

HARASHIM

חרשים

Nº. 90: March 2021

ISSN 1328-2735

The quarterly magazine of the
Australian and New Zealand
Masonic Research Council.



Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council, in March, June, September and December each year. It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide as a PDF as an email attachment, upon application to the Editor at morsemasonic@gmail.com. *Harashim* can be read online at <https://issuu.com/harashimed>

Copyright and reprinting

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

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

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

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

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

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

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 digitized form by e-mail, or memory stick addressed to the editor, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to morsemasonic@gmail.com

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

General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <lordbiff@hotmail.com>

ANZMRC DIRECTORY

ANZMRC People

President	Ian Green	Youngtown, Tas, Australia
Immediate Past President	Kerry Nicholls	Huntermville, NZ
Vice-President [1]	Martin McGregor	Invercargill, NZ
Vice-President [2]	David Slater	Higgins, ACT, Australia
Vice-President [3]	Harvey Lovewell	Mareeba, Qld, Australia
Secretary	Brendan Kyne	Coburg, Vic, Australia
Treasurer [Aust]	Richard Dawes	Hornsby, NSW, Australia
Treasurer [NZ]	Phil Ivamy	Nelson, NZ
Digital Library Co-ordinator	Ed Robinson	Kelburn, NZ
IT Officer	Pete Grounds	Richmond, Vic, Australia
2022 Conference Convenor	Glenn Summerhayes	Dunedin, NZ

Webmaster	Don Ray	Chisholm, ACT, Australia
Editor	Neil Wynes Morse	Farrer, ACT, Australia

ANZMRC Affiliate (Voting) Members

The Research Lodge of Ruapehu 444 NZ	Palmerston North, NZ
United Masters Lodge 167 NZ	Auckland, NZ
Midland District Lodge of Research 436 NZ	Timaru, NZ
Hawke's Bay Research Lodge 305 NZ	Hawke's Bay, NZ
Top of the South Research Lodge 470 NZ	Nelson, NZ
The Research Lodge of Otago 161 NZ	Dunedin, NZ
Research Lodge of Wellington 194 NZ	Wellington, NZ
Research Lodge of the Taranaki Province 323 NZ	New Plymouth, NZ
Research Lodge of Southland 415 NZ	Invercargill, NZ
The Waikato Lodge of Research 445 NZ	Waikato, NZ
Masters and Past Masters Lodge 130 NZ	Christchurch, NZ
Hobart Lodge of Research 62 TC	Tasmania, Australia
Newcastle Masonic Study Circle	NSW, Australia
Discovery Lodge of Research 971 NSW&ACT	NSW, Australia
Victorian Lodge of Research 218 VC	Victoria, Australia
Barron Barnett 146 QC	Queensland, Australia
WHJ Mayers Memorial Lodge of Research	Queensland, Australia
Linford Lodge of Research	ACT, Australia
WH Green Memorial Masonic Study Circle,	Queensland, Australia
Western Australian Lodge of Research 277 WA	WA, Australia
Grand Lodge Masonic Learning Group	South Australia, Australia
Tresco & Chisel United Lodge 289 VC	Victoria, Australia
Launceston 69 TC	Tasmania, Australia

ANZMRC Associate (Non-Voting) Members

Groupe de Recherche Alpina	Switzerland
Centro Iberico de Estudios Masonicos,	Spain
South Carolina Masonic Research Society	USA
The Masonic Society,	USA
The Phylaxis Society,	USA
Kellerman Lodge 1027, UGL NSW&ACT	NSW, Australia
Dr R K R Cama Masonic Study Circle	Mumbai, India
Nairobi Lodge of Instruction	Nairobi, Kenya
Lyceum Lodge of Research 8682 EC	Jo'burg, South Africa
Mount Faber 1825 SC	Singapore
Lodge of Research 200 [CC] IC	Ireland
Quatuor Coronati Research Lodge - Bayreuth	Germany
Irish Masters Lodge 907 IC	Jamaica
Circolo di Correspondenza della QC	Italy
Southern California Research Lodge	USA
Lodge Southern Cross 91, UGL NSW&ACT	NSW, Australia
District Grand Master of Lebanon (SC)	Lebanon
South Wales Provincial Research Library	Wales
Lodge Hope of Kurrachee 337 (SC)	Scotland
Grand Lodge of Scotland (Museum & Library)	Scotland
Lodge of the Golden Fleece 300 (UGLV)	Victoria, Australia
St Michael 2933 EC	Singapore

Contents

Legals	2
ANZMRC Directory	2
President's Report	4
<i>'I'm In Charge Of Our Library/Museum ... Now What?'</i>	8
<i>An Appeal to the Intellectual Masons of Tasmania</i> , by Henry Melville [1865] (sideways!)	10
<i>A Handbook of Freemasonry</i> [Brisbane 1868] Part 2 of several	11
<i>The Day-Songhurst Correspondence</i>	24
<i>Hypothesis testing the common good and what it means for Freemasonry</i>	32

PRESIDENT'S REPORT

Greetings to all our readers and correspondents.

No one needs another reminder of the challenges each of us have faced, and I am confident, have overcome in 2020, but it's time to move positively forward!

December 2020 saw a well attended on-line Biennial General Business Meeting of the ANZMRC on Sunday 13 December, thank you to each who attended for your active participation. The results of the election carried out are published elsewhere.

The major item discussed at the December meeting was the forthcoming lecture tours in Australia and New Zealand. I take this opportunity to congratulate our NZ brethren on having developed their tour details, including selection of papers, venues, appropriate morning and afternoon teas, lunches, dinners, etc, well done!

As the cricket chant rings out "Come on Aussie, come on", so I call on the Australian Research Lodges to please rise to the challenge and let's get the Australian lecture tour details developed, we can do this and do it well. I look forward to hearing of your advice on progress which should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or lordbiff@hotmail.com.

From time to time I have been asked, by both younger members of Research Lodges of which I am a member and also by some members of the (non-Masonic) public, just what Masonic research can be done, "surely it's all already been done? My responses are along the lines that today is the present, but yesterday is already part of history and there is a growing volume of history already created but not yet written.

I am reminded that at the ANZMRC bi-annual conference in Canberra in 2008, a comment was made that we have so very few personal written Masonic histories and perhaps a small number of lodge members from each ANZMRC affiliated lodge could write their own personal Masonic history and have these collated into one ANZMRC sponsored publication, what a wonderful resource this would be to future Masonic researchers and sociologists!

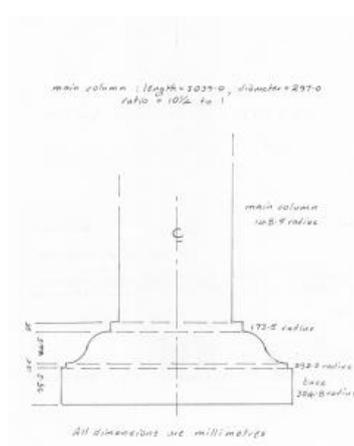
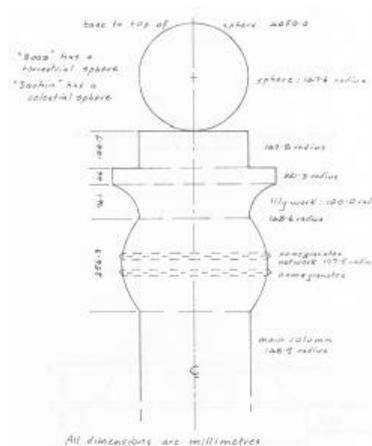
With this in mind I wrote part of my own Masonic history (journey) and presented it (“Masonic Green Connections”) at the ANZMRC bi-annual conference in Mandurah in 2010. Whilst I’m not advocating that personal Masonic histories need to be such as could be presented at one of our conferences, never-the-less I encourage our masonic brothers to consider writing up their own history, a starting point could be with your own Masonic curriculum vitae and then expanding its detail.

