

Harashim

חרשים

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

ISSN 1328-2735 Issue 41 January 2008



In retrospect . . .

October 2006 to December 2007

by Tony Pope

Those readers who thought that they—or *Harashim*—had been abandoned, may rest assured that it is not so. Neglected, yes; abandoned, no! The ANZMRC Conference at Ballarat in October 2006 granted the editor sabbatical leave for 2007 because he planned to travel overseas. He continued editing Jim Daniel's book, *Masonic Networks and Connections*, while travelling, but alternative arrangements for the production of *Harashim* proved a slip, and for this we apologise.

Events which occurred during the hiatus have now passed into history, but to those readers who have no knowledge of these events, they are still 'news', and this issue of *Harashim* will be devoted to catching up.

The Ballarat Conference

The 8th biennial conference and general meeting of ANZMRC was held in the historic goldmining area of Ballarat in October 2006, with 39 brethren in attendance, including six from New Zealand. Thanks are extended to the convenor, VRevd Fred Shade, and his efficient band of helpers.

See report on pages 4–5.

New ANZMRC President

It is with great sorrow that we report Max Webberley, elected President of ANZMRC at the Ballarat conference, died in office after a short illness in March 2007. (See pages 6–8.)

He was succeeded as President by senior vice-president Peter Verrall, and as delegate for Tasmania by Greg Parkinson, the 2006 Kellerman Lecturer for Tasmania. Greg was also appointed third vice-president, to fill the vacancy caused by Peter's elevation.

The death of Max Webberley was followed almost immediately by that of Bob Linford OBE, 1996 Kellerman Lecturer for NSW&ACT, after a long and incapacitating illness. (See page 15.)



International lecturer James Daniel at Waikato Lodge of Research, Rotorua.
photo by Gary Kerkin

ANZMRC lecture tour

RWBro James Daniel, PGW (EC), has returned home to Cornwall after completing his six-week lecture tour of Australia and New Zealand.

See report on pages 10–14.

Digital projects to aid research

Two projects are being developed in New Zealand as aids to Masonic research, and they need the cooperation of all lodges affiliated with ANZMRC.

The first will create a catalog of all papers published by ANZMRC and participating research lodges, which can be made available online and on CD.

The second will create an online library of research papers, using the Greenstone application program and software. A spin-off will be that lodges will be able to market their transactions more easily on CD, including putting the transactions of two or more lodges on one CD.

See report on page 9, 'How to stop re-inventing the wheel'.

They're Coming Back !

The Research Lodge of New South Wales, which went into recess in 2006 (see *Harashim* #38 p1), is fighting its way back to viability. It will merge with Sydney's Internet lodge, Lodge Journeymen Online, to form a research and degree-working lodge, Lodge Discovery. All has been arranged and agreed, they are just waiting for the new charter.

As reported on page 12, the lodge arranged the Sydney leg of Jim Daniel's tour by having a meeting in conjunction with Lodge France.

And there's more inside . . .

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) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment., upon application to the ANZMRC Secretary (particulars below). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania: <<http://www.freemasonrvytasmania.org/>>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <<http://anzmrc.org>> and the Grand Lodge of Tasmania.

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email or mailed on a CD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, <tonypope@aapt.net.au>.

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 mailed material to be returned should include a stamped, self-addressed envelope.*

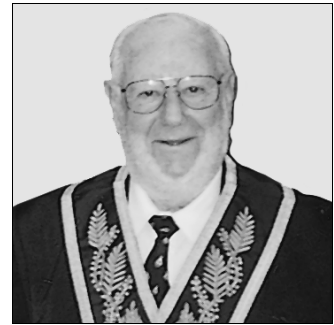
Subscription

All other inquiries, including for purchase of CDs and books, should be directed to:

The Secretary, ANZMRC
PO Box 332
Williamstown, Vic 3016
Australia.

<kenthen@optusnet.com.au>.

~ Presidents'



All those responsible for our well-supported Conference at Ballarat will long remember their own contributions, and we who attended well remember the efforts and result of their work, especially that of the Conference Committee, led by Fred Shade. I fear that his absence on the Sunday resulted from his over-exertion, and he unfortunately missed the interesting closing day.

The supportive presence of MWBro Bruce E Bartrop, Grand Master of the United Grand Lodge of Victoria, and that of the Supreme Magus SRIA, John Paternoster, indicated the healthy relationships developing between our Research Council, Craft grand lodges, and other Orders. As the value of Masonic research gains greater recognition, the unity of purpose and the quality of outcomes from all Masonic sectors increases. Masons are too few in number to neglect the value of unity and mutual support. We, in our field of research in particular, are sufficiently committed to our specific goals and activities to maintain them undaunted in any company. We will always achieve more working with dedicated members, active in other fields of Freemasonry, than any fragmented sector will achieve working separately and ignorant of contributions we might mutually support by interest and attendance.

As always, the contributions of the Kellerman Lecturers were the quality elements of the Conference. The lectures, the personal friendships, and the general fellowship provide our Conferences with such diversity and interest as to be unequalled by any other Masonic weekend gathering of which I am aware. This atmosphere has taken time to develop and is increasing. We have come far from that splendid first conference in Melbourne in 1992. Harry Kellerman would be most pleased with the progress made. He did much to set the course now taken by so many. As you read, and re-read, the printed proceedings of this last Conference, you will find much of good quality, and nothing that is sub-standard.

Commit yourself, now, to attend our next ANZMRC Conference in Canberra during the first weekend in October 2008.

Ideas and responses from members and their partners will certainly be well

considered and a programme developed to encourage full participation. Put it in your diary **NOW**. Watch out for further news about this conference and the millions of bulbs also attending!

Concerning Masonic research, may I suggest that there are many areas receiving little attention from us at present. In particular I have in mind the *Arts* in general, (including music, painting, literature, architecture, sculpture, carvings and decorative works of all type) as well as *Social Sciences* such as psychology and sociology. History has dominated most Masonic research activity for some time. There has been little presented at our Conferences of the above-mentioned areas, or of *comparative Masonic research* or the researched reports of the *effects* of our Order on the societies in which it exists. Some University research is nevertheless being undertaken in some of these fields. We may well hear of some of these effects at the 2008 Conference, you never know!

If you know of anyone interested in these areas, please encourage them to persist, and to offer their findings as widely as possible. Whilst encouraging all members to follow their interests, we should also seek to widen the breadth of the areas researched, to extend and explore relationships otherwise unexamined.

I cannot close without a tribute to Past President Graham Stead, our dedicated and remarkably effective Secretary, Kent Henderson, our very effective, hard working and good humoured Assistant Secretary, Colin Hayward, and that doyen of editors, Tony Pope, and to all our other Officers and Committee members for their considerable contributions. May they all have the strength and will to long continue their good work for us all.

Max Webberly

Harashim



Brethren, I am sure we were all shocked at the sudden death of our President, Max Webberley, who had only been in office a few months. I was able to catch up with Max for a short time when he came to the Grand Installation of the Grand Lodge of Western Australia in November 2006. We will certainly miss his great personality and his input at our meetings.

As his successor as President, I thank you for your support to a position that I had not envisaged attaining. I assure you that I will do my best to uphold the high standards achieved over the years by the 'famous few' who, back in 1992, founded the AMRC as it was originally called. Since that time we have received great support from the research lodges in New Zealand and I would especially like to thank Colin Heyward for his work in obtaining 100% membership.

As the first President to be both a New Zealander and an Australian, it is certainly my intention to continue to strengthen the ties between our two countries and I welcome the increased involvement of New Zealand at committee level and in providing two Kellerman Lecturers at conferences. I have been actively involved in research lodges in New Zealand for 10 years, and for the past 17 years in Western Australia.

The ANZMRC must be unique in both its make-up as an organisation of Masonic research lodges and the area that it covers, being spread some 5000 kilometres over two countries—the distance from Spain in Europe to the Caspian Sea in Asia. Our committee is also scattered that distance, with representatives from Western Australia, South Australia & the Northern Territory, Victoria, New South Wales & the Australian Capital Territory, Queensland, Tasmania (a warm welcome to the Committee to Greg Parkinson

from Tasmania as Third Vice President) and two members from New Zealand. Thanks to modern technology, we are able to communicate quickly and easily over the distance by email.

Being on the far western end of the 5000 kilometre circle reminds me of an occasion in England in 2003 when Elisabeth and I, together with my cousin and his wife, rented a barge for a week on the canals in England. Our barge was about 55 feet long, some 17 metres, and we were only given a few minutes instruction on how to drive it. It was quite an experience standing at the tiller right at the back with some 17 metres of boat in front of us, weaving our way through the narrow canals and under the low bridges. Let us hope that the ANZMRC will have calm waters and soft winds over the next few years.

Now that we have developed into a very well represented organisation, we must ensure that we remain strong at our grass roots level; our member research lodges. It is important that these lodges are highly esteemed by both their Grand Lodges and the brethren within their respective Constitutions. I have been amazed over the years at the lack of basic knowledge that the ordinary Mason has about Freemasonry. I cannot number the occasions when I have lectured on everyday Masonic subjects, to have brethren saying that they learnt more that evening about Freemasonry than they had in their forty or fifty year membership. It is all very well for us, within the comfort of our research lodges, to discuss the finer details of Freemasonry, but that is only part of a research lodge's work. Perhaps that is what you might call the 'research' part. It is, I feel, mandatory on us all to provide general information to the run-of-the mill Mason if we are going to stop the present decline in numbers.

In 1996, I wrote a lecture entitled 'Research on Research' especially to present as the Verrall Lecture at the Waikato Lodge of Research in Rotorua, New Zealand. I prepared a questionnaire which I sent to 63 research lodges around the world. I received 34 replies, some 54% of those circulated, which I was assured was a high return rate. Questions covered aspects such as general lodge details, membership, meetings, transactions, lectures, administration, finance, and archives,

with a request for other comments. The results were very interesting. I am not suggesting that we should repeat this on such a scale, but I am sure that we could approach the research lodges within our organisation and get an idea of the variations between the different Constitutions. This information could be very helpful for a lodge which may have a regulation peculiar to its own Grand Lodge, where this knowledge could possibly be of assistance to them in making a change.

Here, in Western Australia, there has been a regulation which requires us to gain approval from our Grand Master for any lecture which is delivered not only at our own meetings but also if they are delivered to other lodges. In 1996 there were only three lodges in the survey that had this sort of requirement, namely Western Australia, South Australia and a lodge in Spain. We are hopeful that this regulation will be changed in the very near future.

At our last Biennial General Meeting at Ballarat in October 2006, we approved that a catalogue of research papers be prepared by the Affiliate Lodges, and perhaps this can be the start of a closer co-operation between the research lodges.

I had the pleasure at the end of September 2007 in welcoming RWBro Jim Daniel to Australia at the start of his lecture tour. By this time he will have delivered his lectures on 18 occasions and will no doubt be putting his feet up and relaxing at his home in Cornwall. We thank him for undertaking this tour and hope that he gained some knowledge of the work of research lodges in our part of the world.

The Committee are now considering the selection of our travelling lecturer for 2009 and each member jurisdiction has been asked to comment to our Secretary by the end of 2007. There has been a suggestion put forward that we should use the talent of our own members in Australia and New Zealand by having a 'mini' lecture tour, where an Australian lecturer visits New Zealand and vice versa. Please give this your consideration and the names of possible lecturers.

I look forward to meeting you all at the conference in Canberra in October 2008.

Peter Verrall

ANZMRC Conference at Ballarat

by Colin Heyward

The eighth Biennial Conference and General Meeting of the Australian and New Zealand Masonic Research Council was held in Ballarat, Victoria, over the weekend of 6–8 October 2006.

Thirty-nine brethren had registered, many accompanied by their wives, including six brethren and four ladies from New Zealand. Most of the visitors checked in at the Parkview Comfort Inn, which proved to be located several kilometres from the city centre, but this small defect was compensated by a bus service on the doorstep, pleasant views and comfortable accommodation. Ballarat brethren provided private transport to and from the Conference venues.

At Creswick

The Conference was declared open on Friday evening by the Grand Master of the United Grand Lodge of Victoria, MWBro Bruce Bartrop, at a special meeting of the Victorian Lodge of Research convened by the WM, VRevd Frederick A Shade, in Creswick Havilah Lodge's magnificent 116-year-old lodge room on the main street of Creswick, a few kilometres northwest of Ballarat. The name Havilah, incidentally, is taken from the VSL (Genesis 2:11–12).

The lodge had been consecrated in September 1859, founded by American miners on the goldfields. They met for many years in the *American Hotel*, which is, today, right next door to the lodgeroom. But in 1890 a need to build their own lodge room was realised when this brick and plaster building, with its superb architecture and magnificent Masonic motifs and murals adorning the inner walls, was opened by Grand Master Sir William Clarke (1889–96) in August 1890. The building is an historic treasure in the midst of an historic region of Australia.

After the presentation of the Kellerman Lecture for Victoria, 'Science, Freemasonry and the Third Millennium', by Robert Barnes, the lodge was closed and brethren adjourned to the *American Hotel* for a refectory gathering in the upstairs room where Creswick Havilah Lodge had met for their first thirty years—modernised a little by the use of electric lighting, but basically as it was in the 1860–1890 period.



Creswick Havilah Lodge

photo by Colin Heyward



At the American Hotel

GM Bruce Bartrop and WM Fred Shade
photos by Neil Morse

At Ballarat

On Saturday the conference transferred to the Peel St Masonic Centre, in Ballarat, where four Kellerman Lectures were presented: 'Doors in Freemasonry' by Peter Verrall (WA); 'A Conceptual Overview of Maoridom and Freemasonry in New Zealand Society' by Kerry Nicholls (NZ); 'The Christian Objection to Freemasonry' by Greg Parkinson (Tas); and 'Catherine the Great and Freemasonry in Russia' by Bob Nairn (NSW&ACT). The day was rounded off with a dinner at the restaurant adjacent to the Parkview Comfort Inn, and with a presentation of certificates to the Kellerman Lecturers by president Graham Stead.

On Sunday, again at Peel St, the conference resumed for presentation of the Kellerman Lecture for Queensland, 'The Triangle', by Ken Wells. Since South Australia and the Northern

Territory had not submitted a Kellerman Lecture, the biennial general meeting was brought forward to fill the vacancy in the program—and other entertainment was scheduled for the afternoon.

The Biennial General Meeting

The general meeting was opened at 11.15 am by President Graham Stead, with Colin Heyward as secretary, in the absence overseas of Kent Henderson; apologies were received from Kent, as well as Fred Shade (Conference Convenor) and Murray Yaxley (Tas). The constitution was revised to give New Zealand Affiliates greater representation, in view of the fact that all ten research lodges in New Zealand have joined ANZMRC, and was further revised in relation to Kellerman Lecturers because some Affiliates are experiencing difficulty in proving a Kellerman Lecturer. In brief, the amendments were as follows:

- New Zealand Affiliates may nominate two delegates to the executive council, and the number of vice presidents on the council has been increased from two to three.
- New Zealand Affiliates may nominate two Kellerman Lecturers per conference;
- If the Affiliates of a particular Jurisdiction fail to nominate a Kellerman Lecturer by the closing date set by the committee, the committee may invite Affiliates of another Jurisdiction to fill the vacancy.

Reports were received from the president, secretary, treasurer and editor. The meeting was adjourned for a quick lunch, and resumed at 1.15 pm.

It was agreed to schedule biennial conferences in New Zealand every eight years instead of every 14 years; the next conference to be held in NSW/ACT in 2008, followed by WA in 2010, NZ in 2012, Tas in 2014, Qld 2016, SA&NT in 2018, and NZ again in 2020.

Three names were put forward as candidates for touring lecturer 2009, and the Committee was authorised to contact them in turn.

It was agreed that annual subscriptions for Affiliates be increased from 1 July 2008, based on the Australian 2007 CPI, rounded upwards to an even \$5, with no increase of



The Kellerman Lecturers 2006 with the President of ANZMRC

from left: Peter Verrall (WA), Greg Parkinson (Tas), Ken Wells (Qld), Graham Stead (President), Kerry Nicholls (NZ), Robert Barnes (Vic), Bob Nairn (NSW&ACT).
photo by Colin Heyward

Associate fees.

Then came the election of officers. Graham Stead (Qld) indicated that he did not wish to stand for re-election as president, and Max Webberley (Tas) was elected president; Graham, as immediate past president, remains a member of the committee. The other offices were filled as follows: vice-presidents Peter Verrall (WA), Charles Miller (NZ) & Ken Wells (Qld); secretary Kent Henderson (Vic); assistant secretary Colin Heyward (NZ); treasurer Andy Walker (NSW&ACT); information officer/webmaster Richard Num (SA&NT); and conference convenor Neil Morse (NSW&ACT). Tony Pope was re-appointed editor and Neil Morse was appointed assistant editor.

Upon the nomination of the committee, Colin Heyward and Richard Num were elected Fellows of ANZMRC in recognition of their outstanding contributions to the Council.

On the motion of Colin Heyward, on behalf of the Research Lodge of Wellington, the Conference confirmed the decision to proceed with a proposal by Ed Robinson of Wellington to develop a catalogue of research papers published by member lodges, and Colin was appointed to oversee the project.

Andy Walker, as Secretary of the Research Lodge of New South Wales, presented the Wilberforce travelling gavel to David Slater, Preceptor of Canberra Lodge of Research and Instruction, for use and onwards transmission to Affiliate lodges in Launceston, Hobart, Adelaide, Darwin

and Perth, before crossing the Pacific to its final destination, Wilberforce Lodge, under the jurisdiction of the Prince Hall Grand Lodge of Ohio. Readers may recall that the gavel began its journey in 2003 in New Zealand.

There followed a discussion of several matters which did not reach clear resolution; perhaps the most important of these was whether non-Masons might attend the meetings to hear the Kellerman Lectures. On behalf of the visitors, Andy Walker thanked the brethren of the host jurisdiction who had organised the conference, and the

meeting closed at 2.25 pm.

Fred Shade had arranged to give a paper, 'William Little of Ballarat', in the absence of a Kellerman Lecture for South Australia, but Fred was indisposed on the Sunday. Among those present at the Conference was John Paternoster, Supreme Magus of the Societas Rosicruciana in Anglia, who happened to be in Victoria to 'Ordain, Install and Enthroned' Fred as Chief Adept of the SRIA Province of Victoria, and he filled in for Fred very ably with a charismatic exposition of various symbolic aspects of the Tracing Boards.



Kiwis and others at leisure

From left: Colin Heyward (NZ), Ron Lamb (NZ), Peter Verrall (WA, ex-NZ), Charles Miller (NZ), Graham Stead (Qld)
photo by their taxi driver

IN MEMORY OF MAX

Email Sun 11/03/2007 11:46 AM

I have been asked to alert you to the fact that Max Webberly is so seriously ill that he is expected to pass away within days, very few days. The message comes from his wife Jan via Lance Brown the Secretary of the Hobart Lodge of Research.

I am indeed sorry to have to relay this melancholy news to you.

Sincerely and fraternally,
Murray Yaxley

Email Thu 15/03/2007 12:08 PM

MWBro Rob Casson just phoned. MWBro Clarke has advised that Max passed away this morning.

May our dear fraternal Brother rest in peace. He will be missed by the brethren of the "Breakfast Creek Lodge".

S&F
Richard Num

Hobart *Mercury*, 16 March 2007

WEBBERLEY, Maxwell Thomas. _
Born September 4, 1925. Died March 15, 2007 at Hobart Private Hospital following a sudden illness. Beloved husband of Jan. Loved and loving father of Max and daughter-in-law Jo. Cherished Granddad of Leo. Devoted son of Asia and Leonora and brother of Jeff (all dec). Max you were magnificent. A precious life. We were truly blessed.

Hobart *Mercury*, 17 March 2007

WEBBERLEY, Max.

The members of Lodge Macquarie and Hobart Lodge of Research mourn the loss of their esteemed and very active member, Rt Wor Bro M. T. Webberley, and offer sincere condolences to his family.

WEBBERLEY, Max.

We will miss you Max. The company, the smile, the suggestions and the ready wit – The 74s.

WEBBERLEY, Maxwell Thomas.

Members of the Masonic and Social Club of Tasmania (MASCOT) and the former Masonic Club of Tasmania mourn the passing of former President Max. A tireless supporter and worker for both clubs. Our thoughts and support go to Jan and Max's family.

WEBBERLEY. Relatives and friends of Mr Maxwell Thomas Webberley are respectfully invited to attend his funeral service, which will be held at St Marys Cathedral, Harrington Street, Hobart, on Wednesday (March 21, 2007) commencing at 10.00 am. A Masonic oration will be included. Following the service there will be refreshments and time for reflection at Turnbull Family Funeral Home, 71 Letitia St, North Hobart, after which a private interment will take place at the Catholic Cemetery, Hamilton, at approx 3.00 pm.



**RWBro Maxwell Thomas Webberley,
ODS, PGW, FANZMRC, KL
President of ANZMRC**

Max Webberley was the inaugural Kellerman Lecturer for Tasmania, and that was where I first encountered him, at the Australian Masonic Research Council conference in East Melbourne in June 1992. We were gathered in a lodge room, not the most comfortable or convenient setting for lengthy lectures, with no electronic amplification and no visual-aid facilities, not even a whiteboard, and here was this short, pear-shaped bloke, about to present a paper with the unlikely title, *Researching the Future*, to an audience of Masonic researchers.

To my amazement, Max persuaded his audience to envisage a chart being constructed on the blank wall behind him, adding point by point, across and down the chart, as he defined types and methods of research. During the next half hour he referred to various entries on this imaginary chart, their locations still clearly visible in the mind's eye. The paper itself was of high quality, but for me it was overshadowed by the brilliance of its presentation, which is partly explained by the brief biography appended to the paper (*AMRC Proceedings 1992*, ISSN 1039-611X):

WBro Maxwell Thomas Webberley,
BA, DipEd, MACE, MAPs, JP, is now

retired; he has been a university and teachers college lecturer in psychology and philosophy, a senior guidance officer and psychologist, and a high school and primary school principal. He is a Past Master of Hobart Lodge of Research 62 TC and of Tasmanian University Lodge 82 TC, and a Past MW Sovereign, A&A Rite (Rose Croix).

The following year, and again two years later, I spent several months in Tasmania, researching a book, some of that time with Max. Thereafter, we continued to meet at the biennial conferences of AMRC/ANZMRC, spending quality time together at the informal functions which later came to be called 'Breakfast Creek Lodge'—which included an extraordinary session in South Australia, where Max (Tasmania), Dick Bish (USA) and John Belton (UK) joined SA researchers for a barbecue at Ken Brindal's home—and in recent years we corresponded by email.

Max gave a second Kellerman Lecture at Brisbane in 2000, when Tasmania apparently had a dearth of volunteers for the job. It was entitled *Let's swap secrets, lift Landmarks and exchange egos*, and sought to persuade us to think about aspects of Masonry long taken for granted, and to revise those aspects for the greater good of the Craft. And in 2004 he was elected a Fellow of the Australian & New Zealand Masonic Research Council, in recognition of his ongoing contributions to the Council.

Three things I came to prize in Max, above all others: his smile; his essential goodness; and his wisdom—one might almost say statesmanship—in recognising and defusing potential problems, and in gently guiding enthusiasts back to observing 'a due medium'.

The last time I saw Max was in Ballarat, after the close of the 2006 conference, when he and his wife Jan joined Graham and Helen Stead, Andy Walker and me for a farewell curry. Max was in good spirits and fine form, looking forward to his term as president of ANZMRC, and to the 2008 conference scheduled for Canberra. Graham, Andy and I were also looking forward to the next two years—under the leadership of Brother Max.

Tony Pope

Extract from *Freemasonry Tasmania*, May 2007:

Nearly a quarter of Tasmania's masonic fraternity – along with a big representation from interstate jurisdictions – attended the funeral of RWBro Max Webberley, PGW, at St Mary's Cathedral in Hobart on March 21, 2007.

Catholic Church officials estimated the attendance of masons at nearly four hundred, but what was of equal significance was the decision of the Archbishop of Hobart, the Rt Rev Adrian Doyle, to allow the use of the Masonic Oration in the service. It was the first time in the history of the Catholic Church in Tasmania that this 'official oration' for a member of the Craft had been included in its funeral services. (The Anglican Church in Tasmania does not allow the inclusion of the Masonic Oration in its funeral services, although it is used in other churches).

RWBro Webberley died in Hobart on March 15, 2007, aged 81, after a short illness.

A long-term and active member of the Catholic Church, RWBro Webberley extended his interests into freemasonry during the 1960s, and continued doing so right up to his passing to the Grand Lodge Above.

The Oration, delivered by Past Grand Master MW Bro Robert Clarke, covered RWBro Webberley's achievements in the church and freemasonry, while an address by RWBro Webberley's son, WBro Max Webberley from Sydney – and other speakers – focused on his involvement in Tasmania's education services as a teacher, principal and mentor of many young people. Addressing the service, Rt Rev Doyle said he first met RWBro Webberley when the Archbishop was parish priest at the Church of the Holy Spirit in Sandy Bay.

Rt Rev Doyle commended RWBro Webberley's work in many of the church's committees and his support of the parish in other ways. WBro Webberley said his father lived 'a Boys' Own life' – referring to a popular British magazine for boys – and remarked ruefully in a eulogy notable for its reflection on his father's sense of humour that one of the very last faculties to leave him was his ability to speak, sometimes at length, on many subjects. WBro Webberley quoted his father as saying, only four days before he passed to the Grand Lodge Above, that life had been 'a wonderful trip'.



Max Webberley receiving his certificate as Fellow of ANZMRC from Robert Clarke, GM Tas, at the 2004 Conference at Tauranga, NZ.

Funeral Oration by PGM Clarke

Brother Max joined Freemasonry in May 1963 and was raised as a Freemason in February 1964 in Lodge Lyndhurst. He also joined the Hobart Lodge of Research in September of that same year.

Max as ever was keen to participate and add innovation and new ideas to whatever he was a member of and he became a founding member of Lodge Meridian in May 1964. Lodge Meridian was the second of the new concept of daytime lodges in Tasmania. Prior to this type of lodge all meetings of Freemasons were held of an evening.

Max continued to participate in lodge activities and became master of Lodge Meridian in May 1973. He then took up the reins in the Hobart Lodge of Research by becoming its Master for two years in 1998 and 1999.

Lodge Meridian closed its doors in August 1994 and Max transferred to the

remaining daytime lodge, Lodge Macquarie.

Another innovative format for lodge meetings originating in New South Wales and Victoria was an early evening dining lodge and Max, once again true to his nature, became a founding member of Lodge Phoenix, travelling to Launceston for meetings.

Max became a member of the Grand Lodge ceremonial team in 2000 as a Grand Steward and progressed through Grand Standard Bearer 2001, Grand Deacon 2002, Grand Chaplain South 2005. Max was very proud of his role as Grand Chaplain, given his Catholic faith, and exercised that role to perfection, particularly in his homilies at each lodge installation, where he exhorted the Brethren to remember their obligation to practice charity by donating funds to our Board of Benevolence, the charitable arm of our organisation. Indeed, Max

was a member of the Board of Benevolence and Masonic Benevolent Foundation in 2002 and 2003 and understood at first hand the significant numbers of both young and old in our community who approach our organisation seeking assistance.

When MWBro Clarke proposed the setting up of a fund to offer bursaries to Tasmania's youth, to assist with accommodation and other expenses of tertiary studies (both University and TAFE) incurred when living away from home or travelling to undertake studies, a name was sought to define the project and Max came to the fore with his FREEMATES, Freemasons Assisting Tertiary Education Students. As a teacher he was clear in his view of the value of this proposal, not only to the community but also to his Freemasonry.

Max was elected Grand Warden in

(Continued on page 8)

(Continued from page 7)

the elections of 2005 and took up that post in 2006, retiring from office in February 2007. He was proud of the fact that he was elected and not appointed to the position; ever the egalitarian, he saw election to office as essential in an organisation such as Freemasonry.

Not content with his ceremonial office, which took him all over this state including King Island, he sought and gained election to the Board of General Purposes in 2004 and continued as a member of that board until his passing to the Grand Lodge Above.

As a member of the Board of General Purposes he put forward many new ideas and always seemed to be at the forefront of our board meetings with notices of motion aimed at means of re-invigorating our Craft.

After many frustrations with inappropriately worded notices of motion, one of his then fellow board members, MWBro Alan Swinton, spoke to Max and asked him to meet at Alan's home to discuss Max's problems. The result was a correctly framed notice of motion that brought into being a Public Relations fund with its aim of promoting Freemasonry to the wider community. Max never forgot that truly Masonic gesture from one of his opponents on that proposal. As a consequence perhaps, Max was chosen as the convenor of the Public Relations Committee, a role he held until his death.

He was the last President of the Masonic Club of Southern Tasmania and presided over the difficult task of finalising the club's closure. Undeterred with that event, he was at the forefront in the establishment of a new organisation which has undertaken the social roles that ceased with the club's closure: he

became a founding member of Mascot.

As recognition of his services to Freemasonry in Tasmania, and indeed throughout Australasia, he was awarded the Grand Master's Order of Distinguished Service in 2002.

Max was a participant and seeker of knowledge; he joined many other Masonic orders and held office or was progressing through office in almost every one. He was:

- * a member of the Victorian Mark and Ark Mariners, and held the office of Master in the Ark Mariners lodge in Hobart;
- * a member of the Royal Arch, and was Second Principal in Derwent Royal Arch Chapter;
- * a member of the Knights Templar;
- * a member and officer of the Order of the Secret Monitor;
- * a recent member of the Tasmanian Union Conclave;
- * a member of the Royal Order of Scotland;
- * a member of the Rose Croix and Sovereign Council, where he had risen to hold the 32° (the highest degree in that order is the 33rd which is only held by the head or past head of that order in this state).

Max was also a member of the Rectified Scottish Rite, the Nebuchadnezzar Council Irish Constitution, and secretary of the College of Rosicrucians in Scotia.

Not content with these Masonic lodges and offices, he was the current President of the Australian and New Zealand Masonic Research Council.

One of Max's proudest moments was the initiation of his son Max into Freemasonry in Sydney. He was looking forward to participating in the Installation of his son as master of Lodge

Sydney in June of this year, and had been learning the address to the Master NSW-style. He had organised a number of Tasmanian Masons and friends to visit lodge Sydney and, whilst the others will attend, Max will now view the ceremony from on high.

Max had a wonderfully full Masonic life and participated to his fullest energies in all of Freemasonry's many facets, but his particular interest was in mentoring our newer members—a role he enjoyed and which no doubt fitted his former occupation of school teacher and headmaster, a fact which might also explain his oratory both in its depth and meaning and its *length*, a factor Max was only too well acquainted with but nevertheless ignored with humour. I can recall Max's oratorical ability at one of our board meetings where he had by dint of good argument won his point; however, he was in full flight and continued to talk on the subject in question so that eventually the other board members saw a different aspect to the question, and Max's proposal was defeated. Max took the defeat with a smile.

Max Webberley was like the surfer who, not content with riding comfortably in the middle of his surf board, moved to the front of the board and 'hung ten' over the front edge. He was not content to let things happen, he had to be to the fore in making them happen.

Brethren and friends, our Brother Max embodied all of the good things we associate with Freemasonry and his presence and humour at our meetings, both as friendly groups and whilst serving as a lodge officer, will be sorely missed.

Robert Clarke, PQM



Max with Yasha Beresiner and their ladies, Brisbane, 2000



Max in ANZMRC committee, Tauranga, 2004

How to avoid re-inventing the wheel

Experienced researchers do a 'literature search' as a routine preliminary before commencing their own work, and another check before publication, to ensure that they know what has already been published on their subject. Obtaining results from books, widely published transactions (in hard copy or on CD), and popular Internet resources, is relatively simple. Far more difficult to find are the many papers presented in research lodges and elsewhere that are not widely published.

That is why Bro Ed Robinson raised the matter on the ANZMRC email list in mid-2003:

I am a Master Mason in Wellington, New Zealand. I joined the Research Lodge of Wellington as an Associate Member in about 1993 as a result of attending educational sessions for Master Masons the year after I was raised. I lived in the UK from June 2000 to April this year [2003]. While there I belonged to an EC lodge, and joined the Buckinghamshire Association for Masonic Research, and QCCC. Last year I wrote a paper on membership numbers based on 11 years of statistics for the Buckinghamshire Province, which I hope will be published shortly. I have now returned to live in Wellington.

Shortly before I completed my paper I discovered that there had been other papers on membership statistics, including one in Auckland, and one written jointly by Kent Henderson and John Belton. While I have now seen these papers, it would have been helpful to be able to read them and the discussion before my paper was completed. It also occurred to me that readers of papers might also be interested in other papers on a similar subject. <snip>

There must be papers published every week around the world with there being no way that any of us can find out anything about them—or even in most cases that they exist. They may include brilliant papers that we would be really interested in, but we will never know.

There are some websites that carry quite a few papers, and these provide an interested reader with a lot of material. For a researcher, however, the ideal would be to have a small number of websites with a large database of all papers from every Masonic research organisation around the world.

Such an ideal is quite a distance away. Many papers are not available in other than printed form. Some organisations rely on sales of books or CDs of papers for operating income. Some do not wish papers to be available to other than members (and as a result many Freemasons belong to more than one research organisation).

For published books it is at least possible to refer to indexes of published works. An index of Masonic research papers, together with where to write to get a copy, may be enough—but even such a list/index would require considerable resources to develop and maintain, and many organisations would be unable to contribute.

Looking more positively, I believe that ANZMRC is in an ideal position to discuss and assist development for Masonic research in this area, to articulate a realistic long-term goal and possibly key milestones towards that goal. Member lodges should also be able to make

consistent changes to be ready to provide such enhanced services to their members, both readers and writers of papers.

As a result, at the ANZMRC Conference at Tauranga in 2004, NZ delegate Colin Heyward outlined the proposal and was authorised to work with Ed Robinson to investigate 'a system whereby each Affiliate can have their research transactions listed in a uniform manner in index form'. To this end, they obtained material from ANZMRC and several of the Affiliate lodges for a database which Ed created, using an Excel spreadsheet and an online library search facility called Greenstone. As Ed and Colin worked on this, it grew from a single concept into two separate but related projects:

- a catalog of papers published by ANZMRC and Australian and New Zealand research lodges, searchable by key words, publisher, publication date, title, author & topic, and including a summary; and
- a virtual library of those papers donated by ANZMRC and the lodges for online access via the Greenstone application program and software.

Colin reported progress at the ANZMRC Conference at Ballarat in 2006, and approval was granted to continue with the project. As a result, Ed made copies of a CD containing the catalog to date (July 2007), and the Greenstone application program, giving access to a sample digital library. The CD was clearly marked 'For evaluation only; not to be copied'. In August 2007 Colin sent these CDs with a covering letter to Secretaries of the Affiliate lodges, asking the lodges to trial the CD, and to co-operate in creating the catalog. The response has been disappointing. There seem to be two main problems:

- Andy Walker (Research Lodge of New South Wales) reports that the Greenstone system does not work on his Mac; he and Ed are cooperating to solve this problem; and
- Most other Secretaries have not replied at all to Colin's letter; the ways in which this situation might be rectified are outlined in the next column.

