

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master WBro Ewart Stronach

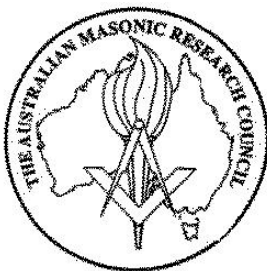
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Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at the regular meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre at 7 pm on Thursday 5 May 2011.

Yours fraternally

Neil Wynes Morse
Secretary

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Minutes of the previous regular meeting.
3. Matters arising.
4. Correspondence.
5. Treasurer's report.
6. Admission of visitors.
7. Matters relating to Masonic research.
8. Remembrances of Bro Andy Walker, KL:
A paper of Andy's – to be delivered by the Worshipful Master
Andy, Scouting and the Craft – Bro Neil Morse
Andy and Masonic research – Bro Malcolm Galloway
Andy, another view – Bro Tony Pope
9. ***Pillars of Light*** – Bro Joe Haffner seeks support from the brethren of the lodge.
10. Research Symposium – Bro Richard Dawes will outline the proposal to hold an event in September.
11. Kellerman Lecturer for 2012–14 – early advice.
12. Any other business.
13. Enquiries.
14. Petitions for Affiliation (see list below).
15. Apologies.
16. To Close the Lodge.

Petitions for Affiliation

Bro Garry Bryan Finch, a subscribing member of Lodge Burns Wentworth Tuscan No 21. Nominated by the WM and Bro Morse.

Bro David McFarlane, a subscribing member of Lodge University of Sydney No 944. Nominated by the WM and Bro Hall.

WBro Tony Pope OS (SA), KL, a subscribing member of the Lodge of Fortitude (SA&NT), a PM of the South Australian Lodge of Research and honorary member of W F Meier Lodge of Research (USA). Nominated by the WM and Bro Morse.

VWBro Geoff Davies, a subscribing member of Lodge Aquarius No 466 NZC, the Research Lodge of Wellington No 192 NZC, and the Hawke's Bay Lodge of Research No 305 NZC. Nominated by Bro Richard Dawes and Bro Morse.

Toast List

The Queen	Worshipful Master
The Grand Master	Worshipful Master
'Our Andy'	Bro Malcolm Galloway
Our Visitors	Bro Chris Telford
Junior Warden's Toast	Bro Tim Dunstone

A QUOTE ANDY WOULD HAVE LOVED: "Although Masons do not read much, they listen excellently well and patiently for any length of time – if the speaker will tell them anything worth listening to."

Albert Pike, writing to R F Gould in 1888, quoted in de Hoyos, A: *Albert Pike's ESOTERICA*, Washington DC, 2005.

Address to the Discovery Lodge of Research

3 March 2011

by RWBro Paul Fletcher PDGM

Worshipful Master and Brethren,

It is a great honour to represent the Grand Master in your own lodge, and this is the first time that I have had that pleasure bestowed upon me. The last time that I led a delegation here was in May 2008, when I came here in my own right as your Assistant Grand Master.

For almost one hundred years this lodge has continued, phoenix-like, living, burning itself out, then rising from the ashes—meeting under a number of different names and different numbers. The continuing thread throughout those 97 years has been its adherence to the task, the necessary task, of conducting research into aspects of Speculative Freemasonry. It is a continuing task, reminiscent of the task given to Sisyphus, the King of Corinth in Greek mythology, who was condemned in Hades to push a heavy stone uphill, only to have to do it all over again because the stone rolled back down to the bottom of the hill every time he reached the top. It is this continuing task, *research*, that sets this lodge apart from all other lodges in the jurisdiction. Brethren, this is a different lodge.

This different lodge has different purposes, *three* different purposes, as I see it. Two of the three purposes are found in the latest name of the lodge. The first purpose is *research*. Research is hard work, time-consuming, sometimes a bit hit and miss. It's like prospecting for gold. And, like the search for gold, it can become addictive. Many of us who are in the lodge room this evening have undertaken research. I carried out extensive research for a year as part of a Master's thesis. Research is essential if you're going to advance to the second purpose this lodge has.

The second purpose is *discovery*. That occurs when, with or without the magnifying glass shown on the lodge logo, trained eyes examine data and interpret them correctly. A connection is made, a small mystery is resolved. Another piece is added to the puzzle. Historically, the correct response in such circumstances was to exclaim 'eureka', the Greek word that means 'I have found it'. Today, the usual response in such circumstances is to lift your arms, form two fists, pull down on the arms, and yell 'Yes!' I did that when I found who built the sandstone bridge that emerges from under a road into my front yard, and when I found out that it had been constructed in 1864.

After *research* and *discovery* comes the third purpose—*education*—sharing those discoveries with others. The crucial role that I see for this lodge is to provide some of the documentary tools to educate the jurisdiction.

Of course, like charity, education begins at home. As well as presenting papers here in this lodge, those brethren who are masters of the arts of research and discovery should become mentors, educating the keen younger members of the lodge in those same arcane arts.

It may well be that the need for Masonic education has never been greater. The last six years have seen a growing interest in Freemasonry among younger men. Most of these young men are well educated, and they join our Order in search of enlightenment and further education. On their own, our three degree ceremonies, those three morality plays, do not provide sufficient material to satisfy enquiring minds. That is where this lodge can make a vital contribution.

In the brave new world of the Internet, young Freemasons can enlist the assistance of search engines to direct them to what might be taken to be information, but what may really be opinion, fantasy, or even blatant misinformation.

Mankind has never had greater access to information than we have today—over two million hits are uncovered in less than one second when you enter the search word *Freemasonry*—just incredible. I imagine that non-Masons compose many of those two million entries, and that many are designed to spread or confirm a poor opinion of our Craft. So how can anyone—especially, how can a young man searching for information on our Craft—separate the wheat from the chaff?

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Esoteric Thought in the History of Ideas and its influence on Regular Freemasonry as practised in New South Wales

10 September 2010

by WBro Ian Shanley, SD

Introduction

Let me begin by saying: ‘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.’¹

This evening’s paper was prompted by a question from the Worshipful Master of this lodge who, during a brainstorming session on work for the year, asked ‘What about this Esoteric Freemasonry. I’d like to hear a paper that was understandable and did not drown the listener in mumbo jumbo’... or words to that effect. I had been keen to contribute a paper to the lodge for sometime but was hesitant as to on what topic I could contribute some original research. On hearing the Master’s question I thought to myself ‘I could do that’, having been interested in and reading widely on Western Esotericism for longer than I’ve been in Masonry. So here we are. Whether I can succeed in presenting esotericism in an understandable way will be up to you to decide. A warning, though—we are in the realm of ideas and philosophy, so the going is not always easy.

I tried to be quite specific in my topic tonight, to allow us to set an objective for the discussion. Let me take you through the terms:

Esoteric thought: the field of esotericism is a vast and interdisciplinary one and any attempt to discuss it in the context of a relationship to Freemasonry requires a strong working definition of what one means by Esotericism—otherwise we could spend the next hour talking in circles.

The usual starting point for a discussion of esotericism is to define it as ‘something hidden from the majority or as a secret accessible only to a small group of initiates’ (von Stuckrad, 81). However the reality is that the material to be discussed under the heading of esotericism has never been concealed, even less so in our own day as the Internet makes all texts available to the majority of people. The *Sefer Yetzirah* and the *Corpus Hermeticum* are available on the iPhone for a \$1.19 a pop. Does this mean that they stop being esoteric?

Over the last two decades there has been a growing body of academic research on the subject of Western Esotericism. In this paper I shall make use of a working definition or framework for analysis developed by Professor Antoine Faivre, the pre-eminent scholar in the field. In short, this definition puts forward the idea that esotericism is a ‘form of thought’ or a characteristic way of interpreting the world (Faivre, 10). It identifies a number of characteristics of the esoteric form, with which we can try to identify whether a text, a group or a movement (usually referred to as a current) is esoteric. Hence the reference to ‘esoteric thought’ in the title of this paper.

The history of ideas is another concept that needs some explanation before we go too far. It is important in establishing why we should bother with researching esoteric influences on our Order at all. This is the field of research in which the historical development of concepts, philosophies, language and systems of thought are studied. Much light is shed on the historical documents, events or people when they are viewed from the frame of reference of the time period, rather than from our own in the

¹ The preface recommended by the Chairman of the Board of Management at the Quarterly Communication of the United Grand Lodge of New South Wales and the Australian Capital Territory in June 2010.

21st century. Esoteric thought as a concept in the history of ideas should assure us as to whether it is talking about an influence or presence of esotericism in the development of Freemasonry which is historically sensible or whether it is in fact anachronistic. Dame Frances Yates pointed to this esoteric form of thought's development in the Renaissance as the Hermetic/Kabbalistic Tradition (McNulty, 2). Hermetic and Kabbalistic philosophy (two of the currents identified as esoteric by Faivre's framework) deal with the big ideas—the knowledge of God and Nature and their relationship to Man. While these areas of contemplation are not unique to esoteric currents, the conclusions reached are. As we shall see, Regular Freemasonry's Craft ceremonies resonate these conclusions in their texts.

Regular Freemasonry in NSW is hopefully a less contentious phrase – but for clarity I define it here as the three Craft ceremonies as administered by the United Grand Lodge of New South Wales and the Australian Capital Territory. Although my research covers all three degrees, I have restricted the results of my work to the first two to maximise the size of my Masonic audience to the paper.

The aim of the paper is to identify whether esoteric thought can be shown to have influenced the content of the Craft ceremonies as they are practised today in this jurisdiction. I want to point out that the esoteric way of thinking was part of the intellectual life of Europe at the time that Freemasonry was developing its ritual. That this influence can be seen in some portions of the ritual text, even today, gives us a chance to shed light on the meaning of those sections of the ritual. I explicitly focus on the content of the ceremonies here. It is an important point made by Baigent (154) that:

a clear distinction is maintained between the *form* of Freemasonry and the *content*. The form of Freemasonry carries the content but is not itself the creator of it. This, then, allows for a distinction to be made between the origins of the form and the origins of the content. [*his italics*]

We can demonstrate that esoteric thought was an integral and pervasive strand of thought during the formative years of the Craft ritual. While no particular individuals or events remain extant in documentary form, one can posit that the portions of the ritual matching Faivre's framework developed in the Hermetic/Kabbalistic milieu of Renaissance Europe and could be said to bear its mark accordingly. This paper describes Faivre's working definition of esoteric thought and presents the findings of a textual analysis of our Constitution's Craft Degree Ritual texts using that definition as a framework. Portions of the text with reflecting esoteric thought are identified.

Why a framework? While 'systems' and 'frameworks' have their limitations (their explanative power usually extends only so far) they provide declared sets of assumptions and parameters for analysis that can be debated and validated. While the elements chosen from the text for review represent my application of Faivre's framework and are therefore somewhat subjective, the selection criteria I have used are clear and transparent, and the relative merits of my selections may be argued.

Faivre's Framework

The importance of using a framework for analysis when dealing with esoteric thought is highlighted well by R A Gilbert's paper 'William Wynn Westcott and the Esoteric School of Masonic Research'. In the papers presented in Quatuor Coronati Lodge, there is a division made between 'schools' of Masonic research. The 'authentic school' refers to those Masonic authors who focus exclusively on evidence-based historical research. Consequently, their topics of research tend to be the dry detail of Masonry's form (an aspect of grand lodge history or the history of the Craft in Venezuela). The 'esoteric school' approach to Masonic research contends (Gilbert, 16) that:

in the absence of documentary evidence it is quite legitimate to draw historical conclusions from a textual analysis of Masonic ritual. If a symbol is present both in the Kabbalah and in masonry, ergo there is a necessary connection between the two, and earliest Speculative masons must also have been kabalists.

Consequently, the field of enquiry can be open to the most fantastic of hypotheses. To avoid making such syllogistic mistakes, we shall leverage the work done in the emerging academic field of esoteric studies (Faivre, Hanegraaff, von Stuckrad) to bring some 'authentic' rigour to an esoteric analysis of the Craft ceremonies.

We shall now turn our attention to the details of the Faivre framework. He says (Faivre, 10) that:

in the Modern West what we may call 'esotericism' is a form of thought identifiable by the presence of six fundamental characteristics or components distributed in varying proportions inside its vast, concrete, historical

context. Four are 'intrinsic', meaning that they must all be present for a given material to be classified under the rubric of esotericism. . .

There are four intrinsic characteristics namely, the Idea of Correspondences, Living Nature, Imaginations/Mediations and the Experience of Transmutation. Two more secondary characteristics are not intrinsic but often occurring along-side the others. They are Transmission and Concordance. With these characteristics established, he then defines a number of key concepts of esoteric thought that flow from these characteristics. Important to us are the concepts of gnosis and Hermeticism (as in Hermetic Science). [ibid 18–35]

They are important in this discussion because, as we shall see, Craft Freemasonry does not explicitly identify with many of the characteristics of Faivre's framework. It does however resonate strongly with the concepts of Gnosis and Hermetic Science, thus implicitly highlighting an influence of esoteric thought. Faivre himself clearly states that 'There are likewise institutions like Freemasonry that comes under the heading of esotericism only in certain aspects. . .' (Faivre, 17) and 'It is obviously the high degree rites that contain the most esoteric content, therefore Anglo-Saxon Freemasonry is less esoteric in character. . .' (ibid 78).

As we shall see, it is in considering the concepts such as God and Knowledge contemporary with the development of the ritual that we shall begin to see how the esoteric form of thought has influenced the text of the Craft ritual. The juxtaposition of mystery with Science, the peculiar nature of Masonic knowledge, makes sense when considered in the Hermetic and Gnostic frame of reference. Dachez, in his entry on 'Freemasonry' in the *Dictionary of Gnosis and Western Esotericism*, asks the question 'Is Freemasonry an Esoteric Society?'. He answers in the negative to the traditional sense of a lineal descent of secrets and mysteries kept by a group. However, he affirms that the initiatic dimension of the institution is supposed to lead to an intimate experience of a type more in common with Gnosis:

with the idea that a mystery is inherent in the things themselves, and that the penetration of this mystery occurs through a hermeneutic that is simultaneously a lived experience, capable of granting a kind of higher knowledge.

The Faivre framework is not without its limitations. Von Stuckrad notes that 'Faivre's operational definition of esotericism has helped to overcome simplistic dichotomies of religion versus science, magic versus religion, and esotericism versus enlightenment that had so often distorted earlier understandings of the complexities of Western culture . . .' His only criticism of Faivre is his, at times, patchy application of his own criteria and his exclusion of other periods of history except the 16th–19th centuries. Since this is the era of our own enquiry and we are making application ourselves, we are not troubled by these shortcomings.

The First and Second Degrees Reviewed

The characteristics

The first characteristic, *the Idea of Correspondences*, is the idea that is symbolic and real correspondences exist between all parts of the universe. Most memorably captured in the phrase from the Emerald Tablet 'as above, so below', the macrocosm of the Universe has its corresponding components and more importantly processes in the Microcosm of the human being. (Faivre, 10) Astrology, magic and spiritual alchemy all explicitly identify this characteristic of one of the bases of their methods. (von Stuckrad, 82)

There are virtually no passages in NSW ritual that explicitly declare this Platonic idea. The closest we come are in the Master's description of the three lesser lights in Freemasonry.

You are now in a position to discover the three lesser lights in Freemasonry. These are situated in the S, W and E portions of the lodge and are intended to represent the Sun, Moon and the Master of the Lodge and teach us that as the Sun rules the day, and the moon governs the night so ought the WM to rule and govern the lodge. . .

The other time we get a sense of the 'fundamental relations . . . that exist among the various levels of reality. . .' (Faivre, 11) is in the explanation of the tracing board in the first degree where the pillars' functions are described firstly in the microcosm of the candidate and secondly in the macrocosm of God and the Universe.

It must be repeated though that the idea of correspondences, so central to the esoteric form of thought, is barely exposed in the Craft degrees. This is in stark contrast to the extra-Craft degrees.

The second characteristic, *the concept of Living Nature* (notice the capital N), views Nature as a whole as a living being, permeated by an interior light. Nature can be read like a book. Magic is the knowledge of the sympathies and antipathies that link things of Nature. Hence, this concept of Nature is the basis for the practise of magic as well as the beginning of natural science (ibid).

Texturally, we have that wonderful statement of the peculiar objects of research in the second degree:

[A]s you have thus had an opportunity of making yourself acquainted with the principles of moral truth and virtue, you are now in a position to extend your researches into the hidden paths of nature and science.

And the nature of Geometry, from the Final Charge of the same degree.

Geometry, or Masonry . . . whilst it proves the wonderful properties of Nature, demonstrates the important truths of Morality.

Again, there is little here that explicitly defines a magical nature; however, note in both cases the attachment of Nature to the gaining of knowledge of moral truths. This isn't an advocacy to read *National Geographic* or to save the Amazon rainforest here, as the use of capitalisation emphasises.

The third characteristic, *Imaginations and Mediations*, incorporates two complementary ideas. The imagination is the 'organ of the soul'; with it is invoked such mediations as rituals, symbolic images and the idea of 'transmitters' in the form of initiators. A part of the teaching of Hermes Trismegistus, it consisted of 'interiorizing' the world of our *mens* (mind), from whence the 'arts of memory', recommended by William Schaw in his statutes, arose and were cultivated in the light of magic, during and after the Renaissance. Understood thus, imagination is the tool for knowledge of self world and myth. (Faivre, 12–13)

This characteristic refers specifically symbolism and ritual. There is no one specific piece but the system as a whole thing. NB: we don't have to maintain the illusion of masonry as an ordered progressive system; even though it says of itself that it is a progressive science, that is not historically true. However the idea of interior world of man being the focus of Masonic work we have the following: the next two characteristics can be taken as a pair and constitute that aspect of our Craft ritual, Initiation.

The experience of *Transmutation* uses a term borrowed from alchemy and should be seen as the process of metamorphosis. It is an inner experience of gaining Gnosis through the operations of the alchemist's laboratory or through initiation. The experience modifies the subject in its very nature from a 'Man of the Stream' to a 'Man of Desire', in the words of 18th-century French Theosopher Louis-Claude de Saint Martin. Faivre alludes to the alchemical doctrine of death and rebirth to illuminate the spiritual processes within the adept. References in the First Working Tools to the transformation of the rude matter of the rough ashlar into due form best capture this notion:

Thus may the soul . . . be prepared, as a well wrought stone, for that exalted position in the Temple above, to which, as an emanation of the Deity, its aspirations should ever be directed.

The characteristic of *Transmission* (while not one of Faivre's intrinsic or required characteristics) is almost universally a fundamental prerequisite of initiation, and Freemasonry is no exception. In esoteric thought, an initiation or pre-established channel is necessary for passing on esoteric teaching; it must be from master to initiate. For the initiation (and therefore the knowledge transmitted) to be valid there must be regularity in the initiation, i.e. the believer must be attached to a tradition considered as an organic and integral ensemble deserving respect.

This concept is fundamental to Regular Freemasonry, but again not explicitly stated as pertaining to the passing on of esoteric knowledge. It is presented as being for the more pragmatic reason of retaining power and control by the grand body. However, the fact remains that Masons can only be made by Masters of lodges operating within the framework of a grand body. And any Master could trace the initiatic chain back to 1717, and the Scottish bodies for longer.

This is our Charter or Warrant of Constitution. . . Under it this lodge has its existence . . . and duly administers the rites and ceremonies of Freemasonry. . .

The similarities end there though as—unlike explicitly esoteric Orders—in Regular Freemasonry the initiator is not, in practice, required to have an ongoing role in the candidate's development—even though in the opening of the First Degree the Master's role is said to be to instruct (and employ) the Brethren in Freemasonry.

The last characteristic, *Concordance*, is not really a feature of Freemasonry, as it is not self-consciously esoteric. Philosophers have always searched for a universalising Science or paradigm that can explain all phenomena, but this is not particularly Masonic.

The Ideas

It is evident to anyone who has experienced the Craft ceremonies that there is not a lot of explicit esoteric exposition in Regular Freemasonry according to the foregoing definition. We have the weight of 300 years of British conservatism and dry scientific rationalism guarding against that. The few meagre phrases or snippets of ritual noted above would seem to be little evidence for an influence of esoteric thought on Regular Freemasonry.

However, as mentioned in the introduction, thinking esoterically about life's big questions leads one to conceive of those questions in unique ways. Faivre's framework defines a number of important esoteric concepts that have the characteristics as their base assumptions or foundations. A frame of reference that takes as a starting point a living Nature and a view of Man as a microcosm of the macrocosmic Deity leads to particular conceptions of common or household ideas such as Knowledge, God, Nature and Science.

Seen through the view of today, the references in our ceremonies to Truth and Knowledge, Science and Nature, appear to be quite cut and dried, and devoid of any mystical content. But this is how Titus Burckhardt put it (202), to see the subject: 'as if through the wrong end of a telescope. . . Just as objects in space appear smaller the farther away they are, so whatever is distant in time appears to us reduced and simplified in form.

Regular Freemasonry today is looked at through this telescope. By acknowledging that our current socialised framework is only a step in the evolution of the history of ideas, we can ask the question whether these important ideas were actually viewed differently at the time of the initial formation of the Craft ceremonies and their subsequent development. By understanding the meaning of these ideas, as they were, rather than as they currently are, sheds light on—and highlights the influences on—our ceremonies. Esoteric thought is part of those older meanings and at the time of the genesis of the modern form of Freemasonry a massive shift was occurring in how people thought about God, Nature and the acquisition of knowledge. As we shall see, the ideas of Knowledge, God, etc, as expressed in the Craft ceremonies, are more accurately defined from the framework of esoteric thought.

