

Harashim

חרשים

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

ISSN 1328-2735 Issue 49 January 2010



First Prestonian Lecture in Australia

John Wade at Discovery Lodge of Research

Laurelbank Masonic Centre, in the inner Sydney suburbs, was the venue for the presentation of the first Prestonian Lecture in Australia by a current Prestonian Lecturer. Discovery Lodge of Research held a special meeting there on Wednesday 6 January to receive the Master of Quatuor Coronati Lodge No. 2076 EC, the editor of *Ars Quatuor Coronatorum*, and the Prestonian Lecturer for 2009—all in the person of Sheffield University's Dr John Wade. Some 37 brethren attended the lodge, including the Grand Master, MWBro Dr Greg Levenston, and representatives from Newcastle and Canberra.

WM Ewart Stronach introduced Bro Wade, outlining his academic and Masonic achievements, gave a brief account of the origin of Prestonian Lectures, and closed the lodge. Ladies and other visitors were then admitted, swelling the audience to 54, for a brilliant rendition of the lecture: "Go and do thou likewise", English Masonic Processions from the 18th to the 20th Centuries'. Bro Wade made good use of modern technology with a PowerPoint presentation, including early film footage of 20th-century processions, supplementing it with his own imitation of a fire-and-brimstone preacher, and a spirited rendition of the first verse of *The Entered Apprentice's Song*.

(continued on page 16)



From left: GM Dr Greg Levenston, Tom Hall, WM Ewart Stronach, Ian Shanley, Dr John Wade, Malcolm Galloway, Dr Bob James, Tony Pope, Neil Morse, Andy Walker

photo from John Wade

About Harashim חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) 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 Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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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:

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Contents

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

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

The newsletter 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.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz



Sheffield's financial woes

In September 2009 Dr Andreas Önnfors, Director of the Centre for Research into Freemasonry and Fraternalism, and Senior Lecturer in History at Sheffield University, announced that:

the CRFF is currently under immense pressure to secure funding for its future survival and commitment to the creation of international excellence in the field of academic research into freemasonry and fraternalism. With immediate effect a funding shortfall is putting the centre's activities at stake.

He explained that 'during the course of 2009 the CRFF has lost three major opportunities for providing continued funding' and that 'due to accumulated overspending' the University had frozen the CRFF account.

The three lost 'major opportunities' cited by Dr Önnfors were: an unsuccessful 'European research bid in the range of €50k'; a decision in August by the United Grand Lodge of England not to provide 'continued funding of project-based research between two and seven years, with a total volume of around £2m'; and the University's decision in January 'to cease negotiations with the so-called US-based Liafail Foundation, which through its British intermediary in 2004 had pledged funding in the range of £1m in order to support the CRFF'.

Dr Önnfors stated: 'We hope that it will soon be possible to reconstitute our operational capacity for the last quarter of this year, but the question still remains about how the activities of the CRFF can be secured on a long-term basis beyond the end of 2009'. He listed five 'immediate initiatives for support': sale of books of collected lectures at £20 per volume; private donations to CRFF; a forthcoming academic journal, *Journal for Research into Freemasonry and Fraternalism*; a jointly-arranged

International Conference at Canonbury; and that Dr John Wade of Sheffield University was helping to raise funds for the CRFF by sale of copies of his Prestonian Lecture for 2009.



Dr Andreas Önnfors

The University of Sheffield website contains a 'Research Assessment Exercise' document headed 'RAE2008 . . . RA5a Research environment and esteem' which, under the heading '2.4 Collaborative Research', contains a brief summary of the work of the CRFF from its inception in 2001 to 2008:

A distinctive feature of Departmental research is the extensive participation by our staff in collaborative research endeavours.

1) The *Centre for Research into Freemasonry and Fraternalism* (Önnfors). The Centre was set up in 2001 as outlined in RAE2001. Until February 2007 it was directed by Prescott and focused on the involvement of Freemasonry in the prominent themes of modern British history (empire, radical politics, trade unions, masculinity). Funding is provided by the charitable Trust for Research into Freemasonry, which has no involvement in staff appointments or the research agenda. The Centre was awarded £250,000 from 2000 to 2002 and has received £85,000 per year from 2003. Agreement in principle has been given by the Liafail Foundation to contribute £1 million towards the cost of refurbishment and construction of the new premises occupied by the HRI and the Centre. The Centre's activities include two international conferences, an

exhibition, and a series of lectures, seminars and postgraduate seminars. Publications include a bibliography of English-speaking works on freemasonry, searchable online versions of Lane's Masonic Record of England and Wales and Drafften's Scottish Masonic Record, Prescott's edited volume *Marking Well*, and several articles by Prescott and Burt (Exeter).

When the Centre for Research into Freemasonry began in 2001, it was jointly funded by the United Grand Lodge of England (UGLE), the Provincial Grand Lodge of the West Riding of Yorkshire and the Pro Grand Master, Lord Northampton. In 2002 UGLE agreed to continue funding until 2009. In 2003 the Supreme Grand Chapter HRA also became a contributor. In May 2006 the Douglas Knoop Centre was opened, to house the CRF, and the UGLE magazine *MQ* reported this as being 'thanks to a munificent donation by the Liafail Foundation'. The *MQ* article also stated that: 'The senior director of the Liafail Foundation unveiled a plaque honouring Douglas Knoop and commemorating the Foundation's gift'.



Prof Andrew Prescott

In 2007 the Director of the CRF, Prof Andrew Prescott, resigned his position, having accepted a post as Manager of Library Services at Lampeter University in Wales. He was succeeded in January 2008 by Dr Önnefors, who announced the commencement of a Master of Arts program in the History of Freemasonry and Fraternalism, which has not yet begun. Under the new Director, research emphasis has changed towards European and Middle Eastern Freemasonry. Prof Prescott has since moved from Lampeter to Glasgow University, where he will take up the position of Director of Research for the Humanities Advanced Technology and Information Institute on 11 January 2010.

The Liafail Foundation does not appear to have a website, and Google reveals no links or references prior to 2009, other than those above. *Lia Fail* features in Celtic mythology. According to Dr Önnefors: 'The supposed foundation and

(Continued on page 9)

President's Corner



seemed to be present when he appeared!

Our next important ANZMRC function is the biennial conference from 3rd to 6th September next year in Mandurah, Western Australia. We have endeavoured to publicise the occasion and I would like to thank the lodges and chapter in New Zealand for their enthusiasm and interest in this event. Our organising committee has been working hard for the past year to arrange for a conference that you will not forget and over 500 PowerPoint promotional presentations have already been circulated to brethren in Australia, New Zealand, Asia and other parts of the world. We are able to offer top class facilities and the opportunity to see the famous Western Australian wildflowers at their peak time.

We have been very lucky in obtaining several generous sponsorships and this has allowed us to keep the registration fee for Freemasons to a low AU\$99 or NZ \$124, with their partners complimentary. This fee includes all morning and afternoon refreshments, buffet lunches, transport in Mandurah, and printed *Proceedings*. The costs for the Friday night dinner, the Saturday night banquet and the many optional tours around the area are extra.

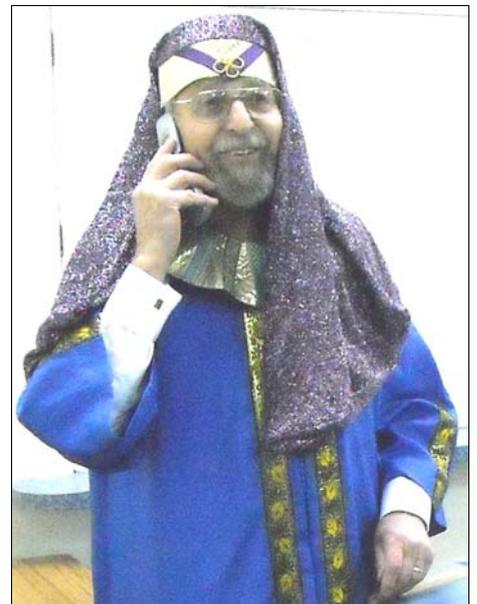
Peter Verrall

It did seem a long time between the decision at our biennial conference at Queanbeyan in October 2008 and the *joint*, in lieu of a single, ANZMRC lecture tour one year later. However, it has come and gone and now Kerry and I are both back home after delivering a total of 23 presentations in four and a half weeks—an average of five presentations per week.

I thoroughly enjoyed the experience despite the continual transportation from one area to another. As I was transferred from one car to another at intermediate points between my delivery destinations, I felt the sadness of saying goodbye to brethren and their partners whom I had just got to know well, but I also had the pleasure of meeting new friends. It is amazing how quickly Masonic friendships can flourish and I sincerely thank all my hosts in New Zealand for their hospitality, their concern for my well being, the opportunity to stay in their homes and to meet their brethren. I was most impressed.

Both Kerry and I did all that we could do to make the tours a success and we hope that the twenty-two research lodges and the one research chapter were pleased to see and hear us. There will no doubt be more details of our respective tours in later editions of *Harashim*.

One strange phenomenon that did occur throughout my tour was the fact that every time when I returned from leaving the refectory during the evening, I understood that they had experienced a visit from none other than the Grand Master and Architect, Hiram Abif. I never





Book Reviews

IT'S NO SECRET, REAL MEN WEAR APRONS: the story of Freemasonry in Australia

Peter Lazar AM, ed

Masonic Care Limited (Sydney, NSW)
2009

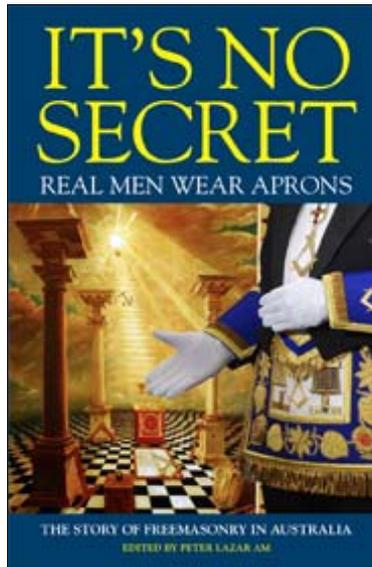
xvii+271 pp, 23.5x15.5 cm, no index, col
& b&w illos, pb

ISBN 987-0-646-52446-7

Price from pub \$29.95, retail \$34.95.

Two tired old clichés come to mind when trying to describe this work: the curate's egg (good in parts) and a camel (a horse designed by a committee). It comprises a series of essays, mostly unattributed, interspersed with brief biographical notes on 'Famous Freemasons' and other material. The editor is Peter Lazar AM, a New South Wales Freemason of senior years and rank, a former scriptwriter, editor of a university newspaper, and co-author of *The Australian and New Zealand Public Relations Manual*. His wife, Jan Lee Martin, 'sub-edited the text, corrected and re-wrote', and also contributed the final chapter, utilising her skills as 'one of Australia's leading futurists'. Four other women are acknowledged as contributing writers and researchers: Jane Llewellyn, Marion Newall and Karen Finch (whose contributions are not identified), and Noha Sayed (*see below*).

The essays are headed: what is Freemasonry?; the Masonic ceremonies; debunking the myths (this one is definitely by Peter Lazar, and I particularly enjoyed his 'Kentucky fried rabbit' illustration); leading by example; principles in practice; Masons at war; symbols of an ancient craft; architecture and Freemasonry (contributed by Dr. Bob James MM); Masonic art (includes a comparison of the tracing boards of Robert Reid and Richard John Harris); Masonic music (the author is apparently unaware of Sibelius's Masonic music, of which the Grand Lodge of Finland holds the copyright, and repeats the mistaken claim that Louis Armstrong was a Mason); another book about Freemasonry? (in which Bob James reviews scholarly works and Masonic fiction over the past 50 years, with brief mention of such books as *Freemasons for Dummies*); and finally Jan Lee



Martin's 'Crafting the Future' (interesting, but evidently her literature search did not find Geoff Ludowyk's Kellerman Lecture, 'greenMasonry').

The 'Famous Freemasons' appear in clumps of five or six between the essay 'chapters'. They are all Freemasons of Australian nationality or with an Australian connection. Of course, such lists seldom define *famous*, and never contain an in-depth analysis of how Freemasonry benefitted the nominee, or what he did for Freemasonry. To its credit, this book does supply a biography of several hundred words, and in most cases the lodge and date of initiation, but it does not follow up on the Masonic careers of those selected.

The list includes all 16 Freemasons among a claimed 99 Australian holders of the Victoria Cross, 10 Prime Ministers, and an assortment of sportsmen, businessmen, scientists, explorers, actors and others. With some it is their product which is famous, rather than themselves, including Fred Walker (Vegemite, Bonox, and cheese), Harry Melbourne (Freddo the chocolate frog), Adolphus Appleroth (Aeroplane Jelly), C A Gregory (street directory), Thomas Mayne (Milo), Frederick Peters (ice cream) and Mervyn Richardson (Victa lawn mower).

I noted that athlete John Treloar was initiated in New South Wales in March 1948 and was still alive; I wondered if he had remained in the Craft, in which case he would have qualified for a 60-year

jewel. I checked the April and July 2008 *NSW Freemason* but, sadly, he was not listed. However, even those few minutes of research turned up a candidate omitted from the list: Smokey Dawson, who was the subject of an excellent article in the April issue, describing his achievements in the entertainment industry and containing a brief account of his Masonic career. How difficult would it be to find others with Masonic as well as public biographies? I chose Sir Thomas Playford GCMG (1896–1981), described as one of the greatest of all South Australians, who was Premier from 1938 to 1965. I googled him and within ten minutes I had a PDF file from the Playford Memorial Trust, with photographs, public and private biography, and this little gem from Prof Peter Howell of Flinders University:

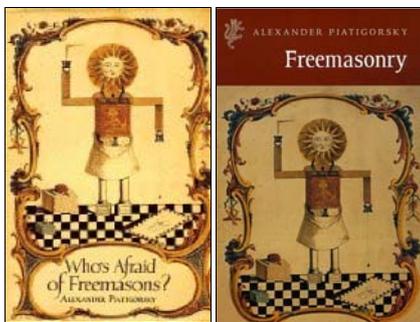
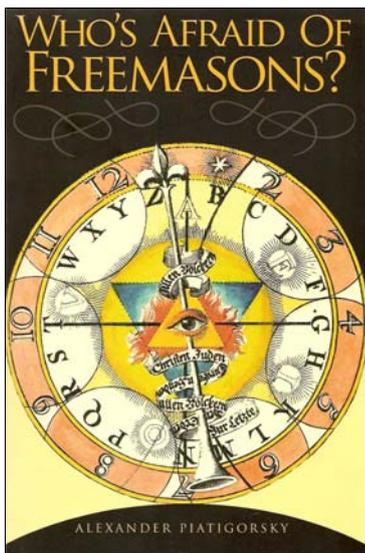
On his discharge [from active service in WWI], he returned to fruitgrowing. Though he had ceased worshipping with his Baptist parents, he became an active member of the Producers' Fellowship Lodge of Freemasons, at Ashton. Thereafter, Masonry and its ritual provided him with a substitute for churchmanship, support for his moral principles, and contacts with many leading citizens.

Other contributors to *It's no secret* include: journalist non-Mason John Tuffin with short interviews of Sir James Hardy and PGM Tony Lauer (NSW); Noha Sayed, a Muslim woman whose mission was to change the old ways of her husband's lodge, increasing the participation of women and attracting young members; and a third piece by Bob James, on the voyage of discovery which brought him to Freemasonry. Appendix A is a ten-page 'History of Freemasonry in Australia', derived from Grahame Cumming's *Foundations of Freemasonry in Australia*, which appears to be the justification for the publisher's claim that *It's no secret* 'reveals the history . . . of Freemasonry in Australia'. Two other appendixes follow: four pages on 'Other orders and degrees'; and Peter Lazar's script for a sound and light show at the Sydney Masonic Centre. There is no index; there is a detailed list of contents, but not of the illustrations, of which many are black and white, throughout the book, plus 12 pages of colour illustrations with no attribution. One of the latter is a portrait of Lord Carrington, who—we are informed in the caption—'united the Irish, Scottish and New South Wales Grand Lodges to create the United Grand Lodge of NSW'.

The book is clearly intended for at least two different categories of reader: the potential candidate for Freemasonry, and the average Freemason. It is available from the (NSW) Museum of Freemasonry <<http://store.mof.org.au/>> and 'every book store and newsagent across the country'. Grand Master Dr Greg Levenston (NSW&ACT), who wrote the foreword, is quoted in the December issue of the *NSW Freemason* as saying:

We need to sell 20,000 of our books. I ask all lodges to immediately buy 10 copies for distribution to new masons, friends and family. It makes a great Christmas present.

Experience would suggest that sales will fall far short of the target; the average Mason seldom buys, or even reads, Masonic non-fiction and, even riding on the coat-tails of Dan Brown's *The Lost Symbol*, the price is too high to appeal to the non-Mason. Given the haste with which it was produced, the text is fairly accurate and fairly well proofed, but of little interest to researchers.



Who's Afraid of Freemasons?
 Alexander Piatigorsky
 Barnes & Noble Books, New York 2005
 xvii+398 pp, 23.5x15.5 cm, index, b&w
 illos, pb
 ISBN 0-7607-6701-7
 US\$12.95

previous editions:
Who's Afraid of Freemasons?: the phenomenon of Freemasonry
 ISBN 1860460291
 Hard cover, 1997, out of print.
Freemasonry: A Study of a Phenomenon
 Harvill Press, 2000
 ISBN 978-1860462658
 Amazon US\$19.99

Professor Piatigorsky (1929–2009) was a Russian philosopher and philologist who migrated to England (1974) via Israel (1972). He published works in English on Buddhism, mythology, semiotics and the *Bhagavad Gita*. According to Wikipedia, 'He disliked traditional academic jargon and upheld the principle that scholars should publish as little as possible on the grounds that publishing interrupts thought.'

I first encountered *Who's Afraid of Freemasons?* in hardcover at the time I was labouring through Margaret Jacob's *Living the Enlightenment* (reviewed in *Harashim* #42, April 2008), and had only a few minutes to flip through Piatigorsky's book. I noted with approval that it had an extensive two-tiered index and, whereas my personal preference is for *footnotes*, at least the endnotes were at the end of each chapter, not the back of the book. I just had time to read a page or so of the Introduction and encountered the following statement: 'I do not blame Masonry for being secret, for I like secrecy; as to whether I like idolatry, I have not yet decided'. *Aha!* thought I, *a light-hearted academic! I must buy this book!* and subsequently purchased the Barnes & Noble paperback edition via the Internet.

I have no idea why the publishers changed the cover design, nor why they omitted the subtitle—particularly since no changes were made to the Preface, where the author refers to the subtitle to illustrate the manner in which he approaches his subject. He explains that the book 'is about the perceptions of the thing called Freemasonry', but also the book 'looks at the thing itself as an object of life'. He goes on to say:

I have attempted to concentrate more on the phenomenological aspect of Freemasonry than the factual side, for not only am I reluctant to add to the already gigantic number of publications devoted to its description, but I really do wish to present it as a type of self-awareness and not as a mere historical event or a plain fact of social life. I want to see Masonry as it sees itself, first; as it is seen by others, second; and as it sees those others, third.

I treat the opponents of Masonry in the same way. Who or what the opponents are is for me a minor concern. What really matters is their *conscious* attitude to Masonry and to themselves as relating to Masonry.

Clearly this would be no easy read, and the idea of a light-hearted academic was mistaken, but the Preface held promise of a worthwhile analysis and I persevered.

Piatigorsky gives us almost 200 pages of 'history', leaning heavily on standard documents and books of early English formalised Masonry, with some references to developments in Europe and 35 pages on American history. This is followed by just over 100 pages on 'Ritual and Mythology', a concluding chapter and three appendixes.

Factually, there is nothing new, and there are some errors and omissions: in the Preface (p.xiv) he states, 'The fact that the number of Freemasons in the world is growing . . .' with no documentary support for this proposition; in Appendix B (p.373) he refers to a period before the start of World War One as 'the third (and . . . probably the last) revival of Freemasonry in Russia'; Freemasonry in Scandinavia is mentioned only in passing, in a footnote in Appendix B (p.375) 'The 1780s saw the predominance [in Russia] of the German, and particularly the Swedish ("Strict Observance") Masonry'. These are just a few nits, waiting to be picked, but, more importantly, the whole subject of Prince Hall Freemasonry is dismissed in a couple of paragraphs (pp.182–3) based on information in Lynn Dumeril's *Freemasonry and American Culture 1880–1930* and Sir Alfred Robbins' *English-speaking Freemasonry* (1930). This in a book first published in 1997!

While on the subject of dates, let's consider the following from the Ritual & Mythology section (p.234):

I will now give a short description of the Ritual of Master Mason as it was formed, practised and described some seventy years after the first "exposure" by Samuel Prichard. The manual I have based this on is a standard Masonic handbook . . .

The chapter endnote appended to this statement refers to *The Perfect Ceremonies of Craft Masonry* (1874). By my arithmetic, seventy years from publication of Prichard's *Masonry Dissect'd* brings us to 1800—before the Union, before Emulation Lodge of Improvement, and way before *Perfect*

(Continued on page 16)

ANZMRC 2009 LECTURE TOURS

Kerry Nicholls and Peter Verrall have successfully completed their simultaneous lecture tours of Australia and New Zealand. The tours began in Perth (WA) on 24 September, when Kerry lectured at Western Australian Lodge of Research with Peter in attendance. This was reported in the October issue of *Harashim* by Alan Gale (see 'Is Freemasonry male, female, or both?')

Kerry continued his tour of Australia, speaking at eleven other venues, of which only two—W H Green Memorial Masonic Study Circle (Townsville) and Leonardo da Vinci Lodge (Adelaide)—have submitted reports. The defaulters are: Leichhardt Lodge of Research (Darwin), W H J Mayers Memorial Lodge of Research (Cairns), Toowoomba Lodge of Instruction, Barron Barnett Lodge (Brisbane), Discovery Lodge of Research (Sydney), Canberra Lodge of Research & Instruction, Hobart Lodge of Research, Launceston Lodge of Research and Victorian Lodge of Research (Melbourne).

Peter began his tour in the south of the South Island of New Zealand and worked his way steadily north. We have reports and/or pictures from Masters' and Past Masters' Lodge (Christchurch), Top of the South Lodge of Research (meeting at Motueka), Hawke's Bay Research Lodge (Hastings) and our newest affiliate, (RA) Research Chapter of New Zealand (Auckland). Kerry was back from Australia in time to join Peter in Auckland. The NZ defaulters are: Midland District Lodge of Research (Timaru), Research Lodge of Otago (Dunedin), Research Lodge of Southland (Invercargill), Research Lodge of Wellington, Research Lodge of Taranaki Province (New Plymouth), Ruapehu Research Lodge (Palmerston North) and Waikato Lodge of Research (Rotorua).



Peter Verrall and Kerry Nicholls at the start of the tour, in Perth

The Townsville Connection

by *Graham Stead*

It was on a beautiful winter's morning, a cloudless sky and a gentle zephyr blowing and with the mercury hovering around 28 that my wife Helen and I waited at the Townsville airport for the arrival of WBro Kerry Nicholls, our Touring Lecturer. He and his wife Cheryl landed on a Qantas Link flight from Cairns and were soon very comfortable at our residence in Annandale.

Tuesday night was a leisurely night at home catching up on the latest in developments across the Tasman and further afield and renewing a friendship formed at previous ANZMRC Conferences.

After a leisurely breakfast in the pergola watching the birds feast on the grevillea blooms, we headed up to the historic town of Charters Towers. The first port of call had to be the magnificent heritage-listed Masonic Centre. After that we had a very

entertaining sojourn at the Venus Battery where in the gold rush days large quantities of gold were separated from the ore to reward many a lucky miner who found his bonanza. After an enjoyable lunch at the Stock Exchange Restaurant, we visited historical places of interest including the old Stock Exchange itself, which in its heyday operated 24 hours a day and became the commerce centre of what was known as 'The World'.

Back in Townsville, on Wednesday evening Kerry and Cheryl were guests at a dinner at the Aqua Restaurant, Jupiter's Casino. It was attended by the members of W H Green Memorial Masonic Study Circle, Millican Lodge and some members of the District Grand Lodge of North Queensland. After sampling the culinary delights of the smorgasbord we headed home very satisfied after a most enjoyable day.

Next day our guests were treated to a tour of Townsville by RWBro Les Keane. Born in Townsville, Les was amply qualified to show them around the city, interspersed with some historical

facts and some good stories.

Thursday afternoon we reached the business end of the Townsville leg of the tour. Les, Kerry and I went into the Townsville Masonic Centre and ensured that the data projector, etc, were all in a state of readiness for the night's proceedings.

Seven-thirty came around very quickly. Our host Millican Lodge, the Irish-working lodge in Townsville under the UGLQ, opened the lodge and then received the Deputy District Grand Master and District Grand officers. After the formalities were completed, the Travelling Lecturer then addressed the brethren; we were greedy and had papers 7 and 8, covering the whole 'Seven Liberal Arts and Sciences'. At the conclusion the brethren retired to the banquet hall, where they were treated to an excellent repast prepared by the Job's Daughters. I am sure that the thirty-nine brethren who attended were well satisfied with the evening.

Next morning at 9.30 Kerry and Cheryl were winging their way south for the next leg of their tour, in Brisbane.



Charters Towers Masonic Centre



Graham, Helen, Cheryl and Kerry



Graham, Kerry and Les Keane

Two Adelaide visits

Kerry Nicholls visited Adelaide twice in 2009. The first visit was in April, to receive his (SA) Diploma in Masonic Education, the result of four years study, from the outgoing Grand Master, MWBro Graham Bollenhagen.

The second visit was in October, despite the fact that the South Australian Lodge of Research was not prepared to participate in the 2009 ANZMRC tour. Thanks to the efforts of our webmaster, Richard Num, Leonardo da Vinci Lodge (which works an Italian ritual) agreed to host Kerry, and selected his paper on 'Sacred space in Freemasonry'.

After the lecture several presentations were made. First, the Master of the lodge, WBro Silvano Orlando, thanked Kerry and presented him with the Leonardo da Vinci Lodge medal. Then Kerry presented Richard Num with a book on an NZ Masonic charity, for the Grand Lodge library. Finally, the Mark Grand Master, MWBro Alan Pearson, presented Kerry with a Mark Certificate of Masonic Education, in company with RWBro A W (Fred) Martin, who developed the course, and RWBro Colin Preece, Kerry's tutor for the course.

Kerry plans to continue extramural studies in South Australia with a Royal Arch course which is being developed. [Information supplied by Richard Num and Ray Nicholson (Director of Community Relations). Photo courtesy of SA Freemason.]



Colin Preece, Fred Martin and Kerry Nicholls

Start of the New Zealand tour

by John Worsfold, JGW

The arrival in Christchurch of Peter Verrall was at a good hour of the

The Canberra Lodge of Research & Instruction
presents

Bro Kerry Nicholls
visiting ANZMRC Lecturer for 2009

"The Seven Liberal Arts and Sciences"
with a light supper to follow the lecture

Tuesday 13 October 2009
Queanbeyan Masonic Centre
258 Crawford Street Queanbeyan NSW

Ladies and non masons are welcome to attend

There will be a cover charge of \$5 towards defraying the cost
of hosting this event

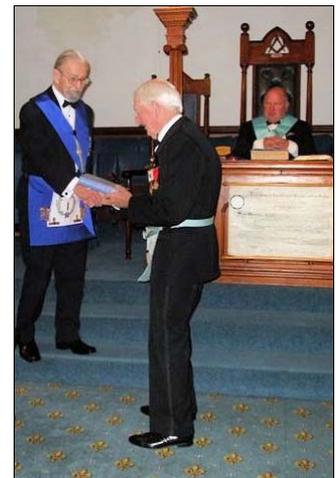
20 copies of the Tour Book
"Under the Canopy of Diversity: A Better Understanding of Freemasonry"
by Kerry Nicholls and Peter Verrall
will be available for sale at \$25 each
Reserve your copy now—email David Slater (DBSlater633@gmail.com)

morning considering he had come from Perth (I had thought of the various permutations of his arrival time and I was a bit apprehensive!). We spent the morning chatting over a cuppa, then went to the Lodge Rooms where the lecture was to be held the next night, to meet our Editor (VWBro Rod Harries) and the previous Editor (RWBro Roy Wade). A convivial hour was spent with them discussing a wide range of topics before Peter and I repaired to the hotel next door where Peter was spending his first night.

After leaving him to relax and catch up on a little sleep, my wife and I returned to have dinner with him. It was another pleasant occasion with plenty of talk between the three of us.

The next morning Peter came over to the Lodge Rooms while we were setting up for the meeting at night, and we made sure all was in readiness for his presentation. Once everything was to his liking, the Master (WBro Graeme Martin) took Peter home to his place out at Rangiora and I believe they may have done a bit of touring around.

RWBro Peter Verrall was well received with his lecture to the Masters' & Past Masters' Lodge No 130 in Christchurch on Wednesday 30th September, 2009. The title of his lecture was 'Architects in Freemasonry' and



Above: Peter Verrall, Roy Wade and Graeme Martin.

Below: Hiram Abif on the phone



(Continued from page 7)

with his PowerPoint presentation a number of questions were generated by the 28 brethren in attendance. Observations were also made by brethren who had been overseas and visited some of the places Peter talked about.

While still in the Lodge Room, Peter was presented with a copy of *Questions & Answers*, a reference book published by our lodge. The editor of the third edition, RWBro R T Wade, PGW, presented the inscribed copy and it was duly acknowledged.

In the refectory R W Bro Verrall presented his 'Telephone Call' skit and this was very well received. Only a couple of brethren knew it was going to happen so it was a big surprise to nearly all present.

Peter returned to Rangiora for the night then was taken to his relations' place the next morning to relax before

his journey down State Highway 1 to Timaru and the Midland Lodge of Research.

A most enjoyable time was spent with Peter and I look forward to meeting him again when I am in Perth at the end of this month for the Western Australia Grand Installation.

Top of the South

by Phil Ivamy

Last night (Monday 12 October) went very well in Motueka, where Peter presented his paper on 'True & Proper Signs' at Motueka Bays lodge rooms in Motueka, which is some 50kms from Nelson. He presented to 28 members and visitors to the 'Top of the South Research Lodge #470', which has been in existence for some eight months. Given that this is a fledgling lodge and that the lodge had taken the presentation

to the Masons in one of the outlying parts of the district, this was an encouraging turnout, and thoroughly enjoyed by those in attendance, if the discussion both in the lodge room and in the refectory was anything to go by.

The lodge members and guest dined at 6 pm on a wonderfully prepared bacon and potato chowder, followed by an apple crumble and coffee and cake. all the recipes having been prepared by the Motueka Bays lodge's WM and family from the 'Live Life Longer' recipe book!

Eight of the tour books sold on the night.

Peter has enjoyed three days in the Nelson region, catching up with friends and relations, relaxing, enjoying the sun, catching up on his busy schedule and reflecting on life as a travelling presenter—not bad for a man in his eighth decade!

Today he is off to sunny (we hope) Wellington



Top of the South and Hiram is still on the phone!



Phil Ivamy and Peter Verrall at Motueka



Above: Peter Verrall at Hawke's Bay Below: at Research Chapter NZ—Hiram, DepGM Neil Ingram, Peter Verrall, Z Hans Kracke, GZ Graham Pengelly, Kerry Nicholls

Kerry and Peter signing in at the Research Chapter of New Zealand, Auckland



Harashim



its chairman most likely do not exist'. The mind boggles at the thought of the University negotiating for up to five years with a non-existent US entity or its equally non-existent British 'subsidiary'.

In CRFF Newsletter 42 Dr Önnefors states: 'The general situation remains critical and the next few weeks will decide the future survival of organised academic research into freemasonry and fraternalism at academic institutions in the United Kingdom'. Subsequent CRFF newsletters contain no reference to the financial crisis, but list events at the Centre to the end of 2009, and elsewhere in 2010.

For downloadable papers from the CRFF, go to www.freemasonry.dept.shef.ac.uk/ and select 'Working papers'.

Turkish Centenary

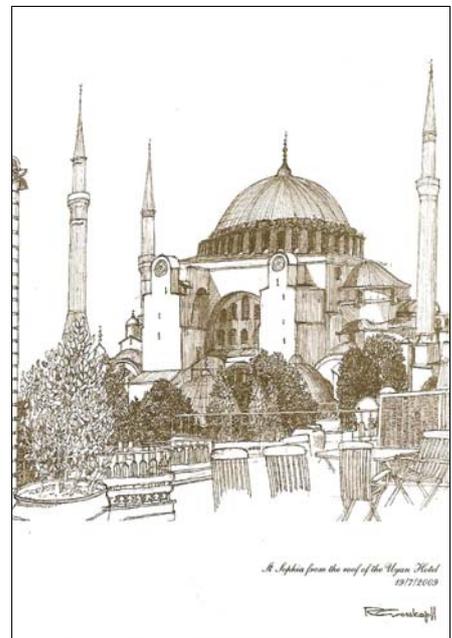
The Grand Lodge of Turkey celebrated its centenary in 2009 with a series of events which included a festival in September in which the Grand Lodge demonstrated its attitude to the concept of Brotherhood by inviting representatives of grand lodges it does not formally recognise as well as those with which it is in amity. More than 40 grand lodges were represented, including Scotland and Ireland; England was not there officially, but several English Masons attended. Among those present who do not officially recognise each other were the Grand Masters of the Grand Lodge of Greece and the National Grand Lodge of Greece, the Grand Master of the Regular Grand Lodge of

Italy (Fabio Venzi) and the Deputy Grand Master of the Grand Orient of Italy (Massimo Bianchi).

The theme of Brotherhood was developed further in October with a Symposium in Ankara, 'Freemasonry and Brotherhood', in which four of the eight scheduled speakers were from other jurisdictions: Trevor Stewart (Scotland), John Belton (England), Fabio Venzi (Italy) and Tony Pope (South Australia). Unfortunately, illness prevented GM Venzi from returning to Turkey.

In 'The curious case of Brother Gustav Petrie', Trevor Stewart described a problem of Brotherhood in time of war and its aftermath, then examined wider philosophical questions about the nature of our Fraternity, territoriality, and possible incompatibility with 'the original Grand Intent of the early eighteenth-century founders of speculative Freemasonry'.

Predictably, Tony Pope's paper 'Brothers under the skin' was about racial segregation in North American Freemasonry. After a brief outline of the origin and separate development of Prince Hall Freemasonry, including the National (Compact) Grand Lodge, and the proliferation of 'bogus' groups, he examined the problem of reconciliation between PHA and PHO, and the defects of the current system of recognition between Prince Hall and mainstream grand lodges. He pointed to actions by grand lodges in Australia and New Zealand, rejecting notions of territoriality and recognition imposed by others, thus asserting their own sovereignty, namely: the admission of Prince Hall Masons regardless of whether the grand lodge is 'recognised'; the recognition of the Prince Hall Grand Lodge of Georgia by some Australian grand lodges, despite the fact that PHA



Church of St Sophia, Istanbul, Turkey
 sketch by Rodney Grosskopff
 (SAf Kellerman Lecturer 2008)

Georgia lacks in-State mainstream recognition; the adoption by South Australia of the 'when in Rome' rule, allowing its members to visit 'recognised' lodges which have 'unrecognised' visitors; and the recognition by South Australia of both the Grand Orient of Italy and the Regular Grand Lodge of Italy, who do not recognise each other. Their example, he argued, could be followed by grand lodges outside of North America, to extend the hand of friendship to the eleven PHA jurisdictions which lack in-State or in-Province recognition, and to the National Grand Lodge.