How you can help

If you, the reader of *Harashim*, can see the benefits of this proposal, and belong to a lodge affiliated to ANZMRC, please contact your lodge secretary and borrow the CD, evaluate it, and report back to your lodge; offer to enter the required data on the Excel spreadsheet, in order to add your lodge's papers to the catalog, and urge your lodge to agree to participate in this project. Then email Colin Heyward at coljan@inhb.co.nz and advise him of your progress to date.

It should be made clear to the lodges that they can participate in the catalog project alone, or in both projects, whichever they decide.

The catalog of papers

For the catalog, the summary of each paper is desirable but not essential; it does not matter whether the papers are in digital format or hard copy, and if the lodge compiles the data they are not obliged to send a copy of the paper itself to Ed or Colin, just the data in spreadsheet format. If the user of the catalog desires a copy of the paper itself, the user can contact the publisher (the lodge), and the publisher is free to decide whether to supply the paper (either *gratis* or on payment of a fee).

If the lodges cooperate speedily, it should be possible to have copies of the catalog CD available at the ANZMRC Conference 2008 at Canberra/Queanbeyan. It is up to you.

The online library

Each lodge needs to decide whether to contribute papers to the online library, and whether the papers it contributes should be downloadable, either freely or on payment of a fee. Of course, such papers have to be in a digital format; this may require re-keying or OCR scanning—and, in either case, careful editing. Technical questions should be directed to Ed Robinson at e@robinson.org.nz.

And if your lodge is interested in combining with another lodge to produce a CD of both lodges' papers, contact Ed.

*Compiled by Tony Pope
mainly from material supplied by
Ed Robinson and Colin Heyward*

Lecture Tour 2007

RWBro James Daniel, Past Grand Warden & Past Grand Secretary (EC), toured Australia and New Zealand from 28 September to 11 November 2007, as ANZMRC touring lecturer, speaking at 18 venues. Host lodges were asked to submit a report and pictures to *Harashim* by 18 November. Four provided reports *and* pictures; six provided a report only. Eight provided nothing; shame on them—Editor.

Western Australia 28 September–3 October

WA Lodge of Research 2 October: *Lord Carnarvon in Australia* Report & pictures from Peter Verrall.

It was just after midnight when RWBro Jim Daniel landed at the airport in Perth, Western Australia. His host, WBro Franjo Skrapac, was there to meet him but one other brother missed out—he was early getting to the airport but went to sleep in his car, waking several hours after the flight arrived.

On that Saturday, 29 September, Jim had a quiet day at Franjo and Gudrun's Secret Harbour Golfers Lodge Accommodation, down on the coast south of Perth. In the evening they brought Jim over to Elisabeth and Peter Verrall's residence in Mandurah for dinner.

On the Sunday Peter picked Jim up and he spent the day with them in Mandurah.

They went out for an hour's cruise around the canals and into the estuary. Jim was amazed at the development which makes Mandurah one of the fastest growing cities in the whole of Australia. They also drove around the area and visited the new Masonic Centre in Mandurah which is considered to be the best Lodge Rooms in Western Australia.

Jim had the opportunity to see the carved cedar doors to the Lodge Rooms which are a smaller replica of the doors to the Grand Temple at the United Grand



Peter Verrall and Jim Daniel at the carved doors at the Mandurah Masonic Centre



Arthur Hartley presenting an Anthology of his Lectures 1952–2006 to Jim Daniel

Lodge of England headquarters in Great Queen Street, London, where he was Grand Secretary for several years.

Later he had the opportunity to meet RWBro Arthur Hartley, a member of the Lodge of Research for over 50 years and a past Kellerman Lecturer on three occasions, who is now well past his 101st birthday.

In the evening Elisabeth and Peter returned Jim to his hosts and they enjoyed a lovely dinner together. Jim was very much at ease in the company as Franjo, Gudrun and Elisabeth have German backgrounds and he not only taught German but lived in the country when he was with the British Council. They enjoyed listening to his experiences worldwide in the British Council, the Diplomatic Corps and as Grand Secretary of a worldwide Masonic jurisdiction. On the Monday he enjoyed a round of golf with Franjo, whose house borders on the Secret Harbour golf course.

On the Tuesday morning, Grand Lodge put on a reception for RWBro Jim Daniel, PJGW, PGSec (EC), in the Board Room hosted by RWBro Frank Hayes, DGM. Unfortunately our Grand Master, MWBro Hibble, was away on Masonic business in Adelaide and our own Worshipful Master, WBro Patrick, PGSwdB, was in the United States.

There were a number of senior Grand Lodge Officers present and also members of the Lodge of Research's Management Committee, including RWBro David Ganon, OAM, SGW, who will be the Kellerman Lecturer in 2008 for Western Australia.



Hosts Franjo & Gudrun Skrapac, Jim Daniel, Elisabeth & Peter Verrall



Jim Daniel with SGW David Ganon, OAM



PDGM Malcolm Hyde, Jim Daniel, IPM Tony Cousins, Peter Verrall

Western Australia *continued*

In the evening RWBro Daniel was welcomed into the Lodge Rooms at South Perth by the IPM, WBro Tony Cousins. The Grand Master was represented by RWBro Malcolm Hyde, PDGM, a PM of the Lodge of Research.

After the lodge was closed, RWBro Jim Daniel presented his specially illustrated lecture entitled 'The 4th Earl of Carnarvon in Australia 1887–1888'. VWBro Peter Verrall had the pleasure of giving the Toast to RWBro Jim Daniel and advised him that the town of Carnarvon in the north of Western Australia is named after the 4th Earl.

VWBro Peter Verrall then, on behalf of the lodge, presented RWBro Jim Daniel with a specially inscribed ceramic plate hand-crafted by his hosts WBro Franjo and Gudrun Skrapac. RWBro Jim Daniel answered a number of questions and the brethren all enjoyed a good dinner and fellowship together.

On the Wednesday morning RWBro Jim Daniel flew to Cairns.



Jim Daniel with DGM Frank Hayes

Queensland 3–13 October

**W H J Mayers Lodge of Research,
Cairns, 5 October:**
Pure—and Accepted—Masonry
No report.

**W H Green Memorial Masonic Study
Circle, Townsville, 8 October:**
Lord Carnarvon in Australia
For report, see next column.

**Barron Barnett Lodge, Brisbane,
10 October:**
External Relations 1950–2000
No report.

**Toowoomba Lodge of Instruction
(Toowoomba), 12 October:**
Anglo-American Relations
For report, see right column.

W H Green Memorial Masonic Study Circle

Saturday 6 October promised to be another beautiful day in paradise. The sun had already raised its head for over three hours, the mercury climbing past 32°, blue skies and the full knowledge that something was about to happen.

At 11:03 on a Qantas flight from Cairns our international lecturer, RWBro Jim Daniel, arrived. Unfortunately, his host, RWBro Graham Stead, could not meet their prestigious visitor, who was very capably welcomed to Townsville by the President of the W H Green Memorial Masonic Study Circle, WBro James Jackson. James then took Jim to a very satisfying lunch, after which he was conveyed to the home of his hosts, Graham and Helen.

Over a cuppa and some of Helen's delicious home cooking, they chatted about many interesting topics. That evening the Irish-working lodges of Townsville, Charters Towers and Cairns held their annual Combined Irish Night, and enthusiastically greeted their distinguished visitor. (Surely WBro Richard Num, from the Irish lodge in Adelaide, would also have enjoyed the evening if he'd been there.)

Sunday was another glorious day (some say it's like that all the time in paradise), and Brother Jim was shown around the attractions of Townsville by Graham and Helen. In the afternoon Jim regaled them with anecdotes of his experiences overseas, both amusing and at times scary. Jim is obviously a raconteur of some note. After this they all had a rest, in preparation for the repast in the evening.

At 7 pm they met in the expansive furnishings of the foyer of Jupiter's Casino and made their way to the Aqua Restaurant for the W H Green dinner to honour Jim's arrival in Townsville. Twenty-eight ladies and brethren gathered to enjoy the culinary delights of the seafood smorgasbord, and each others' company. The taste buds went berserk: prawns, crabs, fish (various reef fish, including barramundi, which we normally use for bait), numerous hot and cold dishes, and a marvellous array of sweets. It was a most enjoyable evening and doubtless all departed very contented.

Monday morning saw Jim and hosts winding up Harvey's Range, where they had an enjoyable lunch at the Heritage Tea Rooms. Because of the altitude it was very comfortable to sit in the shade of some beautiful old trees with a nice breeze blowing, and to enjoy a cold ale.

The Heritage Tea Rooms is a restored late-19th-century home set in delightful grounds. It was soon time to return to Townsville, where Jim availed himself of the opportunity to prepare for the evening and to catch up on other pressing work.

Townsville AIF Memorial Lodge hosted the evening, and at 7.30 pm the District Grand Master and some District Grand Officers entered the lodge room in procession. After the normal pleasantries, the International Lecturer was introduced by the President of the W H Green Memorial Masonic Study Circle. In delivering his lecture to the assembled 42 brethren, Brother Jim demonstrated very early his masterly skill and knowledge of the subject, 'The 4th Earl of Carnarvon'. After question time and the retirement of the District Grand Master, the lodge was closed and brethren proceeded to the banquet hall for an excellent repast prepared by the Job's Daughters.

During his stay, each morning saw Jim, accompanied by Helen, head for the walking track for an hour. The first morning saw Helen a bit weary, but Jim may have slackened the pace on subsequent days, as Helen looked much more revitalized from the activity. Jim was able to observe some of the local wild life, plenty of birds, a couple of wallabies, and a six-foot freshwater crocodile swimming leisurely along Ross River.

Monday morning arrived, still blue skies and another glorious day in paradise. We said goodbye to Brother Jim as he boarded a Virgin Blue flight, heading for Brisbane and the next leg of his ANZMRC tour.

Graham Stead

Toowoomba Lodge of Instruction

There appear to have been problems in Queensland in providing the technical support for PowerPoint slide projections, required for most of Jim Daniel's lectures. Toowoomba had a further problem, in that the speaker was domiciled in Brisbane, and was driven to Toowoomba—and back—on the evening of his engagement there. The dissatisfaction was apparent on both sides, as this emailed report shows:

Hi Tony,
With regards to Jim Daniel's visit on the 12th of October to Toowoomba, we were disappointed. He was driven from Brisbane, only arriving at 7.15 pm and starting time was 7.30 pm.

(Continued on page 12)

(Continued from page 11)

He asked for a projector, which I was able to obtain, but we could not get it to work and did not have time to experiment.

He delivered his lecture to the 30 Masons who attended, and we made a small presentation to him.

He left as soon as he finished speaking and answered a few questions, did not stay for the supper we provided. He was not very social, said very little to anyone.

Yours Fraternally
Ken Stephen
Secretary, Toowoomba Lodge of Instruction.

New South Wales 13–16 October

Research Lodge of New South Wales, Sydney, 15 October:
Pure—and Accepted—Masonry

Malcolm Galloway reports by email:

RWBro Jim Daniel arrived in Sydney at about 11 am on Saturday and was met by his friend from the past, VWBro Jack Ball. Jack kindly accommodated Jim in his apartment at Circular Quay, which gave ready access to the Quay, Mrs Macquarie's Chair, the Botanic Gardens, and The Rocks, as well as the many ferry routes that ply from the Quay.

Jim is a most impressive man and a delight to speak with. The address was given at a meeting hosted by Lodge France, whose Master, WBro Marcel Bouvier, passed the gavel to me while Jim spoke. His talk was certainly well received and though we had only 29 present, I believe that the 29 consisted of brethren that were really interested in the subject, and several were RGCs [Regional Grand Councillors], PDGIWs and WMs. The Lodge was called from Labour to Refreshment so people could move to better seat themselves to see the screen where several illustrations

were displayed. Following the talk there were many questions that went on for some time. There can be no question but that Jim is a superb speaker who holds his audience's attention well.

I think the book is really to be recommended, especially at its price. It is a real pity, in fact astounding, that the book has no illustrations—not even the key figures were included. This clearly detracts from its value, but it is still a worthwhile addition to the library of anyone who is interested in the roots of Freemasonry.

Malcolm Galloway, WM.

Australian Capital Territory 16–18 October

Canberra Lodge of Research & Instruction, meeting at Queanbeyan, NSW, 16 October:
Lord Carnarvon in Australia

A report on the ANZMRC email list by David Slater, Wed 17 Oct 2007:

RWBro Jim Daniel, Past Grand Warden, gave a great talk on Lord Carnarvon's visit to the Australian 'colonies' at Lodge Queanbeyan St Andrew's PMs' night yesterday, Tuesday, 16 October.

According to the attendance book, there were 13 members of Lodge Queanbeyan St Andrew and 23 visitors, making 36 in all. We thank the members of this lodge, especially the secretary, RWBro Tom Boom, for all the effort that they put in to making this such a successful night. The visitors included one FC and one EA.

WBro Gary Sweeney was in the chair for the night and, after opening the lodge and conducting the usual business, had me, as Preceptor of the Canberra Lodge of Research and Instruction, introduce Jim. RWBro Jack Ball came from Sydney to attend this talk. Indeed, there were at least three who attended both the

Sydney and the Canberra/Queanbeyan talks, as RWBro Bob Nairn and I had also attended both.

RWBro Jim Daniel had pointed out to me in Sydney that Lord Carnarvon had not visited Canberra on his tour, which is hardly surprising as the limestone plains, although intrinsically beautiful, would not have held that much Masonic attraction in 1887–88. However, as the obvious place for the Grand Lodge of Australia, if and when it is formed, and as the national capital, this talk seemed an ideal one. Also, it was written especially for Jim's ANZMRC tour.

It was a really good talk and I encourage brethren to read the full lecture in the book accompanying this tour. It was well pitched. I enjoyed it and my son Alex, the EA in attendance, has indicated to me that he did also. The talk covered Lord Carnarvon's visit to this continent during 1887–1888, a time when the three Grand Lodges of the UK still had lodges under their jurisdictions in Australia and there were also local unrecognised Grand Lodges. The handling of these situations is fascinating. Jim held the attention of the audience and gladly answered questions, even those from WBro Neil Morse.

In the South we enjoyed Lodge Queanbeyan St Andrew's hospitality. The toast to the lecturer was given by WBro Neil Morse, who pointed out that not only was 16 October a great day because of Jim's talk, but also it was the anniversary of the day on which Elias Ashmole had been initiated into Freemasonry (in 1646), and the birthday anniversary of Bro Oscar Wilde (in 1854), who had been a member of Jim's mother lodge, Apollo University Lodge.

At Lodge Queanbeyan St Andrew's traditional 'honest' raffle, conducted by WBro Mike McNamara, the first two prizes went to RWBro Jim Daniel and WBro Tony Pope.

Today, some of us are going to show Jim over the Canberra Masonic Centre, take him to the National Library, have lunch with him at the Botanic Gardens



Editor and Author enjoy a pun in the National Library of Australia, Canberra



Host Bob Nairn, Author Jim Daniel, Preceptor David Slater, in the Library



Same personnel in reverse order, on the steps of the National Library

and have dinner with Jim at Bob and Jenny Nairn's place. Jim is staying with them during his stay in Canberra. No doubt one of us will fill you in on today's activities at a later date.

David Slater

Preceptor, Canberra Lodge of Research and Instruction

David's forecast of events proved accurate. On the Wednesday morning Neil Morse showed Jim and a small group of brethren around the Canberra Masonic Centre, including the library and museum. This was followed by a visit to the National Library of Australia, and thence to lunch (*sans* Neil) at the café in the Botanic Gardens, where we left Jim in the company of an old friend from Cornwall.

That evening much the same cast dined *en famille* with Jim and his hosts, Bob and Jenny Nairn, enjoying delicious food, fine wine and good company, then bade a reluctant farewell to Jim, who was scheduled to leave for Adelaide the following morning.

Tony Pope

South Australia 18–20 October

**South Australian Lodge of Research,
Adelaide, 19 October:**

Pure—and Accepted—Masonry

Shaun Taylor reports by email:

Hi Tony,

Unfortunately I was unable to attend the informal reception for Jim Daniel by Grand Master Graham Bollenhagen and Grand Secretary Malcolm Colegate, but the South Australian Lodge of Research was represented by Grand Librarian George Woolmer OAM and SALoR Secretary Ashley Thomas. Jim was also given a guided tour of the Adelaide Masonic Centre by George Woolmer,

Alan Hills and Alan Day.

The meeting of the South Australian Lodge of Research that evening went well, with the required I.T. being in place, working, and on time for Jim's presentation, thanks to our Secretary, Ashley Thomas, and one of our Corresponding Members, Anton Rook, who lent his data projector and I.T. skills to the lodge for the evening. Jim's presentation on 'The Craft and Extra-Craft Degrees' was very informative and well received by those present, prompting many questions which were answered in depth by Jim.

Unfortunately, despite much effort in publicising the event, numbers were less than expected (18 in attendance, 30 expected). Nevertheless, all present enjoyed a convivial festive board supplied by the WM, where further interesting discussion ensued.

Partly because of the relatively poor attendance, and partly because we had no choice but to accommodate Jim in a motel on this occasion, we will be lucky to recoup a quarter of our costs. Never mind, it won't break us.

Five books were sold on the night, with another four to be collected and paid for at the next meeting, and I would say that George will purchase one for the Grand Library too. Good quality publication as always Tony, well worth the cost, and well done to you and Jim.

The next day, Ashley conveyed Jim to the airport, with a brief detour to Port Adelaide, taking in various Masonic and other historic highlights.

Fraternally,
Shaun Taylor
WM SALoR 216

Tasmania 20–25 October

**Hobart Lodge of Research,
22 October:**

Anglo-American Relations

No report.

**Launceston Lodge of Research,
24 October:**

TBA

No report.

Victoria 25–27 October

**Victorian Lodge of Research,
26 October:**

Pure—and Accepted—Masonry

No report.

New Zealand 27 October–11 November

**Preliminary report by vice-president
Charles Miller:**

Arrangements have been made for accommodation and transport from Auckland to Napier.

Arrival Auckland

Jim will be met and billeted at Auckland by WBro Tony Jenkin, PGStdB. Tony is not a member of United Masters or Waikato Lodge of Research, but is a member of Three Arrows Research Conclave No 30, of which I am also a member. Tony has made a simple sign which can be displayed above head level bearing the letters ANZMRC on a white background which should be readily recognisable by those leaving the arrivals concourse. Tony and Pat will be looking after Jim overnight on Saturday 27 October.

Sunday 28 October

On this day there will be a Church Service at Holy Trinity Cathedral, Parnell, commencing at 9:30 am, Choral Eucharist with Communion. There will be morning tea served after the Service. MWBro D B McLaggan, Grand Master,

(Continued on page 14)



GM Barry McLaggan, WM George Were and Verrall Lecturer Jim Daniel at Waikato Lodge of Research, New Zealand



Gary Kerkin presenting a framed Verrall Lecturer Certificate to Jim Daniel

(Continued from page 13)

will be reading one of the lessons and RWBro Selwyn J Cooper, Divisional GM, Northern, the other. Jim will be handed over to the Grand Master's care after the service and will travel with him to the Grand Master's residence, where he will be billeted over night.

Monday 29 October

The Grand Master will drive Jim to Rotorua, where he is booked into Havana Motor Lodge, Rotorua.

Jim will present his lecture 'Grand Lodges in British Colonies 1850–1890: Imperial Consolidators or Commonwealth Seedlings?'.
C & Miller.

Tuesday 30 October

Free morning in Rotorua and in mid-afternoon WBro Terry Spitz will drive Jim to Napier. (I'm just awaiting some fine tuning points on this section.)

Over-all Controller, Auckland–Napier

Waikato Lodge of Research, Rotorua, 29 October:

Verrall Lecture: *Grand Lodges in British Colonies*

Pictures and brief report from Gary Kerkin:

I have to say the evening on Monday was really first class. Jim is an entertaining speaker, particularly with the understated humour he exudes.

Regards,
Gary

For photos, see page 13.

Hawke's Bay Lodge of Research, Hastings, 31 October:

External Relations 1950–2000

For report, see below.

Research Lodge of Taranaki Province and Ruapehu Research Lodge, combined meeting at Wanganui, 2 November:

Grand Lodges in British Colonies

Report and photo from ANZMRC Assistant Secretary Colin Heyward:

Jim Daniel's whirlwind journey through New Zealand was a success in more ways than one; his personality and wit endeared him to many, and his subject knowledge and an ability to present it in a manner understood by most attendees was a definite plus. We sincerely hope that he, in return, was pleased with the contact he made with New Zealanders and took away with him fond memories of the people and the country.

I personally attended two of his presentations, both with the use of PowerPoint and both delivered to an

attentive audience. At the first, in Hastings, Hawke's Bay, he was greeted by an audience of 28 which included two ladies and a non-Mason. His subject, the external relations of the UGLE during the second half of the twentieth century, the last three years of which he was the Grand Secretary, was of particular interest to our non-Mason guest, Sir Ian Axford, a retired astrophysicist (check him out on Google) whose 'hobby' is a study of Freemasonry in the Russian states before and after the Bolshevik Revolution. His one-on-one conversation with Jim Daniel after the presentation was interesting in the depth of their respective knowledge of Russia and the fall and rise of Freemasonry in that part of the world.

The second lecture I attended was held in Wanganui, a city mid-way between the two co-hosting research lodges, Ruapehu 444 and Taranaki 323. An audience of over 40 had six ladies included, whose input and attention shows that our womenfolk have a great interest in what their husbands do in lodge. Jim's subject-matter on this occasion, the growth of Grand Lodges around the world in the latter half of the nineteenth century, was of interest to New Zealanders because our own Grand Lodge (as well as those across the Tasman ditch in the West Islands) was involved in the politics of merging three UK Constitutions and the majority of their lodges into an autonomous entity.

Both functions, although held in lodge buildings, were not lodge meetings as such—no formal opening, no regalia worn—which enabled our ladies and invited guest to attend. This allowed Jim to get straight into his address with a minimum of time lost with formal reception, etc.

Colin Heyward

Research Lodge of Wellington, 5 November:
Pure—and Accepted—Masonry
No report.

Masters' and Past Masters' Lodge, Christchurch, 8 November:
Pure—and Accepted—Masonry
No report.

Research Lodge of Southland, Invercargill, 9 November:
Anglo-American Relations
No report.

Research Lodge of Otago, Dunedin, 10 November:

Grand Lodges in British Colonies

Email report from Jim's host, Don Barkman, Secretary of the lodge:

Jim Daniel has come and gone. Had to check that my wife wasn't taken with him in his suitcase (ha ha). Jim, we found, loves food, and Wilma's cooking was obviously right up there with the best. (I knew that) He was only staying with us one night, which meant lunch, dinner, and breakfast. It didn't matter what was put in front of him, it was eaten and enjoyed.

We had 25 members on Saturday at the Research Lodge of Otago to hear his lecture. One of our members observed that he had read the lecture in the book, but to hear it delivered with such finesse was just as it should be. It sums Jim up well and accurately. Our timing on Saturday was 4.30 pm. This surprised Jim, as he had thought it would be an evening lecture. He had come through by car from Invercargill.

We were able to have Jim escorted into our lodge by three other EC Grand Lodge brethren, which pleased him no end, as in most places he has had to go in alone. One of the benefits of having four Constitutions in our city.

Rose Croix, one of Jim's other interests, had set up their chapter in preparation for Monday night's meeting, so our guest was taken to view what happens in Dunedin. It was discovered that J. Daniel's signature appeared on one of the documents in the chapter's possession.

So thank you, Jim Daniel and the ANZMRC. We were all able to add to our Masonic education in a positive manner.

Don Barkman



Jim Daniel at Wanganui

Death of Bob Linford

It is with deep regret that we record the death on 17 March 2007 of RWBro Robert J Linford, OBE, BCom, BA, LittB, PAGM (NSW), Kellerman Lecturer (NSW&ACT 1996). He was a founder and principal architect of the Canberra Lodge of Research and Instruction, and its mainstay until he suffered a stroke a few years ago. His Kellerman Lecture was entitled 'The 46th (South Devonshire) Regiment and freemasonry in Australia, 1814 to 1817'.

The news of his death was circulated on the ANZMRC email list by WBros Neil Morse (Secretary) and David Slater (Preceptor), as follows:

17 March 2007

Brethren,

I have been advised that the Kellerman Lecturer for NSW & ACT for 1996, RWBro Bob Linford, passed within the veil this afternoon.

I was given this information by 'phone whilst tiling the emergent meeting of Lodge Commonwealth of Australia [633 NSW & ACT] this evening, where WBro David Slater, the KL for NSW & ACT for 2004, was initiating his son, Alex, as a 'lewis'. Bro Alex turned 18 today. Maybe there will be some continuity in all of this . . .

What with Bro Jack McColl, a stalwart of 218VC; Max Webberley, and now Bob, all leaving us in the past 48 hours, I'm going to raise a glass to the departed members of Lodge Breakfast Creek and the ANZMRC.

NWM

18 March 2007

RW Bro Bob Linford's funeral will be held at St Andrew's Presbyterian Church, Forrest, ACT, on Friday 23 March, beginning at 11 am. This will be followed by the cremation at Norwood Park Crematorium. During the church ceremony there will be a Masonic tribute.

Although Bob had a stroke some years ago and has been unable to speak since that time, his mind was still very active and the smile of acknowledgment that I received on the all too seldom times that I visited him was a joy to behold. Bob's contribution to Masonic research was truly invaluable and it was a sad day when his stroke resulted in a cessation of this research.

It was also sad to learn of Bob's death just before my initiation of my son. Sadness at Bob's passing and joy in Alex's initiation—life's like that. Fraternal regards,
David Slater



Mr & Mrs Linford after Bob received his OBE

Program 2008— Western Australian Lodge of Research

Electronic Transactions

The Western Australian Lodge of Research now provides its transactions in PDF format, as an email attachment, thus saving 75% of its postage costs. With VWBro Alan Gale, formerly editor of *Freemasonry Victoria*, as its (Acting) Secretary, it is not surprising that the new-look Transactions (25 pages of text and colour images) sets the standard for Australian lodge publications other than books.

The November 2007 summons, in HTML format, contains the following:

The year ahead

WALoR has planned an entertaining syllabus for the coming year, and there will be some additional events yet to be announced. If you are aware of any brethren who would enjoy membership as much as you do, why not ask them to be part of the WALoR crowd?

We will guarantee they will not lack for Masonic infotainment and fellowship—we seek to balance the obligations of providing fresh findings about Freemasonry with the enjoyment of spending time with other Freemasons whose interest in the Craft goes beyond the ritual book.

Future Meetings

- | | |
|---------------|--|
| March 27 2008 | SW/JW Night (Dinner Meeting \$15) |
| April 24 | Faith, Hope and Charity—the Masonic Trilogy
Three dinner speakers on three pillars of
Freemasonry. (Dinner Meeting \$15) |
| May 22 | “Robin Hewitt—Freemason and Orator” by
VWBro Peter Verrall.
A look at the man behind the lecture,
(Dinner Meeting \$15) |
| June 22 | “The Ark of the Covenant” by RWBro David
Ganon, OAM.
Robin Hewitt Memorial Lecture
(Dinner Meeting \$15) |
| July | 1760 Table Lodge performed at Kalgoorlie |
| August 28 | Shalom Coleman Oration (Dinner Meeting \$15) |
| September 25 | “Misconceptions about the VSL in Freemasonry”
by VWBro Alan Gale
Just how many VSLs does a Lodge need?
(Dinner Meeting \$15) |
| October 23 | Entered Apprentices' Night (Supper Meeting \$10) |
| November 27 | Installation (Dinner Meeting \$15) |

Enquiries should be directed to:

Alan Gale PGIWkngs (Vic), Acting Secretary,
PO Box 691 Victoria Park, WA 6979;
ph (AH) 08-9452-7207, (M) 0414-881-470;

277sec@freemasonswa.org.au



World News

Prof Prescott leaves Sheffield

Masonic researchers worldwide were stunned by the news that Professor Andrew Prescott had resigned from his position as Director for Research into Freemasonry at Sheffield University in favour of a position as Manager of Library Services at Lampeter University in Wales. He explained, in his farewell lecture, 'A history of British Freemasonry 1425–2000', that although he trained as an historian, his career had been defined by libraries and archives. He said on another occasion that it was time to move on; sources close to him suggest that he was tempted by the rare manuscripts in the library at Lampeter and the fact that his wife had also been offered a position in Wales.

The vacancy at Sheffield has been filled by Dr Andreas Önnarfors, who was previously at the University of Lund, in Sweden, although he was at the University of Nice Sophia-Antipolis, in France, at the time of selection for the post. He and his family will move to Sheffield and be there full-time from January 2008. Dr Önnarfors has announced that the first MA program in the History of Freemasonry and Fraternalism at the University of Sheffield will be launched from the academic year 2008/2009 onwards.

Richard Num & Tony Pope

English magazines to merge

Another surprise from England in 2007 was the announcement towards the end of the year of a proposed merger of the independent magazine *Freemasonry Today* with the UGLE official magazine *MQ*, under the name *Freemasonry Today* with effect from January 2008. Both publications made the announcement and put a positive spin on the proposal, but one wonders how much independence the new magazine will retain, and how much the UGLE rank and file will have to pay for it. Time will tell.

Edinburgh Conference

Over 200 academics and Masonic researchers from around the world converged on Edinburgh for the first International Conference on the History of Freemasonry in May 2007. The conference was jointly opened by the Grand Master Mason of Scotland, the Grand Master of Ireland, and the Pro Grand Master of England. The five plenary speakers were: Prof David Stevenson and Prof James Stevens Curl (UK), Prof Jan Snoek (Germany), Prof Margaret Jacobs (USA) and Prof Fr J A Ferrer Benimelli SJ (Spain). Other speakers included Dr R Brent Morris and Mark Tabbert (USA), Colin Browne (South Africa) and Dr Bob James (Centre for Fraternal Studies, Newcastle, NSW). For earlier information, see *Harashim* #38 p3.

Fraternal studies in Australian lodges

Before Dr Bob James took his research paper, 'Getting the Question Right' to the Edinburgh conference, he accepted an invitation for a trial run at a meeting of the Research Lodge of New South Wales, where it was well received. On his return from Scotland, he accepted a further invitation to give a paper at the Victorian Lodge of Research, a sequel to the Edinburgh paper. The trial paper is published in the 2007 Transactions of the Research Lodge of NSW, the Edinburgh version is on the website of the Centre for Fraternal Studies www.fraternalsecrets.org/, and the sequel will be in the Victorian Transactions, to be published early in 2008. They are a good read, and contain lessons for us.

New UGLE Grand office

As former Grand Secretary James Daniel tactfully indicates in his paper, 'External Relations 1950–2000' (chapter 8 in *Masonic Networks & Connections*), and as *Harashim* has more bluntly pointed out from time to time, the United Grand

Lodge of England has had a hard time maintaining consistency in its fraternal relations in recent years. UGLE's solution is to separate the fraternal relations portfolio from the Grand Secretary's duties, and to create a new Grand office concerned solely with fraternal relations. The office is that of Grand Chancellor, and RWBro Alan Englefield, a former policeman, is the first to be appointed. It is ironic that the office of Grand Chancellor has long been established in European grand lodges, including some of those denied recognition by UGLE.

US digital projects

Mark Tabbert, Director of Collections at the George Washington Masonic Memorial, in Alexandria, Virginia, has announced two Masonic digital history projects designed to benefit US Grand Lodges—and incidentally researchers worldwide. The first is an online database of all 'regular and recognised' US Grand Lodges and lodges that have ever existed, and the second is the digitisation of the *Proceedings* of every such Grand Lodge. Full details of both projects are online, on the Pietre-Stones review of Freemasonry website at www.freemasons-freemasonry.com/tabbert9.html.

Australian research papers popular

On the home page of the Pietre-Stones website (www.freemasons-freemasonry.com/index.html) there are links to a group of five papers designated 'Most Popular Papers'. For the past year or so, three of the papers listed have been by Australian writers—all South Australian Masons: Richard Num's 'Freemasonry and Freemasons in Australia' (first presented in a US lodge), Stephen Michalak's 'The temple of Solomon in the Volume of Sacred Law and Craft ritual', and Tony Pope's 'Prince Hall Freemasonry revisited' (published in the 2004 Transactions of the Victorian Lodge of Research, *Masonic Perusings*).

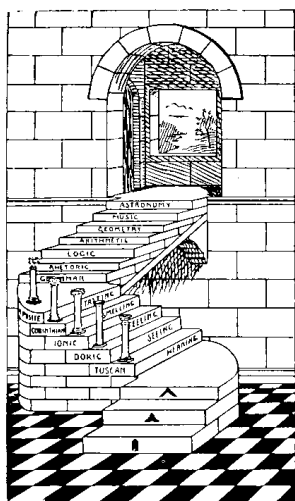
Vatican KT archives

Secret Vatican archives on the trial of the Knights Templar were published in October 2007 in a 300-page book, in a print run of 799 numbered copies, selling at 5900 Euros (A\$10,000) each to selected libraries and medievalist scholars.

The archives include a parchment which indicates that initially Pope Clement V absolved the Knights of the charge of heresy but found them guilty of immorality.

Tony Pope

Harashim



Harashim

חרשים

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

ISSN 1328-2735 Issue 42 April 2008



Jim Daniel reports on his 2007 tour of Australia and New Zealand.

THE DANIEL REPORT

In October 1887 it took the 56-year-old 4th Earl of Carnarvon and his wife three weeks to sail from Cape Town to Hobart, their first stop on a somewhat hastily arranged tour of the Australian colonies that was timed to coincide with local celebrations of Queen Victoria's Jubilee. The cable to England meant that the Carnarvons were able to keep up to date with what was happening back home. During their stay of about four months they visited Adelaide, Melbourne, Sydney, Brisbane and many other places by train, and then spent the best part of a month sailing back to Europe.

Now back in Cornwall, and ten years older than Carnarvon was on his antipodean tour of 120 years ago, I admire his stamina even more than when I set out in late September 2007 on my ANZMRC-sponsored lecture tour of Australia and New Zealand. My journeys from Cornwall to Western Australia and then back to Cornwall from South Island, New Zealand, took but 26 and 39 hours respectively, and I did not once travel by train between cities but flew the breadth of Australia and the length of New Zealand. Kent Henderson had arranged the tour from start to finish; email meant that communicating with him and Tony Pope was easy; board and lodging was generously provided throughout by local brethren—even when my wife joined me for the few days spent in Tasmania.

All I had to do was to deliver eighteen lectures (on six different subjects) in eighteen towns and cities in the six weeks between 29 September (when I arrived in Perth) and 11 November (when I left Dunedin), and provide the text of a book that the ANZMRC would publish and sell in Australia and New Zealand to recover their costs. All in all the tour took about three months of my time, and I am not now surprised that my PhD supervisor at Sheffield University, Professor Andrew Prescott, turned down an invitation to undertake the tour

himself on the ground that he could not afford the time. But the demands on the ANZMRC's international lecturer for 2007 were made bearable by the unfailing courtesy, hospitality and generosity of those who looked after me during the tour; by the chance to meet old masonic friends such as Jack Ball in Sydney, Murray Treseder in Melbourne, Jack Harwood in Wellington and Jack Christie in Auckland, and to make new friendships everywhere; by the experience of working with Tony Pope as editor; and by seeing my first book in print both 'down under' and now (in an illustrated version) here in Britain.

