (2004) and Kent Henderson (2002).

photos by Gary Kerkin



ANZMRC, Tauranga, NZ, 2004



Registrants for the conference, on the steps of the Bay of Plenty Masonic Centre, Tauranga, New Zealand

The new ANZMRC committee

Back row, left to right: Peter Verrall (WA, VP), Fred Shade (conference convenor 2006), Kent Henderson (Vic, Sec), Gary Kerkin (outgoing convenor), Graham Stead (Qld, President); *Front row:* Murray Yaxley (Immediate Past President), Andy Walker (NSW&ACT, Treas), Max Webberley (Tas, VP), Colin Heyward (NZ, Asst Sec).
Absent was Richard Num (SA&NT, webmaster).



Waikato Lodge of Research

Members of the host lodge, Waikato Lodge of Research, who attended the conference

Back row, left to right: Joathan Gregg, Terry Spitz, Warwick Roberts, Ross Dalziell, Peter Verrall, George Were.
Front row: Ken Peace, Harry Price, Charles Miller, Gary Kerkin, Roel van Leeuwen.



CONFERENCE CHRONICLES

Rather than the official minutes, which will be available in due course, here are observations of four brethren who participated in the seventh biennial conference of the Australian and New Zealand Masonic Research Council: Roel van Leeuwen, NZ Kellerman Lecturer 2004; Max Webberley, past Kellerman Lecturer (Tas) and *new* Fellow of ANZMRC; Colin Heyward, Asst Sec and NZ representative; and Tony Pope, past Kellerman Lecturer (SA) and *old* Fellow.

Roel's report

What a blast! The conference finished yesterday and though already we have all started to disperse and go our own way, the memories and networks which we have built up over the last few days will remain for some time yet.

My deep appreciation to all those who made it all happen—not only the officers and organisers which made the 2004 Conference happen (and happen very successfully), but also the ‘founding fathers’ who set up the AMRC/ANZMRC in the first place.

The conference kicked off with the opening address by the acting Chairman, Murray Yaxley. We were told that Richard Num, our President, could not be here as he was detained assisting in Her Majesty's court of law, or words to that effect. Unfortunately, the message was somewhat garbled, leaving some of us (myself included) wondering if Dr Num had been detained *by* Her Majesty's courts—a subtle but important difference. Fortunately the matter was cleared up within of seconds and the proceedings continued to proceed.

I had the privilege of speaking first, on the subject of using anthropological theories and concepts when it comes to examining our rituals. Not only to more critically examine the nature of the rituals themselves, but to also provide a natural limit to the speculation on Masonic symbols and so avoid the excesses of some Masonic symbolists.

The next speaker was Fred Shade, who surveyed the symbolism of the Ladder and associated symbols and concepts, such as stairs and

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Max's memorandum

Tauranga, in the Western Bay of Plenty on the East Coast of the North Island, is some three hours drive SE from Auckland. It was ‘home away from home’ for over forty members of research lodges and at least twenty wives who kindly accompanied them. Other interested Masons who had registered also joined in the exciting and active weekend of meetings and fraternal interaction. My wife, Jan, and I loved it. We had been at the Bay of Islands and then had a few days prior to the Conference at near-by Mt Maunganui. Throughout the Conference, all the visitors were truly welcomed as part of the growing number of new and old friends. It was active Freemasonry: purposeful, effective, fraternal and most enjoyable.

Gary Kerkin and Les Borrell met us at the Armitage Hotel on Thursday afternoon. Kent handled the paperwork and kept it minimal by being always available and on top of every thing to do with formal programme. Les was the most practiced and sincere ‘meet and greeter’ imaginable. His long experience in handling such events was evident in his enviable ability to remember names, effect solutions (often before we even saw the problem) and to meet individual needs and wishes. His ‘pick up arrangements’ for those arriving on planes or buses had hitches, but they were not his. The Airways did their best to confuse, by changing times and flights and refusing to give any passenger details, but they failed to outwit Les and his team of greeters and transporters. These made light of the extra trips which were their answer to the problem. They simply waited or went out again, until all were delivered according to plan. Their efforts were much appreciated and personal contacts maximized.

The drinks and nibbles that Thursday evening in the Pool Room, with Jack and Daphne Price, Ian and Jannette Hastie, Colin Heyward, Norman and Cy Cooper, Robert Clarke, Murray and Eddie Yaxley and Andy Walker amongst others, was a happy, informal preparation for the next few days. It also allowed us to absorb the news of the sudden withdrawal of our President, Richard Num, from the Conference. He had been called, with little notice, as an expert witness in radiography for a court case in New South Wales. The Immediate Past President, Murray Yaxley, stepped valiantly into the breach, and his briefing was indeed brief.

On Friday we all registered at the Centre. Then Jack Price, the District Grand Master, warm welcomed us on behalf of the Grand Master of New Zealand, and expressed his delight that the Conference was to be held in the new and well-designed Bay of Plenty Masonic Centre.

In this report it not my intention to formally review

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Colin's comments

The seventh Biennial Conference and General Meeting were held in Tauranga, New Zealand, over the weekend of 5–7 November 2004. Forty-four brethren and twenty-two ladies had registered. Of those, eighteen brethren and six ladies came from Australia, with the remaining coming from around New Zealand. All of the five NZ Affiliate Research Lodges were represented. The attendees were welcomed to Tauranga by the District Grand Master, VWBro Jack Price, and RWBro Peter Aspden, Divisional Grand Master for the Northern Division, was in attendance for the Saturday activities to give greetings on behalf of the Grand Master.

The Bay of Plenty Masonic Centre at Tauranga was a magnificent venue for the conference and thanks were extended to the local brethren of the Waikato Lodge of Research #445 who had organised the whole weekend's activities, including sight-seeing trips for the ladies.

The six Kellerman Lectures presented over the first two days were of an exceptionally high standard and provoked much learned and erudite questioning of the speakers. One of the ladies attended for the second day's lectures and she expressed her satisfaction in having heard some interesting and thoughtful interpretations of Masonic subjects.

On the third day a seminar on what Research Lodges and Study Groups did, and how each operated in each Jurisdiction, was extremely revealing. It highlighted the different support and recognition the various Grand Lodges give to Masonic research, and proved the value of the ANZMRC in banding the

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Roel's report

even taking paces, such as our regular steps. He was kind enough to provide us with a number of pictures from medieval to modern art to illustrate his points and the universality of the symbol throughout European thought since the earliest of days.

The next speaker was Alex Tello Garat, who looked at the great pillars that stood at the portal of King Solomon's Temple. Alex had us initially worried when he said he had 78 (or so) pages of notes, but then assured us that as he was visually impaired, they were written in very large font. Rather than taking a symbolic approach, he nicely contrasted Fred's lecture by concentrating on the physical aspects of them. The discussion afterwards was interesting and enlivening and was certainly illuminated by the comments of Rob Barnes, a metallurgist. I personally thought the discussion of Alex's paper was very fruitful and it would have been interesting if we had more time to pursue some of the ideas therein.

So ended the first day.

The second day opened with Murray Yaxley presenting a completely different style of paper altogether, a sound exemplar of Masonic history, looking at Robert Lathropp Murray, the founding father of Freemasonry in Van Diemen's Land. Not only was the paper itself exemplary (which was co-written with Max Linton), but also the presentation. As Murray said, we had the paper in front of us so there was no need for him to read it out. Murray then proceeded to speak to the paper, which he did with a great deal of skill and humour.

The second speaker of the second day was Peter Verrall. His is a name well known to many New Zealanders, especially locally, as he was a foundation member of the Waikato Lodge of Research, the host lodge, before he was afflicted by that particular form

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Max's memorandum

any of the excellent papers presented, but I will use this opportunity to give a brief, personal account.

The first paper, by Roel van Leeuwen, impressed all. It was a soundly evidenced and appropriately argued case. A highlight for many was the effective use of the data projector. This provided a purposeful account that

- kept everyone on track,
- allowed the author to accept questions as welcome additions rather than interruptions,
- avoided the need to read the entire paper; and
- probably will lead to a much wider use of visual projections in future.

I am sure that many of us look forward to continued contributions from this academically able and enthusiastic presenter. For most, this was probably their first introduction to any links between concepts and terminology of Anthropology and our Masonic ritual. Hopefully we will continue to expand our ideas into other little-known connections between such established academic fields and our Craft.

After the break, Fred Shade further expanded our perceptions with his paper, and with his similarly well-chosen illustrations (also visual projected to an appropriate size, and accompanied by some last minute handouts). His easy introduction of his personal background, his views on Freemasonry and his own religious views, greatly encouraged discussion. His description of various symbols as dynamic and versatile, and his creative viewing of this central area of Freemasonry, challenged all to be more imaginative in appreciating the effects and classification of symbols. It led me to remember the cartoon where Charlie Brown and Linus saw in clouds only 'horseys and duckyes', while Lucy was led by Beethoven to see a more erudite array of greater beauty and knowledge in the same sky pattern. Fred did his best to take us beyond first or unexamined percepts. I found it a pleasure to follow his pathways as he engaged us in many ways.

Alex Garat caught us all when he carried a large wad of papers to the rostrum and calmly announced he would do his best to read through all of the almost one hundred pages before the break—and then adding that the font size was truly enormous, as he had a sight difficulty. There was no other difficulty, believe me, and his easy humour was matched by his calm and authoritative manner. His account of the three Craft degrees as worked in the Ancient & Accepted Scottish Rite aroused immediate interest. His knowledge was from his personal experience as a candidate and in full accord with established but little known rituals. Almost all of us have tried at some time to sort out for ourselves some of the frequently disputed elements in the Second Tracing Board. Alex continued to hold our attention as he tilled old ground and new areas with clear expertise, careful analysis and direct explanation. It was erudite and enjoyable. The whole day's labour was enhanced by a natural humour and fellowship.

Meanwhile, wives of the local members catered for the visiting ladies by a day trip to the Big Kiwi and the Honey Bee! It was impossible to tell which group enjoyed the day more, and it didn't matter one bit.

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Colin's comments

Australasian research bodies into one combined force. A very positive and supportive attitude emerged for each other's role in disseminating Masonic knowledge.

The Biennial General Meeting was ably chaired by the immediate past president, Murray Yaxley, in the unavoidable absence of the president, Richard Num. The main points to emerge were:

- Ballarat in Victoria has been chosen as the venue for the 2006 Conference;
- Fees for both Affiliates and Associates have been increased by \$A15 with a \$A10 discount for prompt payment;
- Graham Stead from Queensland has been elected as President for the next two years;
- Graham Stead, Andy Walker (NSW) and Max Webberley (Tasmania) were all elected as Fellows of the ANZMRC in recognition of the many years of service to the Council; and
- A system whereby each Affiliate can have their research transactions listed in a uniform manner in index form on a website is to be investigated.

Colin Heyward

Tony's take

My first, and lasting, impression of this conference was of friendly efficiency, from the moment Les Borrell met me at Tauranga Airport on Thursday evening to the following Monday morning when Colin Heyward gave me a lift from Tauranga to Rotorua.

The venue was well chosen, not just the particular premises but the whole idea of getting away from capital cities.

All Australian jurisdictions were represented at the conference (although SA&NT—South Australia and the Northern Territory—had only an expatriate in attendance), and members of all NZ Affiliates were present.

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Roel's report

(Continued from page 9)

of insanity that sometimes strikes New Zealanders, which causes them to leap the ditch and emigrate to Australia. Usually in such cases it has the added effect of raising the IQ of both countries, but in this case Peter's absence was one that was sorely felt. Peter spoke on the development of the architect as a separate profession from that of a master of the works/master mason. For me, this paper highlighted the desirability of making papers available before the conference, rather than at the conference, and thus allowing us the opportunity to ponder the paper and formulate questions worthy of the subject. As it was, the under-utilised discussion time did not reflect the quality of the paper that was presented.

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.

That night we had a wonderful dinner and the presentations of various certificates and

Max's memorandum

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At dinner at the RSL a happy and club-like atmosphere prevailed. A meeting of the Breakfast Creek Mob Lodge was held, but as an absentee I can report no further.

The firm hand of taskmaster, Secretary, Kent Henderson had called the Committee to meet at 8.15 am the next morning and we duly assembled. No doubt the Secretary will give his formal report of this and the General Meeting in the due time and manner.

Our ladies went for retail therapy to Mt Maunganui on Saturday. We returned to Conference, where our Acting President started day two at 10.30 am by delivering a paper revealing little known facts about 'the Father of Freemasonry in Tasmania'. The co-author, RWBro Max Linton, is our top researcher in the history of early Tasmanian Freemasonry. In speaking to the paper (which most had now read) Murray gave numerous asides into local characters and associated items, as he expertly unfolded this true account of the vagaries of human nature so clearly exposed in the little-known life of Robert Lathropp Murray Esq.

Peter Verrall followed with an elegantly constructed paper on Architects in Masonry. His own professional background and interest as an architect was most obvious in the question period, when he answered queries with easy readiness and authority. He dispelled some of the errors (myths?) re the operative professionals and Masonic buildings. His earlier links with the nearby Lodge of Matakana in the late 1970s was another bonus for us, as he wove into his presentation an interesting account of a toast that lightened the tone and linked well the close relationships of operative builders and tradesmen and the true Craft at that time. Peter is one of his profession who adorns our Order in general and our Council in particular.

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.

As we missed out on one paper originally planned for that day, we re-set our minds for next morning's discussion on 'the role and future of lodges of research'.

A panel was quickly selected to present individual views and to stimulate thought. It was unfortunately not made clear that the discussion was to be a general discussion and so some (one at least) prepared points for discussion by the panel rather than by the whole group.

Tony's take

(Continued from page 9)

The host lodge, Waikato Lodge of Research, fielded a dozen members.

The conference was a new experience for most of the New Zealanders present, and their delight and enthusiasm suggests that they will probably increase their representation at future conferences in Australia. It might be worth considering holding conferences in New Zealand more frequently than the scheduled once in fourteen years—for example twice in a 16-year cycle. And, in view of the number of active researchers and research lodges in NZ, they could have a case for increased representation on the Council and in the allocation of Kellerman Lecturers.

SA&NT had real problems with this conference. Leichhardt Lodge of Research (Darwin) declined the option of nominating a Kellerman Lecturer, so the South Australian Lodge of Research selected a candidate, who subsequently moved to Singapore (temporarily), and was unable to complete his paper or attend the conference. At such short notice, the lodge could not find a worthy substitute, and advised ANZMRC, and the executive committee approved an alternative session for the Sunday morning. The SA&NT lodges nominated Richard Num as their representative, with all eight votes, and at short notice he was required to give evidence in court at Broken Hill instead of attending the conference. There was no time to authorise a proxy, and thus both lodges were disenfranchised. It might be worth considering an alteration to the constitution, to cover voting in such circumstances.

There were [*was*, for the purists] a number of informal get-togethers on Thursday, Friday, Saturday and Sunday nights, involving locals and conference junkies. These are always beneficial, enabling free-ranging discussions, and I think it is essential that they remain informal, but there are several points for consideration:

Roel's report

acknowledgements. In situations like these, I do wonder what the neighbouring diners think when someone steps up to the microphone and makes mention of 'Right Worshipful Brother X' or what have you.

The next morning a panel discussion was had on the future and direction of research lodges and, again, much fruitful discussion was had. It was something of a surprise to hear how undervalued research lodges/institutions are in some jurisdictions—insultingly so in some cases. Again, discussion was wide-ranging and at time protracted, which unfortunately left me no time to ask the question I had been dying to ask: What is the plausibility—and, indeed, desirability—of establishing a Chair in Masonic studies somewhere in Australasia, and what steps would we have to take to get such a project rolling?

We then broke for lunch and reconvened after lunch for the official business session of the conference, in which three more Fellows of the ANZMRC were announced—but I will leave that to an official pronouncement. Needless to say, a hearty congratulation goes out to them for this honour.

Anyway, that was my impressions of the conference. It was enlightening but more than that it was fun and stimulating. I am glad I was there and would certainly encourage those who missed it this time around to go to the next one in 2006.

Roel van Leeuwen



Logo of Swiss Alpina Research Group—see p12.

Max's memorandum

That evening, the Conference Dinner was held at the Charthouse Restaurant. The superb roast lamb tempted many to return to the array. Excellent local wines were also available and were well sampled. I have seldom enjoyed a dinner more. The Acting President formally presented other Lecturers with their certificate and medal as Kellerman Lecturers for 2004, after Kent Henderson had presented him with his. The Acting President then proposed the toast to all the 2004 Kellerman Lecturers and this was supported fully. Another night to remember.

The discussion the next morning was led by Peter Verrall. I and Andy Walker added our thoughts in turn. Many contributed but one point in particular arose that was of unique interest. In at least one Constitution, it appears that the Grand Lodge and the Lodge of Research have little appreciation of the role and value of the other, even in interrelated fields. A lack of effective use of talents and little respect for the abilities and skills available was outlined. A strong case for pure research as the most important and perhaps essential role of our research lodges was well made. The failure of repeated attempts to assist in the education programmes of the Grand Lodge was sadly evidenced.

Fortunately this was a lone exception rather than the rule. The expectations of one Grand Master were presented by the Grand Master of Tasmania who logically outlined his own views and expressed considerable appreciation for the strong supportive links between the Lodges of Research and the Grand Lodge in that jurisdiction. His views were supported by almost all present, who saw his attendance throughout the whole Conference (together with that of his DC and DGM-designate) as clear evidence of official and formal interest in the research lodges and realistic support of their roles. The effective and direct presentation was remarked on by a number of those present, who also congratulated the Tasmanian contingent on their unity and the obvious co-operative and harmonious efforts.

The need to improve presentation by use of visual aids such as data projectors was also raised and generally accepted. Those who have attended many Conferences are regularly reminded and made well aware of the importance of *presentation* in all the reporting and delivery of research lodge papers, irrespective of the occasion.

The Northern Regional Grand Master for New Zealand, RWBro Peter Aspden, also stressed the importance of the research lodges and the use of the best means of communication possible. He outlined the provision of data projectors and other steps he had taken to offer all lodges modern effective means to get the Masonic messages across in better ways. The New Zealand-wide promotional campaign was offered as one effective model for consideration.

The Biennial General Meeting followed, and MWBro Robert Theo Clarke, GM of Tasmania, was invited to present a certificate to each Fellow of the ANZMRC, who now number six in all, as Andy Walker (new Treasurer), Graham Stead (our Past Treasurer and new President) and yours truly (Vice President) were elected

(Continued on page 12)

Tony's take

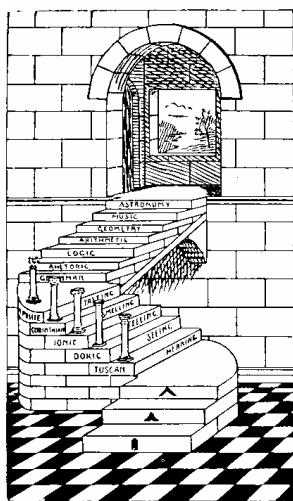
1. If there is no formal announcement of venue and time, some potential attendees are likely to miss out.
2. There is an optimum number, beyond which informal discussion will split into separate groups—that number may well be as small as six, and certainly is less than 10.
3. To hold four such meetings over one conference might lessen the benefit derived from each.
4. It might be advisable to tabulate some options prior to a conference, to enable attendees to select which, if any, meetings they wish to attend—formal preparation for informal meetings.

Waikato Lodge of Research had invited Richard Num to give their annual Verrall Lecture at their meeting in Rotorua on the Tuesday following the conference, and he had accepted the invitation. Andy Walker and I planned to attend the meeting, to give Richard our support. When Richard learned that he was unable to attend, he put my name forward as a substitute, which met with the approval of the lodge. I accepted the challenge, and prepared a paper entitled: 'At a perpetual distance: Liberal and Adogmatic Grand Lodges'.

Colin Heyward transported Andy and me to Rotorua, and the three of us attended the lodge, where we encountered several faces familiar from the conference, including Peter Verrall (dual member of Waikato and WA Lodges of Research, and and his Grand Master from WA) and were made welcome.

After giving the paper, I was presented with a certificate (beautifully designed by Gary Kerkin), the presentation being made jointly by Gary and Peter, and was shown where my name would be inscribed on a board with previous Verrall Lecturers, including Neville Barker Cryer, Wallace McLeod, Yasha Beresiner, David Gray, and Peter himself. Next day I flew home.

Tony Pope



Harashim

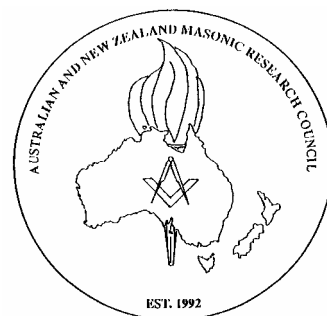
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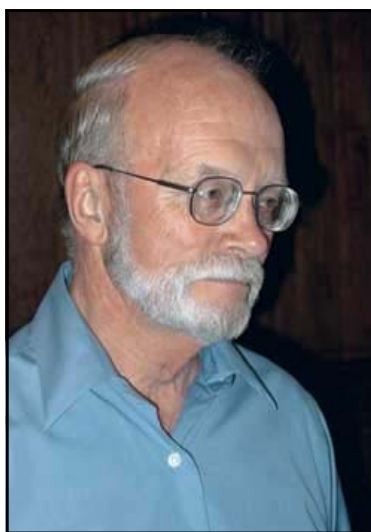
World Conference of Grand Lodges to be held in Australia

The eighth World Conference of Grand Lodges will meet in Australia in November 2005. Previous conferences have been held in Mexico (1995), Portugal (1996), USA (1998), Brazil (1999), Spain (2001), India (2002) and Chile (2004). The conference will be held in the Masonic Centre, Castlereagh St, Sydney, from Tuesday 1 November (registration and cocktail party) to Friday 4th.

The December 2004 issue of the *NSW Freemason* advises that the conference will be officially opened by the Governor-General of the Commonwealth of Australia, His Excellency Major-General Michael Jeffrey, AC, CVO, MC, on Wednesday 2 November, to be followed by formal (mixed) functions in the evenings and by three days of workshops for delegates and observers. No further details have been released to date.

At the ANZMRC Conference at Tauranga last November, it was decided to seek ANZMRC participation in the World Conference, but nothing has been resolved yet.

Reports on previous World Conferences may be viewed online at



RW Thomas W Jackson
photo *Masonic Forum*

<http://www.worldfreemasonry.org/>.

It is hoped that details of the forthcoming conference will be available in time for the next issue of *Harashim*.