John Belton examined the issues of territoriality and recognition more widely in 'International Brotherhood: to seek for that which was lost'. He reviewed the development of concepts of

(Continued on page 16)

Sheffield University's Douglas Knoop Centre, housing the Centre for Research into Freemasonry, as reported by Prof Prescott and illustrated in MQ magazine issue 18, July 2006 [<http://www.mqmagazine.co.uk/issue-18/p-41.php>], with 'Delegates at the opening of the new centre'. One may wonder if the 'senior director' of the possibly non-existent Liafail Foundation is among the delegates (see article commencing at page 2).



Issue 49



page 9

An in-depth study by mathematician and philosopher James Franklin, published ten years ago in the Journal of the Australian Catholic Historical Society, this paper would have gladdened the hearts of our late brothers Harry Kellerman (for depth of research and wealth of endnotes) and Max Webberley (for even-handed assessment). It is reprinted here by kind permission of the author. His books and other publications are listed on the University of NSW website at <http://web.maths.unsw.edu.au/~jim/>.

CATHOLICS VERSUS MASONS

by Professor James Franklin

As is well known, one of the most significant events in Australian Catholic history was the withdrawal of state aid to Church schools late last century. In 1880 in New South Wales, and at similar times in other parts of Australia, the State Governments set up systems of 'free, secular and compulsory' schools, and at the same time withdrew aid they had paid to the schools of the various churches. The Catholic Church maintained its system at great expense, at the same time as Catholics paid taxes for state schools. That situation lasted for ninety years, and defined the shape of Australian education thereafter, dividing Australian youth into three categories: those in private schools, usually run by a Protestant Church, those in Catholic schools, and the majority in the secular State school system. It was one of the main reasons for the distinctiveness of Australian Catholic culture.

The high point of the Catholics' struggle against the withdrawal of State aid came with Archbishop Vaughan's First Pastoral on education, attacking Henry Parkes' plan for a free and secular school system. Education without religion, Vaughan maintained, was impossible in principle. It was, he said, 'a system of practical paganism, which leads to corruption of morals and loss of faith, to national effeminacy and to national dishonour' and—in a phrase that caused particular offence—the existing state schools were 'seedplots of future immorality, infidelity and lawlessness, being calculated to debase the standard of human excellence, and to corrupt the political, social and individual life of future citizens'.^[1] His extreme remarks caused a great deal of indignation in Protestant circles.

So much is well-known. What is not so familiar is what Vaughan thought about the enemy he was facing.

Vaughan and the Masonic Conspiracy Theory

On 9 October 1876 he gave a speech on what he believed was really behind the

campaign for secular education, later printed as a pamphlet called 'Hidden Springs'. It is one of the great conspiracy theories, combined with a vision of grand conflict of philosophical systems. The three main currents of thought, he says, are Paganism, Supernaturalism and Materialism. Paganism, whose 'hidden spring' is man's animal passion, as shown by the gross immoralities of the gods of Olympus, belongs to the past. The future, unfortunately, may belong to Materialism; the threat is so great that the Catholic and Protestant churches need to co-operate against it. But Vaughan does not see Materialism as just a way of thinking into which it is natural to fall when religion begins to seem less plausible. It would soon disappear, he says, if it were not being ceaselessly revived by its own hidden spring. 'The Hidden Spring of Materialism is centred in, and derives its main energy from the Sect, the Church of the Revolution, the International Secret Society, which is weaving its network around the world', that is, Freemasonry. Promoting a Voltairean gospel of 'absolute toleration', its real programme is deicide, and the deification of humanity. 'The Sect fixes savagely on one dogma of its own, whilst gnashing its teeth at all dogmas, it is this, viz., that absolute liberty and unlimited freedom to do, say, or think anything he likes, is the natural and inalienable right of every man.' It is true that ordinary Masons do not know of the plots of the inner circle, and are often men of character, even dukes, but such men are 'paraded before the world, that the world may be reassured, that, a blind oath of secrecy notwithstanding, little harm could attach to a Craft, however secret, so long as Dukes and Lords, and men of large estate, and of high character were members of it. How could that Society be subversive of the throne, which is patronised by Royalty itself?' But the truth is otherwise. 'The Altar, the Throne, Civil Society as at present constituted, are, under the action of its

breath, to melt down into an International Communism, when the impossible equality of all men shall be achieved, when the Almighty God, and, consequently, dogma and Christian morality shall be expunged.' Earlier, the Masons sneaked out of their lodges to foment the Revolutions of 1789, 1830 and 1848. But now they have a new plan. Spreading from Belgium is an 'Education League', and Masons around the world are now to rally behind their campaign. 'Its watchword or war-cry is "Universal Secular, Free and Compulsory Education".'^[2]

This outburst raises a number of questions. The first one is, is it true? Was Freemasonry an international communist conspiracy, plotting revolutions and the downfall of the Church, and secular education in New South Wales? If not, who were the Masons, why did the Catholic Church find itself in conflict with them, and what is the relation of that conflict to job discrimination against Catholics in the 1930s?

No, it is not true. Not of Australia, at least. Freemasonry was not an atheist communist plot. An answer on behalf of the Masons was written by Wazir Beg, earlier a Muslim of Poona but at this period a Presbyterian minister in Redfern and editor of both the *Freemason* and the *Orangeman*.^[3] His reply to Vaughan denies the charges of atheism, immorality and disloyalty. Masonry inculcates a 'rigorous morality'—without dispensations or indulgences—and it is hardly likely that Masonry intends to subvert the State when the last King and the present heir to the throne are not merely members, but Grand Masters.^[4] Beg is right: the idea of an international communist conspiracy led by royalty is ridiculous.

All the same, Vaughan is not exactly making his theory up out of thin air. Nor is he alone. To understand what was happening we need to look at the situation in Europe on a long time scale.

The Masonic conspiracy theory is part of a plot theory that had wide appeal for

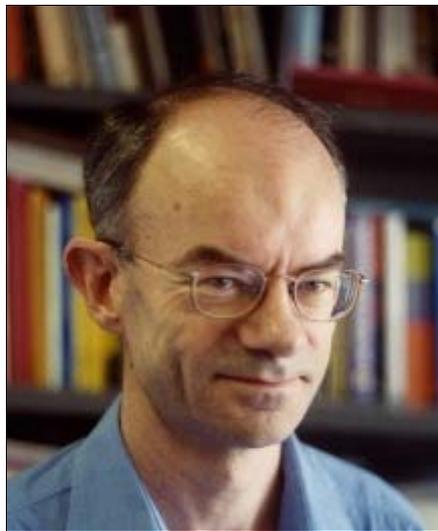
the European political right from the time of the French Revolution to the Second World War. The principals in the supposed world conspiracy varied: Masons, Jews, Liberals, Socialists,[5] but the linking idea was that a world conspiracy of some or all these was behind all revolutions real and potential, and all anticlericalism. The Masonic plot theory came first. It appeared in the Abbé Barruel's *Memoirs Illustrating the History of Jacobinism* of 1797, which claimed to expose the French Revolution as a Masonic conspiracy. After a long run in the nineteenth century, where it was promoted by Pius IX as an explanation for his troubles[6] (and of course that was where Vaughan got it from), it acquired an antisemitic tinge in the last two decades of the century.[7] The most famous expression of it, the *Protocols of the Elders of Zion*, written in France probably in the 1890s, was Barruel's theory over again, with the addition that the Masonic plot was actually controlled from the inside by Jews.[8] Descendants of the Protocols theory include the Nazis' Jewish conspiracy theory, the Jewish-Bolshevik plot theory that was an issue in Helen Demidenko's *The Hand That Signed the Paper*, and the Jewish-Masonic-Communist plot believed in by such people as Franco.[9]

Those full-blown conspiracy theories are all false. The *Protocols* were a forgery, there was no world Jewish plot, and there was no secret international organisation behind all revolutions.

It might seem, then, that although Vaughan was not alone, his plot theory was a pure fantasy. That is not quite true. It does not follow that there was no basis at all for the fears of the right. To understand what was really happening, it is necessary to look at what Freemasonry was, and why the Catholic Church was in conflict with it. If it was not a communist plot, what was it?

Freemasonry in Europe

It was an institutional embodiment of the Enlightenment, or at least of one version of it. The difficulty with the common view of the Enlightenment is that it portrays it as existing purely in the realm of ideas. The *philosophes* are supposed to have written learned books full of dangerous theories and radical ideas, which somehow filtered down to the bloodthirsty souls who cut off the aristocrats' heads. Apart from making the mistake of conceiving the Enlightenment as primarily atheist and an enemy of the state, when in general it



Professor James Franklin

was neither, this is to take far too intellectual a view of it. A church is not simply a creed and catechism, but also an institution that supplies tradition, ritual, mutual comfort and community support for right conduct and sanction for wrong, and, at least in earlier times, a social security agency. The organ through which the Enlightenment competed in these respects was Freemasonry. After developing in a still obscure fashion out of Scottish and English guilds of stonemasons around 1700, it spread quickly to the Continent and the American colonies during the eighteenth century, and included among its members such notables as Walpole, Pope, Hogarth, Franklin, Washington, Voltaire, Haydn, Mozart and Goethe. [10] It was not the intention of Freemasons to undermine the existing political or religious order. There was nevertheless an inevitable tension between Freemasonry's ideals of internal constitutional self-government and the absolutist regimes on the Continent. There was also a philosophical conflict between Freemasonry's ideals of religious toleration and the Catholic view of dogma. As a result, there was a certain amount of police action against the lodges in countries like France, and the Catholic Church condemned Freemasonry.[11] Up to the time of the French Revolution, however, the conflict was not a matter of great importance to either side. Indeed, the Church's condemnations of Freemasonry were not promulgated beyond the English Channel, and around 1800 Irish Freemasonry was full of Catholics.

The French Revolution was not a Masonic plot in any simple sense, but it is true that Masonic ideals, symbols and organisation had something to do with

the origins of the Revolution.[12] Liberty, equality and fraternity were originally Masonic ideals, which one needs to read free of associations with the Terror—in the spirit of the American Revolution, not the French.[13] In the years of the Napoleonic Wars and the Restoration, the lodges did act as covers for the spread of revolutionary brotherhoods, even if Freemasonry as a whole was not revolutionary.[14] It must be emphasised that Freemasonry does not have any international central controlling body—something, of course, which the Catholic Church found hard to understand. That means, on the one hand, that an actual international Masonic plot is unlikely; on the other hand, it means that individual lodges or groups of lodges and shadowy quasi-Masonic organisations can be captured by strange ideas, and develop in their own, sometimes revolutionary, directions. For example, around 1820, there were genuine Masonic connections to the Decembrist revolutionaries in Russia, the Carbonari in Italy, and Spanish liberals resisting the Restoration.[15] Even in early New South Wales, there were fears of Masonic revolutionary activity. Governor King feared the French might sail up the Hawkesbury, unite with the Irish at Castle Hill, and leave him defended only by the mutinous rabble of the New South Wales corps. Since all three of these threats were riddled with Masons, he took seriously the possibility of their cooperation on the basis of brotherhood, and suppressed attempts to form a lodge.[16]

For the rest of the nineteenth century, Freemasonry was associated with the anticlerical 'liberal' political faction in Catholic countries. Latin America was a scene of perennial conflict.[17] An article in the *Australasian Catholic Record* of 1899 on 'The just man of the nineteenth century' tells the story of the Catholic President of Ecuador, Gabriel Garcia Moreno, who dedicated Ecuador to the Sacred Heart, gave the state education system to the Catholic Church, and then was assassinated by, it was thought, Masons.[18] It was the same in Spain.[19] The unification of Italy, with the confiscation of the Papal States, was a success for Freemasonry, among other forces.[20] By and large, the Catholic right fought a losing battle. As we saw, they did not attribute that to their being out of touch with the spirit of the age, or to a lack of concern for social problems, but to a literal plot.

(Continued on page 12)

(Continued from page 11)

The control of primary education was one of the main issues in the conflict. Vaughan's story that the Education League in Belgium was a Masonic front promoting free, compulsory and secular education is entirely true.[21] In France, laws instituted by a heavily Masonic government in 1879–82 took public money from Church schools, and instituted general moral education in public schools.[22] When the Catholics added a Jewish conspiracy theory to the Masonic one, they were discredited over the Dreyfus affair, and in the early years of this century, a vigorously anticlerical and largely Masonic government took advantage of having the upper hand to expel the religious teaching orders from France and seize their property without compensation.[23]

There was a lot of interest in these events among Australian Catholics,[24] and Australia benefited by the immigration of the De La Salle Brothers, whose first Australian school, in Armidale, was founded in 1906 by brothers just expelled from France.[25] At the same time, it came to light in the 'Affaire des fiches' that there really was a Masonic conspiracy: the French Masons were keeping a huge card index on public officials who went to Mass, with a view to preventing their promotions.[26] The animosity between French Freemasonry and the Catholic Church waned somewhat in the next decades, but revived when the Vichy regime published long lists of Masons, and sacked them from state schools and other employment.[27] Naturally, not much has been heard of these things since 1945.

There was, however, a problem with Vaughan's theory that what was happening in Australia was the same as what was happening in France and Belgium. It is significant that all the Masonic documents Vaughan quotes as evidence are Continental, and all Beg's British. British (and hence Australian) Freemasonry is not the same as the Continental variety. It was not in conflict with the Established Church or the state—on the contrary, kings, prime ministers and Archbishops of Canterbury have been Freemasons. There is no need to plot revolution against a state one controls already or if not 'controls', at least has an easy relationship with. Catholic propagandists knew their theory had a problem here, and made the most of the occasional meeting between the Prince of Wales and an Italian Mason.[28]

Freemasonry in Australia

The story of the influence of the Masons is one of the great untold narratives of Australian history. Manning Clark, for example, though seeing Australian history as an epic struggle between Christian and Enlightenment principles, hardly mentions the main Enlightenment institution, and even full-length biographies of famous Australians often fail to mention they were Masons. They were involved in most of the significant developments in Australia. Joseph Banks was a Mason, and in the early colony so were Governor Macquarie, Francis Greenway, and the explorers Oxley, Hume and Leichhardt.[29] More than thirty of the hundred and eleven members of the first Commonwealth Parliament were Masons, either at the time or later, 'some indication', according to Masons, 'that our Commonwealth was in its beginning also based on righteousness and virtuous character'.[30] Almost all of the conservative Prime Ministers up to 1972—Barton, Reid, Cook, Bruce, Page, Menzies, Fadden, McEwen, Gorton and McMahon—were Masons.[31] Many governors were Masons, often the Grand Masters of their states.[32] Masons prominent in other fields include Edward Hargraves, the discoverer of gold, Lawrence Hargrave, the pioneer of flight, and such quintessentially Australian heroes as Sir Charles Kingsford Smith, Sir Don Bradman and Sir Edward 'Weary' Dunlop. The Masonic Historical Society's web site is informative.[33]

The first recognised lodge, the Lodge of Social and Military Virtues, arrived with the regiment it was attached to in 1814,[34] and Freemasonry was associated with wealth and the party of political reform by the 1830s, in both Sydney and Hobart.[35] The lodges spread widely, especially in the 1890s and again between the Wars.[36] Specialised lodges included Lodge Cricket, of which Bradman was a member, Lodge Literature, for newspapermen,[37] and lodges for the old boys of particular schools, such as Sydney Grammar, Fort Street, Sydney High and Shore.[38] Melbourne University, Sydney University and later the University of New South Wales had lodges for academics and graduates.[39] Freemasonry was particularly strong in the Armed Forces, the police, banks, AMP, the state and commonwealth public services, and the councils of country towns.[40] Freemasonry in the army was an issue in the conscription

campaigns of 1916 and 1917, since Catholics were not enthusiastic about being drafted as fodder for an officer corps dominated by Freemasonry, 'the most insidious enemy of God and country . . . a huge tumour growing upon the life and blood of the whole of the country' (Mannix).[41] Membership increased again after the Second War, as returned servicemen used the lodges to continue the mateship of the armed forces, and a high point of membership was reached in the mid-1950s, with some 330,000 members in about 2000 lodges, or one Australian man in sixteen.[42] Since there were no Catholic members, and very few blue collar workers, this represents an extraordinary penetration of the target group, the 'managerial classes'.

This leaves the question, what did Masonic membership mean? It could, of course, mean nothing: like religious membership, it could simply be a way of getting out of the house, meeting people who might help one get a better job, or providing security for one's widow. Masonic membership seems to have meant nothing to Menzies, for example. He was a club man rather than a lodge man. But for those who took membership more seriously, and many did, more was on offer. Freemasonry is a philosophy. It is not easy to say precisely what that philosophy is, not only because part of it is kept secret, but also because putting 'doctrines' into propositional form is not the preferred method of exposition of the Masonic point of view, even to initiates. Freemasonry is officially 'a system of morality veiled in allegory'.[43] The allegory and symbolism, intended to assist the imagination and memory of the initiate, [44] is the main method of instruction, and the interpretation of the symbols is to some extent left to the individual. But the general outline of the system is not secret. The only Masonic 'dogma', strictly speaking, is the existence of God, belief in which is a condition of entry. Belief in immortality is, however, strongly suggested.[45] Beyond that, religious matters are left to the individual's own sect; a Mason is expected to pursue his own faith, which may be of any Christian or other theistic persuasion.

The centre of Freemasonry is not doctrinal but moral. 'The whole purpose of Freemasonry is to teach the Moral Law and show that man should live rightly with his fellow man under the all-seeing eye of God'.[46] The normal meanings of the symbols mostly concern

morality. The well-known symbols of square and compasses, for example, symbolise respectively rectitude in general and the circle separating right behaviour from wrong. Truth and honesty in dealings are crucial.[47]

Harmony has not characterised the relations of Freemasonry with the more dogmatic religions, and the reasons for conflict concern basic matters of the relation between philosophy and religion. Freemasonry insists that it is not a religion, but admits to being 'religious', or having something to say in areas already occupied by religion.[48] Its tolerance of all religions can easily give rise to the impression that dogmatic differences do not matter, even though that is never asserted explicitly. Suspicion in this regard is encouraged by the phrase 'the Religion in which all men agree', in the original 1723 Constitutions of Freemasonry.[49]

It is clear why Masons should have generally felt happy with a system of secular education. Vaughan's suspicion that a large-scale movement inimical to his position was under way, and that the Masons had something to do with it, was not altogether without foundation, even if there was no plot. W.C. Wentworth and John Woolley, the earlier leaders of the campaign for secular education, were Masons, while William Wilkins, the effective decision-maker on the syllabus, was a prominent Mason, who wrote in favour of the possibility of moral education free of dogma.[50] Parkes was not a Mason, but that was not much consolation for the Catholics, since his views were actually closer to those of the anticlerical European masons.[51]

The conflict between Catholics and Masons did not rest so clearly on any matters of principle. There is nothing explicitly anti-Catholic in Freemasonry (unlike the Orange lodges), and Catholic objections, other than on the secular education question, rested mostly on supposed Masonic plots in Europe and job discrimination in Australia. The main objection of principle was to Masonic oaths, committing Masons not to reveal secrets before they knew the nature of the secrets.[52] Since the 1960s, better relations have prevailed,[53] mainly because Catholic theology has itself adopted a more tolerant view of other religions. The reasons for this are probably not, as some think, that the last four popes have been secret Masons.

Discrimination in Employment in Australia

This brings us to the vexed question of

job discrimination. Catholics believed that up to about 1960, at least, most positions of power in organisations like the armed services, many public service departments, the private banks, and so on, were virtually barred to them by a conspiracy of Masons looking after one another.[54] It is very hard to discover any undeniable facts about it. It has not even proved possible to establish whether the best-known story about the whole matter is literally true: that NSW Police Commissioners were by arrangement alternately Masons and Catholics.

For one thing, it is difficult to prove that any given failure to get a job is due to underhand motives. And even if there were hard statistical evidence that there were almost no Catholics in, say, the management of the Bank of New South Wales—which there is not[55]—it is hard to demonstrate anything about the reasons for it. And even if there was discrimination against Catholics, it may have been due to Protestant sectarian feeling, or anti-Irish racism, rather than to the Masons.

I know of no admissions by anyone that they ever discriminated against a Catholic in favour of a less qualified applicant for a job, though the Masons have informally agreed that they did provide a certain amount of help to one another with jobs.[56] As one senior Mason explained it to me, Freemasonry is intended to make good men better—unlike religions that hope also to make bad men good. So being a Mason is, other things being equal, a sign of being a good man, and hence a recommendation for a job. Applicants for membership who appeared to be interested simply in improving their employment prospects were supposed to be denied membership.

There are hardly even any complaints by Catholics that they were passed over for any definite job. There is one case, though, recently described in some detail. It is in a life of Frank Letters, recently written by his widow. Letters was a classical scholar who applied for and failed to get positions in the late 1930s:[57]

When Frank was a young graduate hoping for an academic post, there was not one practising Catholic senior staff member at Sydney University. In 1938, of the forty professors at Sydney University there was no Catholic. It was little different in the higher echelons of education departments, the police force, the public service, banking, and in many businesses.

Equally obvious, when you looked closely, was the absence of Catholics from the top legal appointments and among hospital specialists.

For a start, Catholics could not be Freemasons, and were therefore automatically excluded from the mutual help towards promotion that Freemasons gave one another. There were of course men with high ideals—and good friends of ours—who enjoyed the convivial nights out at the local masonic lodge with men friends, helping one another, perhaps even relishing a night out away from the wife. The rank-and-file Mason probably didn't realize that helping his buddy get ahead in business or career could and often did mean that a better-qualified applicant didn't stand a chance. That is not justice.

It is not entirely obvious, nevertheless, that Masonic influence was responsible in this case. The Professor of Latin, Todd, was a peculiar person, who disliked Letters on personal as much as sectarian grounds. Letters eventually obtained one of the foundation lectureships at the New England University College. When the College became an autonomous University in 1954, all the pioneers were given chairs, except Letters.[58] He never did become a professor, despite his international reputation based on respectable books on Sophocles, Virgil, Thomas Mann and Huysmans, and successful essays and poetry. Academic excellence is more open for inspection than talent in, say, the public service, and it is fair to say that for Letters to fail to get a chair at a provincial university was an obvious scandal. The book has some actual evidence about the role of masonic influence:[59]

All Armidale could see the university men's cars on Thursday nights near the Masonic Lodge on the corner of Faulkner and Barney Streets. Frank could not fail to deduce that he, a Catholic and the only one not a Lodge member, 'would never get anywhere'. The dice were loaded against his professional advancement . . .

Frank also recalled the invitation to a welcome for a Supreme Court judge and two barrister friends of Frank's at Tatt's Hotel. One had just won a spectacularly interesting case and offered to send some details to Frank, asking for his address. 'Send it to The Lodge' was the answer. [The Letters family lived in a former gatekeeper's lodge at the University.] One of a nearby group, half-hearing the answer but not the question, complained, 'You university men have taken us over',

(Continued on page 14)

(Continued from page 13)

assuming that Frank had meant the Masonic Lodge. This was news to Frank who had not up to that point seen the close link between Freemasonry and his colleagues.

Once, when delivering a packet of Leaving Certificate English papers to Sid Musgrove [the only other member of his department], Frank looked over the bookshelves where to his surprise he saw books to do with Freemasonry.

'Oh no! not you, Sid', he said, laughing heartily at the thought of Sid, the cynic, being caught up in a conservative secret society.

'I wouldn't get anywhere if I didn't belong', Musgrove said simply.

Catholics didn't take things lying down, of course. Their best chance for advancement came through the system of public service entry through competitive examination, and promotion by seniority. It is an expensive solution to job discrimination, but an effective one. The Knights of the Southern Cross, a kind of Catholic Masons, acted frequently as an employment agency. [60] In due course, there were networks of Catholics as well as networks of Masons in public service departments; if anyone had a just complaint, it was those in neither camp. The best opportunity for Catholics to use raw political power to recover territory from the Masons was in Queensland, where there were Catholic-dominated Labor governments for decades. Freemasons lost ground in the Queensland public service after 1915, [61] and in 1957 the Premier, Vince Gair, took on the University of Queensland for, among other things, an alleged bias in favour of Masons. [62] He failed.

Nationalising the banks might have helped, but Chifley and Calwell did not succeed with that particular plan. They did achieve a major change in the ethnic composition of Australia, away from the Anglo-Saxon Protestant mould that prevailed up to then, by importing 180,000 displaced Eastern Europeans, mostly Catholics. It is the multiculturalism of Australia that has done as much as anything to make the old conflicts irrelevant.

Finally, a moment of speculation. Possibly the most significant effect for the Church of its long conflict with Freemasonry has been that many of the men in the highest positions in the Church have not understood the English-speaking countries. With the English kings being Grand Masters, and many American presidents being Masons and operating under a Constitution embodying Masonic ideals, how could

the mind of the Roman Curia be anything but gravely suspicious of anything coming out of England or America? In particular, ideals of 'freedom', toleration and constitutional government have not been well understood by the Roman mind. There has been a grave misunderstanding between the international Church and the international language, which has been a great misfortune for both.

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John Wade in Australia

(Continued from page 1)

After quite a few questions and comments, everyone adjourned to the dining room, to enjoy a tasty two-course meal, good company, and a minimum of toasts. Next morning, Neil Morse, Preceptor of Canberra Lodge of Research and Instruction (CLORAI), and your editor were privileged to spend an hour or so with Thelma and John Wade over brunch before heading back to Canberra with David Slater, Secretary of CLORAI.

The event became possible because Dr and Mrs Wade decided to visit relatives and friends in Australia, spending a week in Sydney and a week in Melbourne, then visiting India on the way home (where he is scheduled to give his lecture in Mumbai on 22 January). He offered to give two presentations of his Prestonian Lecture, one each in Sydney and Melbourne. It was unfortunate that the opportunity should occur at a time when Grand Lodge premises were closed and most lodges did not meet, but Discovery Lodge proved sufficiently adaptable to take advantage of the offer; the Victorian Lodge of Research did not. However, arrangements were made to renew acquaintance with Fred Shade on the Wades' last full day in Melbourne.



Thursday Brunch
Thelma & John Wade, Neil Morse
photo from Neil Morse



(Continued from page 9)

territoriality from 1770 (Netherlands) to Massachusetts (1783/84), Quebec (1867–81), and the concept of open territory ('a decision of genius' c.1819),



Trevor Stewart (above) and
John Belton in Turkey



before outlining modern problems: Greece (1981 onwards), and consequently Cyprus (see *Harashim* #47); and the New York–District of Columbia dispute over Lebanon (2008–09, see *Harashim* #45&46). He said that he was aware of the misery and anxiety of ordinary brethren as 'the leviathans of the masonic world battle out their game of international politics, diplomacy and recognition', and asked who benefited from this: certainly not the individual brothers. He referred to the 2007 conference of European Grand Masters in London (*Harashim* #42), the South Australian changes of visiting rules in 2001 (*Harashim* #21), and the European Court decisions in *Grande Oriente d'Italia di Palazzo Guistiniani v Italy* (No.2) and *Balsamo v Grande Loge Nationale Française* (GLNF).

In conclusion, he recommended consideration of adopting: the 'when in Rome' visiting rule; a commonsense approach to 'open territory'; and the 'Australian precedent' of recognising more than one grand lodge in the same state or country.

Two days before the symposium in Ankara, Brothers Stewart, Belton and Pope attended a meeting of Mimar Sinan Research Lodge in Istanbul, where Bro Stewart presented his 2004 Prestonian Lecture, 'Pioneering in English Freemasonry, 1717–1750'. This was followed by a 'special' dinner meeting of Internet Lodge 9659 EC—somewhat similar to a meeting of Breakfast Creek Lodge during an ANZMRC conference, but with a gypsy orchestra and some unusual culinary offerings.

The eight papers of the Ankara symposium will be published in English and Turkish later this year.



Local News



ANZMRC Biennial Conference

Organisation of the conference to be held between 3 and 6 September 2010 at Mandurah, Western Australia is well in hand. For details see the website <http://anzmrc.org> or contact the Western Australian Lodge of Research. Keynote speaker at the opening dinner on the Friday evening will be Yasha Beresiner, 2000 special Kellerman Lecturer; do not miss his address, 'Jack the Ripper . . . a Freemason?'

Directory changes

ANZMRC Secretary Colin Heyward has issued an updated directory of officers, associates and affiliates (11/11/2009). Since then, the following changes and corrections have been notified:

- * Midland District Lodge of Research 436, change of secretary to: VWBro Ray Gudex, PDistGM, 29 Mitcham Rd, RD2, Ashburton 7772, New Zealand, gudex@xtra.co.nz.
- * Irish Masters Lodge 907 IC, change of secretary to: Bro Andre Smith, 149 Border Ave, Kingston 19, Jamaica, irishmasters907@gmail.com.
- * President Peter Verrall's phone number should read: (08) 9534 8880.
- * Assistant editor Alan Gale's phone number should read: (08) 6396 0609.

Congratulations

Happy 100th Birthday to United Masters Lodge 167, celebrated on 26 November.

Book Reviews

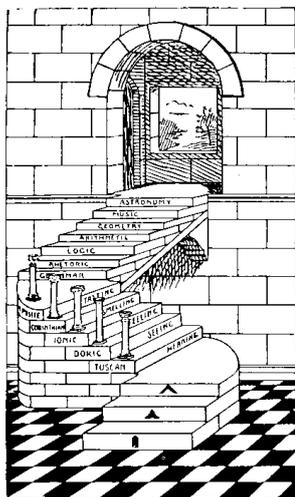
(Continued from page 5)

Ceremonies. Such imprecision does not sit well with even an *amateur* historian.

As for the 'phenomenological aspect of Freemasonry', I found it harder going than Jacob's book, and even less rewarding. It seems to me that academics are beginning to jump on the Masonic bandwagon in increasing numbers, imposing their own disciplines on the study of Freemasonry, and we Freemasons—flattered by their condescension—welcome them indiscriminately, without any regard to whether or not their work is of benefit to the Craft. A few are of enormous benefit and some are useful, but others—well, judge for yourself.

Tony Pope

Harashim



Harashim

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COMMENDATION AND CHALLENGE FOR ANZMRC

In commending ANZMRC's commitment to 'quality research', DGM (NZ) Neil Ingram said that the challenge is to make this research accessible to younger brethren seeking a deeper understanding of the Craft. RWBro Ingram was speaking at the close of the 2009 ANZMRC lecture tour, at Auckland on 26 October. The full address is printed below.

Masonic research contributes to the intellectual side of Freemasonry and enables the enquiring Mason to gain a deeper knowledge of the organisation he has chosen to join.

At the consecration of Lodge Quatuor Coronati, in London, on 12 January 1886, Bro Adolfus Woodward, PGC, stated in his Oration that:

[T]hose believing that an intellectual and cultured study of Freemasonry, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of Masonic archaeology and formulae, may rejoice. For thus it may chance that we shall be able to rescue contemporary Freemasonry from the charge often 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.

I suspect there may well be a number in this room today, one hundred and twenty years later, holding a similar view.

The challenge for serious researchers today is how to communicate to our brethren the historical and philosophical aspect of Freemasonry. It is my personal view that it is the philosophical base of Freemasonry which leads men to become 'Lovers of the Craft' and which creates that special ethos which distinguishes us from service clubs and other organisations of more modern origin. I believe that this ethos accounts for the significant number of brethren who remain committed to their lodges

after 50 years of membership and its preservation is very important to our future.

The ANZMRC's commitment to bring quality research to the Masonic community of Australasia is commendable. The challenge in future will be to adapt the dissemination of such information to make it readily accessible to the enquiring minds of those younger brethren seeking a deeper understanding of the Craft. These men represent our future and we must learn to think like them to be able to communicate with them effectively.

Without doubt, a discerning use of the Internet is something we must develop over the next few years. The potential of this medium goes largely unrecognised by the generation represented here today. On the other hand, to those under thirty, it is their primary source of information and communication. Ignore it we cannot, embrace it we must.

Brethren and Companions all, I congratulate the ANZMRC on the great work it is doing. I am sure that it will continue to disseminate light and knowledge to the Freemasons of Australasia.

MEMBERSHIP STILL FALLING

Despite the warnings of researchers such as Harry Kellerman ('The challenge of the changes in membership', *AMRC Proceedings*, 1992), R Pottinger ('New Zealand Freemasonry in 2005', *Harashim*, April & July 1999), and John Belton ('The missing Master Mason', *Harashim*, April & July 1999)—and the various reforms at lodge and Grand Lodge levels—membership has continued to fall in all jurisdictions in Australia and New Zealand. This is confirmed by statistics recently gathered by New Zealand Grand Lecturer Martin McGregor.

These show a drop in membership of nearly 44,000 in the past ten years (1999–2009), spread proportionally over the seven jurisdictions, a loss of around 4% cent per year. During the same period the number of lodges has dropped by over 500.

Figures from each jurisdiction for the years 1999 and 2009 are given in the tables on page 16, based on information from Henderson & Pope's *Freemasonry Universal*, and from Bro McGregor.

(Continued on page 16)

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) 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 Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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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.

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Contents

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

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

The newsletter 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.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC, 10 Rose St, Waipawa 4210, New Zealand. coljan@inhb.co.nz



Local News in brief



NZ–Canada link renewed

When PGM High Young of Alberta invited ANZMRC to nominate a few Australian or New Zealand researchers to link via the Internet with the (Alberta) Internet Lodge of Research for a presentation from the USA in February 2009, two researchers from Hawke's Bay Research Lodge accepted the invitation. (*Harashim* #46) This year the same two researchers, Kerry Nicholls and Kevin Allen were invited to participate in a similar venture on 21 February.

This time the link was between Alberta, New Zealand, USA and Ireland, for a presentation by a young Irish Mason, David Naughton-Shires, on 'Masonic Art and the foundation of the Masonic Art Exchange'. Bro Naughton-Shires formed a group called 'Masonic Art Exchange' on Facebook, 'to provide a central hub for the coming together of people who wish to improve the graphical look of the many newsletters, leaflets, circulars and such presented within the Craft by providing a forum and communication point for each other to offer advice and support on a design basis'. It was so successful that he created a website for the group, and publishes an electronic newsletter as an example of what can be done. The website is at <http://masonic-ae.com>.

Sinner and Saint

On 19 February the *Sydney Morning Herald* ran a story under the heading *Sinner who saved nation's homeless 'saint'*. It stated that when Mary MacKillop was excommunicated [by

Bishop Sheil in Adelaide in 1871], it was a Jewish ex-convict, Emanuel Solomon, who provided her and her Sisters with accommodation. The article mentioned that he was 'also instrumental in the young colony in establishing Freemasonry'.

Emanuel Solomon (1800–1873) was born in England and died in South Australia. In 1817 he was convicted of housebreaking and sentenced to transportation for seven years, arriving in NSW in 1818. After completion of his sentence he set up in business in partnership with his brother, Vaiban Solomon, in Sydney as general merchants and auctioneers. In 1838 Emanuel moved to South Australia and set up an SA branch of the NSW business.