Gnosis—Science and Knowledge

[L]ight was ever an object of attainment in all ancient mysteries. It was then, as it is now, the Symbol of Truth and Knowledge, a fact of which we must never lose sight, when we consider the nature and significance of Masonic Light. . .

Knowledge, grounded on accuracy, aided by labour and sustained by perseverance, will . . . promote happiness in the paths of science.

Masonry is a progressive science, consisting of different degrees, which permit a gradual advancement in the knowledge of its mysteries. . .

To better understand concepts of the nature of science and the forms of the inquiry of knowledge during the renaissance and in the lead up to the early Enlightenment, an appreciation of the interplay between deductive reasoning (discursive thinking, scientific rationalism as it developed into) and gnosis is required.

There has not been a time in history when the search for knowledge was not considered the highest goal. Why? As Armstrong say, we are meaning seeking creatures (Armstrong, 20(GTF)). Today science, religion and philosophy are the different fields of endeavour that seek to render meaning to our

existence. Up until the Enlightenment, though, the search for knowledge was not compartmentalised thus. Do not confuse *knowledge* with *information*. Knowledge used in the context of Freemasonry is more about wisdom and understanding than it is with our modern scientific notions of data and facts.

Magic, natural science, religion, astrology were all considered methods for investigation of the questions of existence. Yates (19x) expresses well the tangled knot of magic, mechanics, alchemy and mathematics that was the forerunner of science in the 1600s. It is in this sense of the word *science* that we should hear the word used in our Masonic ceremonies. 'Heavenly Science' or 'Divine Art' connotes the spiritual ground of the pursuit of knowledge that has been jettisoned from our post-Enlightenment understanding.

Knowledge, prior to the rise of scientific rationalism in the Enlightenment, was understood to be available in three ways:

- Through the Philosophy of Nature—independently verifiable observations using empirical data (what we would today call the physical sciences) (Churton 2009).
- Through revelation via sacred scripture—the written word suitably interpreted by a particular denomination as dogma. The Reformation concretised this source as prioritising literal readings at the expense of valid mystical or anagogical readings (Armstrong 2009).
- Through Gnosis, also termed Hermetic Science; unlike scientific or rational knowledge (which, moreover, gnosis does not exclude but uses), gnosis is an integrating knowledge. It is either knowing in itself or the certainty of a method permitting access to such knowledge. (Faivre, 19)

The first two ways continue to be valid sources of knowledge and form the basis of the Scientific Method on the one hand, and religious dogma on the other—paradigms of thought that became the dominant form of attaining knowledge in the West. They also square off as irreconcilable modes after 'the testimony of the rocks and Darwin's challenge of Genesis in the mid 19th century (Churton 2009).

The modern day dichotomy of science vs religion melts away historically when one views them as complimentary sources of knowledge, buffered from their extremes as they were by the Hermetic Sciences. This is, for once, not a retroactive massaging of facts to fit hypothesis. This is the recorded history of science contemporaneous with the development of Freemasonry. This is what wisdom and knowledge meant for our 'Early Modern' brethren. Here we start to see History up close, rather than through Burckhardt's telescope, and instead of a post-Newtonian, post-Darwinian idea, we see the idea as it was at the time of the development of our ceremonies. Hanegraff says, in his *Introduction to the Dictionary of Gnosis and Western Esotericism* (2004):

As the historical evidence thus forces us to re-evaluate and problematize traditional concepts of the 'Age of Reason', we also need to reconsider the effects of those concepts on subsequent historiography. . .

However, Gnosis did not survive the Enlightenment. So what happened to the idea of gnosis as a source of knowledge and a part of the sciences? Churton (ibid 2004) puts forward a few hypotheses:

- The efficacy of the scientific method in the advancement of material technology (obvious).
- The dependency of the second form on the quality of the individual, i.e. the inability to independently verify results.
- The Royal Society, who were at the forefront of the Enlightenment movement, saw Gnosis as part of the gamut of science but did not pursue it publically:
 - Because they were trying to gain credibility in the public eye and the patronage of the King
 - Public opinion of all the hermetic sciences (NB: and Maths) was that it was the devils work.

Far from wanting to posit some secret lineage between the Royal Society and Freemasonry, we must still acknowledge the effect that the development of that institution had on the ideas of science and knowledge as pursued by the Western world. It therefore changed the framework of ideas that Brethren approaching the Masonic system held and thus the way in which they interpreted the meaning of the ritual. Dachez puts it in this way (Dachez 2006):

In this milieu [of the Royal Society], from which modern science would be born, the Hermetic and Kabbalistic Renaissance still re-echoed, notably in the Rosicrucian movement, as Frances Yates has well shown (1972). It was through this unexpected channel that speculations taken from an old alchemical and magical source contributed to forming the spirit of speculative masonry and giving it its esoteric tone, in the 'gnostic' sense. . .

So our science, historically speaking, is the methods of alchemy, astrology, Kabbalah and numerology, not scientific rationalisation. Is that meaningful for present day Freemasons? Yes or no, it is something we should consider, for it is part of our heritage.

Theosophy—God and Nature

Endue him with a competency of thy Divine Wisdom so that, assisted by the secrets of this our Masonic Art, he may be better enabled to display the beauties of true godliness. . .

Geometry, or Masonry . . . is of a Divine and moral nature and . . . proves the wondrous properties of Nature. . .

Brother Bob James at our July meeting did not talk about politics. I am similarly not going to talk about religion. Seriously though, in the same way as we need to discuss the history of partisan politics to further our understanding of Freemasonry, it is necessary for us to take into account historical ideas of the idea of God, or the Supreme Being.

The idea of God in esoteric thought differs from that of theology. Theology delivers a knowledge of God that is received as dogma, via a revelation of God through the divine word (Russell, 13). Esoteric thought treats with the Supreme Being under the title of Theosophy, as a knowledge of God derived by illumination from Nature. While the two have been used as synonymous terms earlier in their history, by the end of the 16th century Theosophy had assumed the definition we are using here. There is an explicit tying of the idea of God with both Nature and Mystery in the Craft ceremonies, as can be seen from the selections of the ritual shown here.

The notions of Mystery and Nature appear again and again in the ceremonies, such that it is fair to say that Regular Freemasonry describes a God of Mystery. God's action is involved in granting us wisdom to discover the secrets and mysteries of Masonry. The Divine Wisdom and Knowledge derive from the practice of this Divine Art with God's assistance. Moreover, the role of Nature in this process is highlighted by the way in which Nature is noted as separate from Science, with its own function. The idea—that the revelation of Nature (considered by the scientists of the time to be via Divine ratios and proportions) and a reading of the Book of Nature are tied up with an understanding of God—is relevant here (Faivre, 36). Sacred Geometry is a Theosophical approach to God.

However, during the course of the Enlightenment, Newton, Boyle, etc banished the notion of mystery and secrets from the idea of God. Newton said 'Tis the temper of the hot and superstitious part of mankind in matters of religion ever to be fond of mysteries . . .' They did not banish God totally, just the apophatic or unknowable God. God had become very important to the scientific rationalists of the Enlightenment as the *First Cause*, underpinning their theories (Armstrong, 199–201). And with respect to Nature, she no longer had secrets. 'There is no such thing as . . . the power of nature. [It] is nothing else but the will of God producing certain effects in a continued regular, constant and uniform manner.' (Clarke in Armstrong, 202).

While the titles of God in the Craft ceremonies, such as Grand Architect and Grand Geometrician, do reflect the Designer God of the scientific rationalists (a religious position that would come to be known as Deism), the role of the Deity invoked in the ceremony is not the detached First Cause. The Supreme Being is a constant reference point in our progressive acquisition of knowledge.

I think that removing the mystery from Nature and the idea of the Supreme Being fundamentally alters the core exercise or practice of Freemasonry. What is that exercise? The development of knowledge or wisdom. It is spelt out to the candidate right at the start, in the first degree, when the candidate is asked what is the desire of his heart: *Light*.

Conclusion

So what, if anything, does this mean for our understanding of Regular Freemasonry? Basically, that 17th- and 18th-century philosophy can be considered to have influenced Freemasonry and be instructive as to the meaning of some passages of the ritual and symbolism.

Regular Freemasonry is reserved when it comes to explicit statements of esoteric thought in its ceremonies, unlike the extra-Craft degrees that grew from its roots. However, the core ideas that it presents to its candidates can be seen to imply an esoteric world view, especially when the form of those ideas, historically concurrent with the development of the ceremonies, are considered.

By acknowledging that esoteric thought typified by the Hermetic/Kabbalistic world view is imprinted on our ritual, we are free to include, in a balanced way, some of its prescriptive practices in our education of Masons and take them forward in the future of Regular Freemasonry. This is something desired by the new Mason. In an age when religion is seen by many to have lost its way, and people refer to themselves as spiritual but not religious, a Freemasonry that acknowledges its roots in the esoteric tradition of the renaissance offers contemporary society a secular organisation still seeking meaning in mystery. We are, I repeat, meaning-seeking creatures.

This paper constitutes the first phase of my research into this area of Freemasonry, the history of Masonic Ideas. The next phase is to identify the source of those portions of ritual quoted herein, as well as the personalities who penned them at that particular time. If these individuals were clearly evidenced as expressing an esoteric thought process, we would have a smoking gun, as it were. Whether such concrete evidence exists remains to be seen.

I feel that it is important work and it is imperative that we as Masons, particularly those involved in the fields of Education and Research, strive to give our brethren a picture of their organisation as historically accurate and philosophically mature as possible; rather than a modern day caricature rising out of the mists of time immemorial. With such a picture in hand, we can hopefully move forward into the future, remaining true to roots and maintaining that certain something which allows us to call Freemasonry a 'peculiar system'.

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Address by RWBro Paul Fletcher continued from page 3

Who better than the Brethren of this lodge to set out truthful, well-researched answers, written in terms that a non-Mason can easily comprehend and, put those answers on the net under the name of the Discovery Lodge of Research?

From the days of the operative stonemasons, the lodge has been a place of education, a special place in which the master and the craftsmen passed on to the apprentices the techniques and secrets of their craft. The need for that same crucial educational role continues in every Freemason's lodge today. Here, in this special place, with this especially skilled band of brothers, the tasks of research, discovery and education rest squarely with the brethren of the Discovery Lodge of Research.

Brethren, as you continue to respond to those challenges, I wish you well.

Officers for the year 2011–2012

Worshipful Master	WBro Ewart Stronach	wm@discoverylodge.org 9799 2552
Immediate Past Master	VWBro Malcolm Galloway	
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Junior Warden	Bro Tim Dunstone	tim.dunstone@gmail.com
Chaplain	Bro Brad Del Munns	
Treasurer	RWBro Chris Telford	thedentist@toothcare.com.au
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Inner Guard	Bro Jorge Luis Trujillo	
Tyler	WBro Ian Heather	

Appointments

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Editor	WBro Tony Pope, OS (SA), KL	tonypope@cyberone.com.au
ANZMRC Representative	VWBro Neil Wynes Morse, KL	secretary@discoverylodge.org

Program for the year 2011

March 3	Installation re-installation of WBro Ewart Stronach and investment of officers
March 23	Fraternal visit to the Queens Lodge no. 229 for the presentation of the 2008 Prestonian Lecture by WBro Dr Robert Sillett, PJGD (UGLE), 'The language of the ritual'
May 5	In memory of Bro Andy Walker
July 7	TBA
September [TBA]	ANZMRC Touring Lecturer, RWBro Rodney Grosskopff, PSGD (UGLE), PADGM (South Africa North, EC), Kellerman Lecturer Paper: TBA
November 3	TBA

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master WBro Ewart Stronach

Secretary VWBro Neil Wynes Morse, KL
PO Box 7077, Farrer, ACT 2607
ph. H (+61) (2) 6286 3482, M 0438 288 997
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Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at the regular meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre at 7 pm on Thursday 7 July 2011.

Yours fraternally
Neil Wynes Morse
Secretary

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Minutes of the previous regular meeting.
3. Matters arising.
4. Correspondence.
5. Treasurer's report.
6. Admission of visitors.
7. Matters relating to Masonic research.

8. ***King James Version—Holy Writ or Outdated VSL?***

Bro Tom Hall will present a paper as outlined below. Contributions from all present will be heard.

Synopsis of tonight's topic:

2011 marks the 400th anniversary of the publication of the King James Version of the Bible. English speaking people throughout the world are raising a glass to toast a literary work that has often been called "the noblest monument in English prose.

The UGL of NSW & ACT prescribes the King James Version as the VSL for open display in every craft lodge, and most regular jurisdictions following the UGL of England do the same.

Yet, the King James Version has grave defects. As a translation it is both arcane and imprecise. As a symbol, it is no longer inclusive as few churches still use it in public worship. And, as an historical source in our rituals, it is likely far less significant than its predecessor, the Geneva Bible.

The Great Priory of Knights Templar in NSW recently became the first Masonic Order in Australia to abandon use of the King James Version. Should the Craft follow suit?

9. Research Symposium—Bro Richard Dawes will update us on the Goulburn event in September.
10. Any other business.
11. Enquiries.
12. Petitions for Affiliation (see list below).
13. Apologies.
14. To Close the Lodge.

Petitions for Affiliation

Bro Alexander Robert Barrington Slater, a subscribing member of Lodge Commonwealth of Australia 633.
Nominated by VWBro David Slater KL and Bro Morse.

Bro Garry Bryan Finch, a subscribing member of Lodge Burns Wentworth Tuscan 21.
Nominated by the WM and Bro Morse.

Bro John Stanley-Critchlow, a subscribing member of Lodge Sydney 1020.
Nominated by VWBro Chris Telford PJGW and Bro Charlie Thompson,

Toast List

The Queen	Worshipful Master
The Grand Master	Worshipful Master
Our Lecturer	WBro Stephen Hodgson
Our Visitors	WBro Ian Shanley
Junior Warden's Toast	Bro Tim Dunstone

What is a Volume of the Sacred Law?

Interpretations

That all Initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.

‘Basic Principles for Grand Lodge Recognition’ (*UGLE Book of Constitution*, p.xii, cl.3.)

The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that Book, or on the Volume which is held by his particular Creed to impart sanctity to an oath or promise taken upon it.

‘Aims and Relationships of the Craft’, agreed by the Grand Lodges of England, Scotland and Ireland in 1938.

Your homework for the meeting

The following may be of interest when considering the meeting’s topic:

<http://www.freemasons-freemasonry.com/mckenna.html>

<http://www.iowamasoniclibrary.org/webforms/Downloads/Volume of Sacred Law original.pdf>

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

Some AQC references. [volume:page]

Volume of the Sacred Law [*VSL*], (Herring, D.J.) The Bibles of Lodge Singapore, L.7178 [*UGLE*] (EC), Singapore, 76:137–9.

Volume of the Sacred Law [*VSL*], open, to make a lodge ‘just’, 82:291, 293; on the Pillars and [*KST*] 323.

Volume of the Sacred Law [*VSL*] 106:230; as a Landmark 65.

Volume of the Sacred Law [*VSL*] 97:166, 169–70; the Antients [*AGL*] 169; in Canada & USA 156, 160, 163, 167, 169; France 170–1; for Jewish brethren 35; use in ceremonies 34–5, 74.

Volume of the Sacred Law [*VSL*], An Unusual (Seal-Coon) 104:215.

Volume of the Sacred Law [*VSL*], for Buddhists (*Jataka Desanawa*) 86:138.

Volume of the Sacred Law [*VSL*], in Turkish lodges, 105:251–2.

Volume of the Sacred Law [*VSL*], 'Its Forms and Usage in Freemasonry' (Cryer) 90:85–91.

Volume of the Sacred Law [*VSL*], John Strachan, G.Reg. [*UGLE*] (1898), on the definition of a (masonic) 108:104; *See also*: Bible, the [*VSL*].

Volume of the Sacred Law [*VSL*], symbolism of 83:360; its use in Freemasonry (Q.114) 377; versions of 377.

Volume of the Sacred Law [*VSL*], where opened? (degrees) (Mendoza) 103:260.

Tony's tip

Background reading would not be complete without reference to locally-produced articles. ANZMRC Masonic Digital Library (MDL) holds 50 or more articles under each of the following word searches: Volume Sacred Law; VSL; Bible; King James Version; Geneva Bible.

If you do not yet have access to MDL (and are a member of Discovery Lodge), ask Bro Neil Morse to help you gain access.

One interesting paper not yet stored in MDL is “The VSL and symbolism”, by Alan Gale of Western Australia. It is in issue 52 of the ANZMRC quarterly newsletter, *Harashim*, which can be downloaded from the website of the Grand Lodge of Tasmania, at <http://www.freemasonrytasmania.org/>.

IN MEMORY OF ANDY WALKER

From the website of Discovery Lodge of Research:

Brethren were advised earlier of the the passing of Andy to the Grand Lodge above in late February this year.

Andy's funeral was held at Pinewood Cemetery, Minchinbury, on Wednesday 2nd March 2011. The WM, WBro Ewart Stronach, conducted the Masonic tribute and was assisted by RWBro Richard Dawes as Acting Director of Ceremonies. Many members of Discovery were in attendance, including the Grand Master. The officiating minister was Tom Hall.

Andy had lived a very full life and this was evidenced by the huge congregation—perhaps as many as 300 mourners. There were as many outside the chapel as there were inside the chapel. Andy's family, the scouting movement and Freemasonry spoke eloquently and at length about his life, his achievements and his contribution to family and society.

After the funeral service a number of the mourners congregated at Bundilla Scout Centre in Winston Hills; ate lots of cake and talked at great length about Andy.

Actually it was the sort of occasion that Andy would have loved to have been present to enjoy. And in a sense he was.

By email to the executive committee of the Australian & New Zealand Masonic Research Council:

We farewelled Andy this afternoon.

I didn't count the crowd, but there were three times as many standing in and outside the chapel as were seated.

Many were of the scouting persuasion (including some Masons); others were simply Masons (including the GM), and/or family.

Canberra Lodge of Research & Instruction was represented by three members, all Kellerman Lecturers (David Slater, Neil Morse and Tony Pope).

The service was conducted by VWBro Tom Hall, of Discovery Lodge of Research, and the Masonic element of the ceremony was led by WBro Ewart Stronach (WM of Discovery) and RWBro Richard Dawes (Secretary of Discovery).

The three main loves of Andy's life were in the forefront of the three eulogies: Masonry by Tom Hall, Scouting by a senior scout, and family by Andy's son, who gave clear evidence of taking after his dad as Walker the Talker.

Andrew Colin Walker

I corresponded with Andy Walker for some time before I actually met him.

I joined Freemasonry on the Mid North Coast twenty years ago, and soon found out about the Research Lodge of New South Wales. I wanted to know more, and my lodge secretary told me to write to Andy, who soon had me signed up as a Correspondent Member. So that is how the relationship began.

As I was keen to learn as much as I could about the Craft, Andy sent me a lot of resources, especially copies of papers and lectures on my particular subjects of interest. If I raised a question, he was happy to answer it—at length, even by snail-mail!

When I returned to Sydney to live in 1996, I visited the Research Lodge for the first time. Andy was glad to see me, and I rather tentatively enquired about joining as a full member, since the lodge was now within the length of my cable tow. I got a very detailed account of the membership requirements—how the number was strictly restricted to no more than 40, that it was open only to Masons of special merit and ability, and that it would be highly irregular to admit someone who wasn't a Past Master. Besides, affiliation was but sparingly offered by invitation. 'Never mind all that, though,' he said; 'you're invited. I'll get you a paper.'

Andy and I worked alongside each other in the Research Lodge since that time, and I well remember the sly smokes outside the Sydney Masonic Centre that occurred religiously before each meeting.

Later on, he roped me in to help another of his pet projects, Lodge Baden Powell.

As the years went by, both lodges fell on hard times. Baden Powell eventually closed, much to Andy's regret; but the other—largely through his efforts—was eventually reborn as the Discovery Lodge of Research, which is now lively and thriving.

Perhaps my warmest memory of Andy is the Masonic Scout Retreat he ran at Bundilla several years ago. It turned out to be a fairly small affair, as there were only four campers: Andy, myself, Kendall Merrick and the late David Coburn. David, I remember, insisted on private accommodation, and brought along an extensive range of personal supplies, including cologne, tinned paté and cognac. This caused Andy some angst, for, as an old-fashioned Scout, he thought we ought to be roughing it! Nevertheless, we had a great time revisiting our childhood—whittling sticks, building fires and learning to tie knots. The liquid refreshments around the fire at night were liberally shared.

At the end of the retreat, Andy solemnly administered the Scout Pledge to us in a ceremony that was as sincere as it was makeshift. I'm still not sure about the constitutionality of making Scouts 'at sight'—but it meant a lot to Andy and to us.