The Executive Secretary of the World Conferences of Grand Lodges is RW Thomas W Jackson, well known to many researchers as the (now retired) Grand Secretary of the Grand Lodge of Pennsylvania, and book reviewer for the *Northern Light*.

In the latter part of 2004 he was interviewed by a Romanian Mason, Claudiu Ionescu, for the excellent magazine and e-zine *Masonic Forum*, which can be viewed online at <http://www.masonicforum.ro/en/nr19/toc.html>. *Harashim* has obtained permission to reprint that interview for the

NEWS IN BRIEF . .

NZ Libraries collaborate

Issue 1 of *National News*, joint newsletter of the Grand Lodge of New Zealand library and museum in Wellington and the library and museum of United Masters' Lodge in Auckland, is the result of a decision of the respective committees to work more closely together, to provide a better service for Freemasons in New Zealand. The attractive and informative four-page newsletter is available in pdf format for delivery as an email attachment. Requests to be included in the circulation should be addressed to Bro Alan Bevins <alanbevins@yahoo.co.nz>.

Co-Mason speakers at SALoR

The South Australian Lodge of Research was host to members of the Adelaide lodges of the Australian Federation of Co-Freemasonry (DH) and of the Order of Women Freemasons (OWF) in February. Following the regular meeting, the lodge was closed and the visitors were admitted. Several Co-Masons addressed the lodge, and an open discussion followed. It transpired that some of the DH and OWF members were previously unaware of the existence of each other's lodges. From a photograph of the occasion, it was noted that at least two visitors had acquired copies of *Inside Prince Hall*; perhaps their education was extended even further.

The research lodge plans a more formally structured meeting of the three groups on Friday 22 April. *Harashim* has been promised a full report.

New lodges and Grand Lodges

ANZMRC webmaster Richard Num reports considerable activity around the Masonic world, erecting new lodges and Grand Lodges:

- The Grand Lodge of Mauritius was formed on 12 March from lodges of the French National Grand Lodge (GLNF), with the blessing of the GLNF and prior recognition (9 March) of the United Grand Lodge of England.

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CLAUDIU IONESCU Talking to Right Worshipful Brother THOMAS JACKSON

Executive Secretary of the World Conference of Grand Lodges

Right Worshipful Brother Thomas, why was a World Conference of Grand Masters necessary?

It was necessary to provide an environment where leadership of Freemasonry can begin to understand one another, understand mutual problems and work together for greater answers. The first meeting was held in Mexico City about nine years ago. We went from Mexico City to Lisbon, Portugal; to New York City; Sao Paulo, Brazil; Madrid, Spain; and New Delhi, India; the last meeting was held this year in Santiago, Chile.

There are themes to the meetings?

Yes, there are themes to the meetings. We concentrate upon certain topics but there is no limitation on the discussion that can be brought up. So the papers that are presented can really cover any subjects.

Which is, in your opinion, the most significant problem Freemasonry faces today?

One of the greatest problems Freemasonry is facing today is the expansion of irregular Freemasonry. For many years, irregular forms of Freemasonry were pretty stagnant. Now it is expanding into different areas of the world at an increased rate. The concern that those of us involved with regular Freemasonry have is its interference with our ability to operate with great efficiency. To be sure that everyone understands what we mean with the irregular forms of Freemasonry, we're talking about Freemasonry that has not maintained the basic landmarks of the Craft, such as the requirement to believe in the Supreme Being, the volume of the sacred law upon the altar, the admittance of females to membership, and several other landmarks that they have violated. We also discussed during the meeting in Santiago, Chile, what our philosophical impact can be on society. For example, in South American and Central American countries there is a great emphasis placed upon education. In Chile there is actually a university for the purpose of education, all created by the Grand Lodge of Chile. But Freemasonry in Chile is an influence in the operation of the country. I found out when I was there that whenever there is a major decision to be made, two entities in the country are consulted: the Catholic Church and the Masonic Fraternity.

Are there differences between Eastern and Western Masonry? How do you see Romanian Masonry?

The differences that exist or, rather, the ones I've been able to observe, in European Freemasonry are pretty subtle. And it's difficult to analyse Eastern Europe in Freemasonry, because you're still evolving into what you're going to become. A major difference in American Freemasonry and European Freemasonry is the emphasis European Freemasonry places on the acquisition of knowledge and the development of a philosophical culture, and this is what we've become relaxed about in America.

I observed in Eastern European Freemasonry that you have a far greater composition of quality men than I found, generally speaking, in much of the rest of the world. When I say 'quality men', I'm not judging someone on occupation necessarily, but on the quality of the individual's inner occupations. We must remember that Freemasonry became great, in my opinion, for three primary reasons: one, they were

probably the first organization to take men from all the sectors and put them together as equals; two, it attracted the greatest minds in the world; and three, it remained selective on the quality of the men. In Eastern Europe, you've been very capable of admitting men of good quality in their professions. And very frankly, I don't find a great deal of difference in the membership of Romania and the membership of the rest of the Eastern Europe. Every man remains an individual. But I certainly found some great men, some great friends in Romania; I'm impressed with you all.

Could Masonry help Romania integrate in the European Union?

First of all I think membership within the EU is almost inevitable. And I would think it should be a goal for Romania. The influence of Freemasonry outside of Romania depends upon Europe's willingness to accept whatever influence they provide. Yet Romanian Freemasonry has to remain the master of its own destiny. If I were you I would look for the best of what the West can provide, but keep the character of your own Craft. There is a chance to learn from the mistakes of our past, and you can really look upon the difference of the styles of Freemasonry throughout the world and choose the best of each. Don't become overly impressed with Freemasonry of specific Grand Lodges. There's always a tendency of looking at what we've developed in North America, because we are big and because we are wealthy, and think that's supposed to mean success. My Brethren, don't forget that the purpose of the Craft is to make good men better, and size and money doesn't affect that.

Do you think that the today world needs Freemasonry as much as in the old times?

I believe that the philosophy of Freemasonry is pertinent to every age. And I don't think there can ever be an age that the philosophy of Freemasonry would not be applicable. If we ever reach a stage in the world that our philosophy becomes irrelevant, then I would have to suspect we've reached an age where the development of society has ended. How can there ever be a time when the Brotherhood of Men under the Fatherhood of God would become an irrelevancy? I understand, of course, that's a very idealistic statement, but if you look at the needs of world society today, certainly the need for this philosophy is perhaps greater today than any time in our past. So, in contemporary society what I think we have to do, and it becomes a constant struggle on our part, is to convince society that they truly do need a philosophy of our form. I've said many times in papers I have written: there's no question that the world needs us, we must make sure that the world knows.

Could you tell us about Masonry's involvement in society?

There is, of course, the practical application of Freemasonry in participation in society. There is a tendency at times, and I know it occurs in Romania as it does anywhere else in the world, to look upon public leadership's participation in Freemasonry as being incompatible with this leadership position. And that's true whether you're referring to business leadership, labor leadership or government leadership. My

(Continued on page 3)



President's Corner

Greetings, Brethren.

By now all are being gently made aware of the pending tour of the 2005 International Lecturer of the Australian New Zealand Masonic Research Council, Brother Robert L D Cooper, BA, FSA (Scot), Curator of the Grand Lodge of Scotland Museum and Library.

Brother Cooper will join the elite band of internationally recognized Masonic scholars, historians and students—because we are all still learning—who have embarked on the ANZMRC Tour. Past lecturers have

come from England, Canada and United States of America, and I am sure Bro Cooper's expertise on Scottish Freemasonry will be of interest to all.

An International Tour such as this does not just happen. There is a tremendous amount of work that goes into planning. For instance, is the Lecturer available? What itinerary will enable all research bodies to take advantage of the tour? Lastly, but not least, what flights are available? This is made easier by the prompt attention of Secretaries to requests from the ANZMRC Secretary. Brethren your assistance in this regard is necessary, and is appreciated.

We will be producing a book covering the Lectures that may be delivered on tour. As with previous tours, this publication will be very professional and a worthy addition on any Masonic bookshelf. Past publications are sought after, so I would recommend that you place your order early. The title of this tour's book is *Freemasons, Templars and Gardeners*.

The success of this Tour will greatly depend on three factors: Firstly, the intricate planning by the Secretary of the ANZMRC, Kent Henderson—an excellent Secretary and organizer, who

has demonstrated his ability on preceeding tours. Secondly the skills of our Editor, Tony Pope, whose skill and attention to detail has been one of the hallmarks which has led to the success of this Council. Lastly it concerns us all—the Brethren making up the research bodies in the Australian and New Zealand Masonic Research Council—to ensure that this International Tour will be successful. Please ensure that all opportunities are pursued to promote the event in your area. Talk to the Brethren and convince them of the benefits to be derived from their attendance. Promote the book, *Freemasons, Templars and Gardeners*, and please attend promptly to all requests by our overworked Secretary, Kent Henderson.

The ANZMRC Conference has now been held in each Australian State and New Zealand and on each occasion the hospitality of the Brethren has been exemplary, and we have no doubt whatsoever that on this occasion it will not be any different.

Brethren, by our united endeavours we will ensure that the International Tour by Bro Cooper will be as memorable for him as it will be for us.

Graham Stead

Brethren, if you look again historically at Freemasonry, the development of the world where civil society exists has occurred because of the participation of Freemasons in these positions of leadership. But we always have to be able to differentiate between the participation of *Freemasonry* versus the participation of *Freemasons*. And this is where it becomes difficult at times in society to differentiate between the two. Freemasonry develops the Freemason, and the Freemason then leads society. In my years in Freemasonry I could not understand why historians never wrote about Freemasonry. In the first World Conference that was held in Mexico City, a Mexican Grand Master referenced Benito Juarez, who was a great Mexican leader for freedom, and in his vocal way he was talking about the great contribution that our Masonic Brother, Benito Juarez, gave to the world. And he referred to Benito Juarez as a great figure of a Mason who led his country in its struggle for freedom. For the first time I began to understand why historians never write about Freemasonry: because Benito Juarez, the great figure of a Mason, did not lead his country. It was Benito Juarez, the great figure of a man, who was also a Freemason.

My Brethren, for the last ten years now, maybe twelve, historians finally are writing about the impact that Freemasonry had on the evolution of civil society. There's

probably been as many books written in the last ten years by historians concerning Freemasonry as there were in the prior one hundred years. So the world is beginning to recognize that even though the men lead, the organization contributes to the development of men.

What is the relationship between American Masonry and the mass media?

At the present day I'm not sure how many Americans have an image of Freemasonry. There is no question that to America 200 years ago, 100 years ago, or even 50 years ago, the Freemason was the image of the society. Most everyone that was anyone was generally affiliated with Freemasonry. We no longer carry that type of image in society. One of the reasons is that we became willing to surrender our quality to pick up quantity. Always remember that and learn from our mistakes. There still is an image in society and that image is positive. It's just that we're not as very well known or well appreciated as we were at one time. We have no problem with the mass media. In general the mass media ignores us. I know that's not true everywhere. Do we ignore the mass media? Yes! It's a relationship of no recognition (he laughs!).

(Continued on page 12)

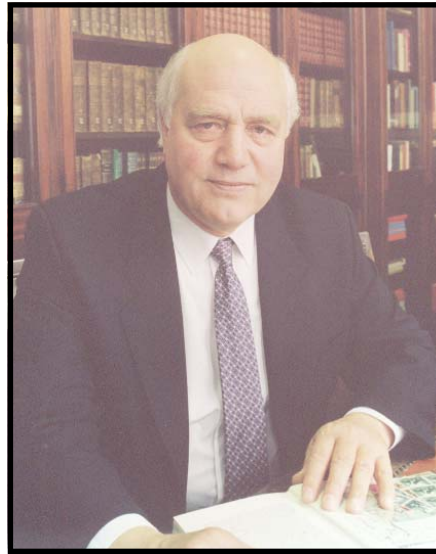
ANOTHER VISIT TO ROBERT COOPER AT THE MUSEUM OF THE GRAND LODGE OF SCOTLAND

by Yasha Beresiner

In the last issue of *Harashim* I promised to give a further report on aspects of the Museum and Library in Edinburgh. As expected, I was really delighted to be invited back by Bob Cooper to concentrate on a different aspect of the Museum, namely the Library. Bob Cooper received me with his usual warmth and big smile—which you, Brethren, will soon experience, during his fast approaching ANZMRC tour. He had a pile of manuscripts and books on his desk, deliberately arranged to tantalise my curiosity, and I was to be treated to an exceptional and fascinating insight into Scottish Freemasonry as it is documented from its earliest days.

Of the 10,000 volumes and manuscript documents in the Library, I will concentrate here on just one fascinating item. It is the *pièce de résistance* in the library: three vellum-bound volumes which were on Bob's desk and which I had noted the moment I entered the room. With gloved hands I was allowed to leaf through the pages of what are considered to be the earliest Masonic documents extant: the Aitcheson's Haven Lodge 'sederunt' books. The early Scottish use of the term 'sederunt' translates as 'minutes of a deliberative body'. They cover the period from 1599 to 1852. The first of the three volumes is an elongated (380mm in height by 150mm wide) half folio book of some 80 unpaginated manuscript sheets. It has been beautifully rebound in vellum and placed in a protective box. The original 16th-century cover is preserved in a special pocket inside the box. The first entry in this Minute Book is dated 'Musselburgh 9th January 1598'. Musselburgh is situated some seven miles East of Edinburgh in the County of Midlothian and the year given must be read in the context of the adoption by Scotland of the Gregorian calendar in 1602. Until then the Scottish New Year began on 25 March. Thus, January 1598 is today correctly read as being in the year 1599. The first page is titled in archaic English 'Buik of the Actis and Ordinans . . . of the Ludg of Aitchison's heavine', which is followed by the list of members.

The start of these minutes in the same year as the famous Schaw Statutes was



not coincidental. William Schaw, born in 1550, was appointed 'Maister of Wark' by King James VI in 1584, a position that Schaw held until his death in 1602. In 1598 he drew up the famous statutes, a copy of which was sent to all the lodges in Scotland for their guidance and compliance, requiring them, inter alia, to keep minutes. The actual statutes have been transcribed into the Minute Book under the title: 'Statutis and Ordinanceis to be obserwite within this realme sett down be William Schaw, Maister of the said Craft'. The list of names that appear have been researched, but none have been identified for the simple reason that these were ordinary folk practicing the trade of stonemasons. It was only later, as non-stonemasons began to join these lodges that some better-known members of the community can be identified. The earliest evidence of the presence of such non-stonemasons in the lodges is to be found in the records of the Lodge of Edinburgh, which shows the presence of laymen in 1631.

From the start of the minutes, the sequence in the chronology of the entries is confusing. For instance, an entry dated 2 January 1600 is followed, on the same page, by an entry 70 years later, dated December 1669. This is explained by the thrifty inclinations of the lodge secretaries, who used all available space in the book, irrespective of the location. Operative lodges at this time were run and governed by a Warden, a Deacon and a Clerk. An undated pencil annotation early in the book shows an

election of three such officers from a total of eleven candidates. The concept of Master Mason is accepted as a purely speculative term adopted by the Grand Lodge of Scotland after its formation in 1736. Several of the named entries are followed by the Mason's Mark. The earliest recorded mark is dated 28 December 1603. The marks are clearly intended to identify the Masons concerned. The Minutes repeatedly refer to 'prentices' and 'fellows of Craft' and 'maisteris', which are operative grades of workmen and have no connection to any kind of degree work. They are more like titles of seniority. Thus, in the sequence of importance, fellow crafts are always mentioned and listed before entered apprentices.

The minutes in the second volume, which is of a standard shape and size and still in its original vellum binding, begin in 1769 and end in December 1852, when the lodge become dormant, and it was finally erased in 1857. The first entries in this second book, however, can be misleading, as they are dated 26 October 1636. They are a transcript of the Falkland Statutes, followed by a copy of the Schaw Statutes of 1599. It was also customary to make dual use of these minute books and when the volume is reversed and placed upside down, the first entries now relate to a Register and a record of various Statutes and lodge finances, as well as minutes of the meetings of the Aitcheson's Haven Benevolent Society Committee. In this context a loose-leaf receipt inside the cover of the volume was revealing—a certificate issued in 'Maseelborough' dated 15 December 1835 and signed by the surgeon Archibald Haliborn, confirming that Alexander Monroe, Mason, is unable to work and may thus be entitled to draw on the lodge's benevolent fund.

The third volume, which is also in its original vellum binding, is used as a record of attendance and the payment of dues. It shows that there was only one meeting in each year, on St John's Day, 27 December. It is interesting, in this context, that the Grand Lodge of Scotland, in adopting St Andrew as its patron Saint in 1736, did so as a compromise, sensitive to both the

English Grand Lodge and the operative lodges in Scotland. The Premier Grand Lodge of England in 1717 had adopted St John the Baptist as its patron saint, consecrating the Grand Lodge on 24 June, whilst the Scottish lodges had St John the Evangelist as their patron saint, celebrating their day on 27 December. The Grand Lodge of Scotland, by selecting St Andrew, ensured not to offend either party, and commemorates the day in November each year. The first entry in the third volume is for the dues payments made by members in the year 1736. The pages until 1815 are headed 'List Of The Fellows Of Craft'. The entries thereafter are headed 'Roll of Members'. These reflect the establishment of the Grand Lodge of Scotland on 30 November 1736 by four Edinburgh Lodges instigated by Canongate Kilwinning. They met at the lodge rooms of the Lodge of Edinburgh, and William St Clair of Roslyn was invested as the first Grand Master Mason. Some 200 invitations were sent out to all existing lodges throughout Scotland to attend the inaugural meeting. Aitcheson's Haven Lodge was one of the 33 lodges that

attended. It withdrew from Grand Lodge within six months, only rejoining it in 1814. Thus the dues register which begin in 1736 and the change in the listing from Fellow Crafts to Members in 1814, reflecting the date on which Aitcheson's Haven Lodge rejoined the Grand Lodge and—for the first time—adopted the third degree.

These are invaluable and fascinating documents which the Grand Lodge of Scotland was fortunate to finally acquire at auction. In 1852, when the Lodge became dormant, the three volumes were in the possession of the daughter of the last secretary of the lodge, who offered

them to the Grand Lodge at a prohibitive price. In July 1980 the volumes found their way to a Sotheby sale and were purchased, unopposed, by a delighted Grand Lodge of Scotland. The price realised? Just below the cost originally demanded in 1852!

I had only scratched the surface of a multitude of books, pamphlets, documents and certificates housed in the Museum and it was already time to go. There can never be too many invitations to visit Bob, and I look forward to another get together after his return from Australia and New Zealand, when we plan to compare notes.

Far left: Yasha Beresiner

*Photo courtesy of
Yasha Beresiner*

Right: Bob Cooper

*Below: Museum of the Grand
Lodge of Scotland*

Photos courtesy of Bob Cooper



UNITED GRAND LODGES OF AUSTRALIA?

by Kent Henderson

A great many Masonic minds have, for some years now, turned their thoughts to the question of falling numbers in the Craft. In English-speaking countries, the fall in membership has been substantial, ongoing, and unarrested since the late 1960s. A large number of papers have been written on the subject, including several by this author, and many formulas attempted by many Grand Lodges. In more recent years, mass initiations have become common in many American states—with mixed reports as to their ultimate success.

In Australia, along with much wringing of hands and gnashing of teeth, many attempts to reverse the trend have been made. In some instances, the wheel has been reinvented.

In more recent years, publicity, attempts to make the Craft better known and understood in the community, an increasing focus on charitable and community works have all formed part of the plethora of responses. Nothing has worked—despite the excellent intentions of all Grand Lodges, and some very capable people who have sought to tackle the problem.

That is not to say that all these efforts are not laudable in themselves—they are. It is difficult to quantify, but it is quite possible—even probable—that without all these strategies membership would have fallen at a faster rate. Much soul-searching has occurred. Is something wrong with Freemasonry? The answer to that is clearly NO. Is there something wrong with how Freemasonry is “packaged”? Possibly, but a discussion on this is outside the scope of this paper.

All these questions, and their answers—to the extent that they can be answered—are axiomatic. Membership keeps falling and, unless divine intervention occurs, will almost certainly keep falling. The demographics of the Craft, at least in English-speaking countries, where the great majority of members are in their 60s and 70s and beyond, will see to that. Clearly, the intake of new members is not—cannot—replace members departing through resignation or death.

Let's look at the Australian figures:

STATE	1980	1985	1990	1995	2000	2003
Vic	76,178	56,000	45,000	30,896	24,314	18,912
NSW & ACT	77,508	62,582	47,812	34,000	25,000	19,000
Qld	31,768	28,628	24,441	21,000	15,700	12,500
Tas	7,540	6,313	5,177	4,300	3,357	2,200
SA & NT	18,406	14,806	11,000	8,600	5,389	4,593
WA	16,933	14,799	11,245	9,900	5,471	4,606
AUSTRALIA	228,333	183,128	144,675	108,696	79,231	61,811

Figure 1 Australian Masonic Membership Movements 1980–2003

Source: *List of Lodges Masonic*. Pantagraph Printing Company, USA. Published annually.

STATE	1980–85	1985–90	1990–95	1995–00	2000–03	1980–2003
Vic	-26.48%	-19.64%	-31.34%	-21.30%	-22.22%	-75.17%
NSW & ACT	-19.25%	-22.60%	-29.89%	-26.47%	-24.00%	-75.48%
Qld	-9.98%	-14.63%	-14.09%	-25.24%	-20.38%	-60.65%
Tas	-15.26%	-17.99%	-16.94%	-21.93%	-34.47%	-70.82%
SA & NT	-19.56%	-25.71%	-21.82%	-37.33%	-14.77%	-75.04%
WA	-12.60%	-24.02%	-11.96%	-44.74%	-15.81%	-72.79%
AUSTRALIA	-19.80%	-20.20%	-24.87%	-27.11%	-21.99%	-72.93%

Figure 2 Percentage of membership falls, Australian Masonry

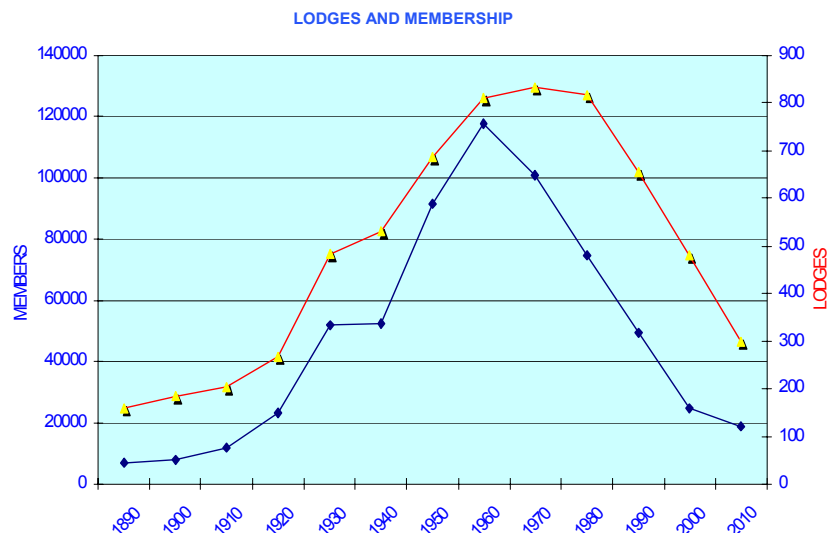


Figure 3 United Grand Lodge of Victoria, Lodges and Membership 1890 forward.