Adelaide researchers Joe Marschall, Richard Num and others have established that Emanuel Solomon was invited to attend the first meeting in Adelaide of the Lodge of Friendship EC in 1838, became a joining member in 1840, and was appointed a Provincial Grand Steward (EC) in 1858. He supported Adelaide Lodge SC from its inception in 1844 and presented the lodge with a set of officers' jewels which he imported from Sydney. At a dinner given in his honour by this lodge in June 1844, he is reported as saying that he was 'a member of several lodges in these colonies', and had been 'for many years a Mason'. He was foundation treasurer of the first Mark lodge in South Australia, in 1854, and in the same year was treasurer of the first Royal Arch chapter.



Portraits of Emanuel Solomon and Mary MacKillop, from the cover of the *Australian Jewish Historical Society Journal*, XVIII:2

All of this strongly suggests that he was initiated in Sydney, was a member of more than one Craft lodge there, and in the Mark and Royal Arch before moving to South Australia in 1838. Unfortunately, Sydney researchers have yet to confirm any of these suppositions. More research in Sydney, please!



Strine Shrine

While an essential qualification for membership of the American fraternal and charitable organisation, the Ancient Arabic Order of the Nobles of the Mystic Shrine, was completion of either the Scottish Rite or York Rite of Freemasonry, there was no potential membership base in Australia or New Zealand, but this changed when the qualification was 'reduced' to being a Master Mason.

Now, Shriners Australasia has been established, with an inauguration ceremony and 40 founders in Sydney, New South Wales, last November. They plan ceremonies in Brisbane, Melbourne and New Zealand and have a website at www.shrinersaustralia.com.

NSW News

In a letter dated 18 November 2009, the Grand Secretary of the United Grand Lodge of New South Wales and the Australian Capital Territory (PDGM Kevin McGlenn) informed the President Elect of Shriners Australia (Ross Jackson) that Grand Master Dr Gregory Henry Levenston 'has no objection to the establishment of Shriners Australia within the Jurisdiction of this Grand Lodge'.

According to an article in the December 2009 issue of the New South Wales *Freemason*, the charter of an old lodge will be 'resurrected early in 2010' and will work 'an officially sanctioned English edition of a ritual as practised by the Grand [*sic*] Loge Nationale Française (GLNF)'. This is Zetland Lodge of Australia No 9, and it will meet six times per year. Which French ritual is not specified but readers will note from articles elsewhere in this issue of *Harashim* that a lodge in Bangkok, Star in the East No 1600 GLNF, works the Craft degrees of the Ancient & Accepted Scottish Rite in English. Alternative GLNF rituals include the Rectified

(Continued on page 15)

President's Corner



Brethren, this is my eighth *President's Corner* since I started writing it in April 2008 following the death of our president, Max Webberley, and I think there will be one more to go before our new president is in office in September. I would like to thank past president Graham Stead and vice-president Andy Walker for doing 'guest' *Corners* when I was overseas (issues 43 & 48).

This is also the 50th issue of *Harashim* since its beginning in January 1997. I do extend sincere congratulations and thanks to our editor, Tony Pope, whose 'baby' it has been for 13 years, for the amount of work that he has put into the publication, the high standard of the contents and the professional way that it has been produced. I hope that those of you who do not have all the 50 issues will be able to buy the CD at the Conference in September.

Under the heading 'Highlights from the Conference', the first paragraph in the first issue read:

What began as the third biennial conference of the Australian Masonic Research Council, held at Freemasons' Hall, East Perth, Western Australia, on Sunday 13 October 1996, ended two days later as the first biennial conference of the Australian and New Zealand Masonic Research Council, when delegates voted to change the constitution, to enable New Zealand lodges of research to join as full (affiliated) members. This means that New Zealand affiliates will be entitled to nominate a Kellerman Lecturer every two years and send voting delegates to future conferences, and in due course host a conference in New Zealand.

This was a momentous decision, to bring in the New Zealand research lodges and it has helped to add considerable strength to our organisation. Last year, with the addition of a new research lodge and the research chapter, their membership increased to 12. During my ANZMRC lecture tour in October last year I was able to visit and speak to 11 out of those 12.

I note that the first biennial conference of the ANZMRC was the one in Perth, Western Australia in 1996. Our turn has come round again and we look forward to welcoming you to Mandurah, south of Perth, from Friday 3rd to Monday 6th September inclusive. If you have not been able to obtain our publicity documents and the Registration Forms, including accommodation information, please find them on the following websites:

anzmrc.org,

www.freemasonswa.org.wa,

www.freemasons.co.nz

or email conference secretary Kevin St Jack at

ANZMRC2010conference@hotmail.com.

Documents can also be obtained by writing to: Kevin St Jack, 194/41 Portrush Parade, Meadow Springs, WA 6210. Payments in New Zealand currency should be made to ANZMRC Secretary Colin Heyward, 10 Rose Street, Waipawa 4210, New Zealand, email coljan@inhb.co.nz, who can also supply the necessary documents.

We promise to make it an outstanding Conference and an opportunity for you to see our lovely State, including the wildflowers. Partners and friends are very welcome at the two dinners and to listen to our keynote speakers, Yasha Beresiner from England and Jim Soutar from Thailand. Also it is possible that partners and friends can attend some of the other lectures. We are asking the Kellerman Lecturers to let us know if their presentation is suitable for non-Masons and this information will be passed on to registrants as soon as it is available.

I look forward to welcoming you in September.

Peter Verrall

[The following information has been abstracted from <http://www.thaifreemason.com/>, with the consent of webmaster Jim Smith, an American Mason who has lived in China and Thailand. The website is chock full of information, beautifully presented; it contains links to the websites of lodges in Thailand, and email addresses of the secretaries, from whom meeting times and locations may be obtained. Long-time readers of Harashim will recall four previous contributions by Bro Smith, including the story of his encounter with government officials when he imported an American dress apron into China, and his first experience of a Scottish third degree in Hong Kong. Some will also recall his elegant Tracing Board newsletter for Thai lodges.]

DIRECTORY OF LODGES IN THAILAND

BANGKOK

United Grand Lodge of England

Chula Lodge, No 9745 — (English speaking) Founded in 2001 and meeting in Bangkok.

Grand Lodge of Ireland

Lodge Morakot, No. 945 — (English speaking) Founded in 1995, it was the first Irish lodge in Thailand.

Grand Lodge of Scotland

Lodge St. John, No. 1072 — (English speaking) Lodge St. John is the first and oldest lodge of Freemasons in Thailand. Founded in 1911 after a tumultuous start and through two world wars and several other domestic difficulties, this lodge has survived and is prospering today. Meetings are held at the newly consecrated Lodge St. John Masonic Hall.

Lodge Lane Xang, No. 1632 — (English speaking) Lodge Lane Xang was originally consecrated in Vientiane, Laos, in 1967 and worked there until the Laotian government was overthrown by communists. The lodge finally went into darkness in 1976 and was reopened by concerned brethren in Bangkok in 2000.

Lodge Ratanakosin, No. 1833 — (Thai & English speaking) The world's first Thai language lodge was consecrated in 2006 and meets in Bangkok.

Grand Lodge of the Netherlands

Loge Erasmus, No. 297 — (English speaking) Founded in 2006, Loge Erasmus is a Dutch lodge working continental Masonry in English.

MW Prince Hall Grand Lodge of Delaware

Siam Military Lodge #30 — (English speaking) The kingdom's only Prince Hall lodge.

French National Grand Lodge (GLNF)

Lodge Tantan Fleur du Soleil, No. 1030 — (French speaking) Founded in 1996, Lodge Tantan was the first French speaking lodge in Bangkok.



Webmaster Jim Smith

Tantan work an elegant and interesting continental Masonry with skill and drama.

Lodge Hoa Sen Lumière d'Asia, No. 1503 — (French speaking) Founded in 2005, this lodge is intended to work in Vietnam once conditions there improve to the point where Masonry is possible.

Lodge Foederis Arca in the Orient of Shanghai, no. 1524 — (French speaking) was founded in 1873 in Shanghai and consecrated on December 2nd, 2005 by the Grand Master of the GLNF and his Grand Warden, a rare and exceptional privilege for an equally very exceptional Lodge. Most of our members live in China and the China Coast and meet in Bangkok.

Lodge Star in the East, No. 1600 — (English speaking) Founded in 2007, this is the world's first and only GLNF lodge working the AASR Craft degrees in English.

Royal Arch Chapter, Lodge & Council Bangkok Royal Arch Chapter, No. 357 SC — Founded in 1912, Bangkok Royal Arch Chapter has worked continuously except during World War II from 1942 to 1945.

Bangkok Lodge & Council, No 357 SC

Ancient and Accepted Scottish Rite

The Valley of Taipei, Orient of Taiwan of the AASR (SJ) holds an annual conferral in Thailand to meet the needs of the brethren in Southeast Asia. These meetings allow local brethren to meet others from Thailand, Malaysia, Singapore and around the region while learning about this interesting series of degrees.

ELSEWHERE IN THAILAND

Chiang Mai

Lodge Les 7 Niveaux de la Sagesse, No. 891, GLNF — (French speaking) Founded in 2007 to serve the needs of French Freemasons in the north of the kingdom.

Hat Yai

Lodge Songkhla, No 936, IC — (English speaking) Founded in 2005 to extend Irish Freemasonry to the far south.

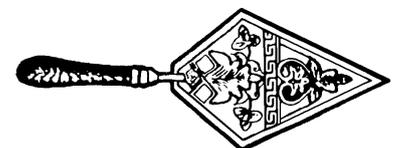
Pattaya

Lodge Pattaya West Winds, No. 1803 SC — Founded in 1992 by several brethren living in Pattaya trying to bring a more positive image to that beautiful city.

Phuket

Light of Siam Lodge, No 9791 EC — Founded in 2004 in Phuket, Light of Siam is the second English Constitution lodge in the kingdom.

Premier Siam Lodge of Mark Master Masons, No. 1893 EC, The Premier Siam Lodge of Mark Master Masons is an 'unattached' Lodge. This means that the Lodge is under the direct control of Grand Lodge and the Lodge Secretary reports only to Grand Lodge via the Grand Secretary. It is the only English Mark Lodge in the kingdom.



James Soutar MA resides in Thailand and will be a guest speaker at the ANZMRC conference at Mandurah, Western Australia, in September. He is Master of Morakot Lodge 945 IC and Senior Warden of Lodge Star in the East 1600 GLNF, both meeting in Bangkok. Star in the East works the AASR Craft degrees in English.

THE CHAMBER OF REFLECTION

by James Soutar

For those of us who were initiated into Freemasonry in 'Anglo-Saxon' Constitutions, the Chamber of Reflection is strikingly different from anything in our experience in Craft Freemasonry. It indicates from the very start the great difference in emphasis between Anglo-Saxon Freemasonry and Freemasonry as practiced in Continental Europe and in Latin and South America. And that great difference is, very basically, the much greater demands made on the sincerity of the Candidate in the AASR in wishing to enter on a search for personal spirituality. The Chamber of Reflection is 'one of Freemasonry's most alluring, thought-provoking, and truly esoteric symbols'. It requires the Profane, before he can be initiated, to meditate profoundly on why he has decided, 'of his own free will and accord', to set out on the long, demanding, and – if successful – most rewarding, search for the union with the Divine within himself.

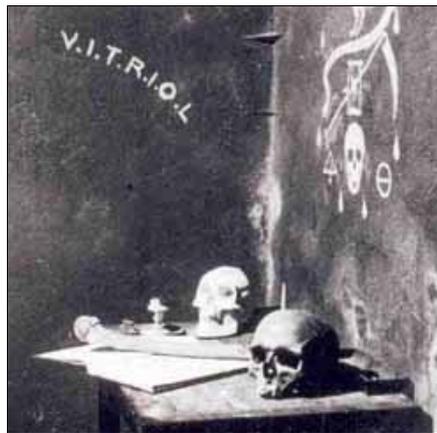
The word 'reflection' must first of all be better explained. It comes from the Latin *reflectere*, meaning, literally, 'to bend over inwardly', and implies a desire to endeavour to find one's true Self. The Profane is directed towards this desire by having to answer, while in the Chamber of Reflection, the three most important questions that confront all of humanity during our brief spell in our mortal existence, namely,

- What are your duties to:
- A. The Supreme Being?
 - B. Yourself?
 - C. Mankind?

It is not expected that the Profane will be in any manner capable of adequately answering any or all of these questions, as we, as Freemasons, recognize that to do so is the work of a committed lifetime of contemplation. But by his inadequate answers the Profane has been challenged to put into words mystical and metaphysical beliefs that his conscious mind has most probably never directly addressed. He will thus be fully conscious of this inadequacy and will, hopefully, realize that there is much more to be learned before he can truly know himself.

The Chamber of Reflection is much more full of obvious alchemical imagery than is the case in Anglo-Saxon Craft Freemasonry, and represents an integral part of the Profane's first steps along his path to personal enlightenment. After he has answered the three great questions and enters the Lodge, he will undergo the tests of air, fire and water. These are three of the important 'physical' or tangible elements in alchemy, The fourth is 'earth', and it is in the bosom of the earth, in a simulated underground cavern, symbolized by the black confines of the Chamber of Reflection, that the Profane sets out on his quest.

We often hear the planet which we



in the Chamber of Reflection

inhabit termed as 'Mother Earth', and the symbolism alchemically of the Chamber of Reflection is an ancient one, being a figurative return by the Profane to the 'Earth's Womb', from which he is shortly to be 're-born' for the first, but certainly not the last, occasion in his Masonic life.

Alchemy is the science of dealing with material things with the aim of arriving at a spiritual goal, for spirit and matter, as we are taught in AASR Masonry, are two opposite expressions or poles of the eternal Truth. There cannot be one without the other, and our challenge as Freemasons is to understand the reality of our very being, in order that we can be re-united with that which is divine within ourselves. Alchemy is the science of understanding the Universe and the intrinsic part we play in the constant motion of that Universe. When we comprehend the actual meaning of the word 'universe', we will begin to comprehend the journey we have undertaken, because the word 'universe', coming from the Latin *universus*, literally means 'turned towards one'.

A quotation by Franz Hartmann will assist us to understand the role that a

knowledge of alchemy plays in AASR Freemasonry.

Alchemy, in its highest aspect, deals with the spiritual regeneration of Man, and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in Man, so that the human being may become a god by the power of God, in the same sense that a seed becomes a plant by the aid of the Four Elements and the action of the invisible Fifth Element, the Quintessence or Life Force, which alchemists termed 'Ether'.

Let me now describe the 'furniture' of the Chamber of Reflection. Firstly, in an ideal situation it should be a darkened room built in the ration of 1:2, and thus reflects the ideal dimensions of the Lodge room itself, namely what we in Freemasonry refer to as an 'oblong square', and which we know to have been the dimensions of the Temple of Solomon.

On the wall we see the acrostic V.I.T.R.I.O.L. This means, in Latin, *Visita Interiora Terrae Rectificandoque Invenies Occultum Lapidem*, and in English, 'Visit the interior of the earth, and, rectifying it, you will find the hidden stone'. This 'hidden stone' is, of course, the famed 'Philosopher's Stone', which was the Holy Grail of all Alchemists, from the Dark Ages to the monumental alchemical studies of Sir Isaac Newton. A more exact explanation of this acrostic is, 'Journey to your own Centre and, by purifying yourself, you will unite with the Divine'. It is another form of that famous injunction carved on the portal of the temple at Eleusis, an injunction to all who wished to be initiated into the Ancient Mysteries, namely 'Know Yourself', or as it is referred to in Anglo-Saxon Freemasonry,

(Continued on page 16)

Kerry Nicholls in Australia

Before I commence this report, Cheryl and I would like to thank from the bottom of our hearts all the new friends made as a result of this tour. We disrupted your everyday lives, lived with you for a time, and you expressed to us hospitality beyond words—and not once did we experience any issues that were disappointing. I have to admit that for some of you we did feel extremely sorry, for the hours you had to arise to get us to our connecting flights in order that a smooth transition was possible at our destination. We apologise. You are the backbone that allows Freemasonry to have many proud moments to rest upon, and the people—Masons and non-Masons—that made this possible, we thank you.

I note this is the 50th issue of *Harashim*. Congratulations to all who have made this possible. It is an honour for me to contribute to your 'Anniversary Issue'.

Monday 21 September 2009

We left our home in Feilding on a beautiful sun-filled day, travelled to Taupo, stopped to wish Kevin Allen a speedy recovery from his recent ailment, and continued to Auckland, where we stayed overnight at a motel which agreed to store our car while we were away.

Tuesday 22 September

Well rested, we left for Melbourne at 1310 hrs, a bit of a rocky ride. We did some shopping in Melbourne, then caught the Perth flight. On arrival at 2100 (AWST), Alan Gale met us at the airport. After all the phone calls and emails I finally met the person who edited and made the book move from dreamland to reality. What a guy! Returned to Alan and Mona's home, where we had a hot chocolate and Alan and I talked into the wee small hours.

Wednesday 23 September

Today was a day of rest and relaxation while we waited for books to be delivered to Alan's home by courier, and we read, talked, and solved all those ongoing issues.

Thursday 24 September

Cheryl was collected by Karen at 0900 and taken to King's Park to view wildflowers—a big thank you for your company, Karen. Alan and I headed off to the Grand Lodge building in Perth, armed with the books, for the official welcome and morning tea with GM Wayne Hibble, DGM Frank Hayes (now GM), Peter Verrall and the Grand Secretary, whose kind assistance and investigatory skill solved the mystery of the 'Wilberforce Gavel' (which features later in the report).

After the formal introductions we exchanged small gifts and had morning tea. This hospitality set the stage for a very successful day and evening. This was the official launch of the 2009 ANZMRC Lecture Tour.

We went with Peter and Alan for a great lunch at the Royal Fremantle Yacht Club and bade farewell to Peter, wishing

him an enjoyable time and safe journey to New Zealand. The next time we would meet would be on 26 October in Auckland for the closing presentation by Peter.

Back to Alan's home and relaxation, I read through the presentation and ensured all was ready for the evening. 'Is Freemasonry Male, Female or Both?' has been extensively covered in Alan's report (*Harashim* #48). A big thanks to Gudrun Skrapac for such a finely crafted plate, which now occupies pride of place on our lounge wall. Brian Haffenden: great to meet you after so long, and the loan of an apron that got me out of a bind.

Cheryl's comments to me afterwards were: a little long in presentation, audience participation enthusiastic, several complimentary remarks on subject, style and presentation. This was before a mixed audience, which was ideal for this type of paper. Afterwards we returned to Alan's home, a red wine, debriefing, and bed at about 0130.

Friday 25 September

Awoke to a sunny day, a keen wind but certainly warmer than home, which was experiencing excessive snowfalls and a cold front from Antarctica. At 1600 hrs we left for the Perth Airport, said our goodbyes to a true Masonic friend, and onward to Darwin.

Saturday 26 September

Just after midnight (ACST) we touched down in Darwin to 35°C and were met by John & Susan Adams. They took us to their lovely home and after a quick orientation tour it was off to bed—a combination of heat and tiredness.

John and Susan had other commitments for the morning, so Cheryl and I relaxed by the swimming pool and played games with the dog. In the afternoon it was off to the Leichhardt lodge rooms to present the lecture, 'Lux Libertas – Light and Liberty' to an audience of *eight*, including Cheryl and

(Continued on page 8)



Kerry Nicholls and host Alan Gale



Presentation of *Fifty Years of Care* to John Worrell in Leichhardt Lodge of Research



Relaxing in Darwin



Host John Adams with model aircraft

Peter Verrall in New Zealand

It had always been the procedure from the time of the Council's original formation in 1992 that a travelling overseas international lecturer should visit all the research lodges in Australia in alternative years, and in New Zealand after they joined in 1996. These lecturers have included many famous Masonic scholars, such as John Hamill, Neville Barker Cryer, Cyril Batham, Yasha Beresiner and Jim Daniel from England, Bob Cooper from Scotland and Wallace McLeod from Canada, all members of the famous and exclusive Quatuor Coronati research lodge in London. In 2008 it was decided at the biennial conference in Queanbeyan (NSW) to move closer to home and to have a joint tour with an interchange between Australia and New Zealand. It was my privilege to be chosen as the Australian representative to visit New Zealand, and WBro Kerry Nicholls GS, from Feilding in New Zealand, was to visit Australia.



Above: Lodge rooms at Rangiora
Below: Concord lodge rooms, Christchurch, where Hiram Abif makes his first appearance in New Zealand.



Thursday 24 September 2009

Our Grand Master, MWBro Wayne Hibble, extended a formal welcome to Kerry at a small reception at Grand Lodge in Perth during the morning. In the evening, the joint tour was officially opened by the then Grand Master-Elect, RWBro Frank Hayes DGM, at the regular meeting of the Western Australian Lodge of Research, at which I had the pleasure to see and hear Kerry deliver the first of his presentations, entitled 'Freemasonry: Male, Female or Both?'

Monday 28 September

On the overnight plane from Perth to Auckland, I sat next to a descendant of the famous English art critic and social thinker, John Ruskin, who was also an author, poet and artist during the 19th century in England. His descendant had the same name and his family came from the Lake District in England.

Tuesday 29 September

I was met at Christchurch airport by RWBro John Worsfold JGW, Secretary of Masters' and Past Masters' Lodge. This was a name I could not possibly forget, since it is also the name of the coach for the Eagles, an Australian Rules Football Club in Perth. My first night was in the Elms Hotel because my host, WBro Graeme Martin, had been called away to a conference in the North Island. However, John and his wife Sue came round to the hotel and we enjoyed a very pleasant dinner together.

Wednesday 30 September

In the morning we went across to the Concord lodge rooms, where Masters' and Past Masters' Lodge has met for many years. Our meeting that night would be the last meeting held in that building, which had been sold and would shortly become a Hindu temple. I did raise the question as to whether it should be un-dedicated or de-constituted but nobody had the answer!

Here I met two of the lodge's stalwarts, RWBro Roy Wade PGW, who

edited the third edition of their excellent reference book *Questions and Answers*, and VWBro Ron Harries, their *Transactions* editor. They were arranging to put all their library books into boxes for storage until such time as they had decided where they would be moving. The Master (and my host), Graeme Martin, also arrived and took me to see his lodge rooms in Rangiora.

From there we went to his home in Rangiora where I met his wife, Margaret. Later in the afternoon we drove back to the lodge rooms in Christchurch and prepared for the evening meeting. This was a full meeting with an attendance of 29 brethren. I was invited into the lodge room while their business was transacted, including the decision as to where they would meet in future. Visitors were then received and after I was introduced, I delivered my first presentation, entitled 'Architects in Masonry'. This was well received, with a few questions afterwards. Roy Wade, in thanking me for my presentation, gave me a copy of *Questions and Answers*, which I fully appreciated as it is a reference book to which I refer regularly.

I had decided that I would bring the Hiram Abif costume, used in the Masonic Pageant in Perth in 1996, to present the mobile phone monologue in the various refectories I would be visiting. This was the first time on the tour and necessitated arranging for my mobile phone to ring at an exact time. This was excellently executed by John Worsfold and the brethren thought that the phone had been left on in error. When the conversation with Adoniram ended, I returned to the refectory and replied to the toast.

Thursday to Saturday 1-3 October

Graeme took me round to my relatives in Christchurch, Lynda and David Gower, where I would be spending the next few days. I first found out in 2004 that John Miles Verrall, a nephew of my great-

(Continued on page 9)

Australia

(Continued from page 6)

the wife of the Junior Warden. There were no questions, but some very constructive and informative comments, so it was a successful presentation and I enjoyed the opportunity. Unfortunately, no data projector or laptop was supplied but I had prepared slides and handed them around.

In Darwin, as elsewhere on the tour, I took the opportunity to present a copy of the New Zealand book, *Fifty Years of Care* for the research library.

Sunday 27 September

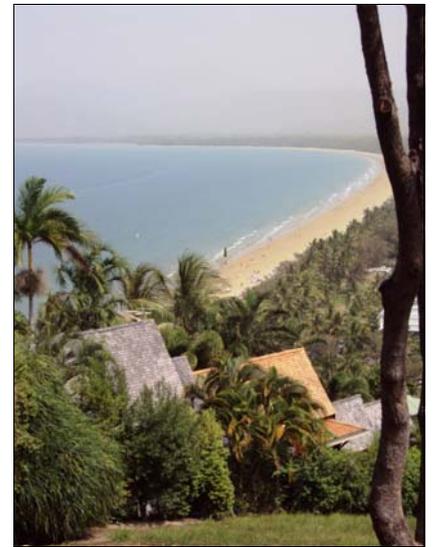
John took us to Darwin Model Airplane Flying Club in the morning. He makes his own models and has a great F111 jet. It was interesting to see the passion portrayed by the followers of this hobby. We had a restful afternoon by the pool, a great seafood pizza for dinner and an early night, as we had to be up at 0245 to catch an 0510 flight to Cairns. Sorry, John and Sue.

Monday 28 September

We arrived in Cairns at 0800 (AEST) and were met by George Lister, our new host. George lives surrounded by palms and lush green tropical vegetation. He took us for a tour of the area, through the hills to Mareeba, onto Mosman. This is a lovely, scenic and relaxing part of the world. We learned that vegetation recovers very quickly after a bushfire, with new growth within a couple of weeks. We went on to Port Douglas and returned to Cairns along the coast road.

On the return journey George took us to a working sugar refinery and the amazing observation was that there is no wastage. Ground husks called 'gas' are used to fuel the burners, and the dirty husk residue is utilized as fertilizer, an example of recycling in action, quite fitting considering the paper I am presenting later this evening.

After a superb meal we went to the lodge at Gordonvale for the presentation of 'Freemasonry – Environmentalism – is there a way forward? Think Universally Act locally'. On arrival we were met by a cane toad which scurried off. We had an enjoyable evening with 21 brethren and solo Cheryl. The presentation was well received; there were some excellent questions and Cheryl told me I answered them well (biased perhaps?). After the festive board we headed home to George's about 2230 hrs.



Top left: Darwin airport; above left: Kerry with host George Lister at Cairns Airport
Above right: the 40-mile beach, north of Cairns; Below left: Lodge room, Townsville;
Below right: Relaxing at Jupiter's Casino



Tuesday 29 September

We had a leisurely breakfast with some lovely fresh fruit: red pawpaw, mango, sweet banana and citrus. George took us for a tour of Cairns and on the way to the airport his car developed a problem, but that did not deter him from showing us great hospitality. He dropped us at the airport and then headed off to see his mechanic.

We had a short 45-minute flight to Townsville, arriving there at 1400. We were met by Graham and Helen Stead and it was fantastic to catch up with this lovely couple. We only ever meet at ANZMRC conferences but that has sealed a great friendship. We went for a walk through the park area surrounding their home and sampled a tamarind off a tree: an interesting taste. We saw wild turkeys and turtles: the flora and fauna are amazing for such a dry area. At home we met their daughter Renelle, who was visiting from Darwin.

Wednesday 30 September

Another fantastic Townsville morning and I read while Cheryl, Helen and Renelle went for an early morning walk through the park. We had breakfast outside and watched the parrots enjoying the grevillea flowers. As Graham has reported (*Harashim* #49), we spent the

day at Charters Towers, and in the evening we dined with Townsville brethren at Jupiter's Casino, where many stories were exchanged in a congenial atmosphere.

Then a very relaxed night's sleep in preparation for the next day.

Thursday 1 October

In the morning Les Keane took us for an informative tour of Townsville city: around the port area where sugar is stored for shipping around the world; the large military bases; then up Castle Hill for some panoramic views of the city. Thank you, Les, for your booklet on the Customs House. In the afternoon Graham, Les and I went to the Townsville Masonic Centre and checked out the technology for this evening's presentation.

In the evening I presented two linked papers: 'The Seven Liberal Arts and Sciences – The Trivium – how they originated and their place in today's society' and, after a break, 'The Quadrivium of the Seven Liberal Arts and Sciences – an historical overview and portrayal of them in today's society'.

The excellent repast which followed was prepared by Job's Daughters; it is

(Continued on page 10)

New Zealand



Above: Ray Gudex and his donkey
Below: the Masonic choir at Timaru



(Continued from page 7)
great-grandfather, who was born in the county of Sussex in South England, travelled to Australia in 1880, where he first settled and took up a cattle station in Queensland. He later moved to New Zealand and farmed in North Canterbury in the South Island, where he also became a Member of Parliament. One of his offspring was the late WBro John Verrall, a member of Avon Lodge in Christchurch, and Master in 1978, the same year that I was Master of Lodge Matakana in Rotorua.

Sunday 4 October

VWBro Ray Gudex, Secretary of the Midland District Lodge of Research, collected me and my belongings from my relatives and drove me down to his

residence on a 32-acre property in Ashburton. Ray has 200 sheep and one solitary donkey.

Ashburton has a population of about 15,000 people. Ray was a member of the Midland District Masonic Choir and, since he had a rehearsal in Timaru that evening, I travelled down with him. The choir has about 25 members of which 20 were present. Alan Kerr was the conductor and David White the pianist.

The choir went through their various songs, repeating some of them if they were not the standard that Alan wanted. It was great to see the enthusiasm. I had an opportunity to speak during the break, to pass on my appreciation and point out that singing was a large part of the early speculative lodges in the 18th century in England. They included songs from the third degree and I suggested that they consider using some of those early Masonic songs such as 'We meet upon the level'. That night it was very cold—for me, anyway—with 2 degrees of frost.

Monday 5 October

The next day we drove into Ashburton and visited the Masonic Centre. The car park is let for private parking during the day and is close to the local council offices, which use the facilities on occasions. We drove to Lake Hood, named after contractor Doug Hood, who developed a large man-made lake in the low-lying land, which is used for rowing and other water activities. High class houses skirt the lake and canals.

On the way down to Timaru we stopped at the St George lodge rooms at Temuka and went on to the lodge rooms in Timaru. That evening we would be visitors at the regular meeting of the Caledonian Lodge, whose Master, VWBro George Hughes DGM, is a PM of the Lodge of Research. The attendance that night was the second highest of my tour, with 40 brethren present. I came in with the Master and a large number of members from the Midland District Lodge of Research and delivered my second presentation, 'From Labour to Refreshment'.

I had asked for the supply of a sound system, but unfortunately it only consisted of two small, low-powered speakers. It was very cramped in the refectory afterwards, but I still managed to bring them Hiram Abif 'in person'. Unfortunately, this time the mobile phone did not ring. My toast was given by WBro John Tandy, Master of the Lodge of Research, to which I suitably replied. I went home with George

(Continued on page 11)



Above & left: Ashburton Masonic Centre
Below: St George lodge room, Temuka



Below: lodge room at Oamaru and Don Barkman showing a tracing board slotted into the floor



Australia

(Continued from page 8)

great to see Freemasonry involving our young people.

Friday 2 October

We had to be at Townsville Airport just after 0800 for our two-hour flight to Brisbane, where we were met by Richard King who had been tasked to drive us the 130 km to Toowoomba. We discussed many Masonic issues on the journey. About 1400 we arrived at Ken and Glen Stephen's home and were greeted by Bomber, their playful little dog. Ken & Glen took us on a tour of the Japanese Gardens and also the first pub in the area, which is now a museum.

Saturday 3 October

After breakfast we went for a drive, taking in the views of Toowoomba and the tail end of the 'Festival of Gardens'. Toowoomba is a city that is proud of its immaculate and well presented gardens. Glen was a fount of knowledge on the various plants, their descriptions and medicinal uses. Two plants in particular caught our attention: the Shrimp Plant, with a flower like a shrimp; and the Ochona, an amazingly exquisite flower.

In the afternoon we did some necessary shopping for clothes and shoes. In the evening Ken and I went to Lodge Toowoomba for the raising of Brother Pran Boolaky, to whom I presented a copy of the tour book.

Sunday 4 October

Today we went for a pleasant 270 km drive to the Bunya Mountains. This was memorable for us and nostalgic for Ken and Glen because we drove through areas where they had both grown up and commenced their married life. The scenery, plants, and bird and animal life have to be seen to be believed; we have some marvellous photos and everlasting memories. After a picnic lunch we walked some of the tracks through the rain forest, and when we returned home we had an early night. Although it was still very warm, the nights were a little cooler than we had experienced further north and maybe this gives it the edge on other areas.

Monday 5 October

After breakfast we went to Spring Bluff, where there is an old but well preserved railway station steeped in Australian history. The gardens are a glorious sight and the caretaker is from Hokitika, New Zealand—the 'Canopy of Diversity'.



Left: Glen & Ken Stephen with a Bunya pinenut.

Right: an interesting statue at Toowoomba



The Spring Bluff Railway is a heritage-listed site where you can relax and picnic in the landscaped gardens. In 1914 Queensland Railways launched a garden competition to encourage railway staff to beautify the stations, and to grow vegetables. The gardens are now beautifully maintained and have won awards in the Carnival of Flowers. We also learned something of the 130 years of railway history, and then went to the Cuckoo Clock Shop, with its hundreds of different clocks, so that our hosts could collect their clock which had been in for repair.

In the afternoon Ken and I went to the venue for tonight's presentation, St James Parish Hall, for last minute checking that everything was OK.

That evening I presented 'Freemasonry, Humanity – will we survive?' to an audience of 25 brethren of the Toowoomba Lodge of Research & Instruction and their wives. Audience participation was good, with a variety of thought-provoking questions and informative discussions. Among those present was a very dear friend, Jonathan Rudduck, who lives at Gatton, between Brisbane and Toowoomba. We first met in New Zealand in 2005, at Ruapehu Lodge of Research, and it was great to see him at Toowoomba. The dinner at the presentation was well catered and prepared by the ladies of the Church and this contributed to a memorable night.

Tuesday 6 October

After breakfast and feeling refreshed, we were on the road to Gatton, located in the fertile Lockyer Valley and a one-hour drive from Brisbane. It is known for its spectacular scenic backdrop of steep hills and the mountains of the Great Dividing Range. In a truly Masonic way there was a morning tea and lovely sandwiches with fresh produce from the local area awaiting us at Lodge Gatton. There was some interesting discussion on the history of this wonderful lodge, particularly on the furnishings and their handcrafting by the founders of the lodge. After a good hour of fantastic



Above: relaxing at Gatton

Below: Brethren of Barron Barnett Lodge, with Richard King on the right



hospitality we bade farewell to our hosts and the marvellous Brethren and their wives who met us at Gatton. Then Richard King drove us to Brisbane.

We decided to have a little time to ourselves in Brisbane for some refreshing and recharging, and stayed at the Balhouse Apartments in Costin Street, not a palace but it suited our needs: bed, shower, toilet, kitchen and microwave. The manager gave us a map, we got a day transport pass and went to the CBD of Brisbane, organized our tickets to Sydney by train on Friday, on to a coffee shop and then back to sort out the evening presentation.

Tonight's presentation was at Stone's Corner Masonic Centre. The hosting lodge was Morningside 196, on behalf of Barron Barnett Lodge of Research. The paper chosen was 'Sacred Space in Freemasonry'. There were 69 members in attendance and nine apologies for absence. This was a Grand Lodge visit, and the well known Masonic motivational speaker Glen Golding was

(Continued on page 12)



The Opera House, Oamaru

New Zealand

(Continued from page 9)

Hughes, my new host, to find a note on the door that his wife Linda had been taken to hospital urgently with arrhythmia. George rang the hospital and found that they were keeping her in overnight.