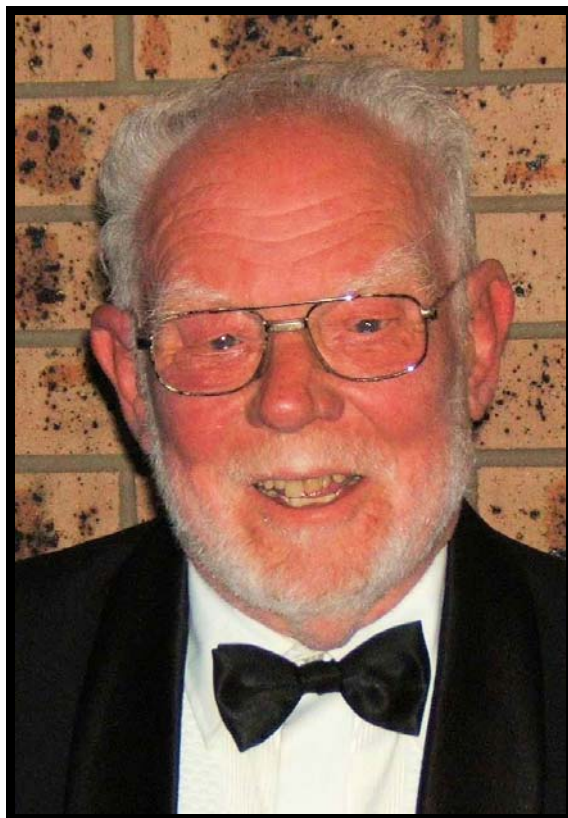
During his last illness, I visited Andy in hospital several times. He was gravely ill, and I was somewhat surprised by his rapid recovery. It did prove, sadly, to be the last flare of the flame before it was extinguished.

I was grateful to assist Andy when his wife Val died, by leading the prayers at her funeral. I was again grateful, and honoured, to lead them for him.

Andy—*Walker the Talker*—was a friend, a mentor and a brother to me.

Tom Hall

At the regular meeting of Discovery Lodge of Research on Thursday 5 May 2011, the following were scheduled to speak in memory of our late brother, VWBro Andy Walker KL, FANZMRC: WBro Ewart Stronach, WM; VWBro Neil Morse, Secretary; VWBro Malcolm Galloway, IPM; and WBro Tony Pope OS, editor.



VWBro Andrew Colin Walker, Kellerman Lecturer
Fellow and President of ANZMRC



Neil Morse, Ewart Stronach, Malcolm Galloway, Tony Pope

photo by Richard Dawes

WBro Ewart Stronach read to the lodge an example of the work of Bro Walker, the Kellerman Lecture for New South Wales and the Australian Capital Territory for 2002, delivered by Bro Walker at the ANZMRC Conference in Adelaide in September 2002—*Masonic Education*.

The paper was published in *ANZMRC Proceedings 2002*, and is preserved in digital format in the ANZMRC Masonic Digital Library (MDL). Because Discovery Lodge is an active member of ANZMRC, contributing papers to MDL (thanks to Andy), every member and correspondent of the lodge is entitled to access this large and growing resource. Any member (including correspondent) who desires access should ask the Secretary to arrange it.

The following is an extract from issue 48 of *Harashim*, the quarterly newsletter of ANZMRC:

Organisations rarely record their origins in sufficient detail to satisfy future historians, and Masonic research groups are seldom the exception. That is why Canberra Lodge of Research & Instruction recorded an interview of Kent Henderson—which will be transcribed and published, perhaps in Harashim—and why RWBro Andy Walker, PJGW (NSW&ACT), FANZMRC, Kellerman Lecturer (2002), was asked to record part of his contribution to the development of ANZMRC.

Origins of our Logo

by Andy Walker

Following the lecture tour in 1991 by John Hamill, curator of the museum and library of the United Grand Lodge of England, the first tour book, *Masonic Perspectives*, was published in 1992. I was disappointed that the only logo shown on the cover was the traditional 'square & compasses' and that the newly formed Australian Masonic Research Council (AMRC) had not developed a logo of its own.

After discussions with Bill Caulfield, foundation president of the Council and secretary of Research Lodge of New South Wales 971, I prepared a few possible designs. Eventually I whittled them down to three and, being the proud possessor of a newly acquired modem, I faxed them off to AMRC secretary Kent Henderson for his consideration.

The chosen logo was quite simple: A map of Australia (including Tasmania) with a flaming torch superimposed, and the square and compasses over the torch. The torch and the lamp (Aladdin's type) have often been used as symbols of education and learning; many research lodges used the lamp in their logo, but none (to my knowledge) the torch. The torch was the logo for NSW 'Official Lecturers', and I was already familiar with it in my drawing programmes, so that seemed to be the way to go.

This design was surmounted in a curve with the words 'The Australian Masonic Research Council', and centred below was the cipher 'Est. 1992'. The whole was enclosed in a circle outline. This was purely a monotone idea as colour printing was far too expensive for a new group to consider in those days.

At the 1996 Conference at Perth, some of the New Zealand Research Lodges had petitioned to be admitted as full members of the Council. This was accepted and the name was changed to 'The Australian and New Zealand Masonic Research Council'.

The logo was no longer valid! Solution: shrink the map a little, add a map of New Zealand at the same scale, and change the title above.

Problem: If the torch was superimposed centrally over the map it would cover two of the locations of research lodges, Adelaide and Darwin. If the torch was shrunk down it would become insignificant. So the torch was enlarged a little and placed behind the map.

Next problem: scale distance to NZ. Solution: who cares as long as they are both there? Well I did have one comment about that. No names, no pack drill, eh Tony?

At the next conference at Launceston in 1998 it was agreed that we produce a badge for Kellerman Lecturers. Back to the drawing board. Originally we had wanted to produce a collarette or breast jewel but could not get approval from the Grand Masters of the relevant Grand Lodges, so a badge it had to be. I had told the Conference I could produce them for about \$10 each. I did, but my pay rate was about 75¢ an hour. I have never tried to make money from the Craft.

To denote the badge as that of a Kellerman Lecturer, a scroll was placed beneath the logo with the words 'Kellerman Lecturer' inserted. The recipient's name, Constitution, and year of presentation are engraved on the back of the badge.

This now brought up the problem of colours. Eventual decision: all lettering and outlines in gold; background dark garter blue, as the sea and as in Grand Lodge regalia; scroll background light garter blue, as in Craft regalia; land masses earthy khaki; flame, red.

So in the year 2000 at the Brisbane Conference the badges were presented for the first time. As many of the earlier recipients had passed to the Grand Lodge Above, their badges were made to be passed on to their next of kin.

Currently the original stock has been depleted, the last of the originals were issued at Queanbeyan in 2008. As most of the technicians who helped me produce them have also passed to that same Grand Lodge Above, I am investigating a couple of alternate producers. From the samples I have seen of their work the standard will still be there.

Conclusion: Attend the next Conference at Perth in 2010 and buttonhole the proud wearers of a Kellerman Lecturer badge. Those prior to 1998 will be wearing the AMRC badge, and those from 1998 onwards the ANZMRC badge.

We all regard that badge as a recognition of our work as Masonic researchers and speakers.



Original design



re-designed 1996



badge re-designed 1998

Addendum

In June 2009, Bro Michael Leon, communications officer for the Grand Lodge of New Zealand, designed a new logo as part of a new webpage necessary for development of the online digital library project—more about that in the next issue of *Harashim*—and the new logo was approved by the ANZMRC executive committee, including Andy, in July.



About Andy and research

Andy Walker was always good company.

When I first met him, in 1994, Andy was an active member of the Research Lodge of New South Wales, and well known throughout his jurisdiction. Over the next 16 years his activities widened and he became known and respected in research circles throughout Australia and New Zealand, and even beyond our shores. Some of his work is to be found, in paper or digitised form, in Masonic libraries in South Africa, Europe, North America and Asia, and Andy was no stranger in cyberspace. I 'googled' him recently and got over 5,600 'hits'. Not all were 'our' Andy, of course, but I found his name on the websites of the Grand Lodges of New Zealand, Tasmania, Western Australia and Italy, on library websites such as the Top End Library (Darwin), the Masonic Digital Library (Australian & New Zealand Masonic Research Council), and Scribd, as well as on the Masonic resource pages of Paul Bessel, Ed Dreyfoos, and Pietre-Stones. Andy was international.

We first met—and talked—at Parramatta, at the second biennial conference of the Australian Masonic Research Council. Andy was assisting the conference convener, and was a voting delegate for his lodge. On that occasion he was elected Assistant Secretary of the Council, and undertook to design the AMRC logo, and certificates and badges for Kellerman Lecturers. At our next merry meeting, in Perth in 1996, Andy attended as Assistant Secretary and representative for NSW&ACT, and also as 'minder' for Harry Kellerman. Andy continued in those roles, re-designing the logo, certificates and badges to conform with the change of name of the Council, to include New Zealand research lodges as full members. He also found time to edit and publish a collection of papers by Harry Kellerman, popularly known as 'Harry Kellerman's Little Yellow Book'.

Andy continued as representative for NSW&ACT until his death in February this year, and participated in every Council biennial conference. At Adelaide in 2002, he was the Kellerman Lecturer for NSW&ACT, and he changed jobs, becoming the Information Officer. He changed jobs again at Tauranga, New Zealand, in 2004, and served as Treasurer for the next four years. It was at Tauranga that he was awarded a Fellowship of the ANZMRC, for long and meritorious service to the Council, as well as for his research contributions. Andy extended his stay in New Zealand and visited other lodges of research in the land of the long white cloud.

In recent years, Andy and I made a couple of trips together to Melbourne, to visit the Dutch research circle, Kring Nieuw Holland, and the Victorian Lodge of Research, as well as making an epic train journey to and from Ballarat for the 2006 conference. In 2008, at Queanbeyan, Andy was elected Vice President of the Council, and at Mandurah WA in 2010 he was elected President—a well-earned honour which, sadly, he did not live long to enjoy.

Andy's connection with the Masonic Research Council was not all work and no play. The custom has developed for a few of the regular attendees to meet informally, when the opportunity arises, to combine two loves—Masonic research and a single malt. This has become known as Breakfast Creek Lodge UD, and Andy was regular in attendance, and participation. When Breakfast Creek Lodge convenes at Wellington NZ next year, Andy will be there in spirit, and we will remember him.

Tony Pope

Andy and ANZMRC



Brisbane 2000, presenting a Kellerman Lecturers' Certificate to Neil Morse



Adelaide 2002, inspecting the Grand Lodge library



Kellerman Lecturers, Adelaide 2002



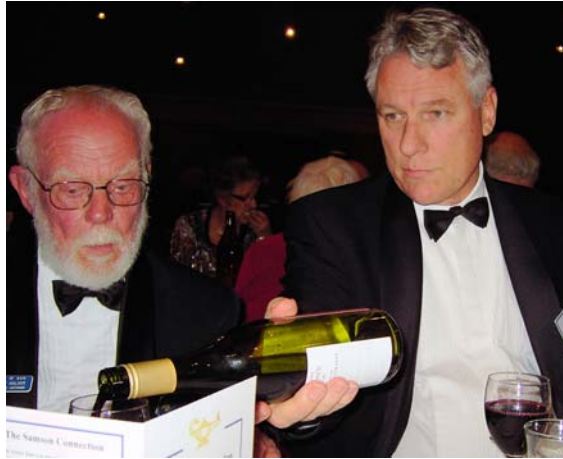
Andy receiving a certificate of the award as Fellow of ANZMRC, Tauranga, NZ, 2004



The newly elected executive committee of ANZMRC, with Andy as Treasurer, Tauranga, NZ, 2004



President of ANZMRC
Mandurah 2010



Looking after the President
Mandurah 2010



Andy's last conference, Mandurah WA September 2010



The President of ANZMRC with his executive committee, 2010

Officers for the year 2011–2012

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Program for the year 2011

March 3	Installation re-installation of WBro Ewart Stronach and investment of officers
March 23	Fraternal visit to the Queens Lodge no. 229 for the presentation of the 2008 Prestonian Lecture by WBro Dr Robert Sillett, PJGD (UGLE), 'The language of the ritual'
May 5	In memory of Bro Andy Walker
July 7	VWBro Tom Hall: <i>King James Version—Holy Writ or Outdated VSL?</i>
September [TBA]	ANZMRC Touring Lecturer, RWBro Rodney Grosskopff, PSGD (UGLE), PADGM (South Africa North, EC), Kellerman Lecturer Paper: TBA
November 3	TBA

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

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***Australian & New Zealand
Masonic Research Council***

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Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at the regular meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre at 7 pm on Thursday 1 September 2011.

Yours fraternally
Neil Wynes Morse
Secretary

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Admission of visitors.
3. Bro Mark Macalpine of Hong Kong will present a short paper on Charles Rasp, original discoverer of the Broken Hill lode and a Franco-Prussian war deserter; possibly followed by other speakers (?Bros Tom Hall & Chris Telford) on unspecified topics.
4. Informal discussion re officers for 2012–2013.
5. Apologies.
6. To Close the Lodge.

Toast List

The Queen	Worshipful Master
The Grand Master	Worshipful Master
Our Lecturers	WBro Stephen Hodgson
Our Visitors	WBro Ian Shanley
Junior Warden's Toast	Bro Tim Dunstone

Worth quoting . . .

THE NATURE OF RESEARCH: Overall, by its very nature, the research process requires a questioning approach to the relevance of facts observed, found or recorded. The same kind of approach must also be given to the conclusions derived from them. These stages can be time-consuming, but let it be stated that most researchers find it rewarding. The final examinations, which are given by one's peers on the facts disclosed and on the conclusions obtained, have to be honest, it being a waste of effort if they are not. It must be emphasised, criticism is directed at only the material facts and conclusions. From the three stages evolves new knowledge or information.

Research is disturbing to some; established ideas get overturned. The thoughts of people are directed to areas they might prefer to leave well alone. It is only too human to resent the researcher who may 'rock the boat', but that is the nature of real research. The history of the growth of knowledge through all the ages is full of such incidents. Many an observer or researcher has found facts leading to new ideas or concepts which show that the established notions or opinions are in need of revision. It is also too true that conservative views sometimes continue to prevail long after they have been shown to be incorrect. The researcher, knowing this, needs moral courage to stand up for what is believed to be correct, as well as needing the ability to withstand critical examination of the work and to accept, or defeat, that criticism.

WBro E K Millett, Inaugural Address as Master of the Research Lodge of Wellington, 12 November 1987.

King James' Version: Holy Writ—or an outdated VSL?

7 July 2011

by *VWBro Tom Hall*



Introduction

The Codification of Decisions of the Ritual Committee of our Grand Lodge prescribes that the Volume of the Sacred Law 'must be the King James Version'¹ and later declaims, in a perhaps sonorous tone, 'The King James Version has always been, and still is, the recognised Volume [of the Sacred Law] within the Jurisdiction'.²

Freemasonry in most English-speaking countries, following the time-hallowed practice of the United Grand Lodge of England, generally uses the King James Version³ as part of their Lodge furniture. Whilst other sacred books may appear from time to time on Masonic altars (especially to facilitate the initiation of individual candidates), for many brethren the KJV *is* the Volume of the Sacred Law, and they indeed accept it as 'Holy Writ'.

This intimate, loyal and long-standing relationship between the Craft and the KJV takes on special significance this year, as 2011 marks the 400th anniversary of the publication of our favourite translation of the Bible. We should not, I think, allow the occasion to go unnoticed, but rather take the opportunity to both celebrate and evaluate our attachment to this venerable book.

A little history

We should begin with a little history, for whilst the KJV is probably the most enduring English translation of the Scriptures, there were several others before it.

The first printed New Testament in English was the work of William Tyndale in 1525, for which labour of love he was later burnt at the stake. However, with the few books of the Old Testament that he was able to complete, his work formed the linguistic and stylistic basis of all that followed.

The so-called Great Bible of 1539 was the first edition with any official sanction. It was a very large volume (hence the name) and was chained to the lecterns in parish churches so that literate folk could come and read it outside of regular service times.

The Bishop's Bible was a further revision in 1658. It used a more ecclesiastical language preferred by the hierarchy, but still owed a huge debt to Tyndale's version.

More significant than any of these was the Geneva Bible of 1560, which underwent several revisions and hundreds of reprints. It was made by English Protestant scholars who had fled to Switzerland in the wake of persecution under Queen Mary. Compact in size, relatively cheap, and furnished with copious explanatory notes (albeit of a pronouncedly Calvinist flavour), it became astonishingly popular. In fact, for at least 60 years after the publication of the KJV, the Geneva Bible remained the preferred edition for the general reader.

It also should be noted that the Roman Catholic College at Rheims produced a serviceable translation from the Latin into English in 1582—almost thirty years before the KJV.

The impetus for the KJV arose out of the Hampton Court Conference of 1604, which King James I had convened to try and settle differences between the Puritan and High Church parties of the Church of England. Not much came of it, except a recommendation that a further and more scholarly revision of the Scriptures be undertaken.

James, fancying himself as something of an amateur theologian, liked the idea, so it went ahead. He appointed 54 divines to the task, of whom 47 actually worked on the project—not a bad participation rate, even by today’s standards! All of these men were Anglican priests or bishops, with the single exception of Sir Henry Savile, an accomplished Greek scholar from Oxford.

The original intention was to simply revise the Bishop’s Bible, but the task soon grew into a new translation from the original Hebrew and Greek texts, diligently compared with the Latin Vulgate and all the translations that had appeared over the preceding eighty years. However, as the translators were charged to employ the style and language of the older versions, the legacy of William Tyndale remained largely intact.

The KJV became known as the ‘Authorised Version’ because the King had ordered it to be made. However, he did not personally contribute to the task, and the translation was never formally authorised by either Church or State.

Legacy

Despite the fact that the KJV was the work of a committee (in fact, several committees) it was a splendid achievement. Indeed it has more than once been described as ‘the noblest monument of English prose’.⁴ As William Rose Benét has written, ‘Its literary influence is inestimable; besides its direct effect on many important writers, it has been regarded as a major force in keeping English relatively unchanged since the 17th century’.⁵

For the better part of the last 400 years, the KJV has been, to use the common phrase, ‘everyman’s Bible’.

Daily, all of us use phrases from it that have become part of our secular vocabulary, such as:

A drop in the bucket

A fly in the ointment

A wolf in sheep’s clothing

Can a leopard change its spots?

Give up the ghost

In the twinkling of an eye

Living off the fat of the land

No rest for the wicked

The writing is on the wall

and so on.

As a literal translation of the Hebrew and Greek manuscripts available at the time, it is a very able work and remarkably free from overt doctrinal bias, given that all the translators were members of the Church of England.

Defects

For all the praise that can be given to the KJV, particularly in this anniversary year of its publication, we must also admit that it has a number of grave defects. Indeed, even at the time of its release, it had strident critics. Hugh Broughton, the most highly regarded Hebraist of his time (but who had been excluded from the panel of translators because of his utterly uncongenial temperament), issued in 1611 a total condemnation of the new version, and stated that he ‘would rather be torn in pieces by wild horses than that this abominable translation should ever be foisted upon the English people’.⁶

Without going as far as Broughton, it remains true that the KJV contains numerous mistakes.⁷ Generally, these are not deliberate, but arise because either (a) the translators had limitations in their knowledge of ancient Hebrew and Greek, or (b) they were working from quite late manuscript copies that already contained errors.

Since the King James men did their work, biblical scholarship has advanced greatly. We have discovered thousands of older and more accurate manuscripts of the biblical books, and our ability to understand the meaning and nuances of the original languages has been greatly enhanced. To take just one example, the recovery of the Dead Sea Scrolls since the 1950s has contributed tremendously to our

understanding of biblical vocabulary as well as supplying numerous very early manuscripts for much of the Old Testament.

There are not just problems with the underlying Hebrew and Greek of the KJV, however. The English is a problem, too.

The aim of the translators was to make the Bible intelligible to the average person, and they honestly tried to do that. Unfortunately, the rule they were given—basically to follow the earlier translations wherever they could—meant that the English of their version was *already* antiquated before it even got to the printing press.

By 1611, pronouns such as *thee* and *thy* and archaic verb endings (*-eth*, *-est*, etc) were already disappearing from use, but the translators felt duty bound to retain them.

Moreover, whilst it is true that many passages in the KJV have a unique beauty and cadence, others are frankly dreadful. For instance, it is doubtful anyone in 1611 could have followed St Paul's line of thought in the second chapter of Galatians, even though the thrust of his message is quite straightforward. In repeated cases, a mechanical word-for-word approach to translation has produced very stilted English.

Added to this are hundreds of words that are now obsolete, or have changed in meaning: *advertise* (tell), *besom* (broom), *collops* (slices of meat), *chambering* (wanton sex), *let* (hinder), *reins* (kidneys), *suffer* (allow), *tutor* (guardian), etc.⁸

The challenge of comprehending the language of the KJV has always been an issue. Over the course of time, as English has inexorably changed, it has simply become worse and worse.

Masonically speaking . . .

We have already acknowledged the fondness Masons have for the KJV, and (like most organised groups) we are resistant to change. Changing the ritual is bad enough, without fooling around with Holy Writ!

The KJV is not of itself, of course, 'Holy Writ'. Properly understood, Holy Writ is the theological concept that Jewish and/or Christian Scriptures, *in their original manuscripts*, contain or convey the word of God. As we have no original manuscripts—at best just early copies—the whole idea is something of a moot point. Nevertheless, the term Holy Writ cannot properly be applied to any translation or version; it's talking about the *real thing*.

Our affection for the KJV, I think, is based on a couple of assumptions that invite discussion.

The first is the impression that displaying the 'Authorised Version' is a symbol of stability and unity, which was largely true until perhaps the 1970s, when almost any reference to Scripture likely came from it. Everybody owned a copy, and most Protestant churches at least had one on a lectern.

This is not the case today. No mainstream church routinely uses the KJV in worship, and theological colleges and seminaries have not used it for study purposes for at least fifty years.⁹

Further, the KJV has never been acceptable to Roman Catholics, a matter we should take into account now that, happily, more and more Catholics feel able to join the Craft. As far back as 1977, the famous Masonic researcher Neville Cryer wrote of Catholic candidates:¹⁰

[It] should be realised that a correct Bible for them is not necessarily the one we employ. There are certain additional writings . . . the deutero-canonical books, which are interspersed with the books that normally comprise the Old Testament. For a Roman Catholic the 'whole Bible' is one with the Old and New Testament plus these writings, and if we are to respect the consciences of such candidates then an edition of the Scriptures which fulfils these requirements should be available.