Source: *United Grand Lodge of Victoria*

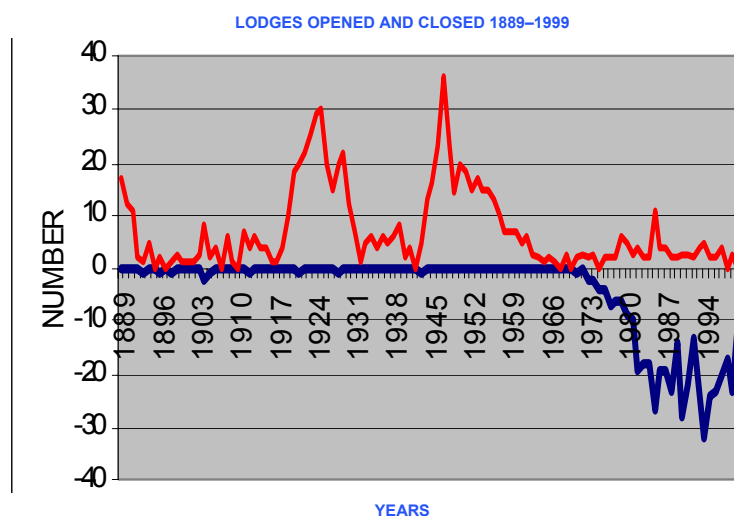


Figure 4 United Grand Lodge of Victoria, Lodges opened and closed 1889–1999.

Source: *United Grand Lodge of Victoria*

So, what do these figures tell us? Nothing pleasant, I'm afraid. In round figures, Australian Masonic membership has declined 75% in 23 years, since 1980. There were more Masons in New South Wales in 1985 than there are in all of Australia combined today. I find this latter fact to be significant. In 1980 we had six Grand Lodges with about 230,000 members. Today we still have six Grand Lodges, but with only 60,000 members. Do we still need six Grand Lodges?

Of course, the numbers will decline further. The rate of decline, indicated by the above figures, is about 20–25% every five years. Note that the percentage decline per five-year period has been steadily increasing. Projecting forward, using an optimistic 20% decline per five years, then in ten years' time we will be down to about 37,000 Masons Australia-wide.

It is useful to point out that Grand Lodges, of themselves, cannot solve the membership-decline problem, if indeed it has any solution. All that Grand Lodges have been able to do, arguably, is affect, perhaps arrest, the rate of decline. A view of many Freemasons, unfortunately, is that it is up to Grand Lodge to fix the problem. In reality it is the problem of individual lodges—only therein can new Freemasons be made. There are also attendant problems, such as too many lodges. My thesis here is not about fixing membership decline, but about controlling the economics of that decline.

So, what to do? Realistically, the main concern of Grand Lodges, aside from the obvious sadness in seeing lodges decline and close, is how to fund the Craft. Most Australian Grand Lodges have mighty edifices to support, hospitals, Masonic homes, administration, staff, et cetera. Capital accrued over the last hundred years or so may cushion the blow, but funds are far from infinite, especially when base income (membership capitation) constantly declines.

I return to the question, do we *need* six Grand Lodges? Or to put it in more pertinent terms, can we *afford* six Grand Lodges? The answer is probably already no, and, if not, it clearly soon will be. Larger Grand Lodges—those of New South Wales and Victoria—can probably 'hang on' longer than smaller ones. Already Western Australia has sold its main Masonic Centre in central Perth, and moved its administration to a suburban centre. The Grand Lodge of South Australia has recently sold its



Kent Henderson

massive, heritage-listed edifice in central Adelaide, though it has a tenancy agreement with the new owners, for the present. The South Australian problem was that so few lodges meet in the *Adelaide Masonic Centre* as to make continued ownership (and more importantly, ongoing maintenance) quite uneconomic. The wonderful Masonic Memorial Temple in central Brisbane can surely only have a limited economic future as a Masonic building. The United Grand Lodge of Victoria has been endeavouring to downsize its central Melbourne *Masonic Centre of Victoria*, and redevelop the whole site—held up by heritage issues and other factors.

It would be difficult to refute the assertion that the Craft in Australia could be administered more efficiently, and economically, as one body rather than six. A great many administrative functions could readily be combined, with significant cost savings. Do we really need six Masonic magazines, when one quality production would do (and with a wider circulation and attendant appeal to advertisers)? Do we really need six sometimes divergent approaches to shared problems? I note, with applause, that the Australian Grand Lodges have recently adopted a common marketing approach, and some common marketing literature. Excellent. But why stop there? It is now *Freemasonry Victoria*, *Freemasonry New South Wales*, etc. Why not just *Freemasonry Australia*?

Let us assume, for the moment, that one agrees that this is a good idea. There are many 'good ideas' that have never seen the light of day, usually because

they are stopped by vested interests. In Freemasonry? Do you doubt it? In my fairly lengthy Masonic career, the only person that I have ever found more parochial than a Freemason is two of them. A small example: in my home town of Geelong in Victoria, it took over eighty years to get the Committees of Management of two adjacent Masonic Temples, 200 metres apart, to agree to combine into one new Masonic Centre. How many lodges have handed in their warrants because their members could not, would not, even consider changes that might have staved off extinction?

So the question now becomes, in the event you agree that *Freemasonry Australia* is a good idea—and the argument just on falling numbers and economics alone is becoming increasingly compelling—how ever is it to be achieved? Only through considerable blood on the carpet, one might suspect. Not necessary so, if general goodwill prevails, and I believe it does exist.

One example, while not totally analogous to the Australian situation, does provide a clue...

The German Precedent

After the Second World War, the Craft in Germany rapidly re-established itself, although its membership had been greatly lessened by the War. It was widely recognised by surviving German Masons that the old system of eleven independent Grand Lodges that existed pre-war was unsatisfactory and, indeed, several of these were not to rise again from the ashes. Aside from a lack of unity, the old system had meant that German Masonry had remained largely unrecognised outside the country.

This unity was not easily achieved, as it needs to be appreciated that the surviving German Masons grew up Masonically under a number of differing Grand Lodge systems and rites. (Clearly, there are parallels with the English, Irish and Scottish Lodges that formed the six Australian Grand Lodges over a century ago—yet they did achieve unity, though in many cases not without difficulty).

By 1949, a good start had been achieved, when representatives of 151 German lodges met at Frankfurt and founded the United Grand Lodge of German Freemasons (AF&AM). However, complete unity was still not gained, as former members of the old National Grand Lodge at Berlin stood out. Members of this Grand Lodge were nurtured under the Swedish Rite system, and they found that assimilation

(Continued on page 8)

UGLS OF AUSTRALIA

(Continued from page 7)

presented them with governmental and ritualistic difficulties (a problem Australia does not have). Instead, the Swedish Rite lodges erected the Grand Lodge of the Freemasons' Order (GLFD).

Nonetheless, the idea of unity was far from dead, and protracted negotiations ensued between the two Grand Lodges. In 1958, these negotiations led to the formation of the United Grand Lodges of Germany. Particular attention should be paid to the word 'Lodges' (plural). At the convention forming the United Grand Lodges, 264 lodges of the Grand Lodge AF&AM were represented, together with 82 GLFD lodges. The basis of the unity was a Magna Charta, which passed sovereignty to the United Grand Lodges, but maintained the two forming bodies as Land (Provincial) Grand Lodges. Each 'Land' Grand Lodge remained very largely administratively independent, but with external relations and general policy ceded to the United Grand Lodges. A Senate was formed for the United Grand Lodges, with each party having five representatives.

There still remained outside the Union the original *Grand Lodge of the Three Globes*, which had been resuscitated in West Berlin. This situation was rectified after the Union, when it joined the United Grand Lodges and took a seat in the Senate. Meanwhile, a large number of English-speaking lodges had been formed in Germany after the War by stationed American, Canadian and British troops. These lodges formed themselves into two Provincial Grand Lodges, namely the *American Canadian Grand Lodge*, and the *Grand Lodge of British Freemasons*, whereupon they both affiliated with the United Grand Lodges.

In 1970, the status of the three latterly-joining Grand Lodges was raised under an amended Magna Charta. Each Grand Lodge now has two members of the Senate. Finally then, German Masonry has become totally united, with a unique system of five independent Grand Lodges bonded together under the *The United Grand Lodges of Germany*.

A Solution?

Perhaps the most efficient and economic way of dealing with the matter is to abolish all State Grand Lodges, and

merge them in some way into *Freemasonry Australia*? If so, then three steps in the process are suggested:

- 1) The initial establishment of a Joint Secretariat carrying out the office work but not the real administration and the work of the ceremonial branches of the various Grand Lodges.
- 2) The formation of a complete central administrative structure.
- 3) The development of The United Grand Lodges of Australia—*Freemasonry Australia*.

The first step can be readily seen as an economic necessity, the second developing over time as an understanding of better administrative structures are appreciated, and the third step as an eventual logical consequence on the first two.

Using the German model as a guide, there is a way to ensure the economic sustainability of Australian Freemasonry. Let us consider the following vision for the future. The six Grand Lodges would, in due course (and perhaps in the stages just enumerated), effectively federate, very much like the six Australian Colonies federated into the Commonwealth of Australia just over one hundred years ago. As in that example, the Federal Masonic Government (*Freemasonry Australia*) would be given certain powers, with the States (*Freemasonry Tasmania*, *Freemasonry Queensland*, etc) retaining some powers. Each State body would have equal representation in *Freemasonry Australia* (as in the Australian Senate). *Freemasonry Australia* would have a National Grand Master—and, I suggest, a very limited number of Grand Officers—with the Grand Mastership revolving state by state on a fixed rota (every two or three years), and Grand Officers drawn equally from the States. The location for a Federal Masonic Secretariat might logically be in Canberra.

Each State Grand Lodge would still exist, with its own Grand Master and Grand Officers. Functions that can be more efficiently and economically ceded to central administration (fraternal relations, membership database, publicity management, lodge development, finance, general

administration, etc) would go to the central body, with the balance left in state hands. Thus, the United Grand Lodges (note the plural) of Australia would be formed—*Freemasonry Australia*. States would retain their own identity, their own ritual and ceremonial, their own ceremonial officers.

The final question may well be *when*, rather than *if*. Increasingly, if the current Grand Lodges are to avoid the ever-increasing problem of just 'staying afloat', there is little alternative. The longer it is left, the more of a shell each Grand Lodge will become—the smaller states first, the larger ones inexorably to follow.

Suggested Reading:

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HENDERSON, Kent: 'A Prescription for Masonic Renewal' in *Masonic Inspirations*, 1994 Transactions of the Victorian Lodge of Research, Melbourne 1995, pp78–100.

——— 'Back to the Future', the 1994 Kellerman Lecture for Victoria, in *Australian Masonic Research Council Proceedings 1994*, Melbourne, pp21–2.
 ——— 'Masonic Government and Practice, a World Perspective' in *Millennial Masonry*, Global Masonic Publications, Melbourne 2001, pp9–16.

KELLERMAN, Harry: 'The Challenge of the Changes in Membership in New South Wales', the 1992 Kellerman Lecture for New South Wales, in *Australian Masonic Research Council Proceedings 1992*, Melbourne, pp9–20.

PUTNAM, Robert: 'The Strange Disappearance of Civic America' in *The American Prospect* #24, Winter 1996, <<http://epn.org/prospect/24/24putn.html>>.

REES, Julian: 'It doesn't have to be like this' in *Freemasonry Today* #2, Autumn 1997, p27.

THORNTON, Peter: 'Nine out of ten Freemasons would attack Moscow in Winter', the 1992 Kellerman Lecture for Victoria, in *Australian Masonic Research Council Proceedings 1992*, Melbourne, pp27–30.

Correction

In the hardcopy version—but NOT the pdf version—of issue 33 of *Harashim*, on page 1 under 'Dual recognition of Italy', we wrote: 'the Grand Lodge of South Australia & the Northern Territory exchanged recognition with the Regular Grand Lodge of Italy while maintaining recognition of the Grand Orient of Greece'. It should, of course, have been 'the Grand Orient of Italy'.

COULD SWITZERLAND SET AN EXAMPLE?

by Jean Bénédict

Whereas Anglo-Saxon Masonry is on the decline, the European tendency, and especially in francophone Switzerland, is rather encouraging. There are reasons for this. It can easily be verified by a rapid survey of the Masonic movement in this small country. May this modest study bring some insights to students of Masonry eager to help it recover its past glory.

Switzerland in a nutshell

Lying in the middle of Europe, fiercely independent, politically and militarily neutral, still indifferent to the overwhelming pressure of the European Community, Switzerland is one of the smallest countries in the world (just over 7 million residents), yet exerts an influence completely disproportionate to its size in many fields: banking, scientific research, tourism, watch-making, jewellery, fine arts, literature, music, mountaineering, etc. It is both hampered and enriched by the co-existence of three national languages and cultures (German, French, Italian, in that order). Another particularity: the country (founded in 1491 but only 'incorporated' as a federal entity—a Confederation—since 1848) is made up of independent states, much like the USA.

A short history

The first lodge, opened in 1736 in Geneva, was rapidly shut down by fearful local authorities. Another one sprang up in Lausanne in 1740 under English pressure. Three other lodges followed, until the Bern government closed them down in 1745 under state law. This law was revoked in 1776.

Basel was the first city in Switzerland to witness the invasion, in 1768, of the Strict Observance movement, later to become the Rectified Scottish Rite. Thereafter, the Masonic community swayed to and fro in a continuous battle of influence between French and German forces.

The neighbouring French Revolution (1789) brought further strife: the Masonic movement was outlawed in the whole territory of Switzerland between 1793 and 1803. Yet some lodges managed to survive; from 1822 onwards, the project for a national jurisdiction took shape, succeeding in 1848—the same year as the creation of the modern Swiss Confederation. The new jurisdiction gradually modified its title



Dr Jean Bénédict is founder and President of the *Groupe de Recherche Alpina* (GRA), the most recent Associate member of ANZMRC. He is a Swiss national of French descent, a former alumnus of the University of Maryland (USA) and a graduate of the Universities of Neuchâtel (Switzerland) and Freiburg (Germany), with a Doctorate in Economics, Politics and Sociology.

Bro Bénédict is a Past Master of his mother lodge, *Liberté*, an honorary 33° member of the Swiss Scottish Rite, and grand representative of the Grand Lodge of California. He is a member of the Scottish Rite Research Society, Southern California Research Lodge, Research Lodge Quatuor Coronati (Bayreuth) and of QCCC.

over the years and adopted its definitive name in 1913, Swiss Alpina Grand Lodge (SAGL).

A Supreme Council was constituted in 1875. From then on, the Obedience thrived, except during the two World Wars, and during a sombre interlude almost comparable to the Morgan Affair of 1826–1836 in America. Under the influence of the Fascist rise in Italy (Mussolini) and Germany (Hitler), an anti-Masonic wave sprang up in 1922 in Geneva. All Swiss Masonry mobilised in self-protection, as political pressure increased. Switzerland was to become the only country in the world to conduct a national referendum in such matters, which luckily ended by a sweeping favourable vote.

The ups and downs of international relationships

In 1902 the SAGL created an International Bureau of Masonic Relations, renamed in 1921 the International Masonic Association (AMI). The Bureau loosely bound as many as 28 jurisdictions worldwide. The

AMI subsisted until 1950. Under impulsion by the Esperantist movement, another group (mixed) had more luck; the Universal Masonic League (LUF) was created in Geneva in 1905 and is still thriving in some 12 countries.

For a short time (1896–1906), another mixed movement named *Droit Humain* (DH) sprang up. Finally the DH jurisdiction under French control established mixed lodges in Switzerland from 1913 on. The first exclusively feminine lodge was created only in 1964.

The national scene thus changed gradually under much pressure for more independence from British influence. The shock of the United Grand Lodge of England's (UGLE's) 1929 'Basic Principles for Grand Lodge Recognition' put the SAGL in a lather. Twenty years later, SAGL issued its own set of principles, the Five Points of Winterthur. In turn, the severity of these prompted the Grand Orient of France (GOdF) to install a lodge of its own in Lausanne in 1955, which caused the SAGL to cease its relations immediately with the Grand Orient. Three years later, with three GOdF lodges established in the meantime, a Grand Orient of Switzerland was constituted. Since the ties between the two largest French jurisdictions were so close, in 1958 recognition was also withdrawn from the Grand Lodge of France (GLdF).

The events of 1955 and 1958 caused much dissatisfaction among the members of SAGL. In 1971 the English Board of General Purposes even cut off recognition of the mainstream SAGL for several months. The abyssal void—for a total of 32 years—created by interruption of all relations with France, a unique situation among nations—became unbearable. The SAGL continued to maintain fruitful relationships with all the other mainstream jurisdictions of Europe, but the closest territory of all, France, lay waste until at long last the SAGL recognised the French National Grand Lodge (GLNF) in 1990. Under such a climate of fear, recognition of the Grand Lodge of Belgium had also been withdrawn in 1983, in favour of the then tiny new-born Regular Grand Lodge of Belgium. It was felt that another *faux pas* would mean a final exclusion. This unease has long bedevilled relationship

(Continued on page 10)

(Continued from page 9)

with UGLE, although SAGL works in perfect regularity. Luckily, in the last few years, this anxiety has much abated.

The birth of a multi-constitutional scene

The accompanying appendix reveals a picture which can be compared, for instance, with the French situation which currently counts 13 different jurisdictions, only one of which is mainstream, the GLNF.

It is to be noted that the split-off with the Grand Orient of Switzerland could well have been avoided, had it not been for the uncompromising attitude of UGLE's Board of General Purposes at the time. Since then it is universally known how the Board finally accepted the perfectly legitimate Prince Hall Grand Lodges. As of May 2004, they have been recognised by 37 out of 51 American mainstream jurisdictions. Other signs of a better understanding noted recently are encouraging.

Nevertheless, the idea of different co-existing entities seems to be gaining weight. Is it really necessary to put all of Masonry under one hat? Just as the outer world is getting ever more uniform and globalised, Masonry has a legitimate counter-weight claim to individualism in the form of decentralised organisations, ready to adapt to changing conditions.

Mainstream Masonry today

Masonic membership suffered a severe cutback during the Fascist turmoil (1920–1945). About half of the members deserted under the intense pressure of public opinion. The end of the War did not bring about significant change. Thus membership has remained relatively stable, if not in slight decline in the last thirty years. However, the number of lodges has increased considerably, thus reducing the average membership in each one:

Year	Total Members	Lodges	Average per lodge
1900	3800	32	119
1970	3800	51	75
2005	3550	79	45

To be perfectly accurate, the above comparisons should incorporate the relatively recent creation of new jurisdictions. The average then lowers to 35 members per lodge. Aside from some very small skirmishes, co-existence with these jurisdictions is normal: peaceful and devoid of conflict.

The lesson to be learned is clear: sound quality of initiation occurs preferably in smaller gatherings; huge lodges dilute personal responsibility and

tend to crumble under the effect of absenteeism. In other words, quantity is not a guarantee of quality and 'small is beautiful'!

As of early 2005, the SAGL enjoys an excellent reputation and recognises 164 Masonic bodies worldwide. It is in a position to open up more widely, but this takes time: *chi va piano va sano*.

Diversity of rituals

As for the rituals in use, there is great diversity, owing to language, geography, and political changes wrought over the years. Only four lodges presently work Emulation ritual. The others have different variations of Scottish (AASR), Rectified, Schroeder, Modern French, etc. Respectful of these differences in tradition, the SAGL does not interfere with the will of the lodges, other than to see to it that its Constitution texts are duly respected. The philosophy of a Swiss Confederation obeying democratic rules is very strongly embedded in national customs.

Ritual is, with the exception of the Emulation lodges, not learned by heart, but almost all read from printed rituals. Great diversity exists in the use of live or recorded music, songs, physical impediments during the voyages, and so forth.

Working practices

Unlike Anglo-Saxon and especially American habits, what we call Continental Masonry is very strict on promotion requirements. Each step of initiation always involves only one candidate, except for the second degree, and at least a year of preparation. Accepted Apprentices and Fellow Crafts must present a well-constructed 'piece of architecture' on different aspects of Masonry: symbolism, history, philosophy, psychology, etc., to be read in Assembly. Visits to other lodges are highly recommended. Knowledge of the catechism in each degree is required. So are the main elements of the Statutes and by-laws of the home lodge and of the Jurisdiction. Reading good Masonic literature receives particular attention. The higher degrees have similar requirements.

Such practices prevail in most European lodges. They call for a real effort in some kind of research, and they encourage the candidates to go well beyond the simple assimilation of rituals. Each step in progression bides its time, no rush is ever tolerated. These methods ensure solid knowledge and dedication.

There is no point here in depreciating the traditional oral system inherited from

the ancients. Its value has been widely confirmed by generations of sincerely adhering officers. One discovers something magical in the spectacular smoothness of the ritual's unfolding. Yet it has enormous drawbacks:

- Initially, the rituals were very short and could be learned quickly.
- Today they are long and intricate, needing many hours of repetition and rehearsals to be fully assimilated.
- Modern culture is refractory to rote learning, first at school, even more so in later life.
- The intense effort of memorising absorbs much time and energy, which could be better invested in deepening the vast richness of symbolism in its philosophical, psychological and sociological facets.
- Expertise of the ritual at all its levels and circumstances turns into a mechanism of self-conservation of inherited structures, thereby cutting short any tendency for development and change, spontaneity and imagination.
- Someone has said that tradition has to be re-invented at every generation. Otherwise it is condemned to immobility!