Tuesday 6 October

George drove firstly to the hospital where I met Linda, who is a librarian in charge of several libraries in Timaru. Linda seemed fine, and we then drove off down to the lodge rooms at Oamaru, where we were met by VWBro Don Barkman, Secretary of the Research Lodge of Otago, his wife Wilma, and WBro Gordon Fraser, 2008 ANZMRC Kellerman Lecturer and a member of the Midland Districts Research Lodge. We had a look at the lovely lodge room and I



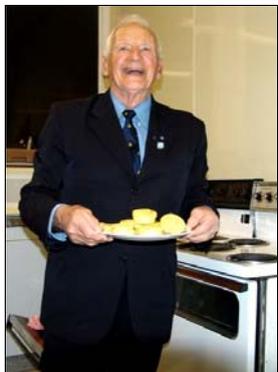
Alan & Linda Hughes' house at Dunedin



The Botanical Gardens, Dunedin



The lodge rooms at Dunedin



From left: Alan Jackson, Gordon Fraser, Peter Verrall, Brian Coutts, and (with the pies) Don Barkman

was intrigued to see the Tracing Boards were set into the floor.

My luggage was transferred into Don Barkman's car and we drove around Oamaru, having a look at the lovely old stone buildings, including the Opera house. From there we drove to Alan and Linda's house in Dunedin, which had a nice view over the hills.

In the afternoon Alan took me to the local bowling club, where Jim Headley delivered a presentation entitled 'The Caucasus' for U3A. He had just returned from Russia and spoke about all the countries that used to be included in the Soviet Union.

Wednesday 7 October

Alan and I went to the printers in Dunedin to get another 100 copies of the brochure for the 2010 ANZMRC Conference and then had a most enjoyable walk around the Botanical Gardens.

In the evening we drove to the Dunedin Masonic Centre, a four-storied building built against a hill to allow access to the middle floor. The total attendance at the meeting was 34 brethren, with a large contingent from Timaru (probably because Gordon Fraser was there, since he had been unable to attend at Timaru). Everybody came into the lodge room at the commencement and were welcomed by the Master, WBro Brian Coutts. I spoke on 'Numbers and Their Masonic Significance', and answered a few questions afterwards. I was presented with an illustrated book on Otago, an early numbered print of an 1886 water colour of Oamaru Harbour, and one of Dunedin in 1888.

In the refectory we sat at circular tables. Lodge Secretary Don Barkman was well to the fore in providing service. I am pleased to say that Hiram Abif again made an appearance, but it always seemed to happen when I had left the room!

Thursday 8 October

Brian Coutts came about 9.30 AM and drove me to Balclutha, where VWBro Philip McDiarmid, Secretary of the Research Lodge of Southland, was there to meet us. It was here that I realised that this change-over manoeuvre at halfway points was rather like a transfer of prisoners, except in this case I was not in handcuffs!

Phil drove me to John and Diane Lightfoot's 100-year-old house in Invercargill, with large rooms and high ceilings. I even weathered the cold when

(Continued on page 13)

Australia

(Continued from page 10)

present, who coincidentally was leaving to present his 'Order in the House' papers in New Zealand. The discussion at the conclusion of my paper was followed by an excellent meal. My thanks to the Worshipful Master, Dr Michel Fried, and the many people who made this evening possible.

Wednesday/Thursday 7 & 8 October

These two days were down time for us and we made the most of this: shopping, found some great book shops, bubble teas at the Central Railway Station, and photographed the Grand Lodge Building in Ann Street, where I bought some white gloves. I met Richard King for coffee later in the afternoon and he gave me some excellent papers and research material that I am still reading. Richard, I sincerely thank you for this, your hospitality and for transport in the Brisbane area. The photograph from the Tuesday evening is greatly appreciated.

Friday 9 October

Up at 0400 hrs and off to Roma Street Railway Station, baggage sorted, coffee and raisin toast for breakfast, and on the train to Sydney at 0630. A great train journey, the scenery was worthwhile and the diversity of the area amazing. The carriage was occupied by many people heading to Sydney for the 2009 Master's Games. They certainly enjoyed themselves, to say the least.

We arrived in Hornsby at 2115 and were met by Richard Dawes; he took us to his home and we met his wonderful wife Rosemary, quick orientation of where everything was, chatted for a while, then sleep.

Saturday 10 October

After a good breakfast, Ewart Stronach, Master of Discovery Lodge of Research collected us and we went sightseeing: Kokoda Trail Walk, very close to Sydney Central and thoroughly enjoyable; Cheryl bought some cottage craft marmalade for our Hobart host, his favourite spread on his toast, we'd been told; on to the Sydney Fish Market at the wharf for lunch, and home around 1500.

My presentation at Discovery Lodge of Research that evening was 'The Hidden Mysteries of Nature and Science – are they hidden or have they not been found'. There were 28 people present, including wives, and there were many question and comments. I certainly enjoyed the feedback and audience input,



Above: the Brisbane—Sydney train
Below: Presentation at Discovery Lodge of Research—from left Kerry Nicholls, Andy Walker, WM Ewart Stronach



Host Bob Nair and Kerry Nicholls on a misty Canberra morning



Above: Ewart Stronach & Kerry Nicholls at Kokoda Walk, Sydney
Below: before departure for Canberra—from left Kerry Nicholls, hosts Richard & Rosemary Dawes, chauffeur Neil Morse



Six Kellerman Lecturers in Canberra: from left, Bob Nair, Kerry Nicholls, Tony Pope, Neil Morse, Geoff Ludowyk and David Slater.

but the highlight of the evening for me was the presentation to Andy Walker of his 50 year badge as a Freemason. At Ewart's request, I made the presentation, a very moving moment for us both.

After cleaning up the hall we left with our hosts and sat up until one o'clock, talking and generally exchanging ideas.

Sunday 11 October

Neil Morse joined us for breakfast and after bidding farewell to our wonderful hosts, Richard and Rosemary, we left with Neil for Canberra. We stopped at Goulburn on the way, for lunch, and the heavens opened up; rain and hail flooded the roadway, but certainly it cooled the air temperature down.

When we arrived in Canberra, Neil took us on a sightseeing tour and we thoroughly enjoyed this; his knowledge

of the area is amazing. We saw the new Masonic Centre being built, which on a previous visit in 2008 had been just a hole in the ground.

We stayed at the Belconnen Hotel/Motel for Sunday night, as our hosts Bob and Jenny Nair were in Adelaide, returning Monday morning. We had a quiet and relaxing night at the motel. I spoke to David Slater, all is organized for Tuesday evening's presentation.

Monday 12 October

Neil collected us after breakfast and took us to our hosts, Bob and Jenny Nair. We went to the Botanical Gardens with Bob, enjoyed a fantastic lunch there, and on to the National Gallery of Australia where the McCubbin exhibition was

(Continued on page 15)

New Zealand

(Continued from page 11)

I had to go right outside in the middle of the night to the toilet! It was in a lovely farm setting. I was quite intrigued by the artistry of Diane, who exhibits her creations at different places, including the Museum. When they took me there everybody seemed to know her and she had worked there for a time on the exhibit designs. That night John and I went down to the Cabbage Tree Restaurant with several of the brethren, including Graham Warhurst WM, Lex Noble DepM, Phil McDiarmid Secretary, Alex Mackenzie, and Ken Russell SW, for a very enjoyable dinner together.

Friday 9 October

In the morning we drove to Bluff, the southernmost point of the South Island, and saw the chain sculpture which appears to stretch across all the way to Stewart Island, and also saw how far we were away from the rest of the world. The weather was cool and windy but we had a nice lunch at the 'Drunken Sailor'.

That evening we went to the magnificent three-storied Southland Masonic Centre with its impressive external grand flight of stairs up to the front entrance doors. The building has a Historical Places Trust Category 1 classification. There is a proposal to install a lift and apparently this is acceptable if it is situated *outside* the present building. The building contains two lodge rooms and we occupied the larger one. The view to the East shows the VSL resting independently from the Master's pedestal, which is different from our arrangement in Western Australia. At the West end of the pavement are the two pillars representing 'the porchway or entrance' of King Solomon's Temple. When I lived in New Zealand this was a common feature in lodge rooms, but now, as in my old lodge room in Rotorua, they have been moved in a number of instances to either side of the Senior Warden's chair.

The District Grand Master, VWBro Alan Cross, and visitors were received, making a total of 20 brethren present. The lodge were very disappointed at the low numbers but attributed it to the fact that the special meeting was held on a Friday night; a similar problem had occurred previously. It was a pleasure to

(Continued on page 15)



Top left: Philip McDiarmid & Brian Coutts at Balclutha

Left: John and Diane Lightfoot's house at Invercargill

Above: Peter—Where next?



Above: Southland Masonic Centre

Right: the larger of the two lodge rooms

Below: Pillars in the West, with detail below right



Left: Pillars beside the Senior Warden's chair, at Rotorua





World News

Texas 'invades' England

The Texas Lodge of Research has opened a Study Group in England, with the consent of the United Grand Lodge of England. The group, under a 'Marshal', was inaugurated on 13 March at Chester-le-Street, Durham, with 25 founder members, for the purposes of historical and esoteric research. It will meet four times a year, on 4 July, the 4th Thursday of November, 19 January and 2 March, and the meetings will be followed by a western-style festive board.

Membership of the Group will bestow full membership of the Texas Lodge of Research (TLR), and will be by invitation only. A candidate for Marshal must have had a research paper accepted by TLR—which has to pass the stringent tests of the *TLR Form and Style Manual* and the *Submission Procedure* of the Editorial Committee—before appointment to that office.

The Master and Secretary of the Texas Lodge of Research travelled to the UK for the inauguration.

TMS in London

The Masonic Society (TMS, an American group formed by dissidents from the Philaethes Society, with allusions to the Royal Society) plans to hold a symposium in London in conjunction with the (English) Library and Museum of Freemasonry. The Library and Museum has an admission-free exhibition from 11 January to 28 May 2010 to mark the 350th anniversary of the foundation of the Royal Society, and the TMS event will begin with a tour of the exhibition in the final hour of the last day of the exhibition. This will be followed by an informal dinner that evening at the nearby Prince of Wales Tavern.

The symposium will be held next day, Saturday 29 May, at the Kensal Community Centre, at which the speakers will be Michael Baigent (Editor of *Freemasonry Today*) and Robert Cooper. The organising committee is under the chairmanship of Yasha Beresiner.

Freemason Academy online

Jack Buta, who believes it takes just one Mason to change the face of Freemasonry (see 'How many Masons . . .', *Harashim* #46, April 2009) has created a Masonic college online. He describes it as 'an autonomous Masonic education institute under the sponsorship of the Philaethes Society' with a mission 'to teach solutions rather than talking about them'. The academy offers 'college-level courses on Masonic history, ritual, philosophy' and practical leadership. The courses are divided into three levels, the 100, 200 and 300 series.

The initial plan was to charge from \$100 to \$250 for each course of ten to thirteen lessons, with 70% of the fee going to the teacher, but this has been modified. Now, the only cost is an annual admission fee. Admission for an unlimited number of courses at the 100 level is open to Masons and non-Masons for \$50; Master Masons can have unlimited access to courses at all levels for \$75 (but some subjects will require a pass at a lower level before enrolment); and there is a provision for lodges to enrol ten of their members at all levels for \$500. The website indicates current membership at 242, but whether this reflects enrolment numbers is not clear. [www.freemasonacademy.com]

To date, three teachers offer eight courses. At the 100 level, Milo Dailey (a PM of South Dakota Lodge of Masonic Research) offers 'A Masonic Primer', Jack Buta offers 'The History of Freemasonry' and 'The History of Prince Hall Freemasonry', and Karen Kidd offers 'Early Women Freemasons'. At the 200 level are 'Leadership Course for Lodge Officers in the 21st Century' (Jack Buta), 'Fellowcraft: the Degree of Arts and Sciences' (Milo Dailey) and 'The Lodge of Perfection' (Jack Buta). At the 300 level, Jack Buta offers 'How to Retain Lodge Members'.

Others who have been mentioned as teachers of future courses are Robert Davies FPS, Leon Zeldis, Errol Feldman and Alain Bernheim.



Inauguration of the English study group of the Texas Lodge of Research

The study group members are wearing white US Master Mason aprons, with the Marshal (Dr Alan Bell) in a white stetson; the Master (Jack Harper, also with a white stetson) and Secretary (Jim Dougherty) of TLR are wearing aprons of the original Grand Lodge of the Republic of Texas.



Jack Buta



Karen Kidd



Above: The House of the Temple, Washington



Right: The George Washington National Masonic Memorial

Big Freeze for 'Masonic Week'

Heavy snowfalls all but wrecked the traditional 'Masonic Week' in and around Washington DC in February. Janet Wintermute, our Washington correspondent, reports:

Apparently attendance was down about 40% this year, thanks in part to the economy but in the main to our incredible snowfall. Thirty inches the previous weekend and another ten or so on Wednesday, the first day of AMD [Allied Masonic Degrees] activities. The Wednesday afternoon Rose Circle lectures by Piers Vaughan and Oliver Kruse did not happen. Only a helicopter could have delivered them and the audience to the top of Shooter's Hill, where the George Washington Masonic National Memorial is.

Brent Morris was scheduled to speak at three events. He could not get out of his driveway in Columbia, Maryland, about 45 miles NE of the AMD venue. The Wednesday snow hit the northern suburbs and Baltimore harder than the rest of the DC metro area. The MSCRF (Rosicrucian) dinner on Thursday was delicious but speechless, Brent having been signed up for that job.

The Blue Friars lecture on Friday was given by the BF's new initiate, Pierre 'Pete' Normand of the Scottish Rite's Southern Masonic Jurisdiction. (He's the current editor of their newsletter, *The Plumline*.) Pete, who hails from College Station, Texas, gave a very well received lecture on Traditional Observance / European Concept lodges. He is the founder of one back home and carefully explained the characteristics of the genre and how to best go down that road if there's local interest.

Pete believes that today's bright young men are craving exactly the kind of Masonic experience that a TO lodge can provide. But TO lodges will never be the predominant form of Masonry in the United States, and that's OK, too. Hearing his speech was

like listening to myself think.

My open lunch was attended by only 9 folks this year, down from a usual number of about 18-20. There were years in the late 1990s when we reached 40 once or twice.

I was prepaid to go to Saturday's lunch, with Brent as the keynoter, but ran out of energy. Because of snow-related lane closures, it took me three hours to make the normally 45-minute drive home during Friday afternoon's rush hour. That just took all the starch out of me. So my report ends on Friday after the luncheon. Jay Hochberg and David Lindez should be able to provide more details.



(Continued from page 3)

Scottish Rite and the French Rite.

It is usual in this jurisdiction for a Grand Master to serve for three years; although an 'election' is held each year, the incumbent is usually the only nominee. But this year the energetic and innovative incumbent, GM Greg Levenston, was opposed by DGM Derek J Robson AM, who stated his case in a widely circulated letter, in which he proclaimed his loyalty to the GM but went on to say: 'I have only been appointed as DGM for 12 months, I have not been offered any further involvement and hence I am essentially a free agent when this term completes and I am able to progress my interests as I see fit'. All Master Masons in the jurisdiction are entitled to vote, but the vote must be cast in person at the Grand Communication in Sydney. Of the 12,500 or so members in this widespread jurisdiction, some 500 were able and willing to vote, and the result was approximately 60:40 in favour of the incumbent.

Australia

(Continued from page 12)

being shown. The Melbourne-based artist, Frederick McCubbin (1855–1917), is represented in all the main Australian art galleries, and we were able to relate to a number of his paintings. This was a leisurely and relaxing afternoon, then home to Bob and Jenny's for a lovely dinner and, as Bob and Jenny had a meeting, we stayed there, checked e-mail from home, read and relaxed.

Tuesday 13 October

As Bob had some business to attend to, he dropped us off at DFO (Direct Factory Outlet, Cheryl's paradise) at Fyshwick and collected us later in the morning. We had lunch there and returned home to relax and prepare for the evening's presentation.

After a light dinner it was time to head off to Queanbeyan Masonic Centre in Crawford Street, venue of the 2008 ANZMRC conference. The papers chosen by the Canberra Lodge of Research and Instruction were 'The Seven Liberal Arts and Sciences – The Trivium – how they originated and their place in today's society' and (with a break between) 'The Quadrivium of the Seven Liberal Arts and Sciences – an historical overview and portrayal of them in today's society'. In the audience of 18 were five previous Kellerman Lecturers: Tony Pope, David Slater, Bob Nairn, Neil Morse and Geoff Ludowyk. A big thank you for your support, guys. Following the presentation with some questions and feedback, we enjoyed a supper and a wine or two, then back to Bob & Jenny's for a few hours sleep.

to be continued

New Zealand

(Continued from page 13)

present 'Our Officers: Whence Came They?' in such a large room, and there were several discussions following. I was given an excellent illustrated book entitled *Rakiura. Stewart Island* and also a lapel badge from the newly constituted Kakapo Lodge. This is what they call a 'Dining Lodge' and will be raising money for the rare Kakapo (meaning *night parrot*) bird. I also had the opportunity of meeting VWBro Martin McGregor, Grand Lecturer.

to be continued

Chamber of Reflection

(Continued from page 5)

the pursuit of ‘that most interesting of all human studies, the knowledge of yourself’.

This acrostic was first coined by the 8th-century alchemist, Jabir Bin Hayyan, the probable discoverer of how to make sulphuric acid and, indeed, for many centuries this acid was known as ‘vitriol’. It was, in its time, the most important of all substances used in alchemical experiments, as it reacts with all other elements with the important physical and metaphysical exception of *Gold*.

The Chamber of Reflection is lit by a single flame and, for us here in Thailand with its predominant Buddhist faith, it is significant that in Buddhism the candle and its flame are symbolic of *Wisdom*.

Below the acrostic, V.I.T.R.I.O.L., is a banner with the words, ‘Vigilance’ and ‘Perseverance’. These words mean that we are to watch ourselves, our thoughts and our actions, so that we will avoid arrogance, because arrogance is a major obstacle in our search for knowledge of ourselves; and that, to achieve success in our search, constant research and learning is a total necessity.

Superimposed on the banner is a Cock. The matinal song of the rooster announces the rebirth of the Sun, and symbolically announces the Profane’s resurrection or rebirth from the Earth’s womb.

Below this is a Scythe and an Hour Glass. The hour glass reminds us that all human life is ephemeral and subject to unavoidable death, which is represented by the scythe. In mediaeval symbolism the scythe represented Saturn, the Lord of Time, The scythe is also an ancient symbol for Universal Justice, which has come down to our modern day in the moral expression, ‘as you sow, so shall you reap’.

On the table in the Chamber of Reflection lies paper and writing instruments for the use of the Profane in producing his Last Will and Testament, his declaration of his spiritual and philosophical beliefs, as well as his responses to the three great questions. There is a skull, once again to direct the Profane’s attention to the inevitability of Death. There is a mirror, a symbolical forewarning of the mirror which will play such an important role in the Profane’s initiation ceremony. The mirror symbolizes esoterically that our own worst enemy in the search



Jim Soutar and daughter Tara

for Inner Truth is reflected when we look in the mirror.

Also on the table is a container of water and some bread, representing the most basic essentials necessary for sustaining life. These also imply that we should exercise temperance in our daily lives, as excess of physical appetites will also prevent us from achieving success in our search for Inner Truth.

Finally there are three small containers, one holding mercury, one salt and the third one, sulphur. The container with the salt must be positioned between the other two. Salt and sulphur are symbols of matter and spirit respectively. Mercury, also called quicksilver by the alchemists of yore, was believed by them to be capable of being a catalyst in the transmutation of base metals into precious gold, and spiritually being symbolical of the catalyst that we must discover within ourselves to reach that divine union of spirit and matter which results in true Enlightenment.

Brethren, as you will no doubt be very aware, this has been but the briefest of explanations of the importance of the symbolism of the Chamber of Reflection, but I hope that it will have been an introduction to you of what – should you so desire – will undoubtedly prove to be a very personally rewarding and wide-ranging area of esoteric research.

Falling membership

(Continued from page 1)

Comment

It may be argued that these figures do not reflect the results of changes in the last year or two, that more time is needed to assess results. While that may be true, the numbers are still

Members

Year	NZ	NSW	Qld	SA	Tas	Vic	WA
1999	16000	26000	16129	6000	3357	24314	6300
2009	9697	12711	9157	3617	1400	13566	3997
Loss	6303	13289	6982	2383	1957	10748	2303

Lodges

Year	NZ	NSW	Qld	SA	Tas	Vic	WA
1999	331	488	379	149	58	481	175
2009	273	330	300	111	47	327	134
Loss	58	158	79	38	11	54	41

significant up to 2007. However, if Bro Belton’s theory is correct, they need to be read in conjunction with a survey of the retention rate of new Master Masons. If the majority of new Master Masons are being retained for less than eight years, then—regardless of the number of new members, and other factors—Grand Lodges are definitely still in trouble.

Such a survey, conducted over all seven local jurisdictions, could form the basis of a report that would be invaluable to the Grand Lodges in measuring the success or failure of their reforms. Will ANZMRC researchers undertake this task?

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) 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 Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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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:

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- ♦ A copy of the publication containing the reprint is sent to the editor.

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Contents

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

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

The newsletter 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.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz

President's Corner



This is my eighth and last 'President's Corner' as we start the countdown to the Biennial Conference in Mandurah, Western Australia starting on Friday 3rd September and the appointment of a new President and Committee at the Biennial General Meeting.

I do thank the members of the present Committee: our three Vice Presidents, Andy Walker, Charles Miller and Ian Green; our Treasurer and Immediate Past President, Graham Stead; our hard working Secretary, Colin Heyward; our Assistant Secretary, Kent Henderson; Information Officer Richard Num and Conference Convenor David Ganon.

I took office unexpectedly in 2007, following the sad death of our newly appointed President Max Webberley from Tasmania. As I have mentioned in previous articles, the task of President is unusual in that we only meet as a Committee once every two years so we really do not get an opportunity to get to know one another. Certainly the internet and email have made communication easier by the power of words but there is something nice in being able to have discussions face to face.

At this time, each jurisdiction is being asked to nominate their representative on the Committee, and it is from these nominations that the outgoing Committee will recommend the distribution of the various offices. I hope that we can get some 'new blood' included, with new ideas in how we can proceed in the future. I am sure that this should be one of the topics discussed at the Biennial General Meeting.

I also had the pleasure of making the lecture tour to New Zealand last October at the same time that my

compatriot was travelling around Australia. It was a great opportunity to see research lodges at grass root level, and I did appreciate the hospitality and friendship. When one realises that we ask our touring international lecturers to attend double the number of lodges that I had to visit, they certainly need some stamina.

Our Conference organising committee, under the chairmanship of David Ganon, has worked really hard over the last two years to make the forthcoming Conference one to remember. There will be plenty to do, to see, to hear and to talk about during the three days in an excellent venue, considered to be the best Masonic Centre in Western Australia. Nobody can forecast the weather, but we do get some lovely sunny days at that time of the year.

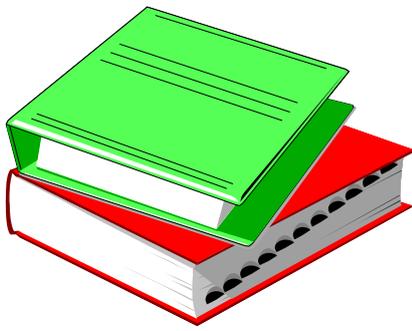
I am pleased to report that everything is now ready for September but registrations have been lower than we had expected. For that reason, it is definitely not too late to register and I still have two offers of free accommodation from Mandurah brethren if you have difficulty in that direction.

We have obtained the use of a small bus, thanks to Freemasons WA (Homes), as well as the use of a number of cars so there should be no difficulty in getting to and from the Conference Centre. Also, thanks to the generosity of our supporters including the Grand Lodge of Western Australia, Freemasons WA (Homes), the Peel Development Commission, Dobson Family Funeral Care, Kingswear Stores and Peter Feswick, P.F.E. Australia Pty Ltd, we are able to include a number of additions which we otherwise would not be able to provide.

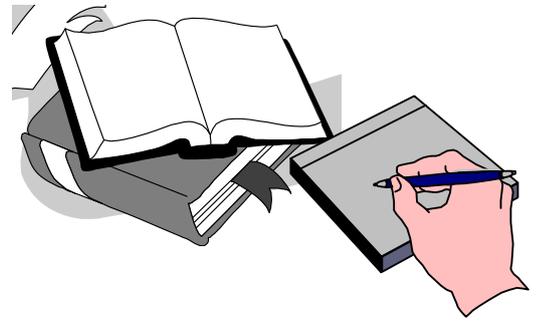
All Registrants, including their partners, are able to attend all the lecture presentations at no extra cost. A letter will go out to all registrants by email in August giving them further detailed information regarding dress, transport, etc.

I look forward to welcoming you in September.

Peter Verrall



BOOK REVIEWS



The Influence of Plato's Republic on Freemasonry and Masonic Ritual: Tertullian's question and its influence on modern Freemasonry

Stephen Michalak

E-book, PDF format, on the Pietre-Stones website, <http://www.freemasons-freemasonry.com/>

Do not be put off by the title. This book is not long-winded, but is simply, engagingly and convincingly written. Nor is it a fanciful excursion into the realms of make-believe; it is founded on historical fact, and itemises clear and compelling comparisons between Plato's *Republic* and Emulation-type ritual—our ritual.

The author, Stephen Michalak, is a former teacher, a financial planner, and a South Australian Freemason. In the ten years after his initiation, he undertook the South Australian four-year diploma course of Masonic Education, became a member of the panel of authorised lecturers, was promoted to Assistant Grand Lecturer, then Deputy and now Grand Lecturer. The book has not been published in hard copy, but was accepted by the prestigious Pietre-Stones Review of Freemasonry website in 2008, and is freely available for reading on the website in PDF format.

At the outset, the author poses the rhetorical question: 'Are there any Greek philosophical, historical or mythical influences in our ritual?' and responds:

Without even the smallest qualification, we can confidently say that in any Ritual that is based on the ritual and rubrics of English Emulation, the answer is—yes! Furthermore, these Greek influences are neither minor, nor accidental. These Greek influences were carefully considered, carefully selected and then artistically embroidered within the Hebrew story of the building of King Solomon's Temple that is related in the Books of Kings and Chronicles.

Then, when Emulation Ritual was approved in 1816, it was released as a modern . . . reinterpretation of Plato's principles of leadership as he developed in a number of his dialogues, but primarily a dialogue known as *Republic*. With a high-level

understanding of Greek history, mythology and Platonic writing, the authors of Emulation composed a ritual that (once explained) speaks to us today with a message that is particularly relevant for our lives in this 21st century.

He goes on to say:

Where this work departs from mainstream Freemasonic research is in providing a primer—or, in other words, a first attempt—to reconcile our Ritual to Platonic philosophy and Greek history and mythology. . .

If my argument holds even the smallest germ of truth, then we are faced with the recognition that from the moment we stood at the North East Corner, something of extraordinary significance was taking place that linked us to the philosophy of Plato's philosopher-king. At that one moment in time, we became active participants in an engagement model with the objective of being groomed to become philosopher-kings in every arena of our lives.

The seamless, effortlessly elegant amalgam of Platonic writings with Hebrew scripture (as evidenced in English Emulation ritual), has always been focused on achieving in the lives of each one of us, the highest potential—or, in Platonic terms, the highest ideal—of a human being that each of us has the potential to achieve in the brief years of life given to us.

The author devotes several chapters to providing the background to the compilation of the Emulation ritual: a brief overview of Masonic history to the year 1823; the love of all things Greek—*panhellenism*—in 19th-century England; desirable qualities of leadership; and a brief account of Plato's life. Then he considers the relationship of Plato's *Republic* to Freemasonry, and describes *Republic* as 'a detailed study of the concept of morality'; that, in order to lead a happy and fulfilling life, it is necessary to lead a life which is intrinsically moral; and this may be achieved by undergoing a course of education which aims to train the mind to think clearly (the liberal arts and sciences) and to act rightly (the four cardinal virtues). Plato's aim is to

develop a thinking leader, a 'philosopher-king'. Bro Michalak goes on to equate the ideal *Masonic* leader—be he Master or Grand Master—with Plato's philosopher-king, and devotes a chapter to comparing the texts (*Republic* and Emulation ritual) on the subject of the liberal arts and sciences, and another on the four cardinal virtues: prudence, temperance, fortitude and justice.

And there is more, much more. Chapter Nine compares Platonic and Masonic themes: merit, preparing for death, duty to parents, allegiance to native land, living respected and dying regretted, self knowledge and self understanding, knowledge of good and evil, life, metals and valuables, innovation, submission and obedience, light, wisdom and strength of mind, advantages of social education, regulating lives and actions, preserving conscience, deportment, Pythagoras's teaching, blessings of God on our undertakings, the heavens, self-discipline, good management, the centre and the circle, the soul's accountability, belief in Supreme Being, and importance of initiation. Chapter Ten compares Greek mythology and history with Masonic ritual, in similar detail. These are followed by a lengthy postscript, and acknowledgments, references and bibliography; there is no index, but Adobe Acrobat provides an adequate 'search' facility.

Confirmation?

The author presents a convincing argument, which finds support from an independent source: MWBro Fabio Venzi, Grand Master of the Regular Grand Lodge of Italy, whose allocution, *The great deceit of the theory of an 'Enlightened Freemasonry'*—admittedly on different grounds—also argues for Neoplatonic, and *against* Enlightenment, influence. (see page 7, this issue)

Where do we go from here?

How do we apply this philosophy (Plato/Emulation) to the practical tasks (a) of making good men better (do we go further than working the degrees, and

(Continued on page 10)

BOUNDARIES OF CRAFT FREEMASONRY IN NSW/ACT

The following documents are reproduced verbatim, without comment; only spacing and fonts have been changed.

[logo]

FREEMASONS
NSW & ACT

CIRCULAR

PLEASE READ IN OPEN LODGE

To: Lodge Secretaries
Regional Grand Counsellors
District Grand Inspectors of Workings
Grand Lodge Officers
Past Grand Masters

From: Grand Secretary

Date: 12 May, 2010

Subject: *ESOTERIC RESEARCH & PRACTICE*

Following recommendations from the Masonic Light Committee, the Board of Management has unanimously resolved that the following points become effective immediately and therefore should be brought to the immediate attention of all brethren within this jurisdiction.

1. The Board acknowledges that authorised official Masonic Education and Instruction is only 'Regular' when applied to Free and Accepted or Speculative Masonry (Regular Freemasonry).
2. Because of the widely divergent interpretations which can be placed upon it, the Board is concerned about the unqualified use of the word "esoteric" or any of its derivatives within Regular Freemasonry.
3. The Board also acknowledges and encourages that all Masons should make daily progress in the acquisition of Masonic knowledge and that speculation and discussion within the Landmarks of the order are to be commended. Under certain circumstances the word "esoteric" could be applied to this activity, but as defined below.
4. Within Regular Freemasonry esoteric thought and principles mean only the progressive acquisition of Masonic knowledge towards an understanding of the secrets and mysteries of the Craft, promoting the brotherhood of man under the fatherhood of God. (See Mackey's "A Lexicon of Freemasonry: Esoteric and Exoteric Masonry".)
5. Regular Freemasonry does **not** permit within it any form of esoterism [*sic*] which encompasses or tends towards occultism, sorcery, alchemy, astrology, profane mysticism, transcendentalism, supernaturalism, druidism, rosicrucianism, satanism or any concept or movement related to any of these. The presentation, endorsement and/or promotion of such subjects in any Lodge holding under the UGL of NSW and ACT whether the Lodge be open, adjourned/at refreshment or closed or of any connected or associated Lodge function should be deemed **irregular** and should **not** be allowed.

NB - every regularly installed Worshipful Master solemnly undertakes not to introduce innovations or to deviate from the established usages and customs of the Order. Indeed he is held to "guard our Landmarks from encroachment".

6. The Board, therefore, defines its sole tasks – as the promulgation of the history and origins of NSW & ACT Freemasonry; the understanding of the symbols and allegories within Masonic ceremonies; and an explanation of what Freemasonry is and who are the Freemasons of the 21st Century.
7. The Board therefore earnestly insists that all and every communication, document, publication or spoken comment from any source deemed as 'official' emanating from the UGL of NSW & ACT be strictly held to these definitions.

In determining this resolution the Board received the full support and endorsement of the Grand Master MWBro Dr Greg Levenston.

Yours fraternally,

[signature]

Kevin McGlenn

GRAND SECRETARY

QUESTIONS WITH NOTICE

Grand Lodge Communication, June 2010

Question 3 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

What is the Masonic Light Committee, when was it formed and who are its members?

RESPONSE:

A committee formed at the behest of the Grand Master in August 2009.

It is a Committee established by the Grand Master to advise on a learning curriculum, on information and on information sources for Masons who wish to widen their knowledge of Freemasonry, perhaps to tertiary level studies.

In this capacity, the Committee must examine all relevant aspects and, after due consideration, advise/recommend what is appropriate material and what is inappropriate and also any action it may consider desirable / necessary.

Its members are:

RW Bro Richard Dawes, Chairman

RW Bro Grahame Cumming

RW Bro Norman Garland

RW Bro Joe Haffner

Bro Bob James

RW Bro Geoffrey Q Lamb

RW Bro Ian McCulloch

RW Bro Frank Radcliff

W Bro Chris Williams

Question 4 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

What is the background to the issue of the circular entitled Esoteric Research & Practice, dated 12 May 2010? Was there an incident that gave rise to the issue of this circular and, if so, what was it?

RESPONSE:

One of the members of the Masonic Light Committee had knowledge, on the basis of reliable printed information to hand, of a Lodge planning to work one of the Degrees and to do so with an “esoteric” interpretation thereof. He was concerned and discussed this with other Committee members. A small group of the Committee then proceeded to draft the resolution which was subsequently adopted by the full Committee. The proposed resolution was submitted to the Board of Management.

Question 5 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

Are the underlying objectives of the instruction to ensure the quality of any novel explanations of the Craft’s philosophy or is it the intent to exclude areas of inquiry seen to be irrelevant or antithetic to our objectives? What analysis and alternative strategies were explored?

RESPONSE:

The purpose of the instruction contained in the Circular is to exclude, from discussion in Lodge, subjects deemed to promote false ideas and ideas contrary to the principles of Freemasonry. To give two simple examples it may be pointed out:

1. A discussion on satanism is clearly out of place in an organisation which insists on belief in a Divine Creator as an obligatory qualification for membership.
2. Again, in an organisation devoted to assisting its members to examine and improve their personal character, discussion of astrology – with its implied theory of a fixed character or at least fixed personal characteristics; that is a form of predestination – is inimical.

Similarly, a close examination of the various unacceptable topics listed in Clause 5 of the Circular will show that each embodies like ideas and/or philosophies that are not based on rational and/or scientific fact, and/or cannot be reconciled with the promulgations of Freemasonry.