In plain fact, the KJV is now valued almost solely as a literary heirloom. The only religious devotees it has are usually reactionary crackpots, such as those American pastors who have recently been in the news for burning the Koran or predicting the end of the world.

The Old Version is no longer everyman's—or every Mason's—Bible; it is not the unifying emblem it once was.

The other assumption we hold about the KJV is the extent to which it has influenced our ritual. Many Masons would agree with Bro Colin Dyer when he says: 'the Biblical references used in Freemasonry

in the English-speaking world come from the King James's Version.'¹¹

On one level, Dwyer is right. The ritual we use *now* embodies quotations from the KJV, but we know this cannot have always been the case. In the early period of the development of Freemasonry, the common translation used was the Geneva Bible. The influence of the Geneva Bible is to be found peppered throughout our formative history. Here are a few examples:

- Various Biblical characters appear in our ceremonies, and we are told the *meaning* of their names at various points. I will avoid compromising my obligation by going into explicit detail, but it is fascinating to observe that all the definitions given in the ritual match exactly those given in the '*Table of Interpretation of Proper Names*' appended to the 1560 edition of the Geneva Bible.
- The second tracing board contains an elaborate description of the pillars at the entrance to King Solomon's Temple. Here we are told specifically that the chapiters featured 'two spherical globes, on which were delineated maps of the celestial and terrestrial worlds.' Apart from the obvious historical incongruity of this statement, you will search the Bible in vain for any reference to these spherical globes. Where do they come from? A woodcut artist's impression of what these pillars might have looked like, inserted into the seventh chapter of 1 Kings in the Geneva Bible!¹²
- Fellowcraft Freemasons are also familiar with the artistic depiction of 'Shibboleth'—another detail absent from the text of Scripture—but one conveniently furnished by the Geneva Bible's plentiful annotations.
- Even as late as 1756 there seems to be a whiff of the Geneva Bible in the title of Laurence Dermott's Constitutions for the Antients: *Ahiman Rezon, or a Help to a Brother*. Once again, that *Table of Proper Names* looks like it may have been inspiration for that curious juxtaposition of Hebrew words.

None of this in any way diminishes the long relationship between English Freemasonry and the KJV, but it does remind us that we are indebted to versions that are even older.

Time to move on?

In spite of the very cosmopolitan nature of modern Freemasonry, where a Lodge may have members from a variety of faiths and therefore several Volumes of Sacred Law, we still implicitly and explicitly promote the King James manifestation of it.

Indeed, we still point to it on the altar and encourage candidates to study it and, although the practice is declining, plenty of lodges still present newly raised brethren with a KJV, gold-stamped with the square and compasses on the cover.

Given Freemasonry's deep Judeo-Christian background, there is nothing inherently wrong in giving our members a Bible. Lots of people besides Christians—from the Dalai Lama to Julia Gillard—all say it's a grand book to read.

But if we are serious about that, if we really believe that it contains maxims and stories that can help to make good men better, why are we asking young men who have hardly even read Shakespeare to wrestle with the impenetrable language and frequently inexact renderings of the KJV?

The experience of another Masonic order may provide some insight and guidance to us.

Several years ago the Great Priory of New South Wales and the Australian Capital Territory decided to revise its Knight Templar and Malta rituals. The Ritual Committee, of which I was part, was charged with providing ritual that was uniform, dignified and contemporary.

As a Christian Order, there is prominent Biblical content in the rituals, especially readings from the New Testament. The ritual for the Knights of Malta has an important but quite lengthy reading from the Acts of the Apostles.

We immediately had to face this as one of our first challenges. From experience, we knew that this narrative concerning one of St Paul's adventures posed problems for our candidates. Firstly, many of them had very little prior knowledge of Bible stories, and their grasp of the complex and archaic sentence construction and verb forms in the KJV was negligible. What was intended to be a rollicking and exciting yarn was spoiled because the language was not only very difficult to read, but even more difficult to hear!

A decision was made—reluctantly on the part of some committeemen—to investigate new translations that might better serve the purpose. Among others, we looked at the Jerusalem Bible (Catholic), the Revised English Bible (mainly Anglican) and the ecumenically produced New Revised Standard Version.

All of them represented a big improvement in clarity, but to some extent the message still sounded a bit stiff and formal when it was read aloud, although the Jerusalem Bible (which had J R R Tolkien on the panel) was pretty good.

In the end, we settled on the New Living Translation, which is a version specifically designed to be used in liturgy—written to be read aloud! The result in our trials were remarkable, with even experienced ritualists saying that they now really understood what they were saying to the candidate! In the end, we made the decision to use the New Living Translation throughout both rituals, which helped to make them fresh, relevant and most of all, immediately intelligible for the young men taking the degrees.

It has not, of course, been all smooth sailing. There has been opposition from those who miss the baroque cadences of certain passages, and even from a few who stubbornly hold to the view that the KJV is ‘the only true Bible’. However after only two years of official use, the new rituals are now being enjoyed with enthusiasm in virtually every Preceptory across the State.

Could the Craft follow suit?

It could. The Templars have proved that change is not only possible, but that it can be done without calling down the fiery wrath of the Almighty.

In any case, the Templar experience demonstrates that the Volume of the Sacred Law need not be treated like a sacred cow. The Bible, like all holy books, is meant to convey important and instructive lessons. If a particular version or rendering of that book does not convey those lessons effectively, it has failed its purpose.

The King James Bible, four hundred years since it first appeared, remains a majestic and formative literary achievement. But in itself it is not a landmark of our Order, and it no longer fulfils its stated aim:¹³

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place . . .

The translators of the KJV, if alive today, would be delighted with the plenitude of new English versions available, and would certainly say: ‘Verily, forsake ye now our mean work, that thou mayst be loosed, and move on.’

Endnotes

- 1 Codification 1.7
- 2 Codification 36.1
- 3 Hereafter abbreviated ‘KJV’.
- 4 McGrath A: *In the Beginning—the History of the King James Bible*, Hodder & Stoughton, London 2001, p1.
- 5 Benet W: *The Reader’s Encyclopedia*, A&C Black, London 1965, p104.
- 6 See the article, *King James Version* at <Wikipedia.org>.
- 7 The American Bible Society edition of the KJV contains several pages of errata, identifying hundreds of verses where mistranslations have occurred. Whilst many of these are of a relatively minor nature, others significantly change the intended meaning of the original text.
- 8 For a full and entertaining list, see Bridges R & Weigle L: *The King James Bible Word Book*, Nelson, Nashville 1994.
- 9 There is a plethora of modern translations; generally Anglicans and Lutherans and some Uniting Churches now use the New Revised Standard Version, while other Protestants prefer the New International Version. The Catholic Conference of Bishops in the US recently issued (March 2011) a thoroughly revised edition of the New American Bible, combining current scholarship with easy reading.
- 10 Cryer, N B: ‘The Volume of the Sacred Law—its forms and usage in Freemasonry’ in (1977) *Ars Quatuor Coronatorum* 90:85 @88.
- 11 Dyer, C: ‘The Holy Bible and English Freemasons’ in (1989) *AQC* 102:208 @210.

12 See Hodapp C: *Freemasons for Dummies*, Wiley, Hoboken NJ 2005, p149.

13 From the Preface to the KJV, '*The Translators to the Reader*' – unfortunately not printed in most modern editions. Available online at <<http://www.jesus-is-lord.com/pref1611.htm#s18>>.

A lively discussion followed. Those Brethren who supplied the editor with written comments are recorded herewith.

Bro Neil Morse, who attributed some of his remarks to an unnamed Kellerman Lecturer from Victoria, commented:

What is the actual purpose of a VSL in the lodge?

- It provides a community-accepted standard for swearing obligations, etc.
- It adds an air of gravitas to the proceedings with its opening and closing as the lodge opens and closes.
- It stands as a reminder that what we are doing is important enough to warrant a religious type of awe and respect.
- It gives a dignity to a ritual that would otherwise be based on a collection of disparate symbols whose given interpretations often wander through the unlikely and barely credible to the downright silly.

Do we actually use it as a volume, despite all the enjoinders in charges, etc?

No! Not in lodge, anyway.

If it is supposed to be the guide of all our actions, then why do we never actually open it, read from it, discuss the messages it brings, compare different versions, etc? This suggests that the VSL is simply another symbol, and not an actual working tool for our daily advancement. It would be easy to see it as yet another lip-service element in modern Freemasonry, but it also suggests that its practical use is meant to be personal, not ritual.

What is its personal role then?

Exactly what it is outside lodge—a statement of religious teaching that provides each reader with the raw material upon which to build their beliefs and behavioural structures for living. Given that this is the 400th anniversary of the King James Bible, it is timely to consider the power that the Reformation brought through presenting religious practice in the native tongue of the people. Rather than being tied to an imposed social pattern (ie the papal view of the authoritarian church) handed down by empowered priests to the unempowered masses, reading your own Bible gave all those Protestants of Britain and Europe the capacity to make their own personal religious choices. That sort of thinking quickly followed into politics, and lodges were there too—the social intellectualism of the 17th and 18th centuries that Margaret Jacob has written about in relation to Freemasonry (and printing!).

This can follow, no matter what the VSL. There would be a lot less danger and terrorism in the world if people actually read their own copies of the Bible, the Koran, the Torah, or whatever, and thought about what they actually say, rather than accepting some tortuously twisted interpretation by a semi-literate televangelist / Taliban imam / land-grabbing West Bank settler.

Does that give you some material for the discussion? I suppose my overall view is that the VSL is a highly dangerous document because it might actually make some people think, just as Freemasonry could be equally dangerous if members did what it suggests (charity, equality, respect, learning, etc). They go together well, because hardly anyone involved with either or both looks like they have, are, or will bother trying to do that!

Bro Ian Shanley said:

I love the paper. My comments are musings more than critique.

As the VSL is a symbol and not a sign (ie a pointing to that which cannot be expressed), and not a working tool (we don't use it), does the language matter? Does its contents matter? So the nub of question for me is: Does the KJV still work as the symbol of the VSL? Would a highly sensitive up-to-

date metallic piece of scientific equipment that measured the exactness of the plane of a surface be a more useful symbol than a level? IF it resonated with the candidate more meaningfully and gave him a deeper insight into the ineffable quidditas to which it pointed, then yes!

While the answer is personal, I think the brethren of a lodge could be polled and a particular answer arrived at per lodge.

There is a paper from Western Australia which addresses the VSL as a symbol (Alan Gale, 'The VSL and symbolism', in *Harashim* #52 p7). Brother Gale's argument is well constructed but:

- (a) halfway through he makes *VSL* and *KJV* become synonymous; after that, any 'attack' on the *KJV* is an attack on the *VSL* and unmasonic—it makes discussion impossible.
- (b) he ignores the historical reality that in Anderson's time the set of religious beliefs the Craft had to deal with *could* be represented by a copy of the Bible; that is no longer true, and hasn't been true since the 1860s. To ignore this, as Gale does, and to suggest that solutions such as using other texts violate the universality of the symbol dodges the point that the symbol is already broken.

Maybe using multiple or alternate texts isn't the answer, but continuing with the *KJV* and pretending it is not the *KJV* (which is what he seems to do) isn't an answer either. If Masonry is about universality, why are creedal Protestants the 'blessed few' to have their personal faiths displayed as the *VSL*? Because they were there first?

I was dismayed to learn from Brother Hall that there is an 'authorised' version for our jurisdiction. Now that is something that truly does violence to the symbol. To what end should there be one, and why, when the symbol itself is supposed to be flexible or plastic? Personally I think the most potent symbol would be a stack of *VSLs* with the candidate's choice on top. If no degree work for the evening, rotate them. Surely that is a more meaningful and resonant symbol.

Bro Joe Haffner commented:

I welcome the enlightening notes on the subject of the *VSL* brought by our learned Brother Tom Hall. I also enjoyed the intervention of my erudite Brother Ian Shanley.

There is no doubt that a lot of inaccuracies, misinterpretations, and sometimes conscientious attempts to adapt or transform during the translations, have resulted in differences of meaning that a reader of the known Hebrew version would even find aggressive. Let's not forget that the original Aramaic and Hebrew has been translated in Greek, then in Latin and finally in English.

A good example would be the wrong translation of a passage of the Old Testament to Michaelangelo when he needed to better absorb the personality of Moses in the preparation of his masterpiece dedicated to the Prophet. The regrettable result is that Moses has a horn in the middle of his forehead!

All this is and always was true and acceptable or non-acceptable to those few who read the *VSL*. It remained for thousands of years not only the history book of the Jewish people (and no history book ever was 100% correct) but also the symbol of its destiny. What remains axiomatic is the fact that this Book of the Torah and the traditions that emanated from it have kept alive for thousands of years the Nation of Israel strongly bound around it.

Having said this, I have found that the adoption of other Volumes of Sacred Law in lodge, to correspond to the needs and beliefs of a modern lodge of Masons, is entirely acceptable. The Grand Lodge of Israel has adopted the recommendation that in every lodge several different books of faith be exposed on the altar, and be all equally considered as *VSL*, so that every member or visitor, from wherever in the world, would find in the lodge the Book of his own faith.

Now, there is a normal human reaction in every normal group. Some are tired of the 'old', others are afraid of novelties. Fortunately, it is not always in the hands of a group to make drastically changes. At the same time, a *lodge of research* must be ready to discuss and make skilled observations to a theme.

As we all agree that for us the *VSL* is symbolic to morals, equitable behaviour, belief in one Supreme Being, and consider that all our teachings emanate from and can be referred to the same root, we easily can continue to adapt it. Enlarging the basis of reference is always possible by adding other writs of other creeds.

As my Bro Ian Shanley rightly says: 'The most potent symbol would be a stack of *VSLs* with the

candidates' choice on top'. And I add: We should consider them all and refer to them as the 'Volumes of the Sacred Law'. The VSL should be read in Lodge from time to time, especially the chapters with reference to our ritual. A lot can be learned from it, discussed on it. One should seek explanations on certain interpretations. Only then will the symbol become familiar in the midst of the family of men.

We all know that the Grand Orient of France has lifted the obligation for a candidate to believe in a Supreme Being or to have the VSL on the altars of their lodges. Others have temporarily introduced a book with unprinted pages, instead. They are all illuminated people but their main concern is to discuss aspects of life, politics, economy and to get involved more and more in the political circles of their countries.

So, let us consider for a moment that maybe, just maybe, the VSL with all its 'defects' in translation and interpretation is there to unite us around it, to keep us united and inspired. To better understand it, we should read it. And if we remain united with it in our hearts and minds, we might still exist in a few thousand years—like some other devoted followers.

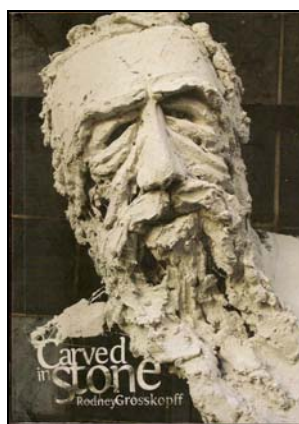
Bro Tom Hall responded:

If the value of a paper can be measured by the discussion it generates, then I am well pleased! I thank the brethren for their considered and stimulating comments, and I would like to record my appreciation to VWBro Neil Morse for first planting the idea for this 'toast to the Authorised Version'. What was initially conceived as a few words to mark an anniversary grew quite effortlessly into the work for tonight's meeting.

Whilst I fully understand the sentiment motivating those who would substitute the VSL with a book of blank pages, I cannot help but feel the intention of our forebears was more in line with a well known Collect in the *Book of Common Prayer* which comes from the same era as the King James Bible:

*Blessed Lord,
who hast caused all holy Scriptures
to be written for our learning;
Grant that we may in such wise hear them,
read, mark, learn, and inwardly digest them,
that by patience, and comfort of thy holy Word,
we may embrace, and ever hold fast,
the blessed hope of everlasting life.*

It is not the task of Masonry to teach men faith, but it has ever been our object to inspire men to seek it, whatever their particular VSL may be.

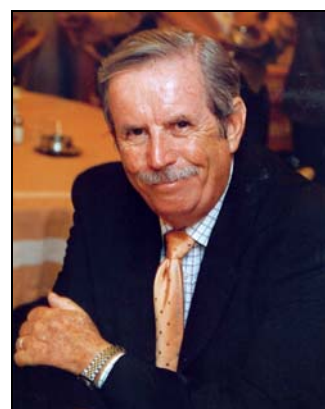


Book review

Carved in Stone

Rodney Grosskopff

A5 paperback, perfect binding, 240 pp,
b&w illustrations, no index
Paper Bag Publishing, Parkview (South
Africa), 2010
ISBN 978-0-620-47080-3



This is a book about a Masonic lodge that shaped a nation, the men who made the lodge and the men who were influenced by it—the Lodge of Good Hope (de Goede Hoop), in Cape Town, South Africa. Author, artist and architect, Rodney Grosskopff is well known in South Africa and not entirely unknown among Australian and New Zealand Masonic researchers. He has presented many carefully

researched papers in his own Lyceum Lodge of Research 8628 EC, in Johannesburg, and elsewhere; two articles in *Harashim* (issues 6 & 9), and his Kellerman Lecture, 'A finishing school for Presidents: the Masonic Presidents of the Orange Free State', at the ANZMRC conference in Queanbeyan, NSW, in 2008.

In *Carved in Stone*, the author takes a holiday from the rigours of research papers, with their demand for attribution by footnotes and bibliographies, relying on his previously published research and his reputation for accuracy. Then he goes a step further, and adds to the authenticated material his own extrapolation of what might reasonably have been said, or done, by his characters. In his own words, he has 'taken the liberty of adding creative flesh to those dusty bones'.

This has produced a hybrid, almost an historical novel, but perhaps *saga* is a better description. The story has eleven principal characters, each of whom is given a chapter of his own, and also bit-parts in other chapters. It ranges in time from 1772, with the formation of the lodge, to 1902 and the conclusion of the Boer War. The story is divided into three parts: 'The start of Freemasonry in the Cape' (Abraham van der Weijde, Abraham Chiron & François Duminy); 'Lodge de Goede Hoop' (Sir John Truter, L M Thibault, Herman Schutte & Anton Anreith); and 'The spread' (Sir Christoffel Brand and the three Presidents of the Orange Free State—Marthinus Pretorius, Sir Johannes Brand & F W Reitz). Many of these names are well known in South Africa, but less well known in Australia. Some of the 'bit-players' are more familiar to us: the 3rd Earl of Carnarvon (who stopped over in Cape Town, en route to Australia); Sir Charles Warren (foundation Master of Quatuor Coronati Lodge), and Cecil Rhodes. Are Rudyard Kipling and Winston Churchill also mentioned? I don't think so, but cannot be certain without reading the book again, because sagas and historical novels don't have indexes. Not that I'd mind reading the book for a third time, but it would delay this review beyond its deadline.

The book is well designed—big bouquets to the editor and typesetter—and the interior illustrations, by the author, are of his usual high standard. The cover features a sculpture of Sir Johannes Brand by the author. Like the book, the cover is of good quality, but (and there is always a *but*) the book title and author's name deserve greater prominence.

Bro Grosskopff has written a sequel to *Carved in Stone: Carved in Gold* (2011), and a collection of his research papers available for presentation on his ANZMRC lecture tour this year, *Bushveld Brethren*, will be for sale at each speaking venue. Don't forget to ask the author for his autograph!

Jony Pope

An example of artistic licence

(note the juxtaposition of Table Mountain and the Lodge)

Lodge de Goede Hoop



Photo courtesy of Grand Lodge of South Africa
published in *Harashim*, April 2008

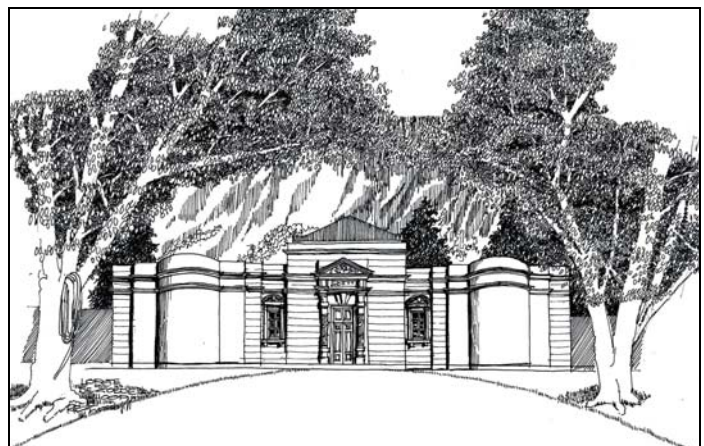


Illustration by Kellerman Lecturer, Rodney Grosskopff
published in *ANZMRC Proceedings* 2008

Officers for the year 2011–2012

Worshipful Master	WBro Ewart Stronach	wm@discoverylodge.org 9799 2552
Immediate Past Master	VWBro Malcolm Galloway	mcgalloway@optusnet.com.au
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Junior Warden	Bro Tim Dunstone	tim.dunstone@gmail.com
Chaplain	Bro Brad Del Munns	mijbril@gmail.com
Treasurer	RWBro Chris Telford	thedentist@toothcare.com.au
Secretary	VWBro Neil Wynes Morse, KL	secretary@discoverylodge.org 6286 3482
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Senior Deacon	Bro Glenn Holdstock	g.holdstock@bigpond.com
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Director of Music	WBro Ian Shanley	ishanley090@gmail.com
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Education Officer	Bro Bob James, PhD	bja94988@bigpond.net.au
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Tyler	WBro Ian Heather	mgheather@hotmail.com

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Editor	WBro Tony Pope, OS (SA), KL	tonypope@internode.on.net
ANZMRC Representative	VWBro Neil Wynes Morse, KL	secretary@discoverylodge.org

Program for the year 2011

March 3	Installation re-installation of WBro Ewart Stronach and investment of officers
March 23	Fraternal visit to the Queens Lodge no. 229 for the presentation of the 2008 Prestonian Lecture by WBro Dr Robert Sillett, PJGD (UGLE), 'The language of the ritual'
May 5	In memory of Bro Andy Walker
July 7	VWBro Tom Hall: <i>King James Version—Holy Writ or Outdated VSL?</i>
August 4	???: ????
September [TBA]	ANZMRC Touring Lecturer, RWBro Rodney Grosskopff, PSGD (UGLE), PADGM (South Africa North, EC), Kellerman Lecturer Paper: TBA
November 3	TBA

Transactions **of the** **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master WBro Ewart Stronach

Secretary VWBro Neil Wynes Morse, KL
PO Box 7077, Farrer, ACT 2607
ph. H (+61) (2) 6286 3482, M 0438 288 997
email: secretary@discoverylodge.org

website: <http://www.discoverylodge.org/>

Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at an emergent meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre at 7 pm on Tuesday 20 September 2011.