Conclusion

The dramatic loss of membership in Anglo-Saxon Masonry has many origins. Social change, competition by numerous Service Clubs, the passion of the TV and Web generations for immediate satisfaction, and other causes can partly explain the phenomenon. But certainly many new members—those of weak memory—shy away from the tremendous effort of learning by rote. Laziness has set in on a universal scale, for all to see.

Speculative Masonry at its outset offered ambitious new social and philosophical innovations in a world that badly needed more justice and democracy. Elitism through fraternisation with the nobility also had its share. These tenets have since disappeared in modern democracies or are absorbed by pressure groups (political parties, unions, lobbies, non-governmental organisations). Masonry, whose skeleton essentially remained as it was, has been robbed of its flesh and blood. Introspection, self-analysis, and social gatherings are all that remain to sustain the Masonic idea. If this skeleton is not animated by substantial flesh, it will wither and wane. Even Continental Masonry is doomed to the same fatality in the long run.

Numerous experiments conducted in

Harashim

the USA of late, destined to stem the downward trend, such as one-day classes, multiplication of social events with family participation, rapid advancement and the like, have failed badly. Charitable activities, a traditionally important part of the Masonic message, are not exclusive to the Craft and weigh far too little to save the system.

Suffice it to look back to primitive operative practices: intense emotional participation; initiation with in-depth research for the Unknown, accompanied by an intellectual and spiritual research activity. Alongside these, a severe selection of candidates is absolutely essential. These are some keys to a re-birth of Masonry in the third Millennium. There is no alternative. The long climb lies ahead.

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Swiss jurisdictions

Swiss Alpina Grand Lodge (SAGL)

First regular jurisdiction, created in 1844.

Status : 79 Lodges, 3550 masc. members.

Official HQ: 17 Ave. de Beaulieu, 1004 Lausanne.

Website: <www.freemasonry.ch>

E-mail: <glsa@planet.ch>

Grand Orient of Switzerland (GOS)

Split off from SAGL in 1958.

Status: 20 Lodges, 400 masc. members.

Official HQ: P.O. Box 94, 1073 Savigny.

Website: <www.g-o-s.ch>

E-mail: <contact@g-o-s.ch>

Swiss Federation of Droit Humain (DH: Human Rights Co-Masonry)

Created in 1913.

Status: 5 Lodges, 150 masc. and fem. members.

Official HQ:

Website:

E-mail: <cag23@wanadoo.fr>

Mixed Grand Lodge of Switzerland

Split off from DH 1999 by 7 Lodges.

Status: 9 Lodges, 200 masc. and fem. members.

Official HQ: Lausanne.

Website: <www.masonic.ch>

E-mail: <flschmidt@scopus.ch>

Women's Grand Lodge of Switzerland

Created in 1976.

Status: 18 Lodges, 330 fem. members.

Official HQ:

Website: <www.glfs-masonic.ch>

E-mail: <glfs@glfs-masonic.ch>

Great Symbolic Lodge of Helvetia – Ancient and Primitive Rite of Memphis-Misraïm

Created in 1960.

Status: 7 Lodges, 110 masc. and fem. members.

Official HQ: Geneva.

Website: <www.glsh.org>

E-mail: <contact@glsh.org>

NEWS IN BRIEF . .

(Continued from page 1)

- A body called the Regular Grand Lodge of England (RGLE) has been formed by a Masonic High Council of England and Wales. It claims five lodges, and overseas recognition including from the Grand Lodge of France and the United Grand Lodges of India.

Its website is <www.rgle.org.uk>.

The Board of General Purposes of the United Grand Lodge of England (UGLE) has stated that RGLE draws its members from 'Brethren of other Constitutions rather than our own'.

- An Irish lodge in Ghana has declared its independence and formed itself into the Grand Lodge of Ghana, stating that other Ghana lodges will vote whether or not to join it.
- A Naval Lodge of Research at Nantes, under the Grand Lodge of France, has

published its first year's transactions in the form of a *Dictionnaire des marins francs-maçons*.

More on these in the next issue of *Harashim*.

Congratulations

Worth a visit is the revamped library section of the Grand Lodge of South Australia & Northern Territory website, commencing at <<http://www.freemasonrysaust.org.au/libraryintro.htm>> Well done, Richard Num (webmaster) and George Woolmer OAM (Grand Librarian)!

Victorian Lodge of Research Program 2005

Date	Title	Speaker
18 March	An Analyst's view of the influence of modern Masonic writers	Murray Tresseder, Secretary Chisel Lodge; 218 member
22 April	The virtues of a Freemason	Grant Beasley, 218 Diploma student
27 May	Sir Henry Browne Hayes—an appraisal	Graeme Love, Kellerman Lecturer, 218 Fellow
24 June	United Grand Lodges of Australia	Kent Henderson, Kellerman Lecturer, FANZMRC, 218 Fellow
15 July	(\$30 charge) <i>Topic to be advised</i>	Robert Cooper, ANZMRC touring lecturer
27 August	The Grand Lodges of Germany	Graham Tweedle, WM Chisel Lodge
24 September	Murat ritual 1st degree	Kring Nieuw Holland & 218 brethren
28 October	Is it <i>Charity</i> or <i>Benevolence</i>	Ian Richards, WM 218
25 November	Installation of Master & Investiture of Officers	

INTERVIEW WITH THOMAS JACKSON

(Continued from page 3)

What about its relationship with the Presidency?

The relationship between the Presidency of the country of the United States at the present time and in the past has been one of mutual compatibility, probably. Fourteen of the American presidents have been Freemasons. The first one, of course, being George Washington, and the last being Gerald Ford. We had two presidents who were Grand Masters, Andrew Jackson and Harry Truman. When I was Grand Secretary, and we held our conferences in Washington DC, we were frequently received at the White House and we always had many senators and House members attending at our meetings. But that doesn't happen as much any longer, simply because we don't have that many members that belong to the House and Senate. But, generally speaking, I would say the Government recognizes the contribution of Freemasonry to society and, certainly, there is no opposition by the Government. However, there was opposition once in a while by individuals in the Government. I cited the example of a man who about 18 years ago was appointed Federal Judge on the Second Highest Court in the land and there were members in the House and Senate who were holding up his confirmation because he was a Freemason. The major opposition was Senator Ted Kennedy. The press presented a question to him: 'If you resign Freemasonry, you can be confirmed as a Federal Judge with no problem. Why don't you resign?' He gave this response: 'When I get up in the morning and look in the mirror to shave I want to be able to look into the eyes of my father and my grandfather, my uncles and my great grand-grandfather, my brothers were all Freemasons and I would not resign to become the judge of the highest court in the land.' That response is written into the Congressional Record. He was confirmed with no further debate. So within the political structure of the United States there's no question on whether you're a Freemason or not a Freemason.

Which are the regular relations between a Grand Lodge and the Perfection Rites that are working within the jurisdiction of that Grand Lodge?

The Grand Lodge in any jurisdiction is the absolute authority and every body that requires Masonic membership to be a member of it is under the control of the Grand Lodge. A Grand Master is the supreme authority in every jurisdiction. There's a tendency, my Brethren, and I've seen this in Eastern Europe, to become overly impressed with the numbers of degrees and I think I am fairly authorized to speak about the position of degrees. I hold membership today in over 60 organizations and I've been a Presiding Officer, I think, in over 13 Masonic Bodies. I hold Grand Honour rank in over 20 Grand Lodges in the world. I understand and I hope you understand that there is no degree in Freemasonry higher than the third. Every other degree is an opportunity to increase your knowledge. But the fact that you, for example, are of the 33rd degree does not make you superior to any member of the third degree. This has been a great problem in Eastern Europe because Supreme Councils were instituted and then many of the members of those Supreme Councils considered they were superior to the Grand Lodge. This has created problems that did not have to exist in Eastern Europe, it brought schisms into the Grand Lodges, and where you should be concentrating your effort on building Craft Masonry, you have ended up diluting your leadership.

My Brethren, I do not oppose appendant bodies of the Rites. I probably belong to most every one that exists, but that doesn't make me a greater Mason than the day I got my third degree. I encourage you to participate in all the Rites that you can, as long as you do not forget: being a **Master Mason** is your highest honor!

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016, Australia) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

Additional copies are available to interested persons on subscription (details below). At a later date copies of most articles, features and news items will be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

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Contents

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

- ◆ Their lecture programs for the year;
- ◆ Any requests from their members for information on a research topic;
- ◆ Research papers of more than local interest that merit wider publication.

The newsletter will also include news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or attached to email to <tonypope@lm.net.au> or <editor@anzmrc.org>. Items over 500 words **must** be submitted in computer-readable form.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. ***Contributors who require material to be returned should include a stamped, self-addressed envelope.***

Subscription

Australian residents: 1 year (4 issues) \$7, 3 years (12 issues) \$18;

New Zealand residents: 1 year \$12, 3 years \$30;

Elsewhere: 1 year \$14, 3 years \$36.

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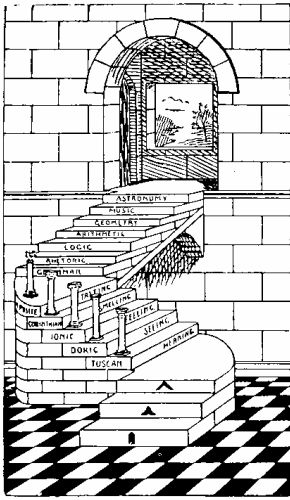
Williamstown Vic 3016,

Australia.

Masonic Taxi?

Spotted by Neil Wynes Morse in Tauranga, New Zealand.





Harashim

חראשים

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July 2005



FOUR CONTINENTS IN EIGHT DAYS

Cooper tour begins

Hailstorms delayed but did not prevent a successful start to Robert Cooper's ANZMRC lecture tour. In just eight days he has travelled from Scotland to South Africa, then to India via Hong Kong, and south to Australia, crossing four continents and lecturing in three.

Brother Cooper was scheduled to fly from Edinburgh to London during the evening of Sunday 19 June, and then travel overnight to Johannesburg. Sunday was sunny and hot in Scotland, but when he arrived at the airport Bob discovered the airlines in disarray. Thunder, lightning and hailstorms in Yorkshire grounded all southbound and

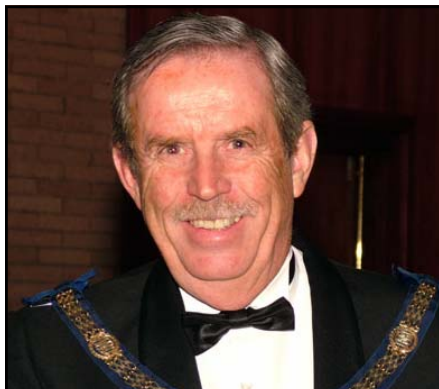
northbound aircraft, and consequent delays took a day from his busy schedule.

The up side was that Bob was able to retrieve the mobile phone and digital

camera he'd inadvertently left at home! The camera is essential for maintenance of the website Bro Cooper is creating during his tour as a record of his travels. Most of the South African photos in this issue of *Harashim* are from the website, <<http://www.anzmrc.org/>>.

ANZMRC associate Lyceum Lodge of Research hosted Bob for little more than 24 hours before he had to leave for Mumbai (Bombay), where he stayed for three days before flying to Western Australia, arriving two hours late, in the wee small hours of Monday 27 June, with a lecture scheduled the same day.

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Rodney Grosskopff, South African host
Freedom and Whisky gang together.



*Ye favour'd, ye enlighten'd few,
Companions of my social joy!*



Steve Burgoyne, tour guide
I'll mind you still, tho' far awa.



Lyceum Lodge of Research 8682 EC, Johannesburg
*May Freedom, Harmony, and Love,
 Unite you in the Grand Design.*

(Continued from page 1)

Reports are in from the first three venues of the tour. The first is from Lyceum's Secretary, Colin Browne:

It was touch and go if the infamous British weather would allow Bro Bob Cooper to even make it to South Africa. The unexpected storms and flash floods in Scotland and the North of England bombed the air traffic control system and backlogged all the Edinburgh connecting flights to such an extent that he only alighted under our warm, clear and sunny winter Johannesburg skies 24 hours later than planned.

Bro Steve Burgoyne met Bro Bob at Johannesburg International Airport (known to many by its old name of Jan Smuts Airport). Bro Steve is a professional tour guide so after a quick freshen up Bro Steve took Bro Bob on a guided tour of Soweto and Johannesburg. (We highly recommend Bro Steve be contacted by any Brethren visiting Johannesburg on holiday or business if you want an informed and enlightening tour of our city and environs.)

The meeting that evening at Freemasons Hall was very well attended with both the English and Scottish DGM's in attendance, supported by many Grand and District Grand Lodge Officers from all five constitutions. Bro Bob gave us his talk on the oldest ritual in the world, which was very well received and generated great interest and a number of excellent questions.

The Festive Board proved yet again to be the lively, witty and joyous event that it always is at Lyceum. The wine, toasting and songs flowed with great merriment, accompanied by Bro Pieter Wessels (Bro Crotchet) at the

pianoforte. There were five visiting Entered Apprentices in attendance [Steve Burgoyne counted seven!—Ed.] and they were treated, as is Lyceum's custom, to a song in their honour and a commemorative firing glass. The Director of Ceremonies Bro Bill Smith was dressed in 18th-century costume, as is our tradition, and performed his tasks with utmost enthusiasm. He was also sporting a new white periwig, as the old one had become somewhat moth-eaten over 27 years. Bro Bill is also somewhat moth-eaten but we can do little about that.

Bro Bob was hosted by AsstDGM W.Bro Rodney Grosskopff and his wife Eileen at their home in Parktown. Eileen's cooking is famous across the District, as is Bro Rodney's hospitality. Bro Rodney made Bro Bob at home by allowing him full access to his

collection of single malts. What Scotsman could resist that challenge?

In anticipation of Bro Bob arriving on the Monday as programmed, Bro Rodney had organised a dinner party at his house for the Lyceum Members and their wives. It was decided that the party would carry on without Bob and we would toast his safe journey as we tucked into the Traditional South African cuisine that Eileen had prepared. We had Cape Bean Soup (of the thermocuclear proportions!), followed by Bobotie and Tomato Bredie and Vinegar pudding. This was washed down with the finest Cabernet Sauvignons.

Sadly Bro Bob had to depart the next day but not before Bro Rodney had taken him to the Rosebank Flea-market to view the African art and craft work. Here disaster struck again as Rodney's brand new SUV failed to start (well it is a Renault so what do you expect?) so he had to phone his office for a back-up vehicle to get Bob to the airport.

Bro Bob's visit was a great success and we hope he will come for a longer stay in the near future.

Brother Cooper's host in India was Bro Shums Ebrahim Merchant, who reported back to tour organiser Kent Henderson:

Just a short note to express my thanks to you for all your work in arranging such a wonderful speaker.

Bob's lecture last evening was a success, and all present were of the opinion that it was after quite a long time that we had such a well-informed and good speaker addressing us, among the best we have heard. His knowledge is simple fantastic. He delivered his lecture without reading from notes, and that made it even

*Pictures continued on page 3
 Text continued on page 6*



Dr Rustom K R Cama Masonic Study Circle, Mumbai.
*Strong Mem'ry on my heart shall write
 These happy scenes when far awa.*



President's Corner

when we each take our turn to host this auspicious event.

It is very gratifying to read Masonic journals and see references to ANZMRC, its publications, or brethren very closely associated with it. In the most recent issue of the English publication *The Square*, reference is made to all of these aspects.

I am a member of numerous Masonic e-lists and until recently followed them avidly, but unfortunately health conditions have allowed only minimal contact of late. One aspect that disappointed me with the e-lists was the attitude of some of the respondents who replied in a very condescending manner. I believe it is essential in all our dealings as Masonic students, scholars, researchers and historians to remember that we were at one time Entered Apprentices embarking on our Masonic journey. In many instances when dealing with Masonic symbolism, there is no

right or wrong answer; the philosophical aspect of our Order is very much a personal journey; and theories abound on the evolution of Freemasonry. It is a wonderful journey. Let us enjoy it and ensure that others who look to us for advice and guidance also enjoy their experience.

I always remember the poem 'A Bag of Tools' by R L Sharp, who was reputedly not a Freemason but think what a wonderful Freemason he would have been. We are informed that all people are fundamentally equal, but that it is how we apply and utilise our tools and skills that we will be considered and judged.

Brethren, enjoy your Freemasonry, take care of our Entered Apprentices, and until the next issue of the *Harashim* travel safely.

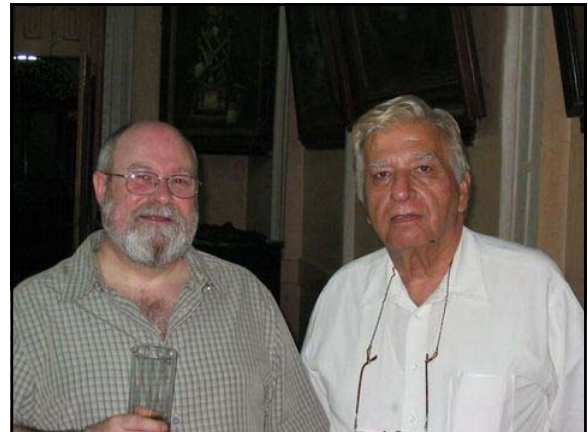
Graham Stead

Greetings, Brethren.

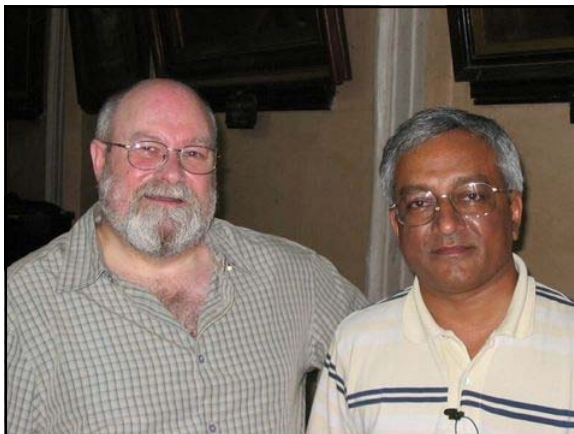
At the time of going to press, Brother Robert Cooper is into the third week of his extensive ANZMRC Tour, having delivered lectures in South Africa, India, Western Australia and the Northern Territory. We wish him well for the remainder of the Tour. I am sure that he will enjoy the Tour as much as we shall,



Zavher Wadia, DRGM, host of the Universal Brotherhood Day meeting, and Bob Cooper.
And brotherly Love be the centre!



Bob Cooper and Causie Maarfatia, President of the study circle.
And spent the cheerful, festive night



Bob Cooper and P Venkatraman, DGTreasurer EC.
Then, Sir, your hand – my friend and brother!



Bob Cooper and Tofique Fatehi, photographers both.
But till we meet and weat our whistle

Update on Freemasonry in India

by Tony Pope

Background

In 1960, the 270 lodges in India under the United Grand Lodge of England (UGLE) and the Grand Lodges of Ireland and Scotland were given the choice of remaining with their parent Grand Lodges or of participating in the formation of a new Grand Lodge, the Grand Lodge of India (GLI). Just over half the lodges (145) opted for the new Grand Lodge. The parent Grand Lodges participated in the formation of GLI in November 1961 and a Concordat was signed, which provided for plural membership between the four Grand Lodges. GLI was subsequently recognised by more than 130 mainstream Grand Lodges.

Because of the size of the country, GLI formed four Regional Grand Lodges. In 1980 a proposal was submitted for the Regional Grand Lodges to become independent, but it was shelved. In 1992 GLI amended its Constitution in ways which affected the terms of the Concordat, particularly in relation to plural membership. The parent Grand Lodges warned GLI it was in breach of the Concordat, and GLI responded that it was a sovereign body and would brook no interference. UGLE withdrew recognition of GLI, and Scotland and Ireland followed suit. England emphasised the break by chartering a new lodge in India. GLI took the dispute to the civil courts, and Kent Henderson's *Masonic World Guide* was cited as a textual authority.

Some members of GLI protested against their Grand Lodge's actions, and a few of the GLI lodges, supporters of the earlier proposal for independent Regional Grand Lodges, broke away from GLI and formed the Grand Lodge of Upper India (GLUI) in 1995. In turn, GLUI supported others in the South, forming the Grand Lodge of South India (GLSI) in 1995. These two Grand Lodges continued to hope for recognition from UGLE and the Grand Lodges of Ireland and Scotland, based on similar recognition practice in Italy and Greece, but it was not forthcoming.

In April 2001, three GLUI lodges were formed into the Grand Lodge of Western India, and in August 2001 three other GLUI lodges were formed into the Grand Lodge of Eastern India. All four Grand Lodges then signed a Concordat,

forming the United Grand Lodges of India (UGLSI), with limited powers, for the purposes of joint administration and recognition. They still hoped for recognition from the parent Grand Lodges. It did not eventuate. Instead, UGLE restored recognition to the Grand Lodge of India in December 2002; Ireland followed suit in August 2003, as did Scotland in June 2004. The parent Grand Lodges have all signed a new Concordat with GLI.

[Sourced mainly from Henderson & Pope's *Freemasonry Universal* and past issues of *Harashim*.]

Terms of the new Concordat

The new Concordat between the Grand Lodge of India and the United Grand Lodge of England, the Grand Lodge of Ireland and the Grand Lodge of Scotland includes the following terms:

- The parent Grand Lodges will not consecrate any new lodges in India without the express concurrence of the Grand Lodge of India.
- The parent Grand Lodges may change the location of their existing lodges.
- Brethren of English lodges who were also members of a lodge under the Grand Lodge of India on 31 July 1992 will be permitted to apply for membership of a lodge under the Grand Lodge of India on or before 11 December 2003 and also retain their membership of English lodges.
- Brethren of Irish lodges who were also members of a lodge under the Grand Lodge of India on 31 July 1992 will be permitted to apply for membership of a lodge under the Grand Lodge of India on or before 26 August 2004 and also retain their membership of Irish lodges.
- Brethren of Scottish lodges who were also members of a lodge under the Grand Lodge of India on 6 May 1993 will be permitted to apply for membership of a lodge under the Grand Lodge of India on or before 10 June 2005 and also retain their membership of Scottish lodges.
- The Grand Lodge of India has agreed that its members who were also members of a lodge under the United Grand Lodge of England or the Grand Lodge of Ireland on 31 July 1992, or the Grand Lodge of Scotland on 6 May 1993, respectively, may apply

to join lodges under those respective jurisdictions and continue their membership of lodges under the Grand Lodge of India.