Other areas available for research is the history of your own Masonic lodge or the history of the building in which you meet, or the furniture contained in your Lodge Room.

The Launceston Masonic Centre, home of the Launceston Lodge of Research, is a case in point. This beautiful building was designed by Bro Harry Conway (future Pro. Grand Master of Tasmania, Irish Constitution), the design and construction occurring between 1882 and 1884 and preceded the formation of the Grand Lodge of Tasmania on 26 June 1890; the section at the front was built in 1935 and is now rented. In addition to Launceston Lodge of Research there are another five Lodges meeting in the Masonic Centre, and quite a few other Orders. My current interest is focussed on the furniture in the main Lodge Room.



I have carried out a series of detailed measurements of the columns located within the entrance of the Lodge Room, I’m a retired surveyor, so that’s the easy start!

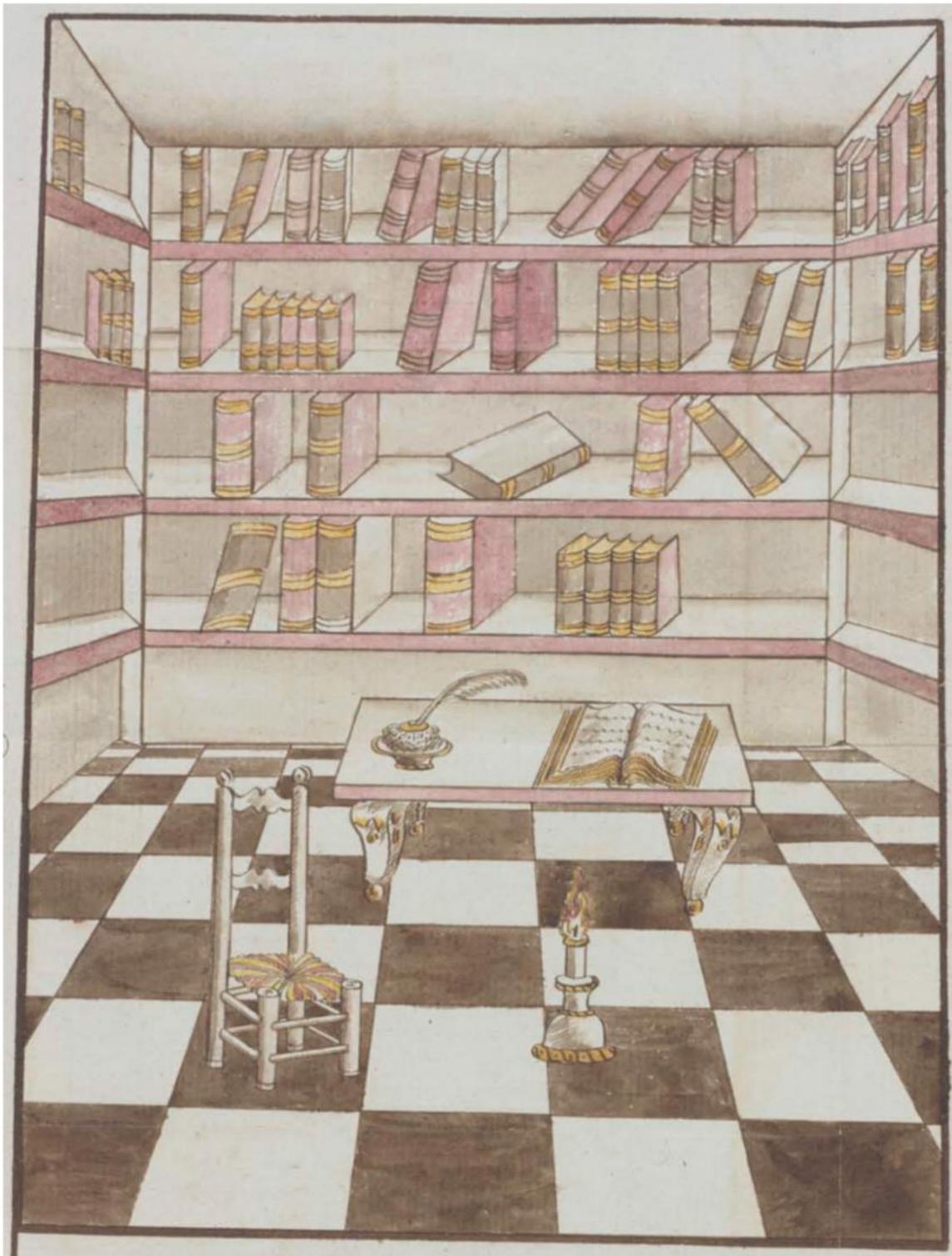


My personal small challenge now is to find the history of these columns!

My most important challenge is to the members of our Australian Research Lodges to develop a programme for the Australian leg of the 2021 lecture tour by RWBro John S Molnar PDGM. Below is the list of Bro John Molnar's Speaker Tour Papers/Talks:

1. The Master Masons Word (different theories about where this comes from and what it means)
2. History of Lodge Amoy (Lodge histories as representing social history)
3. What is Freemasonry For?
4. Esoteric threads of Freemasonry
5. Neo-Platonism and its influence on the Craft
6. History of Lodge Tullibardine in the East
7. Esoteric Holy Royal Arch paper – really only appropriate for Companions of the Chapter.

Ian Green
President



As a pattern for your imitation?

A masonic library c. 1765?

Chambre de preparation du Petit Architecte Inconnu,
from *Maçonnerie des Hommes,*
Kloss Collection XXIV-567, CMC, Den Haag
with thanks to Bro. Jac for permission to use.

WHICH LEADS US TO ...

I'M IN CHARGE OF OUR LIBRARY/MUSEUM... NOW WHAT?

By Bro. Thomas L Hauder, Past Grand Master,
Grand Lodge of Nebraska AF & AM.

If there is one thing that is nearly universal to Freemasonry worldwide, it's that we really like our books and artifacts! Virtually every grand jurisdiction and many subordinate lodges have a room or two full of donated books and artifacts that they refer to as their 'library and museum'. If you are like most jurisdictions or lodges, you can't really afford a full-time librarian/curator, so often what happens is someone gets talked into being the Brother that is responsible for the collection. And even more often, this Brother doesn't know a lot about being a librarian/curator. As the appointed librarian/curator, you likely have a lot of questions about how to run a Masonic library/museum. Such questions as: What are best practices? How do I keep the books from rotting away? What is the best way to display our artifacts? And much, much more! If you are the sole keeper of the library/museum, the loneliness of that position can seem daunting.

Fortunately, there is a worldwide organization dedicated to the preservation of Masonic books and artifacts that can be your resource and guide to making your collection the best it can be. This organization is the **Masonic Library and Museum Association**.

Since 1995, the Masonic Library and Museum Association (MLMA) has focused on member support for both large and small, public and private libraries and museums that have Masonic collections. Both organizations and individuals can join the MLMA and have access not only to quality online education regarding the science of libraries and museums, but membership also affords the chance to bring your questions to the group and get recommendations and help from a variety of amateur and professional librarians and curators. Have a problem? Put it to the group for discussion. Looking at a book or artifact and need to know more? Put it to the group. Trying to decide how to index, catalog and display your collection? Put it to the group.