*Yours fraternally
Neil Wynes Morse
Secretary*

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Admission of visitors.

3. *How the Medieval way of life affected our Masonic rituals and practices*

A paper to be presented by RWBro Rodney Grosskopff, Kellerman Lecturer, of South Africa. Contributions from all present will be heard.

Synopsis of tonight's topic:

This paper describes the life style of the early operative masons and attempts to show how so many of our quirky practices evolved from that way of life.

4. Apologies.
5. To Close the Lodge.

Toast List

The Queen	Worshipful Master
The Grand Master	Worshipful Master
Our Lecturer	WBro Stephen Hodgson
Our Visitors	WBro Ian Shanley
Junior Warden's Toast	Bro Tim Dunstone



Our WM, visiting Lodge Kilwinning in bonnie Scotland

Neil's conundrum

What is the link between —

this . . .

and this



Hobart Mercury, Saturday 8 March 1952



Jewel in possession of NWM

Death of a maverick, crusading, humanitarian, fundamentalist Freemason

by Tony Pope

Obituary notices on the Internet advise that Nelson King died 'peacefully' in hospital in Toronto, Canada, on 17 August 2011, aged 66; they list his surviving family and summarise his scholastic and Masonic achievements, but the various Masonic eulogists seem only to have known him in *this* century, whereas his greatest achievements are founded in the *last* century. I cannot claim to have known Nelson from his earliest days, but our friendship—not too strong a word—dates back to 1993, when he was already established as editor of the *Philalethes* magazine, and was active on the old *CompuServe* Masonic forum on the web. He had already espoused the cause of recognition of Prince Hall Freemasonry, and later helped me in my quest for knowledge of this fraternity.

Nelson was one of the earliest Freemasons to appreciate the possibilities of the Internet for promoting Freemasonry and Masonic causes, and purchased the choice domain name of *freemasonry.org*. As owner, he donated web space to the *Philalethes* Society and also to its Prince Hall counterpart, the *Phylaxis* Society. Of equal value, he established and moderated an e-forum for members of the *Philalethes* Society, known as the PSOC-List, which provided an amazingly rich medium for exchange of information worldwide.

Nelson was a self-avowed fundamentalist Freemason (what that is, he explained in the Masonic best-seller *Confessions of a Born Again Fundamentalist Freemason*) but also a nonconformist. If Nelson thought something was right, he would promote it in the *Philalethes* magazine, on his *freemasonry.org* domain, on the PSOC-List, and anywhere he was permitted to speak or write, regardless of whose toes he stepped on, or which Grand Lodges he upset. Among the latter were the Grand Lodge of West Virginia when he supported a PGM of that jurisdiction who had been shabbily treated by the Grand Lodge, and the Grand Lodge of Texas, which banned its members from membership of the *Philalethes* Society chapters in Texas because of his criticism of that Grand Lodge.

His work in support of Prince Hall recognition was recognised by honorary membership in the Prince Hall Grand Lodge of Ontario, and by conferral of the rank of Past Grand Master of the Prince

Hall Grand Lodge of Connecticut, in addition to a Fellowship of the Phylaxis Society, induction into its 'Hall of Fame', and a Prince Hall Civil Rights Activist award.

Nelson's other great 'cause' was medical aid to Cuba, where imports from the USA are embargoed. He was executive director of the Masonic Relief for Cuba Committee, raising cash among Freemasons and other sources, persuading pharmaceutical companies to make a donation or provide a discount, and supplying drugs and equipment for Cuban sick and needy via the Grand Lodge of Cuba. His efforts were recognised by honorary membership of that Grand Lodge. He was also active in other Central American jurisdictions, and was an honorary member of the Grand Lodge of Costa Rica.

One cause in which Nelson was ultimately unsuccessful was recognition of the Grand Lodge of France. He persuaded the Philalethes Society to open its membership to adherents of that Grand Lodge, and approve a chapter of the Society in Paris. Re-recognition of the Grand Lodge of France by US Grand Lodges failed, despite the best efforts of Nelson and others. This complex story is told elsewhere, including in the ANZMRC newsletter, *Harashim* (issue 27), and on the website <www.freemasons-freemasonry.com> as 'La Tragi-comédie Française'.

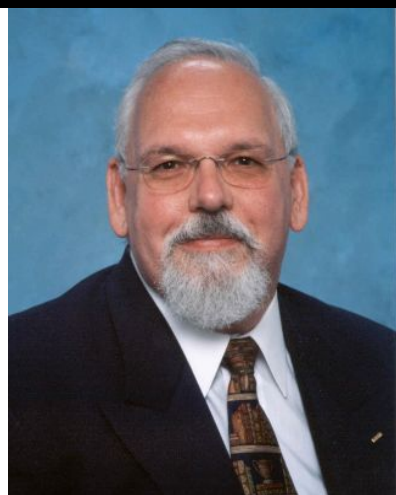
Nelson edited the *Philalethes* magazine from 1992 to 2009, and served as President of the Society contemporaneously from 2000 to 2002. Among his many awards as a Masonic researcher, author and educator were membership of the Brotherhood of the Blue Forget-me-not (1992) and of the Blue Friars (2001). Others are listed on <<http://nelsonking.ca>>. This site also contains over 30 of Nelson's papers and articles, which can be read online, printed, or downloaded in PDF format.

In 2008 a group of dissidents made an unsuccessful attempt to take over the Philalethes Society. When the coup failed, the rebels implemented Plan B, forming a rival society and magazine, gaining 'big name' support by offering 'Foundation Fellowships' of the new society. Nelson's friends rallied and the Philalethes Society survived.

The following year, Editor Nelson King and Executive Secretary Wallace McLeod resigned from office in the Society, and Nelson concentrated on Cuban relief. By this time the Phylaxis Society had obtained its own website <www.thephylaxis.org>, and Nelson gave control of his freemasonry.org domain to the Philalethes, with links to the Cuban Relief, Phylaxis and other sites. Then it became known that Nelson was seriously ill, and that his only chance of recovery was a liver transplant. Nelson refused to surrender to despair, and continued to work for Cuban relief.

Now, after his death, Nelson's links have gone from the Philalethes website, and neither the Philalethes nor the Phylaxis site carries a tribute to their great benefactor. In each case, Nelson's name is merely listed among other recipients of various awards or honours, lost in the crowd.

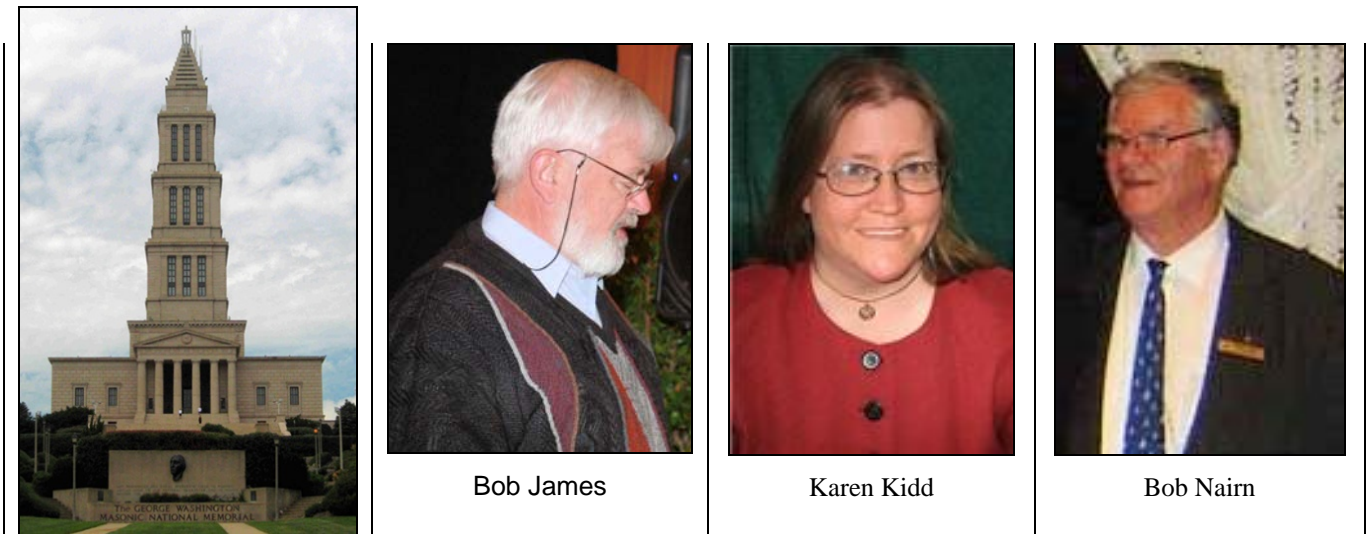
On a personal note—after 14 years of correspondence by email and snailmail, exchanging information and publishing each others' articles, I finally met Nelson in Toronto in 2007 and spent a few pleasant hours in his company. Afterwards, we continued to correspond occasionally, and my last memory of Nelson is of contacting him on Skype a few months ago. He looked gaunt but was still vigorous and enthusiastic, and hugely enjoying an enormous Cuban cigar.



**Nelson King
(1945–2011)
Freemason
R.I.P.**



The first and second International Conferences on the History of Freemasonry (ICHF) were held in Scotland. The third conference was held in the USA in May 2011, and Discovery Lodge of Research was represented by two members, Brothers Bob James (on the podium) and Bob Nairn (in the audience). Here are their (republished) reports on the event, together with that of another participant, Brother Karen Kidd, an American Co-Mason who corresponds with our Secretary, Bro Neil Morse.



Report of Bro Bob James, Kellerman Lecturer, from <http://www.fraternalsecrets.org/>:

As I approached this, the latest manifestation of the ICHF and my third attempt to find a bridge to the larger Masonic research community, the Washington weather was warming to hot. The city, of course, was a site of esoteric speculation long before Dan Brown's *The Lost Symbol*. But as it happened, I'd come across Ovason's *The Secret Architecture of Our Nation's Capital* a few days before arrival and I'd spent a little flying-time getting his view of the much-debated town plan. It's a far better attempt than most books on the topic but I decided to put it aside for the duration and approach the event with as open a mind as possible. I was aware of the potential for disappointment but quickly found that the crowd of between 150 and 200 began spirited, Edinburgh-style exchanges early and were prepared to keep them going for the whole three days. In the circumstances this was a powerful sign of continued energy and of high levels of interest.

Mark Tabbert, chief local on-ground organiser is the Director of Collections at the event's impressive venue, the George Washington Masonic National Memorial. This tall, sombre-looking, stone edifice overlooking Alexandria also houses a number of Masonic entities, and visits to the 'lodge rooms' above the large central auditorium were a highlight.

The Conference program, 80 papers from a broad range of speakers, showed the hand of a slightly different agenda, but the seasoned panel of well-regarded speakers were again on hand to chair sessions, to mediate disputes and to deliver high-quality lectures to the various audiences of young and old, men and women, local and visiting.

I particularly enjoyed Prescott's playful use of curling in his discussion of Scottish identity, and Brendan Mac Suibhne's tale of ghost exorcisms in Ireland. Others I liked involved mechanical chess-playing Turks and Anti-Masonry conspiracies, Paul Revere's jewels and chances to compare the regalia of the Free Gardeners with that of the Ancient and Accepted Rite. Mozart's music, American prohibitionism and Phillipino, Mexican and Russian fraternalisms were given equal consideration.

It seemed to me that this third in the series showed a maturing of the ICHF concept. Past conversations continued but at a deeper level, there seemed less mis-reading of one another's expectations by academics and Masonic 'insiders', and while some issues ventilated were perennials, such as falling memberships and gender/race exclusions, the discussions were more free-ranging and more productive. A greater recognition of non-Masonic fraternities was evident, as were the demands of historical realities that contending 'freemasonries' be acknowledged.

On the whole I came away with renewed passion for the cause but a stronger belief that the gap between these researchers and their antipodean counterparts was approaching chasm-like proportions. The powers-that-be in the ANZMRC might consider this at their next meetings.

The next ICHF, for 2013, is scheduled for the north of England, and for 2015 has been pencilled in for Canada. I understand that a tentative proposal has been tabled from some courageous Queensland brethren for a date beyond that.

Report of RWBob Nairn, Kellerman Lecturer, presented to Linford Lodge of Research, Canberra:

The International Conference on the History of Freemasonry is a corporate body and not a formal Masonic body. It welcomes research papers from non-Masons; many of the papers were given by women, and there were papers covering other fraternal bodies such as the Free Gardeners. Our own Bob James presented a paper illustrating the links between Freemasonry and these other organisations.

The venue, the George Washington Masonic Memorial in Alexandria, Virginia, was a most historic, significant and highly relevant site, with intriguing museums and library, but a hopeless warren to those unfamiliar with it and trying to find the right room for the next session.

The opening champagne reception was held in the entrance hall and gave us all a chance to meet with old friends (I encountered Jim Daniel and Bob Cooper) before sitting down for the evening meal. I understand 155 people attended, compared with about 300 who attended the earlier two Conferences held in Edinburgh. Perhaps some found it expensive but I was already in the USA visiting family. The attendees were a very international bunch and I talked with people from USA, Canada, England, Scotland, Ireland, Austria, France, Lebanon, Slovakia, Bulgaria and the Philippines. I also chatted with an 18-year-old de Molay and twin 21-year-old newly-initiated members from New York.

There were three sessions on the first day and two each on the following two days, with four streams of papers in each session, which commenced with a plenary session presentation. Thus agonizing choices had to be made as to which presentations you had to miss. The plenary sessions were held in the large theatre and the three other streams were held in smaller and more intimate rooms. I will only write about a few of the papers I attended—specifically those that struck me as the most interesting. The opening session included the presentation to the Memorial of one of George Washington's Masonic aprons, which set a catching tone for the whole conference.

For the first session I chose to hear three papers about Mozart. The first paper was highly entertaining, particularly because Neva Krysteva is a highly talented musician and played for us during and after her presentation. She was on a musical tour of the USA and hailed from Sofia, Bulgaria; to my delight, she knew my son, a professional musician and Brother, who annually gives Master Classes in her music school. The second presentation was also from a professional musician, a conductor from Toronto, Canada, Ruben Gurevich, who scientifically dissected *The Magic Flute* and showed that the original score annotation of the 'knocks' was unquestionably Masonic. It is always interesting to hear such scientific dissection from a profession where emotional intuition is a dominating feature.

Jim Daniel's presentation of 'Anglo-American Masonic relations 1871–1890' told how Masonic ties helped heal some of the tensions between the United States and Britain following the American Civil War, when England's Grand Master was appointed to this diplomatic task. [See *Masonic Networks & Connections*, ANZMRC, Melbourne 2007.]

Another paper I found exceptional was a presentation by Professor Chernoh Momodu Sesay Jr about the men who formed the first Prince Hall lodge in Boston. It described their socio-economic background and development—from possible slaves to property owners and voters—and the influence they had on helping other African-Americans in their growth and development at a time when many were at risk of being abducted and sold as slaves in the Caribbean. This presentation gave me a new perspective on the Prince Hall story and I resolved to update my earlier published work on this subject.

As I had also studied Freemasonry during the Ottoman Empire and the emergence of Turkey, I was further delighted to attend another session and listen to the presentation about French Masonic interests in the Levant and an accompanying paper about Freemasonry in the Arab world. Both gave me a totally different understanding of Freemasonry in these cultural settings.

Similarly, my studies of Masonic history in Russia gave me no background into the presentations about Freemasonry and the Hapsburgs and the Austro-Hungarian Empire. Of particular additional interest were the difficulties facing researchers with the slowly emerging facility to examine historic documents from the period before Freemasonry was suppressed during Russian domination in Hungary and Croatia.

I of course attended Bob Cooper's plenary session in which he described the similarities between three old Scottish Masonic manuscripts from widely separated locations from the 16th and 17th centuries and derived the conclusion that lodges must have communicated with each other and that 'all that was missing was a Grand Lodge'. I thought that this conclusion was a bit of an extrapolation and, over coffee, asked if England would be given a right of reply! It seems necessary to first define when we might be justified in designating an historic lodge to be something other than a simple meeting and working place for operative Masons, whatever their code-of-conduct may be. It seems to me that 'clients', who were not themselves operative masons, would be bound to attend meetings in which the philosophical significance of the building was discussed as part of its design and, as many of them were clergy, to offer prayers and demand moral conduct in these meetings. When can we properly define this emerging process as being the beginnings of Freemasonry as we know it?

Having thoroughly enjoyed the presentations, a few critical words about the Conference organization are needed. I consider it necessary because there was some talk about when Australia might host this bi-annual Conference. It appears it will be held in Northern England in 2013, Toronto seemed to be talked about for 2015, but after that—well if I am still about I will attend it and hope we might host it.

There were a number of highly significant Masonic contributions made during the Conference but none of the papers were available in hard copy—unless you asked the author and he had them ready. This is a serious omission for two reasons: we had to choose between four streams so could only attend one in four of the presentations; and some strange accents caused difficulty in hearing and comprehending parts of some presentations. Many attendees would wish to read the papers, or parts of papers they missed. The least one might expect is that a CD should be available. Although there was talk of some of the papers being placed on the website, this has not happened yet. There was no list of e-mail or snail-mail addresses for the speakers, so it would be quite an issue to trace an international speaker to request a copy of the presentation, or even to ask questions. In the end I requested that a sheet of paper be circulated so those willing could provide others with their names and e-mail addresses. This would not breach the privacy restrictions and the paper was circulated—but I have not seen it since.

Also, as a majority of attendees would have been strangers to each other and from afar, it would have been nice if a member of the organizing committee greeted people at the door as they arrived and introduced them to a few others to get them started—particularly non-Masons, since Masons are usually sufficiently gregarious to avoid being wall-flowers.

Despite these criticisms I did thoroughly enjoy the conference and will attend again if able in future.

Report of Bro Karen Kidd, American author and Co-Mason, for Discovery Lodge of Research:

Even a well-seasoned Masonic researcher could have been forgiven for morphing into a shrieking groupie during the Third International Conference on the History of Freemasonry in Alexandria, Virginia, in May 2011. The attendees were a *Who's Who* of Masonic research and scholarship, in a line-up that included:

- Brent Morris, editor of the *Scottish Rite Journal*.
- John Belton, author and frequent contributor to the *Square* magazine.
- Carolyn Bain, member of the Masonic Information Center's Task Force that penned 'It's About Time! Moving Masonry into the 21st Century'.
- Arturo de Hoyos, Grand Archivist and Grand Historian, Supreme Council 33°, Scottish Rite Southern Jurisdiction.

Listing them all could take up the rest of this report. There, standing toe to shoulder to belly-button, were the greatest living Masonic scholars in one of the grandest temple edifices ever built, the George

Washington Masonic Memorial. More than just the lectures and the papers—oh why, oh why is the ICHF not publishing these?!?—were the conversations in the hallways and at after-dinner gatherings. One of the most popular gathering places was the Jamieson Grill at the Weston. Speaking of my own experience, I shared a table each night with Prestonian Lecturer John Wade. He sang for us ‘The Apprentice Song’ the first night, much to the delight of everyone there.

My happiest moment at the conference was when I discovered that Andrew Prescott, first Director of the Centre for Research into Freemasonry in the University of Sheffield, would chair the panel that included me and my own paper. This was one of the largest gatherings of Co-Masons at a largely Malecraft event since the 1930s. Brothers of my Obedience, the Honorable Order of American Co-Masonry, the American Federation of Human Rights, attended to support me in what was the first presentation at such an event by a Co-Masonic scholar in about four generations.

Of course, it wouldn’t have been a scholarly event without some spirited debate. Among the presenters was Jan Snoek, who gave his paper, ‘The female case: the religious dimension of the Adoption Rite’. In fairness, I disagree with Snoek on a number of points, but it was Bob James who gave his ‘A response to Snoek: Fraternal societies in Australia, 1788–2010’.