So my first and pleasurable duty in this report to the ANZMRC is to thank the officers and members of the association for honouring and receiving me as their 2008 international lecturer. And my special thanks go the Grand Lodges in both countries that formally welcomed me into their jurisdictions.

How is a lecturer to judge the success or otherwise of his lectures? I did not know my audiences in advance, though I had written one paper especially for the Australian ones (which in the event only two lodges selected from the six on offer). Conversely, most of those in my audiences were previously unacquainted with my papers, though five of them had already been published. Both lecturer and audience therefore had to take the

plunge together. Only in one place was a lecture advertised and accessible to non-masons, and three such attended. The average audience comprised about thirty-five people, the smallest (in Adelaide) just sixteen, the largest (well over 60) appropriately at the Verrall Lecture in Rotorua.

In such circumstances a lecturer may judge his success on the number of questions and the nature of the discussion after his delivery. Judged by these criteria—and by the number of books sold on the night (when they eventually became available)—the result was curate's-egg. Sometimes the discussion went on for nearly an hour (as in Perth), while on one occasion just two questions were asked. There was no correlation between the size of the audience and the number of questions asked or the paper selected for delivery. It is a bit deflating to go into a lodge room and find only a handful of members of the host lodge in attendance, or to sense that one has tried to launch a lead balloon—but in the end I think I have to leave the assessment of the lectures' success in the hands of my audiences, some of whom have already reported through the medium of *Harashim*.

There was, however, one problem that kept occurring, despite reminders from

(Continued on page 3)

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) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment., upon application to the ANZMRC Secretary (particulars below). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania: <<http://www.freemasonrytasmania.org/>>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <<http://anzmrc.org>> and the Grand Lodge of Tasmania.

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email or mailed on a CD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, <tonypope@aapt.net.au>.

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 mailed material to be returned should include a stamped, self-addressed envelope.*

Subscription

All other inquiries, including for purchase of CDs and books, should be directed to:

The Secretary, ANZMRC
PO Box 332
Williamstown, Vic 3016
Australia.

<kenthen@optusnet.com.au>.

President's Corner



Brethren, as we enter another year, we are all rather diffident of what it has in store for us. As one gets older the value of good health becomes more and more desirable and I hope you will all have the best of it, and that the year is a rewarding one.

This year is the opportunity that we have to meet up from all corners of Australasia at our Biennial Conference and to see the faces behind those printed names. Our hosts will be Canberra and New South Wales and we look forward on that occasion to hearing from a full team of Kellerman Lecturers.

I trust that your research lodge had a good 2007 and were able to spread your Masonic knowledge to the brethren in your Constitution. We should all make much more use of our excellent newsletter, *Harashim*; I know the editor is always pleased to receive copy of interest. Perhaps there should be a research lodge section with news and information from our research lodges about their activities during the year. There could be a certain presentation or occasion which has been successful in your lodge and which other lodges may like to repeat.

In my own lodge, the Western

Australian Lodge of Research, we have had an excellent year under the mastership of WBro Terry Patrick and our Member lodges have shown increased interest in our activities.

The first of the two occasions that stand out was the presentation of our 1760 Table Lodge in full costume to the brethren in the country lodge of Kulin, nearly 300 kilometres from Perth. Twenty of our brethren drove over and back during the day for the afternoon presentation. Brethren came from miles around, including several who made the special 500 kilometre trip over from Kalgoorlie. Because of this interest, we are all going to Kalgoorlie in July this year to repeat the presentation.

The second occasion was at our Lodge night in October where the evening was called 'Their First Steps', which was prepared especially for new Masons. Five Entered Apprentices, four Fellowcrafts and ten new Master Masons were in the total attendance of nearly 60 brethren to witness the presentation, 'The Entered Apprentice at Work', where several Lodge brethren explained the meaning of words and phrases at the same time as a candidate and officers circumambulated the lodge room.

Brethren, please ensure that your research lodge sends a copy of all *Proceedings*, *Transactions*, newsletters, or other publications to the editor of *Harashim* (a digitised copy would be fine), and give some thought to sending additional information on your lodge's activities for publication.

I look forward to meeting many of you in Queanbeyan (near Canberra) in October.

Peter Verrall



The Table Lodge
at Kulin

Discovering a way to survive

by Andy Walker

In February 2006 the Worshipful Master called an Emergent Meeting of the Research Lodge of New South Wales and, in the presence of the Regional Grand Councillor and the District Grand Inspector of Workings, we resolved to put our charter into recess for twelve months because our active membership had dropped so low that we could not fill our officer list. In fact one brother was holding the offices of Publisher, Secretary, Editor and Treasurer concurrently. Many of our members, some on the Far South Coast, some in the Australian Capital Territory, some in country areas and some interstate, had stretched their cabletows for a long time, and increasing age made a 3-plus hours drive each way, and/or an overnight stay in Sydney, less and less attractive to them.

At the meeting we agreed that we would continue our publications and carry on with informal meetings to keep faith with our members and our worldwide circle of correspondent members. And we continued to meet informally, approximately monthly, and the Master, Senior Warden and Secretary visited lodges within the city and inner suburbs in an attempt to recruit new members.

In March 2007 we requested the restoration of the charter, but were informed that we were not yet ready. This was when we learned that we needed a minimum of 30 members to revive the lodge. So we renewed efforts to obtain more members.

At about this time the Secretary of Lodge Journeymen Online approached our Secretary for a get-together over coffee. This casual meeting led to a proposal that the Research Lodge of New South Wales and Lodge Journeymen Online should consolidate. A Joint Steering Committee was formed and various matters were thrashed out, including the point that the title 'Research Lodge' might not appeal to the younger Masons we were seeking to attract. Hence the suggested name, 'The Discovery Lodge'.

In September 2007 the charter was revived and we affiliated 18 Brethren whose paper work was all cleared, and we awaited the decision of the Board to consolidate.

As of the first week of February 2008,

the concept had been approved in principle, but Lodge Journeymen Online was in recess and only now were we told that an active lodge cannot consolidate with a lodge in recess. Some members of Journeymen Online had already affiliated with us. The suggestion was made that the other members of Journeymen Online should also be given the opportunity to affiliate with us. Then the change of name would be approved, rather than a consolidation, and Lodge Journeymen Online would close. The Research Lodge of New South Wales #971 would become the Discovery Lodge of Research #971, with new bylaws and charter, hopefully retaining the good reputation and traditions of the Research Lodge, but with a wider outlook and new vigour.

The Grand Master has approved the change of name, but there was not enough time to organise an Installation in the scheduled month of March, so the Installation is scheduled for May.

One of the decisions of the Joint Steering Committee was that the new lodge should create a new webpage and continue to distribute information via the website and email. This will fit well with the work being done in New Zealand to catalogue all available papers produced by ANZMRC member lodges.

THE DANIEL REPORT

(Continued from page 1)

Kent Henderson and myself: how to ensure that the host lodge would have set up before my arrival a screen and a laptop computer connected to a PowerPoint projector so that all I had to do was to plug in my memory stick and start the lecture. Eleven of the host lodges managed this, and in Christchurch I was even 'miked-up' and able to sit at a table—but in six lodges the start of the lecture had to be considerably delayed (to everyone's frustration) and in two the lectures had eventually to be given without any visual aids except the sight of the lecturer himself.

My experience on this tour has left me pondering on a question that I had been asking myself for some time about my own 'research lodge', Quatuor Coronati: what is or should be the role of

research lodges in today's world and for the foreseeable future?

Original research into Freemasonry is now predominantly carried out by non-masons and in non-masonic contexts. Fewer members of the Craft seem to have the interest, ability or time to undertake research than before. Today's members of the Craft appear to have less money and less time to devote to multiple Craft lodge memberships.

- Who is the research for, and how best should it be made available to them?
- What, if any, are the advantages of conducting and delivering research within the formal context of a lodge, rather than within some other form of an association?
- How many of today's research lodges are sailing under false colours as they are in fact non-initiating lodges of Past Masters who do not carry out research themselves but look to be entertained by visiting speakers?

I do not have the answers, but I think these and related questions need to be addressed once again, in both hemispheres.

But I will close with some more memories: golf in Perth where mosquitoes added to my handicap; early morning walks in Townsville and Canberra with other people's wives; the sheer size and variety of all things Australian; the disappointment (?) that neither the Wallabies nor the All Blacks made it to the final of the rugby World Cup; being chauffeured around by two Grand Masters, and even put up (with) by one of them; singing *Roll Alabama Roll* accompanied by a professional organist; Arthur Hartley at 101; Clive James at the Sydney Opera House and Sa Chen at its equivalent in Wellington; Carnarvon, Carrington, and Kent memorabilia in Sydney and Adelaide; the *Moonlight Sonata* and Scott Joplin while the lodge dined in Sydney; a Grand Librarian, and fellow-researchers such as Neil Morse and Phil McDiarmid; hunting wallabies by night in Tasmania; visits to grand clubs in Melbourne and Brisbane; a Brother's nascent hyperthermia at one of the colder venues in New Zealand; and good food, wine and company everywhere—my final antipodean meal being a breakfast of deliciously fried 'blue' cod with my hosts in Dunedin.

What memories! Thank you.

Jim Daniel



London Conference of GMs

More than 40 European Grand Masters met in London in November 2007 to discuss regularity, recognition, sovereignty and communications, at the invitation of the United Grand Lodge of England—including some from Grand Lodges not recognised by England. They were welcomed by the Grand Master, HRH the Duke of Kent, at a reception and dinner. The formal discussions over two days were chaired by the Deputy Grand Master, Peter Lowndes. The Pro Grand Master, Lord Northampton addressed the meeting. Other speakers included GM Michael Kraus of Austria and GM Gustavo Raffi of the Grand Orient of Italy.

Harashim is endeavouring to obtain the text of these addresses and a summary of others, for a later issue. It will be interesting to see if the court case *Balsamo v GLNF*, concerning freedom of association, came under discussion.

Another London Conference

The Grand Orient of France held a conference in London in February 2008 with three keynote speakers: Dr Andrew Prescott ('Priest-wrought and law-protected'? Approaches to the History of Freemasonry and Laïcité in Great Britain), Jeffrey Tyssens (History of Belgium's Freemasonry Progress and Secularism), and Pierre Mollier (The social impact of French Freemasonry over three centuries: a global approach).

World Conference of Grand Lodges

The 9th World Conference of Masonic Grand Lodges will be held in Washington DC during 7–9 May 2008. Grand Masters (or their official representatives) and Grand Secretaries have been invited to submit 15-minute papers on the following topics:

- Ethics: how can we cultivate ethical behavior in civil society?
- Brotherhood of Man: how can we

counter fanaticism, intolerance, and tyranny?

- Guarding Against Manipulation: how do we counter forces trying to infiltrate lodges for their own objectives?
- Preventing schisms.
- How can we develop and promote cultural and academic exchanges among Masons worldwide?
- How can we assist civic groups to establish worldwide partnerships for the betterment of humanity?

English Grand Orators

At the December quarterly communication of the United Grand Lodge of England, the Board of General Purposes announced a proposal for appointment of a Grand Orator 'to be mirrored at Metropolitan, Provincial and District level, who will have the responsibility of managing and organising talks, lectures and orations'. He may also 'write and deliver talks, lectures and orations himself, though it is not essential' that he do so.

Grand Lodge of Mauritius

Murray Yaxley reports, in the November 2007 issue of *Freemasonry Tasmania*, that the Grand Lodge of Mauritius now has nine lodges, including one to work the French Rectified Scottish Rite ritual in English, Lodge Unity. The Master of this lodge is the representative of the Grand Lodge of Tasmania near the Grand Lodge of Mauritius.

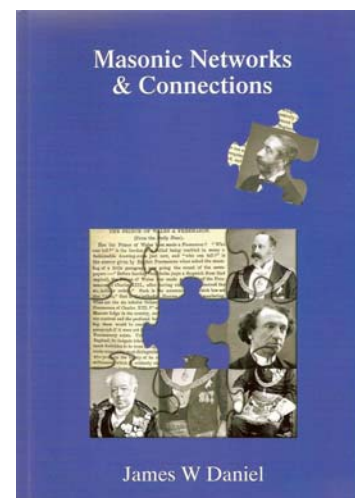
Feminine Masonry for Cuba

Richard Num reports on plans to introduce Women's Freemasonry into Cuba, with the active support of the Women's Grand Lodge of Chile (formed 1983), a 'Working Committee on Women's Lodges in Cuba', and the moral support of a PGM of the mainstream Grand Lodge of Cuba, José Manuel Collera (GM 2000–2003), who is reported by Inter Press Service News

(IPS) as saying: 'Women are the most important element in society; they constitute half of humanity, and they are mothers of the other half. There is no doctrinal, philosophical, esoteric or initiatory reason to prevent a woman from becoming a Mason'.

Masonic Networks & Connections

By special arrangement with ANZMRC a UK edition of *Masonic Networks & Connections* has been published by the Library and Museum of Freemasonry in December 2007. With a new cover design, added black & white and colour interior illustrations, and therefore an amended index, this fine-looking book is on sale at Letchworths for £16. Editor Diane Clements reports that it is selling steadily.



Freemasonry Today

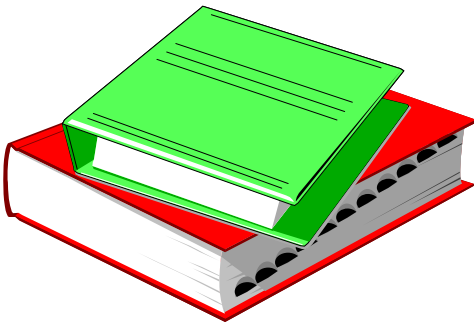
The first edition of *Freemasonry Today* under new management is out, and free to all UK-resident members of the United Grand Lodge of England. Printed copies are not available to overseas members, but the text is available online at the old address, <http://www.freemasonrytoday.com/>. As a bonus, the text of all previous issues is available online, to read or download. Unfortunately, the articles are text only, no pictures.

Whatever happened to . . . ?

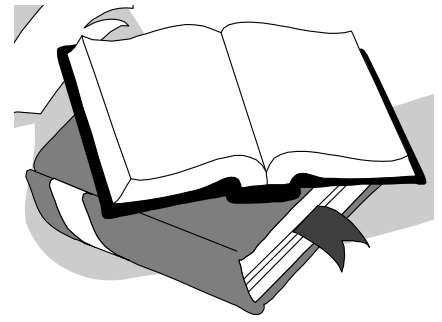
. . . the Russian Regular Grand Lodge?

Murray Yaxley reports, in the November 2007 issue of *Freemasonry Tasmania*, that the two Grand Lodges 'have failed to reconcile their differences. Even after a specially-appointed international group of observers (intending to be peace makers) from England, America and France attended a joint meeting of interested parties in June 2007, the schism remains.' He points out that

(Continued on page 5)



BOOK REVIEWS



Le Progrès de l'Océanie 1843: the first Masonic lodge in Hawaii

Jorge Soto, Jacques Huyghebaert, Herbert C Gardiner & others
Institute for Masonic Studies (Grand Lodge of California) and Northern California Research Lodge, 2001.
370 pp, 30 x 20 cm (approx), soft cover.
US\$45 post paid (local or overseas), from Supply Room, Grand Lodge of California, 1111 California St, San Francisco, CA 94108-2284, USA.

The average lodge history, however well written, is unlikely to be totally absorbing except to members of the lodge, but this is not your average lodge and the book is not simply a history. The first Masonic lodge in the Sandwich Islands (Hawaii), Lodge Le Progrès de l'Océanie was founded in 1843 by the captain of a French whaling vessel, under the authority of the Supreme Council of France, with members from

various jurisdictions. It continued under the Supreme Council (and, later, the Grand Lodge of France) until 1905, when it was re-chartered by the Grand Lodge of California, and in 1989 it joined with other Californian lodges to form the Grand Lodge of Hawaii.

By 1859 at the latest, Lodge Le Progrès de l'Océanie had received two manuscript books, in French, *Livre d'Or* (Book of Gold) and *Rituels* (the Ancient & Accepted Rite Craft degree rituals), which remained in the possession of the lodge until 1950, when the lodge was persuaded to place them on display in California for the centenary celebrations of the Grand Lodge. After the celebrations the books could not be found. Despite careful and extensive inquiries, they were not located until 1993, when they came into the possession of El Camino Research Lodge, in San Jose, California, and were restored to their rightful owner in Hawaii.

It appears that at some time before their loss, both books were translated into English by Erik Palmer, of New York. This translation was the basis of publication in 1995 by the US-based College of Rites, in *Collectanea*, vol 15 pt 3.

After *Livre d'Or* and *Rituels* were recovered, a team of researchers cooperated in the preparation of the present work, which is much more extensive than the Palmer translations in *Collectanea*. It contains: facsimiles of three original documents in French (*Livre d'Or*, *Rituels*, and a 3-page *Constitution* of the lodge dated 1843); revised and annotated translations of the three documents, by the ubiquitous Jacques Huyghebaert (initiated in Belgium, a member of lodges in the Caribbean, Sri Lanka and the Czech Republic, and an officer of the French National Grand Lodge); a copy of the bylaws of the lodge (in English) dated 1846; a carefully documented research paper about the founder of Lodge Le Progrès de l'Océanie, Captain Joseph-Marie Le Tellier, by Jorge Soto (PM of Northern California Research Lodge);

two papers by Herbert G Gardiner (Grand Historian of the Grand Lodge of Hawaii) concerning the early history of the lodge and the mystery of the missing books, plus a disclaimer by Gardiner that he had anything to do with the *Collectanea* publication (in which he was listed as one of the authors); an introduction to the *Constitution* of the lodge by Jorge Soto; an introduction to the *Book of Gold* and *Rituals* by Huyghebaert and Soto; and a foreword by John L Cooper III, Grand Secretary of the Grand Lodge of California, at that time WM (and now Secretary) of Northern California Research Lodge.

Well written and clearly presented, this book contains both a fascinating story and an invaluable source of original material for students of several aspects of Freemasonry. At least one copy should be available in every Masonic library, and every student of the evolution of rituals should own a personal copy.

Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe

Margaret C Jacob
Oxford University Press, 1991.
xii + 304 pp, 24 x 16 cm (approx), index, b&w illustrations, soft cover
ISBN 0-19-507051-8
apparently out of print.

My name is Tony Pope and I am an autodidact.

I've been wanting to say that since I first began the labour of reading Professor Margaret Jacob's *Living the Enlightenment* eight months ago.

I'm neither proud nor ashamed of being an autodidact. I feel no urge to join Autodidacts Anonymous, and I'm too long in the tooth to seek a cure for the condition. It is, however, a handicap in judging the value of this work, which was not written for the likes of me. The author assumes a prior knowledge of seventeenth- and eighteenth-century European history which is far greater than my own. This obliged me to refer

(Continued on page 14)

World News

(Continued from page 4)

mainstream Grand Lodges continue to recognise the **Grand Lodge of Russia**, which is 'led by MWBro Andrey Bogdanov as Grand Master, with VWBro Vladimir Nikitin as Grand Secretary.'

... the so-called **United Grand Lodge of America**? Well, it has changed its name to the **Grand Orient of the United States of America Accepted Free-Masons**, and has nailed its colours to the mast with a declaration that it is 'a masculine Masonic obedience that works together with the mixed-gender obedience lodges operating under **George Washington Union** throughout the United States.' On its website at <http://www.grandorientusa.org/> it claims seven lodges, one each in Alabama, California, District of Columbia, Georgia, Michigan, Ohio—and Greece.

... those **Filipino rebels**? The earlier group seems to have disappeared, but there is now (since September 2006) an **Independent Grand Lodge of the Philippine Islands**, with eight lodges (according to blogs).

A THIRD DEGREE WORKSHOP

As performed at the Summer Conference of the Cornerstone Society in June 2006.

Reproduced here by kind permission of author Julian Rees.

The Master's candle is lit. The kneeling stool is placed in position in front of the Inner Guard's chair. All the officers assemble by the door of the Temple. The lights are adjusted to create the desired atmosphere, leaving enough however to allow the participants to read from their scripts.

Narrator:

In the ritual workshop we are about to conduct, we have abridged some passages in order to concentrate on others, so do not be surprised if you notice that some parts are left out!

May we ask you please to remain seated, *not* to take part in what follows, and simply to watch, listen and absorb something of what we hope to unfold.

Cue music: Mozart Ave Verum.

After about 2 bars of music, the Master, followed by the Wardens and the Inner Guard, go directly to their places and sit. The Deacons and the aspirant remain by the door.

Pause.

Reader:

Truth is within ourselves; it takes no rise from outward things, whate'er you may believe. There is an inmost centre in us all, where truth abides in fullness; and around, wall upon wall, the gross flesh hems it in, this perfect, clear perception – which is truth. A baffling and perverting carnal mesh binds it, and makes all error: and to know consists in opening out a way whence the imprisoned splendour may escape, rather than in effecting entry for a light supposed to be without.

Fade music out.

Narrator:

The third degree, at its most basic, deals with truth. But as the first two degrees dealt with birth and life, so this degree deals also with one of the great mysteries to which we shall one day be subject; the mystery of death. Here we deal not so much with physical death, but the death of the material side of the self, to be reborn at a higher level of consciousness. This is an echo of the first degree, where we sought to subdue the material senses and physical passions, in order to attain to moral growth and rebirth.

There is a rule known as the Rule of Three, which can be viewed as follows: in any group of three objects or aspects,

it is often the case that one is active, the second passive, and the third mediating or coordinating. We have here a sublime application of that rule – the first degree as the active principle, the second as the passive, both of them coordinated and given form and meaning by the third degree.

You are admitted to this third degree lodge, with its stark contrast to the second. Almost total darkness. Let us pause here for a moment, and reflect on the question of darkness and light. One reason given in the old lectures, for being hoodwinked in the first degree, was to prevent you from seeing the form and nature of the temple, and the dress of the lodge members. But that cannot be the correct reason, since the symbolism in the temple is not apparent merely by looking at it; this is a symbolism which becomes apparent through study, through work. So the restoration of light to you, in the first degree, was emblematic of gaining inner light, an indication of the power of the revelation of symbols. So light here was the light of knowledge, or *gnosis*. And the material light to which you were restored in the first degree was a *general* light, replacing *personal* darkness. Here, in the third degree, by contrast, darkness has descended on all present, save a small light in the east. This then is no personal, individual darkness, but rather a general darkness. The lesson of this darkness will become apparent as the ceremony proceeds.

Cue music: Mendelssohn St Paul oratorio.

After about 2 bars of music, the aspirant and the Deacons approach from the door of the Temple to the kneeling stool and stop. The aspirant does not yet kneel and the Deacons do not put up their wands.

Music continues through next narration.

Narrator:

For anyone entering a dark room from the light, a period of adjustment is necessary, even to see any small amount of light that may be present. Here, the Brethren in the Temple have already had the opportunity to adjust before you enter, so that you alone have difficulty discerning the faint light in the east, and the people and objects round it. This is emblematic of your transition from the

second to the third degree, for even the possession of the password is not enough for you to be at one with what is happening here. At this stage, physically and figuratively, you yet lacked the means of responding to this faint and feeble light.

Master:

Let the candidate kneel, while the blessing of heaven is invoked on what we are about to do.

The aspirant kneels, the SD instructs him to put up the sign of reverence, and the Deacons then cross their wands above his head.

Master knocks; SW knocks; JW knocks. Master and Wardens rise, sign of reverence. Inner Guard and Deacons sign of reverence.

Fade music.

Master:

Almighty and Eternal God, Architect and Ruler of the universe, at Whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy Name the continual dew of Thy blessing. Especially we beseech Thee to impart Thy grace to this Thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.

All hold sign of reverence: Deacons hold crossed wands.

Narrator:

‘Almighty and Eternal God’. This is an intentional reference to the idea that you are about to enter into a concept of eternity as the summation of your masonic journey. To proceed towards this, God's blessing is again invoked, but also grace to you in particular. The word grace has many meanings. The one intended here is the Divine influence which operates in men to regenerate and sanctify, and to impart strength to endure trial and resist temptation.

So too God is implored to endure the aspirant with the second of the four cardinal virtues we learned about in the first degree, namely with fortitude, elsewhere called courage, 'that in the hour of trial he fail not', but that through His protection, you might 'rise from the tomb of transgression, to shine as the stars for ever and ever'. Here is embodied a great lesson of this degree. 'Transgression' refers to sin. Since, on your progress in the two former degrees, you have been engaged in moral development, a lack of that increase in morality would leave you still in need of progress away from materialism and towards light, now hinted at as light eternal. By that route, the light eternal would eventually be complete in your own completeness, so that you would shine with light eternal, or 'as the stars for ever and ever', elsewhere expressed in the words 'world without end', or 'in saecula saeculorum'. The power of this prayer is compelling, and the words may ring in your head for some time to come.

Master:

Let the candidate rise.

All cut sign of reverence; Master and Wardens sit. The Deacons uncross wands; the aspirant rises, the JD removes the stool to the left, and the Deacons and the aspirant remain standing where they are.

Narrator:

In the first degree, you were accompanied by the Junior Deacon on your journey, and in the second, by the Senior Deacon. In this degree, as a sign that you might need more support on this journey, and also as a culmination of the former two, you are accompanied by both Deacons. We will assume now that these pilgrimages have been completed.

SD moves over to SW with aspirant. SW rises, takes aspirant's hand, but does not yet give sign. SD and JD remain on aspirant's left hand side.

Narrator:

Advancement can only take place west to east, since it is in the east that the Master and the three great lights are situated. But here it has a special significance, in that your journey from darkness to light has a real, tangible connotation, namely you are progressing towards the only light present, the light at the Master's pedestal, dim though it is.

SW:

Worshipful Master, I present to you Bro. . . . , a candidate properly prepared to be raised to the third degree.

Master:

Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the east by the proper steps.

Cue music: Mendelssohn St Paul, as before.

SW cuts sign and recovers, replaces aspirant's hand in that of SD, and sits. SD takes up a position on the right of the aspirant facing east, JD to left of aspirant.

SW:

Brother Deacons, it is the Worshipful Master's command that you instruct the candidate to advance to the east by the proper steps.

SD takes hand of aspirant and proceeds slowly up north side of Temple followed by JD. IG replaces kneeling stool by SW's pedestal. At the appropriate point, SD halts, turns north, allowing JD to pass behind him. SD leaves aspirant, goes to far side of grave.

Fade music out.

SD addresses aspirant.

SD:

The method of advancing from west to east in this degree is by seven steps, the first three as if stepping over a grave. For your information, I will go through them, and you will afterwards copy me.

SD demonstrates steps and returns to side of aspirant.

Narrator:

If you expected advancement towards the three great lights to be as straightforward as in the former degrees, you would be mistaken. Here is a most unexpected obstacle. In order to approach the light, you have to step over a grave. In order to approach light therefore, you have to traverse the very negation of light and life, namely the ultimate symbol of death. Were you not to succeed in negotiating this perilous path, the light would not be attainable. The grave over which you step is not that grave destined to contain your own body, but rather the grave where your own lower self now lies buried, and over which you have to walk before attaining the heights toward which you are now well advanced.

Think also for a moment about the differences marking the steps of advancement in the three degrees. The first degree steps were level. The second degree steps ascended. The steps in the third degree are neither level nor

ascending. They necessitate overcoming an obstacle, and this obstacle is emblematic of our evolution from the death of materialistic pursuits, pursuits which we seek to overcome and reject in order, with the last four steps, to draw nearer, unimpeded, to the light, a light at once physical and symbolic.

Cue music: Faure Requiem Sanctus.

*After about 2 bars of music, aspirant completes steps with the assistance of SD. On arrival at the altar, aspirant kneels **without prompting**, places both hands on VSL, and the Deacons come up either side of him, and cross wands over his head.*

Fade music.

Narrator:

Once again you will take a vow. The third part of this new vow has a unique importance for Master Masons:

Aspirant (without prompting by the Master):

I further solemnly engage myself to maintain and uphold the five points of fellowship in act as well as in word; that my hand, given to a Master Mason, shall be a sure pledge of brotherhood; that my feet shall travel through dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his necessities; that my breast shall be the sacred repository of his secrets when entrusted to my care . . . and finally that I will maintain a Master Mason's honour and carefully preserve it as my own . . .

Deacons uncross wands.

Narrator:

Here the practice of mutuality in a very comprehensive way is brought to the fore, the sublime virtue of brotherly love. Your hand should be a sure pledge of brotherhood, always concerned not to let a Brother down. You should embrace difficulty and danger if the needs of a Brother require that you should do so. You should at all times put his needs before your own. You should unhesitatingly guard anything that he confides in you, and do anything necessary to safeguard his good name and reputation. The wellbeing of those close to him should be as dear to you as if they were your own relatives and friends.

(Continued on page 8)

(Continued from page 7)

Now you are able, even in the dim light afforded, to appreciate the new arrangement of two of the great lights:

Master:

Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points were hid; in the second degree, one was disclosed; in this, the whole is exhibited, implying that you are now at liberty to work with both those points, in order to render the circle of your masonic duties complete.

Narrator:

Now, as you can see, even by the glimmering ray, for the first time the compasses predominate in their arrangement with the square. Now for the first time the spirit, represented by the compasses, takes precedence over material matters, represented by the square. The transformative action of the three great lights is complete.

Aspirant removes hands from VSL, rises without prompting and, together with the Deacons, steps back to the edge of the grave. Deacons ensure that he crosses his feet.

Narrator:

In an earlier degree, we spoke of 'repeated trials and approbations', but here the Master speaks of a yet greater trial:

Master:

Having entered upon the solemn obligation of a Master Mason, you are now entitled to demand that last and greatest trial, by which alone you can be admitted to a participation of the secrets of this degree, but it is first my duty to call your attention to a retrospect of those degrees in Freemasonry through which you have already passed . . .

Narrator:

We are proceeding here to the summation of all that Freemasonry means. We need to lead up to it, by recalling, for a moment, what has lead us to this point.

Master:

Your admission among masons in a state of helpless indigence was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence; it instructed you in the active principles of universal

beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction . . .

Narrator:

This is echoed by the five points of fellowship in your vow. And, the Master reminds you, the whole has the effect of submitting you to God's will, to accept gladly those burdens which adherence to His will might place upon you. In this way, once your heart has become free of sensory influences, contrary influences, once it has become receptive to truth and to wisdom, it is a heart that you might then dedicate to God, and to your fellow-men:

Master:

Proceeding onwards, still guiding your progress by the principles of moral truth, you were led, in the second degree, to contemplate the intellectual faculty, and to trace it, from its development, through the paths of heavenly science, [*slowly*] even – to the throne – of God – Himself.

Narrator:

This refers to your journey to the middle chamber in the second degree. You had been led to the point where you were able to appreciate the intellectual dimension of your journey, using the intellect of the heart. This expansion of the heart was such that you had attained a closer acquaintance with God, which allowed you a glimpse that, in the words of the Christian bible, 'the kingdom of God is within you'. This is the meaning of the words:

Master:

The secrets of nature, and the principles of intellectual truth, were then unveiled to your view.

Narrator:

Since we speak here of your own nature, and the intellectual truth to which your own heart attains. Now, however, you are to be prepared, symbolically and by contemplation, for the closing hour of existence, and to be instructed, how – to – die.

Cue music: Handel Organ Concerto slow movement.

After about 4 bars of music (leave a good long pause here):

Master:

To your mind, thus modelled by virtue and science, nature however presents one great and useful lesson more. She prepares you, by contemplation, for

the closing hour of existence, and when by means of that contemplation she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Narrator:

Throughout your journey in the first and second degrees, from the moment the hoodwink was removed, light in one form or another has shone on your work; physical light, certainly, but also other figurative light, the light of the liberal arts and sciences, the light of the prevalent tone of Freemasonry, the light shed on your journey by your Brethren also, and ultimately your own inner light. Now you are practically deprived of all light, except that light which is within you. A very wise masonic mentor once wrote:

Reader:

Hitherto, although guided by that light within, the aspirant has progressed in virtue of his own natural powers and efforts. Now the time has come when those props have to be removed, when all reliance on natural abilities, self-will and rational understanding must be surrendered, and the aspirant must abandon himself to the transformative action of his Vital and Immortal Principle alone . . . he must surrender all that he has hitherto felt to be his life, in order to find life of an altogether higher order.

Narrator:

You began, in the first degree, to ascend out of the gross materialism of your former life, on your return to God; you arrived at the middle chamber and learned something more of the nature of the Deity so that now, before proceeding to the ultimate mystery, you are in a position where the death of the old self was imminent, thereby leading you to an appreciation of eternity and what that could mean for you.

Master:

Such, my Brother, are the peculiar objects of the third degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour.

Fade music.

Narrator:

Here follows a legend, the core of the symbolism of this sublime degree. Like all legends, we have little way of ascertaining its factual truth. This is its strength, since we are here concerned, as you know, with its philosophical truth, a truth made plain through allegory. And

the legend culminates in the figurative death of the old self. It is the death of the concept of one's Self, which most of us spend a great deal of energy constructing during our lives, but which in truth is not the most important part of the Self. By this death, we may realise our identity as a spiritual being which possesses a Self, rather than a Self which contains a spiritual being.

Cue music: Elgar Nimrod

After about 2 bars of the music the Wardens come out from their pedestals and go to take over the aspirant in the normal way. The Deacons 'peel' off and return to their seats. Without going through the normal procedure, the Wardens now lower the aspirant on to the floor, keeping his feet crossed, and resume their positions standing by him.

The Master comes out of his pedestal, goes to foot of grave, and he and the Wardens now raise the aspirant in the traditional way, complete with the five points of fellowship.

Master:

It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils.

Pause.

Brother Wardens, resume your seats.

Wardens return to their seats. Master takes aspirant's hands and gently moves him round clockwise so that he stands in the north facing south.

Music fades.

Narrator:

The Master will now exhort the aspirant to see the light of a Master Mason as darkness visible. What are we to make of that apparent paradox? It must surely be one of the allegories in Freemasonry that is most rich with meaning. Let us think again about light and darkness.

There is a philosophical puzzle often proposed, which is this: a red book is lying on a table in a lighted room. When the light is switched off, the room is in complete darkness. In the darkness, is the colour of the book still red? We have no way of knowing. In the darkness, what is its true colour? And here, we are in a similar situation. The light of a Master Mason is darkness visible. But we have no physical light switch with which to illumine the space we seek to investigate. What we do have, if we have been successful in following this degree thus far, is the knowledge, the *gnosis*, the Divine inspiration with which to work out what is taking place. By the grace bestowed by God in following the paths of Freemasonry, first those of moral truth and virtue, then those of nature, science and intellect of the heart, and now in this degree a more profound knowledge of our Self, we receive yet more light even than the figurative light bestowed by the first degree. In other words, we possess the talent, skill or power to see this darkness for what it is.

Cue music – still Elgar Nimrod.

After about 2 bars of music:

Master:

Let me now beg you to observe that the light of a Master Mason is

darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that Light which is from above. Yet even by this glimmering ray, you may perceive that you stand on the very brink of the grave into which you have just figuratively descended and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality . . . guide your reflections to that most interesting of all human studies, the knowledge of your Self . . . Continue to listen to the voice of nature which bears witness that, even in this perishable frame, resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

Pause.