The MLMA also holds a yearly meeting to bring the members together in person to share best practices, present new ideas and accomplishments and enjoy the fellowship of people with a passion for Masonic history!

And all of this is available to you or your organization for a small yearly fee of US\$30 for organizations and US\$20 for individuals. Membership is open to everyone, both Masonic and non-Masonic. All you need is a passion for preserving our history!

Please visit our website at <http://masonic-libraries.com> to find out more, see who our members are and sign up using the convenient online membership portal.

Notice of Interest: This item was submitted by MWBro Hauder at the request of the Editor, who is a member of the MLMA.



AN APPEAL

TO THE

INTELLECTUAL MASONS

OF

TASMANIA.

BY HENRY MELVILLE.

APPEAL TO THE INTELLECTUAL MASONS OF TASMANIA.

The undersigned, about two years since, was invited to this colony; and on his arrival fully anticipated that the masonic fraternity generally would co-operate with him in the laudable design of benefitting the order, by making known among the initiated the true mysteries of masonry. To his surprise and regret, the very brethren from whom he might reasonably have expected the greatest assistance most strangely opposed his progress. These brethren, without investigating the discoveries,—without, in fact, knowing anything at all about them,—denounced them as anti-masonic. That a class of intelligent masons has been formed is true, and the members are all perfectly satisfied as to the mysteries. The class, however, is not sufficiently numerous to obtain the desired end; and, therefore, the undersigned makes this general appeal to all the intellectual brethren of the colony. He desires that his important discoveries may be fully examined; and if the examiners are satisfied that he has recovered the lost mysteries of masonry, then he considers the mystic knowledge ought to be claimed and adopted as belonging to the fraternity. If, however, there are any “apron brethren” who consider themselves to be still in “leading strings,” and, consequently, *cannot receive and adopt anything for the good of masonry* without the sanction of their maternal parent lodge—if such be the case, then the undersigned does not desire of such brethren that the lodges should receive the knowledge without sanction; but all he asks is, that the brethren will apply for such sanction. In order, however, that the lodges may make

faithful reports respecting the discoveries, it will be necessary to properly investigate them. The undersigned considers himself bound not to divulge the mysteries to any but duly initiated masons. If the knowledge is masonic, the brethren are bound to secure it: if, on the contrary, the brethren reject the discoveries, then the undersigned can publish them for the benefit of himself and mankind generally.

The brethren of the class referred to have addressed the Right W. the Grand Master of Scotland on the subject, there being no lodge here under the Scotch constitution. In their communication to him, they assert that “*they do not hesitate to aver that the discoveries relate to the long lost mysteries of the order.*” The class did not address either the Right W. Grand Master of England or Ireland, inasmuch as their representatives are in the colony.

The manner in which the masons of Tasmania may proceed respecting the discoveries is of vast importance, and their proceedings will either be applauded or censured by the masonic world. If they do their duty to their order, they will hereafter be considered the pioneers of regenerated masonry, and their names will be enrolled on the records of every Grand Lodge in the Universe.

HENRY MELVILLE,
Hobart Town,
Tasmania.

A HANDBOOK OF FREEMASONRY

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part II of several.

CHAPTER IX.

The Ceremony of Opening and Closing a Lodge.

In all regular assemblies of men, convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are insignificant, but their effects are sometimes important. "When they impress awe and reverence on the mind, and engage attention, by external attraction to solemn rites, they are interesting objects. These purposes are effected from judicious ceremonies, regularly conducted, and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a Lodge with solemnity and decorum, is therefore universally adopted among Masons; and though the mode in some Lodges may vary, still an uniformity in the general practice prevails in every Lodge; and the variation, if any, is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason; especially of those who have the honor to rule in our assemblies. To persons thus dignified, every eye is directed for propriety of conduct and behaviour; and from them, our Brethren less informed, will naturally expect to derive examples worthy of imitation.

From a share in this ceremony no Mason is exempt. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to business.

No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our care is first directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity.

By certain mystic forms, of no recent date, they intimate that we may safely proceed.

To detect impostors among ourselves, an adherence to order in every part of the Masonic business is always preserved, and the Lodge is opened and closed in solemn

form.

At opening the Lodge, two purposes are effected; the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and every eye is fixed on that object from whose radiant beams light only can be derived.

Hence in this ceremony we are taught to adore the God of Heaven, and to supplicate his protection on our well meant endeavours. Thus the Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary salutations, as disciples of our general patron. After which the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

In cases where the Lodge is to be opened in the Third degree, the Master must beware of the solecism of rushing at once into that step without working up through the two preliminary degrees¹; or, more plainly, he cannot legally open a Lodge in the Second Degree, without going through the ceremony of the First, nor in the Third until he has passed through the other two; and if a Lodge, open in the Third, is to be resumed in the First, the two superior Degrees must be closed gradually and in order before the business of the preliminary degree can be entered on, for it will not be necessary to re-open it. And the law is the result of common sense; for if a lodge be opened in either of the superior grades, what becomes of the Entered Apprentices, if any should happen to be present? they can take no part in the proceedings, and must in fact withdraw; because they have no more title to enter the lodge of a Master, or Fellow Craft Mason than one of the profane, and ought not to be present during the performance of any portion of the ceremonies.

A Master Mason's Lodge is technically said to be opened on the centre, because the brethren present being all Master Masons are equally near and equally distant from that imaginary central point, which, amongst Masons, constitutes perfection as it is enunciated in the Pythagorean or Masonic triangle. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either.

At closing the Lodge a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. the necessary degree of subordination which takes place in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked in behalf of the whole fraternity. Each brother faithfully locks up the treasure which he has received in his own repository; and, pleased with his

¹ The expression "by the power in me vested" is very frequently, and very inconsiderately, made use of; - a W.M., no doubt, possesses the power of closing the Lodge at any moment, by exercise of his sole will and pleasure, but he must do so in due and ancient form.

reward, retires to enjoy and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country and distinguishes all their meetings. Hence it is arranged as a general section in every degree, and takes the lead in all our illustrations.

CHAPTER X.

Prayers used at Opening, Closing, &c.

OPENING FIRST DEGREE.

1.- Brethren ! Before I declare the Lodge opened, let us invoke the assistance of The Great Architect of the Universe in all our undertakings. May our labours, thus begun in order, be conducted in peace, and closed in harmony.

Response. So mote it be.

OR

2.- May the favour of Heaven be upon this meeting ! and as it has happily begun, may it be continued in order, and closed with harmony.

Response. So mote it be.

The W M. then in the name of The Great Architect of the Universe declares the Lodge duly opened for the purposes of Freemasonry in the First Degree.

INITIATION.

Vouchsafe thine aid Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Freemasonry may so dedicate and devote his life to thy service, as to become a true and faithful Brother amongst us. Endue him with a competency of thy Divine wisdom, so that, assisted by the secrets of this our Masonic art, he may be the better enabled to display the beauties of true godliness, to the honor and glory of thy holy name.

Response. So mote it be.

CLOSING FIRST DEGREE.

1 .-Brethren ! Before I declare the Lodge closed, let us with all reverence and humility express our gratitude, for the favors already received. May he continue to preserve the Order, by cementing and adorning it with every social and moral virtue.

Response. So mote it be.

OR

2 - May the blessing of Heaven rest upon us and all regular Lodges: may brotherly love prevail and every moral and social virtue cement us.