- The parent Grand Lodges and the Grand Lodge of India have agreed that other brethren in lodges under their respective jurisdictions will be permitted to join lodges in India under the other jurisdictions only after resigning membership in their present lodges.
- The parent Grand Lodges have agreed not to recognize any other Grand Lodge in India which is not recognized by the Grand Lodge of India.
- The parent Grand Lodges and the Grand Lodge of India have agreed to intervisitation between the lodges of the various jurisdictions according to the usual customs and relevant rules.

[The above information is from <<http://www.masonicpaedia.org/>>, a website maintained by Sri Brahadeeswara Lodge Masonic Research Circle, inaugurated in 2001 by Sri Brahadeeswara Lodge, chartered by the Grand Lodge of India in 1962. As indicated by the domain name, the Circle is endeavouring to 'prepare and publish a new and comprehensive *Masonic Encyclopaedia* with the participation of Brethren from the other parts of the globe', and it is well worth bookmarking the site.]

France and the United Grand Lodges

Having lost the opportunity to obtain recognition from the parent Grand Lodges, the United Grand Lodges of India made successful overtures to the Grand Lodge of France (GLdF), itself denied recognition by the United Grand Lodge of England. On 4 June 2004 at the annual communication of the Grand Lodge of South India, the Grand Masters of all four Grand Lodges of the United Grand Lodges of India met with the Grand Master of the GLdF and signed a 'Treaty of Amity, Mutual Recognition and Inter-visitation'. The Grand Lodge of France, readers will recall, is the leading member of the United Grand Lodges of Europe (UGLSE), an organisation of Grand Lodges which claim mainstream principles of regularity but which are unrecognised by most mainstream Grand Lodges.

The French delegation comprised:

MWBro Yves Max Viton, Grand Master; RWBro Michel Singer, Past Grand Chancellor; and WBro Jacques Bran, all from Paris; and RWBro Vijay Dwarka, Assistant Grand Master Overseas, from Mauritius. Bro Singer received the conferred rank of Past Deputy Grand Master of the Grand Lodge of South India and was appointed representative of UGLSI abroad.

On the same date the French delegation consecrated two lodges to work the Scottish Rite Craft degrees, Lodge Le Courbusier No 24 under the Grand Lodge of Upper India, and Lodge Liberté, Égalité et Fraternité No 15 under the Grand Lodge of South India. In each case, a Past Grand Master was installed as foundation Master of the lodge. Both jurisdictions have high hopes of establishing a full A&ASR system which admits non-Christians.

Subsequently, the GM of GLSI and the Secretary of UGLSI were admitted to the Grand Festival of the GLdF, an honour not previously accorded to any other Grand Lodge. They also attended a meeting of the UGLSE.

On 1 October 2004 the constituent Grand Lodges of UGLSI signed a 'Treaty of Amity, Mutual Recognition and Intervisitation' with the National Grand Lodge of Portugal, itself a constituent member of the United Grand Lodges of Europe.



MWBro Alvaro Carva, GM National GL of Portugal and RWBro Michel Singer, representative of UGLSI abroad, & Past Grand Chancellor, GLdF.

[The above information is from the GLUI website <<http://www.glui.org/>>, which is now bilingual in English and French, confirmed and expanded by other sources.]

Comment

The Grand Lodge of India appears to have won game, set and match against the parent Grand Lodges and the rebels



Above: Grand Masters of the constituent Grand Lodges of the United Grand Lodges of India with the Grand Master of the Grand Lodge of France, and others.

Below: Brethren of Lodge Le Courbusier, GLUI, with GM Kapil Dev Joti.



of the United Grand Lodges of India, but with the UGLSI switching to a different tournament, it remains to be seen whether they can survive and grow.

Rival to *Droit Humain*

Following the split in the English Federation of the International Order of Co-Freemasonry *le Droit Humain* (DH), and the formation of the Grand Lodge of Freemasonry for Men and Women (GLF4MW) in England in February 2001, a conference was held at Adyar, India, in December 2002. India has been linked with Co-Freemasonry for a century or so, since the days of Blavatsky, Besant and Leadbeater, and Australian Co-Freemasonry was originally administered from India.

At the conference, with the aid of GLF4MW, an Eastern Order of International Co-Freemasonry was formed, completely severing the ties with DH, asserting the essential requirements of 'the capital belief' in a Supreme Being and the use of a Volume of Sacred Lore [*sic*] in lodges.

The new Order, administratively based in India, under M.III.Bro Radha Burnier 33°, Grand Master of the Eastern Order and President of the Supreme

Council, has separate Administrations for New Zealand, Brazil, Costa Rica and 'America'.

The American Administration covers the US and individual lodges in other American countries such as Argentina, Cuba, Puerto Rico—and also Spain! The American Administration has formed a 'virtual' lodge, Pilgrim Lodge, under a Preceptor, as 'an experiment in Masonic education and extension' for brethren who do not live near an actual lodge.

The Order is in amity with the English GLF4MW.

[Information mainly from the GLF4MW <<http://www.grandlodge.org.uk/>> and American Administration, <<http://www.comasonic.net/>> websites.]

Postscript

While the Grand Lodges of Upper India and South India appear to be healthy, recent information from an unconfirmed but generally reliable source indicates that the Grand Lodge of Western India (GLWI) is virtually defunct, with the Grand Secretary having rejoined a lodge under the Grand Lodge of India, and the three lodges of GLWI having ceased to meet.

continued from page 2

more interesting. He answered questions with equal facility, even those not strictly related to his topic for the day.

Once again, thank you.

The brethren of all jurisdictions in Mumbai celebrated St John's Day (24 June) as International Brotherhood Day, and Brother Cooper was one of the speakers. The following day he gave his scheduled paper, 'The Oldest Masonic Ritual in the World', to the ANZMRC associate, Dr Rustom K R Cama Masonic Study Circle.

The Mumbai photos were taken by Bro Tofique Fatehi. There are more at the website http://pg.photos.yahoo.com/ph/tofique/my_photos.

Bro Cooper's third lecture was to the Western Australian Lodge of Research, 'The Operative Legacy in Scottish Freemasonry', in Perth on Monday 27 June, to be followed by a visit to a Scottish Constitution lodge in Kalgoorlie.

Brother Cooper himself reports on his arrival and first day in Australia:

I gave my first lecture in Australia this evening in the presence of the GM of WA and 70+ other Brethren. Judging by the questions it was well received.

Unfortunately, there was a problem. When I arrived on the delayed (2 hours) flight from Singapore at 01.30, there was no one to meet me. I initially thought that the delay (due to aircraft brake failure) had caused the problem. After waiting until 03.00 and being unable to contact anyone by telephone, I decided to find a bed for the day(!).

I managed to find a bed in a hotel near the airport and left a written message at reception to be telephoned to Brother Doran in the morning. By that time I hoped to be in a deep sleep, having had none for more than 42 hours.

Unfortunately, I could do nothing to stop Brother Sangster coming to the airport at 07.00 to pick me up from a flight from Hong Kong.

As the world goes round the sun, Murphy's law would determine that even my simple arrangements would go wrong. The receptionist forgot to telephone Brother Doran with my message! He was at the stage of filing a missing persons report with the police when the receptionist called him to let him know that I was in the hotel.

Cuckoos in the nest

Mainstream Grand Lodges in Australia were alerted recently to two incursions in their territory: a move to found another lodge of the Grand Orient of France; and a lodge under the recently formed Sovereign Grand Orient of Germany—a lodge with aspirations to form a Sovereign Grand Orient of Australia.

The French move was signalled by an advertisement in a Brisbane newspaper, seeking contact by interested persons. No further public announcement has been forthcoming.

The German incursion was revealed on the Oz-Mason e-list in early May, when a former member of Lodge Concordia #226 GL SA&NT, Henning Klovekorn, announced:

Expressions of interest in joining the premier progressive lodge 'Southern Cross Lodge No 7', an Australian Lodge of the European Liberal Obedience under the Sovereign Grand Orient of Germany can now be directed to:

brohak@bigpond.com.au

Further information will be made available on request, and will be posted in the Newspapers in the coming weeks.

Thank you for your attention.

It was signed: Ill.Bro Henning A Klovekorn, Worshipful Master/Meister vom Stuhl, Southern Cross Lodge No.7, Sovereign Grand Orient of Germany'. Further inquiries revealed that a website of the lodge is 'imminent', and the lodge is engaged in a 'five-year plan' to establish itself in the 'Region'. The plan includes: establishing a 'University Chapter'; constructing a Temple in the Adelaide Hills (South Australia); establishing the Sovereign Grand Orient

My body is still on 'night shift'. Giving the lecture tonight, I felt like I had just woken up! The Festive Board was excellent and I left the Lodge at 11.30.

It is now 2.30am and I am still wide awake. I will now make one last effort to resolve matters—I shall have a large dram (or two) in the hope that that does the trick.

Good night.

Bob Cooper

No doubt other reports will be forthcoming from Perth and the later venues, in good time for the next issue

of Australia and working a 97-degree system, including the Rite of Strict Observance and the Rite of Memphis-Misraim. It is clear that the proposed lodge and the projected Grand Orient will be liberal and adogmatic.

The Sovereign Grand Orient of Germany (Souveräner GrossOrient von Deutschland, SGOvD), formed in 2002, has a website in German, updated on 30 April 2005, at <http://www.sgovd.org/>, which indicates that it has five lodges with websites, one of which is for men-only, one women-only, two mixed-gender, and one undefined—all in Germany. SGOvD is a member of CLIPSAS and in amity with the Grand Orients of France, Austria, Switzerland, Belgium, and the Grand Lodge of Belgium.



Logo of the SGOvD

Congratulations

Hearty congratulations are extended to:

- **George Woolmer**, OAM, Kellerman Lecturer, SA&NT Grand Librarian, on receiving the conferred rank of Past Deputy Grand Lecturer.
- **Andy Walker**, FANZMRC, Kellerman Lecturer, our Treasurer, on his conferment of the rank of Past Junior Grand Warden (NSW&ACT).
- **Mark Furber**, subscriber to *Harashim*, IPM of Anniversary Lodge of Research, on his appointment as editor of the *New Hampshire Freemason*.

Last foreign-language lodge in Louisiana

Michael Poll, a prominent US researcher, reports that there are no longer any foreign-language lodges in Louisiana. He writes:

The Grand Lodge of Louisiana was created by five French-speaking lodges in 1812. The Grand Lodge, itself, worked in French until the 1830s. By the mid 1800s the Grand Lodge had Craft lodges under its jurisdiction working in French, English, Italian, Spanish and German. Over the years, the number of English-

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speaking lodges naturally increased. By the 1950s all but one lodge had switched over to English; this was Cervantes Lodge #5, a Spanish-speaking AASR Craft lodge chartered in 1883 by the merger of two older Spanish-speaking AASR lodges—Los Amigos Del Orden (created by the GL of LA), and Silencio (created by the SC of LA).

At their last meeting, Cervantes has voted to switch over to English. They have 28 members and it seems that the number of Spanish-speaking candidates has greatly reduced. Another era has ended.

That French naval lodge

We got it wrong, in the April issue. In welcoming Bro Jean-Marc van Hille, MPS, as a subscriber to *Harashim* and member of the ANZMRC e-list, webmaster Richard Num explained that while Bro van Hille is a member of *Lodge Les Amis Bienfaisants* #674 under the Grand Lodge of France, the 'naval research lodge' The Link #2 is not under that Obedience. Richard went on to outline its origin:

The Naval Lodge of Research is not under the jurisdiction of a Grand Lodge, but was formed from a Belgian counterpart, The Link #1, which gave the Charter. The Link bodies work the Master Mariner of Noah Rite.

The Link (Belgium) dates from 1980 and is an Association of seamen who are Freemasons (a 'Fraternelle'), which once a year sets up a lodge. Their 'Acceptation Ritual of Masters Mariners of Noah' is derived from old Noachide rituals inspired from the 21st AASR degree, the Royal Ark Mariner degree, some old rituals depicted in Harry Carr's *Early French Exposures*, and other old manuscripts. The meetings are held in French, English and Flemish. The Link (Belgium) is *not* a lodge of research, only a lodge where lectures are given on maritime topics. The Lodge does not make Freemasons.

The Link #2 was formed in September 2004, and is primarily a *Fraternelle*, but will meet as a lodge twice a year. The Link #2 (Nantes) 'aims to gather seamen Freemasons around a



J-M van Hille

wonderful ritual and to promote fraternity and solidarity, also to present serious historical lectures in maritime and Masonic subjects'.

Both Links are fully independent from all Masonic bodies.

A step too far?

In recent years some members of the South Australian Lodge of Research have been exploring—and expanding—the concept of mainstream acceptance of women as Freemasons. The visit of members of Droit Humain and OWF lodges in February (See April *Harashim*) yielded some useful information, and might have yielded more if the organisers had realised that traditionally DH regards its offspring OWF as irregular, which explains the Co-Masons' reluctance to give the planned talks on DH ritual.

But the April meeting may have been a step too far. Ms Edith Pringle, a non-Mason, accepted an invitation to address the lodge and at the conclusion of her presentation challenged members to propose and second her for initiation.

The press and various international e-lists got hold of the story and, for want of a better cliché, put the cat among the pigeons. Ms Pringle's paper and the slightly inaccurate reports from the *Sunday Mail* and *Adelaide Advertiser* are reproduced in full, for the benefit of electronically-challenged readers of *Harashim*.

Tony Pope

From the Sunday Mail, 22 May 2005

One of the boys

by Kevin Naughton

A MOTHER of seven – and former political candidate – wants to be the first woman in Australia to join the male-only Freemasons organisation.

Edith Pringle, 46, might not have long to wait after being nominated for membership of the centuries-old society which still has an aura of mystery and exclusivity about it.

'I thought it was just a dusty old boys' social club but they're more than that,' said Ms Pringle, political activist, who was nominated last month at the Lodge that meets at Payneham's Masonic Hall.

'It's a challenge to Freemasons to apply tests of morality, equality and justice to their membership rules.'

The nomination came after Ms Pringle had waited in the kitchen for an hour – unable to enter the Lodge Room until normal business was completed.

The are no women members in Freemasonry in Australia.

The Junior Warden of Payneham's Lodge 216, David Varley, said the nomination of Ms Pringle came after extended debate about the rationale of being an all-male organisation.

'Freemasonry teaches us to think for ourselves, so I began thinking about why we

exclude women,' Mr Varley said.

'I opened up debate on the subject and we decided to get a woman to talk to us about it – we chose Edith.'

'At the end of her speech and more debate, one of the members nominated her.'

'She was seconded and now she's looking for a Lodge to initiate her.'

The nomination came from Ken Brindal, 80, father of Unley Liberal MP Mark Brindal.

Ms Pringle said the nomination came as a surprise.

'I was approached by the Freemasons to present a research paper on the topic of exclusion of women,' she said.

'Because women are not allowed into the Lodge Room during meetings, I had to wait in the kitchen for an hour.'

'At the end of my speech I challenged the members as to who among them would nominate me for full membership.'

'Ken Brindal nominated, I was seconded and now all I need is a Lodge to initiate me,' she said.

That next step may prove difficult unless the peak body, the Grand Lodge of England, overseen by the Duke of Kent, changes its rules about recognition of Lodges.

'Under the current rules, any Lodge that initiates me will lose intervisitation rights with other Lodges,' Ms Pringle said.

Mr Varley believes the time is not far away when women will be equal partners in the movement.

The most recent full and equal admission of a woman into the Masons was in 1892 when feminist writer Maria Deraismes was initiated into the Lodge Libres Penseurs in France.

For Ms Pringle there's one small misgiving.

'I wondered why after years of fighting for women's rights, I was now fighting for the right to wear an apron,' she said.

Once a member of the ALP women's executive, Ms Pringle has also stood for preselection with the Australian Democrats and ran as an independent in the 2002 state election.

From the Adelaide Advertiser, 1 June 2005

Not quite free mason

FORMER political candidate Edith Pringle's attempt to join the male-only Freemasons organisation in Adelaide may not be as independent as was first thought.

It seems the mother of seven is dating Freemasons junior warden David Varley, who is quoted in the *Sunday Mail* report on May 22.

A spokesman for The Freemasons declined to comment, but confirmed the pair were in a relationship.

Edith's nomination for membership apparently came after she had to wait in the kitchen for an hour. She was unable to enter Payneham's Masonic Hall until The Lodge's normal business was completed.

There are no women members in The

DEEDS, NOT WORDS

by Edith Pringle

Brethren, the South Australian Lodge of Research is a most appropriate forum to discuss inclusion of women in regular Freemasonry. In addition to other sources, I rely on the excellent works and wisdom of its previous Masters and other Brothers of this Lodge who prepared a detailed submission to Grand Lodge, entitled 'Freedom of Movement',² regarding this issue.

South Australia itself has a history of international leadership in women's equality. It is a State that, perhaps due to its demographics, geographics and history, lends itself to change. It is this need for change that I want to address. To achieve this, one has to deconstruct the premises (excuse the pun) on which the argument for excluding women has been built and to properly construct an edifice based on sound foundations.

Back to the drawing board. Some say that Freemasonry has a base in the Ancient Mysteries, some say its history is in operative stonemasonry, others refer to the Egyptians, King Solomon's Temple, the Enlightenment of the 18th century, or the Pythagoreans.

The Pythagoreans viewed women as equals and, whilst they lasted until the middle of the 300s BCE, the Pythagorean respect for women's minds lingered in the Hellenistic world for seven hundred years.³ Theano, a Pythagorean woman, gave us the concept of the 'golden section' of geometry. (Leinhart, J.H, *Engines of Our Ingenuity*). When Plato visited a Pythagorean order he modeled his own Academy on it. In his *The Republic* Plato wrote:⁴

The gifts of nature are alike
diffused in both,
All the pursuits of men are the
pursuit of women.

Women had been admitted to such schools of Epicurus, Socrates, Plato and the Neoplatonic school of Alexandria (Cayne, 1975: Vol.14, p675). Albert Mackey refers to these schools as the system of Masonic Philosophy.⁵

To no ancient sect, indeed, have teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as that of the School of Alexandria.

Hypatia, head of the school, was a woman.

Bro. Ward, Freemason and author of a number of books on the Ancient Mysteries, stated that 'women undoubtedly were admitted into the Ancient Mysteries.'

The ancient Landmarks were not ancient philosophies or practices but rather a few men's more modern interpretive lists, based on their own perceptions of them. I will deal with that later.

The 18th century saw links between women of first wave feminism and Freemasonry. Maria Deraismes, a feminist writer and activist, was initiated into the Lodge *Libre Penseurs*, which in 1892 was a men's lodge. She was assisted by Georges Martin, a pro-feminist Freemason and oversaw the initiation of sixteen women into the first lodge in the world to have both men and women as members, creating *Le Droit Humain*. From these 'salons' as they were referred to came discussions of women's suffrage and equality.

I put it to you, Brethren, that the utilization of history and tradition as a reason or excuse for the exclusion of women is pure sophistry and out of plumb. If you were to build a temple of truth you would not use it as a foundation stone.

All that I've said would not be a central issue, were it not for the fact that the exclusion of women is defended on the basis that it is an 'Ancient Landmark'. *Landmarks*, being ancient and (supposedly) unchangeable precepts of Masonry, the standards by which regularity of Lodges and Grand Lodges is judged. However, since each Grand Lodge is self-governing and no single authority exists over Craft Masonry, even these supposedly-inviolable principles can and do vary, leading to controversies and inconsistency of recognition.⁶

We look at Anderson's⁷ 'Charges of a Freemason', later codified by Mackey as the Landmarks of Freemasonry. As Anderson is long dead, Lord only knows what his importation or understanding was when he wrote this text, but one thing is clear, he exceeded his brief in many areas, including the exclusion of

women *on the basis that this a time immemorial practice*. Because we ask, what time-immemorial frame was Anderson referring to?

I have argued that the excuse used to exclude women being made on an historical/traditional basis is sophistic. Even if it were *not* so, we need to keep in mind that:⁸

to declare that an idea is inviolate because our ancestors originated it, and not because it is ethically and morally correct is to indulge in subjectivism. It is to evade. And therefore such traditions are morally repugnant.

Andre Beteille (*Times of India*) deals eloquently with this and says:⁹

classes communities and parties that are unable or unwilling to cope with the strains of modernization invoke the *sanctity and inviolability* of the national traditions in order to resist it. They use tradition as a shield to protect themselves from many things that cannot and should not be resisted. Their passions are not fuelled by the love of tradition but by the fear of modernity

I concur with Bro. Carter when he stated the 'policy for excluding women is itself an innovation to the body of Freemasonry'.¹⁰ In 1858 Mackey wrote his list of landmarks—please note the changes that have occurred:

Candidates for initiation must be men, unmutilated (not a cripple), free born, and of mature age. These landmarks cannot be changed

The meaning of *mature age* has changed, the organization would not dream of turning away any man who was *crippled* in any form, nor would it exclude anyone on the basis of any interpretation of the meaning of *free born*.

Freemasonry clearly excludes women on the basis of sex rather than gender.

Feminists challenge the belief that the biological make-up of men and women is so different that certain behavior can be attributed on the basis of sex.

Gender is created socially, not biologically. Sex determines such matters as physical appearance and reproductive capacity, but not psychological, moral, or social traits.

Gender roles are not fixed, but change according to social, environmental, economic and technological trends. Freemasonry has not, cannot, and should not exclude homosexual men, transgender or intersex-identified men. Its basis for exclusion is biologically based. The ceremonies that rely on the baring of the chest highlight this.

If being flat-chested or owning a penis carries some mysterious quality that men possess and women supposedly don't, what is that quality?

I can find no rational justification for excluding women, treating us unequally, or differently.

Of course there are paradoxes in discrimination; a man who is sent to war may feel discriminated against because he has a good chance of being killed, and a woman may feel discriminated against because she is prevented from defending her homeland. However, the moral and legal tenets of non-discrimination are clear, whether they be espoused in United Nations Convention on the Elimination of All Forms of Discrimination Against Women,¹¹ Universal Declaration of Human Rights (Resolution 217A(iii), 1948), *Equal Opportunity Act* SA 1984,¹² *Sex Discrimination Act*,¹³ or *Human Rights and Equal Opportunity Commission Act* 1986.¹⁴

We all know what the spirit of those laws intended. In my discussions with the Human Rights and Equal Opportunity Commission for the purpose of writing this paper, I learned that the organization of Freemasonry had neither applied for nor been granted an exemption from the Act. It would be difficult to understand how they would be able to use grounds for permanent exemption and they have yet to receive a formal complaint.