Reader:

There is in God – some say – a deep, but dazzling darkness; as men here say it is late and dusky, because they see not all clear.

After a pause, Master and aspirant turn and walk in a straight line to the door and leave the Temple, closely followed by the Wardens, Deacons, Inner Guard and Reader, in that order.

Fade music.

A MASONIC ODYSSEY

PART I—SOUTH AFRICA, FRANCE, CANADA

by Tony Pope

Introduction

The last time my wife and I visited the northern hemisphere was in 2001, a few weeks in western Europe, and we found the long cattle-class flights to and from Europe uncomfortable and tiring. So, when we decided to visit our youngest son and his family on the northwest coast of USA in 2007, we planned a route around the world, with breaks of a few days on each continent. We chose South Africa, France, and Canada for stopovers on our journey to Seattle, and San Francisco and Hawaii for the route home—a four month trip, from April to July inclusive.

It was agreed that one day of each outward-bound stopover would include a Masonic experience, and that an aggregate of three weeks of our three-month stay in America would also be allotted to Freemasonry. This is an account of those Masonic encounters.

SOUTH AFRICA

We chose Cape Town as our South African destination, for the scenery, because neither of us had been there before, and for a couple of Masonic

reasons. This was the longest leg of our journey, made longer by delays with two of the three aircraft involved (Canberra–Sydney–Johannesburg–Cape Town) and we were awake for 26 hours of this 32-

hour day. We had to accommodate an eight-hour time difference, but at least we were in the same season, with much the same climate as home.

(Continued on page 10)

(Continued from page 9)

South Africa is Masonically diverse, with English and Scottish Districts, Irish Provinces, and the Grand Lodge of South Africa peacefully co-existing, in many cases using the same meeting places, and with considerable cross-membership. My particular interests were: the Cape Masonic Research Association, which is multi-jurisdictional, but which has been in the doldrums for several years; and Lodge Perseverance #126 GLSAf, which was founded in 1977 by Prince Hall Masons from a lodge under the jurisdiction of the Prince Hall Grand Lodge of Pennsylvania. The story behind this is well told by Bro Desmond Lemmon-Warde, as 'Freemasonry—Uniting men even during Apartheid' at <www.freemasons-freemasonry.com/freemasons_apartheid.html>. Desmond used to live in Cape Town, but migrated to Australia in February 2007 and now lives in Sydney.

Cape Town

We awoke, surprisingly fresh, and looked out of our bedroom window at the rear end of Table Mountain. Breakfast at the Lady Hamilton Hotel was a civilised affair, with a buffet choice of German, French and English-style foods, and a chef waiting to cook eggs to order. It took us back 50 years, to when we lived in Kenya.

After breakfast, Barbara and I prepared to go our separate ways: she with Marcia Raymond, wife of one of the Masons I was to meet, to visit Kirstenbosch botanic gardens and other scenic spots; I on a tour of local temples with Sidney Raymond (PAGM, GLSAf, and member of the same lodge as Desmond Lemmon-Warde, de Goede Verwachting), Heinz Smekal (new Chairman of the Cape Masonic Research Association, PM of British Lodge EC, and WM of a South African lodge, Zur Eintracht), and Robert Heneke, PM of Lodge Perseverance (whose late father had been the last initiate in the Prince Hall lodge, and thus a founder—eventually a PM—of Perseverance). As it turned out, we were joined by Allan Singh, official photographer of the Grand Lodge of South Africa and an honorary member of Lodge Perseverance, and he kindly took most of my photos for me that day, on my brand new 10-megapixel Canon PowerShot A640 digital camera with a 2-gigabyte memory chip. Wow!

We drove about a mile to De Goede Hoop Temple, home of the oldest lodge on the Cape, de Goede Hoop, which was



Above (left to right): Robert Heneke, Heinz Smekal, Tony Pope & Sidney Raymond outside De Goede Hoop Temple, Cape Town.



Above: Inside De Goede Hoop Temple, from the East (left) and from the West (right). Note the three Lesser Lights in the East.

Below: Inside Phiroze Gorvalla Temple, from the East (left) and from the West (right). Again, note the paintings of three Lesser Lights in the East.



Above, left: Beside the banner of Lodge Perseverance in Phiroze Gorvalla Temple, (from left to right) Sidney Raymond, Robert Heneke, Allan Singh and Tony Pope.

Above, right: Inside an English Constitution lodge room at Pinelands, examining the rotatable tracing boards. Again, note the three Lesser Lights in the East.

formed in 1772. The temple was built in 1804, and is approached through an arched gateway. Behind it is Table Mountain, and to the side are Parliamentary buildings (which I was told stood on land owned by the Masons). Beside the main temple is a younger construction, Phiroze Gorvalla Temple. Between them, these two temples are home to 12 South African lodges, two Irish lodges, one English and one Scottish lodge. The bulk of the English and Scottish lodges, and the other three Irish lodges meet at the (English) Masonic Centre in the suburb of Pinelands, which we also visited.

Inside, the lodge room of de Goede Hoop is long and narrow, with only a single row of seats along north and south sides, with the pillars and both wardens' chairs in the west—a clear indication of European ritual—and in the east are lighted stained-glass windows, symbolising the three lesser lights. This positioning of the lesser lights is repeated in Phiroze Gorvalla and, surprisingly, in the English lodge room at Pinelands. Beneath de Goede Hoop are vaults associated with the third degree. The Netherlandic-type ritual of the Grand Lodge of South Africa does not use tracing boards as such, but there was an old (probably pre-1813 Union) board propped against the organ in the southwest corner of the Phiroze Gorvalla lodge room. The English lodge room had fairly standard tracing boards, but they were joined at the sides, to form a triangle, then laid flat in a rotating framework.

Sidney had to leave early (something to do with preparing for Passover), and the rest of us had a late and leisurely lunch, and Heinz and I talked about the Cape Masonic Research Association, which he is attempting to rejuvenate. Later, at my hotel, Robert Heneke and I examined some documents of his deceased father, and discussed a discovery of Robert's.

The general story is well known, that the Prince Hall Grand Lodge of Pennsylvania chartered two lodges in South Africa, circa 1901, Ethiopia Lodge in Cape Town and Coppin (or possibly Chopin) Lodge in Kimberley. These two lodges continued to work, under a District Deputy Grand Master, until the 1970s, when lengthy negotiations were begun, between the DDGM (Phiroze Gorvalla), the Grand Lodge of Southern Africa (as it was then known) and the Government—at the height of Apartheid—to permit the Prince Hall brethren to join the mainstream grand

lodge. Government permission was granted and all the brethren were initiated, passed and raised under their new Constitution in 1977, and new charters were issued for Perseverance Lodge in Cape Town and Phoenix Lodge in Kimberley. This is well documented by Desmond Lemmon-Warde, but with one curious variation.

The Prince Hall lodges named in the documents during the period of changeover are Southern Cross Lodge (Cape Town) and St Patrick Lodge (Kimberley). These documents are on official headed notepaper, with lodge seals. Ethiopia and Southern Cross share the same number, as do Coppin and St Patrick. Desmond makes no reference to the earlier names of these lodges, and no other writer has made reference to the later names. Robert was the first to note this anomaly, and his father's documents lead to the conclusion that the change occurred some time after 1968.

When Robert learned that I intended visiting Philadelphia, he asked me to check with the Prince Hall Grand Lodge of Pennsylvania, to ascertain whether (and when) they had approved the name changes, if they issued new charters, and what charters (if any) had been returned. I explained that I had already attempted to contact the Grand Lodge, both through its impressive website and via third parties, but without success. I undertook to make further attempts when I arrived in America. The results will be outlined later in this report.

Barbara and I spent the next two days sightseeing, then prepared for the second leg of our journey, a night flight to France.

FRANCE

We planned to spend two weeks in rural France, to attempt to improve our spoken French, and selected the ancient port of La Rochelle, on the Atlantic coast between Bordeaux and Nantes, and then a final day in Paris before heading for Canada. We landed at de Gaulle Airport just after 7 AM on Easter Saturday and by 9 AM we were on a fast train to Bordeaux, with time for lunch before catching another train to La Rochelle, then a taxi to our B&B, with time to unpack before thinking about tea.

La Rochelle

The area around La Rochelle was occupied by the Romans, who exported wine and salt from the region. La Rochelle itself was founded in the tenth century, and was declared a free port by the Duke of Aquitaine in 1137. It was the first commune in France to have a

city mayor, when Eleanor of Aquitaine upheld her father's charter, and became a Templar stronghold; it was from here that the Templar fleet is said to have sailed on the fateful day when King Philip struck. A century and a half later, La Rochelle became Protestant, and it was from here that Huguenots (*huguenotes*, in French) fled to Britain, America and elsewhere after the revocation of the Edict of Nantes in 1685. More recently, it was a German naval stronghold during World War Two, and the last town in France to be liberated.

There are no GLNF lodges in La Rochelle (in any case, I'm *persona non grata* with the GLNF ever since I upset the late AGM Nick Granstein in 2001), and I am forbidden by my own Obedience to attend either of the La Rochelle lodges under the Grand Lodge of France, so I contented myself with exploring Templar remains and Huguenot traces.

The picturesque Old Town is carefully preserved, but I found no buildings old enough to be Templar. I did find a group of streets and alleys with significant names: *rue du Temple*, *cour du Temple*, *rue des Templiers*, and *cour de la Commanderie*. Perhaps parts of the outer walls of some buildings here were Templar, but the general appearance of these buildings is certainly no earlier than 17th century.

I found one possible pictorial reference to the Templar fleet, a sailing ship carved on a wall in the *cour de la Commanderie*—but it could have been a more general reference to the maritime importance of La Rochelle. Certainly, the local histories which cover the period make no reference to the Templar fleet or any treasure. The main Templar relics have been removed to the (RC) Cathedral: the tombstone of a Commander of the Temple; a 14th-century funerary flagstone of three other *personnages*; and a 12th-century tomb, all excavated from the *cour du Temple* in 1982. Recognising that such an investigation would be thirsty work, the practical French provide a convenient establishment on the corner of the *cour du Temple*, identified as *l'Académie de la Bière*.

Although La Rochelle is predominantly Catholic once more, the Protestants are firmly established, and have preserved their Huguenot history. There was a time when Catholics and Protestants shared the same building for worship, but bloody religious wars

(Continued on page 12)

(Continued from page 11)

erupted, with atrocities on both sides, and each in turn appropriated the other's places of worship. To investigate, I had to learn new terminology: a notice outside the Protestant *Temple* (formerly a Catholic Church) proclaims itself as *Culte du Temple Reforme* (loosely translated as Temple of reformed worship), with worship every Sunday at 10.30 AM. It is a tall, austere building with empty stone niches where statues formerly stood, and plain wooden doors painted blue. Inside, it is equally forbidding, with pews and panelling in dark-stained wood. Its long, narrow shape and the gloom reminded me of the Temple de Goede Hoop, with seats both sides of a central passageway, the difference being that the pews face front, making the passage narrower.

The *Musée Protestant* is part of the same building, accessible (by appointment) from the street and from the temple. Within, we found an elderly female curator/historian who spoke only French, but so clearly that I could understand her (although, of course, she had some difficulty in understanding me), and a young female assistant whose command of English was sufficient to help out where needed. We were shown original historical documents from the time of the revocation of the Edict of Nantes, a chart showing significant events in Huguenot history, and various artefacts.

Barbara and I each claim Huguenot ancestry, but were unable to verify it from the records at La Rochelle. I did, however, learn that the young Jean Desaguliers was smuggled out of La Rochelle, at the time when adult Huguenots were permitted to emigrate if they left their children behind. When I mentioned the name, the delighted historian informed me that he later became 'Grand Master of the Masons in England' (a fact which had not escaped my attention).

On the side of the temple furthest from the museum is a beautiful cloistered garden, evidently acquired from the Catholics at the same time as the church. Inside the cloisters I noticed a sign which read in part: *Secrétariat des Groupes des Élus*. . . Élus? A quasi-Masonic organisation? Protestants predestined for salvation? No, just an outpost of the city administration.

Barbara and I spent the rest of the fortnight doing tourist things, and sampling a wide range of wines and cuisine, until the time came to pack and head for Paris, again by fast train.



Above: The old town, La Rochelle.

Below: Templar relics preserved in the Cathedral.



Above: Street names.

Below: Possible Templar traces.



Right: The Academy of Beer (L'Académie de la Bière).





Above: The Protestant Temple entrance (left) and empty niche (right), where a statue has been removed.

Below: Inside the Temple, looking towards the entrance (left) and pulpit (right).



Above: The revocation of the Edict of Nantes, in the Protestant (Huguenot) Museum.



Above: The Garden in the Protestant cloisters.

Left: Lunching in Montparnasse, (from left) Mike Segall, Michel Singer, Barbara & Tony Pope, Odette Segall.



Paris

We were met at the *Gare de Montparnasse* by Michel Singer (of the Grand Lodge of France, and no stranger to *Harashim*). I think Barbara was startled when Michel and I exchanged a *triple embrace* but, introductions over, we all set off in Michel's car to our hotel in the heart of Montparnasse, where we quickly completed the formalities, then went to lunch at a nearby restaurant owned by another brother of the Grand Lodge of France. We were joined by Michael and Odette Segall, whom Barbara had met previously (so there was no need to explain that Mike was Grand Lodge of France and Odette Feminine Grand Lodge of France, nor, indeed, that Barbara was formerly of the Order of Women Freemasons). We had hoped that Julian Rees, then Deputy Editor of *Freemasonry Today*, would have travelled up from his cottage in Brittany to be with us, but somehow wires got well and truly crossed; Julian arrived at the restaurant on the right *day* but the wrong *month*!

After a delayed but delightful lunch, we all went to *chez* Segall for coffee. Then we said farewell to Mike and Michel, and entrusted ourselves to Odette, who insisted on driving us around Paris, pointing out places of general interest, such as the Louvre, the Arc de Triomphe, Napoleon's tomb and the Eiffel Tower, and also secret women's business: couturiers, furriers, jewellers, hairdressers, and a good place for shoes; then finally deposited us on the banks of the Seine with firm instructions to board a boat and see the underside of the bridges of Paris and the backside of most of the buildings we'd already seen. She was right, of course. It was a wonderful 90 minutes, and great fun trying to identify places without a guide or guidebook.

It was even more fun finding our way back to Montparnasse and our very ordinary hotel. That evening we put aside our fond memories of French food and wine, opting for North Indian cuisine and bottled water, followed by an early night, an early check-out on Sunday morning and a Paris taxi (of which we no longer had any fear).

CANADA

The journey from Paris to Toronto was uneventful, although most of the Canada we saw from the aircraft was covered in snow or ice; late April, and no thaw? We need not have worried; for three of our four days in Ontario the weather was

(Continued on page 14)

on its best behaviour, a bit wet at times but generally sunny and quite warm.

We were met at the airport by Peter Renzland, mainstream Ontario Mason, president of the ecumenical Toronto Society for Masonic Research (TSMR), and famous Lindy-hopper, who took us to our hotel, a Ramada Plaza (which I recommend), deposited our luggage, and whisked us off to a jazz club, then to another, where we had a meal and boutique draught wheat beer. At this stage Her Ladyship was beginning to droop (it was only about 6.30 PM Toronto time, but she had been awake since 5.30 AM Paris time), so we dropped her off at the hotel, and went back to *The Rex* jazz and blues bar in time to catch Swing Rosie. (If you ever get to Toronto on a Sunday, check them out).

Monday was set aside to spend time with Wallace McLeod and Nelson King (if either of them needs introduction, email me). Nelson took us to his favourite eatery for lunch, a Chinese buffet of enormous proportions, and afterwards we were entertained at *chez* McLeod by Wallace and Elizabeth, then Wallace drove us to our hotel via the University. We were allowed the evening to recuperate, ready for Tuesday's trip to Niagara Falls in the company of several mainstream Masons and one wife (Peter Renzland, well-known researcher Ed Ralph, younger researcher Kris Stevens and his wife, Wonhee). Apart from the usual tourist thing, and the to-be-expected Masonic discussions, the trip included a stopover at the town of Niagara, a peep into the interior of an old lodge building, a quick look at Fort George, and a visit to a winery where Kris's status gained us special treatment, including a taste of several delightful *eisweins*, one of which was made from a red variety.

I've stressed the mainstream affiliation of Toronto Masons thus far because Wednesday presented us with more exotic fare. It was a special meeting of the Toronto Society for Masonic Research, held that evening in facilities in Ed's 'gated community' apartment building, with live guard and locked gate (fortunately, Peter knew the password), and some comfortably furnished communal rooms. Present were two local members of the Order of Women Freemasons, two PGMs of the Prince Hall Grand Lodge of Ontario (one being Arthur Downes, who visited Australia a few years ago), a Prince Hall OES Deputy Grand Matron (whose name was Barbara and was an instant hit with my Barbara when they discovered

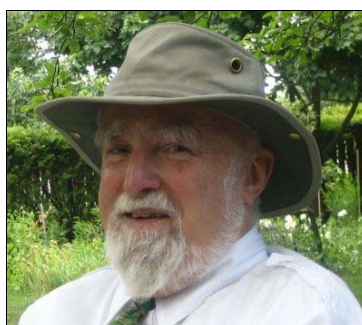
they had nursing in common), two members (one male, one female) of Lodge Garibaldi, chartered from the Grand Lodge of Italy ALAM, a male Entered Apprentice from the local Droit Humain lodge, and a brother from Memphis-Misraim in New York, in addition to half a dozen Ontario mainstreamers, one South Australian Mason and a couple of ladies of no Masonic affiliation.



Peter Renzland



Nelson King



Wallace McLeod

The meeting began with drinks and informal chat (during which I managed to ascertain everyone's affiliation), followed by a sit-down meal from a buffet of mainly pizzas and lasagne. My wife and I were invited to join the two Prince Hall PGMs for the meal and, when we placed our plates on the table, a cool brown hand clasped my right hand and another my left. I sensed that the same was happening to Barbara. Then Arthur, a lay preacher, quietly said

Grace.

After the meal (one might almost say *agape*) I was formally introduced and gave an unscripted version of my paper 'At a perpetual distance: Liberal and Adogmatic Grand Lodges' (the Verrall Lecture for 2004). Then Peter laid down the ground rules for discussion—Exotics first, Mainstreamers last. It took a bit of coaxing, but almost everyone had something to contribute. Peter summed up and we all went home, leaving Ed and his wife to the leftovers.

Next day, in an arctic wind, Peter took us to the airport for the last leg of our journey to Seattle, still musing (and enthusing) on our stopover in 'Muddy York'. My only regret was that I'd been unable to meet my old e-friend, Clayton Talbert, Grand Secretary of the Prince Hall Grand Lodge of Ontario, who lived too far away.

End of Part I—to be continued

Book Reviews

(Continued from page 5)

frequently to dictionaries and historical reference works in order to understand her basic terms and premises, and to re-read each page—often each paragraph—before proceeding to the next. A moderate example of this (from chapter 2, 'Temples of Virtue, Palaces of Splendour, British Masonic Visions', on page 53) is:

Predictably, British utopians were at moments troubled. In the British context—the century of government by oligarchy—their utopianism came in tandem with an underlying concern for decadence and corruption. The eighteenth century cast up many versions of the *ancien régime*, many forms of social privilege and exclusive access to political power besides those we associate with absolutism on the Continent. Concern about corruption and the tyranny associated with it expressed itself in Britain through the politics and philosophy of government known as the 'country' opposition. Juxtaposed against the largely Whig oligarchy—the 'court'—which controlled the offices of government, opposition sentiment could turn up in the politics of either party, Whigs or Tories. But increasingly after the Hanoverian Succession in 1714 the rhetoric of the country belonged to segments of the Tory party.

The ideological roots of the country lay, however, not in the Toryism of the late seventeenth century, but in the republicanism of the midcentury English

(Continued on page 15)

Revolution. The point about the country was not its party affiliations, which could shift, but rather, given its origins, its potential radicalism. Increasingly, the view from the country claimed to represent 'lesser' men, not the great landed gentry, not their placemen in the sinews of government employment. It became the voice of small merchants, shopkeepers, even artisans. . . .

Professor Jacob's knowledge of Freemasonry is extensive, and she has accessed sources and primary documents unavailable to, or ignored by, English Masonic researchers. Because of her references to some sources with which I am familiar (for example, Prichard's *Masonry Dissected*—claiming Quarterly Communications as early as 1691), I am uneasy about the reliability of some of those I do not know, but her contention that British Masonic thinking and practices had spread to Europe before publication of Anderson's *Constitutions* in 1723 is persuasive.

The blurb on the back cover of *Living the Enlightenment* states:

. . . Margaret Jacob argues that the hundreds of masonic lodges founded in eighteenth-century Europe were among the most important enclaves in which modern civil society was formed, creating in France, the Netherlands, Belgium and Britain new forms of government in microcosm, complete with constitutions and laws, elections and representatives.

The summary is accurate and—in my opinion, for what that is worth in this context—her argument is sound.

Were the many hours I devoted to this book in the past eight months time well spent? I'm not sure.

Masonically Speaking: a guide for craft and other speech making

Yasha Beresiner

Lewis Masonic, 2007.

128 pp, 18 x 12 cm (approx), colour illustrations, soft cover.

ISBN (10) 0-85318-274-4,

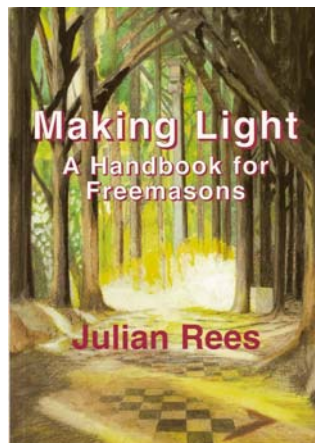
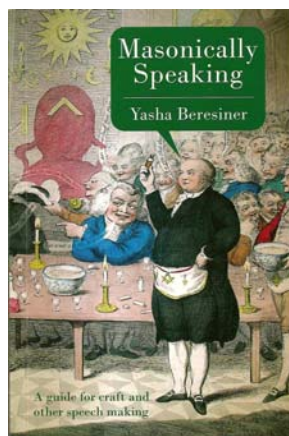
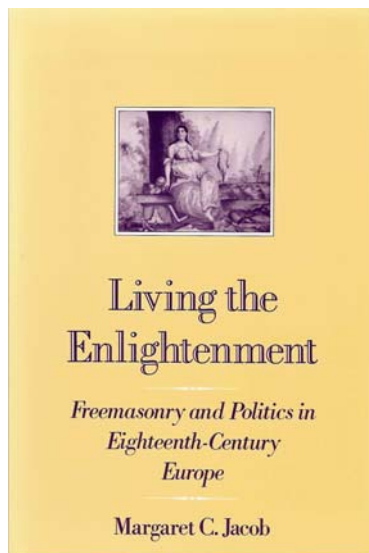
(13) 978-0-85318-274-0

UK£9.99 + freight, available online at <<http://www.lewismasonic.com/>>.

'Are you ready for your speech, Mr Beresiner . . . or shall we let them enjoy themselves a little longer?'

I cannot think of anyone better qualified than Yasha Beresiner to write a book on how to prepare and deliver a speech—or a research paper.

The book is divided into five main chapters: Preparation; At dinner; After-dinner speaking; Formal Masonic toasts and speeches; Lectures and talks. Each



chapter contains useful instructions and advice interspersed with illustrations and numbered anecdotes, and concludes with an itemised summary and an index of anecdotes. The book is completed by a chapter entitled 'Surprise and initiative' (encompassing a miscellany of topics not included in the previous chapters), a bibliography, credits, appendixes, an autobiographical postscript, and indexes of the anecdotes.

I confess that I was somewhat put off by the advice for an after-dinner speaker, to eat sparingly and to abstain from

alcohol and coffee—apparently one sings better without supper—but am grateful for all the advice appertaining to a visiting lecturer, provided the lecture is to be given before supper. I read the book with enjoyment and am determined to study it for self-improvement.

As a bonus, I found this little gem, ascribed to Samuel Johnson:

One of the amusements of idleness is reading without the fatigue of close attention; and the world therefore swarms with writers whose wish is not to be studied, but to be read.

Masonically Speaking fits both categories. If you simply want a good read, and a good chuckle, then borrow or buy this book. If you wish to study at the feet of a master raconteur, **BUY IT**.

Making Light: a handbook for Freemasons

Julian Rees

Lewis Masonic, 2006.

128 pp, 21 x 15 cm, soft cover

ISBN (10) 0-85318-253-1,

(13) 978-0-85318-253-5

UK£14.99 + freight, available online at <<http://www.lewismasonic.com/>>.

Freemasonry is rich in symbolism, but our ritual is sparing in its explanation of those symbols. Exponents of Masonic symbolism range from the factual (Dyer, Horne, Roberts, Zeldis) to the fanciful (Waite, Wilmshurst, J S M Ward).

Julian Rees consistently demonstrates a middle path: in his articles in *Freemasonry Today*, some of which have been reprinted in *Harashim*; in his papers presented to the Cornerstone Society and elsewhere; and in his book, *Making Light: a handbook for Freemasons*.

He says, in his introduction:

. . . the interpretations of the symbolism of the Craft that we put forward here are certainly not the definitive ones, nor are they exhaustive. They are intended to open the door for you, and to lead you past the frequently given explanations, to enable you to formulate some for yourself. . . . Remember, it is the journey that is important, not the destination.

The book is divided into three main sections, each dealing in depth with one of the Craft degrees. As befits a handbook, each section includes illustrations (a tracing board), exercises ('avenues for exploration') and a comprehensive glossary. The book concludes with suggestions for further reading, recommending authors ranging

(Continued on page 16)

Book Reviews

(Continued from page 15)

from Cryer, Dyer and Haunch to MacNulty, Ward and Wilmshurst.

For all who see Freemasonry as a path to self-knowledge and self-improvement, this book is a **MUST**—however far along the path you have progressed—as Symbolism 101 for the beginner, as refreshment and inspiration for the experienced Mason, and as an invaluable aid for mentors. Do not deprive yourself of this treasure.

Masonic Questions & Answers

Paul M Bessel

Cornerstone Books, 2005.

xiv + 126 pp, 23 x 15 cm, soft cover

ISBN 1-887560-59-9

US\$16.95 + freight (retail), available online for \$11.50 + shipping at <<http://www.cornerstonepublishers.com/>>.

Paul Bessel is best known, at least on this side of the Pacific, for his huge and well-researched collection of lists of Masonic facts on his website, <<http://bessell.org/>>, and also as co-author (with Alton Roundtree) of the definitive book on recognition of Prince Hall Freemasonry, *Out of the Shadows*. He is

a Past Master and founder of the Civil War Lodge of Research, District Deputy Grand Master for research lodges in Virginia, a Past Senior Grand Warden of the Grand Lodge of the District of Columbia, Past President of the Masonic Library & Museum Association, and a Fellow of both the Scottish Rite Research Society and the Philalethes Society.



Masonic Questions & Answers is designed as a starting point for study by new Masons. The author advises them:

Do not read this book in private. Get together with other Masons in Lodges or elsewhere to discuss these subjects.

Use this work to help launch you and other Brethren into the vast world of Masonic history, philosophy, organization, symbolism, and self-improvement.

The first part of this book (82 pages) is devoted to questions and answers, divided into three chapters, one for each Craft degree. Each chapter concludes with a short list of recommended books, suitable for that degree. One particular recommendation caused your reviewer to frown and then smile: Margaret Jacob's *Living the Enlightenment* is in the list for new Master Masons.

The second part of the book (42 pages) is—almost predictably—a series of lists: Masonic definitions; dating systems; abbreviations; book publishers and sellers (including Global Masonic Publications !); appendant bodies (with websites); and 17 pages of information on Masonic e-Lists and e-Groups.

Although the book is based on Webb-form rituals and American practices, much of it is informative, and challenging, for the Masonic student down under, and a good source of ideas for formal and informal discussion. Every Masonic library should have a copy for reference, and at least one for loan.

Tony Pope

Conference update

The 9th ANZMRC Conference will be held at Queanbeyan, NSW, near Canberra, over the first weekend of October 2008.

Convenor Neil Wynes Morse assures us it will be 'brilliant', but has not revealed any details to date.

It has yet to be confirmed that South African researcher Rodney Grosskopff will attend the Conference.

New Secretary for Taranaki

Peter Wood has taken over from Peter Coombe as Secretary of the Research Lodge of Taranaki Province. His contact details are: WBro P J Wood
PO Box 3323
New Plymouth, New Zealand.
phone/fax: (06) 743 2961
email: lodge323@clear.net.nz

ANZMRC NEWS



Congratulations to Past President Murray Yaxley (left), receiving a 50-year jewel from PGM Robert Clarke (Tas).

WALoR change of venue

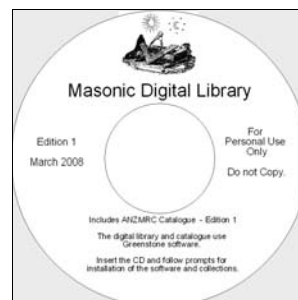
WM Terry Patrick advises that from 24 April the Western Australian Lodge of Research will meet at the Masonic Centre, Victoria Park, while their usual home at South Perth is being renovated.

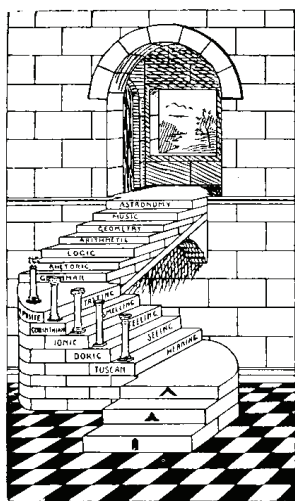
Research CD available

To date, the ANZMRC digital library contains over 1600 papers and articles, and is available to members of the research lodges which have allowed their papers to be published.

This first edition gives access to full text of papers from ANZMRC itself, and the following research lodges: Hawkes Bay, New South Wales, South Australia, Wellington and Waikato.

If your research lodge has not participated, ask them **WHY!**





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

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) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment., upon application to the ANZMRC Secretary (particulars below). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania: <<http://www.freemasonryvtasmania.org/>>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in Harashim are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <<http://anzmrc.org>> and the Grand Lodge of Tasmania.

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, <tonypope@cyberone.com.au>.

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 mailed material to be returned should include a stamped, self-addressed envelope.*

Subscription

All other inquiries, including for purchase of CDs and books, should be directed to:

The Secretary, ANZMRC
PO Box 332
Williamstown, Vic 3016
Australia.

<kenthen@optusnet.com.au>.



Book Reviews



The Brotherhood: Inside the Secret World of the Freemasons

Tim Dedopulos

Penguin, 2006.

ISBN 0670029270

RRP A\$35.00.

Publisher's blurb:

Freemasonry is the world's most famous and successful fraternity. With millions of members spread right across the globe, the organization is as well known for its veil of secrecy as for its impressive roster of historical members.

The Brotherhood takes a fascinating look inside this enigmatic institution and the trials facing the ancient order as it approaches the challenges of the twenty-first century. With a detailed examination of the visible structure of international Freemasonry and the myths and legends that surround it, the book examines the true meaning of Freemasonry - its mythological and real history, its social context, and the symbolism and philosophy that illuminate every aspect of the Craft. Tracking the traditions, symbolism, relics and rituals from the Knights Templars [*sic*] to today's Freemasons who pledge to abide to the time-honoured tenets of morality, charity and loyalty, *The Brotherhood* reveals the true purposes of this ancient secret society.

According to Wikipedia:

Tim Dedopulos (b. 1969) is a British author and anthropology graduate. Published works – of which he has almost eighty – range from role-playing game material and direct-mail health & fitness guides to horror novels, joke collections, computer manuals and serious books on a range of esoteric subjects, including Kabbalah, Freemasonry, Witchcraft and Symbolism.

For some reason Penguin's website has this book under the 'Speculative Fiction' category. I initially thought that was a bit rich, for at first glance this seemed to be a well constructed and even-handed book. It has an adequate index and a very useful list of the majority of the world's Grand bodies' websites. The pictures are, in the main, well chosen and well placed on the pages. Sometimes the connection between text and illustration is a little vague. Alas there is no bibliography or sources list.

On the whole it is fair and sensible, and really quite positive about the place of the Craft in today's society. Whilst it may not live up to the stated claim that it 'examines the true meaning of Freemasonry', it basically fulfils the blurb's promises.

Unfortunately a few errors let it down, and probably reflect the haste in putting it together. Some of these:

- 'After a period of schism in England, which saw two rival GLs active' (p23)
- 'the last remaining structure of Solomon's temple, the Wailing Wall' (p65)
- Mark Master Masonry 'appears to have been invented in Scotland' in 1676 (p34)
- OSM 'requires that its members are Christian' (p50)
- The Royal Arch is 'universally recognised as the most elegant and beautiful of all Masonic rituals' (p37)
- 'The York and Scottish Rites award further degrees [with increasing numeric value]' (p34).

I was particularly interested to read his take on the future of Freemasonry.

Freemasonry is a vibrant, symbol-rich mystery tradition with some vitally important lessons – even more important today, in our new hostile world, than ever before . . . It seems that Freemasonry needs to take a long hard look at itself at how it can deliver the things that members want from it if it's going to survive into the future . . .

Freemasonry must adapt itself, and it must do it right now. If it fails, the shining heart of the Enlightenment – the last great Western mystery school – will wither and die, choked in old age, apathy and dust. And at a time

(Past) President's Corner



In the absence of our President, VWBro Peter Verrall, currently overseas, it is with pleasure that I assist him on this occasion.

It is very satisfying when you reflect on the achievements over the years of the AMRC and then the ANZMRC. Much of this success has rested upon the shoulders of two brethren, WBro Kent Henderson and WBro Tony Pope. The creation of this body in 1992 was largely due to Kent's drive, foresight and zeal. Kent was the inaugural Secretary of this organization and continues in this office to this day. Tony, our initial Treasurer, soon assumed the role of Editor, an

office which he has held to the present time.

We can hold our heads high as an internationally regarded research body co-ordinating the affiliates and associates under our umbrella. The publications produced by us are very professional and take their place on the bookshelves of libraries and Masons all around the world. Our thanks go to Tony for his tireless efforts in ensuring that all our publications meet with the highest standards.

The past is great to reflect upon because, among other things, it has laid the foundation, but we must look to the future—and what a future we have at our disposal. You have heard the expressions 'all roads lead to Rome' and 'bigger than Ben Hur'. Both expressions apply to the Masonic Extravaganza of epic proportions being organised by our Conference Convener, WBro Neil Morse, for the first weekend in October. The 9th ANZMRC Biennial Conference will be held at the Queanbeyan Masonic Centre, near Canberra, from 3–6 October 2008, when all roads will be leading to the National Capital, and it will be an event not to be missed.

The conference will commence on the

Friday evening with a Special Kellerman Lecturer from South Africa, RWBro Rodney Grosskopff. He will be followed on the two succeeding days by the Kellerman Lecturers from the Australian jurisdictions and two from New Zealand. The topics cover a wide spectrum of Freemasonry and are bound to stimulate your interest in further research. The conference will conclude on Sunday afternoon with the ANZMRC Biennial General Meeting. I strongly exhort you to attend the General Meeting and express your views on the future running of this body.