It should also be remembered that the exclusion of certain topics in Lodge is hardly new. We all accept that discussion “upon any religious or political topic” in the Lodge is forbidden.

Question 6 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

Do the decisions of the Board of Management promulgated by this circular place any restrictions on Masonic research, in particular that undertaken by and presented in Masonic Research Lodges and discussion groups?

RESPONSE:

As one undertakes any area of Masonic research - esoteric or not esoteric- one should only consider the facts as the researcher sees them. If the facts, as you (the researcher) see them, lead you to conclusions counter to the guidelines issued by Grand Lodge, so be it. In research you have to be guided by the truth as you see it. However, careful consideration needs

(Continued on page 6)

(Continued from page 5)

to be taken as to whether such material would be appropriate and presented to a wider Masonic audience.

Presentation

When one comes to the presentation of one's research paper one has to be more circumspect. For example if you were to preface your presentation by a set of words such as:

"Grand Lodge has stated that Regular Freemasonry does not permit within it any form of esoterism which encompasses or tends towards – occultism, sorcery, alchemy, astrology, profane mysticism, transcendentalism, supernaturalism, druidism, rosicrucianism, satanism, or any concept or movement related to any of these. However my research has resulted in certain findings that touch on these subjects and I emphasize that I do not promote these findings in any way or as part of Regular Freemasonry and I mention them only in the context of pure research and not in any Regular Masonic context."

... then you should be on safe ground.

The Worshipful Master must also consider his audience. Among the audience there may be brethren with very little experience in the Craft. The WM must ensure that an inexperienced brother is exposed to a balanced set of opinions and not unduly influenced by extreme and perhaps persuasively presented argument. We believe that presentation of a research paper on a forbidden "esoteric" subject may occur only in very limited and special circumstances, namely in a properly licensed or warranted Lodge of Research and then only having been reviewed and recommended for approval by the appropriate Committee of the Board of Management.

Question 7 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

Will there be any repercussions from the issuing of this circular in our relations with other recognised Masonic Orders which refer to rosicrucian or astrological concepts in their rituals?

RESPONSE:

To the best of our knowledge there are no Masonic Orders which advance rosicrucian or astrological concepts in their rituals.

The Rosicrucian Orders are NOT Masonic Orders and UGL has no form of agreement with them. They are organisations which, of their own choice, have made it a qualification for membership that those wishing to join be Master Masons. This is no different than any other Club which sets a similar qualification for membership.

Question 8 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

What is the meaning of "profane mysticism"?

The questioner added the following reason for the question:

(We would still like to know what "profane mysticism" is, as this seems to us to be an oxymoron. 'Profane' is an adjective indicating that something is not concerned with the sacred; mysticism has to do with the quest for union with the sacred.)

RESPONSE:

'Profane Mysticism' is NOT an oxymoron – 'mysticism' can be either sacred or profane. 'Profane' is an adjective meaning, amongst other things:- "secular; speaking or acting in contempt of sacred things; to violate anything holy; to abuse anything sacred; to put to a wrong use; to debase". 'Mysticism' can be profaned and profane mysticism is clearly incompatible with an organisation which insists on belief in a Divine Creator as an obligatory qualification for membership.

Question 9 – Directed to Chairman Board of Management

VW Bro David Slater KL PDGDC, Convenor, Canberra Esoteric Masonry Discussion Group

As it is stated that the "sole" tasks of the Board are "the promulgation of the history and origins of NSW & ACT Freemasonry; the understanding of the symbols and allegories within Masonic ceremonies; and an explanation of what Freemasonry is and who are the Freemasons of the 21st Century" (Point 6), it follows that the Board's insistence (in Point 7) regarding the nature of every "official" communication, document, publication or spoken comment cannot be one of its tasks. This would also apply to many of the tasks that the Board now undertakes. Please explain this contradiction?

RESPONSE:

The original motion from the Masonic Light Committee read as follows:

1. **The Committee**, therefore, defines its sole tasks – as the promulgation of the history and origins of NSW Freemasonry; the understanding of the symbols and allegories within Masonic ceremonies; and an explanation of what Freemasonry is and who are the Freemasons of the Twenty-First Century.
2. **The Committee** therefore earnestly requests that all and every communication, document, publication or spoken comment from any source deemed as 'official' emanating from the UGL of NSW & ACT be strictly held to these definitions.

After the proposal and motion was accepted and endorsed by the Board of Management it had to be slightly amended to reflect the Board's decision. The amending of the motion after the May Board meeting effectively replaced 'Masonic Light Committee' with 'Board of Management'. This resulted in an unintentional change of meaning and will be corrected.

However, - the Board of Management, and its Committees, is effectively entrusted with the instruction of the Brethren in the understanding of the symbols and allegories of our ceremonies -- this surely implies that the instruction be correct and within the proper and regular limits of Masonic principles and aims. The Board therefore also has an implied responsibility to ensure that anything improper or irregular be excluded.

The following allocution was presented to the Regular Grand Lodge of Italy on 12 December 2009, by the Grand Master, MWBro Fabio Venzi, and subsequently posted on the Grand Lodge website, www.granloggiaregolareitalia.org/. It is reproduced herewith by kind permission of the author and the Grand Lodge.

THE GREAT DECEIT OF THE THEORY OF AN 'ENLIGHTENED FREEMASONRY'

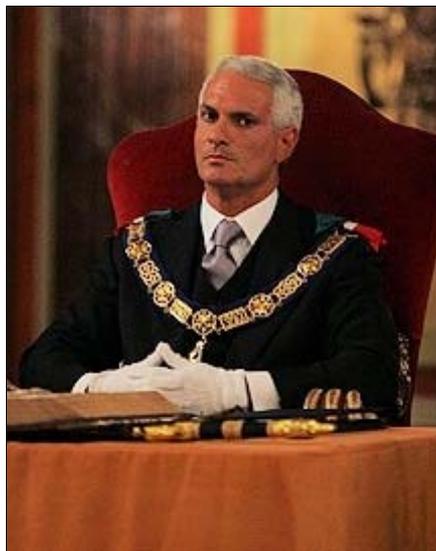
by Fabio Venzi

Of all the theories that have harmed and proved particularly damaging to a correct understanding of Freemasonry, one of the most commonly acknowledged maintains that the origins of Freemasonry derive from the Enlightenment movement. This theory purports that an esoteric-initiatic society originates from a school of thought based on empiricism and positivism.

As I wrote in a recent essay, I personally do not believe that Freemasonry expresses the philosophy underlying the Enlightenment movement, but is rather the daughter of the Neoplatonic system, therefore far removed from the empiricism and rationalism of the eighteenth century that are clearly incompatible with the esoteric and metaphysical principles of Freemasonry. Thus, the origins of the latter more likely represent a phenomenon that developed as a 'reaction' to modernity, and to all the ensuing consequences, with the aim of re-establishing contacts with the metaphysical world. Indeed, the Masonic 'method' makes use of a symbolic language to express the integration, denied from the time of René Descartes onwards, between mind and matter, an esoteric language differing from philosophic and scientific languages as for its way of communicating by means of images intended to arouse knowledge through 'intuition' rather than by rational means.

This 'intellectual intuition' constitutes the instrument, the method on which the Masonic process is based, a method facilitating the implementation of an active process of inner transformation leading to the development of an actual change in status in, and this is the fundamental issue, a 'personal' rather than a 'social' context. The aim is to be reunited with the Supreme Being, and in doing so free oneself of material bonds ('metals'), thereby becoming a spiritual entity.

However, the theory whereby



Freemasonry is the offspring of the eighteenth-century movement of enlightenment and progressivism is hard to eradicate, and the damage produced by this forcing of history has been considerable. Undeniably, during the eighteenth century several Masonic societies introduced principles pertaining to the school of thought of the Enlightenment into the realms of Freemasonry, thereby distorting the esoteric and initiatic origins. These were however only sporadic occurrences.

The most outstanding case was that of the Grand Orient of France, the oldest French Masonic Obedience, which increasingly absorbed the ideals of the Enlightenment movement, so much so as to ultimately remove, in 1877, all reference to the Great Architect of the Universe from its rituals. Indeed, rituals performed by the Grand Orient of France display clear features reminiscent of enlightenment and progressivism. Merely as an example, the ceremony performed on occasion of the 'Inauguration' of a Temple, contains the wording the 'flame is the symbol of Reason (capital letters)' and 'let the Flaming Star lead us towards progress' (reason and progress being the singular features of Enlightenment), the

ritual moreover being perpetually articulated by the triptych 'Liberté, Égalité, Fraternité'. There are no Prayers, Invocations, Bible readings, walkabouts and esoteric formulas, none of the features observed in the Anglo-Saxon Masonic ceremonies; furthermore, the ceremony concerned is no longer even known as 'consecration', with all that the term implies from an esoteric-initiatic point of view, but is now called 'Inauguration', a term of undeniably 'profane' connotations.

It can thus be asserted that during the eighteenth century 'several' Masonic bodies in Europe included the enlightenment principles in their rituals, thus distorting their esoteric and initiatic origins. In these cases the ritual, an indispensable element in an initiatic organisation, has been gradually deprived of its true symbolic significance and replaced by commentaries and exegeses characterised by a desolating banality and a dull moralism reminiscent of the 'century of the Enlightened'. All this of course does not apply to the entire eighteenth-century society of European Freemasonry. The Enlightenment was a vast spiritual movement (of culture) that first developed in England during the eighteenth century and subsequently extended to France and the rest of the European continent. The movement was denoted for its unerring faith in reason and the capacity of the latter to emancipate mankind from religious fanaticism and, particularly, to free it from ignorance and superstition. The Enlightenment focused on the study of daily, mundane issues, reducing knowledge to the mere data gained from experience. It is clear therefore that a school of thought that tends towards a process of perfection based on symbolisms and allegories such as that adopted by Freemasonry has little in common with the experimental nature of the empiricism of the Enlightenment.

(Continued on page 8)

(Continued from page 7)

Let us now consider some of the main characteristics of the enlightenment principles and analyse the lack of common issues with the principles and singularities on which an Initiatic Organisation is based. First of all 'Empiricism', a new philosophy which, in the same way as science is based on experience, maintains that all ideas and principles are unequivocally derived from experience. Intellect is conceived as a blank slate on which the marks made by experience are gradually etched, thereby refuting the existence of innate ideas. The latter is unacceptable to Freemasons for whom the concept of 'Religio Perennis' (a 'transcendental unity', primordial wisdom in which the various forms of religion that contemplate manifestation of a divine entity are not mutually exclusive and do not propose different truths, the truth being one alone) referred to in justifying tolerance towards all creeds divergent from their own, is indeed based on an 'innate' predisposition of mankind to the 'Sacred'. An 'Anti-metaphysical agnosticism' according to which experience is an action strictly limited to actual facts, consequently incapable of reaching the very essence of things, and totally unable to comprehend anything pertaining to the suprasensitive. It ensues that the true metaphysics is thus excluded, whilst, as we are well aware, intellectual intuition, the source of the Masonic method, is necessarily based on metaphysics, the pure intellectual knowledge of universal principles, transcendent, super-rational wisdom. On the contrary, the characteristics of modern thought and of the essentially atheist Freemasonry that sought inspiration from the latter, represent the absence of metaphysical knowledge, the negation of all forms of knowledge diverse from scientific dogma. Accordingly, one of the major concepts underlying Initiatic Organisations, the secret, becomes totally incomprehensible, not being able to grasp the essentially symbolic value of the latter, referred rather to an inner initiatic secret that is 'revealed' solely through spiritual development and which, due to its inexpressible nature, cannot be communicated to others. Metaphysical truths can never be wholly expressed, thus hindering the clear defining of metaphysics in view of its boundless essence. The inexpressible may be effectively grasped and conceived by means of intellectual intuition within the limits of one's personal intellectual capacities, but it

cannot be conveyed to others. In conclusion, it represents the true essence of the initiatic secret.

Let us subsequently proceed to examine 'Rationalism' and 'Anti-historicism'. The thinkers of the Age of Enlightenment, based on the premises that truth can only be secured from experience, tradition, the voice of the past, maintained that the authority exerted by the ancient thinkers could only cause harm as it constituted a prejudice hindering a clear unimpeded vision of reality and truth. Within the realms of Freemasonry however the knowledge contemplated by the traditional doctrines is intellectual, symbolic and synthetic, with intellect being deemed superior to colloquial reasoning, thus providing mankind with a diverse, higher-reaching form of sensitive life. Furthermore, as a consequence of their anti-historic attitude the enlightened took it upon themselves to re-assess the roots, the virgin soul of knowledge; prior to the eighteenth century there had only been errors, barbarisms, obscurantism. But Freemasonry is a form of 'Tradition'; and similar to all traditional forms maintains all aspects present from 'the start', unchanged by the ravages of time, thereby diverging from the profane world constantly open to change. In the context of 'Tradition' the transmitting of primary principles occurs in a vertical fashion, from superhumans to humans, a concept totally unacceptable to the Enlightenment.

The means best suited to instilling knowledge of higher order, religious or metaphysical truths is represented by symbolism, a tool that has been rejected or ignored by the modern world but which is perfectly suited to expressing truths belonging to the order of pure intellectuality. Human nature is by no means purely intellectual, but is characterised by the need of a sensitive foundation to aspire to elevation to a higher order. Symbolism is well suited to the intellectual needs of mankind, being an analytical, colloquial language resembling human reasoning of which it is a tool. Conversely, symbolism is essentially synthetic, and for this reason is intuitive. These characteristics imply an increased suitability compared to the spoken language in lending support to intellectual intuition. Being of a synthetic nature, symbolism affords the possibility of a truly unlimited wealth of conceptions, proving superior to spoken language characterised by more specifically defined meanings imposing considerable limitations on one's

intellect.

The last aspect to be considered is 'Relativism'. Our ideas are all closely linked to external impressions and to the associations formed by the latter, they are undeniably moulded on experience. Therefore, these ideas could actually vary from their current status if our experience and the behaviour of phenomena were to change. If they are not based on a universal, eternally constant, firm foundation, not linked to worldly occurrences (in the same way as platonic or divine ideas) no reference can be made to good or bad, beautiful or ugly, true or false things and qualities. Everything is relative, nothing is absolute. Indeed, the latter is one of the accusations moved by the Catholic Church against Freemasonry, although it is, as I have already had occasion to underline in a Conference focusing on this topic, totally groundless. The entire Masonic ritual is a journey undertaken with the sole aim of seeking the 'truth'. Incredibly, it was Lennhoff, a scholar of Freemasonry to first apply the term 'relativist' to the Masonic school of thought, thereby providing the Catholic Church with the opportunity, punctually exploited several decades later, to use this inanity against the Masonic society. Indeed, a book written by Lennhoff, *International Lexicon of Freemasonry*, was included among the texts presented by the Grand Lodge of Germany to the German Episcopal Conference to evaluate the presence of elements of incompatibility between the Catholic Church and Freemasonry. The book by Lennhoff and Posner states that 'Freemasonry may therefore be conceived as a movement aimed at attracting men of relativistic tendencies'. Thus, in 1980, following six years of discussions with representatives of the United Grand Lodge of Germany, the conclusions reached by the German Episcopal Conference maintained that one of the six items of incompatibility between the Church and Freemasonry was provided by 'relativism', 'essentia massoneriae est relativismus et subiectivismus, ersiae negatur obiectiva veritatis cognitio', as reported in 'Quaesitum est', the Declaration on Masonic Associations dated November 26th 1983.

Yet others have defined the Masonic school of thought as deist, which is even more ridiculous. It is an established fact that in the deist doctrine there is no place for a relationship between God and man; God exists but is in no way involved in the historic events of man. Then how can the constant reference to the assistance

of the Grand Architect of the universe in our rituals be explained, and particularly how can it be overlooked that the key Masonic documents: *Three Distinct Knocks* (1760) and *Jachin and Boaz* (1762) contain reference to 'Christian Prayers', together with the recurring mention of the fact that Lodges are 'dedicated' to Saint John? Not forgetting moreover the Royal Arch in which we address the 'True and Living God Most High', therefore to a 'personal' theistic God.

The disasters provoked by books such as the one written by Lennhoff are incalculable; the latter author maintained that Masonic rituals were in no way associated with knowledge 'concerning the ultimate questions of being', underlining that if Masonry had any esoteric secret it was surely of an ethical nature, focusing on a spiritual agreement between Masons throughout the entire world, all pertaining to humanity and tolerance. However, among the theories that have most affected the correct interpretation of Freemasonry, those put forward by the writer Margaret Jacob should not be overlooked. Even worse, Ms Jacob, a historian, is considered one of the leading experts of the history of Freemasonry.

In providing an example of the absurd theories advanced by Jacob we are indeed spoilt for choice, ranging from 'It would seem that the constitutional and legislative environment was what attracted men on the Continent to the first lodges. Within their confines brothers adjudicated new forms of personal power and they could imagine themselves as involved in governance as well as in opposition.' 'Those historians who have emphasized only the democratic elements in Masonic government miss the obvious: The lodges mirrored the old order just as they were creating a form of civil society that would ultimately replace it.', 'Masonic discourse, in whatever western European language, although permitting the expression of local interests and circumstances, did so within the framework of a rhetoric that was British in origin as well as invariably civic, hence political, and most frequently progressive and reformist.', 'Certainly the historical phenomenon of freemasonry has significance in the interesting similarity of its rhetoric with that of the first modern democratic and radical movements. But we shall approach it for what it can tell us about the eighteenth-century Enlightenment', 'For all of its strengths it misses the

distinctively civic quality of masonic sociability – its building of the polity within sociability, the political content of its moral vision and its discourse; its imitation and initiation of form of governance, not lest its quasi-religious quality.', 'The point about the Masonic impulse wherever we find it is that it strove to be political.', 'It is the contention of this book that the Masonic experience in every western European context, from Edinburgh to Berlin, from the 1730s to the 1780s, was resolutely civil and hence political.' And conclude with her absurd theory about the origin of English Freemasonry: 'These small private societies came to be seen as organized around a constitution in the post-1688, or parliamentary, sense of that term. The goal of government by consent within the context of subordination to "legitimate" authority was vigorously pursued by the Grand Lodge of London and was demanded of all lodges affiliated with it...the lodges practiced a civil administration, derived from British political practice and tradition. Predictably in a British context lodges were, on the whole, remarkably supportive of established institutions, of church and state'.

However, the most incredible theory is undoubtedly constituted by Ms Jacob's account of the reasons underlying the exclusion of women from initiation into the Masonic Obediences. In the words of Ms Jacob, Freemasons 'And throughout the century they will be harassed by charges of libertinism and sodomy. Partly in response, freemasons would alternatively encourage women's participation and seek to exclude them. In the eyes of their frequently clerical opponents the reason for this exclusion was simple: Why would women wish to be involved in the practices of government?' There is no need for further comment.

Throughout the entire text there is no explicit reference to rituals, to their esoteric and initiatic content, absolutely nothing. Freemasonry is reduced to a mere association on a par with numerous others, Ms Jacob never entertains the thought that it originated as an 'Initiatic Organisation', featuring all the peculiarities this implies, and it is therefore a serious mistake to treat Freemasonry in the same way as an insignificant association. Indeed, although deviations from the original model may have occurred, these can certainly not be generalised to the entire European Freemasonry. However, Ms Jacob again emphasises that 'Certain

characteristics of Masonic association differ not at all from the many other private societies that sprang up throughout Europe in the course of the eighteenth century. Members, proposed and chosen by other members, paid dues, attended meetings, voted and discussed, gave loyalty, and sought conviviality, if not self-improvement, from their association.' and I wish to underline, 'in some cases'! The initiatic process is seen as an incidental component, someone will occasionally decide to take into account the esoteric component of symbols present in the Lodge and in the rituals carried out, but the issue of major interest is to 'They taught men to speak in public, to keep records, to pay "taxes", to be tolerant, to debate freely, to vote, to moderate their feasting'. What need was there therefore to consecrate Temples and Lodges, to create rituals and symbols with such deep esoteric and philosophic connotations, to wear vestments, merely to achieve aims that could have been accomplished in any club.

To conclude, in my opinion the theory maintaining that, as the Masonic Brotherhood aspires to the achieving of a progressive degree of ethical perfection this must necessarily be based on the enlightenment philosophy, particularly in view of the idea of progress held by the latter, and that Lodges represent a clear manifestation of eighteenth century progressivism, is totally misguided.

The unconditioned trust displayed in the value and powers of science has indeed led to progress on a technical level, not, regrettably, corresponding to a similar progress in spiritual life. The idea of indefinite progress, stemming from the enlightenment thinking, has come true only with regard to 'material' progress, not associated to a parallel progress on a 'moral' plane.

ml

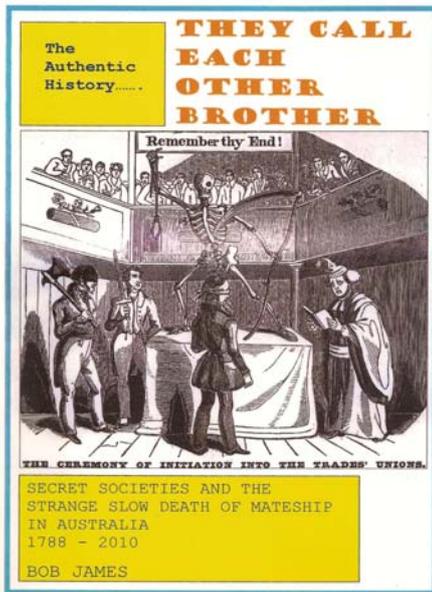
For a really useful collection of Masonic websites, check out: www.masonic-lodge.info/. It contains lists of Grand Lodges by continent and country, including Provincial, District and Regional Grand Lodges, and Grand Lodge foundation dates, plus research lodges, study groups, private lodges, collectors, clubs, museums, libraries and magazines. The webmaster is not identified, but the details are accurate and updated frequently.

Book Reviews

(Continued from page 3)

incorporate the teaching in 'Masonic education' courses?), and (b) of measuring and selecting our leaders by this yardstick? And if we find such leaders, do we keep them in position for life, or replace them only when other such leaders emerge?

But the first essential is to read this book at <http://www.freemasons-freemasonry.com/>



They call each other Brother: the strange slow death of mateship in Australia 1788–2010

Bob James PhD

Self-published, Newcastle, NSW, 2010

238 pp, 19x26cm approx, index & endnotes, pb

\$20 + p&p, from the author,

90 Henry St, Tighes Hill, NSW 2297.

Dr Bob James—teacher, commonwealth public servant, anarchist, commune farmer, historian—is author of several books (including *Craft, Trade or Mystery? Part One—Britain from Gothic Cathedrals to the Tolpuddle Conspirators*, and *A Reader of Australian Anarchism*) and many papers, available from www.takver.com or his own Centre for Fraternal Studies website www.fraternalsecrets.org. He has been a Freemason for about three years and is a member of Discovery Lodge of Research (Sydney) and Newcastle Masonic Study Circle; he will be the 2010 Kellerman Lecturer for NSW&ACT ('New Masonic History: the future of Australian Freemasonry, and Ned Kelly's sash')

and until recently was a member of the Masonic Light Committee 'established by the Grand Master to advise on a learning curriculum, on information and on information sources for Masons who wish to widen their knowledge of Freemasonry, perhaps to tertiary level studies'.

They call each other Brother draws on more than half a lifetime of study. The author argues that fraternalism and mateship arrived with the First Fleet, and such organisations were not imitators of Freemasonry, but shared a common source. He outlines the early development of many such societies, and reveals the hypocrisy, cupidity, venality and even criminality of some of the leaders of several groups, particularly Freemasonry. Then Bro James paints a fascinating picture of the further development—and devolution—of various strands of fraternalism in the 19th and 20th centuries.

In conclusion, he sees a need for both academics and members of these societies—or such as have survived—to research and record their history in the context of the development of

fraternalism in general, within the social framework of Australian history, and not in isolation. This applies particularly to Freemasonry, which has held itself aloof, as special and unique.

In his closing paragraph, Bro James says:

In the 20th century, while still sufficiently strong, trade-oriented societies did not care enough to attempt this path to renewal. Friendly societies have been fraternally impotent for some time. It remains to be seen, as I write these last words in 2010, whether Australian Speculative Freemasonry has the wit and the strength to join the push for renewal being articulated by their brothers, and sisters, in Europe and North America.

This book is more than an absorbing read; it is a clarion call to all members of the Craft who value authentic history. It deserves a place in every Masonic library, and on the shelf of every Masonic historian.

But do not let it gather dust on the shelf—make use of it!

Tony Pope

Less of the Worshipful

☞ Apart from that of Worshipful Master, no office in the Lodge should be prefixed by 'Worshipful'. Thus, e.g., 'Worshipful Brother Secretary' is wrong in principle – quite apart from being unnecessarily pompous – because the status and seniority of the *office* is unrelated to the personal status of the *individual* holder.

...
Whilst it cannot be said that to address or refer to someone as 'Worshipful Brother Smith' is wrong, it is unnecessary, unless the Lodge is one that goes in for a great degree of formality. He is, of course, entitled to the prefix, but it does not have to be used on every occasion. To refer to someone as 'Worshipful' in the third person is less stilted than to address him in such a way, but it is equally unnecessary.

What should be particularly avoided, however, is the uneasy mixture of the formal and the informal represented by the prefix 'Worshipful' with a Brother's first name alone. ☞

Graham Redman, Asst. Grand Secretary UGLE, in a letter to Freemasonry Today.

☞ The title of the head of a Masonic lodge is 'Master,' not 'Worshipful Master.' Thus, a brother is not the 'Worshipful Master' of his lodge, he is the 'Master' of the lodge. The honorific 'Worshipful' is part of the form of address for Masters and Past Masters. . .

When *addressing* the Master of a lodge, the correct address is 'Worshipful Master.' Conversely, when *referring* to the Master of a lodge, the correct usage is [for example] 'Worshipful Brother John Smith, Master of Washington Lodge.'

When referring to, or introducing yourself, however, while it may be technically correct to use the form, 'I am Worshipful Brother John Smith,' it does fall a bit flat on the ear. . . While the form of address may be accurate, the use of the honorific in one's own case may be seen as having a somewhat elevated opinion of oneself, and is probably best left for someone else to employ for you. ☞

*Official website of the Grand Lodge of the District of Columbia
<http://www.dcgrandlodge.org/>,
adapted from the Saint Johns Commemoration Program, 26 June 2009.*



World News

Eastern Europe and the Mediterranean

- **Cyprus**—The United Grand Lodge of England has recognised the Grand Lodge of Cyprus, on the understanding that further English lodges may still be chartered in Cyprus in the future. [One wonders, will the Grand Lodge of Turkey seek a similar accommodation with the Grand Lodge of Cyprus? See *Harashim* issue #47] Cyprus is recognised by the Grand Lodge of Greece, but not by the National Grand Lodge of Greece, which has lodges in Cyprus. To date, 68 Grand Lodges recognise the Grand Lodge of Cyprus, which was formed in 2006.



Panayiotis Michael Joannou
GM Cyprus

- **Malta**—The Sovereign Grand Lodge of Malta was formed in 2004 by four Irish Lodges—M A Vassalli 387 (1851), Abercorn 273 (1899), Fenici 906 (1991) & Hospitaliers 931 (2004)—and one English lodge, Count Roger of Normandy 9265 (1988). Two further lodges were chartered in 2005, *Ars Discendi* & *Flos Mundi*. At its formation, the Grand Lodge had an elective system

of Grand Officers, to serve a term of three years. However, in 2006 the *Constitution* was changed, to provide that only the Grand Master and Grand Treasurer should be elected (having been recommended as worthy candidates by the Board of General Purposes), and all other officers are appointed by the Grand Master. This change did not sit well with some brethren, and in December 2009 the three senior lodges—M A Vassalli, Abercorn & Fenici—quit the Sovereign Grand Lodge and formed their own Grand Lodge of Malta. In addition to the rival Grand Lodges, there are still English and Scottish lodges in Malta.

- **Moldova**—Circumstances surrounding the formation of the Grand Lodge of Moldova in 1999 and subsequent events have caused the Commission on Information for Recognition of the Conference of Grand Masters in North America (COGMINA) to vary its criteria for recommendation for recognition. In 1993 the Grand Master of the Grand Orient of Italy quit the Grand Orient and formed the Regular Grand Lodge of Italy (RGLI). The United Grand Lodge of England (UGLE) and its closest associates withdrew recognition from the Grand Orient and recognised the new Grand Lodge. However, the majority of mainstream Grand Lodges, including those of North America and Australia, continued to recognise the Grand Orient. In 1999, nine lodges in Moldova, chartered by the RGLI, formed the Grand Lodge of Moldova. The new Grand Lodge was recognised by most of the Grand Lodges which recognised the RGLI, but not by American Grand Lodges. Subsequently, the Grand Lodge of Moldova severed its ties with the

RGLI and obtained recognition by the Grand Orient of Italy. In February 2010 COGMINA were advised: 'The Commission is of the opinion that since there is no way for this Grand Lodge to correct their origin, and since they are regular in all aspects of Masonic practice, they can now be considered to have met the standards for recognition', and American Grand Lodges have begun to recognise Moldova. Curiously, recognition by the UGLE also occurred after Moldova was recognised by the Grand Orient of Italy.

- **Romania**—To launch the Romanian Institute for the Study of Freemasonry and Fraternalism, and to celebrate the 130th anniversary of the National Grand Lodge of Romania, the first of a series of annual international conference will be held in the Transylvanian city of Sibiu (Hermannstadt) on 23–26 September 2010. The subject is 'Freemasonry, Fraternalism, and the Rise of the Idea of Liberty in Eastern Europe and the Mediterranean Region'. In 2011, Freemasonry and Fraternalism are to be studied in the context of the region's authoritarian and dictatorial regimes of the twentieth century. In 2012, the event is to focus on the rebirth of Freemasonry and Fraternalism in Eastern Europe after 1989. In 2013, the meeting will deal with notions such as 'regular' and 'irregular', 'recognized' and 'unrecognized' in the field of freemasonry and fraternalism. Among the speakers this year are: Thomas W Jackson, executive secretary of the World Conference of Grand Lodges; Prof Andrew Prescott; and the ubiquitous John Belton who will speak on 'Revolutionary and Socialist Fraternalism 1848–1870: London to the Italian Risorgimento'. The Institute's website is: www.irmsf.ro



John Belton
Internet Lodge 9659 EC

(Continued on page 15)

Peter Verrall in New Zealand

It had always been the procedure from the time of the Council's original formation in 1992 that a travelling overseas international lecturer should visit all the research lodges in Australia in alternative years, and in New Zealand after they joined in 1996. These lecturers have included many famous Masonic scholars, such as John Hamill, Neville Barker Cryer, Cyril Batham, Yasha Beresiner and Jim Daniel from England, Bob Cooper from Scotland and Wallace McLeod from Canada, all members of the famous and exclusive Quatuor Coronati research lodge in London. In 2008 it was decided at the biennial conference in Queanbeyan (NSW) to move closer to home and to have a joint tour with an interchange between Australia and New Zealand. It was my privilege to be chosen as the Australian representative to visit New Zealand, and WBro Kerry Nicholls GS, from Feilding in New Zealand, was to visit Australia.

Saturday 10 October

I flew from Invercargill to Nelson, where I was met at the airport by VWBro Phil Ivamy, Master of the new Top of the South Research Lodge. He had Jo and Pat Hatwell staying with him, who had recently purchased 'The Masonic Exchange Limited' and were meeting with the person reconstructing their web page. We met them later that evening at dinner.

Sunday 11 October

We had a nice walk past a fast flowing stream and a ford, then into the city for a cup of coffee near Nelson Cathedral, followed by a quiet day.

Monday 12 October

Phil and his wife Jesse had to work, so I spent quite a lot of the day catching up on my diary, etc. Later in the afternoon Phil and I donned our dinner suits and, as the Top of the South Research Lodge has a peripatetic charter allowing it to meet in any lodge room in the District, we took off for Motueka Bays lodge rooms. The building was originally owned by the firm of WD & HO Wills as their tobacco factory.

I was welcomed by the Master, Phil Ivamy, into the lodge room and delivered my presentation 'True and Proper Signs' in the third degree to an audience of 28 brethren. There was quite a discussion afterwards with regard to signs, and one of the brethren presented me with a lapel badge from the Indiana Freemasons. After the meeting in the refectory the ubiquitous Hiram Abif appeared again. Prior to the lodge meeting, one of the brethren asked if I knew a surveyor in Nelson called Mike Verrall, who was about to be initiated into their lodge. I did not recall the name until I spoke to him on the phone and found that he was the son of the late WBro John Verrall, a PM of Avon Lodge in Christchurch, another cousin.

Tuesday 13 October

I managed to meet Mike Verrall for a short time and wished him well for his

initiation, before I was taken to Nelson airport to fly to Wellington. The weather had been perfect, with clear blue skies for the three days that I was there.

I was met at Wellington Airport by VWBro Keith Knox, Secretary of the Research Lodge of Wellington, and he took me to a Moroccan restaurant for an enjoyable lunch. Afterwards we drove to the Grand Lodge of New Zealand offices and I met Laurence Milton, the Grand Secretary. I had a look at the new Library, Museum and Archive areas which were being set up in their new building. Then we drove to Plimmerton and I saw the place where I had lived for about six months in 1953, in two old caravans, and where the cinema and shops were burnt to the ground one night, just around the corner. It was the year of the Tangiwai train disaster. (I was working for New Zealand Railways at the time and would have been on that train to visit my parents in Tauranga if my wife had not been working on Christmas Eve.) From there we went to Keith's home, which has extensive views, and I met his wife, Gill.

Wednesday 14 October

In the morning we drove to the lodge rooms at Petone in the Hutt Valley and had a look at the refectory area for my Hiram Abif sketch. We returned in the late afternoon in pouring rain. I set up my laptop but no digital projector was forthcoming, as the Junior Warden from Otaki had forgotten to bring it, but after several phone calls one was obtained. The start of the meeting was delayed because of the inclement weather, which affected the attendance, which was 20 brethren. We all entered the lodge together as it was a special meeting. The Master, WBro Ian Lawson—incidentally, a PM of my mother lodge Matakana in Rotorua—extended a welcome to me and I spoke on 'Numbers and their Masonic Significance'. In the refectory afterwards, RWBro Murray Alford proposed my health and presented me with two books, *New*



Motueka Bays lodge rooms, an old tobacco factory



The lodge room, looking East (above) and West (below)



Presentation of an Indiana Masonic pin



Grand Secretary Laurence Milton and Peter Verrall at Wellington



The large candlesticks in the Irish lodge room at New Plymouth, used by the Research Lodge of Taranaki



(Above) WM Roger Gregory welcoming Peter Verrall to the Research Lodge of Taranaki



(Below) Peter Verrall with three EAs and two newly-raised MMs



Zealand Landscapes and *A History of Wellington Cathedral of St Paul*. Hiram Abif duly arrived on time, to the amusement of the brethren.