Response. So mote it be.

OPENING SECOND DEGREE.

Brethren ! Before I declare the Lodge opened, let us fervently supplicate the Grand Geometrician of the Universe, that the rays of Heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science.

Response. So mote it be.

The W.M. then, in the name of the Grand Geometrician of the Universe, declares the Lodge duly opened *on the Square* for the instruction and improvement of Craftsmen.

PASSING,

We supplicate a continuance of thine aid, O merciful Lord, on behalf of ourselves and him who kneels before Thee. May the work thus begun in Thy name, be continued to Thy glory, and be evermore established in us by obedience to Thy Divine precepts.

Response. So mote it be.

CLOSING 2nd DEGREE.

Brethren ! Before I declare the Lodge closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity. Let us remember that wherever we are and whatsoever we do, He is always with us, and His all-seeing eye observes us. While then we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties towards Him with fervency and zeal.

Response. So mote it be.

OPENING 3rd DEGREE.

Brethren ! Before I declare the Lodge opened let us humbly supplicate the blessing of The Most High. May the labors of our present convocation be so conducted that the result thereof shall be acceptable to Him and honorable to our ancient Fraternity.

Response. So mote it be.

The W.M. then in the name of The Most High declares the Lodge duly opened on the Centre, for the purpose of Freemasonry in the third degree.

RAISING.

1.-Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things were first made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation, assembled in Thy Holy name, the continued dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude, that in the hour of trial he fail not, but passing safely under Thy protection through the valley

of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars for ever and ever.

Response. So mote it be.

OR

O Lord, direct us to know and serve Thee aright! prosper our laudable undertakings; and grant that as we increase in knowledge, we may improve in virtue, and still further promote Thy honor and glory.

Response. So mote it be.

CLOSING 3rd DEGREE.

Brethren, - Before I declare the Lodge closed, let us unite in humbly acknowledging our dependence on the Most High. May His right hand be as a shield and buckler to us against the assaults of our enemies, and at the final day, may each and every one of us be raised, through the merits of the Lion of the tribe of Judah, to the celestial Lodge above, where the Supreme Grand Master for ever presides, -for ever reigns.

Response. So mote it be.

Prayer used at the Installation of a Master of a Lodge.

Almighty, Eternal, and Most High God, vouchsafe thine aid to this our solemn rite, and grant that the worthy and distinguished Brother who is now about to be numbered amongst the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to Thy law. Sanctify him with Thy grace, strengthen him with Thy mighty power, and enrich his mind with true and genuine knowledge, that he may be enabled to enlighten the Brethren and consecrate our meetings to the honor and glory of Thy most holy name.

Response. So mote it be.

CHAPTER XI.

CHARGES.

On the Management of the Craft in Working.

Masons employ themselves diligently in their sundry avocations, live creditably, and conform with cheerfulness to the Government of the country in which they reside. The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards according to merit.

A Craftsman who is appointed Warden of the work under the Master, is true to the Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been appropriated to the second degree.

Neither envy nor censure is discovered among Masons. No Brother is supplanted or put out of his work, if he be capable to finish it: nor can any one with equal advantage to the Master, finish the work begun by another.

All employed in Masonry meekly receive their reward, and use no disobliging name. "Brother" or "Fellow" are the appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge. To be rehearsed at opening the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among Masons; you are freely to give such mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though as Masons, we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to it, especially if he has deserved well of the fraternity, who always render honor to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother who is speaking to the Master; but due decorum must be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge carried on with order and regularity. Amen. So mote it be.

Charge at Initiation into the First Degree.

BROTHER-----,

As you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable Institution. Ancient, no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be - a s, by a natural tendency, it conduces to make those so, who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests - *the practice of every moral and social virtue*; and to so high an eminence has its credit been advanced, that in every age, monarchs themselves have been promoters of the Art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel; have patronised our mysteries and joined in our assemblies.

As a Freemason, let me recommend to your most serious contemplation the volume

of the Sacred Law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. *To God*, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.

To your neighbour, by acting with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions, and by doing to him, as in similar cases you wish he would do to you. And *To yourself*, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blessed you, as well to his glory as the welfare of your fellow creatures.

As A CITIZEN OF THE WORLD, I am to enjoin you to be exemplary in the discharge of your *civil* duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any State which may for a time become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the Sovereign of your native land - ever remembering that nature has implanted in your breast a sacred and an indissoluble attachment towards that country, whence you derive your birth and infant nurture.

As AN INDIVIDUAL, let me recommend the practice of every domestic as well as public virtue, Let PRUDENCE direct you! TEMPERENCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have already been amply illustrated BENEVOLENCE and CHARITY.

Still as A FREEMASON, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are SECRECY, FIDELITY, and OBEDIENCE.

SECRECY consists in an inviolable adherence to the obligation you have entered into; never improperly to disclose any of those Masonic Secrets, which have now been, or may at any future period be, intrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your FIDELITY must be exemplified by a strict observance of the constitutions of the fraternity; by adhering to the ancient landmarks of the order; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree; and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on your choice.

Your OBEDIENCE must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the Lodge; by abstaining from every topic of political or religious discussion; by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren; and by a perfect submission to the Master and his Wardens while acting in the discharge of their respective offices.

And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainments, and that, without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of TRUTH, of HONOUR, and of VIRTUE.

Charge at Passing to the Second Degree.

BROTHER . . . ,

Being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them; as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of "Geometry," which is established as the basis of our Art. Geometry, or Masonry, originally synonymous terms, is of a Divine and moral nature, and enriched with the most useful knowledge; whilst it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your Brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of Society, and, like a skilful Brother, strive to excel in what is good and great.

All regular signs and summonses given and received, you are duly to honour, and punctually obey, inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of Brethren and Fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman; and these duties you are now bound, by the most sacred ties, to observe.

Charge on being Raised to the Third Degree.

BROTHER

Your zeal for the institution of Freemasonry, the progress which you have made in the Art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges; and that on you our favours have not been undeservedly bestowed.

Charge-To be rehearsed at Closing the Lodge.

When the Lodge is closed, you are to indulge yourselves with innocent mirth, and carefully to avoid excess. You are not to compel any Brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, you are to waive a discourse and manage it prudently, for the honour of the fraternity.

At home in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not lie neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons, that you may not be imposed upon by an ignorant or false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine Brother, you are to respect him; if he be in want, you are, without prejudice, to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment; however, you are never charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other person in the same circumstances.

Finally, these rules you are always to observe and enforce, and also the duties which have been communicated in the Argument; cultivating brotherly love, the foundation and cope-stone, the cement and glory of this ancient fraternity; avoiding upon every occasion wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but not further. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. - So mote it be.

Another Charge at Closing².

BRETHREN ! You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him in the most tender manner of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid and favourable circumstances. Is he justly reprehended? Let the world observe how Masons love one another. These generous principles are to extend further. Every human being has a claim upon your kind offices. “Do good unto all. Recommend it more especially to the household of the faithful.”

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honourable institution.

Let it not be supposed that you have here “laboured in vain and spent your strength for nought; for your work is with the Lord and your recompense with your God”.

Finally, Brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.

Amen. - So mote it be.

CHAPTER XII.

The Government of the Lodge.