While we are enjoying the delights of Masonic research our partners will be entertained by WBro Neil's wife, Nea. She is a lovely lady and an excellent host who will be treating the ladies to the cultural and scenic delights of Canberra and its environments. Neil and his helpers are doing everything to make the Conference a success. Now it is up to us to *attend* and ensure its success. I look forward to seeing you there.

Fraternal regards,

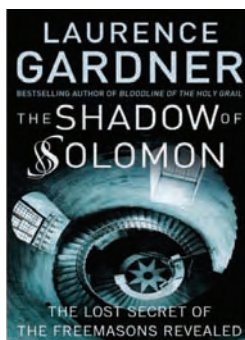
Graham Stead

Immediate Past President

that needs its teachings more than ever, that would be a crime beyond redemption.

Good stuff!

Neil Wynes Morse



The Shadow of Solomon: The Lost Secrets of the Freemasons Revealed

Laurence Gardner

Harper Element

ISBN 0 00 721660 2

UK£6.99 at AmazonUK.

In the second paragraph of the Introduction, the author states:

In *The Shadow of Solomon* I have approached the subject from an objective standpoint since I am able to call upon long-term experience as a Freemason, while also now being an equally long-term Past Mason. Initiated into a City of London lodge in 1966, and subsequently passing through the Craft degrees, my active regular involvement as a Master Mason continued for about 20 years. By the middle 1980s, however, it became necessary to review my situation as the requirements of lodge membership were potentially limiting to my occupation as an independent researcher. Consequently, I tendered my formal resignation at the United Grand Lodge of England.

Later he writes:

The basic precepts of Freemasonry have much in their favour, but the most anomalous feature is that masonic practice derives from certain ancient sciences which are never actually taught. Ceremonies are performed and rituals are learned, but it is stated that, for all this pageantry, the secrets on which the Brotherhood

was founded were lost long ago.

And later still:

Freemasonry, in its current form, was established in the 18th century as a questing fraternity that would endeavour to retrieve and collate what could be salvaged of the scattered archive, but it was a short-lived enterprise. Within a very short time the movement changed its emphasis to become a charity-based social institution, although electing to maintain aspects of ritual that would satisfy the original philosophical ideal.

Naturally Gardner does not disclose the lost secret of Freemasonry, but he does state in the final chapter:

The original lost secret of Freemasonry - or at least one of them - appears to be the very secret that facilitated the construction of the Giza pyramids and the building of the Jerusalem Temple. It was a levitical [*sic*] technology from the earliest of times, and one which is only now being discovered by modern

(Continued on page 11)

A History of British Freemasonry 1425–2000

Let me begin with a confession. I trained as a historian, but I am not sure that I ever really was a historian. My career is defined by libraries and archives. As a postgraduate, in studying the records of the rising of 1381 at the National Archives, I was fascinated not so much by the event itself but rather by the way it seemed to shift, change and ultimately disappear in the textual gaps and interstices of the documentary record. During twenty years at the British Library, I was struck as much as anything by the way in which our understanding of history is profoundly shaped by the intervention of librarians and curators. The most fascinating aspect of the past six years for me has been the further exploration of another remarkable and completely different library, the Library and Museum of Freemasonry at Great Queen Street, and I have been entranced by the unexpected intersections between that collection with those I have previously known, through figures such as the masonic artist and British Museum facsimilist, John Harris, the Secretary of the Records Commission and Provincial Grand Master of Kent, Charles Purton Cooper, and the benefactor of the British Library and Provincial Grand Master of Shropshire and North Wales, Thomas Egerton. And now I am about to have a different type of engagement with another remarkable library at Lampeter. This is a path of exploration which would be unfamiliar, perhaps unwelcome, to many academic historians. And increasingly it is path unfamiliar to librarians. What it represents in intellectual terms I am not sure – if it is history, it is a very different sort of history from that commonly practised in many universities today. Perhaps it is something closer to the archivists' history of which the medievalist V. H. Galbraith dreamed.

When I gave the inaugural lecture for the Centre for Research into Freemasonry, I began by describing one of the countless significant bibliographical discoveries that await the assiduous user of the Library and Museum of Freemasonry. The approach to the history of Freemasonry I espoused in that lecture is one that reflects my

training as a documentary-based historian, namely that the route to understanding the history of British Freemasonry lies through the energetic exploration of the neglected boxes of correspondence and other primary materials in the Library and Museum of Freemasonry and in other major collections such as those of the Grand Lodge of Scotland. These documentary researches need to be framed within a broader engagement with historical debates, but the engine house of the research lies in that documentary investigation. The neglect of the history of Freemasonry, I suggested, was in large part the result of the failure of researchers to get their hands dirty in those unopened boxes at Great Queen Street.

Since that time, I have learnt an important and salutary lesson. The records do not speak unbidden. We can look time and time again at the second edition of Anderson's *Book of Constitutions*, but it is only if we consider wider political history that we can understand why this new edition of the *Book of Constitutions* was published in 1738. The initiation of Frederick Lewis, Prince of Wales, as a freemason took place in 1737, at precisely the time Frederick moved into overt political opposition to his father George II. Supporters of the Prince of Wales were ostracised by the royal court. The celebration by the freemasons of their initiation of the Prince of Wales could hardly have been a more politically charged act and the publication of the new edition of the *Book of Constitutions*, which described the initiation of the Prince in fulsome terms, was equally provocative. Likewise, the attacks on Lord Zetland as Grand Master during the period from 1854, leading for example to the formation of the Grand Lodge of Mark Master Masons, are a direct expression of the profound but brief political crisis precipitated by the disastrous conduct of the Crimean War. Just as the middle classes more widely attacked the elderly and ineffectual aristocrats in charge of the War Office, so younger influential freemasons rounded on the Whig aristocrat Zetland who, it was claimed, would much rather

spend a day at the races than attend Grand Lodge.

In short, the history of British Freemasonry will only begin to make sense if we interpret it in the light of wider history. Freemasonry cannot be explained by Freemasonry. For that reason, it is perhaps more urgent that we establish a framework of interpretation for the history of Freemasonry than that we continue to explore those neglected documentary materials. Documentary historians such as me are often dismissive of historians who focus on the wider shape of history, but it is only when we contemplate an institution where no such shape has been proposed that we realise the fundamental importance of such frameworks for all aspects of historical study. A historian attempts to describe changes of societies, cultures and institutions in time. Freemasons are often anxious to establish that they are the guardians of an esoteric truth, a pure and accepted masonry, that has passed down unchanged through time. There is a fundamental conflict here which means that, in a masonic context, too often history does not happen.

Galbraith proposed an archivists' history marked, not by artificial chronological distinctions, but rather by the succession of documents. In such a view, the division of history by centuries is artificial and meaningless. Years such as 1500 or 1550 are unremarkable. More meaningful is perhaps the year 1559 which saw the inception of the tellers' views of accounts, the first attempt to draw up a kind of balance sheet of the public finances. One might certainly agree that the orthodox division of history into centuries is unhelpful, and that other systems of chronological division more valid, but it is only in contemplating a history without such chronological distinctions that the importance of these divisions is realised – a history without chronology is moribund and lifeless. Historians now refer to many baffling chronological distinctions, such as the long eighteenth century or the short twentieth century, but these reflect vigorous debates as to the shape and pattern of history. It may seem that debating the shape and

structure of the apparently random succession of the history of events is, as Foucault suggested, futile. But again it is only in contemplating the sterility of a historical discussion which has largely ceased to search for such patterns that one realises why such frameworks are indispensable.

This sterility it seems to me characterises the discussion of the history of British Freemasonry. When I began to research the history of Freemasonry, I was told that one of the great attractions of the subject was that it was only necessary to know two dates, namely 1717, the foundation of the Grand Lodge in London, and 1813, the formation of the United Grand Lodge. The more sophisticated might wish to add to this 1751, the date of the foundation of the Ancients Grand Lodge. So, three dates: 1717, 1751 and 1813. There, it was thought, you had the history of British Freemasonry. The existing standard reference works on the history of British Freemasonry reflect this chronological structure: pre-history to 1717; early years of the Premier Grand Lodge to 1751; the period of the two Grand Lodges from 1751 to 1813; and the rest. Regardless of anything else, you will see how this treatment of the nineteenth century is particularly unsatisfactory – clearly, Freemasonry in 1890, with its multiplicity of orders, its lavish masonic halls, its newspapers and burgeoning professional membership, was very different from Freemasonry immediately after the Union. Yet our accepted chronological structure for the history of British Freemasonry implies the appearance of modern Freemasonry, fully formed, in 1813. When did the change between the situation in 1813 and that in 1890 take place? No one says, and nobody appears to be interested – a far livelier source of concern is whether ancient masonry was mangled in the course of the Union. Likewise, how did the commercialised mass-membership Freemasonry of the 1930s emerge from that of the 1890s? Was the First World War a dividing line? We do not know. Without debates about where these dividing lines are placed, without more dates and without more chronology, we do not have history. What I want to do this afternoon is to try and kick-start such a debate and propose a chronological framework for the history of British Freemasonry. At this stage, any proposed framework is bound to be arbitrary and will certainly be wrong, but unless we have such a hypothesis to react against, the history of British

Freemasonry will continue not to be written.

I propose that the major divisions of the history of British Freemasonry are as follows. First, from 1425, the approximate date of the composition of the Regius Manuscript, to 1583, the date of the copying of Grand Lodge MS. 1 and the appointment of William Schaw as Master of Works to James VI of Scotland (possibly not coincidental events). The second period would then run from 1583 until the foundation of Grand Lodge in 1717. The next lasts from 1717 to 1736–7, the dates of the foundation of the Grand Lodge of Scotland and of the initiation of Frederick Lewis respectively. I'm not entirely happy about whether this forms a distinct period, or is simply the first part of a longer period which runs to 1763, the beginning of the dispute about the incorporation of the Premier Grand Lodge. From 1763, there is definitely a major change which continues until 1797–8, the dates of the publication of the works by Barruel and Robison alleging masonic complicity in the French Revolution. The ensuing loyalist anxiety engulfed British Freemasonry until long after the end of the Napoleonic Wars, and perhaps still casts a shadow over Freemasonry today. However, there can be no doubt that 1834 marked a further sea change in British Freemasonry, encapsulated by the publication of the first number of the *Freemasons Quarterly Review*. A further cataclysmic change occurred with the secession of a group of Canadian lodges from the United Grand Lodge in 1855 and the formation of the Mark Grand Lodge in 1856. The eventual emergence of a late Victorian consensus was marked by the appointment of Edward Prince of Wales as Grand Master in 1878. The subsequent period marked a plateau of English masonic history. I have agonised over whether one might see the 1930s as a further turning point, but I feel that the Freemasonry which emerged in 1878 remained in essence unchanged right the way through until the 1960s, which marked the beginning of the latest and current phase of masonic history.

So I am proposing a ten fold division: 1425–1583; 1583–1717; 1717–1736/7; 1737–1763; 1763–1797/8; 1798–1834; 1834–1855/6; 1856–1878; 1878–(say)–1967; and 1967 to the present day. There are two important points I should make here in proposing this framework. First, while this periodisation relates to major events in masonic history, it is not

completely driven by them. The early 1830s, for example, are a watershed in political, social and cultural history, as well as in the history of Freemasonry. The history of Freemasonry does not exist in isolation, so its periodisation should reflect wider historical periodisation. Second, while, in drawing up this framework, it is necessary to nominate specific years as dividing lines, of course the transition from one period to another was more gradual than this framework suggests. What I will attempt to do for the remainder of my time this afternoon is to try and justify this framework, and briefly review why these particular periods seem to me distinctive.

1425–1583

The first British freemason we know about was Nicholas le Freemason who in 1325 was accused of helping prisoners escape from Newgate gaol in London. However, this is simply the earliest known use of the word in English, and there is a reference in Latin to *sculptores lapidum liberorum* (sculptors of freestone) in London as early as 1212. The origins of modern Freemasonry as a social movement lie in the religious fraternities which flourished particularly after the Black Death of 1349. These fraternities existed primarily to pay for prayers for the souls of their members, but increasingly, particular fraternities were favoured by certain groups of craftsmen, and they began to assume responsibility for trade regulation. These emergent craft guilds began to be dominated by elite groups within individual trades, frequently creating class-based tension. A suggestion that this happened within the craft of stonemasonry occurs in London in 1376, where there is a reference to the gild of 'freemasons' which was afterwards struck out and replaced with the word 'mason', suggesting that the term freemason was a contentious one. There are other indications that from the late fourteenth century the term freemason was increasingly being applied to the more prosperous masons who contracted for individual jobs.

The Black Death had caused a shortage of skilled artisans, and the government struggled to try and keep wages down. Wage pressure was particularly acute in the building trades. In 1425, a statute was passed forbidding masons from holding assemblies to demand higher wages. It is in this event that we can find the beginnings of the myths of Freemasonry. Groups of junior

(Continued on page 6)

(Continued from page 5)

maisons developed a legend that they had been given ancient charters allowing them to hold their assemblies. They also reacted against the increasing stratification of their trade by developing legends which sought to demonstrate that all masons were brethren of equal status. The two manuscripts recording these legends, preserved in the British Library and known as the Regius and Cooke manuscripts, were apparently used by these illicit gatherings. The core legends of Regius and Cooke, and in particular the claim that the masons received a charter from the non-existent Prince Edwin, an alleged son of the Anglo-Saxon King Athelstan, remain of fundamental importance to modern Freemasonry. Freemasons have long hoped that these legends embody some kind of ancient legend handed down by word of mouth, but the evident manipulation of these legends in Regius and Cooke indicates that the legends were in 1425 of recent invention and primarily intended to protect stonemasons from the effects of recent labour legislation. These legends were to achieve a new impetus in the middle of the sixteenth century, when renewed inflation led to further attempts to restrict the wages of craftsmen. In 1552, the leaders of a strike of building workers at York were imprisoned. In response, there was a further substantial elaboration of the legends originating in Regius and Cooke, with Edwin's grant of a charter to the masons being placed specifically at York, a new detail apparently intended to bolster the position of the York building workers. This first phase of the history of Freemasonry could, I think, be called the syndicalist phase.

1583–1717

In 1583, the syndicalist phase succeeded to what David Stevenson aptly called 'Scotland's Century'. On 21 December 1583, William Schaw was appointed Master of Works to King James VI of Scotland. Two days later, a new manuscript was copied out containing copies of the legends first recorded in the Regius and Cooke manuscripts, which is now Grand Lodge MS 1. Whether it was actually copied for Schaw we cannot say, but we do know that, from this point, copies of these texts, now known as the Old Charges, began to circulate among Scottish masons. Schaw radically reformed the organisation of Scottish stonemasons in two sets of statutes approved at assemblies of Scottish

masons in 1598 and 1599. There is no need here to detail the main characteristics of Schaw's reforms, which have been lucidly described by Stevenson. They include the establishment of separate lodges, organised on a territorial basis, answerable directly to the General Warden, holding regular meetings and keeping regular minutes. There are hints that Schaw also sought to interest members of these lodges in the new esoteric and philosophical developments, such as the 'art of memory'. The lodges of masons established by Schaw began to prove attractive to members who were not working stonemasons, such as Sir Robert Moray, who became profoundly interested in the legends and symbolism of the craft of stonemasonry.

While the organisation of English masons remained more informal and ad hoc, some of the features evident in Scotland can also be seen in England from the middle of the seventeenth century. In particular, meetings of stonemasons also became of interest to those who were not working stonemasons, the most celebrated examples being the scientist and antiquary Elias Ashmole and the Chester Herald Randle Holme. To some extent, this may reflect Scottish influence, as Scottish masons such as Moray spread awareness of the features of masonic organisation in the northern kingdom. However, the interest of figures such as Ashmole and Holme in Freemasonry probably also reflects more local conditions. The membership of lodges in York suggest that local stonemasons may have encouraged influential townsmen, who helped set their wages, to join the lodges to help create awareness of the traditional claims of the stonemasons to a fair wage, set, it was said, by St Alban and with a lineage dating back to biblical times.

In London, this process of creating an elite group with organisations of stonemasons in order to bolster the claims and prestige of the trade led to the emergence during the seventeenth century of an inner group within the London Company of Masons known as the Acception, which included some of the most prosperous architect-masons as well as men such as Ashmole. However, there were tensions within the London Company of Masons. These may have been intensified by attacks on the London companies by James II. The London company became increasingly impoverished and responded by trying to extend its control of the trade and by

allowing the Acception to fall into abeyance. Increasingly, the London Masons' company seems to have concentrated on bolstering the position of its junior members. These shifts in emphasis within the London company seem to be reflected in a change of name from the Company of Freemasons to the Company of Masons.

1717–1736/7

It is in the context of the crisis within the London Company of Masons that the creation of the Grand Lodge in 1717 must be viewed. If the Grand Lodge was indeed a revival, as was afterwards claimed, it was perhaps a revival of the Acception. Within the city of London, the formation of the Grand Lodge was by no means an uncontroversial act. While other groups, such as the Society of Ancient Britons, organised regular processions in the city, the institution of an annual procession and feast by an organisation which claimed jurisdiction over building operations in London and its environs was clearly a challenge to the city companies. At this level, one feature of the first twenty years after the formation of the Grand Lodge was the articulation of an administrative structure which would have caused some degree of tension within the city of London and beyond. This was most vividly expressed in the insistence of the Grand Lodge that individual lodges should be controlled by it, holding warrants from the Grand Lodge and obeying its rules. This was by no means accepted by all those connected with the Grand Lodge, as is apparent in William Stukeley's formation of a lodge in Grantham without authorisation of the Grand Lodge. But connected with this administrative articulation was the development of an extended cultural and social agenda. This was at one level political, in its extravagant insistence of its support of the Hanoverian succession. At another level, it was scientific, with a stress on geometry and measurement which was explicitly connected to new developments in scientific thought. But an even more important thread was aesthetic. The early activities of the Grand Lodge were explicitly linked to aesthetic propaganda in support of Vitruvian architecture and opposed to Gothic traditions, seen as monkish and ignorant.

In many ways, this innovative metropolitan Freemasonry was inclusive, as is evident from the prominence of Jewish and Huguenot membership of early lodges. But the increasing

insistence of the Grand Lodge on a distinct political, cultural and social agenda proved contentious. This is expressed in the alienation of William Hogarth who was a member in 1730 but had apparently become disillusioned with the social and cultural agenda of Freemasonry by 1736. Likewise, the metropolitan emphasis of this phase of the history of Freemasonry created tension with other towns, as for example at York where its historian Francis Drake eloquently articulated the claims of York to be regarded as the true seat of Freemasonry. The emergence of Grand Lodges in Scotland and Ireland was also likewise a reaction to the growing pretensions of this Hanoverian and Whig London Freemasonry. The tensions created by the emergence of metropolitan Freemasonry came to ahead with the initiation of Frederick Lewis in 1737. This overtly political act by the London Grand Lodge inaugurated a period of tension and fractiousness.

1737–1763

The crisis precipitated by the support of the Grand Lodge for the Prince of Wales culminated in a bout of violent boisterousness in 1741 when the Grand Lodge's dignified procession in London was disrupted by the mock procession of Scald Miserable Masons. Andrew Pink has recently explored how the mock processions of the Scald Miserable Masons may be linked to the emergence of the Patriot opposition to Walpole, centred around Frederick Lewis. By 1747, the Grand Lodge felt unable any longer to parade in public. The extent to which the formation of the Ancients Grand Lodge in 1751 was linked to these events requires further exploration, but certainly the creation of a separate Grand Lodge in London reflects the increasing splintering of the masonic world.

Within England, this crisis in the authority of the Premier Grand Lodge evidently led to the loss of many members. However, at the same time Freemasonry was spreading beyond the British Isles. Benjamin Franklin had printed an American edition of the Book of Constitutions in 1734, and by 1749 he had been warranted as Provincial Grand Master of Philadelphia. Yet as Freemasonry spread abroad it became more contentious. The Premier Grand Lodge stumbled in its administration of foreign lodges, as is reflected in its confusion over Franklin's appointment. The differences between French and English Freemasonry, sometimes reflecting explicit Jacobite involvement,

created tension between the French and English Grand Lodges. Above all, papal suspicion of Freemasonry, resulting in a series of papal bulls against masonic meetings from 1738, made Freemasonry a more contentious activity on continental Europe. The English best-selling book describing the sufferings of the mason John Coustos at the hands of the Portuguese inquisition contributed to a view of Britishness which emphasised anti-catholicism, and also illustrated how Freemasonry had become a politically and socially charged institution.

1763–1797/8

1763 not only marked the beginning of the dispute about the incorporation of the Premier Grand Lodge, but was also the end of the Seven Years War, an important stage in the emergence of Britain as a world power. It appears as if the Premier Grand Lodge was determined that it should create a social organisation worthy of a new imperial power. In Sweden, for example, the Premier Grand Lodge worked closely with British diplomats to try and drive out a French-controlled form of Freemasonry. This formed part of a wider attack on French political influence in northern Europe. The Premier Grand Lodge claimed to be the Supreme Grand Lodge of the world, and energetically promoted its influence through the new British Empire, for example through such events as the initiation of the Indian Prince Omdit-ul-Omrah Bahauder at Madras in 1779. The Premier Grand Lodge marked this occasion by sending a letter of congratulation written in gold accompanied by a copy of the Book of Constitutions, 'superbly bound'.

Yet, just at the time that Premier Grand Lodge was expressing the most lofty international ambitions, its influence within Britain was being undermined by the success of the Ancients Grand Lodge in recruiting lower class members in the English provinces. Moreover, the Ancients Grand Lodge forged far closer relations than the Premier Grand Lodge with the Grand Lodges in Scotland and Ireland. Thanks to Laurence Dermott, the Ancients Grand Lodge fostered a form of Freemasonry which contrasted profoundly with the highly Whig and rationalist Freemasonry of the early years of the Premier Grand Lodge. Robert Peter has recently argued that this reflects counter-enlightenment tendencies, and certainly the success of the Ancients needs to be seen in the light

of the same kind of religious and class tensions which underpinned the success of Methodism.

The reaction of some of the leading personalities associated with the Premier Grand Lodge was to seek to enhance the respectability and prestige of their form of Freemasonry. A characteristic figure here is William Preston, the Master of the Lodge of Antiquity, one of the four lodges which had formed the first Grand Lodge. Through successive editions of his *Illustrations of Masonry*, Preston sought to promote a reformation of Freemasonry which would place less emphasis on lively sociability, would stress the spiritual and philosophical benefits of Freemasonry, and, above all, present Freemasonry as a highly respectable and elevated form of social activity. A similar approach is evident in the energetic work of Thomas Dunkerley in promoting the Premier Grand Lodge in the provinces. Like Preston, Dunkerley also sought to enhance the spiritual content of Freemasonry by introducing to the Premier Grand Lodge a whole host of other masonic orders ranging from the Royal Arch to Mark Masonry. Both Preston and Dunkerley also sought to encourage Freemasonry to enhance its respectability by moving out of taverns into specially built masonic halls. The success of Preston and Dunkerley in enhancing the social character of Premier Grand Lodge Freemasonry was patchy. While a lodge such as the Lodge of Nine Muses in London contained a glittering array of fashionable artists, architects and musicians, a few miles away, a lodge under the Premier Grand Lodge in Wandsworth comprised chiefly market gardeners and tradesmen.

1797–1834

This drive to enhance the social prestige of English Freemasonry received a body blow in 1797–8 with the publication of works alleging that Freemasonry had been used as a cover organisation by Jacobin elements promoting the French revolution. William Preston was prompted to write at length to the *Gentleman's Magazine* protesting the loyalty of English freemasons and their attachment to the established constitution. But the tensions buffeted British Freemasonry. In Sheffield, masonic lodges split following disputes over the use of the masonic hall by the Sheffield Society for Constitutional Information. Spies reported to the Home Office on proceedings in masonic lodges

(Continued on page 8)

(Continued from page 7)

in Leeds. A lodge in Brentford was accused of plotting to assassinate the King. The reaction of masonic lodges was energetically to protest their loyalty. The Lodge of Lights in Warrington turned itself into a branch of the local militia. Many lodges changed their name to emphasise their loyalty and attachment to the crown.

But Freemasonry received a further body blow with the realisation that Irish rebels had used forms of masonic organisation in organising the Irish rebellion in 1797. The government proposed banning all meetings behind closed doors, which would have outlawed Freemasonry. Eventually, following a dramatic debate in parliament, an exemption for masonic lodges from the *Unlawful Societies Act* of 1799 was hastily patched up. This legislation drove a wedge between Freemasonry and other forms of fraternal society. The Oddfellows, for example, suffered from restrictions on their use of ritual. While freemasons were proud of their exemption under the Act, the privileged legislative position of Freemasonry caused it to become increasingly estranged from other forms of fraternal organisation.

These social and political pressures underpinned the Union between the two Grand Lodges in 1813. Freemasons in other parts of Europe were anxious as to whether the Grand Lodges in England really had the degree of control of their members that they claimed. The Swedish Grand Lodge for example felt that English lodges too readily admitted lower class sailors and mariners, who created problems when they returned home and tried to join lodges there. The British government remained concerned as well – the Home Office put pressure on the Ancients Grand Lodge to ban meals after masonic meetings, as too much loose talk might take place there. In negotiating the Union of the two English Grand Lodges, the Duke of Sussex had a variety of concerns. At one level, he wanted to ensure that there was no danger that Freemasonry could be used by seditious elements. At another level, he sought to make Freemasonry fit for the Empire and sought a uniformity of practice across the British Empire. He hoped that the Union of the English Grand Lodges would be followed by union with the Grand Lodges of Scotland and Ireland, and this probably explains some of the detail of the resulting reform of masonic ritual and practice. The Duke also had wider ambitions from his

reform. He hoped that, in achieving the Union, he would also perform a greater service for humanity as a whole. He was fascinated by the idea that Freemasonry embodied remnants of an ancient sun religion which predated christianity, and employed Godfrey Higgins, who had pioneered such theories in his publications, to investigate further the origins of Freemasonry. Higgins claimed to have found evidence to support this case. Aided by Higgins, Sussex dreamed of using Freemasonry to give a new religion to the world which he felt would be a boon to civilisation.

Despite this religious radicalism, Sussex showed a less assured touch in dealing with social and economic change. He insisted that freed slaves could not become freemasons, creating chaos in the organisation of Freemasonry in the Caribbean which lasted until the 1850s. Despite Sussex's interest in the work of Robert Owen, he was unsympathetic to the needs of the new industrial cities, which perhaps underpinned the secession of groups of lodges in the north-west of England following the Union. On the whole, the new class of industrialists seem to have taken little interest in promoting Freemasonry in the industrial towns. A characteristic situation appears to have been that in Bradford, where the masonic lodge continued to be chiefly populated by artisans who apparently sought to use the lodge to retain a sense of that community which the industrial development of the town had shattered for ever.

1834–1855/6

The increasing social cleavage between Freemasonry and other forms of fraternal organisation was vividly expressed in 1834, when the Tolpuddle Martyrs were arrested and tried under the *Unlawful Societies Act*, an event which was toasted by officers of the Grand Lodge who urged masonic lodges to check that their exemption was in order. Yet social change was beginning to pose greater challenges for the Grand Lodge. To Sussex, the capacity of Freemasonry to reform society was best expressed in its ability to help transcend christianity. For others, such as the physician Robert Crucefix, Freemasonry needed to undertake more direct social action. Crucefix promoted a scheme for the creation of a home for elderly and impoverished freemasons, to which Sussex was opposed. The passing of the *New Poor Law* in 1834 gave an added urgency to Crucefix's campaign; there

was now a serious possibility that freemasons could be consigned to the workhouse.

Crucefix launched the *Freemasons Quarterly Review* to help promote his campaign for the masonic asylum. The *Freemasons Quarterly Review* quickly became a vehicle for a new type of Freemasonry, which may be linked to wider demands for reform at this time. Crucefix argued for a Freemasonry which was more evangelistic and more committed to social reform. Above all, he argued that Freemasonry should be more explicitly christian. In this, Crucefix's great ally was the clergyman George Oliver who, reacting directly to the ideas of Higgins and his populariser Richard Carlile, developed a christian theology of Freemasonry which was to be enormously influential for the rest of the nineteenth century. Crucefix saw the promotion of masonic charity as linked to wider provision for self-help and security – at one point he renamed his magazine the *Freemasons Quarterly Review and General Assurance Advocate*.

For Crucefix, Freemasonry was intended for the respectable middle classes. The *Freemasons Quarterly Review* carried anxious reports about masonic beggars, usually members of lodges in Ireland and Scotland, who were thought to be illicitly using masonic lodges as part of the system of tramping in search of work – the kind of distinctly unrespectable practice to which Crucefix was opposed. Crucefix's success in promoting this reformed middle class Freemasonry was distinctly patchy – while his influence on the resurgence of lodges run by his followers such as Birmingham was enthusiastically reported in the pages of the *Freemasons Quarterly Review*, in other industrial towns such as Bradford or indeed Sheffield, his impact was more limited.

There is no need here to go into the details of Crucefix's titanic dispute with the Duke of Sussex. For the historian, it was a boon insofar as allegations that discussions in the Grand Lodge were misreported in the *Freemasons Quarterly Review* led to the detailed minuting of debates in Grand Lodge. The important point is that the cleavage evident during Crucefix's lifetime continued after his death in 1850, with the Whig Grand Master Lord Zetland subject to ferocious attacks for his complacent administration of the craft in the pages of the *Freemasons Magazine*, the successor to the *Freemasons Quarterly Review*. Crucefix had marked

out lines of division within Freemasonry whose influence is still apparent.

1856–1878

Discontent with Zetland's administration of Freemasonry came to a head in 1855 with the secession of a group of Canadian masons to form their own Grand Lodge. This was followed shortly afterwards by the formation of a Grand Lodge of Mark Master Masons. I have discussed the context of these events recently in my contribution to the book *Marking Well*, so I will not dwell on them here. The important point is that they formed an integral part of a short-lived but profound social and political crisis precipitated by the inglorious conduct of the Crimea War. The attacks on Zetland were spearheaded by a masonic journal called the *Masonic Observer*, written by a group of radical young Tories including Canon George Portal and the Earl of Carnarvon. This argued for a greater role for the provinces in masonic organisation. These demands were linked with such reforms to provincial organisation as the introduction of provincial yearbooks, more frequent meetings of the province and a more active role for Provincial Grand Masters.

This can be seen as part of a wider demand for greater access to political and social authority for the social leaders of the new industrial cities. This is vividly expressed in Birmingham, where a number of wealthy factory owners and members of the social elite sought to institute a lodge to be called the Lodge of Progress, which would meet in a masonic hall, avoid alcohol at masonic meals and stress the virtues of charity, temperance and respectability. Similar shifts can be seen in many other industrial towns. To cite again the example of Bradford, the Lodge of Hope was taken over by a new group of wealthy immigrant entrepreneurs, who earnestly debated how masonic virtue could best be achieved.

It is at this point that Freemasonry becomes an overwhelmingly middle class vehicle. It is worth noting that this appears to be a largely English phenomenon. In Scotland and Ireland, significant working class membership was retained to the present day. In England, the importance of Freemasonry for the cohesion of the social elites in provincial towns and cities was expressed in the building of masonic halls (facilitated by the new availability of limited liability companies) as an integral part of new civic centres – in

towns such as Manchester and Sheffield, immediately adjacent to new city halls and other public buildings.

One of the many further points for investigation in this pivotal period in the history of Freemasonry is how these changes were expressed in the role of Freemasonry in the British Empire. Some of the pressures within imperial Freemasonry were different and distinctive – for example, Indian districts were reluctant to allow non-Christians to join masonic lodges and only did so following explicit instructions from London. The reluctance of colonial freemasons in India to share their lodges with natives prompted a particular enthusiasm for the works of George Oliver and for the development of Christian orders – Indians might join a craft lodge, but only Christians could fully appreciate the glories of Freemasonry, it was declared from the pulpits of churches in Bombay and elsewhere.

1878–1967

From this contentious period, a consensus emerged by the 1870s, as indeed it did in British society more widely. This late Victorian consensus is reflected in the fact that when the Prince of Wales became Grand Master in 1878, the former firebrand Carnarvon became his suave and accomplished Pro Grand Master, while the other rebel of the 1850s, Portal, was at the same time busy bringing order and harmony to the many other masonic orders which had proliferated between 1856 and 1878. Another epitome of this consensus can be found in the north-east of England, where the Mark Provincial Grand Master, the clergyman Canon Tristram, had as his indispensable lieutenant and deputy the former Chartist turned newspaper editor, Richard Bagnall Reed.

Late Victorian Freemasonry was settled in its position in society. The ins and outs of proceedings in various Grand Lodges were earnestly debated in *The Times*, while the freemason George Grossmith mocked the clerk Charles Pooter for his inability to understand masonic allusions. In towns and cities throughout the country, local masonic lodges formed an indispensable part of civic processions such as those organised for the Golden and Diamond Jubilees of Queen Victoria. Freemasonry was supported by a formidable commercial infrastructure, most visibly expressed in the firm of George Kenning which produced the expensive jewels and regalia which allowed the late Victorian

middle class male a rare opportunity for conspicuous consumption. Kenning also published one of the weekly newspapers, available on railway bookstalls, which debated leading issues in Freemasonry and reported on masonic personalities and events. This period also marked the emergence of Freemasonry as one of the most well-resourced and well-organised philanthropic bodies in the country.

Two features should perhaps be emphasised within this picture of prosperity, stability and growth. First, Freemasonry was not alone in this social landscape. It formed part of what has been described as 'competitive fraternalism'. The growth of new more rational forms of recreation and leisure from the 1860s had been in part a reaction to a crisis of identity for the inhabitants of the large new industrial towns. How were they to maintain the old sense of community and, in the case of the middle classes, affirm their civic leadership? One answer was to choose from a bewildering variety of new social activities. A fervent teetotaler could live out a life that was wholly supported by a variety of temperance organisations, commercial enterprises and publications. A committed freemason could likewise fill his week with a variety of masonic meetings, take in *The Freemason* for his weekly reading, read in the masonic library, and fill his house with a variety of masonic objects. Freemasonry was just one of many means by which the late Victorian middle classes could affirm their respectability and social prestige and feel a vicarious sense of community.

An aspect of this use of Freemasonry to express identity in the late Victorian period was the emergence of class lodges. Reluctant to enter pubs and taverns, the establishment of a masonic lodge provided a means by which the new professional classes could socialise in a neutral atmosphere after work. Thus, members of the London School Board petitioned for the establishment of a masonic lodge so that they could relax after committee meetings were finished. Similar lodges were established for many other professional groups. Particularly noteworthy among these are the lodges established for members of new public sector professions such as policemen and teachers. The class position of these groups was often ambiguous; Freemasonry provided one means by which they could claim to be middle class.

As part of this stress on respectability,

(Continued on page 10)

(Continued from page 9)

religiosity proved to be increasingly important. With the adoption of popular hymn tunes, the prominence of the role of the chaplain and the pseudo-ecclesiastical atmosphere of many of the new masonic halls, attendance at a lodge meeting seemed almost like going to a religious service. The ecclesiastical atmosphere of English Freemasonry increasingly set it apart from Freemasonry elsewhere, most notably from the French Grand Orient which was by the 1870s increasingly atheist and secularist in outlook and was becoming the keeper of the flame of the Third Republic. These tensions came to a head with the dispute over the decision of the French Grand Orient to dispense with the requirement for belief in a supreme being, which resulted in the effective excommunication of members of that Grand Lodge by the British Grand Lodges. The two major power blocs of the masonic world which emerged in the 1870s still nervously look at each other over the masonic equivalent of the Berlin Wall. This schism cannot be entirely blamed on the French. As has been noted, while France moved in one direction, British Freemasonry was becoming more and more religious in tone.