Thursday 15 October

Keith Knox dropped me at the airport at 10 AM and came into the terminal at Wellington to see that I checked in for my flight to New Plymouth. I went to the departure area and, while having a cup of coffee, I thought I heard the name 'New Plymouth' and the word 'cancellation' mentioned. On checking, I found I was correct and had to retrieve my bag and check in again for a flight departing at 4.45 PM. Nearly 7 hours of waiting! I rang the Secretary of the Research Lodge of Taranaki and asked him to advise my host, WBro Roger Gregory WM, of my impending lateness. After we had taken off, the captain was full of apologies that we might still not be able to land because of the low fog but that, in his words, he would 'give it a go'. Anyway, we were able to land about 6 PM; Roger was there to meet me and we drove to his home. He had invited his friend Peter Coombe and his wife Heather, and Roger cooked us a very nice dinner.

Friday 16 October

We drove to the lodge rooms owned by the Irish lodge. I was impressed with the three large candlesticks on the VSL pedestal at the east end of the mosaic pavement. I was welcomed by Roger and the meeting was quite informal. The attendance of 30 brethren was very good, considering the very heavy rain. As my presentation 'The Entered Apprentice at Work' requires the assistance of brethren from the lodge, I met my cast earlier for a rehearsal; VWBro Graeme Thompson acted as Narrator, VWBro Peter Harvey as Director of Ceremonies, Bro Matt Capon as Junior Deacon, WBro Bill Workman as Senior Deacon and Bro Sam Bennett as the Candidate. I found that we needed to make some variations in the perambulations because the VSL was in a different position than in Western Australian lodges. There was plenty of discussion afterwards and I was photographed with the three Entered Apprentices and two newly raised Master Masons who were in attendance.

Saturday 17 October

It was a fine sunny day when Roger drove me from New Plymouth to Palmerston North and we had a pleasant drive through Wanganui and Sanson. We stopped en route for morning tea and looked over the countryside. We arrived at the lodge rooms soon after midday,

where a Rose Croix meeting was in progress. I soon found out that the large number of cars present did not mean that a large crowd had turned out to meet me! My host, WBro Norm Robson, Master of the Research Lodge of Ruapehu, arrived soon afterwards and took me to his house in Feilding (home town of my fellow touring lecturer Kerry Nicholls), where I met Norm's wife, Bernie.

We drove back to the lodge rooms in Palmerston North in the evening, where there was no official lodge meeting for my visit. This was the first venue where ladies were present. The total attendance of 22 comprised four ladies and 18 brethren. The attendance was less than they had expected but it was a Saturday night and again pouring with rain. I delivered my presentation 'Doors in Freemasonry' in the refectory, with discussion afterwards. This was followed by my usual Hiram Abif sketch which created a loud gasp from one of the ladies when he appeared. The WM gave him a royal welcome, to which Hiram replied with a gracious act of obeisance. The festive board spread was excellent.

Sunday 18 October

We returned to the lodge rooms in the morning, where there was a Divisional Meeting with a large attendance. After morning tea we went into the lodge room and RWBro Wally Plank introduced the new Divisional Grand Master and four District Grand Masters. The main discussion was about the 'Live Life Lighter'; campaign to reduce weight by what you ate and exercise. It was supported by the cancer, diabetes and heart organisations. After an excellent lunch we listened to RWBro Greg Goding from Queensland, who spoke about the increase in young members in their area and how they went about getting them. Afterwards VWBro Colin Heyward, Secretary of Hawke's Bay Research Lodge and also of the Australian and New Zealand Masonic Research Council, drove me to his home in Waipawa via Dannevirke and Waipukerau.

Monday 19 October

In the morning we drove to the lodge rooms in Hastings and set up the projector, etc, ready for the meeting. We returned in the evening and I presented 'Delivery of the Ritual' to the 17 brethren and five ladies, and the Hiram Abif sketch, in the refectory as there was no special meeting. After supper, VWBro Tony Israel, who was a WM in Taupo at the same time as I was in

(Continued on page 14)

New Zealand

(Continued from page 13)

Rotorua, drove me back to his home in Taupo, arriving just after midnight.

Tuesday 20 October

During the day, I had the opportunity to see around Tony and Kathy's new large home with extensive views over Lake Taupo and the neighbouring countryside. We drove to Rotorua and at the lodge rooms met WBro Charles Miller, Secretary of the Waikato Lodge of Research, and WBro Terry Verrall, another distant relative of mine who had driven over from Mount Maunganui. Tony then drove me to Lynmore to my next hosts, Don and Anne Speedy; Don was also a contemporary WM with us.

For my presentation of 'Amateur Dramatics in Masonry' I had endeavoured over many weeks to provide movie clips with sound from my stage production 'Four Faces of Freemasonry' (which had been performed on an international stage in Perth in 1996 before an audience of 1400 Freemasons, their wives and friends). I experienced trouble with the sound transfer and eventually sent the DVD to Michael Leon, at the Grand Lodge of New Zealand in Wellington, who was able to provide them for me when I called in there earlier on my tour.

Unfortunately the screen, the projector and, more importantly, the sound system did not arrive until we were due to go into the lodge room, so I had no idea whether the clips were successful. As the Foundation Master of the lodge, I had the rare opportunity and the pleasure of filing in at the end of the procession of other Past Masters. The lodge was duly opened for the Special Meeting and visitors, including myself, were duly welcomed by the Master, WBro John Lever. We then retired to the refectory where I delivered my presentation to an audience of 30 brethren and six ladies.

Wednesday to Sunday, 21–25 October

I spent the time with my family in Auckland and caught up with my great-grandson, who was two years old last November.

Monday 26 October

Later in the day, my granddaughter took me to the Aarangi Motel in St Heliers, where VECComp Hans Kracke, First Principal of the Research Chapter of New Zealand, had booked me in for the night. Hans picked me up and took me to



The festive board spread at Palmerston North

the new Masonic Centre in Newmarket. The lodge room had all the latest technology, with built-in screen, bracketed projector, sound system, etc. Unfortunately nobody present knew how to work it. Eventually somebody who was conversant with it arrived and I was able to try out the sound system, much to the surprise of the Companions standing in the Chapter room.

The Chapter opened and carried out their business before receiving visiting Companions and finally the Deputy Grand Master of New Zealand, RWBro Neil Ingram, who kindly invited me to accompany him into the Chapter, where we were received by VECComp Hans Kracke, First Principal, with the First Grand Principal, MECComp Graham Pengelly, present. We remained while the Chapter was closed and the other brethren were then admitted, including WBro Kerry Nicholls who had completed the Australian leg of the tour. Fifty Companions and Brethren were present, the highest attendance of any of my meetings. I then delivered my final presentation, RWBro David Ganon's 'Ark of the Covenant', with full sound, which was well received. In the refectory afterwards, RWBro Neil Ingram DGM mentioned the minefield through which he had travelled to be present that evening but said how pleased he was to be at such a joint meeting of Freemasons and Companions. The First Principal presented me with a Royal Arch tie and the evening was rounded off with the final appearance of Hiram Abif.

Tuesday 27 October 2009

My flight left Auckland just after 2 PM and my wife was at the airport to meet me. The plane was late leaving, so our arrival time was about 7 PM.

Summary

So ended a remarkable experience which I will always remember. Having lived in New Zealand for some 38 years, I had already experienced a lot of the lovely scenery. What was not expected was the most outstanding and memorable hospitality. The friendships that were



A Divisional meeting in the lodge room at Palmerston North



Colin Heyward's home at Waipawa



The lodge room at Hastings



The Rotorua lodge rooms, above a shop

engendered within only a few hours of meeting could only occur in an organisation such as Freemasonry. I found that after staying two nights with a brother and in most situations their partners, I wanted to stay on to develop that friendship rather than move on to another stranger. But as soon as I changed hosts, the same feelings were again in evidence.

I thank the Freemasons of New Zealand and their partners most sincerely for making my tour a pleasure. I thank you for turning out in the freezing cold, in pouring rain, on a Friday and Saturday night and, above all, on a different night from your normal meetings.

On my part, I hope that my presentations have helped you, Brethren, to make your 'daily progress in Masonic knowledge'. We all have different interests at different levels of Masonic knowledge. Let me remind you that in the *Foreword* to my section of the Tour Book, and in my flyer, I mentioned that the theme for my tour was 'A Better Understanding of Freemasonry'. It stems from a wish to disseminate information on the basics of Freemasonry to as many Freemasons as possible. If you were one of the 266 Freemasons or 15 ladies who attended my presentations and can remember one piece of information that I mentioned, then my visit was not in vain.

Finally my special thanks to two of our brethren without whose help this tour would not have been possible. I refer firstly to our hard working ANZMRC Secretary in New Zealand, Colin Heyward, who had the task of the whole organisation of the two tours and the individual arrangements with the 12 research lodges in Australia and the 10 research lodges and the research chapter in New Zealand. Secondly to the ANZMRC Assistant Editor in Australia, Alan Gale, for his skill in designing and compiling the excellent 242-page colour-illustrated tour book containing the 26 presentations available for delivery in both countries.

Australia

Owing to lack of space, continuation of WBro Kerry Nicholls' report on his Australian tour has been held over for the next issue of *Harashim*.



World News

(Continued from page 11)

- **Turkey**—Readers will recall that in October 2009 the Grand Lodge of Turkey held a symposium in Ankara at which papers were given in English and Turkish, that were to be published in both languages in 2010 (*Harashim* #49). There may be a slight delay in publication, since one of the two translators, Economics Professor Mehmet Remzi Sanver, was elected Grand Master of the Grand Lodge of Turkey in May this year. At the age of 39, that is quite an achievement.



Prof M Remzi Sanver
GM, Turkey

South-East Asia

- **Malaysia, Singapore and Thailand**—The Irish Provincial Grand Lodge for South East Asia was scheduled to be consecrated at Kuala Lumpur on 23 July, incorporating the three Irish lodges in Malaysia (Emerald-in-the-East, Harmony & Shamrock-in-Penang), the two in Singapore (St Patrick & Lion of Erin) and the two in Thailand (Songkhla & Morakot). The various websites have yet to be amended to confirm the happy occasion.

UK

- **Quatuor Coronati Lodge**—PDF files of *AQC* vols 1-117 are available on three CDs, and an index to vols 1-120 is also on CD. Check them out at www.quatuorcoronati.com/books.html.

- **Canonbury Masonic Research Centre**—The 12th CMRC Conference will be held in London on 30–31 October, on Anti-Masonry, including lectures by Prof Hagemeister (Munich) on the Protocols of the Elders of Zion, Prof Ferrer Benimeli (Spain) on Franco's persecution of Freemasonry, and Prof Prescott (Glasgow) on John Robison (1739–1805). See www.canonbury.ac.uk/.
- **Sheffield University**—Activities of the Centre for Research into Freemasonry and Fraternalism have been suspended and their website is 'hibernating'. It would be a wise move for researchers to download any papers legally downloadable before the website disappears. www.freemasonry.dept.shef.ac.uk/
- **Cornerstone Society**—The website of the Cornerstone Society also appears to be in hibernation, and the same advice is offered. www.cornerstonesociety.com/

USA

- **Ohio and West Virginia**—PGM Frank Haas, expelled from the mainstream Grand Lodge of West Virginia, (see *Harashim*, issue #44) moved to Steubenville, Ohio. After a year of residency, he petitioned Steubenville Lodge #45 for membership; the ballot was clear, and the Grand Lodge of Ohio, fully aware of all the circumstances, approved the ballot. Bro Haas received all three degrees in Steubenville Lodge on 17 April 2010. Two days later the Grand Lodge of West Virginia severed fraternal relations with the Grand Lodge of Ohio, by GM's edict. Three days after that, the GM of Ohio (a lawyer and former police officer) referred the matter to the member Grand Lodges of the Conference of Grand Masters of

(Continued on page 16)



(Continued from page 15)

North America. West Virginia is the only US mainstream Grand Lodge that is not a member of the Conference. In his referral to the Conference, GM Terry Posey (Ohio) listed ten reforms that PGM Haas had introduced in West Virginia during his year as Grand Master, which had been approved in open lodge, and then disallowed by edict of his successor. Bro Haas's law suit for reinstatement in West Virginia is still before the Court, with a hearing scheduled for late July.

- **Arkansas**—The refusal of the mainstream Grand Lodge of Arkansas to recognise the Prince Hall Grand Lodge of Arkansas has been extended to motor vehicle licence plates. In 2009 the Prince Hall Grand Lodge arranged for licence plates to be available indicating that the vehicle owner was a Freemason—no mention of Grand Lodge, just the square and compasses and the word 'Freemason'. Part of the fee for the plates would go to a charity chosen by the Prince Hall Grand Lodge. In February 2010 the Grand Master of the mainstream Grand Lodge of Arkansas sent a letter to the secretary of each lodge in his jurisdiction, forbidding all members from obtaining such plates on the

basis that it would constitute 'having communication and Masonic intercourse with clandestine lodges and members of clandestine lodges' in breach of Masonic law.

- **Florida**—The *Florida Mason* (vol 3 #1) lists proposed changes of legislation to come before the Annual Communication of the mainstream Grand Lodge of Florida, 29 May–1 June 2010, including a proposal by three members of Solomon Lodge #20 that the Grand Lodge recognise the Union Grand Lodge of Florida (PHA). The full wording of the proposal is listed, followed by the words 'Jurisprudence recommends rejection'. The new Grand Master has adopted the motto 'Masons always rise to the occasion'; the website lists resolutions which were adopted, but does not mention the fate of the recognition proposal—a case of 'No news is bad news'. Union Grand Lodge voted to recognise the mainstream Grand Lodge several years ago, subject to agreement by the mainstream Grand Lodge.

Icelandic Research Lodge

(reported by Richard Num)

Iceland has its first lodge of research, consecrated on 9 April 2010, number 14 on the list of St John's lodges (Craft

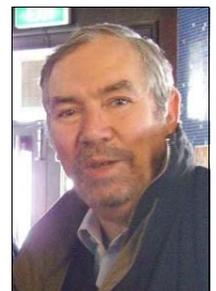
lodges) in Iceland. It is named Snorri, after Snorri Sturluson (1179–1241), an Icelandic historian, poet and politician, who wrote many of the Sagas and other historical and literary treasures that came from Iceland in the Middle Ages.

The foundation meeting, attended by 209 brethren, was opened by the Grand Master and Grand Officers. After the lodge had been founded the new Master and Officers were lead into their offices and took their stations. Then the tracing board was carried in.

Guests included the Master of Frederich Munter Lodge and a Past Master of Ecleff, which are research lodges in Denmark and Sweden respectively. The lodge received many gifts, including an official invitation to partake in *Acta Masonica Scandinavica*, the yearly transactions of the Nordic research lodges.

Membership of Snorri Lodge will be open to all Master Masons in Iceland and other Masonic jurisdictions recognised by Iceland. The new lodge is based on the same model as the other Scandinavian research lodges, some of which allow corresponding members. Annual membership dues are ISK 5000 per annum (about AU\$46). The lodge will meet three times a year, anywhere in Iceland.

A Latin motto has been chosen for the lodge: *sub columna sapientiae* (under the column of wisdom). As is customary, the new lodge has a shield; it bears an Ionic column between the Greek letters Alpha and Omega, on a blue background.



Richard Num

Conference Plus

(continued from page 1)

The conference will conclude on Monday with two Kellerman Lectures and the biennial general meeting.

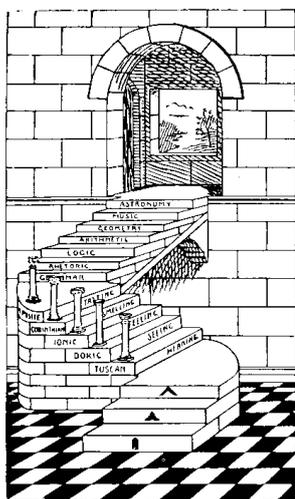
But the organisers have additional attractions planned during the conference for partners of the registrants, and before and after the conference for everyone interested, including a daylight lodge meeting on Thursday 2 September and a three-day wildflower tour starting Tuesday 7 September.

Further information is available from Kevin St Jack by email: kevinstjack@gmail.com.

Local News in brief

Name change: ANZMRC associate member the Sunshine Coast Masonic Study Circle has changed its name to Sunshine Coast Masonic Forum, but still meets at Maroochydore, Queensland. The Secretary is WBro Vernon Fludd, PO Box 5208 SCMC, Nambour, Queensland 4560, Australia, phone (+61 7) 5476 0615, email: mcinally@bigpond.com.

Congratulations to ANZMRC affiliate member the Research Lodge of Southland 415 NZC, which celebrates its golden jubilee in August this year.



Harashim

חרשים

The Quarterly Newsletter of the
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The 10th Biennial Conference

Part 1—official report by Colin Heyward

Congratulations were deservedly bestowed upon the Western Australian organisers of the Tenth Biennial Conference held in the coastal city of Mandurah over the four days of well-planned activities in that first week of September. RWBro David Ganon and his team certainly looked after the visitors from not only Australia (interstate and local) and New Zealand, but also from Thailand and England. The

transport, accommodation, venues, meetings, dinners and lunches were all covered without a hitch. Mandurah 2010 was an outstanding success – well done, Western Australia!

The Grand Master for Western Australia, MWBro Frank Hayes, officiated at the opening of the Conference that took place after a meeting of the Western Australian

Lodge of Research in Mandurah's Freemason's Centre. The first of the two guest keynote speakers, WBro Yasha Beresiner, launched the Conference with an enthralling tale of early London, posing the question 'Was Jack the Ripper a Freemason?' Bro Beresiner's talk was given to about one hundred and twenty brethren and ladies as part of the dinner proceedings after the research

(Continued on page 13)



The Stayers: of the 171 registrants for the conference, these are the ones with stamina, who turned up for the fourth and final day.

All conference photos used in this issue are courtesy of Dick D'Abreu and Peter Verrall

About *Harashim* חרשים

Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council (10 Rose St, Waipawa 4210, New Zealand) 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 Asst. Secretary, kenthen@optusnet.com.au. Usually the current issue is also displayed on the website of the Grand Lodge of Tasmania <http://www.freemasonrvtasmania.org/>.

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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:

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- ♦ The name of the author and the source of the article are included; and
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Contents

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

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

The newsletter 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.

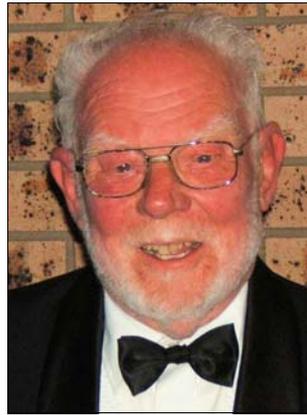
Material submitted for publication must be in a digitised form by email or mailed on a CD or DVD, addressed to the editor, Alan Gale, PO Box 619, Victoria Park, WA 6979, Australia, agale@iinet.net.au.

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.*

General correspondence

All other correspondence, including about purchase of CDs and books, should be directed to: The Secretary, ANZMRC
10 Rose St, Waipawa 4210,
New Zealand.
coljan@inhb.co.nz

President's Corner



As my first comment in the role of president I cannot go past the standard of organisation for our tenth Conference. To Peter Verrall, David Gannon, Kevin St Jack and all the other members of the organising Committee I award my personal 'Gold Medal' for a job well done.

Others may write of perceived flaws, but for me the organisation was spot on. I spent a total of 14 days in Perth and Mandurah (*Mandra*, in WA-speak) and the treatment given to me by all I dealt with was in keeping with my comments in the V-P's notes I wrote for *Harashim* when Peter Verrall was on the speaking tour of New Zealand.

One of the best parts of attending our Conferences is the catching up with long-time friends. In the main we only meet physically every two years, but the bond of Masonic Brotherhood has become a very personal friendship: people like Yasha Beresiner, Tony Pope, Graham Stead, Colin Heyward, Ed Robinson, Kent Henderson, the list could fill this page. The memories of the shared activities would fill this entire issue, and all of them good.

Having attended every Conference except the first one, and having had some job concerning the running of the Council since 1996, the first Perth Conference, I feel extremely honoured to be elected your President.

The next two years will be a personal challenge for me. I have some ideas of how to make a useful mark over those years but a lot of logistical

work is still to be done to see if they are feasible. Future issues of *Harashim* will bring them to the forefront as they can be listed.

One of the outstanding events of the Conference was the election of RWBro Peter Verrall as a Fellow of the ANZMRC. Well deserved, Peter! In Scouting terms, Bravo! I also welcome David Ganon and Ed Robinson to the Committee, and am looking forward to working with Alan Gale as our new Editor. I must also thank Tony Pope for his many years of servitude as Editor; we have many joint experiences over those years.

Other matters from the General Meeting were that overseas Associates would have their fees reduced, commensurate with the service we can give them. We always welcome overseas visitors, and on this occasion (in addition to Yasha) we also had a contingent from Thailand, led by Jim Soutar who was an invited Guest Speaker. He claimed that the rest of the team were sent by his wife to make sure he didn't stray.

Ed Robinson from Wellington has done a colossal job in creating a Digital Library of the published work of member lodges who have agreed to have their work listed. We hope in the New Year to have Henderson & Pope's *Freemasonry Universal* added to the list.

We do need some mirror sites for the Library, currently hosted by the Grand Lodge of New Zealand. I understand the United Grand Lodge of New South Wales and the Australian Capital Territory had agreed to be the Australian mirror, and one perhaps in the Northern hemisphere would not go astray. I thank Bro Michael Leon, GLNZ webmaster, for his assistance in this and other projects.

We could also use more volunteers with the technical know-how to maintain and expand this library. If you feel you could be useful, talk to Ed Robinson <e@robinson.org.nz>.

Andy Walker

Disclaimer

The new editor of ANZMRC publications is Alan Gale, but any brickbats for the current edition of *Harashim* should be directed at the (very) old editor, Tony Pope.

Farewell!

The Development of the Craft in England in the Last Century

by Yasha Beresiner

Introduction

A review of Freemasonry in England in the last century is a subject for an entire book. In accepting this invitation to review the period within the context of a limited article, the only logical method is to select some dates of importance in the past 110 years, emphasizing, briefly, the significance and consequence of the historic events as they occurred in a chronologic sequence.

Royalty (1901)

The year 1901 is an apt start in this chronology. It was the end of the reign, for more than a quarter of a century, of a Grand Master whose popularity had brought the Craft into fashion and prominence. Albert Edward, Prince of Wales (1841–1910), to be crowned King Edward VII, was initiated in Stockholm in 1868 by Prince Oscar, future King of Sweden. In 1874 Edward was made Grand Master of the United Grand Lodge of England (hereafter referred to as the UGLE) and his dedication to the Craft and personal fun-loving approach to life made Freemasonry a stylish pursuit. Britain as a whole, in this first decade of the 20th century, was enjoying a sense of prosperity, even invincibility, and Freemasonry swept along in the same vein. Notwithstanding the drop in lodge membership following the Masonic independence of Australia and Canada, Freemasonry prospered, with many Royals and aristocrats joining the Craft.

It was nothing new. In 1737 Frederick Lewis, Prince of Wales (1707–1751), was the first member of the royal family to be initiated by Dr Desaguliers (1683–1744) at Kew Palace. His younger brother, William Augustus, Duke of Cumberland (1721–1765), was initiated in a military lodge in Belgium just six years later, in 1743, and an array of members of the Royal family have patronised our mysteries since. The newly crowned King became the Grand Protector of the Order – as Queen Elizabeth II is today – and HRH Arthur,



Duke of Connaught (1850–1942), his brother, initiated in 1874 in the Prince of Wales Lodge No 259, was installed as Grand Master in the Royal Albert Hall, serving until 1939.

Churchill (1901)

It was within this ambiance of popularity that Winston Leonard Spencer-Churchill (1874–1965) was initiated into the Studholme Lodge No 1591 on 24 May 1901. He came from a family of Freemasons: Lord Henry John Spencer-Churchill (1797–1840), the 4th son of the 5th Duke of Marlborough, became Deputy Grand Master in 1835. Winston's father, Lord Randolph Churchill (1849–1895), and his uncle, Randolph's elder brother, George Charles Spencer-Churchill (1844–1892) the Marquis of Blandford, were both initiated in the Churchill Lodge in 1871. Finally, Charles Richard John Spencer-Churchill (1871–1934) 9th Duke of Marlborough, and first cousin of Winston, was initiated on 7 May 1894, aged 21. It is therefore not surprising that Churchill should follow in the family tradition, even if his interest in the Craft was far from enthusiastic. He never went beyond his status as a Master Mason and resigned in October 1911, on being appointed First Lord of the Admiralty. Churchill's membership is reflective of a large number of prominent men joining the Craft due to expectation or for no

other reason than that it was fashionable to do so.

Women (1902)

It was in this first decade of the 20th century that Britain witnessed the emergence of Freemasonry among women. Following on the initiation in France in 1882 of Mlle Maria Deraismes (1828–1894), the distinguished feminist author, and the subsequent foundation in 1889 of the *Droit Humain*, the International Order of Co-Masonry, London consecrated Human Duty Lodge No 6 in 1902. The new and first co-Masonic body in Britain had the famed Mrs Annie Besant (1847–1933) as its first Grand Commander. It has always remained closely associated with the Theosophical Society, founded in 1875. As recently as March 2010, the Order consecrated a lodge in central London.

In 1908 the *Honourable Fraternity of Ancient Masonry*, under the guidance of the Rev Dr William Cobb (1857–1941), seceded, soon changing its name to the *Order of Women Freemasons*, which, as the name suggests, was restricted to women alone. The current Grand Master, MWBro Brenda Fleming-Taylor, presided at the centenary celebrations of the Order in London in June 2008 at the Royal Albert Hall. There were no fewer than 4000 Brethren of the Order present. Another breakaway group, also restricted to women alone, was named *The Honourable Fraternity of Ancient Freemasons* and consecrated in 1913. The first Grand Master was Mrs Elizabeth Boswell-Reid, who held the Office until 1933 and was succeeded by her daughter, Mrs Lily Seton Challen. The present Grand Master is MWBro Sheila Norden. The continued charitable contributions of these feminine orders are admirable and impressive.

The UGLE at first saw these bodies as irregular. Several applications made to Grand Lodge by the *Order of Women Freemasons* were refused. Only in 1998 did the UGLE, still refusing to give them

(Continued on page 4)

(Continued from page 3)

any recognition, formally admit that *The Order of Women Freemasons* and *The Honourable Fraternity of Ancient Freemasons* were regular in practice (with the sole exception of their gender).

Masonic Ranking System (1908)

An interesting and important development in the London area in the first decade of the 20th century was the institution of the new *London Rank*. From time immemorial, so to speak, and until October 2003, London Masons maintained a unique status by being directly responsible to the Grand Master. This was in stark contrast to their Provincial colleagues, where power rested with the Provincial Grand Master and allegiance to him led to rewards of Provincial honours based on a progressive system for which there was no equivalent in London. Perhaps the great privilege of immediate access to the Grand Master was thought to be sufficient. Nonetheless, in 1908 the establishment of the London Rank was a welcome compensation to bring London Masons, to some limited extent, in line with their Provincial colleagues. Full compensation and effective equality came with the establishment of the Metropolitan Grand Lodge of London in October 2003.

The Grand Rank system, that is the 'national' awards granted to Masons in England, remains unique. At the Union in 1813, the right of nomination of all Grand Officers was vested in the Grand Master. Grand Officers are still appointed annually and invested by the Grand Master or his representative at an Annual Festival in April. The award of 'past rank' was an English innovation, initially very sparingly awarding grand honours and yet not requiring the holder to have previously held active office. It allowed the recognition of long and faithful service to the Craft by many who could not be accommodated within the limited number of available active Grand Ranks. Today, though tensions are raised at times, the processes of recommendation and selection continue annually, having been tried and tested and operated relatively impartially over the years.

Return to the Fold (1913)

England saw several splits and breakaways since the inception of the premier Grand Lodge in 1717. At one stage we had four Grand Lodges running simultaneously. The 20th century brought to a happy ending the last of

these splits when, in 1913, the last lodge of the *Grand Lodge of Wigan* rejoined the UGLE. Following on the foundation of the premier Grand Lodge in 1717, as early as 1725 – a date that remains controversial to this day – a *Grand Lodge of All England at York* was founded. It is generally agreed that the body and its daughter lodges, warranted in the North of England, had all died out by 1792. In 1751 the formation of what became known as *The Grand Lodge of England According to the Old Institutions* (or *Antients*) kept Freemasonry split for more than six decades, culminating in the Union of 1813. Another major split occurred in 1777. Several Brethren of the Lodge of Antiquity (now No 2) under the leadership of their immediate Past Master, the Edinburgh-born well known Masonic scholar William Preston (1742–1818), seceded from the premier Grand Lodge (or *Moderns*). They formed the *Grand Lodge of England South of the River Trent*, returning to the fold in 1789. Finally, following the Union in 1813, trouble began to brew in Lancashire, in the North of England. In 1821, Lodge No 31 of Liverpool was suspended for their refusal to accept and obey the authority of the UGLE. A year later the lodge was erased for having continued to meet while under suspension. As a result, Lodge No 31, together with Sincerity Lodge No 486 of Wigan and a few members of Friendship Lodge No 44 of Manchester, set up the *Grand Lodge of Free and Accepted Masons of England According to the Old Constitutions*, popularly referred to as the *Grand Lodge of Wigan*. They had time to constitute six daughter lodges, before John Mort was elected their last Grand Master in 1886. He was an active member of Sincerity Lodge, now No 1, the only remaining lodge on the register of the Wigan Grand Lodge. Mort insisted on the continuity of the status of a Grand Lodge, which thus persisted for another quarter of a century, before finally returning to the fold of the UGLE in 1913. We have not looked back since.

Wartime Hospital (1916)

When war broke out in August 1914 and Freemasons were called to arms, they followed in a long-established Masonic military tradition. The earliest recorded lodges outside of England are attributed to Military lodges who met on foreign land and even on board ships, under the authority of their '*Travelling Warrant*'. Meetings held by Brethren under the adverse conditions of prisoner-of-war

camp have been well recorded. They cover the Napoleonic Wars and continue to the 20th century. The military record of serving and fallen Brethren is a matter of pride and well commemorated by the institution.

In 1911 members of the Malmesbury Lodge No 3156 first began to consider a Masonic Nursing Home and in 1916 they purchased a property in Fulham, West London, and, appropriately, named it the *Freemasons' War Hospital and Nursing Home*. The establishment dedicated itself to the treatment and welfare of servicemen wounded in the various theatres of war. The impetus thus given to what was intended as an initial temporary facility led to the formal opening of the *Royal Masonic Hospital* by King George V and Queen Mary on 12 July 1933. It was enthusiastically supported by the Fraternity and went from success to success. It was soon recognised for its excellence in all aspects of medical care and rehabilitation, including a sophisticated training school for nurses.

The hospital was functioning at its peak when the Second World War broke out. Once more the hospital successfully catered for over 8000 soldiers who were treated and rehabilitated in the premises. Following the war, however, with the establishment of the *National Health Service* in 1948, the fortunes of all the hospitals in the country began to decline. The Royal Masonic Hospital was no exception. A successful appeal to the Brethren in 1960 was well supported, but sadly did not suffice to allow the hospital to maintain the very high standards that had been established in the past. Furthermore, one perennial problem, namely the location of the hospital in London, surfaced again. Families who had to travel long distances and incur high overnight expenses in support of the sick members of their family were critical of its location.

The remainder of this story is tragic. In his 1973 report, RWBro Mr Justice Bagnell indicated that the hospital could not continue to function as a general hospital, and by the 1980s the hospital was making heavy losses. In September 1984 the report of the Committee of Enquiry which had been set up under the Chairmanship of the Rt Hon Sir Maurice Drake – coincidentally and fittingly, a member of Malmesbury Lodge – identified a buyer for the hospital and recommended a sale. To the dismay of many Brethren, this was rejected at Grand Lodge in October 1984. The hospital finally went into liquidation in

1996, following an extended period of controversy and acrimony. The functions of the hospital are today filled by the New Samaritan Fund and patients are now treated near their homes.

Freemasons' Hall (1933)

In the three years following the end of the First World War in November 1918, some 350 new lodges were consecrated in England. The founders consisted of servicemen who sought continuity of the camaraderie they had enjoyed during their difficult wartime service.

In 1919 a decision was taken to erect a Masonic Peace Memorial, honouring the 3225 Brethren who fell in the war. This was to become our present Freemasons' Hall. The foundation stone was laid by the Duke of Connaught, Grand Master, on 14 June 1927 and the Hall was completed and dedicated in 1933. It was the third hall built on the same site. The first consisted of two adjoining houses purchased in 1774 by the premier Grand Lodge. The architect appointed to amalgamate the houses with a Grand Hall between them was Bro Thomas Sandby (1721–1798). The resulting building had the *Freemasons' Tavern* as a frontage. Considerable structural changes took place after the Union in 1813, when the Duke of Sussex invited his friend, the famous architect of the Bank of England, Sir John Soane (1753–1837), to add extensions to the building. Having submitted his proposals as a layman, John Soane was soon initiated, passed and raised on the same day, and given the rank of Past Grand Superintendent of Works, to add a Masonic dimension to the respect he very much enjoyed as an architect. When Bro Frederick Cockerell (1833–1878) built the second Masons' Hall in the 1860s he incorporated Sandby's original Grand Hall of 1775 into his building and, sadly, much of John Soane's work was replaced. In 1908 the edifice was demolished to allow the building of the present impressive Freemasons' Hall.

The art deco architecture of the building, its Grand Temple and stylised lodge rooms, the Museum and Library of Freemasonry which it houses, are all a source of great pride to all English Freemasons. The building, however, is also a source of concern and anxiety. Its annual maintenance absorbs much of the membership income of the 239,209 Freemasons in England and the Districts registered on 1 May 2010, and, as we are frequently reminded, the membership is declining.

250th Anniversary (1967)

In England, charity is the pivot on which Freemasonry rotates, and it is rich in its history and traditions. The concept, however, remains particular to British Freemasonry, as practiced by the Grand Lodges of the United Kingdom. It is not emulated by European and other Grand Lodges, certainly not to the same extent. European Freemasonry does not have a centralised body coordinating or administering charitable affairs. Each lodge makes its own decision as to the distribution of charitable donations, which are usually directed at non-Masonic institutions or events. In America, for instance, organisations beyond the Craft, the Shriners being a primary example, place emphasis on care in the community with hands-on activities more in the style of Rotarians than English Freemasons.

The long-standing English tradition of charitable giving was manifest in the 250th anniversary of Grand Lodge, celebrated on 14 June 1967 at the Royal Albert Hall in London. The centrepiece of the celebrations was the installation of our present Grand Master, HRH Prince Edward, Duke of Kent, grandson of George V and thus first cousin to Queen Elizabeth II. A 250th Anniversary Fund was created in 1967 by the contribution of £1 per head by all members of the Craft to commemorate the founding of the Grand Lodge of England in 1717. The purpose of the Fund was to assist the Royal College of Surgeons of England, to establish an annual grant for research into the science of surgery. The fund, supported by additional income, initially raised in excess of £500,000. The income from the fund is administered by a body of trustees in Grand Lodge who make direct donations to the Royal College of Surgeons. The total paid to date by the UGLE to the Royal College of Surgeons is £3.9 million (Euros 4.5 million). This is an outstanding and excellent example of the application of Masonic charity in England. Twenty-five years on, on 10 June 1992, some 12,500 Freemasons and their guests gathered at West London's Earls Court, to celebrate the 275th anniversary of Grand Lodge. For the first time press and television were present at a meeting of Grand Lodge. The event was featured on television newscasts around the world. The year also celebrated, in addition to the 25th Anniversary of HRH The Duke of Kent as Grand Master, the 40th anniversary of HM The Queen's accession to the throne. The British Television media could not resist the

temptation, notwithstanding the totally overt nature of the celebrations, to broadcast a covert strip of film depicting the ceremony of initiation.