The government of a Masons’ Lodge is vested in *Three Superior Officers*, who are seated in the East, West, and South, to represent the rising, setting, and meridian Sun. They are distinguished by significant jewels, which are highly emblematical of their respective duties, and depicted by Three Lesser Lights, which symbolise the Sun, the Moon, and the Master; to intimate that as the Sun rules the day, and the Moon the night, with undeviating regularity, so ought the Master to rule with equal precision; that order and harmony may be as visibly displayed in a Masons’ Lodge as in the uniform movements of the celestial system. Hence we find that the Master’s authority in the Lodge is despotic as the Sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course, until the declaration is promulgated that time shall be no more.

To this purpose, the old Regulations of Masonry provide that “the Rulers and Governors, supreme and subordinate of the ancient Lodge, *are to be obeyed* in their

² This beautiful Charge is extracted from an American work, entitled “The Masonic Trestle Board,” and is very similar to that used on closing a R. A. Chapter.

respective stations by all the Brethren, according to the old charges and regulations, *with all humility, reverence, love, and alacrity.*” And in the same code, directions are given to the Brethren as follows:—“You are not to hold private Committees, or separate conversation, *without leave from the Master*, nor to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any other Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language on any pretence whatever; **BUT TO PAY DUE REVERENCE TO YOUR MASTER, WARDENS, AND FELLOWS** and put them to worship.”

As a fundamental recommendation, let both Officers and Brethren be, on all occasions, strictly observant of the immutable Rules of Masonry, and the ordinances of the Grand Lodge. Without a uniform attention to discipline, no society can expect to be permanently successful; discipline can only be supported in all its beauty and all its efficacy by pursuing, in an undeviating course, that line of conduct marked out by the wisdom of our superior governors, and laid down in broad characters in the Book of Constitutions. Subordination to lawfully constituted powers is the law of nature. It may be traced in every civil institution which divine or human wisdom has established for the common good of man.

There are many minor points necessary to be observed towards ruling and governing a Lodge of Masons with complete success. The Master and Officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in Officers will invariably produce a corresponding accuracy in the Brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last. If there be not an absolute certainty that the Lodge will be opened, and the minutes read at the proper hour, it must be expected that the members will visibly relax in point of punctuality, and in the end fall away altogether. If the system is to be kept vigorous and healthy, activity and address, perseverance and energy, are required on the part of its principal functionaries; for if once they allow the body, of which they are the head, to become lax and feeble, decay and dissolution are the inevitable consequences. Let the three superior officers diligently and conscientiously perform *their* duty, and then there will be little fear of irregularity or defection on the part of the inferior members.

The same policy will dictate the impropriety of exceeding the prescribed time of closing the Lodge. Late hours are always objectionable; but they are more particularly so when applied to Masonry. The Institution being founded in secrecy, a natural prejudice arises, and is cherished in the bosom of your families, which can be softened and nullified only by early hours and correct conduct in all our Masonic transactions. But how are those suspicious prejudices, nourished by an untimely return to our homes, after a meeting protracted, perhaps, by intemperate

discussions, in which hostile and unbrotherly passions have prevailed, wholly dissonant with the benign principles of the Order we professedly meet to illustrate and enforce. The usual routine of business may always be performed within the proper limits.

The possession and exercise of authority is a matter of honorable and proper ambition in every Brother who really prizes the Institution into which he has been admitted, and who wishes to render his Masonry productive of its legitimate fruits - the moral improvement of his mental faculties. It is to be regretted, however, that this ambition, so praiseworthy when exercised within due bounds, is too frequently indulged, even to an unlimited extent, by Brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office than for the qualification to execute it with credit to themselves or benefit to the community over which they have been called on to preside.

If the superior Officers of a Lodge be unacquainted with the principles of the Institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the Brethren will soon learn to despise his authority. To speak in the technical language of Masonry, if he be unpossessed of the art of drawing designs, how are the Fellow-Crafts to execute, or the Apprentices to be instructed? In the discharge of his momentous duties, he is expected to rule and govern his Lodge with the same precision and effect as the Sun rules the day and the Moon the night; else how can he be consistently classed with those two great luminaries? Why is he stationed in the East, but because, as the East is a place of light, it is his duty to enlighten the understanding of his Brethren? And how can he discharge this paramount obligation unless he himself is fully imbued with the true principles of Light?

To maintain his authority, the Master of a Lodge must possess talent - moral virtue - and courtesy blended with firmness. He must teach both by precept and example, Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate temperance unmoved, except by the delights of science; Fortitude, unshaken alike by prosperity and adversity; Prudence, united with inflexible Justice; and he is bound to instruct the Brethren in the development of that mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavours to advance the welfare of others; and, above all, to elucidate that leading secret of Freemasonry - the absolute necessity of acquiring a practical knowledge of ourselves.

If, then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger Brethren the necessity of ruling and governing their passions - of keeping a tongue of good report - of practising all the duties of morality and social order - unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of

Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of Relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system - Brotherly love or Charity - that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention.

Without the essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the Brethren; and disorder and disunion, though delayed, will not be the less certain to ensue.

Something more is necessary to constitute a perfect Master than the mere competency to repeat certain forms of opening, closing, qualifications and lectures. These, though absolutely essential, are but the technical trappings of a ruler in Masonry. Sterling good sense, accomplished manners, long experience, a perfect knowledge of man and things, calmness and command of temper, prudence and foresight, added to a graceful and natural flow of eloquence, are unitedly necessary to form an efficient Governor of the Craft; and he who assumes this high and most important office without possessing the greater part of these essentials, is in danger of exposing himself to the animadversion, if not to the ridicule, of his Brethren.

To be continued.

THE DAY-SONGHURST CORRESPONDENCE



Most Wm. Bro. W. R. DAY, P.G.M.

Bro WR Day was a Masonic researcher and, I believe, the first Australian contributor to *AQC*. His paper on the Kirkwall Scroll was published in vol. 38 [1925]. Prior to that publication, he corresponded with the Editor of *AQC*, Bro WJ Songhurst, on the topic. Thanks are extended to Bro Robert Taylor, the Grand Lodge Librarian of UGL NSW&ACT, for his permission to publish the letters in the collection.

Box 75 G.P.O.
SYDNEY, 24th October 1924

Dear Bro. Songhurst,

Once again I venture to trespass on your time & ask for your assistance in a matter where I have come to a dead end or rather two. I have been carefully investigating the Kirkwall Scroll & hope, if I can complete my work to send you some NOTES on it that may prove of interest. I want to make them as possible, & to demonstrate a theory of origin. Briefly this is that owing to a 'mistake' the original design not carried out, to give some idea of what the original design probably was, & to show how the 'mistake' may have occurred.

Meantime I am stuck on two points. First I am working on the reproduction in A.Q.C. x. 80 & that shows the cypher in the 5th panel (R.A.) too small to enable me to be certain as to its interpretation. Would it be troubling you too much to forward the enclosed letter to the Secretary of the Kirkwall Lodge, telling him that I am, so far as you know, a respectable Brother, & asking him to supply me with the information asked for which he can get without much trouble. If you will read my letter (to him), you will see that I have discovered a date on that panel of 1799, a fact which may interest Bro. Dring (vide A.Q.C. xxix, 276). I want to verify this date from the other portion of the cypher, if I can succeed in making out its key as I believe I can.

May I also crave your own help as to the sixth panel? I can make out the left side of it which is Ex. Master as worked in both N.S.W. & Scottish Chapters here. It shows the burning bush with the Sacred Name, the rod & serpent, & the leprous hand. The third sign, the pouring of the water has been 'cut off.' But what of the right side of the panel? All I can get out of it is that it is a 'Solomon' degree, shown by the Scriptural Text 'I am the Rose of Sharon & the Lilly of the Vally' as got from the cypher & the word Jahdadaiah which is the last line in the cypher. This is a variant of Jedidiah (Beloved of the Lord) a name given to Solomon in 2 Sam. xii. 25. The quotation above is from Song of Solomon ii. 1. (cf. 2 Chron. 2. 11 'Because the Lord hath loved his people' [Mark]).