Attendees also provided their own *interesting* banter in what was suppose to be the question and answer session after each panel presented their papers. Some of my Co-Masonic brethren commented they didn’t hear questions so much as challenges and counter points of view. Indeed, there were more than a few competing scholars present and some of that back-and-forth, including some spirited Scots and Irish style debates, made a few of the panel discussions dreadfully entertaining. However, I’m pleased to report that all the panel chairs kept matters well in hand, diverting all that friction into a more positive direction.

Deciding which talk to attend was not easy. I found myself darting between rooms, hoping to catch sniglets of competing talks. Each panel participant gave their paper and questions were held until the end, so anyone who had questions needed to decide on which room to settle in toward the end of any session. Those agile enough could, for example, catch talks on Black abolitionists in White Lodges, the Irish influence on Freemasonry, 19th-century Belgium Lodges, and Benjamin Franklin’s unique invention, the Armonica. The latter, its history and its peculiar use in some Masonic Lodges, was a favorite of mine. I’d never heard this instrument before and could well imagine what Brothers in a Lodge would make of these haunting strains.

Other topics included:

- John Belton’s ‘An ungolden age of Fraternalism? A comparison of Craft Masonic membership in Confederate and Union States 1850–1900’;
- Harriet Sandvall’s ‘ “The Accomplishment of so great a Design...”: the architecture and interior design of the first purpose-built Masonic hall in England’;
- Alice Reiniger’s ‘An analysis of the Draskovich Observance, a Masonic document of the late eighteenth century from Croatia’; and
- Aimee E Newell’s ‘Sparkling through Time: Paul Revere’s Masonic Jewels’.

Naturally, the best attended talks were the plenary lectures between sessions. These included:

- Steven Bullock’s ‘The first Capital cornerstone laying: Masonry, Alexandria, the nation, and the world, c. 1791’;
- Robert Cooper’s ‘Scottish Freemasonry in the thirteen colonies’; and
- Arturo de Hoyos’ ‘The battle to control high grade Masonry in the United States’.

Most panel discussions were conducted in Lodge rooms throughout the memorial; the plenary lectures were given in the memorial’s main auditorium and were well and comfortably attended.

After the last presentation (Dr. Andreas Önnersfors: ‘Researching the history of Freemasonry: 3x3 ways forward!’), Mark A Tabbert (Director of Collections at the GWMM and go-to person on the local organizing committee) announced that the next ICHF, in 2013, will be in *Northern England*. That has lead to merry speculation: will it be Sheffield or York? Wherever it will be, it will be a not-to-be-missed event.

Brothers James and Kidd have both consented to the papers they presented to the ICHF being published in Discovery's Transactions. Unfortunately, there is insufficient space for either paper to be included in the current issue, so both will be held over for a later opportunity.

However, Bro Kidd presented a shorter paper to the prestigious Maryland Masonic Research Society on the day after the ICHF weekend, and is willing to share it with us. The tune was chosen for her, but she sings the song of almost every Masonic researcher, author, editor and publisher in the English-speaking world, whatever his or her Obedience or Masonic jurisdiction. Pay attention to the lyrics: they include some delightful little surprises, and a fitting tribute to one of our own members.

Masonic Research and Publishing Success Strategies (for the Non-Academic)

by Bro Karen Kidd

The topic assigned to me by the Maryland Masonic Research Society for tonight is 'Masonic Research and Publishing Success Strategies (for the Non-Academic)', with 'for the Non-Academic' in parenthesis. When that topic was assigned to me, I wondered what is *success*, in terms of Masonic research and publishing. In assigning me this topic, the society is saying that these words, somehow, apply to me.

Well, huh! Now that was a brow raiser for me. In what way am I a 'success' in this field? What 'strategy' have I ever had?

Well, my third book, *On Holy Ground: History of the Honorable Order of American Co-Masonry, the American Federation of Human Rights*, was released last month by the Masonic Publishing Company of the US. Last year, *The Biography of Mrs. Catherine Babington and How She Became a Blue Lodge Mason* was re-released by Cornerstone Book Publishers; I penned the dense foreword to that book. The year before that, Cornerstone released my first book, *Haunted Chambers: the Lives of Early Women Freemasons*. At present, I am working on my fourth and fifth books, both of which are scheduled to be published next year and the next.

In my case, 'success' and 'strategy' seems to be turning out books of excellent Masonic research and being available to publishers eager to release them.

If that is the definition of 'success' and 'strategy' in this context, then there can be no greater scholar in Masonic research and publishing than Albert Pike. Pike, whose remains lie where he died, in the House of the Temple of the Scottish Rite's Southern Jurisdiction, only a short drive from where we meet tonight. Pike, a financial failure at almost everything else he tried but who excelled in Ritual development and Masonic research.

Pike wrote many books, including his *Book of Words* and *Meaning of Masonry*, but best known is his *Morals and Dogma of the Ancient and Accepted Scottish Rite*, which for decades well into the 20th century was presented to newly raised Malecraft Masons. Millions of copies sit mostly unread on shelves throughout the world. No one has more books of Masonic research in print than Albert Pike. In what way was he a success? What was his strategy?

Many don't realize that Albert Pike died on the job, in the House of the Temple, because he could not afford to retire. He depended almost entirely upon the patronage and financial support of the Southern Jurisdiction. Though it was for him very much a labor of love, he also clearly had no choice but to so continue until he died. And he did.

Which brings up a very important observation about achieving success in Masonic research and publishing: *It won't make you rich*. It will not, in fact, bring you much, if any, financial reward at all, despite the great sacrifice it requires. If you really want to be a 'success', then you're going to have to find a way to finance it. Which means, of course—and you know what's coming—don't quit your day job.

I know of few Masonic researchers who actually live by their research or their pen; I know of none who make it entirely on royalties. Those who do manage to devote themselves to full time research are those who enjoy financial backing of some sort. For the majority, being a Masonic researcher means working by day, toiling over their latest project at night, on weekends and any time away from their

profession. Their loved ones think they're crazy, which is true. Without the support of family and friends, the Masonic researcher can have no hope of 'success', by any definition.

There have, of course, been Masonic researchers who were wealthy and self-financed their studies. These include William Preston, the 18th- and 19th-century Masonic lecturer whose name today makes up the first half of the Ritual referred to as the 'Preston-Webb', which is worked in most US Malecraft lodges today. However, Preston and others like him are in the extreme minority of Masonic scholars. Most relied or rely on the support of others and their own incomes to continue their research.

Jeremy L Cross, the great Ritual developer of the early 19th century, whose *True Masonic Chart* remains a standard, was a hatter by profession. Thomas Smith Webb, the second half of 'Preston-Webb', was a book-seller and manufacturer of wallpaper. Carl Claudy, the 20th-century author of Masonic history, esoterica and fiction, was a journalist and freelance writer. Albert Mackey was a high-priced physician.

Even today, modern Masonic authors seldom rely on royalties to pay the mortgage. Stephen Dafoe, best known for books on Masonic history, is a reporter at his local newspaper. Arturo de Hoyos writes largely for his patrons, the Southern Jurisdiction of the Scottish Rite, for whom he is also Grand Archivist and Grand Historian. S Brent Morris, editor of the *Scottish Rite Journal* and the first American elected Master of Quatuor Coronati Lodge, supports himself in Masonic research with a stunning career in mathematics, computer science and cryptanalysis. Clearly, most Masonic scholars do not rely on Masonic research, or Masonry in general, for their daily bread.

Even scholars of Masonry who are not themselves Freemasons do not live by their books alone. Francis Yates, author of *Art of Memory*, lived on a small inheritance she received from her father. Margaret Jacob, whose tomes include *Origins of Freemasonry: Facts and Fiction*, is a highly successful academic who teaches at UCLA. David Stevenson, who has written a great deal about the Craft, including his own *Origins of Freemasonry*, is Emeritus Professor of Scottish History at the University of St Andrews. Jessica Harland-Jacobs, author of *Builders of Empire: Freemasons and British Imperialism, 1717–1927*, is assistant professor of history at the University of Florida.

As for myself, I am an IT professional in service to the State of Oregon. I hold two bachelor's degrees from Marshall University, neither of which I use. I am not an academic. I labor in a journeyman's trade in which, by its nature, I find myself unemployed every few years. In Masonic terms, those periods of unemployment have been very productive. The actual writing of my *Haunted Chambers* took place over a period of four months during which I was between jobs. The day I sent the manuscript off to Cornerstone was the same day I received an offer for what turned out to be my next job, the one I hold at present. I, like others, am not financially supported by my research.

Yes, I do receive royalties but to date I have spent far, far, faaaaaaaar more on research than I've ever earned in royalties, and I expect that situation to continue. My tax preparer tells me what I do is classified as a 'hobby'. She tells me I cannot claim—by any stretch—that it's how I make my living. So far as the IRS is concerned, my research does not define who I am (as much as I may beg to differ).

So, all that said, the paramount strategy toward achieving success in Masonic research and publishing as a non-academic is to, somehow, find a way to finance it. You may be fortunate enough to do this on your own, but most Masonic scholars enjoy patronage of some kind. Which brings up another word we need to define: 'patronage'.

What is patronage? Well, in my experience, it means any resource—any resource at all—that someone else provides to advance a scholar's endeavors. There are few in Masonic research who rely on only one patron. Most have many patrons.

The greatest form of patronage in Masonic research is other researchers in the field; those willing to mentor others and those willing to share their own discoveries. No amount of money can be raised to buy this most precious of commodities. Many is the time I've been stymied in my research and another scholar—often a *Profane* scholar—has provided me the one piece I needed. My greatest mentor, who watches over me from thousands of miles away and whom I may never meet, who has provided so much in the way of time, material and faith, is Bro Neil Wynes Morse, known to many in Freemasonry as 'the Canberra Curmudgeon'. He mentors many but I like to think I'm his favorite.

Of course, all the information in the world won't get past your keyboard if you can't keep a roof over your head or can't pay shipping and handling costs to some unappreciated librarian six states away for an obscure document s/he just photocopied for you. Sad to say, success in this field often comes down to cold, hard cash and where to get it. I've heard there are grants and awards out there to finance research. I've never secured one of these. Within Freemasonry, this kind of patronage is reserved for Malecraft researchers or those scholars of Freemasonry who don't write anything the Malecraft don't want written. If you are a Freemason in an *Obedience* not in amity with the 50 largest Malecraft Grand Lodges in the US, and especially if you are a *Female* Freemason, the usual sources of Masonic patronage simply are not available to you.

But patronage takes many forms. For me, patronage is a couch to sleep on while I'm in town visiting a local library. It is a meal, a drink, bus fare or a seat in a car during a research road trip. It's a generous offer of transportation, room and board. It's someone willing to visit a dusty old hall for me, to look up something they can physically get to but that they may not, themselves, understand. It's air miles I never earned or some other way to shorten the distance between me and some small, cryptic bit of truth I'm after. And all I can ever do, by way of recompense, is say 'Thank you'. All that is patronage.

Patrons also provide kind, listening ears, sympathetic smiles and a great deal of love, attention, encouragement and patience. I want to place especial emphasis on the latter, *patience*. For, as I mentioned earlier, all of us in Masonic research and publishing are crazy. And those who love us and encourage us in this madness are so very important for any success—however it is defined—that we may ever have in this field. Which means my greatest patron, to date, is my husband, Greg.

Another hurdle for the non-academic Masonic scholar is *time*. I stand before you not the best example of someone who manages time well. When I'm in the throes of a project, I can't sleep for long periods. Any spare moment is suborned to study. I take Masonic books on the bus with me. I plague my local library with impossible inter-library loan requests. My daughter, my most beloved enabler, gave me a cell phone with Internet access, so now I can research online pretty much anywhere I am. I can be very manic and intense when I catch the scent of something that has eluded me. In these periods, I can be very hard to be around and quite difficult to get along with. I advise any non-academic in the field of Masonic scholarship to do as I say, not as I do: manage well your time.

I also recommend something I'm a little better at: maintaining a strong backbone and unbreakable integrity. Being the scholar in the room often means being the designated grown-up. A good scholar, in any field, is insufferably objective and unable to toe any party line. This attracts hostility from all sides. Folks with agendas to push and axes to grind will seek you out and, trust me, they will find you. When they do, you'll have to keep your mind focused on the truth and stick to it, even when it would be easier to give in to those for whom the truth takes distant second to internal politics. I recommend memorizing Rudyard Kipling's *IF*; and, if you are a Freemason, paying extra close attention to your lessons in the Third; and if you're York Rite, the Mark.

The last piece of advice I have for *any* Masonic scholar, not just the non-academic, is to figure out why you're doing this. That is a question each scholar in any field must answer for themselves. The answer is not always the same. Of course, you can go a long time without answering that question, but you cannot count yourself a master until you do.

I found my own answer last spring. I was doggedly tracking down the death certificate and any other scraps of information about Antoine Muzzarelli, founder of North American Co-Masonry and a fellow very obscure indeed until the publication, last month, of my latest book. On that evening in May 2010, I was at my keyboard, my head pounding, my eyes burning and I was so very tired, but I could not rest. My husband, without me even asking, brought me a cup of tea. When he set the cup down beside me and started to wordlessly go away, I asked aloud, 'Why am I doing this?'

Without missing a beat, he replied, 'Because you're the only one who can'.

Request by the editor:

Will some Brother who knew him please contribute an article on the Masonic career of our late Brother Wilf Hilder?

Officers for the year 2011–2012

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ANZMRC Representative	VWBro Neil Wynes Morse, KL	secretary@discoverylodge.org

Program for the year 2011

March 3	Installation re-installation of WBro Ewart Stronach and investment of officers
March 23	Fraternal visit to the Queens Lodge no. 229 for the presentation of the 2008 Prestonian Lecture by WBro Dr Robert Sillett, PJGD (UGLE), 'The language of the ritual'
May 5	In memory of Bro Andy Walker
July 7	VWBro Tom Hall: <i>King James Version—Holy Writ or Outdated VSL?</i>
September 1	WBro Mark MacAlpine: <i>Charles Rasp: Deserter, prospector, Freemason</i>
September 20	RWBro Rodney Grosskopff: <i>How the Medieval way of life affected our Masonic rituals and practices</i>
November 3	TBA

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

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***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

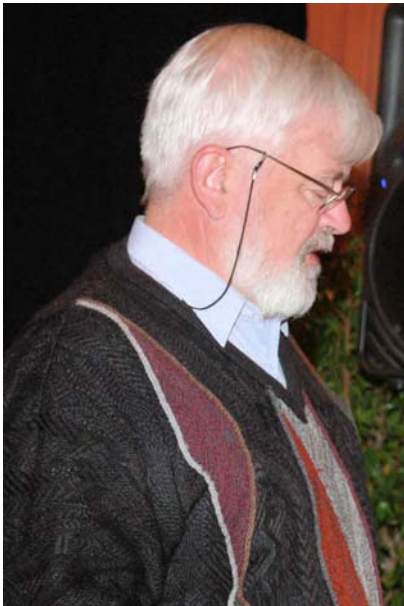
Dear Sir and Brother,

The Worshipful Master requests your attendance at the regular meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre at 7 pm on Thursday 3 November 2011.

*Yours fraternally
Neil Wynes Morse
Secretary*

[The agenda and toast list will be circulated separately by the Secretary; the Transactions have been prepared in advance because the editor will not have Internet capability for most of October.]

Brother Bob James has participated in all three International Conferences on the History of Freemasonry. Here is his contribution at the most recent conference, reprinted by permission from his website <www.fraternalsecrets.org>.



The Masonic Heritage

28 May 2011

by Bro Bob James PhD

My paper amounts to an argument which some may find contentious. It is supported by Australian material. I set the scene using an example of that material:

In 1916, the South Australian Masonic Grand Master wrote a 'Foreword' for an insider's account of early Freemasonry in that State, from 1834. As his main message the Grand Master wrote:

[It] is for us and our children to remember that South Australia stands today a free and untainted outpost of the Empire because there were men brave enough, noble enough, and far-sighted enough . . . [to] commence and carry on the great enterprise of Empire-building. Today there are over six thousand Freemasons in South Australia; then there were only enough to hold, and perfect, a single lodge.

The recent thesis of a non-Mason, Jessica Harland-Jacobs, that Freemasonry was THE fraternal society of the Empire rests upon evidence such as this—correlations of Freemasonry with Britain, with Empire-building, and both the Empire and Freemasonry with a veneer of nobility, etc.

To my mind, the Grand Master was providing evidence for something else. By rhetorically equating 'free', 'untainted', 'brave', 'noble' and 'far-sighted' with actual Freemasons and with real-time Freemasonry, he was asserting that Masonic theory was Masonic practice, and thus, rendering the historical context, the real-time context in which those colonial Masons lived, worked and died, irrelevant to understanding.

In this case, the Grand Master concluded this 'Foreword' with what amounts to an 'on the other hand':

All was not harmony . . . Minutes tell their own tale . . . and . . . one is driven to the conclusion that in Freemasonry, as in life, human nature was much the same (then) as it is today.

An historian, in my view, would have no hesitation in saying that 'Masonic History' resided in those minutes which show Masons as fallible humans, not in the rhetorical claims. Masons, on the other hand, invariably answer the question, 'What is Freemasonry?' with a rhetorical answer, since for organised Freemasonry, real-life human beings hold little or no interest.

Where then is the 'Masonic Heritage', in the theory of Freemasonry, or in its practice? More

contentiously perhaps, why has Jessica's book, purporting to be 'Masonic History', taken up the rhetorical flourishes, not the human realities?

I am interested as much in the motivations of historians as I am in the information they collect. This of course includes people writing about themselves or their organisations. To cut to the chase in the brief time at my disposal today, I'm concerned that even our best Masonic scholars still place Freemasonry alone at the centre of their narrative. 'Quel horreur! What else should they do?' I hear you cry. Should Masonic scholars change their focus? Should these International Conferences focusing on the history of Freemasonry be re-named? Well yes, in both cases. Why? ***Because Freemasonry cannot be understood by scholars or readers who 'see' the Order in isolation.***

One of the convict transportees from Ireland to New South Wales in the 1790s was rebel leader Joseph Holt. Questioned in the penal settlement anytime there was a hint of conspiracy, Holt's involvement in an alleged plot in 1800 was not proved, despite a number of the convicted participants speaking about his prior knowledge. Whereas others arrested with him received up to 500 lashes, he was allowed to go. Australian academic Atkinson has assumed Holt was a Freemason because he was released and because he wore his beard 'under his chin', a secret Masonic recognition sign according to Atkinson. When returning home in 1812, Holt was shipwrecked and rescued by a Nantucket whaling captain who allegedly recognised him because of his beard. Shaking his hand on first meeting him, the American supposedly asked 'How was the settlement of the world?' to which Holt says he replied, 'Very well'. In his memoirs, Holt says:

To explain to the reader the cause of his coming up to me, I must state, that I wore my beard under my chin, as a mark of what I was and he wore his in the same manner. After speaking two or three words together, which made us know more than I am going to relate, he asked me into his boat.

Nowhere does Holt refer to Freemasonry, so by what leap does Atkinson name him to be a Freemason, a claim now repeated by others? Holt has elsewhere declared his membership of the United Irish Brotherhood, but for Atkinson this amounts to the same thing since 'Masonry is the model for all secret societies'.

All of this goes to the heart of our purpose in being here today, in studying 'Masonic History'. You will perhaps know that what began as 'The Centre for Research into Freemasonry' at Sheffield University was shortly after re-named 'The Centre for Research into Freemasonry and Fraternalism', and that the research journal emanating from that source followed suit, and you perhaps know of a Conference held last year at Lexington which had the same bi-polar approach—Freemasonry and Fraternalism. You will perhaps know that in 2007 at the very first ICHF, a keynote speaker, Prof Snoek, argued that: '[We] have now entered a new phase in the historiography of Freemasonry, one in which much of its history needs to be re-written.'

Why was Snoek arguing for a complete overhaul of northern hemisphere 'Masonic History'? These International Conferences and other recent gatherings like them are a 21st-century acknowledgement that problems exist with 'Masonic History'. But what Snoek was arguing was that Speculative Freemasonry could no longer be considered in isolation:

[We] will have to cover the complete scope of all the fields which influenced or were influenced by Freemasonry . . . We surely need more and better studies of guilds, confraternities, chivalric and knightly orders . . . but also of friendly societies, Masonic 'spin-off' societies and Trade Unions, many of which we now know, incorporate part of the Masonic heritage.

In my innocence I had long been structuring my account of Australian Masonry to include non-Masonic societies and it became hugely important for me to understand not only why I had been doing it this way, but why other scholars were not. After much thought I've come to the conclusion that there is a deep-seated problem here which Snoek was attempting to address and which needs further ventilation.

The problem stems from the way in which 'Masonic History' has been written by insiders over 300 years, and the way that three centuries of positive 'spin' have moulded perceptions, both inside Masonry and outside. Even while he was referring to a broader range of studies, Snoek called the bundle of fraternal societies 'the Masonic heritage' thus reinforcing the idea that Freemasonry was 'the first', 'the best', 'the pre-eminent'. It is the projected image of Freemasonry which has caused some

recent scholars to treat Freemasonry in isolation, which caused Snoek to refer to 'the Masonic heritage' and not 'the fraternal heritage', and which has caused the Masonic sponsors of these conferences to resist any move to change their focus. To provide a full context, even to give equal billing to other fraternities would, it seems, be to bring Freemasonry down off its pedestal; it might perhaps result in Masons being treated as other mortals are, and not with residual reverence.