In an interesting paradox, the Grand Lodge in England had cause to bring its own complaint of potential discrimination against itself. Its representative, quoted in the British Parliamentary *Hansard* had this to say to the Select Committee in 1998, after talking about the charitable role:¹⁵

Most reasonable men and women in the country will recognise such giving and, however eccentric they think freemasons are, will, after considering the issues carefully, not support legislation that discriminates against one group of citizens in the way the Home Secretary proposes; for to discriminate against one group of citizens in society is to discriminate against all citizens.

Am I not a citizen?

This leads to the keystone of this issue, the morality, for this goes to the nub of what being a Freemason is all about.

Immanuel Kant, the philosopher, is regarded as one of Europe's most influential thinkers. In his work, *Groundwork of the Metaphysics of Morals*,¹⁶ Kant helps us come to grips with defining what is moral and what is immoral. He formulated a *Categorical Imperative* in three different ways:

1. Act only according to that maxim by which you can at the same time will that it should become a universal law.
2. Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.
3. All maxims as proceeding from our own making of law ought to harmonise with a possible kingdom of ends.

In Kant's view, immorality occurs when categorical imperative is not followed; when a person attempts to set a different standard for themselves than for the rest of humanity.

Enlightenment is a concept that is also at the core of Freemasonry. Kant is regarded as the last major philosopher of the Enlightenment. In his essay written in 1784 entitled 'What is Enlightenment', Immanuel Kant defined it as follows:¹⁷

Enlightenment is man's leaving his self-caused immaturity. Immaturity is the incapacity to use one's own understanding without the guidance of another. Such immaturity is self-caused if its cause is not lack of intelligence, but by lack of determination and courage to use one's intelligence without being guided by another. The motto of enlightenment is therefore *Sapere aude!* Have courage to use your own intelligence!

To adhere to the practice of excluding women is sexist, is discriminatory, its legality is questionable, it is built on a false historical basis, it is based on an immoral principle, it is illogical and is inconsistent. I encourage you to act upon it in an enlightened way—Deeds, not words. If not you, then who? If not now, then when?

Dr Martin Luther King said, 'gradualness is a luxury of the privileged and a tool of oppression'. He said that the moderate admonition not to make too

much of a scene 'grows out a a tragic misconception of time'.

It is the strangely irrational notion that there is something in the very flow of time that cures all ills. I am coming to feel that the people of ill will have used time much more effectively than the people of good will.¹⁸

Justice delayed is justice denied.¹⁹

In conclusion, I ask you to apply the square of morality, the level of equality, and the plumb rule of justice, to be true Freemasons, acting under the motto of enlightenment. I formally apply for membership to the South Australian Lodge of Research, No 216, as a full and equal member. Who among you will propose and second me?

Endnotes

- 1 *Deeds, not words* was the slogan used by Emmeline Pankhurst and the Suffragettes of her union.
- 2 SALoR No 216, Submission for Oct 2000 Conference, 'Freedom of Movement – Reg 34.1.5'
- 3 Osen, L.M., *Women in Mathematics*. Cambridge, MA. MIT Press 1974 <www.uh.edu/engines/epi213.htm>.
- 4 Plato's *The Republic*, Book Five, translated by Benjamin Jowett, 3rd edn, Clarendon Press, Oxford 1892. Excerpted and edited from <http://www.constitution.org/pla/repub_05.htm>.
- 5 Mackey, Albert, *Encyclopaedia of Freemasonry*, 1921; Vol.1, p46.
- 6 <<http://en.wikipedia.org/wiki/Freemasons>> definition of *Landmarks*.
- 7 Anderson J, *Constitutions* 1723.
- 8 <<http://members.tripod.com/antibjp/definitions/tradition.html>>.
- 9 Andre Beteille, *Times of India*, quoted at <<http://members.tripod.com/antibjp/definitions/tradition.html>>.
- 10 Carter, P. A., 'Why we should now admit worthy women', May 1991, N.S.W. p2, 2.2
- 11 Convention on the Elimination of All Forms of Discrimination against Women, New York, Dec 1979, Australian Treaty Series 1983 No.9, Australian Government Publishing Service, Canberra.
- 12 *Equal Opportunity Act*, South Australia, 1984 <http://www.austlii.edu.au/au/legis/sa/consol_act/ea1984250/index.html>.
- 13 *Sex Discrimination Act* <http://www.austlii.edu.au/au/legis/cth/consol_act/sda1984209/index.html>.
- 14 *Human Rights and Equal Opportunity Commission Act*, 1986 Australia <http://www.austlii.edu.au/au/legis/cth/consol_act/hraeoca1986512/>.
- 15 British Parliamentary *Hansard*, Select Committee into discrimination and freemasons police/judiciary (making membership list available), 6 May 1998: Col 842.
- 16 Kant, Immanuel, *Groundwork of the Metaphysics of Morals*, 1785.
- 17 Kant, Immanuel, 'What is Enlightenment?' 1784.
- 18 King, Dr Martin Luther.
- 19 Magna Charta, 1215 CE, 'To none we will sell, to none deny or delay, right or justice'.

ANTI-MASONRY IN POLAND

by Flavio Cardone

Anti-Masonry and its conspiracy theories are more or less present everywhere in the world. In some countries they are confined to the extreme fringes of radical thought, while in others a vague suspicion of Freemasonry permeates most of society. Poland, however, presents a situation causing great concern. The intent of this short essay is to expose the extent of the anti-Masonic feeling in that country.

Modern Freemasonry was established in Poland in the beginning of the 18th century, suspended a few years later, and re-established around 1740. The partition of Poland between Prussia, Russia and Austria once again blocked Masonic activity, reinstituted in 1807 following peace treaties with Napoleon, whose defeat in the east marked the suspension of Freemasonry in Poland. After 1815, the Russian tsar authorised Freemasonry once again, only to be forbidden in 1821. Secret organisations nonetheless existed until the 1910s, when Freemasonry was active once more in Poland. A regular lodge was established in 1920, and soon afterwards a Supreme Council and a National Grand Lodge were opened. The growing influence of the political right brought a Presidential decree in 1938 which dissolved the lodges. It was only in 1961 that a lodge was established in Warsaw. This lodge worked in complete secrecy from the Communist authorities, and its existence was only known abroad to the Polish 'Kopernik' Lodge in Paris. The secret was kept for thirty years, until the end of 1991, when, following the end of the Communist regime, Polish Freemasonry could once again exist freely.

Freemasonry's liberty in Poland, however legally established, is severely restricted because of the Catholic Church's attitude to the Craft in that country. The role of the Church against the Communist governments, combined with the election of Pope John Paul II in 1978, gave the Catholic Church enormous influence in Polish politics. It used its power to establish a conservative Catholicism whose backwardness is probably not found in other European

countries.

While not approving it officially, the Church tolerates anti-Semitism on the main Catholic radio, Radio Maryja, whose director also controls a newspaper and a television channel, and it has just (May 2005) created its own political party. In the same month, a Gdansk priest, Fr Jankowski, published 'Call to the Polish People', where he says:

Freemasons have dominated Europe and Poland. They support drugs, alcohol, debauchery and abortion . . . every true Catholic is their enemy. They destroy on purpose family ties and patriotism.

According to *Gazeta Wyborcza*, a leading Polish newspaper, this 'Call' was drafted by Fr Rydzzyk, the director of Radio Maryja. And in *Nasz Dziennik*, Radio Maryja's newspaper, articles signed by a priest claim, among other things, that:

- Freemasonry is Satan's helper on earth;
- The European Union is part of a Masonic conspiracy;
- Freemasons serve Lucifer (because Masons are symbolically given the light at initiation, and Lucifer's name etymologically comes from the Latin *lux*—light) and they believe they will be reborn as gods;
- Masons want Poland to become 'like Western European countries, where at Post Offices one can find books with the addresses and telephones of local Freemasons'; and
- Freemasons have taken over Poland, which is now a 'masonised' country.

These claims would, of course, be dismissed and forgotten, were it not for the fact that many people in Poland believe them. Two major political parties, Liga Polskich Rodzin (League of Polish Families, LPR) and Samoobrona (Self-defence, SO) contend among themselves Radio Maryja's electorate, and their combined result in the last European election was 29%. The LPR also has a youth movement called 'Great Poles', which sometimes attacks art exhibitions that offend their concept of Polish morals, accusing the artists of

being Jews or Freemasons—or both.

LPR and SO have also prevented the exhibition of Masonic artefacts in museums.

Anti-masonry in Poland is well-developed, is tolerated by the Catholic Church, and is exercised in its most primitive form. Anti-masonry in this country goes together with anti-Semitism and the most bigoted forms of Catholicism. Poland, in spite of having joined the EU, is mostly an agrarian society. Life in the village still revolves around Sunday mass and following a primitive, perhaps medieval, form of Catholicism.

However, it must also be said that in Poland most of the population that does not vote for LPR or SO has heard almost nothing about Freemasonry, and is therefore free from preconceived ideas about our Fraternity—which gives us hope for the future.

Masonic Bus Stop



Photo by Brother Robert L D Cooper

Every Bus Stop in Scotland's capital, Edinburgh, has a name. This might be named after a prominent local citizen or an important building near to the Bus Stop. This is the case here. The Grand Lodge of Scotland is proud to have its own, named, Bus Stop - Freemasons' Hall.

from <<http://www.anzmrctour.org>>

Henderson & Pope's Freemasonry Universal (vol 2, pp 305–6, 2000) echoed the official line that ACGL lodges in Saudi Arabia were meeting only as casual fraternal groups, but a paper delivered in September 2004 by a senior Mason from Saudi Arabia reveals otherwise. This is reprinted from Bulletin #124 of Educational Lodge #1002, Grand Lodge of Minnesota, 29 March 2005, by kind permission of the lodge. This lodge's excellent Bulletins are on their website at <<http://www.edlodge1002.org>>.

FREEMASONRY IN SAUDI ARABIA

by Arthur S Lingo

The Standard Oil Company of California negotiated a concession from the King of Saudi Arabia, Abdulaziz 'Ibn' Saud, in the early 1930s. He had conquered and united the most powerful tribes of the Arabian Peninsula. In 1932 he named his newly founded country after his family — Saudia Arabia. The country's resources were very meager; it depended upon the Hajj, the annual pilgrimage to Mecca made by faithful Muslims, and the money that the pilgrims spent while attending the rites of the Hajj. Along with this there was the small income derived from trade in pearls, dates, frankincense, myrrh, and other tributes obtained through trade.

With the discovery of oil in 1937, California Arabian Standard Oil Company (CASOC) was formed to search for and exploit this new petroleum resource for the King and his new country. The first shipments began just before the conflagration of World War II intervened. During and soon after the war, CASOC took on partners into their venture, Texaco, Humble Oil (later known as Exxon) and Mobil Oil Companies. The company was renamed Arabian American Oil Company (ARAMCO) and it started bringing in American employees to help with management, exploration, development and exploitation of petroleum.

Some of these early workers were Freemasons and they discovered their mutual admiration for the Craft and began to meet as a 'square club' in 1949. At first it was mostly for social gatherings, but later, when there were sufficient numbers and desire, they began to talk of forming a lodge. Most of these meetings were not formal, but then a Past Master came to the group and he researched the requirements of making the dream become a possibility.

There were two lodges in the nearby Emirate of Bahrain, St Andrews 1431 (1948) of the Scottish Constitution and St George 7389 (1955) under the United Grand Lodge of England. Later came Lodge Manama 7678 EC (1960) and Al-Ittihad 1568 SC (1960). Over the years,

the Brothers from Saudi Arabia made several trips by dhow to Bahrain to attend Masonic meetings there. After contacting several Grand Lodges in the USA, including California, Texas, Minnesota and Rhode Island and not obtaining encouragement, a Brother who had been a member of an English-speaking lodge in Germany suggested they try there for a Dispensation and later a Charter.

With help and encouragement from many brethren from the German Grand Lodge, and able assistance from the Lodges in Bahrain, Arabian Lodge UD began organizational meetings in January 1962. Permission from ARAMCO for a building had been obtained, regalia imported and an officer line, elected and appointed, was formed for use in the new Lodge. The Lodge received its Charter from the American Canadian Provincial Grand Lodge, soon thereafter to become the American-Canadian Grand Lodge (ACGL) within the United Grand Lodges of Germany (VGLvD). A visa was obtained for a Past Grand Master of the Grand Lodge of Germany and he was transported to Dhahran where he performed the Consecration. Arabian Lodge 882 AF&AM was consecrated at Dhahran in September 1962 with Worshipful Brother David Schaefer as the founding Master. At that time most, if not all, of the Brothers were employees of ARAMCO, but later many Brothers from other companies affiliated, and others were initiated, passed and raised into Arabian Lodge 882.

In 1967 Nejma Lodge 897 was consecrated on the ARAMCO compound in Ras Tanura, with Worshipful Brother Harlan Cleaver as the founding Master. Red Sea Lodge 919 was formed in 1970 at Jeddah. Later Milo Lodge 938 was consecrated at Abqaiq in 1975, with Worshipful Brother Milo Cumpston as founding Master. In 1982 Pyramid Lodge of Past Masters 962 was formed to aid with education and ritual work with the Lodges in the 9th District and the ACGL.

In 1978 the Saudi security forces from Jeddah raided what they thought was a party with alcohol and came upon a meeting of Red Sea Lodge 919. All of the attending members were arrested and the Lodge equipment, records and regalia were confiscated. The only surviving piece of Lodge equipment was the Marshal's baton. The Lodge was declared dormant by the ACGL in 1982. In 2000 several Brothers from Arabian 882 who were employed by British Aerospace were transferred to Tabuk in the NW corner of Saudi Arabia. There was a Brother who was qualified to serve as Master. With the efforts of Brethren from the other Lodges in the 9th District I was happy and proud to preside as DDGM over the Reconsecration and Installation of Officers for Red Sea Lodge 919 at Tabuk, Saudi Arabia in June 2000, with Worshipful Brother Ian Pilkington as the new Master. The Past Masters attending then conferred the Past Masters' Degree on WB Pilkington. It was a wonderfully rewarding experience.

After the 1990–91 Gulf War with Iraq to regain Kuwait, there were many American armed forces who were stationed at Riyadh. Some were members of ACGL Lodges, and there were also businessmen who were Brethren from English, Scots and USA Grand Lodge jurisdictions. They knew of our existence and began work to obtain a Charter. When the ACGL was satisfied that a Lodge would be safe to operate in the Capitol of Saudi Arabia, the Charter for Desert Rose Lodge 1026 granted and the Lodge was consecrated in January 2001 at Riyadh, with Worshipful Brother Peji Khan as founding Master.

There are now 5 'Blue' Lodges, a Lodge of Past Masters, the Arabian York Rite Bodies, and an OES Chapter operating, although underground, successful Masonry in the Kingdom of Saudi Arabia. Also, there are Brethren who have started a 'Square & Compass' Club in the Sultanate of Oman and there is hope that they will soon obtain a

(Continued on page 12)

(Continued from page 11)

Charter to have another Lodge on the Arabian Peninsula.

In the recent years since the formation of terrorist groups like Al-Qaeda, all western organizations, especially Christian church groups and fraternities like Freemasonry, have to be very diligent and totally aware that they are under scrutiny by the state and the terrorists. Masonry in the Middle East and particularly in the kingdom of Saudi Arabia has been a strong supporter of many worthy charities. For more than 40 years it has been achieving the goal of taking good men and making them better. But Masonry is under threat and there are fewer and fewer Americans and Europeans in positions of authority in any of the companies working in Saudi Arabia and the Middle East. Therefore the individual Lodges and their Brethren have very little support from their companies' management. The Arab League and the Islamic Council, for whatever reason, find Freemasonry incompatible with Islam. Region-wide instability and the continued problem of terror threatening western companies and their employees have caused many Brothers to re-think their employment as well as active participation in Masonic Lodges. If conditions become more violent, the Lodges may have to go dormant. We all hope the moderate Arab governments gain control of the radical fundamentalists. They must attempt keep a lid on the violence and intercede with the radical mullahs who are preaching anti-western hatred from the pulpits of the mosques. In addition xenophobia must be halted and the level of religious tolerance must grow and be encouraged. All religious groups, fraternities and western social clubs are experiencing increasing difficulties operating safely and successfully in the kingdoms and emirates of the Arab world. It would be a great shame to lose the Masonic community there, but the Brethren must take pride in the many worthy goals that they have accomplished over the years. May the GAOTU protect and find favor for our gentle Craft.

Masonry in Saudi Arabia is unique in that the Brethren cannot have a permanent Temple; they cannot overtly be proud of who they are. They cannot wear Masonic jewelry without endangering themselves or any other Masons in the jurisdiction. But there is a strong organization; the Brothers do raise substantial amounts for their Lodges' chosen charities. And, amazingly, even in these dangerous

times of terror, the Lodges are growing in membership. Masonry in Saudi Arabia is fun and rewarding both to the Brothers and their families. Perhaps more important than the other thoughts stated in this presentation is that Freemasonry has brought many worthy men who have worked in Saudi Arabia into our Craft and those Masons have brought their enthusiasm for the Fraternity back to their home countries when they departed the Middle East.

I shall always be proud to be a Mason from Saudi Arabia and I will always treasure the many longstanding and strong friendships I have among the Brethren there and from around the world whom I have met while traveling and receiving Master's wages as a Brother of Arabian Lodge 882 and as a GL Officer from the American Canadian Grand Lodge.

Acknowledgments

I must recognize and acknowledge the invaluable contributions of the Brothers from whom I have derived much of the information which made this presentation possible.

- The late Very Worshipful Brother M Lee Little, Honorary Past Senior Grand Warden, American-Canadian Grand Lodge AF&AM, Past District Deputy Grand Master 9th District, ACGL, PM Nejma Lodge 897, Ras Tanura, Saudi Arabia.
- Very Worshipful Brother Harlan M Cleaver, Past District Deputy Grand Master 9th District, ACGL, PM Arabian Lodge 882 & PM Nejma Lodge 897 (first Master), and founding Junior Steward Arabian Lodge 882, Dhahran, Saudi Arabia.
- Very Worshipful Brother Brent G Cleaver, Past District Deputy Grand Master 9th District, ACGL, PM Arabian Lodge 882, Dhahran, Saudi Arabia.

I received archived research materials from presentations written by Bro Lee Little. I have used written and verbal recollections of Bro Harlan and his son Bro Brent Cleaver, as well as my own memories of Freemasonry in the Kingdom of Saudi Arabia.

[Bro Lingo is himself a Past District Deputy Grand Master of the 9th District, American-Canadian Grand Lodge, and a Past Master of Arabian Lodge 882 and Pyramid Lodge 962.]



Can anyone identify the emblem on this ring? Replies to the editor, please.



About Harashim

חֶרֶשִׁים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 332, Williamstown, Victoria 3016, Australia) and two copies are issued free to each of its Affiliate and Associate members in January, April, July and October each year.

Current and back issues in PDF format will soon be posted on ANZMRC's Internet website <<http://anzmrc.org>>.

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Contents

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

- ♦ Their lecture programs for the year;
- ♦ Any requests from their members for information on a research topic;
- ♦ Research papers of more than local interest that merit wider publication.

The newsletter will also include news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article, and should not be attributed to the Council.

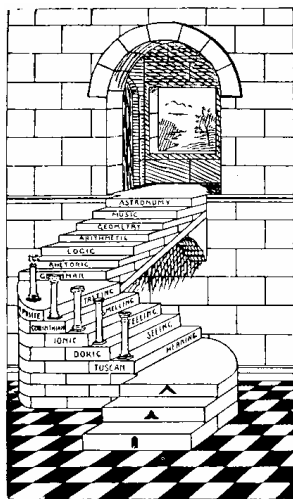
Material submitted for publication must be clearly typed or printed (in black, not grey!) or on a computer disk or CD, and posted to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, or emailed to <tonypope@lm.net.au> or <editor@anzmrc.org>. Items over 500 words **must** be submitted in computer-readable form.

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic (IBM) formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. **Contributors who require material to be returned should include a stamped, self-addressed envelope.**

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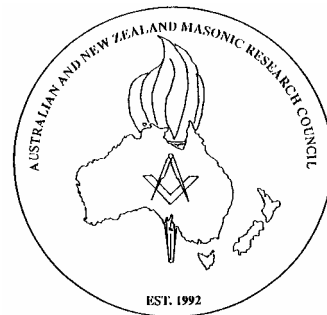


Harashim

חרשים

The Quarterly Newsletter of the
**Australian & New Zealand
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BOB COOPER RETURNS HOME

Around the world in 77 days

Brother Robert L D Cooper, BA, FSA (Scot), curator of the museum and library of the Grand Lodge of Scotland, has concluded his highly successful ANZMRC lecture tour. It took him across five continents in 77 days, addressing 17 Affiliate lodges, three Associate lodges, and at least seven other groups, including (for the first time) one in India and three on the USA west coast.

Bro Cooper is in the process of completing his website of the tour, and has sent the following email to all the brethren he met on his epic journey.

This is a brief email to let everyone know that I have finally arrived home safe and reasonably well. It will also serve as an interim *thank you* to you all for your kindness and courtesy when I was in your part of the world.

The tour has given rise to a huge number of questions, enquiries and suggestions which I hope to begin to answer in the near future but please be patient as there are so many that it will take some considerable time to deal with them all—I keep finding pieces of paper, business cards and even a beer mat with questions thereon. Having been away for so many weeks you might also imagine the size of my office mail 'mountain'.

My intention to update the website <www.anzmrctour.org> throughout the tour turned out to be overly optimistic but some new material has recently been added and the website will be further updated in the coming weeks. One major omission (so far) is text for each image, especially the names of individuals, and if you can supply such details that would be especially helpful

to me. There are a number of pictures I forgot to, or could not, take and as I update the website I will recall those omissions and request that someone take photographs on my behalf. Such pictures are typically the exterior of a Temple, where I stayed, etc, and which I could not photograph as it was nighttime. In addition, there were other people taking pictures and copies of these would be very useful to add to the website. If any one is willing to send copies to me by email I would be very grateful. If anyone has colour prints that I could use, please let me know and I shall supply my home address.

There are many other matters which arise as a consequence of the tour. Some of these will be discussed with ANZMRC directly, and others included on the website. . .

The tour was the experience of a lifetime and I met some wonderful Freemasons, experienced some great Masonic events, and visited many varied and interesting parts of the world. Thank you all for being part of that experience.