The change in the pavement seems to point to a different degree from the Excellent. Could it be the Super Excellent of which I can get no trace here? Mark has been suggested to me, from the two symbols on the right, but I am very doubtful. It must not be forgotten that this panel has been cut down, & in the process the special

implement of the J.W. may have disappeared.

You may be interested to know that I have come across a similar apron to that of which Bro. Byatt of Melbourne sent you a photo (A.Q.C. xxii, 189) with the prints almost as clear as those in the Provisional Warrant reproduced in A.Q.C. xxiv. But it has this rather interesting difference. His ribbon is blue, while the Sydney ribbon is the 'rainbow' of the Ark Mariner. I am exchanging notes with him on the question & may send you a photo of the Sydney one later on. History is unfortunately nil.

Let me conclude with best wishes for Xmas & the New Year.

Your's fraternally

Box 75, G.P.O
SYDNEY, 24th October 1924

To Brother Secretary,
LODGE KIRKWALL KILWINNING (S.C.)

Dear Sir & Brother,

My masonic studies have led me to investigate the famous Scroll belonging to your Lodge, for which I have to rely on the reproduction Bro. Speth published in A.Q.C. Vol x. p. 80. As this is on a scale of about 1 to 8, I am in a difficulty as to the actual cypher used in the fifth panel from the top (R.A.). Attached I send the characters so far as I can make them out & as I believe them to be, together with a possible reading. Might I ask you to be good enough to compare my reproduction with the original Scroll & let me know which is correct?

Meantime may I send you some information. This cypher is in two parts. The first consists of tri-linear characters, which I believe to represent letters, while the second consists letters which represent numbers. If you take the letters of the alphabet from R to Z & write under them the first nine natural numbers, you will find that those four letters S T S Z will represent the number 2329. This is a R.A. date & deducting 530 from it we get 1799 - I suggest as the probable date of the Scroll.

There is a possibility that the deduction should be 529, but I hope to settle this if I can succeed in decoding the rest of the panel cypher. You will see the importance of definitely deciding whether the strokes in the characters are straight or slanting, which is where my difficulty lies.

I venture to think that two persons were concerned in the production, the first a learned Cleric & the second a painter who endeavoured to carry out the design. I hardly like to put you to the trouble of a search, but it would certainly be interesting to know if there were two such Brethren upon the Register of your Lodge at about the date mentioned.

I may add that if my investigations turn out satisfactorily it is my intention to send them to Bro. Songhurst with a view to obtaining a searching criticism upon them. In conclusion may I express my apologies for putting you to trouble in the matter & convey to you & to the Wor. Master & Brethren of your Lodge my fraternal good wishes.

Your's fraternally

P. G. S. W. (N.S.W.)

10th December, 1924

W.R. Day, Esq.,
SYDNEY, N.S.W.

Dear Bro. Day,

It is a pity that Archdeacon Craven, who communicated the note to A.Q.C. in 1897, has recently died. He would have been much interested in your investigation of the Kirkwall Scroll. I have however sent your letter to the Secretary of the Lodge at Kirkwall and shall be interested to hear if the information he gives helps you to fix a date. At present I very much doubt if it is anything like as old as you suggest. Of course one has to bear in mind that the brother who made the copy for us mentioned that some of the wording looks very much more modern than the rest, and so some of the emblems which seem to me of last century may have been added later.

I do not follow you when you say that the sixth panel has been cut. If you mean that the actual panel has been cut, then I need only remind you that the entire width of the linen runs throughout from top to bottom. If you mean that the draughtsman only put a portion of the design on the cloth, leaving out portions on each side, I can only express my doubts. Some of your translations of the emblems are good, and the 'leprous hand' is certainly ingenious. The right side of the panel has nothing which I recognise as belonging to the Super Excellent. Some might perhaps refer to the Select Master, but it is not too obvious.

With all good wishes,

Yours fraternally,

Box 75, G.P.O.,
SYDNEY, 8th August 1925

Dear Bro. Songhurst,

You may perhaps have been wondering whether you were going to hear any more from me as to the Kirkwall Scroll. The work has been at a standstill for two reasons. First I did not receive any reply to the letter to the Kirkwall Lodge, which you were good enough to send on. And second I have had plenty of other masonic work during the last six months. At our December Communication Grand Lodge appointed me as one of a Committee of five to revise the Regulations in our Book of Constitutions & this has meant a considerable amount of work. The Committee has now finished, its work, except for what may arise when the Regulations are/being considered by Grand Lodge.

Consequently I can once more turn my attention to the Scroll. I am sorry that my work will be incomplete as the decoding of the R.A. cypher is concerned, but I will show the lines on which I have been working, so that some Brother who can get a sight of the original may be able to complete or disprove my theory.

There is one symbol which has been bothering me for a meaning, & that is a bridge of three arches over a river. It is apparently associated with K.T. or something of that kind but enquiries in that direction here have led to nothing, except the story of Z. in the Red Cross of Babylon. This is illustrated at the bottom of the Red Cross certificate in A.Q.C. xix. 2. A plain bridge without additions is shown in the Jewel in A.Q.C. xiv. 136 - unless we assume the cock is to be associated with it. I have another plain specimen in a banner or fire screen worked in silk on linen, at present in the custody of our G.L. I will send you a photo of this as its material & some of its emblems are reminiscent of Kirkwall.

A bridge with a serpent, on cross appears in the Ark Mariner warrant in A.Q.C. xxiv. 98 - the plate being also used for the printing of aprons, of which we have one here & another in Melbourne. Then in Kirkwall (A.Q.C. x. 80) we again have the serpent on the cross & other figures & symbols, the interpretation of which is not very difficult. The only question is why they should be doing their particular set of reconciliation on a bridge: I can also remember that the bridges over the Norfolk rivers are in several cases of a three arch type. Acle I am certain of, Wroxham I think is the same, while Potter Heigham has a curved arch in the centre & two small pointed ones each side. Quite possibly the former is of later date. Mackey's Encyclopedia under "Bridge Building of the Middle Ages" has a collection of statements for which no evidence is offered. Let us hope they are more accurate than his geography in the article on the Ephraimites!

Mention of the last reminds me that I have been doing a little investigation into the allegations made against these people in the 2nd T.B. In my opinion they have been grossly slandered. I am lecturing on the question in my own Lodge next month but do not intend to publish. I am a devoted student of the Old Testament & bewail my

ignorance of Hebrew which it is now too late to learn.

I know that you like to have your records up to date so will you please record that I now hold the rank of Past Dep. Grand Master. This was conferred upon two of us last month on the occasion of the G. M.'s Installation. The 'services rendered' in my case were the production of Masonic Jurisprudence & the work I have put in on the revision of our Regulations. The honour came quite as a shock for neither my colleague nor I had the slightest suspicion of anything of the kind.

Please accept all good wishes from
Your's fraternally,

17th September, 1925

W. R. Day, Esq.,
SYDNEY

Dear Bro. Day,

It is nearly twelve months since I received your last letter and I had quite forgotten that you were interesting yourself in the Kirkwall Scroll. Now your letter of 8th August reaches me and I have been looking up the earlier correspondence so as to refresh my memory. I see that you then established a date 1799 for the Scroll which I doubted, as the characters look to me much more like a very, very, bad attempt to write I H V H in Hebrew. I have frequently seen them on hand painted aprons where however the letters looked more like 1777, and I have been similarly assured that they represented the date of the work.