A Major Review (1971)

The many aspects of the charitable face of Freemasonry, which developed and surfaced over the last two centuries, reached a climax in 1971. A committee was set up by the Grand Master, to be chaired by the Hon Mr Justice Bagnell, to consider the rationalising of existing Masonic charities, in the light of recent development of the Welfare State and the now active and accessible provision of social security. Following exhaustive enquiries, the committee published their 'Bagnell Report' on 29 April 1974. It was well received and accepted by the Grand Master, who set up a steering committee to implement the recommendations. The historic context for the dramatic changes that were now to take place reverted to the Union of the *Antients* and *Moderns* in 1813. The general funds of both Grand Lodges were combined into a Board of Benevolence and Charity, which continued as the predominant priority of the newly formed United Grand Lodge of England. In January 1981, the original Fund of Benevolence, which could trace its roots to 1720, became the independent *Grand Charity*. It was given its own President, Council and Committees, and continues today the most senior of the charities. Its annual donations (exceeding £6.8 million in 2008) are dispensed equally within and without Freemasonry. The Royal Masonic Institution for Girls (RMIG), founded by Chevalier Bartholomew Ruspini in 1788, and the Royal Masonic Institution for Boys (RMIB), amalgamated in 1986 to form the Royal Masonic Trust for Girls and Boys. Today only the independent *Masonic School for Girls* survives, highly successfully. It provides for the education of all children and grand children of Freemasons up to University level. It is responsible for over 1600 young people, involving also children with no Masonic connections.

Openness (1983)

In 1983 the publication of Stephen Knight's (1951–1985) *The Brotherhood* had major repercussions on English Freemasonry. It brought about a fundamental change in the manner in which post-war Freemasonry presented itself to the public. The book was another exposure, similar to the hundreds

(Continued on page 6)

(Continued from page 5)

of similar attacks on Freemasonry published since Samuel Prichard's *Masonry Dissected* saw the light of day in October 1730. The difference was the public perception of such exposures. In the 1980s conspiracy theories were rife and popular, and the suggestion that the Police and Judiciary were under the total control of Freemasons in England, was received with credulity. It was the aftermath, led by a press crusade against Freemasonry, that led the Grand Master to launch his own campaign of openness, which continues to this day. Until 1984, since its foundation in 1717, the policy of Grand Lodge had been one of 'no comment'. Today the function of our Director of Communications is to ensure that what the press says is accurate and factual. The radical changes, therefore, leading to the appointment of a Director of Communications, the nomination of provincial spokesmen, use of the services of a Public Relations company and other measures to 'open' Freemasonry to public scrutiny, was a dramatic change indeed. Within the Craft, removal of the physical penalties from the ritual was formally approved by Grand Lodge and was a direct consequence of these unprecedented changes.

Prince Hall (1994)

A long-standing and much discussed issue worldwide reached its climax in England in 1994, when the Prince Hall Grand Lodge of Massachusetts was recognised by the UGLE. The origins of the tension date to 1775, when an African-American named Prince Hall, together with fourteen other African-Americans, was initiated in Boston, Massachusetts. On 29 September 1784, these individuals applied for and obtained a lodge warrant from the Grand Lodge of England (*Moderns*) and formed the African Lodge No 459. What followed appears to be a comedy of errors, with applications and communications of the African Lodge being ignored by the Grand Lodge in London. In 1797 the African Lodge, clearly without authority, allowed two new lodges to meet at Providence, Rhode Island and Philadelphia, Pennsylvania. By 1813, though still listed on the register of the Grand Lodge of England, all contact with the African Lodge had been lost. In 1827 the African Lodge declared itself an independent Grand Lodge, later styled 'Prince Hall Grand Lodge'. In 1998, the Board of General Purposes of the UGLE agreed

that the philosophy and practice of Prince Hall Masonry was regular. In doing so, it followed a practice that has started some years earlier in Connecticut in 1989. In considering the application from the Grand Master of the Prince Hall Grand Lodge of Massachusetts – from which, it was agreed, all Prince Hall lodges derive their authority – the Board recommended that this Prince Hall Grand Lodge should be accepted as regular and recognised. The present philosophy of the UGLE is to favourably consider applications from Prince Hall Grand Lodges that have been recognised by the Grand Lodge in their own 'territory'. Data compiled in 2008 shows that 41 out of the 51 mainstream American Grand Lodges recognise Prince Hall Grand Lodges.

House of Commons Select Committee (1997)

Government interference in Masonic affairs in England has been mercifully moderate; the *Unlawful Societies Act* of 1799 that saw the first statue for *the more effectual suppression of societies established for seditious and treasonable purposes*, comes readily to mind as a rare example. The decision, therefore, in December 1996 of the Home Affairs Select Committee, to look into Freemasonry and its influence on the criminal justice system, was received with considerable disparagement by the fraternity. The conclusion that the perception that Freemasonry interfered in the criminal justice system was 'unjustified paranoia' was received with relief and satisfaction. It was not, however, the end of the matter. In spite of the conclusions of the committee that 'that when the (Masonic) oaths are read in context, there is nothing in them that would show a conflict between the oath taken by a judge or policeman and that taken by a Freemason', the text was amended at the last moment on the proposition of Chris Mullin MP, to a recommendation calling for police officers, judges, magistrates and crown prosecutors to publicly register their membership of the society. Until very recently, the Lord Chancellor's form requiring statements of membership required all magistrates, police officers, legally qualified members of the CPS, prison staff, probation service staff and members of the judiciary to declare voluntarily whether or not they were Freemasons. This requirement was finally and totally lifted by the Home Secretary Jack Straw in November 2009, following on European Human Rights

legislation, resulting from the successful case of the Grand Orient of Italy in 2005, referred to as the Chamber judgement, *Grande Oriente d'Italia di Palazzo Guistiniani vs Italy (No 2)* (Application No 267400/02).

Lord Northampton New Pro Grand Master (2001)

If one single Brother has had an impact on changes in Freemasonry in the past 100 years, it would undoubtedly be the British Peer, Spencer 'Spenny' Douglas David Compton, 7th Marquess of Northampton (born 1946). On 14 March 2001 HRH the Duke of Kent, Grand Master of the UGLE, invested the Marquess of Northampton as Pro Grand Master in succession to Lord Farnham. Lord Northampton came from twenty-eight generations of the family, the Comptons, which they can trace in direct male descent back to at least 1204. He was initiated into Ceres Lodge No 6977, in Northampton, in 1976. In 1995 he was appointed Assistant Grand Master responsible for London, and kept the post for five years. In many ways he revolutionised Masonic thinking, especially in London. He instigated the 'open' policy of Freemasonry and, most importantly, the establishment of the Metropolitan Grand Lodge. He was a popular and innovative Masonic leader and totally dedicated to the Craft. He also brought into the English Craft a refreshing and much needed element of self search and philosophic, if not esoteric, appreciation of aspects of Freemasonry. In March 2008 Lord Northampton retired as Pro Grand Master, having helped the fraternity come through one of the most difficult periods in its history. Sadly we have seen very little of him since. He has left a huge gap and he is genuinely and sincerely missed by Brethren of the fraternity at every level. MWBro Peter Lowndes has taken over as Pro Grand Master.

Metropolitan Grand Lodge (2003)

As stated earlier in this paper, London Masons had, since time immemorial, enjoyed a special status by being directly responsible to the Grand Master, in the absence of the equivalent of a Provincial Grand Master for London. This was to cease on 1 October 2003, when the Metropolitan Grand Lodge of London (and Metropolitan Grand Chapter of London) was inaugurated in the presence of the MW the Grand Master, HRH the Duke of Kent, at the Royal Albert Hall.

(Continued on page 12)

The VSL and Symbolism

by Alan Gale

It has become a custom in many Masonic lodges worldwide for there to be more than one VSL open during meetings as a consideration for the differing religions observed by subscribing members.

This paper asks the question: Is this practice in accordance with, or contrary to:

- the Landmarks of Freemasonry,
- the intent of Anderson's *Constitutions*, and
- the ritual we have received?

The answer depends on how the VSL is used by Freemasons and its customary application in Masonic lodges. This paper seeks to examine these and other related issues in an endeavour to create a Masonically correct definition of the role of the VSL in lodges and *how many* should be placed on display.

This, then, may have a consequential finding on how Freemasons should regard each other on matters of personal faith and how Freemasonry can unequivocally present itself to the wider community as: the harmonic meeting place for men of spiritual belief where their differing theological and political backgrounds can reside in harmony—or, more simply: The world's oldest fraternity, dedicated to religious tolerance and world peace.

Text or Symbol?

By tradition and consequent proclamation, the VSL used by lodges derived from the 'British observances' is the King James Version (KJV) of the Christian Bible and it is required that it be opened at each lodge meeting.¹ This has led to a degree of assumption by Brethren (particularly in nations such as Australia where the majority of Freemasons come from a Judæo-Christian heritage) that the Masonic VSL is the Judæo-Christian text known as The Bible. This is certainly the view of many 'fundamentalist' Christian groups, who say the Bible's contents and tenets are being used for the purposes of Freemasonry and are being invoked under a different name. This belief is sustained by the use of direct references from the KJV within the ritual and traditional history of Freemasonry. This has, in turn, led Masonic lodges to



provide 'alternative' Holy Texts for candidates from a variety of faiths.

Let us take some time to examine and speculate upon this practice.

This paper defines Freemasonry as having peculiar, universal, and spiritual symbols and moral guidelines which are independent of nationalistic flavour and doctrinal considerations, where its candidates and members are made welcome on the main proviso that they have a faith in a Supreme Being.

Continuing adherence or reference to a member's country of origin or religious beliefs become only of 'passing interest' once the application process has been completed and the lodge is tyled. Members are told they must leave their nationalism and religious enthusiasm outside the lodge room. Inside, considerable care has been taken to ensure all the symbolism is universally applicable.

There is an argument, therefore, that the holy texts of differing doctrines (including the Judæo-Christian Bible) do not have a place within a tyled lodge room. Rather, that item of Masonic furniture known as the Volume of the Sacred Law is just as much a Masonic Symbol for contemplation and consideration as the Warden's Level, the Master's Square, the Rough and Perfect Ashlars and the pillars of Wisdom, Strength and Beauty.²

If this hypothesis is accepted, and a case will be made for doing so, then the appropriateness of items of national identity in lodge rooms (such as national flags), and the singing of national anthems at Masonic meetings could also

be examined – but not in this paper. Examining the use of the VSL is quite enough.

Anderson's *Constitutions*

Much has been written about the decision in the early 1700s to move away from deliberate Christian imagery and content in Freemasonry. Whatever the reason, the move attributed to the Rev Dr James Anderson DD and those who worked to compile 'his' *Constitutions* was theologically brave and legally revolutionary; considering the religious and political climate of the period.

Unfortunately no papers have been brought to light which chronicle the processes which led to the publication of Anderson's *Constitutions*.³ We are left with having to build a picture based on the political and sociological climate of the times.

Some writers say it is unlikely the obvious intent of the *Constitutions* was to remove Christianity as a requirement for membership of a Masonic lodge. The thesis is that the intent was to make Freemasonry open to men from the different Christian denominations. This was no less a brave or radical step because, at the time, the Church of England was the Established legal church in the United Kingdom and being a communicant member of a Church of England parish was the requirement for many public offices and professional and social acceptability.⁴ Making Freemasonry open to all denominations would have been just as innovative as making it clear that men practicing any religion could join.

Some say this occurred while Anderson was on a frolic of his own,⁵ others that he was seeking his own glory.

It is unlikely the placing of the qualifying phrase *that Religion in which all men agree* in the section of the *Constitutions* covering membership admission for the new Grand Lodge was made without the approval of the Masonic leaders of the day.

It is known that both editions of Anderson's *Constitutions* were written with the assistance or oversight of a Grand Lodge Committee.⁶

(Continued on page 8)

(Continued from page 7)

At the same time it must be remembered Anderson was a *dissenting* minister,⁷ and the Deputy Grand Master, Desaguliers, was a Huguenot.⁸

Both men had intimate experience of the religious discrimination of the time, Desaguliers from his escape from religious persecution in France (reportedly hidden in a barrel)⁹ and Anderson as a minister in one of the Dissenting religions. It can be argued, therefore, both had a personal interest in ensuring that Freemasonry did not become a Church of England men's society, which is probably what it would have become had it adhered to the requirements of the legal structures of the time. One is left to wonder just how much weaker Freemasonry would have been in its 293rd year¹⁰ had it been an Anglican institution rather than a 'universal' one, especially considering the threat of schism and theological clamour currently railing through that aged Church at present.

It is worth repeating the relevant item:¹¹

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

Whatever the stimulus for the process undertaken by Anderson, the eventual result was clear. Craft Freemasonry was stripped of any overt Christian content and opened to all adherents of any Deity-based religion.

By using the readily appreciable symbols of Operative Stone Masonry, its concepts and teachings were made applicable across the spectrum of religions whose adherents were asked to practice tolerance towards differing belief codes.

This alone is the content of many papers: the moral and spiritual symbolism of Freemasonry. This paper asks you accept:

- Freemasonry contains universally

applicable symbolic teachings on moral conduct and spiritual belief.

- These teachings are universally applicable across the range of religions.
- Freemasonry has a universal appeal to adherents of the major religions because their adherents can recognise elements of moral and spiritual symbolism in Masonic ritual.

Back to Anderson and his *Constitutions*. Whatever the intent, Freemasons quickly took advantage of this widening of the membership qualifications.

The first members of the Jewish community (who at that time were just beginning to enjoy greater access to English public life) were initiated by Lodge Antiquity in 1721. The first Jewish Worshipful Master was installed in 1730.¹²

There has been much argument about whether 'grass roots' membership did or did not support Anderson's model.

The relatively rapid admittance of Jewish candidates shows that, whilst some lodges specifically voted not to admit them as a class, there must have been significant lodge-level support, because those first Jewish candidates had to be admitted in regular fashion by the lodge members (which of course consisted of Masons with Christian backgrounds).

Those Freemasons of Christian heritage consciously voted to accept gentlemen as candidates for Initiation who came not just from a different Christian denomination: but from a completely different faith. Within 15 years there were many Jewish Grand Lodge Officers.

This consideration gives the lie to the theory Anderson was running a one-man-agenda and confirms there must have been widespread approval for a move which was deliberately inclusive.¹³ I think this a crucially important point when seeking to define the Ethos of Freemasonry.

Anderson remains a controversial figure in Freemasonry – he is slated by some and lauded by others. The *Constitutions* are definitely inconsistent but, to quote David Stevenson who examines Anderson and his process in some detail in his highly recommended essay *James Anderson, Man and Mason*:¹⁴

...just as [Anderson's] History had Christ without acknowledgement of his divinity, the Charges have religion and moral law, and a denunciation of Atheists, without (except in the

heading) specific mention of God. This vagueness, if not ambiguity, has exasperated generations of Masonic historians, who have generally attributed it to Anderson's incompetence, but again this ignores the context.

His task was to provide a broad framework, not lay down a new dogma for a new denomination. Freemasonry existed as an escape from denominational and factional constraints into a sphere into which men concentrated on what bound them together, not what divided them.

In not defining the 'Religion in which all Men agree' Anderson is being evasive in one sense, but is also appealing to an ideal. Vagueness becomes a virtue, for any attempt at precise definition would have been destructive. His ambiguity should perhaps be seen as masterly.

The same deliberate theological strength through vagueness gave the Church of England its role as a resolver of theological conflict some 150 years before and it is of note that this liberal English reformation theology is specifically mentioned by Anderson in his charge on 'Behaviour after the Lodge is Over and the Brethren not Gone'.

Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholick¹⁵ religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politicks, as what never yet conduced to the welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed; but *especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome*.¹⁶

By requiring Freemasons to be tolerant of different spiritual beliefs and by neither requiring membership nor adherence to a particular theology and, additionally, by casting aside matters of national identity; Anderson's move laid the foundation for a place where Christian, Jew, Moslem and Buddhist; and English, French and German men could meet on equal terms; where the only Symbols present were the designated universal symbols of Freemasonry: from which universal allegories and teachings were drawn to create a code of moral conduct. This then allowed men of often violently differing views to find a safe passage for their discussions.

The three degrees reveal an Ethos of

Freemasonry which is common to all faiths:

- There is a Supreme Being who created the Universe,
- Who established and revealed a moral law and commands obedience,
- To Whom we must all give account in a life after this,
- All of which can be revealed to those who wish to explore the deliberately universal symbolism and allegories of the Masonic degrees,
- Which promote the universal Brotherhood of Man, requiring Freemasons to actively practice disinterested friendship in the grand design of being happy and promoting happiness, light and benevolence.

Perhaps these could be termed the 'Five Theological Points of Freemasonry' and they are certainly supported by material from the lectures and related contents of the three Degrees, such as the discourses on the Working Tools and the Tracing Boards.

Lodge Furnishings

The purpose and place of the VSL is explained in the First Degree Tracing Board Lecture.

When outlining the symbolism of the board and describing Jacobs Ladder it is said to reach

... to the heavens, and rest ... on the VSL, because, by the doctrines contained in that Holy Book, we are taught to believe in the dispensation of divine providence, which belief strengthens our faith and enables us to ascend the first step; this faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step; but the third and last, being charity, comprehends the whole, ...

There are other references . . . and you should all know them by heart!

I repeat the credentials for membership, as laid down by Anderson and adhered to by Grand Lodges ever since; that a candidate:

- not be an atheist,
- maintain a belief which is not humanist, and
- be prepared to meet peaceably with men of differing faiths and nationalities, and
- not try to enter into argument about or seek to change the religious convictions of other brethren.

The Ritual, the VSL and the KJV

Freemasonry's traditional history and the teachings contained in its rituals are drawn from apocryphal, textual and created sources.¹⁷ The Freemasonry we have received today takes examples from legend (known as Traditional History) and events recorded in the Judæo-Christian Scriptures (J-CS) and mixes them freely with symbolism linked to the tools of Operative Stonemasonry to create a peculiar system of morality veiled in allegory and illustrated by symbols which is universally applicable to all who have a Spiritual Faith.

There is a case to be made that, because the J-CS are not the sole source for Masonic degree symbolism, it is not sound to consider the Masonic VSL a Judæo-Christian text; no matter that it happens to be the King James Version of the Bible (KJV).¹⁸

The KJV was most likely chosen because, in 1717, it was considered by English scholars to be the most accurate and best presented religious and historical text available to them. The KJV was not, to these men, just a book of religious belief. It was also considered an accurate source document charting the history of humanity.

It is of considerable importance that the textual references taken from the KJV and incorporated into Masonic ritual used in Australia, England, Scotland and Ireland are not used to back up *theological* dogma, but rather to give a foundation text for historical events, ritual excerpts which praise the ethos of brotherhood or to back up the references for certain words and events mentioned in the ritual. It is used as a *reference* text, not a *religious* text.

The KJV was just as much a product of the enlightenment as was the notion of a universal codification of faiths as a form for moral conduct which is Freemasonry.

Published in 1611, the KJV was the result of a determined effort to remove theological and factual errors which had crept into use as well as what was deemed doctrinal bias from the Christian base text to be used in English speaking churches. The compiling scholars wanted to ensure it was the most accurate and reliable document that the scholarship of the time could produce.

The success of this desire is evident through its longevity of use. It was considered such a reliable document that it was not revised until 1881 and even then not until after 30 year revision process instigated by the discovery of manuscripts pre-dating those upon which

the KJV scholars had relied and the study of which had revealed errors of translation and fact in the KJV.

At the time of the formation of the Grand Lodge of England and the compilation of the Masonic rituals, the KJV was, therefore, not only the pre-eminent religious reference, but it was also the main historical text of its time. The beauty of its prose had caused it to 'enter, as no book has, the very personal character of the public institutions of the English speaking peoples'.¹⁹

Other Masonic observances have since chosen to use a blank book as their VSL, considering this as a more appropriate symbol, being free of doctrinal overtones: however they tend to be humanistic versions of Freemasonry, not requiring a spiritual belief for candidacy.

Whilst the adoption of a blank book VSL would remove the doctrinal bias associated with the use of the KJV, this is not advocated by this paper.

The issue facing Freemasons in 2010 is that the KJV now only has a role as a theological text and is no longer considered a semi-historical text. When most Australian Freemasons look at the book on the altar or pedestal, they see a Christian Bible. They do not see a universally applicable Volume of the Sacred Law. This paper argues, simply, they are wrong so to do.

So much so, in one of the Australian Constitutions, it has become the practice for Brethren (and even for Grand Masters when taking their obligation of office) to take their oaths from the 'front' or the 'back' of the VSL depending on whether they are Christian or Jewish. This totally rejects the call for universal symbolism in Freemasonry and is a sectarian practice, which is arguably a Masonic offence.

Such is the ingrained practice and the power of the KJV as a religious text that it is almost an impossible for many Freemasons to consider the VSL as being anything other than a book containing the 'Old Testament' and 'New Testament'. Masonically it contains neither.

The VSL as a Universal Symbol

The VSL has been, since the formation of the English Freemasonry we practice here in Australia, a Universal Symbol in Freemasonry. In practice, it is not, and that is to the detriment of Freemasonry. Therefore:

Does a universal symbol need augmentation? (This paper argues it does not)

(Continued from page 9)

If augmented by other religious texts, does it immediately cease to be a universally applicable symbol? (This paper argues that it does).

Could the fact that Brethren augment the VSL and that some Constitutions provide 'individual VSLs' for candidates be seen as a practice contrary to the intent of Freemasonry as a universal code of belief free from sectarian qualification?

In the cases where augmentation occurs, has the VSL ceased to be a universal symbol of the beliefs of all its members present?

Has it, instead, become associated with the religious belief of local Brethren?

If so, is this a departure from the Landmarks of Freemasonry envisaged by Anderson and which were so quickly put into practice by the brethren of his time?²⁰ This paper argues this is what has happened, again to the detriment of Freemasonry as a universal brotherhood.

It is essential that the VSL, when described as such in a tyled lodge, be recognised as the symbolic codification and explanation of the religious doctrine held by every Freemason in that room. It is not the codification of the belief structure of one or a group of members present and therefore should not be changed to suit the creed of individual candidates.

If other holy books are admitted into or used during Masonic ceremonies, it is argued the ethos of Anderson's original intent: that a lodge of Freemasons contains '*Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must (otherwise)²¹ have remain'd at a perpetual Distance*' – has been contravened.

To put it another way, Masonic lodges should contain men who have found a common means to represent individual faiths: that Freemasonry is a universal system of symbols which enables Brethren to express a Friendship which might otherwise not be realised to its fullest brotherly potential; which would otherwise have at the least kept them apart and at worst resulted in open disagreement with the potential for violent verbal or physical disagreement.

One only has to consider the level of worldwide argument over religious doctrine to understand the results of not adhering to this tenet in support of the

case not to introduce differing texts.

The Tracing Board lecture makes it clear that the obligation of candidates does not take place on only the VSL, but on the *combined vehicle* of the VSL, Compasses and Square.

The Obligation is made on a threefold symbol held to be a symbolic rule and guide for the faith each Freemason brings with him to lodge: as well as the rule and guide for future conduct. Can it be argued this a much more potent symbol because it is held by every person present at the time the obligation is taken?

It becomes a very strong tie that binds and is another reason to consider whether the practice of taking individual obligations on personal religious texts is appropriate.

This symbolism is totally destroyed by the use of a 'personal VSL', which this paper holds to be an oxymoron. Do we allow WMs to use personal squares (which may be round) or lodges to install extra pillars to satisfy the sectarian wishes of members? We do not. So, just as there cannot be 'personal squares' or personal rituals, there cannot be personal VSLs. The only way the symbolism of Freemasonry can remain universal is by preventing it from being tampered with or personalised.

Consider these points:

- The VSL is 'the rule and guide to our faith', because it is not the book of one faith, but rather the symbolic codification of all Freemasons' faiths and is therefore universally applicable.
- The VSL is recognition that all men in a Masonic lodge have a personal faith.
- Depending on the background of each Brother present, that faith can, but might not be, codified in a discreet volume.
- The VSL's potency is its presence in the lodge as a symbolic codification applicable to all Freemasons, whether or not their personal faith has its own sacred text.

Now, consider these questions:

- By seeking to augment its presence in a lodge room by adding codifications of dogmatic texts from one or several religions, has the universal power of its symbolism been diminished or enhanced?
- When placed alongside other religious texts, does the VSL lose its potency and become instead the

Volume of Masonic Lore—a VML—rather than the Volume of Sacred Law, the symbolic volume for all faiths present and held in harmony by overall effect of its conjunction with the other symbols of a tyled lodge room?

- Does supplying 'Masonic Bibles' play into the hands of those critics of Freemasonry who accuse us of seeking to supplant recognised faiths with a mish-mash of syncretic symbols which draw men away from their individual faiths?
- Does carrying a 'Masonic Bible' allow these critics to argue there is a 'Masonic Religion' because, to them, we have created our own version of the Bible which has been revised and edited to serve our own 'dark purposes'?
- Does maintaining the centrality of the symbolism of the VSL create a better bond of brotherhood?
 - Can it be argued that, by taking his obligation on the lodge VSL, every candidate is acknowledging the faith of every Brother present in the room?
 - Is this the way he enters into that symbolic bond of Masonic Brotherhood which is the Mystic Tie that Binds?
 - If he uses the text of his own faith, is he no longer acknowledging the central Masonic requirement that, within a tyled lodge room, personal faiths are not recognised?
 - Instead, is he proclaiming that his personal belief is 'different' from those around him – and maybe superior? That is not a Masonic attitude.

Universal Symbolism and the Future

Just as there was a need for universal religious symbolism to heal the inter-doctrinal tensions of the early 1700s, three hundred years later the need remains, but is that universality being supplanted by sectarianism, displayed by the use of individual and multiple VSLs?

For many members of contemporary society, the answer to the question 'Do you believe in God' can evoke a negative response, ruling them ineligible for membership. What is 'God' to the contemporary candidate? 'God' is the different God that belongs to each of the Roman Catholics, Anglicans, Mormons, Hillsong evangelists and Muslims.

Many have a personal faith not

expressed by being subservient to a deity named 'God'. For many members of society, organised religions have a negative image and God has therefore become synonymous with their feelings of negativity.²²

Asking a young potential candidate a question such as 'do you believe in God or a higher spiritual force' can evoke a more positive response. Even asking 'do you have a Spiritual faith' may not be enough.²³ The community no longer has a high level of religious awareness.

Freemasons therefore need to rely on their universal language of symbolism when examining candidates about the faith-based conditions for membership. No longer is it simply enough to ask potential candidates 'do you go to church?': 80 per cent of Australian men do not.²⁴

Freemasons need to ask universal questions in support of their universal acceptance of all personal faiths which have a Supreme Being (however it may be conceived) and these new candidates without doctrinal belief need to enter an environment categorised by universal language and symbols – typified by the universal VSL.

There is a theological chasm between the average Freemason in Australian jurisdictions and the young men seeking to join, particularly the X, Y and Z generations. However the average Australian Freemason is aged between 69 and 72,²⁵ comes from a Judæo-Christian background, and views the Symbolism of Freemasonry from within that context. This includes decision-makers who may not have a deep theological appreciation of their own faith nor have a full understanding of the universal power of the Masonic symbol called the VSL.

Freemasonry's appeal to the younger generation of potential candidates, who do not come from the same spiritual background as current members, will be increased by a more careful and thorough explanation of its universality and lack of doctrinal requirement.

To repeat: Freemasonry is the world's oldest fraternity, dedicated to religious tolerance and world peace.

Yes, it sounds like a line from *Miss Congeniality*, but the definition is simple, powerful and universally attractive.²⁶ It is as simple and powerful as the universally applicable symbolism of the VSL, Square and Compasses – undiluted by sectarian texts and consistent with our base text: Anderson's *Constitutions*.

As it was in the 1700s, Freemasonry's

call for universal brotherhood, tolerance and forbearance is needed in contemporary society. Anderson and his colleagues deliberately removed the label of 'bible' from the Masonic symbol chosen to represent the doctrinal beliefs of all Brethren present in a tyled lodge room. This is why the practice of adding additional religious books and the impact this has on the universal symbolism of a Masonic lodge has to be closely considered. This paper argues that the practice should cease.

In conclusion, this paper suggests:

- Craft Freemasons should take their obligations only on the combined symbols of lodge VSL, the Square and Compasses and not on their own religious text or 'personal VSL'.
- Only the lodge VSL be displayed. No effort should be made to accommodate the symbols of differing religions, no matter what the ceremony.
- The word 'God' should be removed from all Craft ritual and, in all cases, replaced by the universal terms for Deity contained in each ceremony (GAOTU, GGOTU, MH).

Contemporary men are attracted to Freemasonry when it is actively promoted as the world's oldest fraternity, dedicated to religious tolerance and world peace. It is an organisation which demands that its members leave their personal religious beliefs outside the lodge room and pick up the universal symbols of Speculative Freemasonry.

Why, then, allow the VSL to be replaced by another religious book? If we would not countenance a Worshipful Master replacing the lodge's Square with a personal symbol, why allow a Brother to supplant the lodge VSL?

Endnotes

- 1 This paper limits itself to considerations within Masonic lodges holden under Grand Lodges claiming a descent from and constitutional reliance upon one of the Grand Lodges of England, Scotland and Ireland.
- 2 To name but a few. As all Freemasons know, a tyled lodge room is redolent with symbolism.
- 3 A highly unusual occurrence worthy of further investigation, considering the love a Freemason has for a good set of committee minutes.
- 4 After the Restoration of Charles II, Parliament passed the series of laws known as the Clarendon Code (1661–65) and the *Test Act* (1673), which required holders of public office to take various oaths of loyalty and to receive the sacrament of the Church of England. These laws penalized Protestant nonconformists at whom, principally, they were aimed, as well as Roman Catholics.

However, the Protestant dissenters continued in their vehement anti-Catholicism and formed the backbone of the Whig party, which coalesced (1679–81) in the attempt to exclude the Catholic James, duke of York (later James II) from the succession to the throne. The anti-Catholic movement culminated in the overthrow of James II in the Glorious Revolution (1688), and the Bill of Rights (1689) and the *Act of Settlement* (1701) excluded the Catholic branch of the house of Stuart from the throne. A *Toleration Act* (1689) relieved the Protestant nonconformists of many of their disabilities (although they remained excluded from office). See esp. *Revolution and Rebellion: State and Society in England in the Seventeenth and Eighteenth Centuries*, (JCD Clark: Cambridge: 1986)

- 5 See especially Lionel Vibert, 'Anderson's Constitutions of 1722', *AQC*, vol. XXXVI (1923), p37.
- 6 Knoop D. and Jones GP, *The Genesis of Freemasonry* (London: 1947).
- 7 'Dissenter' is one of those wonderfully pejorative phrases which says as much about the climate of the times as it does about those to whom it refers. The term 'dissenter' (from the Latin *dissentire*, to disagree), labels one who dissents or disagrees in matters of opinion or belief. In the social and religious history of England and Wales, however, it refers particularly to a member of a religious body in England or Wales who has, for one reason or another, separated from the Established Church (The Church of England, established by Act of Parliament). Originally, the term included English and Welsh Roman Catholics, whom the original draft of the *Relief Act* of 1779 styled 'Protesting Catholic Dissenters.' In practice, however, it designates Protestant Dissenters referred to in sec. ii. of the *Act of Toleration* of 1689.
- 8 The Desaguliers family fled France in about 1686 to escape the persecution of Protestants. His father, Jean, was a Huguenot minister and was admitted into the Church of England and ordained Deacon and Priest on the same day by the Bishop of London on 28 November 1692. The same Bishop also later ordained John Theophilus on 10 June 1710.
- 9 Stokes J 'Life of John Theophilus Desaguliers' *AQC Vol. XXXVIII* pp285ff.
- 10 This paper was written in 2010.
- 11 *Constitutions, 1723*. It is worth pointing out that 'stupid atheist' is not an insult, but rather the traditional sense of the word: someone whose senses are deadened.
- 12 Shaftesley JM, 'Jews in English Freemasonry in the 18th and 19th Centuries', *AQC*, vol. XCII (1979), p42.
- 13 See Knoop D. and Jones GP, 'Freemasonry and the Idea of Natural Religion,' *AQC*, vol. LVI (1943), pp38–57; Knoop D and. Jones GP, *The Genesis of Freemasonry* (London: 1947), p187; Clarke JR, 'The Change from Christianity to Deism,' *AQC*, vol. LXXXVIII (1965), pp49–73, and Ward E, 'Anderson's Freemasonry Not Deistic,' *AQC*, vol. LXXX (1967), pp36–57.
- 14 Stevenson, D 'James Anderson Man and Mason' in Weisberger RW, McLeod W, and Morris SB, eds: *Freemasonry on Both Sides of the Atlantic*, (Boulder: East European Monographs, 2002). pp115,118.
- 15 'Catholick' here means universal and should not be confused with the Catholic Church of Rome.
- 16 *Constitutions 1723*, with emphasis added.
- 17 For example the J-CS does not contain the

(Continued on page 12)

The Craft in England

(Continued from page 6)

The glittering ceremonies were attended by a full house that packed the stalls, balconies and galleries of the Royal Albert Hall, as Lord Millett was installed Metropolitan Grand Master. This controversial innovation, the brain child of Lord Northampton when Assistant Grand Master, has had its fair share of problems. The complexity of the set up, the new ranking system, and appointment of Metropolitan Grand Officers (ten Group Chairmen and ten Deputies) had to be revised, and considerable heart-searching reforms continue to date.

Division of Responsibility (2006)

Generations of Grand Secretaries of Grand Lodge, before and after the Union, have monopolised the effective administration of the Craft. The name of Laurence Dermott (1720–1791), that most extraordinary man and Freemason, Grand Secretary of the *Antients*, comes to mind, as does Samuel Spencer, his contemporary counterpart in the *Moderns* Grand Lodge. Others include Thomas Harper, William White and James Heseltine and, more recently, Sir Edward Letchworth and Sir James Stubbs, the last of that ilk of Grand Secretary. After his passing in the year 2000, the power of the Grand Secretary began to diminish, culminating in the 2006 announcement by the Board of General Purposes that henceforth the office of Grand Secretary would be divided. The new system saw three areas of responsibility instead of the single role of Grand Secretary: a Chief Operating Officer whose responsibility would be the management of Freemasons' Hall in London; the Grand Secretary to remain responsible for all matters Masonic in England and for Districts and lodges overseas, and the new appointment of a Grand Chancellor responsible for external relations with other Grand Lodges on the continent and overseas. These were major changes, allowing England to fall in step with long-standing European practices.