Envoi

It is for this reason that I am inclined to regard the late Victorian consensus in Freemasonry as persisting until the 1960s, with perhaps the celebrations for the 275th anniversary of the English Grand Lodge in 1967 marking its last gasp. Here, I have been influenced by the recent work of Callum Brown, who has argued that the late Victorian period saw in Britain a deepening of popular religious sentiment, which he suggests persisted until the cultural shifts of the 1960s. It seems to me that you can see something of the same process in Freemasonry. Despite its claim not to require belief in any particular religion, from at least the 1870s Freemasonry became a very effective expression of the wider moral, cultural and political consensus which underpinned the British Empire. Regardless of whether they were non-conformist, Anglican, Jewish or Hindu, there was a strong understanding of what constituted proper behaviour for a loyal British subject, and this was underpinned by a kind of instinctive religious and moral discourse of precisely the kind that Callum Brown argues characterised the religiosity of British society through the 1960s.

The work of John Belton and others has established without any doubt the way in which the 1960s inaugurated a period of decline from the previous high levels of membership. The complete collapse of the friendly societies after the Second World War seems to offer a chilling warning as to what might await Freemasonry. John Belton in particular has stressed here the relevance of the work of the sociologist Robert Putnam who has argued that the decline of group-based social activities in America represent a profound crisis for modern American society. John and others have argued that a similar crisis can be seen in Britain, first in the collapse of the friendly societies after the establishment of the Welfare State and second in the fall in masonic membership.

However, there are some objections to the thesis that from the 1960s what we see in British Freemasonry is an expression of the process described in Putnam. First, fraternalism appears historically to have been more important in America than in Britain. While fraternal organisations were an important, and neglected, part of late Victorian British society, they were by no means such an all-pervasive feature of male sociability in Britain as they were in America. Moreover, the leading case in support of the thesis of a crisis in fraternity is the friendly society, but these collapsed for precisely the reason that legislative pressure had turned them into little more than insurance societies and had undermined the fraternal aspects of their organisation. When the Welfare State replaced their benefit function, they had little else to offer.

In contemplating the present challenges to Freemasonry, I wonder if the work of historians of religion like Callum Brown is not more helpful than that of sociologists. Brown argues that Britain was characterised by a profound religiosity which was not effectively challenged until the 1960s. He suggests that the process of secularisation, placed by most historians in the Victorian period, actually did not get underway until the 1960s. I wonder if it is that challenge to religion, and the emergence of a secular society, which is at the root of the current uncertainties of British Freemasonry. Freemasonry in Britain had become so firmly yoked from the 1870s onwards to a broadly expressed religious culture in Britain that it was bound to be shaken to its roots by the sudden decline of that culture. In this context, the major features of the present period of the history of Freemasonry

would be not so much the attacks of anti-masonic writers such as Stephen Knight as the inquiries into Freemasonry and religion by the Anglican and Methodist churches, which proposed that membership of Freemasonry was incompatible with membership of these churches.

Indeed, it could be argued that Freemasonry itself provides a major objection to the Putnam thesis. If fraternalism is in such a profound crisis, then why does Freemasonry remain in such a rude state of health? If nothing else the history of British Freemasonry demonstrates its durability, and I am sure it will not easily go away. The university to which I am moving was established as a theological college by the church of Wales. When the church of Wales was disestablished, it must have seemed as if its days were numbered. Yet its primary theological training college is now a University and a former Archbishop of Wales is now the Archbishop of Canterbury (and a Druid). The church of Wales demonstrates the tractability of cultural institutions in away which must give Freemasonry heart.

I hope I have said enough to show that, in considering the history of British Freemasonry, an important preliminary requirement is to consider its periodisation. And, in considering its periodisation, perhaps we might think about where it fits in subject and discipline terms. My suggestion that the work of Callum Brown might help in understanding the last two periods of British masonic history raises a broader question – namely that in studying the history of Freemasonry, it is to the history of religion that we should look for a disciplinary context.

One of the attractions of the study of Freemasonry is its inherently interdisciplinary character – to study fully Freemasonry we need the skills of the historian, the literary specialist, the museum curator, the art historian, the sociologist and so on. However, if the study of Freemasonry does not have a home disciplinary base, it again runs the risk of becoming sterile. The subject field in which the study of Freemasonry sits most comfortably is that of the history of religion (and this is one reason why I am delighted that Professor Luscombe, a distinguished historian of religion and religious thought, has chaired our session today). Freemasons, anxious to stress that their craft is a moral and not a religious system, have fought shy of admitting that the history of Freemasonry forms part of the history

of religion, but I would suggest that the tools of the historian of religion are precisely those which the historian of Freemasonry requires. So, in presenting a periodisation of the history of British Freemasonry, I would draw your attention to the ways in which a lot of the features of this periodisation correspond to the periodisation of the history of religion in Britain. Freemasonry might not be a religion, but it is a spiritual journey, and the paths along which that journey are directed are those that also shape religions and religious history.

Following this lecture, six of the most loyal supporters of the work of the Centre for Research into Freemasonry at the University of Sheffield presented Andrew Prescott with a square inscribed 'Prof Andrew Prescott. We met on the level and parted on the square'. [see photo]



From left: Alan Turton, John Wade, Tony Lever, Andrew Prescott, Jack Thompson, John Belton and John Acaster.

Book Reviews

(Continued from page 3)

science . . . The technique was one of superconductive levitation . . . It was the time-honoured Mat-benu [the Light of the Stone] of the Mason Word, combined with the extraordinary properties of Orbital Rearranged Monatomic Elements, once known to all as the Philosophers' Stone.

It takes 350 pages to get to this conclusion!

I am glad I didn't pay full price for this book, and should not have weakened, but waited until the Public Library got it in.

Neil Wynes Morse

The Secret History of Freemasonry: Its Origins and Connection to the Knights Templar

Paul Naudon

ISBN 1 59477 028 X.

According to the publisher's website:

Paul Naudon is a law scholar specializing in the history of civil law and institutions. He is also a Freemason who has held many high ranking posts in France, including that of Grand Prior of the Gauls (Rectified Scottish Rite) and State Minister for the Supreme Council of the Ancient and Accepted Scottish Rite.

This volume was first published in French in 1991. This is its first

publication in English. I couldn't find a review of the original work; *AQC* has a couple of one-liners about his other books, but not this one.

The first paragraph of the Preface augured well:

I state with all modesty, and without presuming to underestimate the value of preceding works on the subject, that to date there has been no truly scientific history of the origins of Freemasonry and that such a study is totally justified.

So, on to the second paragraph:

A number of valuable works on the history of Freemasonry have in fact been published since the appearance of the grand lodges at the beginning of the seventeenth century.

WHAT? Quick check of contents, turn to chapter 13 'The Grand Lodges and Modern Freemasonry'. Skim page one, date stated to be 1717. Fine. Check first footnote: 'For more see my books . . .' Read second paragraph of Preface again.

Get up and retrieve book from far end of study, where it had mysteriously 'levitated'.

Consider 'seventeenth century' probably a translation error.

Can I be bothered acquiring a copy in French and checking? No.

Do I have the time to read it any further, knowing that I will have the niggling doubt in the back of my head, about the quality of the translation throughout?

No.

Should you buy this book?

No!

Neil Wynes Morse

ANZMRC Conference

(Continued from page 1)

development of Freemasonry in New Zealand'. After lunch Harvey Lovewell (W H J Mayers Memorial Lodge of Research) will conclude with an exploration of time and calendars in relation to Masonic history and legend, in 'The calendar and Masonry'.

The biennial general meeting of ANZMRC is scheduled to commence at 3 PM and close as soon possible after four o'clock.

Postscripts

- **Goodies for sale:** There will be an opportunity to purchase current and back issues of various publications from ANZMRC and affiliated research lodges, as well as CDs of research material. Anyone wishing to sell such material should contact the conference convener, Neil Morse, at morse@netspeed.com.au. Among the items for sale will be CDs of *The Collected Kellerman Lectures 1992–2004*, and material from the ANZMRC catalog and digital library projects.

- **Dress code:** There will *not* be a tyled meeting, and therefore regalia and dinner suit are *not* required.

- **Registration:** Those registering for the full weekend should obtain a standard registration form from the

(Continued on page 16)



Plano Lodge with the Museum & Library

International conferences

Building on the success of the first International Conference on the History of Freemasonry, held in Edinburgh in May 2007, a second such conference will be held in the same city in May 2009, and the third is scheduled to cross the Atlantic, to Alexandria, Virginia (about as close to Washington DC as Queanbeyan is to Canberra), in May 2011.

The three-day conference to be held in Freemasons' Hall, Edinburgh, 29–31 May 2009, will coincide with celebrations of the 250th anniversary of the birth of Robert Burns, and the conference organisers 'encourage the submission of proposals about the life and work of Robert Burns especially in relation to his Masonic activities'. For further details, see <http://www.ichfonline.org/main.htm>. Entries for individual papers and panels of short papers closed on 12 June 2008, and the selection results will be announced on 31 August. One of the proposals submitted was for a panel of four papers on the subject of Prince Hall Freemasonry by American academics, including Mark Tabbert, director of collections at the George Washington Masonic National Memorial.

The 2011 conference will be held in the George Washington Masonic National Memorial, a building hard to miss in Alexandria, as it stands alone on a grassy hill. Conference details have yet to be released, but for more about the venue, see <http://www.gwmemorial.org/> and <http://alexandriava.gov/>, or read the 'Masonic Odyssey' episode in the next issue of *Harashim*. The venue for the 2013 conference has yet to be decided.

Freemasonry Today (Spring 2008) reports on another three-day academic conference on Masonic history, which was held in late 2007 in Havana, Cuba! Welcome speeches were made by:

Osmando Cabrera, Grand Master of the Grand Lodge of Cuba, Professor José Ferrer Benimeli, founder and

Director of CEHME (Centre for study of the History of Spanish Freemasonry), based at Zaragoza University, Spain, and the event's principal organiser, Professor Eduardo Torres-Cuevas, Director of the National Library and the current holder of the chair for research into Cuban Freemasonry.

This was followed by approximately 20 presentations on the history of Caribbean and Latin American Freemasonry.

Internet Lodge prizes

Winners have been announced for a 'short papers' competition run by Internet Lodge 9659 EC in 2007. The winner of the main award, the *Northampton Award*, was Alan Bergin, from Spain, for 'Were King Solomon's pillars hexagonal?', in which he argues convincingly that they were. The *World Award* was won by an American Co-Mason, Karen Kidd, with a well-reasoned paper, 'I am regular'. The *Nova Award* winner was also American, Michael Halleran, for the multi-lingual 'TOMATO, TO-MAH-TO; Shibboleths Beyond the Craft'. The winners attended a 'white table event' at Freemasons' Hall, Bridge St, Manchester, on 14 March, when the Pro Grand Master, Lord Northampton, presented them with their prizes.

Of the 70-odd entries, one was from Australia (Keith Stockley) and one from New Zealand (Kerry Nicholls, 2006 Kellerman Lecturer). The competition will be repeated this year. Entries close on 31 December 2008. For details see <http://www.internet.lodge.org.uk/>. All the 2007 papers are online at the same website.

Book sales to finance museum

Four Texas Masons, Brian Chaput, William Goodell, Kevin Main, and J J Miller, have revised Albert Pike's *Morals and Dogma* because they were concerned that Masons no longer read it,

and as a means of fundraising for the North Texas Masonic Historical Museum & Library, located beneath their lodge rooms in Plano, Texas. They describe themselves as: 'we are all "black cap" 32° Masons, and none of us are past-anys. We are everyday Masons: a Senior Warden, a Senior and Junior Steward, and a Master of Ceremonies at Plano Lodge #768'.

The result is a 631-page hardcover book entitled *Morals and Dogma for the 21st Century*, published by Stone Guild Publishing, selling for US\$49.99. The first printing has been limited to 5000 numbered copies, of which the first 1000 are signed by the authors.

The publishers' website is www.stoneguildpublishing.com/. See also <http://www.morals-and-dogma.com/>.

New US research society

A new research society was launched on the first of May, by 'a significant group of passionate Masons' with aspirations to become the 'premiere [*sic*] North American study and research society in Freemasonry'. To that end, they had previously solicited support by circular letter to 'noted Masonic scholar[s] with an outstanding reputation in the community of Freemasonry' to become 'Founding Fellow[s]' for the price of ordinary membership (US\$39). Total membership has not yet been published, but the Society began with 51 Founding Fellows, of whom perhaps a third might be classed as internationally known.

The Masonic Society Inc (incorporated in Indiana) reserves all rights to the 'MS circle and quill' logo and the name 'The Masonic Society' as its trademarks. Curiously, it has two URLs to a single website: <http://www.themasonicsociety.com> and <http://budreusquared.net/masonicsociety/>. Membership is restricted to 'Master Masons in good standing of lodges under charter of a grand lodge that is a member

(Continued on page 16)

Harashim

A MASONIC ODYSSEY

PART IIA—EAST COAST U S A, PA & MD

by Tony Pope

Having spent nearly a month on our journey from Australia to America, my wife and I arrived in Seattle on 26 April and were re-united with our youngest son, Nigel and his wife and young family. Barbara settled in for a three-month stay in Seattle, but I immediately conferred with Nigel's wife, Sue, to see when I could make a trip to the East Coast without disrupting the family plans. The best I could do was ten days in June, from the 7th to the 16th, so I became reconciled with being able to visit only the middle section, from Pennsylvania to Virginia. Even that was curtailed by a day, to accommodate an event involving one of my grandsons. I had a few—and memorable—Masonic visits both before and after the trip East, but I shall leave the tale of my West Coast encounters for another time. The East is the subject of the present report.

My first destination was Philadelphia, where I hoped to meet Thomas W Jackson, Past Grand Secretary, and Secretary of the World Conferences of Grand Lodges, who was prepared to travel from his home in Pittsburgh for that purpose; also to meet Dr Glenys Waldman PhD, librarian at the Grand Lodge and (at that time) secretary of the Masonic Libraries and Museums Association (MLMA); also to link up with Brian Fegely, who would take me to the PHA Grand Lodge, where I hoped to find answers to the questions raised by Robert Heneke in Cape Town, concerning the charters of the former Prince Hall lodges in South Africa (see previous issue).

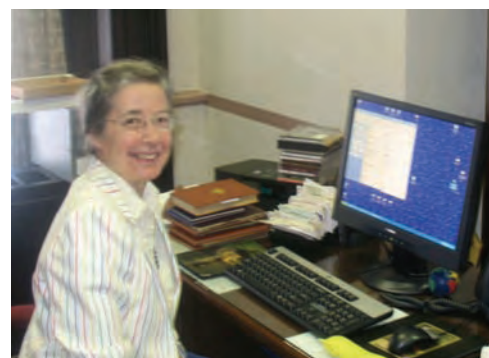
Even before I left Seattle, plans began to *gang agley*, as Robbie Burns would say. First, Tom Jackson had to cancel, because he had to go to Texas on other Masonic duties. Then, the night before I was due to leave, Brian Fegely reported that he still could not contact anyone at the PHA Grand Lodge, but thought that the records I wanted might have been transferred to the Charles L Blockson Afro-American Collection at Temple University for safekeeping. So, instead of going to bed that night, I googled away and then emailed the curator, asking for access to PHA material in the Blockson collection at a specific date and time, and set off before dawn for the airport. The flight was fine, although it took up most of the day because of the three-hour time difference, and I checked into a rather spartan Travelodge, not far from the mainstream Grand Lodge at One North Broad Street, and had an early night.

Philadelphia

Thursday began well. I walked west to North Broad Street, and then south to its beginning. Immediately in front of me, at the junction with John F Kennedy Boulevard, was a large building rather like an enormous many-tiered wedding cake. This was City Hall, and to my left



Above, from left:
Grand Lodge of Pennsylvania;
Thomas W Jackson;
George Washington's apron.
Right: Dr Glenys Waldman



Top left: Corinthian Room; Left: Egyptian Room; Above (top): Norman room, and (lower) the Ionic Room.

was the comparatively restrained, but magnificent edifice, the Grand Lodge. Inside, I found Glenys and she gave me a tour of her library, with several floors of compactus stacks of old and rare books, many of them in German. The floors, I

noticed uneasily, were of glass in metal frames, designed to make best use of what light was available.

Then, at Glenys' suggestion, I took the public tour of the building, with a

(Continued on page 14)



Brian Fegely and the church historian in the African Episcopal Church of St Thomas; note the crucifix and the drum kit.

(Continued from page 13)

well-informed guide and a bunch of visiting Masons and their wives. The grandeur of the various rooms and even the stairs and hallways was quite overwhelming, including seven lodgerooms all with different themes of architecture and adornment: Corinthian (my favourite), Egyptian, Gothic, Ionic, Norman, Oriental, and Renaissance. I did note that none of them had any representation of a checkered pavement, and commented on this to the guide, who responded (somewhat defensively, as if he'd been accused of irregularity), 'We don't have them in Pennsylvania'.

I followed the tour with a quiet mooch through the museum, and back to the library, where I found Brian Fegely with Glenys.

We three strolled around the market area and had a pleasant lunch 'on Grand Lodge', after which we returned to North Broad Street, where Brian and I farewelled Glenys and drove north in Brian's car. Our first stop was Temple University, just off North Broad Street. We easily located the library, and the Blockson Collection, where we met the curator, a young Ethiopian woman, who was expecting us. Unfortunately, all she had been able to find were published books on the subject of Prince Hall Freemasonry, all of which I had encountered previously, and some of which were in my personal library. She had no manuscripts or other material from the PHA Grand Lodge, and no record of any such deposit. Brian then informed me that the intention to make this deposit had been minuted at the

Grand Lodge five or six years previously. We agreed that intention and action were two different things, thanked the curator, and headed further north along North Broad Street, which began to look less affluent and more like a war zone as we approached our destination.

The Prince Hall Grand Lodge building at 4301 North Broad Street is a long, low, red-brick building in its own grounds, surrounded by lawn and guarded by a brick and iron-railing fence, with large iron gates secured by a heavy chain and enormous padlock. Nearby buildings were mostly boarded up and apparently abandoned, and portions of the concrete footpaths were broken, with some pieces almost vertical. The area was deserted, except for a few small groups of youths.

Brian adopted Plan B, and drove further north, where the scenery returned to normal, and so through a few sidestreets, to a quite large and attractive building, the African Episcopal Church of St Thomas (originally established as the African Church), where Absalom Jones, the first Grand Master of what eventually became the Prince Hall Grand Lodge of Pennsylvania, was the first priest and rector. I was introduced to a lady whom Brian described as the church historian. She made us welcome and showed us around the church, which (she explained) was not the original building, and which had stained glass windows bearing Masonic emblems among its subjects. I noted that there was a half-lifesize crucifix above the altar, and that in addition to an organ, the church housed a number of musical instruments,

including a full drum kit! I would love to have been able to attend a service there. Unfortunately, our guide had little time to spare before holding a committee meeting. We were introduced to the ladies of the committee, and then we departed.

Brian showed me a few of the sights in the city, but traffic was getting too heavy for comfort, and I persuaded him to drop me close to my hotel and make his way home while traffic was still flowing fairly smoothly. I made a quick detour to the market area and purchased the sort of tucker I prefer for improvised meals (cheeses, cold meats, bread, fruit and a bottle of red wine) and took them to my spartan hotel for tea and a very early breakfast. Then I had a telephone argument with a talking computer, while trying to book a ride to Baltimore on the Amtrak train; I exasperated the computer so much that it transferred me to a human operator, who gave me no trouble at all. [Tip for travellers in the US: keep saying to the computer 'I want to speak to a human operator', and eventually it will comply. Of course, it would probably work if you just let rip a string of oaths, but the computer might transfer you so quickly that the human operator cops an earful, so be polite.]

Maryland

Early to bed and early to rise put me in a good humour for the train trip to Baltimore, Maryland, on Friday and the journey itself, in a reserved seat, was very pleasant. We seemed to cross endless rivers and estuaries, pass beaches, dunes, lakes, and fairly flat countryside, which I think included part of Delaware, and arrived at Penn Station mid-morning, where I had no trouble identifying my host for the night, Dave Daugherty.

Dave introduced me to his Labrador, Mojo, and asked where I'd like to go first. I told him, the Prince Hall Grand Lodge of Maryland, 1307 Eutaw Place; I had arranged the visit with the Grand Secretary before I left Australia, but later emails had been unanswered.

As we drove along Eutaw Place, a street with a wide lawned dividing strip, I spotted a Grand Lodge building at 1205, a block before the PHA Grand Lodge. This was labelled 'Hiram Grand Lodge', but I could not recall its affiliation. Anyway, we continued on. We passed 1307, found a parking spot nearby, and walked back.

On the corner was a stone-faced, pillared building with a dome on top. Above the front entrance, in relief on the

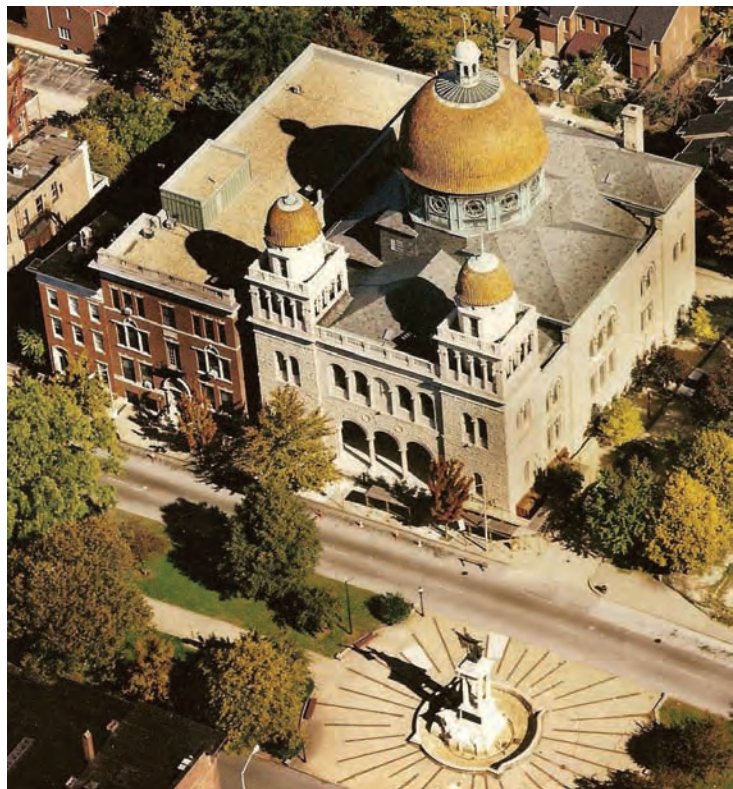
stone, were two hexalphas. Below, on the glass dormer, was a square and compasses, but the door was locked. We walked further, and saw that the neighbouring red-brick building was identified as the Prince Hall Grand Lodge of Maryland. We subsequently discovered that the stone-faced building started life as a synagogue, hence the hexalphas and the dome. Later it was purchased by the neighbouring Grand Lodge and put to good use by the brethren.

At first we could find no one in authority at the Grand Lodge, certainly not the Grand Secretary, who had recently changed his day job and was many miles away. At last we located RWBro Richard Johnson, Grand Historian, cousin of the previous Grand Historian, Bill Gross FPS, and Richard showed us around both buildings.

Then I asked him about Hiram Grand Lodge. It transpired that brethren of the two Grand Lodges were friendly, sometimes attending each other's untied functions. I asked if it was the local PHO Grand Lodge and Richard was uncertain. I asked if he would accompany us there and vouch for us, and he readily agreed.

We walked down the block to the Hiram building, where we found the Grand Treasurer, Melvin D Green, who readily showed us around the ground floor, but was unable to climb the stairs, to take us to the higher floors. I asked him the affiliation of his Grand Lodge, was it Prince Hall Origin? He didn't think so. Was it one of the John J Jones group of Grand Lodges? He wasn't sure, but there was a Brother of the mainstream Grand Lodge who knew far more about such things and often visited them. He would phone and see if this Brother could come over.

We were in luck, and Melvin introduced us to Murray K Lilley, Past Senior Grand Warden of the mainstream Grand Lodge, who showed us around the rest of the building. He told us that Hiram Grand Lodge was derived from lodges of Oriental Grand Lodge of New Jersey, and these lodges formed Hiram Grand Lodge, which then affiliated with a Grand Congress of Grand Lodges. I pointed out that there have been quite a number of Grand Congresses, including those started by Jones and Bell. He was unable to make clear to me which Grand Congress it was. (I've since located a webpage which provides a history of Hiram Grand Lodge of Maryland, at <http://www.hiramgrandlodge-md.org/hiram%20history.html>, but still have not



Above: Prince Hall Grand Lodge of Maryland

Below (from left): Hosts Dave Daugherty & Janet Wintermute; Bill Gross



Hiram Grand Lodge of Maryland; (from left): Richard Johnson (PHA);

Murray Lilley; Melvin Green (Hiram); Dave Daugherty.

found a Grand Congress which acknowledges this Grand Lodge as a member.)

By this time it was mid-afternoon and we had missed lunch. Dave asked me what I wanted to do, and I persuaded him to take me shopping and to allow me to cook the evening meal. He agreed, and we found some decent steaks and appropriate vegetables, and a passable Australian red, and a ridiculously cheap bottle of Bushmills single malt Irish whiskey.

Then Dave drove us home through the countryside to Abingdon MD. He introduced me to his wife, Mindy, and from then on I called him Mork. I rustled up a pretty fair Aussie tea, and even persuaded Mindy to wash it down with a glass of red, and after tea Mork and I began to nudge the Bushmills. We remembered the virtue of temperance, however, and left nearly half a bottle for Mork to toast my memory after he'd passed me on to my next host.

On Saturday morning we drove to the nearest town, where Mork gave chess

lessons in a drug store-café combination. After a few games we returned home, where we were collected by a friend who drove us to Mt Moriah Masonic Temple at Towson for a meeting of the ecumenical Maryland Masonic Research Society.

There I met the president, Sister Sharonlee Vogel (Feminine Grand Lodge of Belgium), vice-president Bro Bill Gross FPS (PHA Maryland and the Phylaxis Society), Bro Ken Gibala (mainstream District of Columbia), Sister Janet Wintermute (Memphis-Misraïm, and my host for the next few days), and a number of mainstream and Prince Hall brethren, and other sisters from the President's lodge. My only regret was that I did not get to meet Jeff Marshall, still overseas on military duty.

While we were having a snack prior to the meeting, Bill Gross took me aside and presented me with a commemorative medallion of the 150th anniversary of the Prince Hall Grand Lodge of Maryland. The main business of the meeting was a paper on 'Sacred Geometry: the golden

ratio' by Dr Daryl Carter, who I think was not a Mason. The paper was greeted with acclamation, and provoked plenty of comment and questions; this was an advanced study group in such matters.

Afterwards I said farewell to Mork and the others, and departed with Janet for her home in Adelphi, Maryland, just north of the border with the District of Columbia, my destination for meetings over the next few days. Actually, Sunday was scheduled as a day of rest, and I spent it in conversation with Janet and her husband John, who is not a Mason but shares with Janet membership in a non-Masonic international order of Knights Templar. There was a possibility that Rashied Sharrieff-Al-Bey would



find the time to come down from New York, but the visit did not eventuate.

Rashied
Sharrieff-Al-Bey

To be continued.

World News

(Continued from page 12)

of the Conference of Grand Masters of Masons in North America, or of a grand lodge recognized by a member of that conference', but other Masons and non-Masons (for the same price as membership) may subscribe to the society's quarterly *Journal*, which is scheduled to commence in July.

President of the society is Roger VanGorden, PGM Indiana and a Fellow of the Philalethes Society. In the April 2008 issue of the *Philalethes* magazine he is listed as a 'V President'; the same issue reports on the meeting of the Executive Board on 7 February, and notes laconically 'Roger Van Gorden discussed the possible replacement of the Editor [Nelson King] and the Executive Secretary [Wallace McLeod]. There was no action taken'.

Other officers of The Masonic Society Inc are: 1st VP, Michael Poll FPS; 2nd VP, Rex Hutchens FPS; Executive Secretary, Ronald D Martin; Treasurer, Nathan C Brindle; and Editor-in-Chief (well, it is Indiana), Christopher Hodapp (author of *Freemasons for Dummies*). All are Founding Fellows.

The society proclaims:

Our name, *The Masonic Society*, intentionally alludes to the Royal Society, the innovative organization of visionary men who were at the forefront of the Age of Enlightenment, many of whom were present at the formation of what became modern Freemasonry. Likewise, our new Society will be at the forefront of a new age of Freemasonry, and we intend to be a vibrant, active community within the fraternity.

Time—and *Harashim*—will tell.

Vatican Archives in New York

The Livingston Masonic Library (New York) has purchased a copy of *Processus Contra Templarios*, the 300-page book of Vatican secret archives of the trial of the Knights Templar, published last October in a limited edition of 799 copies at 5900 Euros (about A\$10,000) each, thanks to the Edward J Scheider Book Fund. The book includes the 'Chinon Chart', revealing that Pope Clement V absolved the Templars of heresy.

ANZMRC changes of address

Secretary: P O Box 1080
Newport.
Vic 3015
Australia.

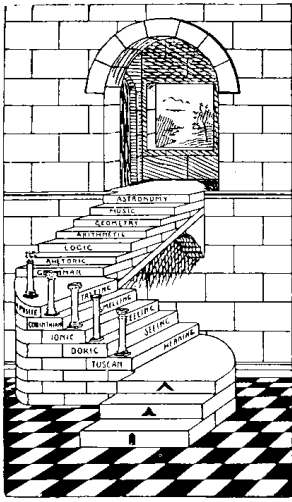
Editor: tonypope@cyberone.com.au

ANZMRC Conference

(Continued from page 11)

secretary of their own research lodge, and complete it. In such cases, the registration fee includes a copy of the *ANZMRC Proceedings 2008*. There will also be an opportunity at the conference to register for a day or part of a day at a reduced fee, which will *not* include a copy of the Proceedings (available for purchase separately). Attendance at any session is open to Masons and non-Masons, regardless of gender, but all attendees must register.

- **Floriade:** This is Australia's premier spring festival and a world-class floral spectacular, presented in the splendid grounds of Commonwealth Park on the shores of Lake Burley Griffin. Over one million blooms create a stunning backdrop to a month-long festival filled with music, cultural celebrations, artistic displays, entertainment and recreational activities. It will run from Saturday 13 September to Sunday 12 October 2008, open on Monday to Friday 9–5, and on weekends and Public Holidays 8–5. Entry is free, and last entry is at 4.30 PM.



Harashim

חרשים

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

ISSN 1328-2735 Issue 44 October 2008



US MAINSTREAM MASONRY FALLS BELOW 1.5 MILLION

Statistics released by the Masonic Service Association of North America reveal that by the end of 2007 the number of Masons in the 51 mainstream Grand Lodges of the United States had dropped below 1,500,000, based on the MSA's own records.

These records show that in 1925 there were 3,157,566 members, rising to 3,295,125 in 1929, then falling yearly to 1941 with a low of 2,451,301. From 1942 numbers began to rise, peaking in 1959 at 4,103,161. Since then they have been falling continuously, dropping below the 4 million mark in 1965, below 3 million in 1984, and below 2 million in 1998.

On a state by state basis, only two Grand Lodges have shown slight gains last year: Massachusetts by 604 members, and Delaware, by 36.

MSA records also reveal that Canadian numbers are still falling. The combined total of Masons in the ten mainstream Grand Lodges was down from 96,022 in 2006 to 93,644 in 2007. The only Grand Lodge to show a slight gain was Newfoundland & Labrador, with an additional 18 members.

By comparison Australia is down to 53,000, and New Zealand down to 11,200, according to the American 2008 *List of Lodges Masonic* (Pantagraph).



Local News in brief



Australia—a mixed bag

Congratulations to ANZMRC President Peter Verrall, who returned from an overseas trip in time for the August meeting of the Western Australian Lodge of Research 277, where the Grand Master conferred on him the rank of Past Junior Grand Warden, to Peter's complete surprise. (*see story page 9*)

GM's challenge to ANZMRC

At the official opening of the ANZMRC biennial conference at Queanbeyan, NSW, on Saturday 4 October, Grand Master Greg Levenston (NSW&ACT) called for research to be made more attractive to ordinary Masons, and challenged ANZMRC to make the conference the starting point to reinvigorate research and study, to reach out to younger Masons, personally and electronically, and make a difference.

The GM's address in full is given on page 3.

Brethren will be saddened to learn of the death of two researchers, Mick Cam and Brian Burton.

Arthur Milton (Mick) Cam died in Adelaide on 4 July, aged 88. He was the author of *One hundred and twenty-five years of Irish Freemasonry in South Australia* (1982) and *Irish Freemasonry in Australasia* (2006). VWBro Cam was a stalwart of the Duke of Leinster Lodge 363 IC, the only surviving Irish lodge in Australia, and an honorary Past Grand Deacon of the Grand Lodge of Ireland.

Brian Keith Burton died at Nowra, NSW on 29 August. He was Kellerman Lecturer for NSW&ACT in 1994. (*see Memorial on page 9*)

Discovery Lodge of Research 971, the revitalised Research Lodge of NSW, has resumed work, with Foty Loupos as Master, Richard Dawes as Secretary and Andy Walker as editor. They met at the TurraMurra Masonic Centre, Sydney, at 7 PM on Thursday 4 September (dress: lounge suit) to consider 'Esoteric Freemasonry; out of the darkness and into the Light?'

The lodge is seeking a travelling warrant, and plans to visit the other research groups in the jurisdiction, at Newcastle and Canberra. The

(Continued on page 4)

About Harashim חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (PO Box 1080, Newport, Victoria 3015, Australia) in January, April, July and October each year.

It is supplied to Affiliates and Associates in hard copy and/or PDF format. It is available worldwide in PDF format as an email attachment, upon application to the ANZMRC Secretary (particulars below). Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania: <<http://www.freemasonrytasmania.org/>>.

Copyright and reprinting

Copyright is vested in ANZMRC and the author of any article appearing in *Harashim*.

Affiliates and Associates are encouraged to reprint the entire newsletter (at their own expense) and circulate it to their own members, including their correspondence circles (if any) and to supply copies to public and Masonic libraries within their jurisdictions.

Individual items from any issue may be reprinted by Associates and Affiliates, provided:

- ♦ The item is reprinted in full;
- ♦ The name of the author and the source of the article are included; and
- ♦ A copy of the publication containing the reprint is sent to the editor.

Anyone else wishing to reprint material from *Harashim* must first obtain permission from the copyright holders via the editor.

Unless otherwise specified, authors submitting original work for publication in *Harashim* are deemed to grant permission for their work to be published also on the Internet websites of ANZMRC <<http://anzmrc.org>> and the Grand Lodge of Tasmania.

Contents

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

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

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

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

Material submitted for publication must be in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Tony Pope, 15 Rusten St, Queanbeyan, NSW 2620, Australia, <tonypope@cyberone.com.au>.