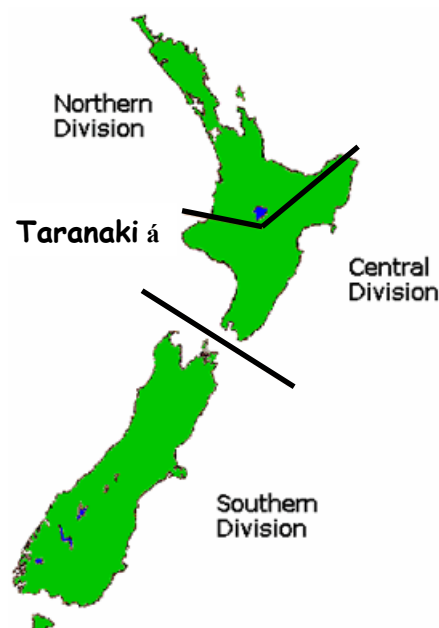
Yours sincerely and fraternally,
Bob Cooper

For further tour reports and pictures, see pages 4–12.

NEW AFFILIATE FOR ANZMRC

Another New Zealand lodge has joined ANZMRC as a full member (Affiliate). It is the Research Lodge of the Taranaki Province No 323, in the Central Division. It has 36 full members (IMs & PMs), and meets at 9 Lawry St, New Plymouth, on the third Thursday of March, May (Installation), August and October. More information will be obtained for the next issue of *Harashim*.

ANZMRC now has six New Zealand Affiliates (two in the Northern Division, three in Central and one in Southern), plus an Associate member in the Southern Division. There are three other research lodges in New Zealand.



This 'n' that . . . by Tony Pope

O Tempora!

The Research Lodge of New South Wales is contemplating amalgamation with Lodge University of Sydney. This was announced in the August 2005 issue of *Gaudeamus*, the university lodge's newsletter, and in the most recent transactions of the research lodge. The main reason is poor attendance in the research lodge and general lack of support.

The proposal makes provision for the combined lodge to meet eleven times per year, including at least three meetings at which 'original research papers of publishable quality' would be presented; the correspondents' circle would be continued, and a 'Research Secretary' would be responsible for the circle and for publications. It is proposed that a bylaw allow for 'the initiation or affiliation of men who, regardless of tertiary qualifications and at the discretion of the Membership Committee, have a demonstrated interest in Masonic research'.

The name of the lodge will probably be the Universities and Research Lodge of NSW No. 544, and it is anticipated that the lodge will seek to join ANZMRC.

No mention was made of this amalgamation in the August issue of *Freemason*, the official organ of the United Grand Lodge of New South Wales and the Australian Capital Territory, but reference to the research lodge in the inaugural address of the new Grand Master, MWBro Raymond Barry Brooke, was conspicuous by its absence when he said:

The creation of new Lodges similar to Lodges Kellerman, Horizons and The Sydney Lodge are attracting new and younger members, eager to acquire the philosophy and the esoteric teachings of our Craft.

Our surveys show that over 80% of new members are similarly seeking this teaching. They have to find it in their own Lodge or their Lodge becomes irrelevant to them.

We need to equip the Private Lodge to provide that teaching.

There is a similar absence on the website <www.ugl.nsw.freemasonry.org.au/> under 'Masonic Research', which leads only to the Masonic Historical Society of New South Wales, and likewise in the extensive and informative Library section, which promotes local 'Study

Circles' under the direction of the Grand Librarian.

The move will leave the jurisdiction without a warranted lodge of research, since the Newcastle body is a study circle and the researchers in and around Canberra meet only under sanction as a lodge of research and instruction.

Out of Africa

The news out of South Africa is more cheerful. On 30 July, Lodge Flaming Star #139 was consecrated at Johannesburg as the first research lodge under the Grand Lodge of South Africa, and WBro Mark Botha was installed as its first Presiding Master, with 38 founding members.



Consecration ceremony of Lodge Blazing Star

The lodge will meet quarterly on the third Friday at the Orange Grove Masonic Complex, Johannesburg, and will be a dining lodge. It will not conduct degree work, and membership is open to Master Masons who are subscribing members of a Craft lodge. The lodge plans to publish its papers, provide lectures and lecturers for other lodges, and education courses for Entered Apprentices, Fellow Crafts and Master Masons.

Thus there are now three research lodges in Johannesburg, the others being the Century Lodge of Research #1745 under the Grand Lodge of Scotland, and the English Lyceum Lodge of Research #8682 (Associate member of ANZMRC). Another English research lodge, Athenaeum Lodge of Research #7455, is located at Durban (about 500 km away), and at Cape Town (about 1200 km from Johannesburg) is the multi-jurisdictional Cape Masonic Research Association.

For more research news out of Africa, watch this space!

The drum on Ghana

Early this year, ANZMRC webmaster Richard Num reported that an Irish lodge in Ghana had declared its independence and formed itself into the Grand Lodge of Ghana, stating that other Ghana lodges would vote whether or not to join it. He has since obtained information from a newswatch source <www.ghanaweb.com/GhanaHomePage> which makes no reference to the aforementioned Grand Lodge of Ghana, but makes a separate forecast:

The 32nd annual communication and the installation of a new Provincial Grand Master of the Provincial Grand Lodge of Ghana, Irish Constitution of Freemasonry, will take place at the Aday Kesse Hall, of the La Palm Royal Beach Hotel in Accra on Sunday [28 July]. A statement in Accra signed by Mr K H Osei-Asante, Provincial Grand Secretary of the Lodge, said personalities in business, academia, professions and politics will attend.

It said the communication and installation could be the last to be held in Ghana as plans had been made to inaugurate a Grand Lodge of Ghana.

According to the statement, Ghana would be joining a growing number of independent Grand Lodges, reflecting its national independence, sovereignty and identity.

At present there are three District and Provincial Grand Lodges in Ghana with allegiances to the mother Constitutions of Freemasonry in the world, England, Scotland and Ireland. Members of the organisation in many countries including Ghana comprise notable decision-makers and private business entities and institutions.

Let us hope that the 'notable decision-makers' all march to the same drum.

Thai Tracing Board

An expatriate American, previously working in China and now located in Thailand, has commenced a beautifully designed and informative monthly newsletter for Freemasons in Thailand, the *Tracing Board*, in pdf format. He is Bro Jim Smith <Jim.Smith.Jr@Motorola.com>, originally from Illinois, and now of Lodge St John 1072 SC. Bro Smith has appeared in issues 13 & 14 of *Harashim* (January & April 2000). Readers with a long memory may recall his graphic description of a visit to a Scottish lodge in Hong Kong for a third degree (issue 14).

There have been three 10-page issues of the *Tracing Board* so far (July, August & September 2005), and each is



President's Corner

Kent Henderson and editor Tony Pope was invaluable in laying the foundation from which many other brethren built on throughout the course of the tour from city to city. Thanks go to all. Let us not forget the lecturer himself, Bro Bob Cooper—well done, Bob, on a very successful tour. I am sure your address book is now like the cup that 'runneth over'.

Planning for the next international lecture tour has already commenced. The ANZMRC secretary will be holding preliminary discussions with a number of aspiring Lecturers while he is in England.

Meanwhile, it is hoped that the various research bodies have their Kellerman Lecturers organised for the conference in Ballarat next year. It will not be long before our editor starts to give the various brethren a kindly reminder. Let us endeavour to make his task as easy as possible.

It does give me a lot of pleasure to welcome our newest Affiliate into the auspices of ANZMRC. To the Research Lodge of Taranaki Province, welcome, and we look forward to your contribution over the years to come. Thanks go to assistant secretary Colin Heyward for bringing this to fruition.

As this is the last issue of *Harashim* for 2005, I would like to take this opportunity to wish you and your families a joyous and holy Christmas and a happy and healthy New Year. To our non-Christian brethren, may this time of the year be filled with happiness, good health and prosperity. Brethren, if your lodge is in recess during the months of December and January, make the most of it, because next year promises to be a very busy and exciting one!

Graham Stead

Greetings, Brethren!

Our 2005 ANZMRC international lecturer, Brother Robert Cooper, has now completed a very successful tour, not only in respect of ANZMRC but also of Freemasonry generally. A tremendous amount of effort has gone into ensuring this tour was a success. In particular, the work done by secretary

HOW TO STOP RE-INVENTING THE WHEEL Proposed aid to literature searching

Far too often a researcher presents a paper which omits to take into account previous significant research on the subject, resulting in flawed work and wasted time—sometimes in a complete re-invention of the wheel.

A thorough literature search depends on a good reference library and access to other resources, in hard copy and on line. Some lodges and individual researchers make their work available on line, and thus accessible to search engines. Papers that exist only in hard copy are often less easy to discover, whether published in annual transactions or in pamphlet form, because few individuals or even libraries can afford to obtain *all* such publications. And without effective indexing, relevant material held by the library or individual is likely to be overlooked—particularly since few papers are indexed other than by author and title.

New Zealand researchers, with ten research lodges in the jurisdiction, are keenly aware of this problem, and are looking at ways to solve it. One is a proposal for a catalog of all research papers published by member lodges of ANZMRC. Clearly, that is a task which

needs careful planning, and agreement of all member lodges to participate. The Research Lodge of Wellington has

proposed an interim measure: that lists of recent papers be published in *Harashim*.

To demonstrate a desirable format, the lodge has submitted a list of its own recent papers, below.

If other lodges are prepared to follow suit, space will be found in *Harashim* on a regular basis.

Lodge rooms of the Hutt Valley

By RWBro T G N Carter, PGW, March 2004.
Research Lodge of Wellington (Ref RLW482)
A history of the building of lodge rooms and related Masonic activity in the Hutt Valley, north of Wellington, New Zealand, from 1887 to the present.

Full Circle: Some thoughts on future directions of Masonic charitable activities in New Zealand

By VWBro Alan Hart, PGSec (GLNZ), PGW (GLNF), PGW (GLT), May 2004.
Research Lodge of Wellington (Ref RLW483)
The paper gives a brief history of the reasons for lodge charitable activities, and of structures established to achieve charitable objectives, outlines the effect of changes in membership and influences on various needs for charity, ending with the possibility that arising from a number of these changes there may be a need for the sale of Masonic Homes and better coordinated structures to better achieve overall Masonic charitable objectives.

God's Own Nation—Civil Religion in Port Nicholson, New Zealand: Masons, Mechanics & Missionaries 1840–1880

By WBro L Grandy, July 2004.

Research Lodge of Wellington (Ref RLW484)
The paper introduces the concept of a civil religion, and uses historical records of early Wellington to demonstrate the influence of Freemasonry, together with the Church and the Mechanics Institute on the shared sense of history and destiny, the ceremonies, social structures and sense of community that was developed in the Colony and which has influenced the unique character of New Zealand.

Membership Trends 1896–2002

By Bro E R Robinson, September 2004.
Research Lodge of Wellington (Ref RLW485)
The Grand Lodge of New Zealand has published statistics on membership since 1896, giving the total number of members of lodges, and the numbers of initiations, resignations, deaths, etc, during the year. The paper uses a graphical presentation of these changes each year to demonstrate trends, including a decline in the rate of initiates and reducing rates of resignation, changing to increasing resignation rates around the late 1950s and early 1960s.

Cooper Tour Reports

continued from the July issue

Mumbai (Bombay)

[This report from Brother Cooper's host in Mumbai arrived just too late for the July issue.]

June 25 was a unique day in the history of Freemasonry in Mumbai. This was the first time that Masons of Mumbai were privileged to hear a speaker as renowned as Bro Bob Cooper. His reputation had, of course, preceded him. Many Masons in Mumbai are members of the Quatuor Coronati Correspondence Circle and had read Bro Cooper's excellent lecture on the Knights Templar published in *AQC* last year, so they were keen on meeting him and hearing him.

Masonry in India is rather interesting. We have lodges of four different Constitutions working here—English, Irish, Scottish and Indian. There are also four unrecognised Grand Lodges, one in each of the four regions of India. Historical records show that the District of Bengal had a Provincial GM in 1729, although few records are available of the lodges then consecrated. But in all likelihood these were military lodges, and probably ceased to exist when the members were transferred to other towns. In Mumbai, evidence of lodges dating from the mid-1700s have been found—the first ProvGM was appointed in 1764—but these also closed down, probably from the same reason. The oldest existing EC lodge in Bombay was formed in 1848. My own lodge, Lodge Truth No 944, is now 143 years old. The District of Bombay has also had the privilege of two of the DGMs going on to become Grand Masters of UGLE: The Duke of Connaught, DGM in 1887 and GM from 1901–1939, who was succeeded by George, Duke of Kent; Sir Roger Lumley, later the Earl of Scarbrough, was DGM in 1940, and Grand Master in 1951. He was, interestingly enough, succeeded by another Duke of Kent, our present Grand Master.

Masonry in India has gone through some turbulent times with the de-recognition of GLI by the EC, IC and SC in 1992, but, with amity being restored, is slowly recovering lost ground. Bro Bob Cooper's visit to Mumbai therefore could not have come at a better time.



And it was a privilege to the Rustom K R Cama Masonic Study Circle, the only Masonic study body in this part of India, to be asked to host him.

Bro Cooper arrived in Mumbai in time to participate in the Universal Brotherhood Day celebrations on 24 June, organized by the Regional Grand Lodge of Western India, under the GLI. Held for the second successive year, the meeting was mainly to promote fellowship amongst brethren of the different Constitutions, but also to enable non-Masons, including ladies, to meet Masons and perhaps understand what Freemasonry means to so many people. Only two Masons were invited to address the gathering for about 5 mins each. Bro Bob Cooper was asked to speak on 'Brotherhood'. He traced the history of the word 'Brotherhood' in connection with Masonry, giving examples of how it had been practiced by Masons over the ages. The fellowship that followed was excellent, with Bro Bob disproving the old theory about the Scots being 'dour'. He did not wait for formal introductions, but mingled easily with the numerous members with whom he spoke. Bob made a number of friends that evening.

The next day, 25 June, Bob gave a talk on 'The Oldest Masonic Ritual, the Edinburgh Ritual of 1698'. A captive audience comprised of Masons of all

four Constitutions listened to Bob with great interest while he talked about Masonry's origins. We had not previously heard of the Schaw Statutes, and his explanation of their contents was very enlightening. He then explained the origins of the Edinburgh Register House MS, its relationship to today's rituals, and how the recently discovered Airle MS of 1705 and the Chetwode Crawley MS circa 1710 have practically the same contents as the Edinburgh Register House MS, thus increasing its importance.

Bro Bob's lecture was followed by an exhilarating question and answer session, and it is to Bob's credit that, with his vast knowledge of Freemasonry, he was able to answer all but one of the questions asked. The only point that stumped him for a while he promised to answer after doing some research. He also spoke briefly on the Rosslyn Chapel and his other favourite body, the Free Gardeners. He has an absolutely fantastic memory: he spoke for about 30 mins. without referring to notes. He has lectures on six other topics while on this tour; I wonder if he does not intend using notes throughout. Fellowship followed the meeting, and Bob made some more friends! He was even asked when he intended visiting Mumbai again.

I expected Bob to be extremely knowledgeable; he could not have

reached such an exalted office if he was not. But to have reached this office so soon in his Masonic career was certainly something I had not expected; he became Curator in only his 10th or 11th year in Masonry. Nor did I expect to find him so curious about so many things not Masonic. And as his host in Mumbai, I was more than glad to show him around, particularly when he said that he had seen some of the more off-the-beaten-track spots on TV in Scotland. But I suppose that's what makes him a great lecturer.

Bro Bob Cooper's visit, as far as we are concerned, was an unqualified success. And I am sure that brethren in the other towns he visits will also feel the same at the end of his stay. I am amazed by his energy—travelling for about three months all over the world, barely getting the feel of one city before having to depart for the next. But at the end of the trip, I am sure all of us will be the richer from the very short exposure to a really nice and knowledgeable Mason.

Shums Ebrahim Merchant

Perth, WA

[No local report received from our Perth correspondent, but the photograph has been supplied by ANZMRC vice-president Peter Verrall.]



Western Australian Lodge of Research
From left: Bro Bob Cooper, WM Reg Doran,
GM James Maley.

Interview with a Knights Templar

by Jarrod Lucas

MUCH has been written in recent years regarding the medieval order of the Knights Templar, the most notable being the world-famous Dan Brown book, *The Da Vinci Code*.

Culled from 2000 years of western history, *The Da Vinci Code* is a historical thriller that claims Christianity was founded on a cover-up – incorporating stories about secret religious societies and savage vengeance.

The book has sold a staggering 15 million copies worldwide, but all is not what it seems.

Just talk to Robert Cooper and you will quickly appreciate his intimate understanding of the difference between fiction and non-fiction.

Mr Cooper, the curator of the Grand Lodge of Scotland Museum and Library, completed a special Goldfields visit last week as part of a three-month world tour of freemason lodges.

Intriguingly, Mr Cooper is a Masonic Knights Templar within Scottish freemasonry – something he displays proudly with a ring on his right hand featuring the order's banner.

"When I talk to people about *The Da Vinci Code*, most ask me 'is it true?'" he said.

"They forget it's a novel and by definition, is fiction.

"Dan Brown just blended historical fact with fiction."

A member of the Supreme Council for Scotland, Mr Cooper, 53, is an internationally-recognised expert on the Knights Templar, Rosslyn Chapel and Scottish freemasonry.

He lectures on the subjects worldwide.

Mr Cooper also recently appeared as an authority on Rosslyn Chapel – situated just a few miles south of Edinburgh – on a special BBC documentary entitled 'The Real Da Vinci Code'.

Many believe the 15th Century chapel houses historic relics from the Ark of the Covenant, the mummified head of Christ, the Holy Grail, a Black Madonna, lost scrolls from the Temple of Jerusalem, the treasures of the Knights Templar, and much more, deep within its vaults.

Mr Cooper's local visit culminated with a special tour of Egan Street's Kalgoorlie Masonic Hall.

The local hall comprises the Kalgoorlie Golden Square and three Scottish freemason lodges – the Sir William Wallace, Golden Feather and Golden Thistle groups.

The Goldfields' rich freemasonry history was particularly evident in the 105-year-old hall when Eastern Goldfields district grand master David Collins took Mr Cooper on a special tour.

But given freemasonry began in Scotland more than 400 years ago, the local history fails to compare.

Mr Cooper said the oldest records concerning Scottish freemasons date back to 1598.

"Being a freemason is universal," he said.

"Literally thousands of lodges are situated around the world."

The MacQuarie Australian dictionary defines a freemason as a member of a widely distributed and once-secret order of men, thought by some to represent the re-emergence of the Knights Templar.

Golden Mail, 8 July 2005

Kalgoorlie

[Brother Cooper's visit to Kalgoorlie was reported in The Golden Mail of 8 July and is reproduced (above, right) with gratitude from <<http://www.yourguide.com.au>>.

The photos are from Bro Cooper's tour website, <<http://www.anzmrctour.org>>.]



Darwin

[No local report, but these photos are from Bob Cooper, who was impressed with the 'jumping crocodiles'.]



Brethren of Leichhardt Lodge of Research

Adelaide

Bro Cooper arrived in Adelaide from Darwin on Wednesday 6 July and stayed with Philip Rundle, Master of the South Australian Lodge of Research, at his home near Wistow on the road between Mt Barker and Strathalbyn, about 50 km drive from Adelaide. This is a peaceful country location.

Next day Alan Wright (SA Kellerman Lecturer 2002) collected Bob and took him to the Adelaide Masonic Centre, where he was given a tour of the building by Bro Alex Paton (the caretaker, a fellow Scot), in company with a small group of interested Research brethren. Lunch was at the Migration Museum cafe, followed by a tour of Artlab (fine arts restoration centre) and a viewing of an Andrea Ferrara sword, crafted in Scotland about 1605. This sword was owned by the

Grand Lodge until 'lost' in the late 1920s.

That evening Bob gave a public lecture at the Theosophical Society Rooms on 'The Knights Templar in Scotland – The Creation of a Myth' to a mixed audience of Freemasons, Co-Masons, TS members and others. The presentation was outstanding, and provoked considerable questions and discussion.

On Friday Bob was again taken to the Adelaide Masonic Centre, for a short meeting and discussion with the curator of the Adelaide Masonic Centre Museum, Murray Olsson, a visit to the Library with Grand Librarian George Woolmer, OAM (SA Kellerman Lecturer 1998), and morning tea with Grand Master Rob Casson.

That evening the South Australian Lodge of Research tyled and opened to the third degree before admitting Bro Cooper for presentation of his paper



Above: At the Theosophical Society rooms, Adelaide



'The Oldest Masonic Ritual in the World'. This was very well received, provoking considerable comment. A smorgasbord-style festive board followed and, some time after 11 pm, Bro Cooper was taken back to the Adelaide Hills for a well-earned rest.

Next morning Philip Rundle delivered Bob to Adelaide Airport for the flight on Virgin Blue to Hobart.

Richard Num

Hobart

Lecturers come and lecturers go, and we remember some more than others for all the good reasons.

Robert Cooper arrived at the Hobart airport, right on time and clearly overdue for a little TLC and some bed rest. He had stood up bravely to the rigours of the tour so far, but the nagging gut had taken toll and after he had a little sustenance he wisely decided to nap rather than attend the Derwent Royal Arch Chapter Installation that afternoon. He was truly tired and weary.

our views on some of the reasons why so many books on Freemasonry have been written and highlighted recently. Robert suggested that authors like Dan Brown were cashing in on the considerable interest that the public had always had in our Craft, where a gap existed which our own Masonic authors had not filled. Indeed, unless we educated the world in an interesting way about our Craft, then others will do so in their own fashion, for clearly it is highly profitable so to do. Masonic researchers and educators are almost solely concerned with meeting their own interests and the needs of our members. I thought that, as at least some of the work of early, well-known Masonic authors has been somewhat imaginative, if not fictional, we cannot be surprised if this continues to be so with those successful authors who are truly ignorant of our organisation. And some, with a little sure information, have not let that get in the way of a good yarn.

I, for one, thoroughly enjoyed the ripping yarn *The Da Vinci Code*, and

separating approaches that waste our energies and other scarce, valuable resources.

Could anyone disagree? Moreover, can you recall any worthwhile outcome of such divisive approaches? If so, treasure it, as such examples are as rare as hen's teeth.

Because of his travels and perceptive considerations of his experiences, Robert has much to offer at all levels of Masonic consciousness. It is really a delight to talk with someone who cares and understands why we differ, and how significantly we grow by sharing our varied, personal insights, viewpoints, ideas and experience. He cares about the members and the Craft. He discusses thoughtfully, easily and honestly.

As a result we were rather late to bed but went to sleep quickly and rested well.