Because Masons have always been flesh and blood humans, their organisations have always been subject to the same cycles of enthusiastic beginnings, stagnation and decline, as any other. But in seeking influence over members and observers alike, Freemasonry's internal writings have denied these realities and projected an image of itself, not just that Freemasonry was wholly-positive but that it was already perfect and complete, and that 'real' Masons were beyond reproach.

To assess, and to deal with, the continuing influence of the phenomenon of Freemasonry on what is being written about it, one has to grasp the full extent of that influence. The 'Masonic heritage', as it has been formed over 300 years by Masonic insiders, includes the following claims:

- that this one 'Order' is unique;
- that it must be judged by standards it sets itself;
- that it attracts only the most virtuous, the most loyal, the most 'progressive' of men; extended, it becomes the claim that these paragons of virtue are the only brethren who are 'real' or 'proper' Masons.
- that it is the original source for all post-1717 'secret societies'; if not, the first, it is certainly the pre-eminent, because composed of the elite;
- that the word 'freemasonry' can be used in the widest and most flexible ways and any apparent example of 'brotherliness' or 'benevolence' can be gathered up and included in 'the Masonic heritage';
- that Masonry, the organisation, has always met its theoretical principles, ie, the organisation has always been benign, has never been internally conflicted and has always operated openly, and never in any partisan or underhand sense;
- that it is monolithic, ie, that all Masons think and act alike;
- that once a man is a Mason he is always a Mason.

These eight rhetorical claims were not in place from day one, they have all been 'created' over time, and repeated and repeated until they came to seem accurate descriptions of Masonic practice. A second 1916 quotation, from a scholar writing in *Ars Quatuor Coronatorum*, will serve as well as any other to illustrate:

Even in this present time of war and sadness, Freemasonry in all its glorious splendour permeates the whole of the planet, and local developments, casual divergences and lingual differences can never alter or detract from the fundamental truths on which it is founded, which raise it above all political, racial or literary jealousies.

Freemasons made these claims about their Order to boost a self-image and that of their organisation. The claims, the image-projection, always had political, economic and religious intent. Beyond the self-interests, 'Freemasonry' has been a weapon, a defensive shield, a fluid device capable of being manipulated in political, economic and religious struggles.

The Masonic record, the history of the idea and of the organisation, has always been a prize worth struggling over, and worth 'those in charge' at any given time, keeping under close control where possible. Struggles over the records are not always personal, they are often institutional and conducted over such a long period that the parameters of the struggle are not always 'seen'.

In the 19th and 20th centuries especially, Masonic scholars asserted their Order's pre-eminence, not on the basis of statistics but on the basis of it being the word of God. Harland-Jacobs rightly saw this as Protestantisation, but it was also a response to increased competition from other fraternal societies for hearts, minds and influence. At that time, the statistics were moving well and truly against Freemasonry.

In scholarly fields other than Masonic History, criteria have been developed whereby evidence is tested and interpreted, it is never simply accepted at face value. In what situation was 'the evidence'

created? Who was it intended for? What was the motivation of the evidence provider? Such questions will already be known to many of you from the social sciences, for example: literature and cultural studies, law and philosophy.

For most outsiders, Masonic History long seemed too difficult to penetrate and, with the help of anti-Masonic material, appeared cloaked in psychic danger, even physical danger. A sense of edgy mystery seemed the Masonic reality. Among potential scholars the cloak of mystery spread to blanket all fraternal societies and their artefacts. All secret societies were caricatured, they were assumed to be all the same. The 'secret theatre' of lodge was ridiculed as naive 'Boys Own' heroics, or it was seen as evil, as the last refuge of revolutionaries. In the 20th century, the spin became accepted 'truth' for many brethren. 'Insider' historians still see little reason to question the Order's asserted uniqueness, nor its alleged pre-eminence among fraternities.

As for outsiders, in the 19th and early 20th centuries Prime Minister Disraeli was among a crowd of well-known men thought to be 'socially and intellectually respectable, and [who] prided themselves on their grasp of public affairs, [but who] wrote and spoke arrant nonsense' on the subject of Freemasonry and 'secret societies.'

Scholarly attitudes have shifted and genuine curiosity has increased. One of the first things that has happened is that 'legitimate' fraternal activities, ie those that were considered respectable, rational, even 'modern', have been isolated and inserted willy-nilly into political science moulds. Serious assessments of the roles of secrecy, ritual and symbolism within real-time fraternalism have still not been made.

The long-time influence of the mystique is still evident. I've already referred to one example. Two other cases to quickly make the point: One recent PhD thesis out of Newcastle (NSW) University was built on the claimed correlation of Masonic teachings with a New York art movement which appeared to emphasise child murder and abuse. Another recent PhD, from Canberra University, has argued that anywhere there were Masons in early Australia, there just had to be conspiratorial networks oath-bound and obligated to support fellow-brethren gain power and wealth.

James Larra, a Jew transported to Botany Bay in the Second Fleet but who was nevertheless said to be 'well regarded by the authorities', became principal of the Nightwatch soon after his arrival in 1790. Within a few years he was pardoned and granted a licence to build and conduct the 'Masons Arms' tavern. An ex-army officer and non-Mason, John Macarthur, owned the land under 'the Masons Arms' at some stage, from which another very recent author has cobbled together this:

In 1797, following a meeting at the Freemasons Arms hotel involving some fellow-officers and selected free settlers, the extraordinarily influential junior officer John Macarthur formed an exclusive freemason's society. This secretive group had an all-pervading, if not sinister influence in colonial affairs from that time on.

Whereas the others may be the result of ignorance, this is a total fabrication. The author provides no references and, despite his claim of its on-going importance, never mentions this alleged society or Freemasonry again.

The cloak or aura around Freemasonry may be an 'unforeseen consequence' rather than deliberate policy. Nevertheless, one can say that its creation and maintenance has been the most successful project of organised Freemasonry in 300 years. Both the pro and anti 'press' which Freemasonry has attracted since 1717 have been directly related to the wish-projection of the Order and its denial of reality. Today, the lack of a practical educational program means the situation continues, at least, for 'insiders', and the price exacted by the organisation on itself is rising steeply.

Inside lodges, the price for the defensive mantle includes a long-term loss of idealism, a lack of direction, and an increase in slogans and clichés. Inside Freemasonry, Masonic Education gets only lip service, and research is taken seriously by very few. Today, the long-standing prohibition on discussion of religion and politics inside a lodge is used strategically to deflect attention away from study of just how deeply Masons have been involved, and are involved, in both these areas of civic life.

Externally, among non-Masons, a superficial understanding accompanies an unwillingness to fully 'locate' Freemasonry in relevant contexts. Some of the more courageous 'outsiders', rather than try and work through the material, often assume that just because Masonry itself is now claiming to be writing

‘authentic history’, it is OK to summarise what seems to be the general ‘insider’ view, stitch that into their account and go on from there. This has resulted in much of the Masonic image being recycled.

Noticeably missing from this and the previous Conferences are independent authors who have been looking at ‘Masonic’ material but without pre-conceptions: for example, Durr, a Freemason himself, wrote in 1987 about a labour history academic and colleague:

Eric Hobsbawm . . . has drawn our attention to ritual in secular movements. However, he understates the role of ritual in the lives of some skilled trade unionists of the nineteenth and twentieth centuries. Furthermore he gives no indication of the central role of ritual in the proto-trade unions of the seventeenth century and the development of Masonic ritual, nor of the impact of ritual on both the trade unions and unions of self-help. Finally, he gives a narrow interpretation of the scale of ritual in contemporary organisations of common people. Yet we need to know more in view of the debate surrounding the publishing of *The Brotherhood* with its political and social ramifications.

This audience perhaps knows the book, *The Brotherhood*, but probably not the name Eric Hobsbawm. Dan Weinbren, long-time co-ordinator of the Friendly Societies Research Group at the Open University, and author of a number of relevant titles, has developed a theory of what he calls ‘networks of loyalty and reciprocity’ within communities. In 2010 he wrote about one particular fraternal society in a way which would have surprised even the members of that fraternity:

Adapting ideas associated with magic, the theatre, trade unions, Freemasonry, guilds and insurance companies the [Manchester Unity Independent Order of Odd Fellows] focused on the construction of social relationships and the institutionalisation of benevolence.

Malcolm Chase, in his *Early Trade Unionism: Fraternity, Skills and the politics of labour*, quotes a 14th-century religious reformer who thought ‘freemasons’ were ‘wicked people [who] conspire against truth and charity’. According to John Wyclif, operative stonemasons:

conspire together that no man of their craft shall take less on a day than they set, though he should by good conscience take much less; and that none of them shall make steady, true work which might hinder other men’s earnings from the craft; and that none of them shall do ought but hew stone, though he might profit his master twenty pounds by one day’s work laying a wall, without harm or paining himself.

Whether right or not in his opinions, Wyclif’s views add to the context in which ‘freemasonry’ needs to be considered, as Durr, Weinbren and Chase have been doing, and as Quatuor Coronati scholars have not yet achieved, despite their commitment.

I’ve come to Masonry from a labour and friendly society background, so it has always seemed sensible to wrap Freemasonry into its broad fraternal context, and to give as much weight to other fraternities in my narrative as I give to Freemasonry. The Australian material gave me no reason to privilege Freemasonry, but more than that, it seemed obvious that Freemasonry could not be understood if studied in isolation. It seemed obvious that it could only be understood in context, as a man-made, social phenomenon evolving out of a particular place and time. A full contextual account was to me what ‘authentic history’ should be.

The first formally-established Australian Masonic lodge was not opened until 1820, three decades after the first European arrivals. This is a very slow-paced development of formal Masonry, compared with say the West Indies, another colonial outpost, compared also with Masonry’s spread after 1717 to the European continent. If ‘Freemasonry’ is the same no matter what the context, then comparisons will not be made. I don’t see how Freemasonry can be understood without comparisons.

There were Freemasons and Freemasonry in NSW before 1820, but the strongest thread running through the evidence is the repeated insistence on rank and status by certain military officers as they engaged in very dubious practices, including the sale of a fermented liquid, rum, which they knew was undermining the colony’s administration and good order. Freemasonry to such men was not a repository of high moral practice, nor a means to civilise those they regarded as inferior. A number of them at least can be shown to have been using Freemasonry for their own purposes, and not on behalf of the Empire or the ‘mystical brotherhood’.

Australian membership numbers for the four fraternal ‘strands’—friendly societies, Freemasons, trade-oriented societies, and a ‘miscellaneous’ group which includes the Orange lodges—rise and fall independently of one another, and independently of major socio-economic events, for a century and a

half until the impact of World Wars and the 1930s Depression.

The Australian material, in summary and among other things, shows that:

- membership of a Masonic lodge in Europe was used by many emigrants to help with jobs and acquaintances in the new country;
- most 19th-century brothers left Masonry upon arrival or soon after, many joining friendly societies, the numbers of which surged in the 19th and early 20th centuries, and/or trade-oriented societies, which surged less spectacularly in the 20th century;
- non-English brethren were offended by Masonic leaders spouting Imperial rhetoric and alleging superiority of English-ness;
- it was only after a century of effort and when a significant degree of local autonomy was achieved that Masonic membership numbers began a steady rise from a very low base;
- all fraternal societies have suffered major declines in the 20th century, but at different times and from different causes. One major, common cause has been the repudiation of their real-time past, in a scramble to be 'modern' or to claim special treatment. The failure to see 'the past' as a body of knowledge which could be learnt from has helped to cripple them all.

Other causes include:

- competitive pressures;
- low priority of heritage values throughout Australian society;
- pressing socio-cultural conflicts, eg, Catholic versus Protestant;
- interventions by 'the State' in the name of centralised administration and management efficiencies;
- dominance of the materialist, individualist model.

I've looked closely at the story of Ned Kelly, a famous bushranger, 'outlaw' if you prefer, based geographically in a small area of Victoria/NSW, but whose story has achieved national resonance. I'm satisfied that his criminal activities, horse stealing and bank robbing in the main, and his eventual hanging by the State were at base a class, ethnic and religious struggle, ie, English Protestant land-owners and public officials, some of whom were Masons versus poor Irish Catholic labourers and stockmen, some of whom were members of the Hibernians or another Catholic fraternity, the Australasian Holy Catholic Guild. Beyond cliché and myth, these fraternities are an integral part of the Kelly story, and they are part of the Masonic story. In this merging, any claims to priority or pre-eminence must disappear.

Another real-time experience is that of a newspaperman at Charters Towers in northern Queensland, also in the 1870s. The editor of the *Northern Miner* newspaper, when not reporting news from the gold diggings, municipal and other related meetings, gave 'the Oddfellows' extensive column space for their anniversary banquets and congratulated their celebrations of the Queens Birthday with an extensive community Sports Day.

The Odd Fellows Hall at Charters Towers, built by the Independent Order of Odd Fellows Manchester Unity (IOOFMU), while not the only community space, was the major focal point if the year 1877 is any guide. From March to September it was the venue for visiting theatricals, complimentary 'Benefit Shows', 'Illustrated Lectures on the American Civil War', Church of England 'Musical Soirees', and 'Dr Carr's Seances and Phreno-Mesmeric Entertainments'.

The paper also gave great coverage to the Anniversary Celebrations of the local Good Templars branch, the 'Ark of Hope'. This was normal for a local newspaper, this is how copies are sold and advertisers attracted. It is also normal for the newspaper to offer opinions on local events, especially in a late-19th-century gold-mining boom town in central west Queensland.

The editor, soon after taking up his position, editorialised against the strongly prohibitionist stance of a bevy of Reverends in the Independent Order of Good Templars: '[We] hold the Good Templars have not made out their case for Government interference to prevent the sale of intoxicating drink'. He then vented very strongly against the town's Orangemen who were hyping their up-coming celebrations of 12 July. He asserted that Australia was a new country which could leave 'old world' hatreds behind.

He was soon made aware that the Orange and the Good Templar memberships largely overlapped and the leaders of both 'lodges' were the same people. He then accused the Orangemen of attempting to take over a Good Templars branch and of 'manipulating' a rival newspaper, the *Towers Herald*. The local Freemasons were initially exempted from his anger. But when he took aim at the 'hoodlums' running the local Jockey Club, for perceived corruption and incompetence, he found by the end of 1877 that not only had he antagonised too many of his potential customers, ie, members of the separate factions, he realised too late that the different local interests were run by the same people or, at least, that they were inter-connected. As one key example, the 'Worthy Chief Templar' of the 'Ark of Hope Lodge' of the Independent Order of Good Templars, H Wyndham Palmer, was also Secretary of the Masonic Hall Company, the Masonic Club, a Protestant and, if not an Orangeman, he was close to them and sympathetic. He was also connected socially with influential horse owners on whom he relied for support at municipal elections. By 1880, with the paper's finances in ruins, and major forces in coalition against him, the editor left town.

I finish with a confrontation between gold miners and the authorities in 1854 known as the Eureka Stockade. The melee at the Stockade, brought on by gold miners refusing to abide by local regulations and having their make-shift stockade attacked and over-run by militia, would seem to have been extensively analysed, but it seems to me that only the most basic facts have been established. Anti-Masonic activists have alleged Masonic involvement here, as they have claimed to be able to 'see' it in other 19th-century 'secret conspiracies', to undermine and overthrow authority. What is already known suggests a complex social history, in which Freemasons/ry played active parts. The full story, I predict, will assist neither the conspiracy nor the Masonic theorists.

Happily for me, this part can begin with speculation around an American presence. There was quite a mania for things 'American' at this time and a lot of talk of Australia becoming a republic. Shortly before the Stockade incident, the Governor, Sir Charles Hotham, had been feted with a grand procession and huge community welcome to Geelong (near Melbourne). Immediately behind the banners and bands of the friendly societies and fire brigade, and immediately in front of the carriages of local dignitaries, was that of the American Consul.

Immediately after the Stockade incident, the Melbourne *Argus* newspaper asserted that one of four 'Americans' arrested after an initial skirmish in November had been allowed to go free due to 'half American, half Masonic influence'. The writer named four suspected American Masons in all. The last of these, McGill, was supposedly the Stockade's 'chief in command' at the time of the trooper attack, as well as Commander of the 200-strong, variously-named 'Independent Californian Rangers Revolver Brigade'. But he and his corps had pulled camp just before midnight on the fateful night. Again, just after the event, two 'private' communications were sent from the Governor's office:

- 1) a message in cipher from Governor Hotham to his Gold Fields Commissioner insisting that 'a certain person' was not to be arrested, even suspected, despite Colonel Rede, the Commissioner, being sure the man was implicated, indeed that he was 'very active in the affair';
- 2) a letter from Governor Hotham's Private Secretary the day after the shoot-out to the Melbourne-based US Consul, informing him that a participant eye witness who, interestingly had reported directly to Hotham and not to the local authorities, had asserted 'the leader of this movement is a young American . . . their most active leader.'

Years later, in a little-known memoir by a Catholic, self-styled 'lieutenant of Peter Lalor', the Irishman who was arrested as rebel leader, Joseph Lynch, verified the doubts about McGill:

When I joined I was told off to the Californian Independent Rifle Brigade, commanded by James McGill, captain and drill-instructor. He appeared to be a smart, intelligent young fellow . . . Whatever may have been his prestige before the battle, his behaviour during the contest and afterwards did not add to his lustre. He was absent without leave and had a large body of men away with him . . . when their presence was most needed. He tried to explain, but failed to convince, and the shadow of suspicion hung over him through life.

So, not surprisingly for a murky and not-well explored conflict, it has been suggested that 'American Freemasons', mounted, armed and organised into a recognisable and substantial corps had first arrived intending to be heavily involved, but then were warned off by their consul and were nowhere to be seen when the Stockade was breached.

A local historian, Bell, refers to a fifth ‘American’ and known Freemason, one Brother Kenworthy, who was living inside the Stockade boundary but who also absented himself on the fatal night. A merchant in Australia before the 1850s, Kenworthy was later a well-known Freemason and Surgeon-General in Florida. Broadening out the fraternal context, in 1852 the British Consul at Philadelphia had made known his fear that ‘many Americans going to Australia, ostensibly to dig for gold’ were actually revolutionaries and members of the fraternal ‘Order of the Lone Star’ intent on spreading ‘freedom’, ie American-style republicanism. According to the same author who speculated about Bro Kenworthy, by January 1855 the Governor:

had convinced himself of the existence of secret societies . . . plotting to overthrow the government. He wrote to the Colonial Office [London] asking for additional funds to counteract French Red Republicans, the German Political Metaphysicians, the American Lone Star members and the British Chartists . . . Surprisingly, he made no mention of Irish secret societies.

Further, it is necessary to point out that in the immediate Ballarat township area by 1865–66, that is within a decade or so of the first gold discoveries, there were over 40 lodges in a population of perhaps 5–10,000, only a handful of which were Masonic: 5 EC, 2 IC, and 1 SC. This township saw the birth of both the Protestant Alliance Friendly Society and ‘the Hibernians’ (full-name, the Hibernian Australasian Catholic Benefit Society) in their southern form, and it was one of three primary centres of Orange Lodge membership in Victoria in the 19th century, the others being Melbourne and Geelong. All of these non-Masonic fraternities were nationally significant bodies by the end of the century.

I’ve already referred to the use made of Masonic membership as a travelling aid and that, while miners were prominent in early Masonic lodges, they rarely ‘stuck’, if only because moving on was essential, and because the Masonic leadership ‘back home’ felt it was being defrauded by travelling brothers and so discontinued benefits. Clearly, the elected or appointed leaders of Masonic jurisdictions in the cities were seeing the world quite differently from the men in bush settlements like Ballarat, where local ‘leaders’ were as likely to be ardent republicans from the US, or from Germany or Italy, Ireland or Scotland.

In conclusion: the rough and ready Australian colonies were undoubtedly different to other British colonies, but in a Masonic context just how different were they? Freemasonry is not the first organisation to want to present itself positively, but for over a century now, inside Masonic circles, there has been talk of a need for an ‘authentic’ history. In the flush of enthusiasm aroused by the example of Quatuor Coronati, the first and supposedly the premier research lodge in the world, Secretary Speth exulted that others were following suit:

It is indeed a great gratification to us to record, in almost every number [of the *AQC Transactions*], some fresh instance of a stir amongst the dead bones, an awakening of Masons to intellectual life, and to the absorbing interest of Masonic Archeology.

This claimed revival helped the outside world to begin to understand that the mainstream historical record would be more complete and more accurate if it contained due reference to Freemasonry. As Snoek and others have testified, decades of internal conversation about Masonic ‘truth’ have not resulted in huge gains. The deeper problem, not yet addressed, arises because the flaws in the past record are not simply ones of ‘facts’. There are issues of motivation and of decision-making power. In the clash of theory and practice numerous questions are relevant:

Who is to decide what is ‘due reference’?

Who is to decide which are the relevant ‘facts’?

On what basis will such decisions be made?

Who is to decide the content of ‘the Masonic heritage’?

The continuing lack of a credible history of what I insist on calling ‘Speculative Freemasonry’ has become a critical issue. It is not just a matter of a few missing dates, or a gap or three in the records, this is a questioning of just what it is that these Conferences, and others of like intention, are actually about.

And, as promised in the last issue, here is another challenging paper from the same conference.

Co-Masonry's place in the history of North American Freemasonry

28 May 2011

by *Bro Karen Kidd*

My topic today is 'Co-Masonry's place in the history of North American Freemasonry'. This is not an exhaustive narration of that history; it is my paper, not my book, which was published last month. There is, in this paper, as in that book, no great call to action, no appeal for reform, no agitation for change. I am here to tell you Co-Masonry's place in the history of North American Freemasonry and that is all. I will tell you, all too briefly, where she has been, where she is now and where I think she is going. I'm going to tell you the truth. What you do with it is up to you.