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 mailed material to be returned should include a stamped, self-addressed envelope.

Subscription

All other inquiries, including for purchase of CDs and books, should be directed to:

The Secretary, ANZMRC
PO Box 1080

Newport, Vic 3016
Australia.

<kenthen@optusnet.com.au>.



Book Reviews

The Fulfilled Promise

Eli Minoff & Keith Stockley
236 pp, self-published

The authors, one Israeli and one Australian, started by trying to find stories of Freemasons who fought in the ANZAC forces in what was then known as the Ottoman Empire during WWI, during which they came across the saga of a group of New Zealanders and their quest which made Masonic history. This, they decided, was a story which needed to be told to a wider audience.

Extensive enquiries in New Zealand and in Israel gathered together the facts which surrounded the soldiers of the New Zealand Expeditionary Force who formed the NZEF (in Palestine and Egypt) Masonic Association in 1918. This is not to be confused with a separate but kindred group, the NZEF Masonic Association, which had been formed in France in May 1916.

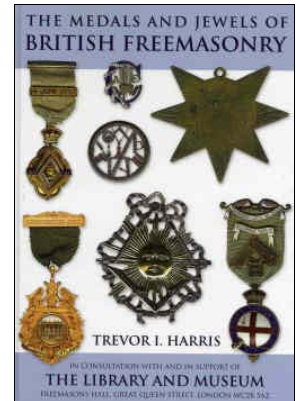
The story unfolds how a promise made by WBro Brigadier-General William Meldrum, CMG, DSO, that when, if ever, they got to Jerusalem they would have a Masonic meeting on or near the site of King Solomon's temple, was fulfilled. The Brigadier, in charge of an NZEF brigade at the time of the promise, was a practicing lawyer and a part-time member of the Mounted Rifle Volunteers from Hunterville (near Palmerston North) as well as a Past Master and a Past Grand Sword Bearer in the Grand Lodge of New Zealand before enlisting for war service.

How the New Zealanders achieved this dream is a fascinating yarn which involved Freemasons of all ranks in the NZEF, from Trooper to Brigadier, and also Masonic help given from within the British High Command and even, in one notable instance, from the enemy. WBro Meldrum knew what he wanted and how to pull the strings to get it. The exploits of 'Fix Bayonets Bill' Meldrum is a good read and I recommend it to all.

The proof copy supplied to me for this review still needs editing; it has typing errors as well as misspelling of Maori place and lodge names which will no doubt be corrected prior to publication. The authors state that they are looking to self-publish the book and will have a CD version available to

generate sales at the ANZMRC Conference 2008 in Queanbeyan.

Colin Heyward



The Medals and Jewels of British Freemasonry

Trevor Harris
Letchworth, 2007
140 pp, hard cover
£39.95

This is a notification, not a review. The publisher states that the aim of this book is to present a user-friendly listing of British Masonic medals and jewels.

History of the Grand Lodge of South Australia 1834-1884

Charles Glover
Freemasons Historical Society 2008
Hard-cover reprint of original edition, printed & bound to order
\$120.00.

Notice of this publication is contained in the Spring 2008 edition of the *South Australian & Northern Territory Freemason*. The method of reproduction of this long out of print work is not clearly specified, with reference merely to 'digitized copies'. Size, number of pages, whether or not there is additional explanatory material or even an index is not stated.

The price puts it out of reach of the average researcher, and of small-budget libraries, who have no means of knowing whether they are buying a pig in a poke. It is bitterly disappointing that this long-awaited publication has not been produced in a more economical edition, or even on CD. Orders may be placed via the Grand Librarian.

Tony Pope

Harashim

GRAND MASTER CHALLENGES ANZMRC

On behalf of the Masonic Jurisdiction of New South Wales and the Australian Capital Territory it gives me great pleasure to welcome you here this morning to the 9th Biennial Australian and New Zealand Masonic Research Conference featuring the presentation of the 2008 Kellerman lectures. And let me say just how close this jurisdiction was to losing our research lodge, and this hole in the force has been replaced by the Discovery Lodge of Research.

Masonic Education, Masonic Studies, and Masonic Research are very dear to me; my early mentor, in my mother lodge, Lodge Harold Herman Unity No 428 of this jurisdiction, was RWBro Harry Kellerman, who managed to get not only into my ear, but also into my heart, and into my soul.

According to Bro Harry, Freemasonry is a 'system of education'. Part of that system is to 'research'. We need to:

- discover knowledge past;
- prove legitimacy of same;
- prove the truth; and
- prove and justify the theoretical basis of the topics.

Research must:

- deal with establishing and proving facts, not ideals, by comparing and contrasting substantiating sources;
- challenge and expand original thought;
- be useful and useable, and
- extend its influence to the ordinary Mason.

At the consecration of Quatuor Coronati Lodge 2076 EC in 1886, the following was said:

. . . we may help forward the important cause of masonic study and investigation, may induce a more scholarly and critical consideration of our evidences, a greater relish for historical facts, and subserve at the same time the increasing and healthy movement for the extension of libraries and museums in all Lodges . . . [We believe] that such a study, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of masonic archaeology and masonic formulae . . . For thus it may chance that we shall be enabled to rescue contemporary Freemasonry from the charge frequently brought against it, that it sacrifices an intellectual study of Freemasonry proper to the more pervading requirements of the social circle, and that it is too easily contented with a routine of ritual on the one hand, and the pleasing exercise of hospitality on the other . . . as Freemasons who take pride in their order, and who feel strongly that

knowledge and light, the opposites of ignorance and darkness, are, ever have been, and we trust ever will be, characteristic features and the abiding distinction of Freemasonry.

That was in 1886—122 years ago.

We are accepted into the Craft because we affirm a general desire for knowledge. We are admonished to make daily progress in the acquisition of Masonic knowledge, and we are rewarded for making progress in the

science. Two kinds of knowledge are described, that of the Liberal Arts and Sciences, and the hidden mysteries of Nature and Science. We must be prepared to make the effort and discover the vast unknown of Masonic knowledge.

Research requires dedication. Research requires time. We need more Brethren to undertake research. We need

(Continued on page 4)

President's Corner



speech on what we owe to 'The Few' applies to these two brethren.

Ours is an unusual organisation. As I wrote in my first 'President's Corner', it is spread some 5000 kilometres from West to East, the distance from Spain in Europe to the Caspian Sea in Asia. We have no central headquarters, no regular meeting place and generally we only see each other every two years. Yet it is most important that if we are to survive, and I consider that we are one of the most important constituents of Freemasonry, we must get support from all the Research lodges and act as a united body.

Graham has already encouraged you to attend our Biennial Conference at Queanbeyan. It would be great to see at least one representative from every research lodge so that, on their return to their lodges, they can share their experiences with their fellow members.

I also commend VWBro Colin Heyward and WBro Ed Robinson on the work that they are doing in producing the Library Catalogue. This is a mammoth task and we look forward to hearing more about it at the Conference.

I look forward to meeting many of you in Canberra.

Peter Verrall

It is always difficult to settle down to the usual everyday activities after a trip overseas but having now read the hundreds of emails, paid all those accounts that seemed to accumulate, written all the letters of thanks to those kind people who graciously hosted us in the far corners of the globe, and put all the photos in an album, Elisabeth and I have once again surfaced.

Firstly, I would like to thank our Immediate Past President, Graham Stead, for stepping back into the President's Corner (it sounds like a boxing ring!) and delivering some excellent comments which I wholeheartedly endorse. Kent Henderson and Tony Pope have certainly been marvellous stalwarts for the ANZMRC since its inception. But we cannot leave everything to them. Any organisation, whether it is Masonic or not, relies not on its numbers, but on the calibre of the few who steer its path. I am sure that Winston Churchill's famous wartime

(Continued from page 3)

to make research 'sexy', the place to be. We need to promote ourselves to the very early grass roots of this organisation, to the very first steps. We need to mentor and tutor these Masons, and say strongly 'we want you, we need you', and put out a hand of scholarly friendship: no closed shop, no closed minds, no 'wait for your turn'.

We must identify and engage talent, promote, present, and be seen. Research is a career path in Freemasonry that should have specific attractive signposts. Active participation is the way to learn, and original thought and work is within all of us.

Research is necessary to define 'What is Freemasonry'. Freemasonry as a living organisation with a distinguished history is in need of a contemporary, flexible image. We must enjoy our Freemasonry, and learn to 'talk the talk' across the generations.

And I call for the creation of an ANZ Resource Centre, with all our Masonic

libraries distributing and sharing their databases, and spreading the *words* of this 'talking'.

The discipline of training, study and analysis is crucial to the process, and creates the differential between 'a member' and 'a Mason'.

And Brethren and friends, if we need time to take up research, there is no better time than *right now*, to attract the hearts and minds of all our Brethren. *Right now!* I challenge you to make this conference the starting point to reinvigorate research and study across this jurisdiction, and across Australia and New Zealand, to reach out to the X's and Y's and Younger Boomers, personally and electronically—and in 25 years time let it be said that it was this group, you Brethren here today, that made the difference!

Again I welcome you to the conference, I wish you well on the crucial journey that lies ahead for us all, and I formally open the conference. Thank you.

The Frank Haas Story

by Tony Pope

The full story of Past Grand Master Frank Haas has yet to be told, but parts of it are accessible to all, and some of it is recounted in the following pages.

First we have his own account, given at the Feast and Forum of the Philaethes Society in February 2008, subsequently published in the *Philaethes* magazine (vol 61 #2) in April. The Society (of which Judge Haas has been a member for a number of years) has a proud record of opposition to censorship and repression, and of providing support for those so oppressed. The Society made no secret of the fact that Bro Haas was to be its Guest Lecturer, and it was probably this action which sparked the abortive coup staged to take over the Philaethes Society that weekend, resulting in the formation in May of the self-styled 'Masonic Society'.

Next we have an article in the *New York Times* in June, after Judge Haas commenced legal proceedings against the Grand Lodge of West Virginia, seeking reinstatement as a Mason and member of the Grand Lodge. The case is set for hearing in December.

Bro Haas has the support of the Knights of Freemasonry Universal, who made him a Knight Zuri in 2007 'for his efforts in bringing enlightenment to the craft', and of various bloggers and fringe Masonic groups.

The Grand Lodge of West Virginia is silent on the issue. Despite its isolationist stance against joining any mainstream US inter-jurisdictional bodies, it does have a website, competently created but providing minimal information (not even links to other websites). It has a list of Past Grand Masters, from which the entry 'Frank J Haas' is conspicuously absent. This has been called by some an Orwellian rewriting of history but, to be fair to the Grand Lodge, the list appears to be only of living Past Grand Masters, not an historical list of all PGMs of the jurisdiction; since Bro Haas was expelled—justly or unjustly—from the Grand Lodge, the list is technically correct in omitting his name.

Harashim will continue to follow the story of Frank Haas and report on significant events.



Local News in brief



(Continued from page 1)

Secretary's particulars are: RWBro Richard Dawes, 1/40 Burdett St, Hornsby, NSW 2077, Australia; ph. 0437 965 372, rdawes@bigpond.com.au.

W H J Mayers Memorial Lodge of Research (Cairns) has achieved a web presence, with a blogsite at <http://whj-mayers.blogspot.com/>. The South Australian Lodge of Research 216 also uses a blogsite in preference to a website. This may be the economical way to go for small lodges.

New Zealand—all good

A new research lodge is in the process of being formed in the Nelson, Marlborough, and West Coast District of the South Island. The petition has been signed by more than 50 brethren, and will be presented at the Board of General Purposes of the Grand Lodge of New Zealand in November. If it is granted, the inaugural meeting of Top of the South Research Lodge is planned for Saturday 28 February 2009, in Nelson. It would be good to have ANZMRC well represented on that occasion.

The Research Lodge of Ruapehu 444, currently an Associate member of ANZMRC, at their October meeting will consider a recommendation to become a

full Affiliate member in 2009.

Hearty congratulations to Hawke's Bay Research Lodge 305 on achieving 75 years of active research work. Members please note that a full report of the celebrations is expected, in time for the next issue of *Harashim*.

The Research Lodge of Taranaki Province 323 has a new Secretary, WBro Graeme Thompson, PO Box 3323, Fitzroy, New Plymouth, NZ; ph/fax (+646) 755 1695; gratho@xtra.co.nz. Please amend details in the 2008 *Proceedings* accordingly.

The current issue of the *New Zealand Freemason* has provided splendid publicity for ANZMRC and the biennial Conference. In addition to publishing Victorian researcher Robert Barnes' 2006 Kellerman Lecture (Science, Freemasonry and the Third Millennium) in full, it contains *two* large notices of the Conference: a third of a column on page 2, and a half-column at the end of the Kellerman Lecture, on page 22.

Quite apart from the publicity it has given to ANZMRC, this really is an excellent magazine. The on-line edition, in PDF format, can be downloaded from www.freemasons.co.nz/cms/.

Continued on page 9

Masonry Through the (Rearview) Looking Glass

2008 Philalethes Feast and Forum Lecture

by Frank J Haas, MPS

Thank you very much for your brave invitation. I know that there is some controversy about my being here. Some of you have examined your consciences about whether you should listen to me, break bread with me, shake hands with me, appear in the banquet room with me, stay in the same hotel as me, and where to draw the line. I respect that fidelity. I am hopeful that this will be only a temporary strain on our fraternal relations. I am honored to accept an invitation that I did not seek. I have the highest respect for the Philalethes Society, and I would not do anything intentionally to harm it.

I very much wish that the circumstances that brought us together might have been dispensed with, but I have gained a great deal of unsought notoriety of late. This Society exists to research problems confronting Freemasonry. I have a problem. Some say that I am a problem. I have been a Philalethes member for quite a few years. I can relate to you my perception and my recollection of what has happened recently to Freemasonry in West Virginia and to me, and I can offer my opinions on these events. I will tell you what happened, beginning at the end. Listen to the Red Queen from Lewis Carroll's *Alice's Adventures in Wonderland*.

'No, no!' said the Queen. 'Sentence first, verdict afterwards'. 'Stuff and nonsense!' said Alice loudly. 'The idea of having the sentence first!' 'Hold your tongue!' said the Queen, turning purple. 'I won't!' said Alice. 'Off with her head!' the Queen shouted at the top of her voice. Nobody moved.

In a similar fashion, the capital punishment of Masonry was meted out to me. Sentence first, verdict irrelevant, trial—well, details, details. I was expelled summarily by the Grand Master of West Virginia without a trial, without written charges, and without notice that my neck was in the noose. 'Sentence first, verdict afterwards'. To earn it, I did not even get the pleasure of stealing any money, messing around with any women, or sounding off with a temper tantrum. While I was watching a football game on a Sunday evening, I remember Grand Master Charlie L Montgomery



Judge Frank J Haas
photo by Ángel Franco/New York Times

calling me to ask whether I would be in lodge the following evening. I said it was on my calendar. He said he 'might drop in' to talk about the Oyster Night at the previous meeting of Wellsburg Lodge #2, where we hosted fifty Ohio brothers, including a surprise visit by the Grand Master of Ohio, the stalwart Ronald L Winnett. When I walked into the lodge building on Monday, November 19, 2007, I thought it likely that the lodge would be complimented for its hospitality to two sitting grand masters. Little did I know that the lodge would soon be on probation and that expulsion edicts in advance had been researched, prepared, drafted, typed, and were soon to be read, expelling Richard K Bosely and me, all, heartlessly, in the presence of my father.

I have been hurt by all of this, because I love this fraternity. I must guard against having my remarks today sound like nothing but sour grapes. Some unpleasant events happened. People ask me what happened. I tell them. They do not believe it and say it is impossible.

The Red Queen and Alice discussed such a circumstance in Carroll's *Through the Looking-Glass and What Alice Found There*.

'I can't believe that!' said Alice. 'Can't you?' the Queen said in a pitying tone. 'Try again: draw a long breath, and shut your eyes'. Alice laughed. 'There's no use trying', she said: 'one can't believe impossible things'. 'I daresay you haven't had much practice', said the Queen. 'When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast'.

Believe it. The reason for the expulsion: free speech. I have a sincere philosophical disagreement with Montgomery and his supporters. I believe that the grand lodge belongs to the Craft and that the brothers should decide grand lodge laws and policy with their open debates and votes, preserving always our eight Ancient Landmarks. We are not bound to look forever through a looking glass as a rearview mirror and never look at the present or toward the future. Montgomery wants no change ever, and anyone who wants any change should 'go away'.

Here is how I engendered such anger. Votes matter. In West Virginia, past masters have one quarter of a vote. According to the legend, I was elected to the progressive line of grand lodge officers by a quarter of a vote. You know that you must be cautious about secret ballots: those who know should not say, and those who say may not know. I am only passing on what I was told. I had served ten years on the Committee on Work with the custody of the ritual as Deputy Grand Lecturer. I became Junior Grand Warden, but some did not want me there.

As grand master, it became my frequent practice to address the brethren at lodge meetings, and I began to conclude my speaking on the level with a time of questions [and] answers. There were some recurring themes in the brother's questions, and these I decided to bring to the floor of grand lodge for consideration. Before grand lodge, I acted on three matters of business that needed no change but were compelling interpretations of existing language.

Youth. We had one active DeMolay chapter in the whole state, at the time. We had only around a hundred Rainbow Girls. I talked to the youth and their leaders, and I learned that part of their problem was our grand lodge law. Our policies were actually harming kids. Our Masonic law requires us not to allow youth organizations to meet in the lodge rooms, no matter what the lodges want. Lodges cannot give any support to the kids. Lodges cannot donate a penny. Lodges cannot even permit the parking lot to be used to raise funds by a car wash, for example. When I learned that

the application of these many prohibitions, which had slowly accumulated over the years, was hurting the kids, I concluded that it was never the intention of Masonic law to be harmful to them. I thought the brothers would want fast action, so I acted with a directive to help the kids, and I set the subject for discussion at grand lodge.

Summary reprimands. We had three brothers involved in two separate incidents. News reporters initiated calls to ask for facts about Masonic buildings, which they proposed to feature in their newspaper articles. The brothers answered questions about facts and figures, numbers and dates, and these resulted in large, beautiful articles with color photographs in the newspapers of the fourth and the fifth largest cities in the state. One headline on the front page of the Sunday newspaper was worth thousands of dollars in a public relations budget: 'I knew they were just and upright men'. However, the three brothers had not referred the reporters to the grand master, so he summarily issued written edicts of reprimand to be read audibly in all 140 lodges at two separate meetings. There were no trials. Sentence first. I entered an edict expunging the record because there was no constructive purpose to be achieved in having them continue.

As I prepared for the grand lodge session, I prepared a written agenda and had the various subjects of legislation distributed so that it went to the Craft with the proposals in their hands, in advance, in writing, to allow discussion to take place freely before the grand lodge session. This had not been done by a grand master for many decades, if at all.

The storm clouds began to swirl. I invited Brother Howie Damron to perform at the Grand Master's Banquet before grand lodge opened, and he sang 'The Masonic Ring' and other favorites. Some of my predecessors objected and were turning colors in anger, and I was then implored to attend a meeting of past grand masters. The place of the meeting changed without notice to me, and I finally found them at about midnight and was told that my predecessors and all of the remaining progressive line were of the opinion that my actions and proposals were illegal and had to be withdrawn, or I would face their wrath. They said I had violated the landmarks, the Ancient Charges, the ritual, the usages and customs, and my obligation, so I was told, and this could not go forward. I said that the brothers would

indeed debate and vote, and I later learned that the statements about unanimity in the room were exaggerated.

The following day, grand lodge opened, and I reported my actions and opinions to the Craft. Prominent among them was an outreach I had made to the Most Worshipful Prince Hall Grand Lodge of West Virginia through the Prince Hall Grand Master. Perhaps I went further than he would have liked, as I wrote him and telephoned him months earlier, and then visited the hotel of their grand lodge session, suggesting a meeting. For our grand lodge, I proposed language declaring it to be unmasonic conduct to refuse to seat a visitor to lodge if race was a reason, and it passed. On other subjects, the brothers voted to allow themselves the option to say the Pledge of Allegiance at lodge meetings. The brothers voted to allow handicapped candidates to petition.

We are the only grand lodge not to recognize or support the DeMolay, Rainbow Girls, or Job's Daughters. We are the only grand lodge not to be members of the Masonic Service Association. We are the only grand lodge not to belong to a regional conference of grand masters. We are the only grand lodge to order the Scottish Rite not to perform one of their degrees, the Washington/Arnold 20th degree. The result? I am proud to say that the brothers voted not to persist in remaining a minority of one. The brothers voted to change these things.

By their votes, the brothers repealed an assortment of legislative state-wide restrictions, piled on over the decades, for specific, temporary reasons, by Masonic legislators. Dean Roscoe Pound in *Masonic Jurisprudence* observed,

Having no bills of rights in Masonry and hence nothing beyond a handful of vaguely defined landmarks to restrain him, what then are our barriers against the ravages of the zealous, energetic, ambitious Masonic law-maker? Legal barriers, there are none. But some of the most sacred interests of life have only moral security and on the whole do not lose thereby.

The brothers in West Virginia voted to assert their moral security and to repeal bans of books, bans on films, and bans on slideshows, some implemented nearly fifty years ago for important reasons, apparent then, to deal with a moment in time. Royal Arch Chapter charters had been ordered to be removed from the walls of lodge rooms, but the brothers voted to allow them. Other art in a lodge room that included Masonic symbols or emblems other than the Blue Lodge had

been prohibited, such as Scottish Rite or York Rite emblems or a tapestry hung on a concrete block wall, but the brothers voted to allow it—including portraits of local Past Grand High Priests and Past Grand Commanders, of whom they are justly proud.

The West Virginia brothers were forward-looking and voted to do what they thought was right. There was jubilation at the passing of the Wheeling Reforms at grand lodge in 2006. That lasted for a matter of days. Then we returned to the rearview looking glass, the rearview mirror, as the ballot was declared illegal by my successor. The vote was scorned. In my opinion, the best word to describe what is now happening as a result is: repression.

Since the Wheeling Reforms were struck down, we have heard it said that, although race is not a legitimate factor to use to exclude a qualified visitor, wink-wink, the Worshipful Master has the duty to preserve the 'peace and harmony' of the lodge. So, promote peace and harmony, but, wink-wink, do not consider the race of the visitor, wink-wink.

Did you lose a thumb while fighting for your country? Which one? The left? Sign here on this membership petition. The right? We have ancient usages and customs, and we cannot put up with your kind.

Do you want a Masonic funeral? Your grandsons are prohibited from being pall bearers unless they are all Master Masons. You must explain these Masonic laws to your widow so that we do not have to leave her sobbing in the funeral home. There is no problem if you want your remains to be cremated. However, if you want your ashes to be scattered, it is 'undignified' and we must walk away from your mourners, because if anyone knows that the lodge is present as a group, we will be reprimanded, again.

If youth organizations are having problems, their problems are not our problems, so be extremely careful if you try to help the kids. If our deceased brother's obituary mentions his request that, in lieu of flowers, memorial donations should be made to a hometown hospice, which comforted and cared for him on his deathbed, then the proper action of the lodge is . . . send the flowers, because such charity is forbidden. We will not join the Masonic Service Association, as every other grand lodge in North America does, because it is soft on Prince Hall and they will send their publications and Short

Talk Bulletins to our members without our control. We will not join the Northeast Conference of Grand Masters or any other such conference because they have ideas that conflict with our laws and mostly because those other grand lodges recognize Prince Hall Masonry.

Friends, I am proud of the Wheeling Reforms. They were distributed so that the Craft had them in their hands, in advance, in writing, most of them for the first time in their lives. We debated until the brothers voted to end debate. We voted on the merits. The Wheeling Reforms passed. They lasted until the stroke of a pen. Dick Bosely politely but persistently sought and was denied answers about this, and because he took a little bit too much time to sit down and shut up, he was instantly stripped of his title as Deputy Grand Lecturer, and two weeks later was summarily expelled, and his alleged offense was committed in the presence of the Grand Master of Ohio. I engaged in free speech saying, as quoted by Grand Master Montgomery, 'the dream lives on and will not die'. Now I am left without free speech and without Freemasonry, but I still have the dream.

For my dreams, I have sustained the maximum Masonic punishment—

expulsion. It hurts. It hurts a great deal. I hope that it is temporary. In another feat of Orwellian double think, my detractors have extended their hatred further by deleting my name from the website list of Past Grand Masters of West Virginia and throwing it down the memory hole.

The Craft in West Virginia is a resilient bunch—*Montani Semper Liberi*. Mountaineers are always free. They are unsure of what to do and how. They want to do the right thing, and do that thing right, but those who would continue the repression have the upper hand for now.

I do not have a call to mobilization to outline for you. I am on the outside now. Your brethren in West Virginia have voted to do what they think is right. By their votes, they made a positive statement about race relations in the fraternity. By their votes, they tried to help the kids. By their votes, they welcomed the handicapped into the Craft. By their votes, they were in favor of patriotic expression in the lodge. All for naught. We are one large fraternity divided into grand lodges. What happens to us reflects upon you. What happens to one group of your brothers affects the whole. We lecture about Masonry Universal. Search yourself, my brethren.

You may find yourself with an opportunity to help, aid, and assist—not me, but your worthy brothers in West Virginia in ways, large or small. Will you go on foot and out of your way for them? You may be able to speak the truth to power. As Lincoln counseled, be on the side of the angels. Will you encourage, nourish, and cherish your brethren in the state with the second highest per capita Masonic membership with your concern and your prayers? If for nothing else but your concern and your prayers, the brethren of West Virginia will thank you, Masonry Universal will thank you, and I thank you for sticking your necks out for Freemasonry.

Editor's [Nelson King's] Note:

In December we wrote via Registered Mail to the Grand Master of Masons of West Virginia, explaining that MWBro Haas would be our Guest Lecturer. And that we would send him a copy of the Lecture, so that if he wished to comment, or challenge anything in the Lecture, he could.. We at that time assured him that we would publish his comments and/or rebuttal in that same issue. Since that time we have forwarded to him three copies of this lecture. To date he has not responded:

From the New York Times, 16 June 2008, online at www.nytimes.com/2008/06/16/us/16land.html?_r=1&oref=slogin, an article in the 'This Land' series, in which Dan Barry takes readers behind news articles and into obscure and well-known corners of the United States. His column appears every Monday.

From Would-Be Reformer, to Former Mason, to Plaintiff

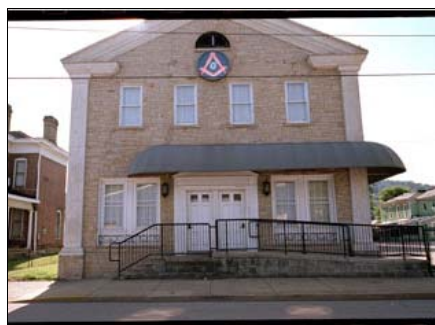
by Dan Barry

WELLSBURG, WV

On the first and third Monday of every month — except in summer months when only one Monday will do — in an old building on a downtown street wanting for bustle, the Ancient, Free and Accepted Masons of Wellsburg Lodge No. 2 meet. Members only, and only men.

Theirs is not to be confused with other fraternal organizations on other quiet streets. The Loyal Order of Moose Lodge No. 1564, say, whose ham loaf and D.J. nights and fish fry and karaoke nights might be of concern to the local rescue squad. No, the fun-loving Moose should never be confused with the secret-loving Masons.

For more than 20 years, among the most faithful Masons here in Wellsburg was Frank J. Haas: administrative law judge, active Presbyterian, Mensa member, single. He would come down



MEMBERS ONLY Lodge No. 2 of the Ancient, Free and Accepted Masons of Wellsburg, W.Va. At a meeting in November, Frank J. Haas, a former Grand Master and a lodge member for 20 years, was formally accused of "conduct unbecoming a Mason" and expelled. Mr. Haas is suing the lodge, seeking damages and reinstatement.

Photo by Angel Franco/New York Times

the hill from his house, walk through the lodge's doors and instantly become Past Master of Lodge No. 2, Past Grand

Master of Masons of the State of West Virginia, Brother Haas.

But at a Monday night meeting several months ago, Brother Haas was summoned to the center of the room in this, his mother lodge. In front of men he has known all his life, including his father, he was expelled; given the "Masonic Death Sentence."

Mr. Haas has not returned — members only. But all those suddenly free Monday nights gave him time to ponder his growing reputation as a Masonic martyr. Now he has sued the least transparent and Most Worshipful Grand Lodge of West Virginia, seeking damages and, more important, reinstatement.

"Expelled Mason," the large man says in soft voice. "Harsh sounding."

Masonry's adherence to closed-door ritual may intrigue conspiracy theorists.

(Continued on page 8)

(Continued from page 7)

Its diminishing ranks and relevance may cause smiling feminists to say, Knock yourselves out, boys. And its taste for pompous honorifics and ornate regalia may conjure images of solemn men with arms interlocked: Laurel and Hardy meet Babbitt.

But Mr. Haas, 50, sees Masonry as a fraternity dedicated to “making good men better,” one in which the courtroom janitor has as much say as the judge. His great-grandfather was a Mason, his father is a Mason, and many relatives are Masons. It was his destiny.

Demonstrating a deep knowledge of Masonic history and a facility for reciting the archaic text used in allegorical plays and other secret ceremonies, Mr. Haas rose to become head — or Worshipful Master — of his local lodge and then, in October 2005, Grand Master of the state lodge.

During his one-year term, Grand Master Haas visited dozens of lodges in the state, where he says some of the 24,000 members often complained about West Virginia’s failure to shed practices that other state lodges had long since done away with, practices that fell between the dumb and the downright discriminatory.

For example, the laws of West Virginia Masonry still maintain that “one who has lost a foot, a right hand or a right thumb back of the first joint is ineligible for Masonry.” No matter if you lost said body part in Guadalcanal or Falluja; secret handshakes and embraces must be just so.

Another example: West Virginia lodges cannot support outside charities. The Moose might help raise money for the local volunteer fire department, but the Masons cannot support such “profanes,” that is, those who are not Masons.

“It’s hard to explain” to other members of the community, Mr. Haas acknowledges.

Then there was the matter of race. The Ancient, Free and Accepted lodges in West Virginia not only have no black members, they maintain no contact with the state’s separate and predominantly black Masonic fraternities, called Prince Hall lodges. “It’s not just nonrecognition,” Mr. Haas says with frustration. “It’s hostility.”

In October 2006, at the annual statewide meeting of the Grand Lodge in Wheeling, when his tenure was about to end, Mr. Haas presented a bloc of amendments designed to modify rules that no longer made sense (if they ever

did). For instance, since lodges in other states had black members, he proposed the radical idea that “qualified visiting brethren may not be excluded from attendance if race is a factor.”

The changes, called the Wheeling reforms, overcame significant resistance and were passed by a close vote. Mr. Haas then handed his gavel to a successor, who promptly set aside the reforms on procedural grounds.

Gradually, though always with what he says was respect for Masonry, Mr. Haas spoke out for the need for change. Racism, he says, still lingers in the requirement that local Masonic leaders must “maintain peace and harmony” in their lodges. Code, he says.

The inner struggles occupied many a West Virginia Mason and led to the creation of a Web site called Masonic Crusade, in which “brethren” anonymously but candidly vented their feelings. So candidly, in fact, that Mr. Haas’s successor as Grand Master sent a warning to the site promising expulsion to participants.

Then, in November, the current Grand Master, Charlie Montgomery, visited the Wellsburg lodge for an oyster party in which the Grand Master of Ohio was also in attendance. Having two Grand Masters at one event is a big deal, Masonically speaking.

After the mass consumption of mollusks, a Mason from Sistersville pointedly asked Mr. Montgomery during the formal meeting why, among other things, the Wheeling reforms had never resurfaced for discussion and a vote. Mr. Haas says Mr. Montgomery, who did not return calls seeking comment, told the man to sit down.

Then Mr. Haas was invited to speak, in deference to his status as a Past Grand Master. He praised his outspoken colleague and then said something about the dream living on.

Two weeks later, Mr. Haas says, Grand Master Montgomery called to say he would be in Wellsburg for Monday’s meeting and asked if Mr. Haas would be there. But of course, Mr. Haas answered, thinking the Grand Master wanted to thank the lodge for its oyster feast. Not quite.

Mr. Montgomery, who arrived with a posse of Masonic brass, did thank the lodge for the oysters. But soon he summoned Mr. Haas and his outspoken colleague to what is known as the altar. The colleague was expelled first and promptly left the room.

Now it was Mr. Haas’s turn. There he stood, wearing a business suit and the

apron with the purple border and gold fringe that signified his status as a Past Grand Master. There, in the lodge he had belonged to for more than 20 years, in front of his father, in front of his brothers.

There, silent and mortified, while another grown man read an edict asserting that he had supported an illegal Web site; had sought to subvert the principles of the lodge by seeking the repeal of “our laws”; had been insubordinate toward the Grand Lodge and its Grand Master; and this: had “demonstrated conduct unbecoming a Mason.”

Another man might have said enough with this grand high exalted mystic boobery, but not Brother Haas. He has sued the Grand Lodge because he says he was denied due process. Because he wants to bring about change. Because he wants to belong again.

From <http://www.wvmasons.org/>:

West Virginia Grand Lodge

MOST WORSHIPFUL
PAST GRAND MASTERS
of the GRAND LODGE
OF WEST VIRGINIA

G. Glenwood Brown (1967)
C. Vincent Townsend (1971)
James R. Ferguson (1981)
Paul E. Tederick (1982)
Golden W. McCallister (1985)
Robert G. Slater (1987)
Charles E. Forsythe (1990)
J.W. Vandall (1991)
James E. Winzenreid (1992)
Bill F. Gardner (1993)
Stephen G. Swank (1994)
Richard N. Swisher (1996)
Paul V. Cottrell (1997)
Seba T. Anderson (1998)
Kyle L. Cochran (2000)
Gary L. Gilkeson (2001)
Harry F. Robinson (2002)
Robert M. Vincent (2003)
William R. French (2004)

Charles F. Coleman, II (2006)

West Virginia Grand Lodge
Ancient Free and Accepted
Masons

107 Hale Street P. O. Box 2346
Charleston, WV 25328-2346
(304) 342-3543

Most Worshipful Charlie L.
Montgomery, Grand Master

Most Worshipful Robert G. Slater,
PGM Grand Secretary

Surprise for Peter Verrall

Among the 120 present at the August meeting of the Western Australian Lodge of Research, at which Judge Antoinette Kennedy was the guest speaker, were Grand Master Wayne Hibble and Lecture Master Peter Verrall. Secretary Alan Gale tells the story:

Peter was 'promoted in the field' at our August meeting by the Grand Master, MWBro Wayne Hibble.

Those of you who know Peter will understand the depth of emotion he felt when it is noted he was completely taken aback by his preferment and left completely lost for words (read totally gobsmacked) and overcome by the honour.

It is proof that, despite appearances to the contrary, Freemasons can keep secrets. Peter had no idea it was coming and the look of obvious gratitude and deep emotion said much about his humility as a Freemason.

We at WALoR are sure you join us in congratulating him and thanking him for the countless hours (nay years) he has spent as a driving force for the advancement of Masonic knowledge both here in WA through WALoR and throughout Australia and New Zealand via the Australia and New Zealand Masonic Research Council, of which he is President.