European Grand Masters in London (2007)

In the light of the age-old acrimony and criticism endured by the UGLE on the subject of recognition and regularity, the London Conference of Grand Masters in November 2007 must have been

regarded as a revolutionary and courageous event. It came about by the invitation of the UGLE to European Grand Masters, several from unrecognised Constitutions, to meet and discuss aspects of sovereignty, communications, and regularity and recognition. The 44 Grand Masters who accepted the invitation were formally welcomed by the Grand Master, HRH the Duke of Kent, at a highly cordial dinner. The two-day conference that followed was chaired by the then Deputy Grand Master, Peter Lowndes. The speakers included the Pro Grand Master, Lord Northampton, the Grand Master of Austria, Michael Kraus, and Gustavo Raffi, Grand Master of the Grand Orient of Italy. It was an undoubted success that has opened the door to future conferences, the second being held in Paris in 2009 under the auspices of the *Grande Loge Nationale Française*.

The Internet Age (2010)

Our forefathers could not have visualised the success and universal expansion of Freemasonry, let alone 21st-century technology, which is beyond the comprehension of the average Mason today. Nonetheless, looking at present trends and recent developments, Freemasonry appears well placed in this virtual age of cyberspace. The first Masonic *bulletin board* was set up in 1978, and by then some Masons had already been communicating by e-mail, the earliest record of which surprisingly is in 1966. What revolutionised the then new communication media was the introduction of the *modem* in 1977. By 1995 we had the (still active and popular) UK-Mason List, now boasting some 1100 brethren, and the foundation of Internet Lodge No 9659 in 1998, with a membership of 300 brethren belonging to 75 different Constitutions, which led us to the road of no return. Lodge secretaries no longer need special dispensations to send minutes and summonses by e-mail, Grand Lodges worldwide have their own websites, as do many private lodges. So much is now so readily available on the World Wide Web that, subject to filtering the information for accuracy, life has become simpler and easier—even writing this article!

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VSL & Symbolism

(Continued from page 11)

verse: 'I shall build this mine house that it stand fast forever'.

- 18 Which came to be chosen as the item of furniture referred to as the VSL in all lodges linked with the United Grand Lodge of England.
- 19 Preface to the Revised Standard Version of the Bible, William Collins Sons and Co, London 1952.
- 20 See earlier reference to the initiation and installing of Jewish brethren very shortly after Anderson's *Constitutions* were adopted.
- 21 My parenthetic addition.
- 22 See works such as Bice, J, *A 21st Century Rationalist in Medieval America: Essays on Religion, Science, Morality, and the Bush Administration*, (Chelydra Bay Press 2008); Hugh McKay, *Reinventing Australia: The Mind and Moods of Australia in the 1990s* (Allen and Unwin, Sydney 1993); John Rickard, *Australia: A Cultural History* (Longman 2edn, London 1996) and Geoffrey Stokes, *The Politics of Identity in Australia* (Cambridge University Press, Melbourne 1997).
- 23 Fewer than half of Australia's Generation Y (born 1976–90) identify with a traditional religion, according to the *Spirit of Generation Y* project (2003–06). Conducted by Monash University, the Australian Catholic University and the Christian Research Association, it found Generation Y relies on family and friends as the sources of its beliefs, values and social support; 48% of Gen Y participants believe in 'a god', 20% do not, and 32% are unsure. Two-thirds of those who do not believe in 'God', or are uncertain, believe in some kind of 'higher being or life-force'.
- 24 According to the ABS 2002 General Social Survey, 23% of Australian adults participate in church or religious activities. Women (26%) were more likely to than men (20%).
- 25 As at 2007 the average age of Freemasons in Victoria is 68, in WA is 72 and in NSW/ACT is 69 (information supplied by these *Constitutions* on request of the author).
- 26 In the 2000 film *Miss Congeniality* Sandra Bullock played a Pygmalionesque role: a butch FBI agent in a beauty contest who among many things (such as bathing suits and evening dresses) had trouble expressing the universal beauty questers' greatest desire: world peace. Her oft stated greatest desire was 'maximum sentences for all offenders (long pause) ... and world peace'.



Book Reviews

Corona Gladiorum: Transactions of the Bristol Masonic Society
Antony R Baker, ed.
[<http://www.bristol-masonic-society.org.uk/transactions.htm>]
Annual vol. UKP 7.50 + 4 p&p.

I have discovered an interesting fact about painting laundries with acrylic gloss. It takes an inordinate time to dry between coats. A good rule of thumb is that it takes as long to cure as it does to read the six volumes of the Transactions of the Bristol Masonic Society.

Actually it was a grey gloomy day with a sky the colour of galvanized iron and the paint wasn't going to even try to dry. So what better excuse to make 'a daily advancement'. (My father/brother told me after my initiation that I had to take the admonition seriously. I told Nea that I was required to spend at least 60 minutes every day reading Masonic books. It's worked so far!)

The first volume is an anthology of selected papers delivered to the Society between 1992–2004, then follow annual volumes for the years up to 2008–09. The URL above gives the contents. The BMS website itself is what a Minister of State directed that his Ministerial replies should be: clear, concise and helpful. It is everything that the Quatuor Coronati website was not. (As of 9 September 2010, QC has a new, much improved and 'clear, concise and helpful' website. But even Yasha agreed that the old one was rubbish.)

Each volume has more than one standout paper, but the first paper in the first volume had me 'sold' from the beginning. It was the inaugural address delivered in 1917 by Brother Cook, the Society's first President. It started with what was, to me, a fascinating history lesson, went on to describe the difficulties of steering the work of a Masonic research body and ended with a fervent prayer of blessing upon the new endeavour 'with the hope and assurance that it will in time come to be an unending source of enjoyment and instruction for our brethren'.

Bro Cook stated 'there is abundant material to keep us interested and

amused (for I hope we shall not neglect the saving grace of humour) for very many years to come, and I am confident that we have brethren amongst us who are capable and willing to place their talents at our disposal'.

It is not common for the entertainment value of a presentation to be considered, and yet in the space of two paragraphs here we have references to 'enjoyment and instruction' and 'interested and amused'.

Harry Kellerman said that if you can inform your brethren *via* a talk, then you are doing well, but if you can also entertain them, you have won them.

The new *Instruction and Guidance Manual* produced by UGL Victoria for speakers operating in that jurisdiction contains much of value, but nowhere mentions the use of humour as a tool of education. Grand Lodges rarely offer proof that they have a sense of humour.

I don't know why it's taken me so long to discover some of the Masonic research bodies in the UK. Merseyside, I recently found, is still operational. And there are others. In 2004, more than 30 English Research Lodges and Associations gathered to consider 'whether and how things should and can be improved' (Jim Daniel, quoted in *MQ*, January 2005). I wonder if they considered a body on the same basis as ANZMRC? Who are the thirty-plus?

Bro John Acaster, in his review in *MQ* [Issue 3, October 2002] said of *Corona Gladiorum*: 'an admirable publication, deserving of a much wider readership than merely around Bristol. It is capable of charming the novice and also the learned.'

It certainly charmed me.

The acquisition of a full suite of the Transactions, as listed at the above URL, requires the investment of £47.50, plus £14 p+p to 'the rest of the world'. But it is an investment I doubt you will ever regret.

Oh, and the covers are a lovely colour. My laundry walls used to be that shade!

NWM

Conference

(Continued from page 1)

lodge meeting, whilst the second guest speaker, WBro James Soutar from Thailand, gave his presentation of Freemasonry in his country to a group of fifty brethren and ladies on the Sunday afternoon. Seven Kellerman lectures, from all the Australasian jurisdictions except South Australia and the Northern Territory, were presented over three days.

The Biennial General Meeting held on the last day of the Conference resulted in the election of RWBro Andy Walker from Sydney, NSW, as President for the ensuing two years. The out-going President, RWBro Peter Verrall, was elected as a Fellow of the ANZMRC in recognition of his service spread over many years as Western Australia's delegate, as a Vice President and as President. He has also presented three Kellerman Lectures in the sixteen years he has been involved with the ANZMRC.

The former assistant secretary, VWBro Kent Henderson (Melbourne, Victoria), was elected as one of the three Vice Presidents and the newly appointed Western Australian delegate, RWBro David Ganon, was elected as Assistant Secretary. The remaining Executive Committee members were re-appointed by their respective jurisdictions and re-elected to their former office.

After eighteen years as Editor of *Harashim* and the other publications of the ANZMRC, WBro Tony Pope (Queanbeyan, NSW) has handed over this task to WBro Alan Gale (Perth, WA), with WBro Harvey Lovewell (Cairns, Queensland) as his assistant.

WBro Ed Robinson (Wellington, NZ) was appointed to the new position of Masonic Digital Library Co-ordinator, once the Library Project was formally adopted by the ANZMRC.

The Eleventh Biennial Conference will be held in Wellington, New Zealand in 2012.

Part 2—Tony's take

Conference convenor David Ganon delegated much of the organisational work to local Masons who are not members of the research lodge, and his faith in them was well founded. But I do have a whinge about the recommended accommodation. The apartments were good, but self-service

(Continued on page 18)

Illustrated report of the 2009 ANZMRC Lecture Tour of Australia by WBro Kerry Nicholls KL, DipMed (SA), Hawke's Bay Research Lodge, continued from issue 50. Two matters Kerry refers to, the Wilberforce travelling gavel and Lake Lodge (Tasmania), are the subject of separate articles, following Kerry's report.

Kerry Nicholls in Australia

Wednesday 14 October

An early start today. At 0400 Bob Nairn took Cheryl and me to Canberra airport to catch our flight to Adelaide. We arrived in Adelaide about 0730, to be met by Richard Num. After leaving our bags at the Wakefield Residence Hotel, Richard handed me the Wilberforce gavel he had brought from Darwin. He gave us a quick orientation tour and dropped us off at Freemasons Hall in North Terrace and we went for a walk to Rundle Mall – more shops – then off to a little restaurant off Hindley Street that we had been to before, for some lunch. I then made my way to Freemasons Hall and spent some time with George Woolmer, the Grand Librarian. Then Cheryl and I we made our way back to our hotel, had a very early light tea and caught up on some lost sleep.

Thursday 15 October

We had a leisurely day, and in the evening Varlio Priori took us to Leonardo da Vinci Lodge 238, host lodge for the presentation of 'Sacred Space in Freemasonry'. This lodge is permitted to work the ritual of the Grand Orient of Italy, in English, and the Orator explained the first degree opening and closing ceremonies, a great advancement in Masonic knowledge for me. The 51 brethren present included Grand Master Ray Clark, Mark Grand Master Alan Pearson, First Grand Principal John Carter, RWBro Colin Preece (my tutor for the Mark Certificate of Masonic Education) and RWBro Fred Martin (who designed the course). The Master of the lodge, WBro Silvano Orlando, instructed his director of ceremonies (RWBro Dario Priori, GDC) to present me with the Leonardo da Vinci Lodge medal, and I also received my Mark Certificate of Masonic Education [reported in *Harashim* #49].

Friday 16 October

Friday was a day of relaxation, and mid-afternoon I met Marcin Stankewicz. He is a member of my mother lodge (Awatea #258) and we keep in contact. We discussed his forthcoming fleeting visit to New Zealand to occupy the Chair of King Solomon on our Past Master's night in November. Then he collected



Leonardo da Vinci Lodge medal, presented by Dario Priori to Kerry Nicholls



his young son, Alexander, and we all drove to Semaphore to see the old lodge building and war fortresses. We went on to Port Adelaide and saw some amazing old buildings and the 'Masonic Building with the hieroglyphic name'. On a previous visit I attended the Port Adelaide daylight lodge installation there. We then went to the old Adelaide Prison and were fortunate to be given an impromptu guided tour, thanks to the efforts of Marcin.

Then it was back to the hotel, light dinner, early night, needing to be up and ready to go at 0400.

Saturday 17 October

Richard Num picked us up at 0445. Shortly after 0600 we flew to Melbourne and then changed flights and flew to Hobart. George Sanders, Master of Hobart Lodge of Research, met us at the airport and took us back to his home at Midway Point just outside of Hobart. George's home has absolutely stunning views of the bay that you fly over coming into Hobart, as well as mountain views. George is a keen wood-turner and Tasmania is known for its Huon Pine. We gave George his 'special' marmalade

that Cheryl bought in Sydney [see *Harashim* #50] then set out to Salamanca Market in Hobart. This market is held every Saturday and has a large number of stalls that close off the street. We then went on to Mures, a seafood restaurant at the port. Whilst there we saw the *Sea Shepherd* docked at the port. Hobart has the deepest harbour in Australia, an extremely picturesque area and the old historical buildings that have been renovated are a sight to see. We then went back to George's for a huge dinner; chatted for some time then to bed and enjoyed a long awaited sleep.

Sunday 18 October

Breakfast and off to see the sights from Hobart to Port Arthur. This area is a paradise of panoramic views, steeped in history, relaxing and educational. On the way we had to wait to cross a bridge that is moved by a turntable which rotates the road and allows the boats out to sea. On this lovely sunny Sunday a fishing boat was making its way out. This was the Dennison Canal at Dunalley.

We then stopped at a wildlife park developed solely for the preservation of the little Tasmanian Devils, an animal on the verge of extinction. There is a form of cancer found in the northern area and the southern ones appear to free of this gene in their genetic makeup, so a very advanced conservation and breeding programme is underway to eradicate the gene and save the species. There were also kangaroos, wallabies, geese, various birds, and it was the chance to walk amongst them that made this a worthwhile experience.

We arrived next at Eaglehawk Neck, well known for its impressive coastal rock formations of the Devil's Kitchen, Tasman Arch and the Blowhole. In colonial times this isthmus was guarded by ferocious dogs intended to ensure no convicts escaped the Port Arthur penal settlement. While little remains of the Eaglehawk Neck historic site, the infamous dog line has been marked by a bronze dog sculpture. Eaglehawk Neck is approximately an hour's drive or 75 kilometres south-east of Hobart.

A further 25 kilometres on we came to Port Arthur, a part of Australia's most significant convict heritage which holds

a deep history for punishment of difficult prisoners. Port Arthur's history began in 1830 when approximately 150 convicts were first transported to the peninsula to chop trees and erect rough timber and bark huts. These were the first form of buildings in the area. Prisons were erected by the prisoners, each brick individually handmade, and to this day the thumb prints in the bricks may be seen very clearly. In total 12,500 convicts passed through Port Arthur between 1830 and 1853. Those that died were buried on the Isle of the Dead (visible from Port Arthur) where nearly 2000 convicts and free people are buried. The free people included soldiers, officials and their families.

Today there is a shrine in the old restaurant where the Port Arthur massacre of 28 April 1996 took place. This claimed the lives of 35 people and wounded 21 others when Martin Bryant entered the Broad Arrow Cafe and shot at the patrons before barricading himself in a guest house. By the end of the day, 35 people had been killed, including an elderly couple, a young girl, and a baby in its mother's arms - the worst peace-time massacre on record by a single gunman. Bryant was captured by police after he set the guest house on fire.

On our return journey we found the first of two 'Masonic Secrets' in Tasmania: *The Tessellated Pavement*. This is located just north of Eaglehawk Neck. It is one of the hidden mysteries of nature and science, a rock formation looking very much as if it were man-made, due to the very straight and parallel lines. A placard provided by the Geology Department of the University of Tasmania informs us:

The pavement appears tessellated (it's tiled) because the rocks forming it were fractured by earth movements. The fractures are in three sets, one set runs almost north, another east north east, and a third discontinuous set north northwest. These last two sets produce the tiled appearance. The flatness of the pavement is due to initial erosion by waves carrying sand and gravel and, nearer to the cliff, to chemical action by sea water. The rocks which absorb sea water during high tide dry out during low tide causing salt crystals to grow and disintegrate the rocks - a process which produces shallow basins.

Monday 19 October

After a hearty breakfast we left at 0930 to take the 30-minute drive to Glenorchy and attend Macquarie Daytime Lodge 87 TC, hosts for Hobart Lodge of Research, for presentation of my paper,



George Sanders, Lance Strickland & Kerry



The tessellated pavement



Kerry Nicholls and GM Norm Cooper

'Freemasonry, Humanity – will we Survive?'. Before the presentation, I handed George the Wilberforce travelling gavel for use during the meeting, and afterwards he returned it to me for transmission to Launceston Lodge of Research. There were 57 brethren present, and during the meeting I was privileged and honoured to sit next to RWBro Lance Strickland, the longest-serving Freemason in Tasmania (70+ years). After lodge, I met Mrs Jan Webberley, whose late husband, Max, gave me the inspiration to dig and research more deeply (see the tour book

for details). It was also great to meet up with Horrie Hollick, who asked me to pass his regards to Colin Heyward.

George took us home, where we met Fred Bridgewater, of Echuca, Victoria. He had flown from Melbourne to attend the Installation of Bro H P Phillips as Master of Esperance Lodge 61 TC, which meets at Franklin. We had an absolutely marvellous experience there; the installation was conducted by Grand Master Norm Cooper and his team.

A ceremonial similar to the one we have in New Zealand and well worth experiencing if you are ever given the opportunity. The refectory was superb and the Stewards who catered were exceptional – the dessert helpings were certainly a test of ones will power.

Arriving back at George's home 0030 Tuesday it was time for a sleep but a little unwinding first.

Tuesday 20 October

George took Fred, Cheryl and me to Norm Cooper's home, as he was taking us on the next leg of our journey to Deloraine. Bidding our farewells to George and Fred, we admired the view from the GM's home; the views are superb and his garden amazing with various fruits and vegetables. How does he find the time? A Freemason who has his 24-inch gauge perfected!

The trip distance is about 230 km and we drove through Richmond and stopped at Ross for lunch. This town had a quaint home bakery and it was very relaxing and a great time for us. Then we proceeded through beautiful scenic countryside which reminded us of New Zealand and in fact was the closest place on earth that resembles home.

At Longford we stopped to view what is now known as the Norfolk Plains Heritage Centre and Lake Lodge. This is a marvellous way of preserving Freemasonry, keeping it alive in the community and still allowing the lodge to be used as a working Lodge. [See separate article, this issue.]

Arriving at Sven and Judi Joll-Jensens' home at Deloraine around 1530, we had coffee outside under the verandah, and the GM left to attend to some business.

After an orientation and some unpacking we found that Judi has a New Zealand connection, so the *'Canopy of Diversity'* is at work again. Following a lovely tea, it was off to Launceston Heather Hall at Newstead a distance of about 50km. It was a combined meeting of Launceston Lodge of Research with

(Continued on page 16)

(Continued from page 15)

Lodge Scotch College. I presented the paper entitled *'The hidden mysteries of Nature and Science – are they hidden or have they not been found?'* and at the conclusion I presented the Master of Launceston Lodge of Research, WBro Albert Kusnezow, with the Wilberforce gavel. The next time I will see it is in September 2010 at the ANZMRC Conference at Mandurah, Western Australia. The Grand Master was in attendance and at the conclusion of the fantastic meal he returned to Hobart for a meeting at 0900 on Wednesday.

Returning to Deloraine we went to Gerald and Helen Badcock's home for some red wine and dialogue (Gerald is Tyler of the local Meander Lodge 12 TC and also of Launceston Lodge of Research), then back to Sven and Judi's, where Judi and Cheryl amused themselves with television, games and sudokus, and bed was about 0200.

Wednesday 21 October

We had lunch at the Deloraine Hotel with members and partners from the Deloraine and Launceston Lodges. There were 10 who attended and food was well worth the cost. The \$10 fish and chips were absolutely superb. It was fraternalism at its best. After lunch Judi and Sven took us for a drive through Elizabeth Town to Sheffield, and on the way I found the second of the two 'Masonic Secrets' in Tasmania – King Solomon's Cave, just outside Sheffield, which is known as the town of murals, and is home to Roland Lodge 36 TC, which has a lovely mural painted on the front of the building. This is another innovative way of projecting the image of Freemasonry into the community. It is also an area of numerous second-hand shops, and Slater's Store, which is where the fox still flies. We also visited Railton, a town known for its topiary creations, then back to Deloraine.

Thursday 22 October

We spent the morning in Deloraine, and in the afternoon Sven drove us to Devonport, where we boarded the *Spirit of Tasmania II* to travel overnight to Melbourne. The voyage took nine hours and we had a smooth crossing of Bass Strait in recliner seats.

Friday 23 October

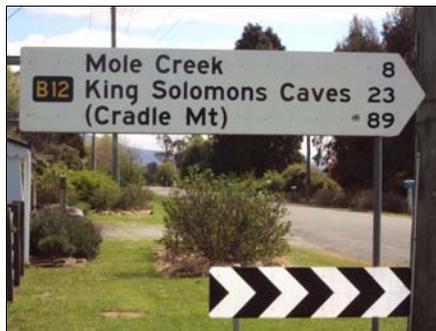
I woke up just before 0500 to see the lights of Melbourne and, as it became lighter, there were hot air balloons rising from the CBD area of the city. We docked and disembarked at 0630 to be met by Alan Jennings who took us to our accommodation at the Enterprize Hotel.



Masonic Hall, Deloraine



Delivering the Wilberforce gavel to Launceston Lodge of Research



Another Masonic secret revealed



Roland Lodge mural, Sheffield

By a stroke of luck we were given access to our room, as it had not been used the night before. We have stayed at this hotel on previous visits to Melbourne

and have always experienced quality service. After a shower and tidy up it was off to our favourite breakfast spot which we always find welcoming; it is run by a Lebanese family in Melbourne and we have been patronizing it for many years. Again they did not let us down.

After breakfast it was off to the Theosophical Society Bookshop and Reader's Feast. In the afternoon Cheryl had an appointment as regards her occupation at the Northern Hospital at Epping so I returned to the hotel, had a rest and read through that evening's presentation: *'Freemasonry in the context of our current existence and how the teachings of the Second Degree apply.'*

At 1830 Alan picked me up and drove me to the new home of the Victorian Lodge of Research, Ivalda Masonic Temple at Darebin. There were 16 members present. Thank you to Jean-Michel David, Fred Shade, and the others for your warm welcome. At the conclusion of a filling meal Alan dropped me back at the hotel just before midnight.

Saturday 24 October

As previously arranged we decided to make today and tomorrow our own time and, between shopping, we called at my favourite Natural Pizza Shop at St Kilda for the garlic and cheese pizza, a very relaxing day.

Sunday 25 October

Today we fly back to Auckland (NZ) at 1700, so it was some last minute shopping after an early sidewalk breakfast and coffee in Melbourne. The place Cheryl located served the biggest breakfast I have ever seen for \$8. I enjoyed eggs, tomatoes, potato patties and mushrooms, and Cheryl with hers had 7 rashers of bacon, all washed down with coffee.

At 1430 we arrived at Tullamarine (Melbourne) Airport, checked in our baggage (no excess) and left on time to return home. We were met by our motel shuttle and we were in bed back in New Zealand by 2330 (NZDT).

Monday 26 October

Labour Day public holiday. Colin Heyward arrived, and we exchanged notes and insights for most of the afternoon. About 1830 we left for the Chapter of Research meeting at Khyber Pass Road, Auckland, and Peter Verrall's presentation of David Ganon's *'The Ark of the Covenant'*, this being Peter's final presentation of his New Zealand tour. This was for both Peter

and me a touching moment, we were reunited again after a milestone had been created for the Australian and New Zealand Masonic Research Council.

Tuesday 27 October 2009

Peter returned to Perth, and Cheryl and I drove the 540 km home to Feilding and back to the tasks that lay ahead after the trip.

Summary

The tour was enjoyable for many reasons but I believe it was the people we met that made this an experience that Cheryl and I will remember and reminisce over in years to come. As I stated in my opening comments, the early starts did not concern us, but I feel that future touring lecturers may find this a burden. In our situation we were able to adjust to be able to enjoy the down time for relaxation and that, coupled with the hospitality shown by our hosts, allowed the experience to be varied and this gave time to take away any stress that could have occurred. A thank you to Colin Heyward for the work I know he put in



Ivalda Masonic Temple, Darebin



Touring Lecturers reunited in Auckland

to make this tour happen and the travel arrangements organised were made to allow the best utilisation of time constraints, airline schedules and deadlines which needed to be met.

Apart from having to adapt where we had an issue with equipment in a couple of instances this did not impact upon the presentations. However, the issue of data projectors and laptop facilities if requested adds to the final effect for the presenter. I had taken into account how to address this issue if it arose. At every presentation there had been adequate publicity and the numbers who attended I feel reflected this. A total of 12 presentations were given and the total number of brethren presented to was 387, with 55 ladies, 26 non-members, and 48 apologies received; 7 presentations were in tyled lodge meetings and 5 in conjunction with other lodges. As far as I am aware all books were sold or pre-sold. With 14 presentations in all (2 papers were presented at Townsville and Canberra) and 20,000 km of travel over 37 days, a big thank-you to all involved.

The Wilberforce Travelling Gavel

The New Zealand research lodges visited by Prince Hall researcher David Gray during his ANZMRC lecture tour in 2003 commissioned a gavel made from laminated native timbers by Bro Jock Hannaford for presentation in Bro Gray's own lodge, Wilberforce 21 PHA, in Xenia, Ohio.

The gavel, known as the Wilberforce Travelling Gavel, was used by each of the donor lodges: United Masters Lodge (Auckland), Waikato Lodge of Research (Rotorua), Waikaremoana Lodge 158 (Taupo), Hawke's Bay Research Lodge (Hastings), Research Lodge of Wellington, Research Lodge of Southland (Invercargill), and Masters' and Past Masters' Lodge (Christchurch), between September 2003 and June 2004.

The donor lodges then offered the Australian research lodges an opportunity to use the gavel. It was intended that a group of New Zealand brethren (and perhaps some Australians) would take the gavel to Ohio in 2005.

Meanwhile, the lecture tour had been abandoned, after visits to Queensland and Sydney, because David Gray's daughter had been injured in a vehicle accident. Upon his return to the USA, David Gray was indicted on multiple dishonesty charges, and subsequently



convicted and sentenced to nine years imprisonment, resulting in his expulsion from Freemasonry.

During the second half of 2004, the gavel was used by the Victorian Lodge of Research (Melbourne), WHJ Meyers Memorial Lodge of Research (Cairns),

WH Green Memorial Masonic Study Circle (Townsville), Barron Barnett Lodge (Brisbane), and Toowoomba Lodge of Instruction. Thereafter, the sense of urgency was lost and the gavel was slowly passed from lodge to lodge, being used by the Research Lodge of New South Wales (Sydney) in March 2006, Canberra Lodge of Research and Instruction in November that year, South Australian Lodge of Research (Adelaide) in February 2008 and Leichhardt Lodge of Research (Darwin) in December the same year.

As Kerry Nicholls reports, it was handed to him by Richard Num in October 2009, when it was used in Leonardo da Vinci Lodge (Adelaide) and then taken by Kerry to Tasmania, for use in Hobart and Launceston lodges of research. Ian Green brought it from Tasmania to the ANZMRC Conference in Mandurah (WA) in September 2010.

The Western Australian Lodge of Research will use it at the October meeting in Perth, and Peter Verrall plans to take it with him for use in Mount Faber Lodge 1825 SC in Singapore, when he lectures there in November, then to seek direction from the donor lodges as to its future travels or final destination.



Above: Lake Lodge

Below: GM Norm Cooper restoring the (cancelled) warrant of Lake Lodge 29 TC



Lake Lodge Museum

The lodge building which Kerry Nicholls visited in Longford, Tasmania, is jointly maintained as a museum for the surrounding district of Norfolk Plains and a fully-functional lodge room.

The first lodge at Longford was Lodge of Peace 1021 EC, the only lodge chartered by the short-lived (English) Provincial Grand Lodge of Tasmania. The lodge was consecrated in 1857 and closed in 1859, the charter being transferred to Stanley, in the far northwest. It is not known where the lodge met, in Longford.

In 1885 Lake Lodge 361 IC was chartered by the (Irish) Provincial Grand Lodge of Tasmania, meeting at the Blenheim Hotel, Longford. It was among the lodges which agreed to form the Grand Lodge of Tasmania, but it surrendered its warrant just before the formation of the Grand Lodge in 1890.

In 1905 Lake Lodge 29 TC was consecrated in the Sunday School room of the Anglican Church, Longford, where it continued to meet for a number of years. Christ Church was built in

1839, and substantially restored in 1881 by Harry Conway, who was District Grand Superintendent of Works EC from 1882, Provincial Grand Master IC from 1884, and architect of the Masonic Hall at Launceston.

In 1929, during the mastership of WBro Bishop William Barrett, the present building was commenced, not far from the church.

In 2007 Lake Lodge handed in its charter, and there is now no lodge regularly at work in Longford. The building is controlled by the National Trust and is open to the public on Sunday afternoons (and at other times by arrangement).

In September 2009 Launceston Lodge of Research held a meeting there, with GM Norm Cooper and a Grand Lodge team in attendance. When the lodge was closed, members of the Norfolk Plains Group of the National Trust were admitted, and the Grand Master returned the charter.

[Photos and some information courtesy of Grand Lodge of Tasmania website.]

Conference

(Continued from page 13)

required a 3 km round trip to the shops for supplies, a bit much for an old fellow with no transport except shanks mare. And the lack of communal facilities in-house, such as a bar or bistro, restricted casual socialising.

Friday evening was eventful: visitors were urged to use their own signs (I noted the 'London' second degree hand position in use, seldom seen in Australia); after some delay, WA fielded 6 or more PGMs for the occasion,

including MWBro Mick Gayfer (who was GM in 1996, at the 3rd ANZMRC conference), as well as GM Frank Hayes and the District GM SC; in lodge, Arthur Hartley was conferred PSGW, and at the dinner which followed he was presented with an 80-year jewel (the first in WA), and Arthur just happened to have his harp with him, so we were treated to a musical interlude; then, at long last, we had the all too brief pleasure of seeing, hearing and learning from that master raconteur and after-dinner speaker, Yasha Beresiner.

Saturday morning began with a fairy story, promoting a book of fairy stories, quickly demolished by several

competent scholars at question time. Then Bob James provided us with an example of what a Kellerman Lecture should be (and had the grace not to promote his own book, which is well worth buying—see review in issue 51). And he brought with him a sash similar to Ned Kelly's sash for us to look at.

After another good paper that afternoon, we had a long break before dinner, which gave me a chance to hike to the local IGA and lay in some tucker for the weekend. But I did not get a chance to visit the local bottle shop until Sunday!

The Saturday banquet provided an opportunity for presentation of



Try explaining that to Customs!

Overseas speakers Jim Soutar and Yasha Beresiner with Conference souvenir plates.



The Thai Contingent

Jim Soutar with his minders, Chris Moor and Ken Harman.



The Mystic Tie

Yasha and GM Frank Hayes with matching GLWA ties.



Friday: Arthur Hartley



Evening Entertainment

Saturday: The Mucky Duck Bush Band

certificates and other necessary formalities, based on assumptions of events scheduled for Sunday and Monday. Some members were not happy that conclusions should be foregone, and it might be better, on future occasions, to schedule presentations at the close of the conference, rather than in the middle. Music and opportunity for dancing was provided by an excellent 'Bush Band'.

We knocked over another couple of Kellerman Lectures on Sunday morning, followed by an update on the Masonic Digital Library by Ed Robinson, and an instructive and entertaining paper by Jim Soutar. It was good to see GM Hayes and PGM Gayfer attending each day.

The scheduled event for the evening was a quick trip to Perth and back for the official opening of the Grand Lodge Library and Research Centre. I love libraries, but opted to remain in Mandurah, to dine on the waterfront with Graham and Helen Stead, and Andy Walker. Afterwards, Andy and I went back to his apartment to sip some Scottish nectar, and were joined later by Neil Morse and Charles Miller, who had been to the opening of the library.

Between the four of us we were 'researchers of three or more jurisdictions' (Charles being NZ, Andy NSW&ACT; Neil ditto, plus Victoria; and me SA&NT plus Washington), and thus it constituted a meeting of Breakfast Creek Mob Lodge. But half a dozen of us would have been better.

Perhaps I should explain the origin and purpose of the 'lodge'. It began with the first AMRC conference in 1992, an informal gathering of researchers from three or more jurisdictions, without a warrant or officers, in a secure but untiled environment, talking freely about things Masonic and sharing a vintage port or a good whisky, with no by-laws or rules except the above. It did

(Continued on page 20)



The Kellerman Lecturers 2010

Bob Grimshaw (WA), Bob James (NSW&ACT), Keith Knox (NZ), Kevin Allen (NZ), Harvey Lovewell (Qld), Ian Green (Tas) and John Boardman (Vic), with outgoing President Peter Verrall.



ANZMRC Executive Committee, 2010-2012

Ed Robinson (NZ, convener of 2012 conference), David Ganon (WA, Asst Secretary), Colin Heyward (NZ, Secretary), Graham Stead (Qld, Treasurer), Ian Green (Tas, vice-president), Charles Miller (NZ, vice-president), Andy Walker (NSW&ACT, President), Peter Verrall (Immediate Past President).

Absent: Kent Henderson (Vic, vice-president) & Richard Num (SA&NT, information officer).

Conference

(Continued from page 19)

not even have to be during the time of a conference [see *Harashim*, # 26 p12, where John Belton (UK), Dick Bish (USA), Max Webberley (Tas), John Worrell (NT) and a bunch from SA met for a barbecue and a wee dram in 2003.]

The name *Breakfast Creek Mob Lodge* was coined by Max Webberley at the Brisbane conference in 2000. Over the years we have learned that half a dozen is a good number; more, and the brethren tend to split into separate discussion groups. Thus, more than one meeting may be necessary, to accommodate all.

Two other problems have arisen in recent years: (1) brethren who bring their wives to a conference have difficulty in getting a leave pass; and (2) the informality of the arrangements can leave some brethren unaware of the time and place of meeting.

Charles Miller set a meeting at his place on the Monday evening, but I was among those who had already left the venue by that time, and I don't know

how it went.

I'm told that the opening of the David & Yvette Ganon Library on Sunday evening went well, and that Yasha Beresiner was nominated to cut the tape. Himself a Grand Librarian (RGL Italy), Yasha marked the occasion by presenting to the library, on behalf of his Grand Master, Fabio Venzi, a Master Mason's Certificate issued by the Grand Orient of France in 1807.

On Monday we heard the last two Kellerman Lectures and after lunch held the biennial general meeting. At this meeting I proposed that the annual membership subscription for overseas associates be reduced from \$50 to \$10. I explained that there were two reasons why this should be done: mainly because we were no longer giving them value for money (*Harashim* is now freely available in PDF format), and partly because some associates could not afford the fees (we lost at least one overseas associate for this reason). The brethren concurred and reduced the fees.

Our new Fellow, Peter Verrall, advised that he would be visiting another former associate, Mount Faber Lodge, in



ANZMRC Touring Lecturers

Rodney Grosskopff & Trevor Stewart

Singapore, and would invite them to rejoin ANZMRC.

Brethren were informed that RWBro Rodney Grosskopff would have limited time to make the 2011 lecture tour, and some lodges within reasonable travelling distance of each other would be asked to hold joint meetings.

Brethren decided to invite Bro Trevor Stewart to be the 2013 touring lecturer, and were advised that he was prepared to visit overseas associates en route to the Antipodes. He is a Prestonian Lecturer (2004), a Past Master of Quatuor Coronati Lodge and currently RWM of a Scottish research lodge, Lodge Sir Robert Moray 1641 SC.

The Grand Orient Certificate