There are Freemasons, perhaps some now in this room, who say Co-Masonry has no such place because there never has been Co-Masonry in North America, or that it arrived too recently to have such a place. This is an example of an inclination to not allow fact to get in the way of a cherished opinion; or desperate wishful thinking.

For these Brethren and many others besides, Co-Masonry is a silence of history. As Bro Evelyn M Caspersz said in 1935, 'The silences of history are more potent than its events sounded in the ears of the world'.¹

So it has been. Co-Masonry in North America, for more than a century, has experienced her unique and ongoing evolution mostly parallel and largely separated from the other Masonic bodies. Today, Co-Masonry is one branch on the tree that is the Craft. For Freemasonry, verifiably and without doubt, is triune in nature. There is Male-only, or Malecraft, Masonry. There is Female-only, or Femalecraft, Masonry. And there is mixed or Co-Masonry. This is a system we know can work, largely because it does.

In 1976, Helen Wycherley, Most Puissant Grand Commander of the then, as now, largest Co-Masonic body in North America, described Co-Masonry as 'a branch of the Masonic tree, a branch which the tree in various ways tries to disown, but which nevertheless claims the same ancestry and rights to function in the name of Freemasonry'.²

Co-Masonry evolved from the Male-Only Craft, which itself wasn't always exclusively Male. Though exceedingly rare, women found their way through the lodgeroom doors. The memory of most has been suppressed. We know the names of enough of them to know there is no point in the history of the modern Craft in which there was no woman Freemason. Further, and despite the outright lies of prior Masonic historians, there were women in the Operative Medieval guilds of the cathedral-building period in Europe.

Of all these early women Operative Masons and Speculative Freemasons, only one can properly be called a 'Co-Mason'. Those prior were made and lived their lives as best they could within the framework of Malecraft Freemasonry. Paradoxically, those early women Freemasons were Malecraft Masons. Where they were allowed to attend lodge at all, or just to live as Freemasons in relative obscurity, they did so with the notion their position was an anomaly and their lodges would not consciously make another woman Freemason. Which makes one point perfectly clear: to be Co-Masonic, a lodge must consciously choose to be mixed. It isn't enough to welcome one or two members of the opposite sex as exceptions. To be Co-Masonic, a lodge must accept both genders.

The first lodge to reach that level of maturity and act on it – and please forgive my French pronunciation, my Appalachia is chronic – was *Les Libres Penseurs*, 'The Freethinkers' at Le Pecq, in



1 See 'What is International Co-Freemasonry?' by Evelyn M Caspersz, 30°, p 2. Article was issued by the Australian Administration of the Eastern Federation in 1935.

2 See Wycherley's 8 February 1976 letter to Alfred E Augenstein of the Rosicrucian Fellowship in Oceanside, California. A copy of this letter is preserved in the archives of the Honorable Order of American Co-Masonry, the American Federation of Human Rights.

France. In 1881, this lodge adopted an article in its bylaws *allowing* the admission of women. On 14 January 1882, working as a free lodge, 'The Freethinkers' made a Mason of the women's rights pioneer Marie Deraismes.

It was Deraismes, with Freemason and statesman George Martin, and with the increasing involvement of his wife, Marie George Martin, who founded the body today called *Le Droit Humain* (Human Rights), with its headquarters in Paris. It was under LDH that the first North American Co-Masonic lodges labored. Before that could happen, a further evolutionary step was required.

Early English-speaking Co-Masons knew what worked in France would not fly in Great Britain or her dependencies, let alone in North America. In France, the Freemasons, including Co-Masons, were 'Free-thinkers and their philosophy was atheistic', as Edith Armour, Most Puissant Grand Commander of the American Federation of Human Rights during World War II, explained in her own time. She continued: 'They did not accept the principle of a Divine Intelligence as the directing agency in the Universe. Human reason was supreme, there was nothing beyond the mind of man; and so, all their work was dedicated to the glory of Humanity.'³

Annie Besant, an early British Co-Mason, recognized that this adogmatic philosophy would prevent Co-Masonry's progress throughout the world. She demanded and got an agreement with LDH that Co-Masonry in English-speaking countries would be more like the Masonry worked in lodges under the United Grand Lodge of England. This agreement, the 'Besant Concord', guarantees Co-Masonry in those parts of the world requires belief in a Supreme Being and the presence of the Bible under the Square and Compasses on the Altar in every regular and well-formed Co-Masonic lodge.

The claim on this right was driven home, again and again, in letters received in Paris from the founder of North American Co-Masonry – the man who gave name to the worldwide movement – the Malecraft Mason Antoine Jules Cesar Venceslas Ermanigilde Muzzarelli. Muzzarelli was no new Masonic trail blazer. In 1901, he founded, on behalf of the Grand Orient of France, *Lodge l'Atlantide* in Manhattan, which still labors there today. However, Muzzarelli wanted to found lodges faster and in far greater numbers than suited the comfort level of the Grand Orient of France. He sought another banner under which to march less fettered, less restrained.

He offered his services to LDH Co-Founder George Martin who, with the rest of the Paris leadership of LDH, enthusiastically accepted. With their assent, Muzzarelli looked for the Right Worshipful Master of the first Co-Masonic lodge in North America. This turned out to be the prominent Socialist leader Louis Goaziou. Over two days in mid-October 1903, Alpha Lodge 301 was instituted in Charleroi, Pennsylvania, with 15 men and three women. In five years, an additional 49 lodges were instituted, many of them in Western Pennsylvania where Goaziou enjoyed his greatest popularity and support.

The Malecraft, already entrenched in North America, viewed Co-Masonry as an invasion, and responded with increasing levels of persecution. Co-Masons were ignored, laughed at and fought. Individual Co-Masons were harassed on the street. Their Masonic pins and buttons were ripped from their lapels. Bribes were offered to Muzzarelli. *Profane* business owners were encouraged, cajoled and pressured to deny Co-Masons premises. Co-Masons were accused of violating Malecraft Masonic law.

The first large-scale persecution of Co-Masons occurred when Malecraft Freemasons in Pennsylvania teamed up with Goaziou's political enemies to push through the state General Assembly the *Pennsylvania Fraudulent Societies Act of 1907*. The Act, the first of its kind anywhere in the US, was enacted by the state's newly elected governor, the Freemason Edwin Stuart. Under the law, no fraternal organization could locate in Pennsylvania without permission of the resident supreme body. A new Masonic lodge would need permission of the Grand Lodge of Pennsylvania. Anyone convicted of violating this law faced a fine of several hundred dollars and several years in prison.

Though other Masonic organizations, some of them truly fraudulent, were targeted by this new law, the first made to suffer were North American Co-Masons. Goaziou and the Master of a Co-Masonic lodge in Butler, Pennsylvania were arrested and charged. The case eventually was thrown out but it prompted Muzzarelli to seek, and get, security for North American Co-Masonry. On 7 August 1907,

3 See Armour's oft republished 'The Secret Tradition'.

one of the loudest of silences was sounded in this history and a precedent was set. A certificate of incorporation was filed with the US Recorder of Deeds, giving for the first time a name to Co-Masonry in North America: the American Federation of Human Rights. The declared objective was 'to promote equal rights among the various races and to labor for the mutual protection and improvement of the members in combating ignorance and building up human character'.⁴

In this way, North American Co-Masonry received what no Masonic supreme body had before, or has since, the protection of the US government. This eliminated the grounds for the type of prosecution seen in Pennsylvania and, therefore, eliminated that particular type of persecution committed under the color of *Profane* law.

North American Co-Masonry had dodged a bullet but faced a worse challenge the following year. In-fighting, struggles for internal identity, a desire for greater autonomy, and the founder's financial negligence, as well as his tragic suicide, left the Order in chaos.

In November 1908, North American Co-Masons met in their first convention and elected their first National Council. Before the next convention in 1913, the Order's house was in order. Their ritual largely was decided upon, and the number of lodges had not only stabilized but was growing. They were ready to seek a location for central headquarters. In 1916, the spiritual heart of North American Co-Masonry was founded in Larkspur, Colorado, and remains today headquarters for the Honorable Order of American Co-Masonry, the American Federation of Human Rights. Within ten years, two Temple structures were built on that site, both predecessors of the Grand Temple dedicated there on 1 August 2009.

North American Co-Masonry knew its golden age in the 1920s. At no time prior, or since, was the number of Brothers and lodges so high and its visibility so great. By 1921, Co-Masonic lodges were in almost every US state, six were in Canada and one was in Cuba.⁵ Goaziou was Vice President of the Supreme Council in Paris and it was he who led the drafting of LDH's Constitution, which remains much the same today, more than 90 years later.

In that golden age, Goaziou made well-meaning attempts to normalize relations with the Malecraft in North America. Though he found many of the Brethren there receptive, even friendly, to the idea, he unavoidably ran afoul of that inquisitorial element in Freemasonry always ready to sniff out a witch. Within a decade, Goaziou and Co-Masons in general lost all enthusiasm for any interaction with the Malecraft.

This has been, more or less, the standing policy of Co-Masonry until the last decade or so, when informal communication developed between individual Brothers and continues today. What good, or otherwise, will come of this remains to be seen. That aside, the feeling among Co-Masons has been that so long as the Malecraft were not persecuting Co-Masonry, there was no need to pay them any attention at all. All were free to think, say and believe as they pleased.

For decades, Co-Masonry and Malecraft Masonry continued on independent, seldom meeting, paths in their own evolution. It is significant what opposite poles each branch of the Craft in North America tended toward. In Masonry, there are those who labor in the Inner Order, they who keep the Light; and there are those who labor in the Outer Order, they who keep the lights on.

The Malecraft in North America, particularly after World War II and most especially in the United States, primarily worked in the Outer Order. They enlarged upon their sumptuous banquets, their social functions. They excelled at financial planning, in setting aside trusts for the future, for that is where the Outer Order lives. They remember the past and plan for the future. Most impressively and laudably, the Malecraft in North America excelled in charity and did it with as much publicity as they could muster; that Masons and non-Masons alike could see their good works and give glory where it was due. They succeeded very far. I noted recently an article in a national non-Masonic publication referred to Freemasonry as a 'service group' struggling to survive.⁶

Co-Masonry, by contrast, remained conservative and traditional. Freemasonry worked by

4 See 8 August 1907 edition of the *Washington Post*.

5 See Louis Goaziou's 'Co-Masonry in America' in the September 1921 edition of *The Messenger*.

6 See the 'Masons, Other Service Groups, Fight Membership Declines' in the 30 January 2011 edition of *USA Today*.

Co-Masons in North America remained a body of individual seekers of Light. Heirs to the ancient mystery schools, Freemasonry for them remained the traditional system designed to impart morality, ethics, and to teach mutual service to its members. They labored in the Inner Order which lives in the now. They did not cling to the past and they remained confident the future would look to itself. Co-Masonry in North America did not experience the same growth as the Malecraft, for the Craft as traditionally worked is exclusive, not for everyone.

Sadly, Co-Masons in North America forgot much of their history and found the future did not always look to itself. They also failed to do other things the Malecraft did. When the Malecraft abandoned certain symbols and portions of their ritual, Co-Masons did not. When the Malecraft renamed their Temples as 'Masonic Centers', downplayed the introspective, meditative disciplines, and largely discarded the old emblems of mortality, Co-Masonry did not. When the Malecraft, despite all this, referred to themselves as 'traditional', Co-Masons knew the truth and soldiered on.

In short, North American Co-Masonry's place for most of the 20th century was to keep the Light, while their Brethren in Malecraft Masonry concentrated on keeping the lights on. Drawn to opposite ends of the same pole, Co-Masons and Malecraft Masons in North America could not achieve balance or recognize that the Inner and Outer Orders need each other. There is a middle path. Today, Co-Masonry and Malecraft Masonry alike show signs of leaving their respective poles and vibrating toward the center and balance.

There are many at both poles who resist that movement to the center. Reaching the middle way will require time, effort and perseverance. Whether this will happen I cannot say. All I can tell you is I see movement in that direction and that it is a good thing.

There is, from the accumulating ash that is Malecraft Masonry in North America, arising what are being called Traditional, Strict, Restoration or Continental Observance Lodges. In these Malecraft lodges, Brothers are trying to restore that which they lost in the last century. They are reclaiming for themselves a Freemasonry that is heir to the ancient mysteries and calls upon each Brother to follow the command of the ancient philosopher: 'Know Thyself'.

It is no accident that many Malecraft Brothers in these new lodges, and those within lodges who seek to emulate them, turn to Co-Masons for advice and assistance. To reach the center requires knowledge of the opposite pole.

Co-Masons increasingly recognize the importance of financial management and good public relations. It is no accident they glance toward the Malecraft for examples of that. There's little about the Light which Malecraft Masonry can teach Co-Masonry but there are Outer Order skills many Co-Masons could stand to learn.

But it is more than change in philosophy. Cross-currents of communication are going on as well. In all due modesty, the greatest change in Co-Masonry's place in North America, to date, is the fact that I am speaking to you today. Were this conference twenty, even ten, years ago, I would not be in this room, let alone speaking. Scholars of Masonry have achieved, in informal settings, what until now Brothers felt they could not allow in formal settings. Co-Masonic and Malecraft scholars freely mingle, share research and work on similar projects. The rise of the Internet – a development in Freemasonry that could be its own paper – facilitated much of this cross-communication and brought together the better educated scholars of all branches. Fallacies of the past are less relevant in that setting and more normalized scholarly standards are being applied. In this way, it seems the geek will, indeed, inherit the universal, egalitarian Masonic world, in practice if not in fact. And that I am here is a harbinger of that.

This is only one level of cross-fertilization now ongoing that requires no formal recognition and amity agreements between Masonic supreme bodies. It is difficult to know what this bodes for us but we can hope it bodes well. For while formal recognition may never be possible, acknowledgment and a standing down of un-fraternal and un-Masonic hostilities can be only a good thing.

There's much in favor of these developments. The Malecraft no longer have as much desire to suppress Co-Masonry as once they did. Even in such pockets of witch hunters as still exist, there remains little influence and few resources to carry out much substantial persecution. What little does remain of that element must satisfy its loathsome urges by denying Co-Masons premises in which to work; stealing their equipment, taunting them and snatching the odd piece of jewelry. Co-Masons are

free to respond to this with aplomb, for they know the days of moving state legislatures against Co-Masonry are over.

Time also is waning when the Malecraft may, without rebuttal, apply labels such as ‘irregular’ and ‘clandestine’. Co-Masons know themselves to be neither and are more interested in saying so. We are, none of us, bastard Brothers. Freemasonry *is* Universal. The time is coming when Brothers of all Orders won’t even question that, for it is self-evident.

So stands Co-Masonry in North American Freemasonry, having passed the threshold of her second century on this Continent. Today, there is more than one Co-Masonic body in North America. The Honorable Order of American Co-Masonry, the American Federation of Human Rights, today is a Masonic Obedience independent of all others. LDH still maintains its own American Federation. In the 1970s, the Grand Orient of France founded, in the US, the Co-Masonic Obedience George Washington Union, which operates several lodges in the US. The Eastern Order of International Co-Freemasonry also charters several lodges in North America. Athena Lodge No. 2009 received its charter from the International Masonic Order ‘Delphi’ on 8 July 2005.

Though not Co-Masonic, it should be noted that Femalecraft or Female-only Masonry has a toehold in North America. The British Order of Women Freemasons, whose roots are in English-speaking Co-Masonry, long has had a presence in Canada. The Feminine Grand Lodge of Belgium charters several lodges in the US. Clearly, Freemasonry’s triune nature is represented in the US.

Of course, the number of Brothers in these Co-Masonic and Femalecraft bodies remains dwarfed by the Malecraft; only in the thousands compared to still more than a million Malecraft Masons in North America.⁷ However, the number of Malecraft Masons in North America is steadily declining while the number of Co-Masons is as steadily increasing. Clearly, the winds of change are blowing through all Masonic Temples in North America, regardless of branch. There are Brothers in all branches who fight this change but it will come, regardless.

It is, at present, impossible to say how volatile, or otherwise, this change will be, but I nourish an educated hope that it will be slow and gradual. It may come to pass that the various rules about Masonic regularity and recognition, cause of so much drama today, will remain on the books but will be outdated and largely un-enforced. Were that to happen, then the relationship between the various branches could become like that of the Antients and the Moderns, when they healed their differences in the early 19th century; and so would be, as WBro Castells described it: ‘Everything of a disagreeable and painful sort was forgotten, or passed over lightly; and a certain delicacy of feeling made everyone refrain from disputes which might engender bitterness and re-open old sores.’⁸

It could be that way. Whatever it will be, we certainly shall see.

This issue is already way over the usual size but, to round off the year 2011, it is extended a further page to look at—

The (research) world around us

by Tony Pope

It has been an eventful year for Masonic research, particularly in North America. The third International Conference on the History of Freemasonry (reported in the previous *Transactions*, and *above*) in Alexandria VA in May was followed by three events in August: the second annual symposium of the Masonic Restoration Foundation in Alexandria, the death of Nelson King in Canada, and the semi-annual meeting of the Philalethes Society in San Francisco CA. The Philalethes meeting included a joint symposium with the Phylaxis Society, on the theme: *The Initiatic Experience in Freemasonry Today*, in honour of Bro King, past editor of the *Philalethes* magazine.

⁷ Though the numbers are much challenged, see the Masonic Service Association of North America figures available (2009) online: <<http://www.msana.com/msastats.asp>>.

⁸ Castells, Rev F De P: *Origin of the Masonic Degrees*, p 27, (A Lewis, London 1928).

Speakers at the Philalethes—Phylaxis symposium included: Allan Casalou, Grand Secretary GLCA (*The Resurgence of Interest in the Initiatic Experience in California Masonry*); Alton Roundtree, author, PHA GLDC (*Masonic Initiation: The Transformation*); Jordan Yelinek, Master of Northern California Research Lodge (*Comparative Fraternalism: The Difference between Induction & Initiation*); and Shawn Eyer, current editor of the *Philalethes* magazine (*Set Your Face to the East: The Pursuit of Initiatic Efficacy in Observant Masonry*).

During the past two years, with Shawn Eyer as editor, the *Philalethes* has featured many articles in this vein. Perhaps the best of them is Tom Worrel's *The Art of Memory and the Spiritual Practice of the Seven Liberal Arts* (Winter 2010). A full list may be viewed on the website, and a sample article of each issue can be downloaded in PDF format (see <<http://freemasonry.org/>>).

In her paper at the ICHF conference (see above), Bro Karen Kidd made reference to the lodges inspired by the Masonic Restoration Foundation (MRF). For the past 10 years this organisation has been encouraging the formation of lodges (within the mainstream American grand lodge structure) which combine the principles and practices of the (Australian) 'European Concept' lodges with those of European and South American lodges. Such lodges are called 'Traditional Observance' or 'Observant' lodges. Details can be found on the website <<http://traditionalobservance.com/>>, together with a collection of downloadable 'Articles of Interest' by various authors, including Brent Morris, Thomas Jackson, John L Cooper, Dennis Chornenky, Kirk MacNulty, Julian Rees, Kent Henderson & yrs truly.

The MRF symposium was a three-day event, hosted by Alexandria-Washington Lodge 22 VA. Over 130 brethren from more than 60 lodges, representing 26 states and four countries, participated. The keynote speaker was English author and editor Julian Rees (*Making Light*, Lewis Masonic 2006; *Freemasonry Today*; etc), who spoke on *The spiritual path of Freemasonry*—the tenor of which was endorsed by other speakers.

The future for the esoteric or spiritual side of Freemasonry in mainstream jurisdictions is less promising on the eastern side of the pond. In England, the Cornerstone Society has not had an 'event' since November 2010, with nothing listed for 2011, nor as yet for 2012; Canonbury Masonic Research Centre (the home of UK 'left-field' research) has gone all hard-core historical, with a two-day conference in October on 'Freemasonry and Empire'; Michael Baigent is no longer editor of *Freemasonry Today*, which has become a Grand Lodge glossy, with more adverts than Masonry; and the United Grand Lodge of England has pronounced, in the words of the Deputy Grand Master on the subject of 'our Pure Antient Masonry', '***It certainly does not deal in spirituality***'. For the full speech, go to <www.ugle.org.uk>, click on 'Quarterly Communication Speeches' and then 'Address by the RW The Deputy Grand Master Jonathan Spence'. O tempora! O mores!

Back in North America, the funeral for Nelson King was conducted (in accordance with his request, and after a bit of fluttering in the mainstream dovecote) by the Prince Hall Grand Lodge of Ontario (PGM Joe Halstead officiating), with mainstream members in attendance. The Phylaxis Society is devoting a special issue of the *Phylaxis* magazine to commemorate Nelson; this will be posted on the website <<http://www.thephylaxis.org/>> together with a similar issue commemorating the Society's founder and first president, Joseph Walkes.



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Program for the year 2011

March 3	Installation re-installation of WBro Ewart Stronach and investment of officers
March 23	Fraternal visit to the Queens Lodge no. 229 for the presentation of the 2008 Prestonian Lecture by WBro Dr Robert Sillett, PJGD (UGLE), 'The language of the ritual'
May 5	In memory of Bro Andy Walker
July 7	VWBro Tom Hall: <i>King James Version—Holy Writ or Outdated VSL?</i>
September 1	WBro Mark MacAlpine: <i>Charles Rasp: Deserter, prospector, Freemason</i>
September 20	RWBro Rodney Grosskopff: <i>How the Medieval way of life affected our Masonic rituals and practices</i>
November 3	TBA