Monday offered a splendid chance for our guest to meet with many Tasmanians informally. Those present included GM Julius Kearon, IPGM Robert Clarke,



At Max's home on Saturday night: Alex Young, Max Webberley, Robert Cooper, Harold James, DGM Norman Cooper.



Monday lunch at the Royal Yacht Club of Tasmania

When I returned about 8 pm, I was delighted to see that Robert had almost finished his dinner, looked a lot better, and was ready to meet those who had accompanied me home in the hope that he would enjoy a glass or two together with us.

He did, and we all did, several times.

On Sunday the lookout at the top of Mount Wellington provided a splendid view of the city, the harbour, and far, far beyond, as it was a beautifully clear day. A walk and a leisurely afternoon tea at Richmond, one of our delightful older villages, was just the way to enjoy the fine, sunny and warm weather. The oldest church and bridge got the usual photographic treatment.

A leisurely tea at home allowed plenty of time for discussion. We shared

could not put it down until I finished it. *Angels and Demons* was nearly as good. Jan, my wife, enjoyed it even more. The BBC two-part drama of 'The Real Da Vinci Code' was just as enjoyable, and it followed the successful plan (well used in the novel) of leading us up lots of cleverly mis-clued alleys. It wound up where the book began, with the splendid disclaimer that only the barest facts were true. The misleading conclusions and all that made it a ripping yarn were part of the wonderfully told, *imaginative* tale of suspense and detective *fiction*.

Robert readily discussed the real and current needs of Freemasonry. He took as an example the need for all Masons to operate effectively, as a good team. He stressed the importance of avoiding factional or stratified and any other such

many members of Hobart Lodge of Research (including WM Philip Nichols, DGM Norman Cooper, Secretary Lance Brown, Horst Maass, Sam McLean, Joe Carroll and Alex Young), Peter Calvert (WM of Clarence Lodge), Ian Cutler and Merv Keen of the Grand Lodge PR & Information Committee, and acting chairman Max Linton, who kindly invited us to join them for lunch at the Royal Yacht Club of Tasmania.

How much of our better selves we owe to the beneficial and educational results of a simple meal together, with time to relax, consider, bond and relate.

Of course, the serious business of our Lecturer's visit was his lecture at Clarence Lodge that Monday evening. Brother Cooper entered with the members of the research lodge, but was

made to feel even more at home by some members wearing various examples of Scottish aprons and hailing *Och Aye*, in fun & timely salute to him.

There were about 70 local brethren present including the DGM, the IPGM and about a dozen Masters of local lodges, as well as many members of the Hobart Lodge of Research, including the Past President of our ANZMRC. That was a grand attendance for a July meeting in the middle of our truly winter weather. The topic chosen for the evening, and so well treated by the lecturer, was 'The Operative Legacy in Scottish Freemasonry'.

The matter of what is meant by the word 'Mason' and problems that arise from undefined terms and general concepts, struck an immediate chord with all. We felt that we were dealing with someone who spoke our language and was familiar with our ways of thinking. It was easy to travel with him on this educational journey.

The hour truly flew. The audience was delighted with the presentation and especially the delightfully sly humour Robert used to introduce some important but contentious matters. He held the interest of all and accepted interruptions appropriately as he drew out many responses to various points as he presented them.

The general question time that followed the specific presentation showed the intimate and extensive knowledge Robert had of his topic and of Scottish Masonry in general. His official position is as Curator. He may well take an even more significant role in the Grand Lodge of Scotland eventually, and you can be sure he will well ornament any position he assumes.

Robert also presented the concepts from pages 141–143 of *Freemasons, Templars & Gardeners*, the diagrammatic illustration of the very significant difference between the study and presentation of history as a serious, academic effort and the unexamined, popular, approach so common to many novelists who pose as historians. The quick and the thoughtful soon saw the direct link with the current rash of popular novels that offer a fanciful (intriguing?) presentation of Freemasonry undefined. The novelist's 'truth' depends on ambiguity and undefined use of mishmashed terms and concepts. These, in turn, allow almost any proposition to have some element of truth and yet be unsubstantiated and greatly distorted, without it being obvious until examined.



The hand-over lunch on Tuesday: Robert Cooper, Launceston LoR secretary
Dennis Eyes, Max & Jan Webberley, Launceston LoR brethren Keith Hepburn,
Len Nicholas & John Wilson.

Question time could have lasted much longer, except for the demands of the 'South'.

Members originally from Scotland rejoiced in the ready fellowship that flowed so easily, as they questioned (often for our benefit) some of the different and differing Scottish practices they remembered from the work of their mother lodges in Scotland.

Robert's replies were accurate, authentic and direct, to the delight of all.

The lengthy applause, seldom offered in our Tasmanian lodges, was a sincere response to the excellence of the lecturer's manner and delivery, as much as to his undoubted mastery of the interesting subject matter.

Clarence Lodge truly had a night to remember. The graciousness of their hospitality was also well appreciated by all. The Master of the Hobart Lodge of Research, Philip Nichols, expressed that appreciation and Peter Calvert, Master of Clarence Lodge, thanked the research lodge for the opportunity for his members to have such an occasion in their work this year.

Many members present will discuss the work of this evening for many years hence, with benefit and with fond recollections.

On the communication front, the excellent website set up by Robert showed that technology 'is mighty and may well prevail'. The excellent pictures he took in and around Hobart may eventually get onto the web, but probably not until he gets home to Scotland and can match the memory and power requirements of the design with his transmitting gear. Meanwhile I have made the few 35 mm snaps available for the editor to use if suitable.

Tuesday was a travelling day again for Robert. We drove to Launceston and, after a stop at the Ross Bridge with its wonderful stone carvings, had lunch with the Northern hosts, John Wilson, Len Nicholas, Keith Hepburn and the hardworking and effective secretary of the Launceston Lodge of Research, Dennis Eyes. As Jan & I had been invited to afternoon tea with that doyen of Tasmanian Masons, Ken Woodman, (now ninety-six years old), we said our farewells and headed off mid-afternoon. Another fine Masonic friendship had been made that will not be forgotten, and the sadness of parting was lessened by the knowledge that Robert will continue to lift all Masons by his work for years to come. His latest book is a *must read*. (Ken Woodman can read it without glasses. Not bad for 96, eh?) Make sure that you do read it, even if you have to buy a pair of specs to do so. And take some time to cogitate its lessons, such as the significance of true research, as distinct from the assertions arising from undefined terms and unidentified sources. Novels are sometimes great literature, others may be a good read, like *The Da Vinci Code*, but they seldom match the informative value of *Freemasons, Templars & Gardeners*.

I cannot close without expressing the appreciation of Hobart Masonic Researchers for the tremendous groundwork done by Kent Henderson in organising these tours and the excellent work which Tony Pope does in editing and organizing those fine volumes which the lecturers leave with him (often late rather than early) and which he presents superbly for us to read.

Max Webberley

Launceston

[No report from Launceston, but some photos from the tour website, courtesy of Bro Bob Cooper.]



Above: Launceston Masonic Hall, and the library

Below: Launceston Lodge of Research brethren.



'Wisdom', and the Vicar waxed eloquent on the concept of Wisdom and quoted various references to it in scripture – many would be familiar to Royal Arch Masons. The photo taken at this service shows a very angelic Vicar and Epistoler.



Then it was Afternoon Tea with Brothers Graeme Love (Asst Sec) and Ian Richards (WM), and an evening dinner at the Shades'. We gave him a typical Australian dinner: pumpkin soup, lamb roast with baked vegetables and sauces, apple-sponge pie, all prepared by Fred's wife, Libby. Fred provided a range of white and red Victorian wines, and these too were consumed with enthusiasm.

We put him on his plane on Monday afternoon for his journey to Canberra. Bro Fred reports that the four days were very busy and satisfying. How Bob is fairing, with 2 months yet to go, is something else.

Fred Shade

Melbourne

Bro Bob Cooper arrived in Melbourne on Friday 15 July from Launceston, and was collected by his host, Bro Fred Shade. He presented that evening the lecture 'The Operative Legacy within Scottish Freemasonry' at the Victorian Lodge of Research in the 'Scottish' lodge room at the Masonic Centre.

There were about 80 present, including Grand Master Bruce Bartrop and his escort.

It was a most inspiring, informative and stimulating evening. Bob's presentation was, as one would expect, erudite, clear and concise. He answered all questions superbly. The *South* was a grand affair and all copies of the Tour book were sold.

Saturday was arranged as a quiet day – no commitments! He spent the day updating his reports on the web, writing cards to family, and showing us all his electronic gadgets – quite impressive.

Sunday was a little different for him. In the morning he attended Bro Fred's

church (he is Vicar of St John the Beloved) and was invited to read the Epistle. It was lovely to hear the Word spoken with a Scottish lilt. And, fortuitously, the Intent for the day was



Bob Cooper, host Fred Shade, GM Bruce Bartrop, WM Ian Richards. photo Alan Gale

Canberra

Bob Cooper arrived in Canberra on Monday afternoon, ten minutes ahead of schedule, thanks to a tail wind from Melbourne.

He was met by Bob Nairn (Regional Grand Counsellor), his host, accompanied by two Kellerman Lecturers, Neil Morse and Tony Pope, who took him back to the Masonic Centre (a four-storey building owned by the Canberra lodges, which lease out the first three floors and occupy the fourth).

He was shown around the facilities, including the library and museum (including some interesting additions from Neil Morse's collection: an Orange Order black collar with more than the usual number of symbols; an unidentified collar; a jewel of the Rhodesian Sons of Britain; and some Foresters and Free Gardeners regalia).

They were joined by David Slater, Kellerman Lecturer, and Dr Bob James, a non-Mason academic who travelled from Newcastle to renew acquaintance with Bro Cooper, for an afternoon smoko of mediterranean cheeses and Morris Mia Fino sherry.

Eventually everyone adjourned to get ready for the evening activities, which began with wine and nibbles at 6.45 pm.

A joint meeting of Lodge Capitol and the Canberra Lodge of Research & Instruction tyled at 7.15 pm and closed at 7.50 pm. Extra seats were brought in, and 140 Masons and non-Masons were crammed into the temple for a powerpoint presentation of 'Rosslyn Chapel in its Scottish ecclesiastical and historical context' by Bro Cooper, followed by a lengthy question and discussion period. For those who have already experienced Bro Cooper, I hardly need add that we received a relaxed, erudite and polished performance, enjoyed by all.

The evening was rounded off with a curry supper, which even took into account the needs of vegetarians. The question was asked: 'Are there any vegetarians present?' and half a dozen people responded. Before they could be served first, as was intended, one wag piped up: 'Quick! Let's eat them!', which convulsed the rest of us. At 11.30 pm Bro Cooper was still at table, replete and clutching the remains of a bottle of the Balvenie 12-yr-old malt,

signing copies of his book.

Neil Morse demonstrated his ability to forecast the future. He had ordered 50 books, but received 45; he sold them all, and took orders for another six. If anyone has books to spare, please let him know.

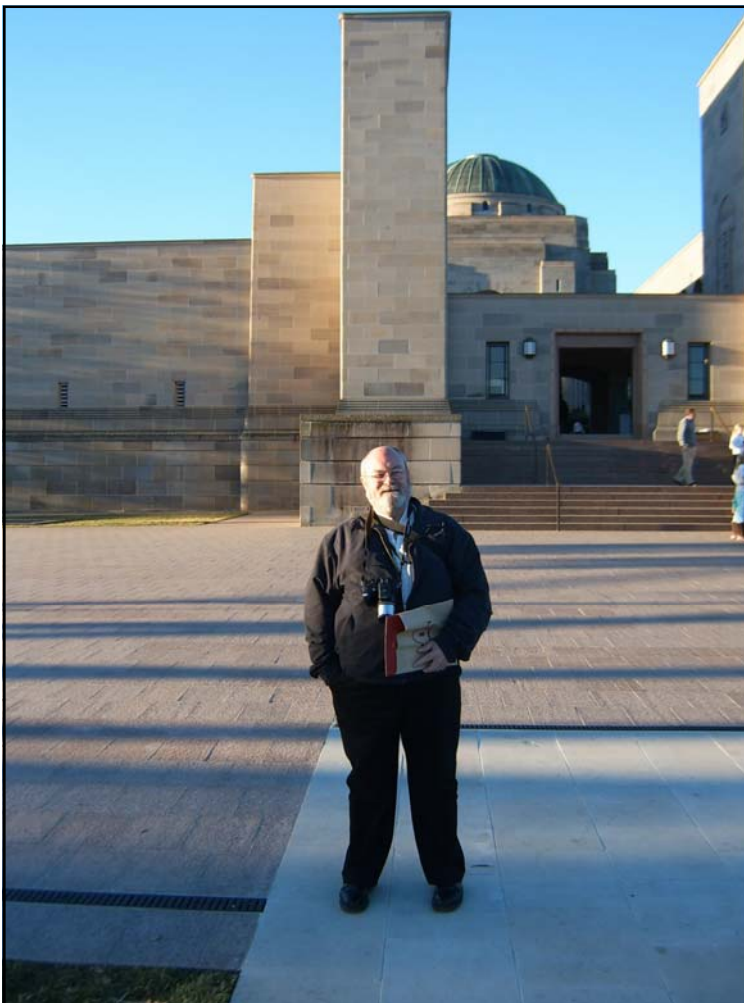
Apart from a luncheon engagement on Tuesday, and the drive to Sydney on Thursday, Bro Bob's activities in Canberra are completely unstructured.

For those of you still to meet Brother Bob, enjoy!

Tony Pope, email to ANZMRC-List

Bro Robert L D Cooper, BA, FSA(Scot), was today [21 July] delivered into the tender mercies (and soft hands) of the Master of the NSW Lodge of Research (soon to be demised—or at least 'combined' with the Sydney Uni Lodge—hiss, boo!). This took place at Mittagong, a geographically challenging town in the Southern Highlands of New South Wales (or at least, it is to a denizen of the later-mentioned National Capital).

During his time in the National Capital, Bob delivered a lecture to more than 140 persons at the Canberra



Above: Bob Cooper at the Australian War Memorial.
Photos courtesy of Frank Hull, David Slater & Neil Morse



Top right: Bob Cooper, Geoff Ludowyk & David Slater;
Right: Bob Cooper, Bob Nairn, Neil Morse & other brethren.

Masonic Centre, became closely acquainted with some Australian furry creatures which may be soon appearing on a menu near you (although not through his actions), signed an insufficient number of books (anybody got a spare 10 copies?), enjoyed the unique hospitality of Lodge Capitol (who can go from 80 to 130 meals in less than 20 minutes, probably the fastest-catering Lodge in Australia!) and generally delighted and enlightened all concerned who came into contact with him. He also did lots of 'other things' but I am obliged to keep them under wraps for the forthcoming volume/court case/website.

By the way, the brand to buy is *Balvenie* (if this seems cryptic—Google it). Don't you wish that Kent would give prior notice of significant issues such as this *before* a guest arrives? It makes us look so *antipodean*!

Neil Wynes Morse, ANZMRC-List

[Which prompted a response from Max Webberley (Hobart): Well done Neil, we can always count on you for a realistic and humorous report. I enjoyed it and look forward to the court case and a case of Balvenie as part settlement. I am glad that Robert was so well cared for; he does truly deserve it for the quality he brings.]

[David Slater, Kellerman Lecturer 2004 and Preceptor of Canberra Lodge of Research & Instruction, lists some of the 'other things' that Neil was keeping under wraps.]

Some brethren had lunch at the Canberra Club with Bob Cooper on the Tuesday. David Slater showed Bob some of the sights of Canberra, in particular the Australian War Memorial, on the Wednesday, followed by an evening meal at the Tradesmen's Club, where they were joined by the Slater family, Marguerite, Alex and Alicia.

David Slater

[And Geoff Ludowyk, Master of Lodge Capitol and Deputy Preceptor of the Lodge of Research & Instruction rounds off the story in his lodge's monthly newsletter, Capitol Capers, vol xii #4.]

The meeting we co-hosted in July with the Lodge of Research & Instruction was a resounding success all around. This would not have been possible without the assistance provided by a number of people:

- I would like to make special mention

of David Slater and Neil Morse of R&I who assisted in planning the event;

- to the three musketeers who contributed significantly to the execution of the plan – Bharpur Sekhon, Con Brookhouse and Troy Allen;
- to the volunteer stewards who gave unstintingly of their time that evening – Kevin Duthie, Neil Campbell, Paul Taylor, David Binny, Norm Barty, Sangeet Gupta and Craig O'Neill – and any others I may have missed;
- penultimately, to those of you who visited Capitol that evening – all the planning and all the labours would have been in vain had you not seen fit to visit. It was a proud day for Freemasonry in Region 10; and
- finally, to Bro Bob Cooper – the visiting ANZMRC Lecturer – who rewarded our efforts and attention with a first class presentation.

One for all and all for one is a fitting way to describe the evening. There were 140 in the Lodge Room – Masons and non Masons. Of these, 112 attended the festive board. We catered for 90 in the South and Bharpur's suggestion to go with chicken curry, rice and vegetable dishes was inspired. It catered for all tastes and lent well to being stretched – albeit not to the extent of the 'loaves and fishes' but we did have enough for another ten or so diners. I received a few requests for the vegetable recipes – *Dhal Taprobane* and *Serendip Salad* and promised to include these in the next issue of *Capers*. [Recipes available upon application—Ed]

Geoff Ludowyk

Sydney

Bro Bob Cooper arrived from Canberra on Thursday 21 July, having been collected from Neil Morse and Tony Pope in Mittagong. On the way to my home we called into the Opera House, where I left Bob for 15 minutes, and then we drove around beneath the Harbour Bridge to see the magnificent view down our harbour and the Opera House in the setting sun. It was quite spectacular, with magnificent colours from the setting sun reflecting off a cloud band in the East.

From there we drove around to Darling harbour to see the *Endeavour*, the *James Craig* (the oldest seagoing bark in the world, built 1882) and the replica of the Captain Bligh's *Bounty*.

On Friday morning we took the train to town and visited Grand Lodge, seeing Chris Craven in the Museum of

Freemasonry, Grand Librarian Joe Haffner and Norman Garland, the Royal Arch librarian, from Petersham. At noon we adjourned to a nearby hotel for a most pleasant and relaxed lunch and extended discussions.

The presentation that night was attended by around 90 brethren and the two lectures were listened to most intently by all present. Not a soul was spotted asleep! What a delightful change, and what a compliment to the lecturer! Unfortunately questions had to be cut short as they were long, necessitating long answers.

Malcolm Gallagher,

*WM Research Lodge of NSW
in email to ANZMRC-List*

On 22 July a number of our brethren [from *Lodge University of Sydney*] attended the lecture at the Research Lodge of New South Wales by Brother Robert Cooper, the Curator of the Grand Lodge of Scotland Museum and Library on the subject of 'The Knights Templar in Scotland: the creation of a myth'. The lodge was to tyle at 7 pm. Well, it didn't; people kept arriving, but somehow we kept to schedule. Over 90 attended, including our Regional Grand Counsellor RWBro Glenn Eley, and VWBro Chris Telford, though none of the Grand Lodge team were there, due to some event they wanted to attend. Some ten [of our] members ... were there, including WBro Adam Podezanski from the Queensland Lodge, North Australian No 1, as well as brethren from Lodges Ionic, Kellerman, Southern Cross, Army & Navy, and many other lodges well known to us.

The lecture took two parts. The first described the 'traditional' story of the Knights Templar, what they did in Europe and the Holy Land, how they fell from favour and the King of France Phillip IV deciding they must be deprived of their heads. This culminated in the execution of their leader, Jacques de Molay, on 19 March 1314 in Paris, and many of the Templars fleeing to the west coast of Scotland, predominantly to Ayrshire; and the story of their connections with Freemasonry thereafter, especially Scottish Freemasonry. At the conclusion of this, we had a brief break, then the second half of the lecture was presented, on the evidence, for the events after de Molay's death.

I will not attempt to reproduce [Brother Cooper's] talk here. It takes 80 pages in the book, *Freemasons, Templars & Gardeners*, which was

available for purchase at the meeting, and 60 pages in his Quatuor Coronati paper in (2002) *AQC* 115:94–152. Suffice it to say that he goes through in meticulous detail, with copious references as to why the Templar story is not possible, and why the story was dreamt up, and by whom.

Malcolm Gallagher

in Gaudemus, August 2005

[monthly newsletter of Lodge University of Sydney]

For those of you who have never heard Bob, he is a most interesting lecturer. He speaks clearly and has a very well-planned address. He answered questions clearly and succinctly. He is a real joy to listen to, and it is very obvious he has researched his subject to great depth.

The South was commenced at the pre-arranged time of 9.45 pm, and went on to a far later hour than usual. Somehow Bob managed to eat most of his meal but the questions seemed to go on for ever, with people literally queuing to speak to him. At one stage he set out for the toilet but was waylaid. I guess he must have made it eventually!

We departed at about 12.10 am, and there were still brethren in the Centre when we left. By that time Bob had been on the go for over five hours. Both during the meeting and in emails received later, brethren expressed their very great pleasure at the evening.

On Saturday we drove to Newcastle to see Dr Bob James of the Newcastle Municipal Museum and his amazing collection of aprons, collars, sashes and other regalia from many Friendly and Fraternal societies—too many for me to recall them all. They included the Buffaloes, Odd Fellows, Druids, any number of ‘medical’ fraternal societies

and—would you believe—the Union movement wearing sashes and carrying various banners.

There are also manikins dressed in Knights Templar garb, and other manikins displaying other forms of robes and sashes. He has been assembling material for this museum for, I believe, only about nine months—a marvellous effort. It is planned for opening in October, but there is still much work to be completed. It will be well worth a visit after that.

We spent a couple of hours at the museum then adjourned for lunch, where discussions continued, then, with Bob James as guide, we went for a brief tour of Newcastle.

We went nowhere on Saturday night; the preceding 36 hours were enough to wear anyone out.

On Sunday we drove to Sydney harbour’s North Head to view the entrance to Sydney harbour and the coastline, which impressed Bob very much. We spent some time in Manly seeing the ferries come and go, and the end of a yacht race on the harbour, then went to the Corso and drove along it, seeing the beach. From there we drove up the coast as far as Palm Beach, stopping briefly at several of the beaches and vantage points, such as Long Reef headland, to take in the views and for Bob to take more photos.

On Monday morning I delivered him to Mascot for his flight to Brisbane, where I am sure he will delight another audience of brethren.

Malcolm Gallagher

email to ANZMRC-List

to be continued.



About Harashim

חֶרֶשִׁים

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Current and back issues in PDF format will soon be posted on ANZMRC’s Internet website <<http://anzmrc.org>>.

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