Peter has done much to make WALoR the shining beacon it is today. Our motto is *Hinc Lucem*, from here, light. The light has been fed by Peter Verrall for a long time, and WALoR is grateful to him for his devotion.

Local News in brief

Conference decisions

ANZMRC will not import an overseas lecturer for the 2009 tour, but will utilise local talent, sending President Peter Verrall to New Zealand representing Australia, and New Zealand researcher Kerry Nicholls will tour Australia. Kerry was the 2006 Kellerman Lecturer for New Zealand.

In 2011 ANZMRC will revert to the usual practice of having an overseas lecturer for the biennial tour, which will be South African researcher Rodney Grosskopff, who was a Kellerman Lecturer at the 2008 Conference.

IN MEMORIAM

It is with deep regret that we note the death of RWBro the Revd Brian Keith Burton, BA, PAGM (NSW), Past Grand Chaplain and Kellerman Lecturer, at Nowra, NSW, on Friday 29 August 2008.

Brother Burton was a Past Master of the Research Lodge of New South Wales 971, an Official Lecturer of the United Grand Lodge of New South Wales and the Australian Capital Territory, and a corresponding member of Lodge of Research 218 VC. His Kellerman Lecture (NSW&ACT, 1994) was titled 'Freemasonry among Australian Prisoners of War'.

He was an ordained minister of the Presbyterian Church, and served as a chaplain in the RAAF (with the rank of Flight Lieutenant) in the Viet Nam War, and as a prison chaplain. He was the author of two books, a novel about the prison system and a local history of the Corowa district. He built his own home for retirement, made his own furniture, and even a small pipe organ; and he was a keen radio ham for many years.

The Grand Secretary of UGL NSW & ACT announced that there would be a Lodge of Sorrow conducted at Nowra Masonic Centre at 10 AM on Thursday 4 September (Craft regalia to be worn), followed by a funeral service at 11 AM at St Andrew's Presbyterian Church, Nowra (no regalia).

Of the six Kellerman Lecturers then residing in NSW & ACT, only one, Bro Neil Morse, was able to attend, and thus he represented the three research lodges (Canberra, Discovery, and Victorian) of which he is a full member, ANZMRC, and the absent Kellerman Lecturers. His email report follows:



On Thursday last I attended the Lodge of Sorrow conducted by Lodge Nowra Unity No 60 and the funeral service according to Presbyterian rites for Bro Burton.

I counted 32 in the Lodge of Sorrow, and the District Grand Inspector of Workings read an email from MWBro Green giving his apologies and recalling some of Brian's areas of support to him whilst he was GM. Mention was made of Brian's membership, and Mastership, of 971, but no mention of his Kellerman Lecture!

The church, of moderate size, was standing room only. In his 'family eulogy' (one of several), son Robert mentioned his involvement in the Craft and his research skills. No Masonic tribute took place.

I later spoke to Robert and expressed the sadness felt by the Masonic research community at his father's passing. He seemed pleased to know this.

NWM

Tour dates, lectures available, and other details will be supplied to Affiliates and Associates as soon as

possible. A full report of the Conference, with pictures, will be included in the January 2009 issue of *Harashim*.



Kerry Nicholls



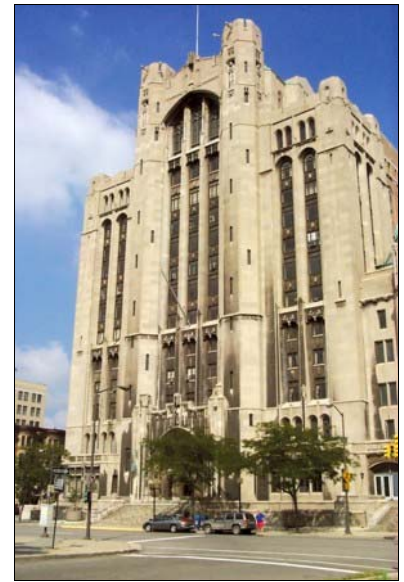
Rodney Grosskopff



Peter Verrall



World News



Detroit Masonic Temple

North Carolina recognition

On 19 September 2008 the mainstream Grand Lodge of North Carolina voted to recognise the Prince Hall Grand Lodge of the same state, by a 2:1 majority. This was the culmination of at least ten years hard work.

In 1998 GM Tom Gregory, with the support of Ric Carter, editor of the *North Carolina Mason*, and others, campaigned hard to change racial discrimination in their jurisdiction. At the 1999 Grand Communication, GM Gregory proposed a constitutional amendment which would have paved the way for recognition of the Prince Hall Grand Lodge and was defeated 4:1. A second motion, to allow a WM to admit a visitor to lodge from a recognised jurisdiction, against the objection of another member of the lodge if the WM believed the objection to be based on race, was also defeated by a large majority. (This would have allowed a black mainstream Mason to visit, if the WM was willing.) However, a counter-motion to withdraw funding from the *North Carolina Mason* was also defeated.

In 2002 the first breakthrough came, when Joseph Adegboyega was accepted as a joining member of a mainstream North Carolina lodge, Bro Adegboyega was a Nigerian-born Canadian Mason from a mainstream Ontario lodge.

In 2003 a motion to recognise the Prince Hall Grand Lodge of North Carolina was defeated by a vote of 456 for, 495 against.

In 2004 the Prince Hall Grand Lodge voted to recognise the mainstream Grand Lodge but, despite a year of hard campaigning by both Grand Masters, including attending each other's Grand Installation, mainstream Masons did not reciprocate. The motion gained 520 votes for recognition, with 459 against, but required a two-thirds majority for adoption.



WM Joseph Adegboyega

photo *North Carolina Mason*

Perhaps it was an omen of success when PGM Tom Gregory installed Bro Adegboyega as Master of his lodge, in January this year, the first black member, and then the first black WM in the jurisdiction. With the passing of the resolution of mutual recognition, one seasoned campaigner announced: 'Today North Carolina has entered the 21st century'.

Detroit Temple saved

An agreement between the Detroit Masonic Temple Association and a local corporation has averted the danger that this iconic temple would have to be sold.

The temple, probably the largest Masonic building in the world, was constructed between 1920 and 1926, to accommodate the Craft, York Rite, Scottish Rite and Shrine. It is fourteen stories high, has 1037 rooms, and occupies some twelve million cubic feet of space. The three largest rooms are the Scottish Rite Cathedral with a seating capacity of 1600, a mammoth drill hall with a floating floor and 17,500 square feet of open floor space, and a theatre with a seating capacity of 4400 and a stage 100 x 55 feet.

Several years ago the Scottish Rite and the Shrine moved elsewhere, leaving

the Craft and York Rite to maintain the temple. With falling numbers, it seemed likely that the building would have to be sold. The recent agreement leaves the building in Masonic hands, but the local corporation has sole responsibility for leasing the building for non-Masonic use, such as theatrical performances, banquets, weddings, private and corporate functions, even film-making, and providing the drill hall for use of the Detroit Derby Girls Roller Team.

As Russell Spice, of the Michigan Lodge of Research, remarked: 'Our only duty now is to go downtown and be Masons. We should have done this decades ago'.

Women and Freemasonry

Women have been much on the mind of the male Orders of Freemasonry in recent months.

The Summer 2008 issue of *Freemasonry Today* reports on the centenary celebrations of the Order of Women Freemasons at the Royal Albert Hall, London, in June. Lodges in Canada, Northern Ireland, South Africa, South Australia, Spain and Zimbabwe were represented among the 4000 members and guests present.

In conjunction with this, the Library and Museum of Freemasonry has an exhibition entitled 'Women & Freemasonry: the Centenary', which runs from June to December 2008.

We reported on the formation of women's lodges in Cuba in the April issue of *Harashim*, and of the Internet Lodge (UK) award to an American Co-Mason in the July issue.

In March last year, the Grand Orient of France held a conference on the subject of mixed-gender Masonry in the

21st century, and in September the Grand Orient voted on a motion to permit individual lodges to admit women candidates if they chose to do so. The 1200 delegates voted 60:40 against the motion. This was amusingly reported on the 'Lost in France' website www.lost-in-france.com/:

France's Freemasons say NON! to women

Sorry girls, but there will be no rolled up trouser legs or dodgy handshakes for you for the foreseeable future as France's top Masonic order has voted against allowing women to join its 250 year old organisation.

At their annual meeting of the Grand Orient de France, sixty percent of the 1,200 delegates attending rejected outright the proposal that was put forward by their slightly more liberated Grand Master Jean-Michel Quillardet to allow women to join their Lodges.

Monsieur Quillardet had put forward the proposal as a way of 'changing the image of freemasonry in France', he went on to say that he thought the results were encouraging as only a few years earlier the vote would have been around 90 percent against.

The GODF is one of the biggest Masonic orders in France boasting around 48,000 members and was founded in 1773. Ironically their website slogan reads Liberty, Equality, Fraternity and they claim that the search for progress has always been the force behind their reflection and activities.



One month later, an Internet website was allegedly registered to a 'Grand Orient Mixte de France', but a visit to www.grand-orient-mixte-de-france.com/ provides the information: 'The web site you have requested doesn't exist. The domain name associated with this website is currently being "parked" by its current owner'. Similar results are obtained by changing 'com' to 'org' or 'net', and Google is not much help.

English news & views

At the quarterly communication of the United Grand Lodge of England last month (September), the Pro Grand Master, the Marquess of Northampton, announced that he would 'step down' in March 2009, and that he would be succeeded as ProGM by the current DGM, RWBro Peter Lowndes. Lord Northampton said, 'For my part I shall continue to enjoy my masonry albeit at an easier pace and with less direct responsibility'.



ProGM Lord Northampton

Spencer Douglas David Compton, 7th Marquess of Northampton, born 1946, educated at Eton, is Deputy Lieutenant of Northamptonshire. He was appointed Assistant Grand Master in 1995, and Pro Grand Master in 2001. In addition to his Grand Lodge activities, he has taken a particular interest in research activities, sponsoring or supporting (among others) Canonbury, Sheffield, the Cornerstone Society, and Internet Lodge.

Peter Geoffrey Lowndes, FRICS, born 1948, educated at Eton, was appointed Deputy Grand Master in 2004.

According to the London *Daily Mail*, the formation of Royal Household Lodge (EC), for staff of Buckingham Palace, Windsor Castle, Clarence House and St James' Palace, and for police protection officers, has upset some officials and not amused Her Majesty. The UGLE website contains no reference to the matter.

Grand Secretary Nigel Brown made some apposite remarks on the subjects of humility, selection of candidates and admission of joining members, in his column in the Summer 2008 issue of *Freemasonry Today*.

On humility he wrote: 'Rank . . . should never be actively sought and, if attained, never accompanied by arrogance, but rather by a renewed sense of duty and fraternal affection'. He added: 'As Grand Secretary I am privileged to meet many tremendous people who have a common bond in our love and enjoyment of masonry. They understand the true meaning of charity. I also get to deal with a very small minority who have neither humility nor fraternal affection.'

Concerning joining members, he said: 'Is the selection process always thorough enough? Do secretaries always follow [regulations] for a joining member?'

He went on to say: 'Candidate selection is a very real responsibility that falls on us all. It is a responsibility that is to be taken seriously now and forever. A proposer and seconder and the selection committee have all to be happy that the candidate is of the highest possible standard in both private and public life—a future ambassador for all Freemasons.'

'Never let the numbers game cloud your good sense.'

'So I ask you to select candidates convinced that they will be an ambassador for all we truly believe in.'

'I found a piece of unattributed masonic writing the other day which combines rather well humility, fraternal affection and being an ambassador for Freemasonry:

'I would not give much for your masonry unless it can be seen. Lamps do not talk, but they shine. A lighthouse sounds no drum, it beats no gong, and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your masonry. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.'



Grand Secretary Nigel Brown

(Continued on page 12)

Conferences

It is difficult to keep track of all the conferences and seminars on Freemasonry being held around the world, and the papers presented. Here are a few notes which may be of assistance.

Papers from the **Ninth World Conference of Masonic Grand Lodges**, held in Washington DC in May 2008 are now available for downloading from www.dcgrandlodge.org/, or may be read on the Pietre-Stones website at www.freemasons-freemasonry.com/GLWC2008-Papers.pdf.

At the **Cornerstone Society** conference in London on 29 November 2008 the speakers will be: Professor John Grange, 'With the Centre'; Professor Thierry Zarcone (CNRS, Paris), 'Muslim Fascination with Freemasonry: Historic and Ritualistic Perspectives'; Miss Pauline Chakmakjian (University of Wales, Lampeter), 'Japanese Spirituality and Esoteric Freemasonry'; Dr Henrik Bogdan (Gothenburg University), 'The Quest for the Lost Word'; and Tom Bergroth (Grand Marshall of the Swedish Order), 'The Swedish Rite'.

The **Canonbury Masonic Research Centre** in London will be the venue for an international conference this month (October) on Freemasonry and the Sciences, natural & supernatural, under the chairmanship of Dr Andrew Prescott. Speakers will include: Dr Roger Dachez (LNF), 'Mesmerism & Freemasonry: Magnetic Madness in Lyons 1784-1785'; Alain Bauer (PGM, GODF),

'Freemasonry, Isaac Newton & the Crisis of European Conscience: A French View'; Professor Susan Mitchell Sommers (USA), 'Ebenezer Sibly: The Masonic Mystical Doctor'; Dr Edi Bilimoria (Theosophist), 'Consciousness? Scientific & Esoteric Perspectives'; Dr Andreas Önnersfors (Sheffield), 'The Concept of Science in the Imagination of European Freemasonry'; John Gordon (Exeter), 'Towards a Modern Metaphysics'; Dr Fabio Venzi (GM, RGL Italy), 'Perceiving the Sacred in Scientific Research: the Interplay of Scientific Rationalism & Noetic Intelligence'; Dr Andrew Prescott, 'William Rand: Physician, Alchemist & Freemason?'; James North (editor of *Baconia*), 'Secret Alchemy: The Origins of Baconian Science in the Bible & Hermetic Philosophy'; Professor Charles Porset (CNRS, Paris), 'The Scientific Lodge of the Nine Sisters (Les Neuf Soeurs)'; Philippa Faulks (author), 'Count Allesandro Cagliostro: Healer, Alchemist & Freemason in the Age of Enlightenment'; and Gerald Riley, 'The Hidden Mysteries of Nature & Science?'

Equally intriguing are the papers being offered at the **University of Sheffield** over the next three months: 'French Pre-Masonic fraternities, Freemasonry and Dervish Orders (tarikats) in the Muslim World: History and Anthropology of a Mutual Recognition' by Thierry Zarcone (CNRS Paris); 'The first Masonic lodges in Ottoman Syria: How Freemasonry influenced social life in Tripoli al-Sham: The founding fathers of Lodge Kadisha and its socio-cultural role' by Dorothe Sommer (Sheffield); 'The Star in the East: Occultist Perceptions of the

Mystical Orient' by Isaac Lubelsky (Tel Aviv); 'When Armenians built Auschwitz: Notes on late Ottoman Freemasonry and Genocide' by Ugur Ungor (Sheffield); 'The Grand Orient de France and the Constitutional Revolution in Iran, 1906-1911' by Dr Mangol Bayat; and 'Masonic attitudes towards secular and religious education in the Ottoman Empire' by Paul Dumont (Strasbourg).

Miscellanea

Richard Num reports that Scottish and Irish Lodges in Ghana, West Africa, are expected to form the Grand Lodge of Ghana before the end of 2008, with the blessing of both parent Grand Lodges.

Congratulations to Yasha Beresiner, Kellerman Lecturer (2000), on his appointment as Grand Librarian of the Regular Grand Lodge of Italy. He is reported in the Summer 2008 issue of *Freemasonry Today*, as saying:

My main task is to represent the library, particularly in Europe, and to make acquisitions. The library is international, with books in several languages among its collection. I will be helped by an assistant librarian and a secretary, both based in Rome.

Yasha (*pictured below*) also holds Grand rank in Israel and England and is fluent in several languages, including Italian.



Norman Gene Lincoln, Secretary of the Ohio Lodge of Research, provides us with a fascinating insight into how things are done in Ohio.

Ohio Lodge of Research

Brethren,

I know you won't make a special trip for our meeting but I will send the announcement for your study.

Ohio Lodge of Research meets the fourth Sat in Jan and the third Sat in May and Sep. We have currently have 261 members.

Springfield Meeting

The Ohio Lodge of Research met at Clark Lodge No. 101 in Springfield on Saturday, May 17, 2008 at 2PM. Ten

Actives were called to order with prayer by WM F. Raymond Sharritts.

The Secretary reported one new petition from Michael Stephenson of Camden which was approved. There were also five deaths and three resignations. 37 were deleted for not paying dues. Total membership is now 257. The Treasurer reported a checking account of \$8259.24 and total balance of \$61,259.24. A check for the sale of Bicentennial envelopes for \$384 was turned in. Don Reece reported on the endowment fund. The proposed budget of \$5785 was approved. The Committee on Officer qualifications reported.

A lodge of Master Masons was opened by Clark Lodge No. 101. The officers of the Ohio Lodge of Research

took their places. Past Masters present included Robert Weller, James Clippinger, Norman Lincoln and Paschal King, Jr.

A paper on Native American Masonry was read by Dan Hrinko. Some discussion of the membership of Joseph Brandt and Tecumseh followed.

Officers were elected: WM Ron McGonigal; SW Don Reece; JW Jeff Slattery; Treas Ted Graybill; Secy Norman Lincoln; SD Dan Hrinko; Trustee George Braatz. The WM-elect appointed Jeff Alborn SS and Kevin Campbell JS and Pat King Chaplain. The officers were then installed by PM Robert Weller.

Pat King moved a complementary one

(Continued on page 16)

A MASONIC ODYSSEY

PART IIB—EAST COAST U S A, DC & VA

by Tony Pope

Sunday 10 June 2007 was a day of rest and relaxation spent with my hosts, John and Janet Wintermute, at their home in Adelphi, Maryland, a few miles northwest of Washington DC. With them I reviewed how I hoped to spend the next few days, visiting lodges and places in Washington and just across the river in Alexandria, Virginia.

On Monday Janet would detour on her way to work and drive me to central Washington. She would leave me there to spend the day at the House of the Temple, headquarters of the Southern Jurisdiction AASR, and I would make my own way back to Adelphi by train and bus, in time for tea. Janet, herself of the Memphis-Misraim persuasion, had received an invitation for us both to attend a lodge of the George Washington Union (a mixed-gender body) that evening. I declined, with thanks, and Janet decided to stay home for the evening. On Tuesday Janet would again drive me to central Washington and I would make my way by train to the George Washington Masonic National Memorial in Alexandria. Wednesday was to be spent in Washington, in and around U Street NW, the location of the Prince Hall Grand Lodge of DC and the home of DC jazz. I would probably stay at an hotel Wednesday night and re-visit the House of the Temple on Thursday morning, attend lodge at Alexandria that evening, stay overnight with new hosts, Robert and Larissa Watkins, and fly back to Seattle early Friday morning.

As it happened, the plan was modified as soon as I met Larissa Watkins on Monday. She and her husband Robert would provide accommodation from Tuesday night onwards, and Robert would be my guide and chauffeur for my stay there. Their kind invitation was readily accepted.

The House of the Temple

Early Monday morning Janet drove me from Adelphi to Washington in surprisingly light traffic, and deposited me opposite the House of the Temple, on 16th St NW, a mile or so from the White House. The House of the Temple stands alone, bounded by streets on all four sides, just this imposing building at the front of the block, and a lawned garden at the back. I walked the boundary and set to work with my trusty camera, before ascending the steps to the front door.

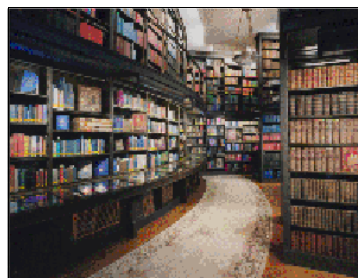
The front office was staffed by a Past Grand Master, who directed me to the library, where I was greeted warmly by Larissa Watkins, author of *American Masonic Periodicals 1811–2001* (2003) and *InterMasonic National Periodicals 1738–2005* (2006), assistant to the librarian & curator. Larissa, Russian by birth, is married to Robert Watkins, himself a fluent Russian-speaker, Master of the prestigious Alexandria-Washington Lodge 22 VA.

Larissa introduced me to the Librarian & Curator, Joan Sansbury, and other staff, and showed me the library and reading room. The library is situated in the southeast corner of the building, with the main interior wall curving in a quadrant. Books line this curving wall from end to end, and floor to ceiling, arranged so that each subject is illustrated by one or more books with the front cover displayed. The outer walls, forming the corner of the building, are also filled with books from floor to ceiling, broken only by window placements. Between the outer and inner

(Continued on page 14)



Above: two views of the House of the Temple
Below: the library stacks (left) and the reading room (right)



Hosts: Janet Wintermute (left) and Robert & Larissa Watkins

(Continued from page 13)

walls are free-standing shelves, radiating from the curve, like the spokes of a wheel. Each of the free-standing stacks is devoted to books of a single US Grand Lodge, and work-stations are interspersed between some of these stacks. It really is the most attractive library I have ever seen.

Further examination of the library was deferred, so that I could spend some time with Dr S Brent Morris, formerly editor of the Scottish Rite Research Society's transactions, *Heredom*, and now editor of the *Scottish Rite Journal*, who would be unavailable later in the week. In the course of discussion, I told Brent of a problem I had with conversion of the completed draft of Jim Daniel's book, *Masonic Networks & Connections* from Microsoft Word to PDF format. I had a copy with me, on CD, and Brent introduced me to his typographical expert, Elizabeth, who solved the problem and did the conversion for me.

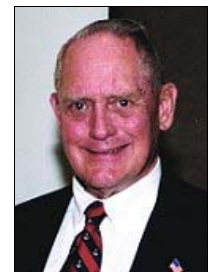
The rest of the morning sped by, and Brent and Art de Hoyos, Grand Archivist and Grand Historian, took me to lunch. After lunch, Art showed me some of the treasures in his subterranean abode. I also found time for a tour of the building, conducted not by the venerable docent, the PGM I had met upon my arrival, but by a young man just learning the trade.

I spent the rest of the afternoon in the library, and Larissa accompanied me to the subway, pointing out the headquarters of the DC Grand Chapter of the Order of the Eastern Star en route. Then we went our separate ways, she by train to Alexandria and I by train and bus to Adelphi. When I recognised a park near my destination, I got off the bus and had a pleasant stroll 'home'. Janet, John and I had a quiet evening *en famille*, and I explained the change of plan, that this was our last evening together.

The George Washington Memorial

Early Tuesday morning Janet again drove me to the House of the Temple, this time with all my goods and chattels. I bade her farewell, then carried my cases up the steps and explained to the perplexed custodian that I was not moving in, just in transition to my new home. I met Robert and Larissa in the library, said a temporary farewell to Larissa and accompanied Robert to the George Washington Masonic National Memorial in Alexandria. This is a remarkable monument on the top of a grassy hill, overlooking old Alexandria, the Potomac River, and beyond.

We found our way to the library,



Above: Brent Morris & Art de Hoyos;

Mark Tabbert & Kirk MacNulty

Below: George Washington National Masonic Memorial on the hill, view of Old Alexandria from the hill; GWNMM Library



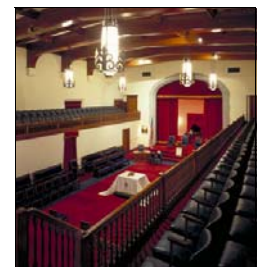
Above: Alton Roundtree

PHA DC Grand Lodge

Paul Bessel

Below: lodge rooms at the George Washington Masonic National Memorial
Alexandria-Washington lodge room, 1802 and now;

North lodge room



where Mark Tabbert, Director of Collections, and author of *American Freemasons Three Centuries of Building Communities*, was addressing a local chapter of the Daughters of the American Revolution, a lineage-based historical society with over 100 chapters in Virginia and a national membership of 170,000.

When Mark had finished with the DAR ladies, Robert and I introduced ourselves, whereupon Mark invited us to attend a meeting of the Lodge of the Nine Muses 1776 DC. This lodge, described as 'a contemporary Mystery School for Masons seeking enlightenment', usually meets in the House of the Temple, in Washington, on

the third Wednesday, but on this occasion would meet this evening (Tuesday) at the Memorial (in Virginia). Robert and I were delighted to accept. Robert then went home, promising to return for me in the afternoon.

Mark and I discussed a number of topics, including his participation in the Edinburgh conference the previous month, future projects, and the library established by his predecessor, Paul Bessel, whom I was scheduled to meet in DC the following day. Mark took me to lunch, and on our return I joined a guided tour of the building, which has three lodge rooms: the South room is used by Robert's Alexandria-Washington Lodge; next to it is a replica

of that lodge's room in 1802, and the North lodge room is used by other Virginia lodges, other Orders, and 'visiting' lodges. The building also contains display rooms of the Royal Arch, Knights Templar, Cryptic degrees, Shrine, Grotto, Tall Cedars of Lebanon, and the George Washington Museum.

Robert collected me mid-afternoon and took me to his home, a couple of miles away. That evening we returned for lodge in the North room, long, narrow and dark, with a balcony on three sides and a vaulted ceiling. I met author Kirk MacNulty, and John Wade from Sheffield University, and saw Kenneth Gibala but did not have chance to speak to him. The meeting is hazy in my memory, from a combination of factors: I was tired from too many late nights and early mornings, I could not hear half of what was being said, and could not understand what they were doing. An officer of the lodge would stand and make a short speech, which then became the subject of discussion, followed by a speech by another officer and further discussion, and so on. I gathered that each officer was offering his thoughts on the symbolic duties of his own office, and the others were commenting on this, but I was unable to comprehend what was being said. When the lodge closed, I pleaded tiredness and Robert kindly took me home, missing what would probably have been a very enjoyable dinner.

Prince Hall Grand Lodge

Wednesday morning was bright and sunny, and so was I. Robert drove Larissa and me to the House of the Temple, where she set to work and I mooched around until it was time to meet some old e-friends.

As arranged, I met Alton Roundtree, co-author of *Out of the Shadows*, at the front of the building. Alton and I go way back; over the years he and Greg Kears had published a number of my articles in the *Prince Hall Masonic Digest* and the *Masonic Globe* magazine, and they have helped me with Prince Hall research. Greg was not available, but in his place was Earl Hazel, another e-mail friend of long standing.

Earl drove us to the Grand Lodge building on the corner of U Street NW and Vermont Avenue NW, and explained that this large 5-story building is administered by the Prince Hall Free Mason Eastern Star Charitable Foundation, which rents the lower two floors to businesses and the top three floors to the Craft and other Orders.

They showed me around the building,

and then it was time to meet up with Alton's co-author, Paul Bessel; he and I go back more than ten years, to when I first ventured onto the Internet, and he was just beginning to amass his enormous website. We strolled around and chatted, he showed me the African-American Civil War Memorial and I took a few photos. Then we rejoined Alton and Earl for lunch. Greg Kears had advised that although U St NW is the home of DC jazz, there were no eateries featuring live jazz at lunchtime on Wednesdays, so we went to a neighbouring soulfood café.

Paul invited me to attend his lodge that evening but, as I explained to him, Alton had arranged for me to attend a Prince Hall lodge—and therein lies a tale.

Six months before I left Australia I wrote to my Grand Master, through the Grand Secretary, explaining that because of my involvement with the Prince Hall fraternity I might receive invitations to attend Prince Hall lodges in jurisdictions where our Grand Lodge had not yet exchanged formal recognition; that it was well known among my Prince Hall friends that Australian Grand Lodges approved visitation by Prince Hall Masons whether or not there was formal recognition; that Prince Hall Grand Lodges were very conservative in outlook, and it might facilitate such visits if I had a letter of approval from my Grand Master.

After some delay, the Grand Secretary informed me that the Grand Master had taken advice on the matter, and was unable to provide such a letter. I noted the response carefully, and decided that it did not constitute a prohibition, merely expression of an inability to assist. So, when corresponding with Prince Hall friends I made my position clear, and asked that they get approval from their Grand Lodges before arranging a visit. Consequently, Alton had a word with his Grand Master, who gave the OK and asked WM Jerry Darring to receive me in Fidelity Lodge.

Robert Watkins wanted to accompany me; the mainstream Grand Lodge of Virginia has exchanged recognition with the Prince Hall Grand Lodge of Virginia, but not with the neighbouring Prince Hall Grand Lodge of the District of Columbia. Robert, therefore, needed his Grand Master's permission, which was refused.

After lunch I said farewell to Paul Bessel and went back with Earl and Alton to Alton's office, where we discussed his next book. Then they drove

me back to the House of the Temple. Robert collected Larissa and me from there, and took us home to tea.

That evening Robert drove me back to Washington, and insisted he would collect me after lodge. Alton, now resplendent in his Grand Lodge regalia, as *Grand Editor*, met me at the door and conducted me to the main lodge room, where Fidelity Lodge 20 would meet. With my Masonic passport, and Alton vouching for me, I had no problem proving myself, and we were admitted for the opening.

American lodge rooms have at least two doors, the main door and one leading directly from the candidate's preparation room, and some have doors leading to other rooms, usually storerooms. This large, rather plainly furnished room had four doors. About thirty brethren were present, mostly young, and Alton and I were seated in the North.

American lodges do not have an Inner Guard. This duty is performed by the Junior Deacon. In Fidelity Lodge the duty is performed enthusiastically and with military precision. The Junior Deacon marched to the nearest door, opened it, examined the area without, slammed the door shut, and marched to each of the others in turn and repeated the process, before reporting the lodge tyled.

I had previous experience of the American custom of opening directly into the third degree, which requires giving the signs and *due guards* of all three degrees in an unbroken sequence. The signs were less elaborate than my own and, since I had no due guards, I'd found that it was possible to complete the sequence at the same time as everyone else.

I had been a little disappointed that there was no degree work scheduled for the evening, but I need not have been. The stated meeting—opening, reception of a Past Grand Master, general business, and closing—was a new experience for me, and provided a memorable evening.

PGM Robert Wheeler was accorded 'public grand honors', and no one seemed to mind that the South Australian version was rather different.

The general business was quite long, with numerous reports by chairmen of committees, but even these were of interest to me, giving insight into the wide range of activities in which the lodge was engaged.

The opening and closing rituals were faultlessly performed, with meticulous

(Continued on page 16)

(Continued from page 15)

attention to squaring all movements, but what delighted me most was the *a cappella* voices of the officers and brethren as they quietly sang 'Let your light shine on me' throughout the performance of this work. (Alton informed me that in his lodge, Redemption Lodge 24, they sing 'Walking in the Light'.

After the meeting I spent a few minutes with the brethren, expressing my pleasure and gratitude, then went outside, where I found Robert and Larissa waiting for me in their car.

Alexandria-Washington Lodge

I did not go back to the House of the Temple on Thursday morning, as planned, but simply got ready for lodge in the evening, and packed as much as I could for the trip back to Seattle, then relaxed.

Robert and I left for lodge early that evening, to set up and to check the equipment for my PowerPoint presentation. Both the main lodge rooms at the George Washington Masonic National Memorial are fairly large, but quite different in design and furnishing, and the acoustics in the South room were far superior.

Brethren of Alexandria-Washington Lodge dine before the meeting, but Robert and I gave it a miss; perhaps he, too, was a bit nervous. During his year as Master, he had introduced a program of lodge education in addition to the degree work, but I must have been a bit of a gamble for him—an unknown speaker on a subject different from the rest of his program.

The opening was smooth, polished, meticulously performed, solemn yet somehow relaxed. The business was interesting, and settled expeditiously, and then it was my turn. I had neglected to count heads, but I estimate 50 or 60 brethren were present. I gave them a brief outline of the development of Freemasonry in the Antipodes, and the history and highlights of ANZMRC. For the most part, the equipment behaved itself and the brethren managed to stay awake for the hour-long presentation.

After lodge closed, brethren stayed for coffee, cakes and ice-cream, and a chat, in which I joined until Robert was ready to go home.

My pre-dawn departure was not from the nearby Reagan Airport, but from the Washington Dulles International, which is about 25 miles further into Virginia. My hosts wanted me to have a sleep before driving me there, but I insisted

they dump me at the airport and go home for a few hours sleep themselves before going to work in the morning. So, after a midnight snack and several different vodkas I was deposited at the almost deserted airport, and spent three or four hours in quiet contemplation, then joined the endurance course which is a preliminary to post-9/11 air travel.

The reason for my early departure was to enable me to attend a mid-afternoon dance performance in Seattle, starring my 7-yr-old grandson. This could only be achieved by travelling via Phoenix, Arizona! At the planning stage I had contacted Ralph McNeal, director of the Phylaxis Society's Commission on Bogus Masonic Practices, who lives at Phoenix. I gave him my flight schedule, with a stopover of about one hour, and asked if he could meet me on the secure side of the barrier, because I could not

risk delay in getting back through security. He said he thought not, but he would try.

Phoenix fiasco

The flight was uneventful, and I raced around the extensive secure area, searching for Ralph, who was nowhere to be seen. I had given up, and started to purchase souvenirs, when my name was broadcast with instructions to go to a particular checkpoint. There I saw Ralph on the other side of the checkpoint. He was not allowed through, and I dare not risk leaving the secure area, so we stood and conversed over a ten-foot gap of no-man's-land, watched by a security guard. We could not shake hands, or even exchange mementos, just chat, then it was time for me to race back to the boarding gate, glad, sad, and out of puff.

To be continued

Ohio Lodge of Research

(Continued from page 12)

year membership be extended to Clark Lodge 101 for hosting this meeting. Pat King remarked about gavels from Libbey Prison during the Civil War. The PM was presented a certificate for his efforts in leading the Ohio Lodge of Research. Ted Graybill announced the Chapter of Research will meet in Cambridge June 28th. The WM said he is planning to hold the September meeting in Galion. No further business appearing the lodge was closed by Clark officers.

Marion Meeting

The 131st meeting of the Ohio Lodge of Research will be held at Marion, Ohio, September 20, 2008 in the Hall of Marion Lodge No. 70 at 119 W. Church Street. Actives will meet at 2 PM. A lodge of Master Masons will be opened by WM James Dean at 3 PM. Marion is located in central Ohio on US 23 and Ohio 4. Church Street is one way going

east. The lodge is on the south side of the street.

The last time the Lodge of Research met in Marion was on September 25th, 1965.

Marion was the residence of Warren G. Harding (1865-1923) 29th President of the U.S. He was the publisher of the *Marion Star* and US Senator from 1915-1920. Harding was raised in Marion Lodge No. 70 Aug. 27, 1920. He also belonged to Chapter, Commandery, Scottish Rite, Shrine, Grotto, Tall Cedars and National Sojourners. Harding said 'I have been a better citizen for being a Mason' His home is open from 9:30 to 5:00. [fee \$6] Marion also has a popcorn museum.

Other famous Masons from Marion include: John P. Courtright (1896-1986) President of the Marion Steam Shovel Company, Grant E. Mouser (1895-1943) lawyer and member of Congress. Bicentennial Envelopes are still for sale at 100 for \$25.

By order of the Worshipful Master Ron McGonigal

Attest: Norman G. Lincoln Secretary

Neil Morse & Dr Bob James EA after the ANZMRC Conference on Sunday 5 October.