That the Scroll may be of 1799 I do not deny. Anyway I consider it must be later than 1764 because of the use of the Arms of the Antients, which I believe were first published in the Ahiman Rezon of that year. You might however suggest that an expert should examine the linen carefully and see at what time it was probably woven. Perhaps that would not help very much as it might have been in hand for many years before it was brought into use, and it seems useless to try, if you get no reply from the Lodge.

I see no reason to doubt that the bridge is intended to represent the degree of Red Cross Knight, or Knight of the Sword, of the East, and of the East and West, otherwise the Red Cross of Babylon. You say "The only question is why they should be doing their particular act of reconciliation on a Bridge". But surely if you imagine that the Bridge was the only connection between two countries whose boundaries were marked by the river beneath, there must be some "reconciliation" between guards and strangers who attempted to cross. Moreover is it so certain that the two individuals are not attempting to belabour each other with their fists?

I doubt if there is any particular symbolism intended by the arches. Would not that be the most reasonable form? One arch would span the stream and the others would carry the level to the tops of the banks on each side. I do not think the Bridge has anything to do with the K.T. except that perhaps the R.A. with its attendant degrees may then have been preliminary qualifications.

I do not know how you intend to whitewash the Ephraimites but it would probably be unfair to lay any blame on Masonic tradition. I should expect to find the same take in the works of early commentators.

Clearly you have been very busy in your special Masonic work, and I am pleased that this has been recognised by your appointment as P. Dep. G.M.

You may by chance come across Bro. P.E.T. Thomas a P.M. of my Mother Lodge, who has just gone out to Sydney on business. If he should happen to attend any of your meetings you might give him a handshake from me.

With all good wishes,
Yours fraternally,

16th February, 1927.

W.R. Day Esq.,
SYDNEY.

Dear Bro. Day,

I have now had another opportunity of reading your paper again. You seem to have made out a very fair case, but my difficulty is to judge the effect of your conclusions in fixing a date for the Scroll. Apparently you would make it as of round about 1800 and this I should think is quite likely. But of course this does away with most of its evidential value, and shews it to be merely the work of an ignorant and illiterate man - certainly not an expert either as a designer or a copyist.

I am very doubtful if I shall be able to use the paper in our Transactions within a reasonable time. I must cut things down a bit until I have got the issue once more up to date. I have therefore wondered if the "Masonic Record" would care to print it. I will find out, but will get your consent before putting it actually into their hands. It will be costly to set up with all the illustrations.

I am glad to know that you are keeping busy with reading and writing - the former certainly on very varied subjects, sane and otherwise. Here I continue to try to keep things going in spite of many difficulties, one being the lack of ample means. So do not hesitate to introduce new members to the Correspondence Circle. They will always be welcome.

Yours fraternally

7th July, 1927

W. R. Day, Esq.,
SYDNEY.

Dear Bro. Day,

Again I have to apologise for apparent neglect of your letters, as I see I have those of the 21st February and 4th April still unanswered.

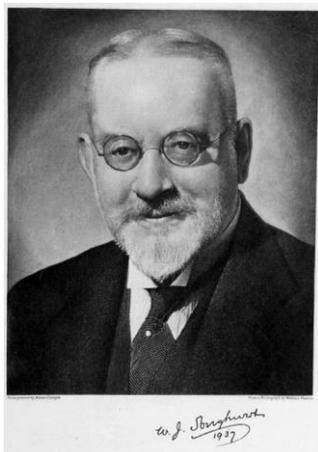
I at once withdrew the paper from the Masonic Record people, who were quite willing to publish it, and I have now arranged that it shall go in A.Q.C. in part 3 of the current volume.

Here and there I have altered a word in the paper, but the only serious excision has been the portion relating to the Cherubim, as supporters of the Arms of the Antients. It occurs to me that you did not perhaps realise that the Cherubim were intended to represent the Body of a Man, the Mane of a Lion, the Wings of an Eagle, and the Hind Legs of an Ox, and so your comparisons of different representations seemed rather out of place.

It is quite true of course that the mane is at times represented only by more or less short or shaggy hair, but this I believe was purely accidental. In this connexion I have in mind a medal issued a few years ago by our Grand Lodge. The mane showed quite well on a large drawing, but when it was reduced in size it disappeared almost entirely much to the annoyance of the Grand Lodge Authorities. It was then too late to make the alteration.

You will understand that I can say nothing definite about the R. A. matter while it is still under discussion in Committee, but you are of course aware that Scotland is recognised by us in spite of the absence of the qualification to which you refer.

Yours fraternally,



HYPOTHESIS TESTING THE COMMON GOOD AND WHAT IT MEANS FOR FREEMASONRY

by Bro Philip J Purcell [philpurc12@gmail.com]

Canberra, Australia, March 2021

This paper introduces the study. The complete version will be posted to the Linford Lodge of Research website [<https://linfordresearch.info/>] in about a month's time. The latter adds technical discussions on literature, metrics, test method and results, and a full reading list. A set of data work sheets is available on request. My thanks to a local Lodge for sharing data and to Linford LoR for pointers to Masonic research papers. Interpretations are mine, not those of any group, or the cited researchers, nor any other person.

Abstract

The study values how public and Masonic groups express their common good. It tests data and method founded on demographic theories. The standard suite of tests run in MS Excel. This asks how change is viewed as either open or closed ended, then the effect on preferences and choices. Social sciences help shape data to form, factor, graph and test trend lines. A null hypothesis H1 proposes group views of the common good not driven by a static grand design H0. They may prefer an open path H2, or a H0+H2 hybrid H3. Note, that does not preclude philosophy. All disciplines have a philosophy. They shape outcomes including how groups and their factors deal with chance and feed-back loops. When tested, the data points across groups prove to be reliable and comparable. The group result most open to chance is ritual, then Lodge, followed by the public, but for complicated reasons. Demoting the grand design improves outcomes as people prefer not to sit on old trend lines. They need new content to adapt and express culture. The cause and effects on display do correlate. When Lodge focuses on the internal business this does accommodate chance. Linkages are strong, but of moderate effect. That is due to the influence of external factors like paid working hours, a public media with an independent mind, and because internally ritual, education and research are tightly held. Yet, public media and Masonic ritual have the highest potential fractal complexity. Their mixing with public education and research affects how we as Masons symbolise the common good.

Introduction

The study seeks to define Masonry with a new method to map its' social metrics. This assumes the point of the Masonic group is to create a common good. Its' value is graded by comparison with a public group. Group component factors are tested against hypothesis of the nature of the common good, whether a fixed grand design, or a system open to chance.

A public group samples global data over 7,000 years to factor the way networked hubs and nodes bootstrap a common good. Factors include income, population, life expectancy, education, governance, climate, transport and media. I find a long shallow curve of wealth rising steeply since steam power. The method adapts John Stewart's (1948) network (gravitational) pull model, and demographic transition (growth) theories. Data sources include Australian Bureau of Statistics, OECD, UN, and academic experts in BCE economy.

The Masonic data group has two parts. (a) An example of Lodge operations from a study by Philip Purcell (2009). The data mirrors the public set using proxy indicators, like cash and member flows and city catchment. (b) Sampling NSW-ACT ritual for its' text patterns.

Testing proves the group data sets have a shared footing to support comparative Hx testing. The next step restates the data sets as x axis intercept widths, to feed a barcoding process. Binary numbers grow hub-node-outrider patterns to make new data sets for Hx testing. The data encodes in a zig-zag pattern. This forms a robust four-sided image that is scale free.

In this model, factors remix to reshape trend lines, due for example to urban growth, pandemic, climate etc. Their view depends on how events are seen as closed or open ended, then how they work with classes of constants and variables, to express choices and preferences.

Testing finds that data points group around median values driven by the education and research pairing. I note that social science literature output has a better than moderate chance of lifting median values. That should benefit Lodge, but other factors moderate the cause and effect. Data inputs and results do not appear to be random, however, ritual and media do lead other factors in fractal complexity, which may or may not suggest chaotic activity.

So, media helps define the role of chance even as other factors act on the common good. For instance, Lodge accepts a role for chance in its daily business. But some view ritual as fixed rather than a platform which may be tested to shape and articulate preferences. Perhaps that is a reaction to data overload. That runs the risk of seeing the world through popular media advocacy, up or cross selling, and drip-feeding information. Instead, research is a better gateway. It seeks precision to define problems, method and see data in new ways. That aided by scholarship, frames study design and reading patterns. They guide testing norms.

In that process, data builds Hx bottom up, then the testing phase becomes top down. Each phase near their limits become abductive (yes, no, do not know). If this proves a null hypothesis H1 (not a grand design), it still does not prove another solution. Rather it offers a key insight, put less formally by Karl von Eckartshausen (1788). If I tell you what I see it will be a copy of a copy. In his Rosicrucian world, a small virtual group know each other, without formal signs or words. I think in the same way experts have coded conversations on multiple levels.

The labour market for their creative sister group points to a limit on reaching a wider audience. McClain-Reardon (2015) found that the supply rises off a small base. Moreover, coded languages, like math, have sub-sets. Also, as Raymond Duval (2000) and Ana Hesselbart (2007) explain, math does not image like other subjects, as it has more arcane codes. Furthermore, Cynthia Shanahan et al (2011) show how across disciplines, experts talk past each other. Here I should note that my writing tests as a harder read than ritual and about the same as current affairs. That comes with the caveat that you are familiar with the subject. However, my study opens up a new field. Also, technical writing has a high information density and rare use words that need practice to read. Parts may be accessible to different readers depending on backgrounds. Ritual may serve to bridge abstract media, while math adds precision but only for those who can read the code. Eckartshausen impressed esoteric Walter Wilmshurst, but neither saw a role for math. Wilmshurst knew spiritualist and math teacher Mary Boole (1832-1916) but did not connect with her practice, nor George Boole's (1847) logic symbology.

Ada Lovelace saw the future in Charles Babbage's computers, but George Boole who met him at the 1862 Great London Exposition did not. Yet, they all shared the struggle to make sense of our context. That can take many forms, such as the art of Carl Jung's Red Book (1920s-30s). John Desaguliers even allowed James Anderson's (1723) story line, for the Premier Grand Lodge England, to cross from allegory into fact. He was on firmer ground simplifying Isaac Newton's math, just as Mary Boole pioneered math pedagogy. They all sensed a common good which Paul Samuelson (1950s) would define as a public good. James Buchanan (1960s) defined a club type where benefits depend on right scale of operations. That is borne out by my testing, except I think comparisons are a matter of proportion rather than absolute scale.

The sampled public network accounts for 67% of world GDP. Within are differences, due to how actors shape media and code signals. But they lack meaning without analytical discipline and cultural context. Yet links between math and other subjects are not easy, due to technical and cognitive demands, when decoding their symbols. Art may be a point of entry, but its' research (e.g., the tracing board) poses a debate among theorists. Is art part of a knowledge feed-back system, or an end in itself? Either way, I think, it recodes and relocates what we think we see as art and context. Then, as John Keynes (1930) argued, creatives need space. We had missed chances in the 1980's, with short working weeks and now the COVID lockdowns. But John L. Holland's occupational codes (1959) predict that is not for everyone. I note Lodge benefits from rising public education and research. But that is limited by the slower growth in humanities than vocational studies. Andrew Prescott and Susan Sommers (2019) see Masonic research as (further) narrowed by its' focus on Craft origins. Also, I think a focus on literal text rather than patterns limits the reading of King Solomon's temple.

I agree with their call for a systems approach. Just as any number of Masonic and other researchers want more math and economics method in research work. That kind of reasoning I think clarifies how groups define factor (in)dependence and constants to shape preferred world views and methods. The encoding of grounded soft data complements hard data and the role play of ritual offers a clue to the postmodern chance of multiple readings. Hence, the nuances of Hx results as they probe the common good. Yet, I do not accept the postmodern sandcastle view of daisy chained theory. The Masonic silo runs a risk of limiting its scope and appeal. My study finds ritual and other media lead the network fractal complexity (richness). Then the paradox of ritual, is how it reads at many levels with clarity, reaching across backgrounds.

Reading list, short form

Australian Bureau of Statistics *Demographic trends. Social trends. Working hours bulletins.*

Gerald Burke & Andrew Spaul *Australian schools' participation & funding 1901 to 2000.*

Buchanan James (1965). An economic theory of clubs. *Economica* 32.

DeLong Bradford J. (1998). *Estimating world GDP. One-million B.C.–present.* U.C. Berkeley.

Duval Raymond (2000). *Basic issues for research in mathematics education.* Conference of the international group for the psychology of mathematics education.

Eckartshausen Karl von (1788). *Magic. The principles of higher knowledge.* Also *The cloud upon the sanctuary.*

Hesselbart Ana (2007). *Mathematical reasoning and semiosis.* A theoretical analysis of didactical challenges. From the perspective of a student (University of Copenhagen).

Jung Carl (2009). *The Red Book, Liber Novus* (1915-1930). Philemon Foundation-WW Norton.

Keynes John (1930). *The economic possibilities for our grandchildren.*

Kirk Dudley (1996). Demographic transition theory. Stanford Uni. *Population studies* 50.

Kremer Michael (1993). Population growth & technological change. One million B.C. to 1990. *Quarterly journal of economics.* August.

Maddison Angus spreadsheets: (2006) *Statistics on world population GDP. And per capita GDP 1-2006 AD;* (2009) *The world economy. A millennial perspective.* OECD.

McClain Mary-Catherine & Robert C. Reardon (2015). The US workforce from 1960 to 2010. A RIASEC view. (aka John L. Holland occupational codes.) *The Professional Counsellor.*

Morris Ian-Joseph Manning (2007). *The ancient economy. Evidence and models*. Stanford UP.

Prescott Andrew and Susan Mitchell Sommers (2019). *The origins of Freemasonry and the invention of tradition*. World conference on fraternalism, social capital and civil society.

Purcell Philip (2009). *A history of Lodge Capitol No 612*. Canberra. Australia. 1927-2007.

Samuelson Paul (1954). The pure theory of public expenditure. *Review of Economics and Statistics* 36.

Shanahan Cynthia et al (2011). Analysis of expert readers in three disciplines. History, mathematics & chemistry. *Journal of literacy research*. Vol. 43, issue 4.

Stewart John Quincy (1948). Demographic gravitation Evidence & application. *Sociometry*. Vol. 11 #1/2, Feb.

United Grand Lodge NSW & ACT (c.2018). First Degree, opening and closing ritual.

Wilmshurst Walter (1922-24). *The meaning of Masonry; and Masonic initiation*.