

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

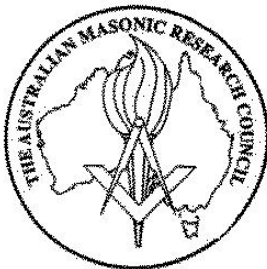
No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*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 MWBro Dr Greg Levenston, PGM  
Secretary RWBro Richard Dawes  
1/40 Burdett St, Hornsby, NSW 2077  
ph. H (+61) (2) 9482 2775, M 0437 965 372  
email: rmd2@internode.on.net  
website: <http://www.discoverylodge.org/>



*Foundation member of the*

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

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



## Summons

*Dear Sir and Brother,*

*The Worshipful Master requests your attendance at the Regular Meeting of The Discovery Lodge of Research, to be held in the*

*Sydney Masonic Centre at 7.00 pm on Thursday 3 April 2014.*

*Yours fraternally*

*Richard Dawes*

*Secretary*

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*Agenda as per notice paper circulated separately*

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### Officers for the year 2014

Worshipful Master	MWBro Greg Levenston	<a href="mailto:brontmed@tpg.com.au">brontmed@tpg.com.au</a>
Immediate Past Master	RWBro Bob Nairn KL	<a href="mailto:rjnairn@grapevine.com.au">rjnairn@grapevine.com.au</a>
Senior Warden	RWBro Joe Haffner	<a href="mailto:cosimex@bigpond.net.au">cosimex@bigpond.net.au</a>
Junior Warden	VWBro Stephen Hayne	
Chaplain	WBro Brad del Munns	<a href="mailto:mijbril@gmail.com">mijbril@gmail.com</a>
Treasurer	RWBro Bob Nairn KL	<a href="mailto:rjnairn@grapevine.com.au">rjnairn@grapevine.com.au</a>
Secretary	RWBro Richard Dawes	<a href="mailto:rmd2@internode.on.net">rmd2@internode.on.net</a>
Director of Ceremonies	VWBro Alan Gale KL	<a href="mailto:agale@iinet.net.au">agale@iinet.net.au</a>
Senior Deacon	Bro Jorge Luis Trujillo	<a href="mailto:jorge_luis@iprimus.com.au">jorge_luis@iprimus.com.au</a>
Junior Deacon	WBro Arnie Getz	
Director of Music	RWBro Chris Telford	<a href="mailto:christopher.n.telford@gmail.com">christopher.n.telford@gmail.com</a>
Organist	VWBro Bryan Randall	
Caring Officer	VWBro Peter Deubler	
Membership Officer	WBro Ian Shanley	<a href="mailto:ishanley090@gmail.com">ishanley090@gmail.com</a>
Inner Guard	Bro Sami Dagher	
Tyler	roster	

### Appointments

Event Co-ordinator		
Lecture Master		
ANZMRC Representative	VWBro Neil Wynes Morse KL	<a href="mailto:morse@netspeed.com.au">morse@netspeed.com.au</a>
Webmaster	RWBro Richard Dawes	<a href="mailto:rmd2@internode.on.net">rmd2@internode.on.net</a>
Editing Panel (4)		
Elected members (3) of Management Committee		

*Please advise of any omissions or incorrect entries.*

# A Century of Masonic Research

6 March 2014

by *Bro Neil Wynes Morse*

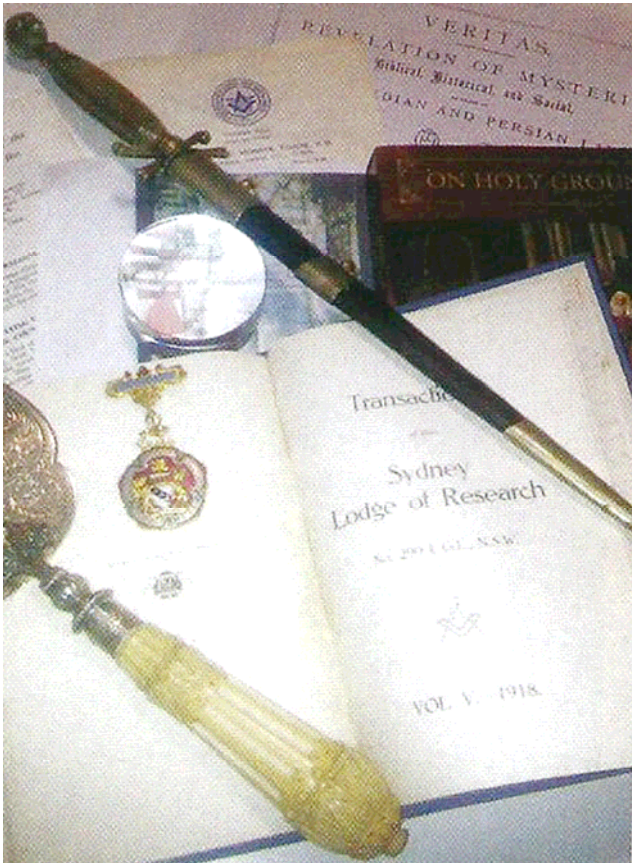
## Introduction

When I first canvassed the idea of a survey of the century of Masonic research in this jurisdiction, Bro Greg said I was to spend no more than one minute per year. But so that Tessa will have some of the evening left, I worked on devoting 15 seconds to each year, and 16 to leap years.

I have decided to cherry-pick some of the highlights and lowlights of the hundred years. A longer consideration of the topic will be released during the year.

## Sydney Lodge of Research No 290

Let's start with a highlight, in fact the first highlight, the foundation of the Sydney Lodge of Research. In 1913 the Grand Master, Dr C U Carruthers, had several circulars distributed promoting the creation of a lodge of research. Meetings were held to discuss the matter and organise a petition. The petition, containing 62 names, was signed off on 15 January by the sponsoring lodge, Lodge Oxford No 85, and the first signature to appear is that of the Grand Master.



The title of the lodge was originally written in as '*Lodge of Research*' by Bro Scott-Young, who did most of the legwork, and was to be the foundation Senior Warden. But at some stage DGM Hungerford added '*The Sydney*' to the place on the petition for the name of the lodge. The Board gave its approval,

subject to certain provisions being . . . that the initiation fee should not be less than £26/5/-, that every member must be a member of another Lodge in NSW, and, if not, such member's subscription due to the Lodge to be not less than £5/5/- per annum.

To put the fees in perspective, the average weekly wage then was £1/16/6. GM Carruthers endorsed the Board's decision on 3 March 1914 and the lodge was inaugurated and dedicated on 20 March 1914.

The objects of the lodge, as set out in the by-laws, were to be 'the study of Freemasonry, particularly its History, Symbols, and Legends, and the dissemination of knowledge by the reading, discussion, and publication of papers dealing therewith'.

The by-laws of the lodge reflected the provisions set by the Board and remained in force for the life of the lodge. At the end of the lodge's time, average weekly earnings were just under £16/10/-.

In his *Address to the Lodge* on the occasion of his Installation as the first Master, RWBro J C Heighway stated:

In a Lodge of this nature it appears to me that we require three classes of members:

- Those who can teach.
- Those who can criticize justly.
- Those who can listen and learn.

Some brethren may be fortunate enough to belong to each class, some to two, but every brother should be able to listen and learn . . . each class is necessary for the welfare of the Lodge.

Bro Heighway also probably let slip one of the principal reasons for the creation of the lodge. He said:

I have heard that a doubt has been expressed as to the utility of such a Lodge as this. Might I say in reply that I think our Grand Lodge, in not having a Lodge for the study of Masonic subjects and for the enlightenment of the Craft, has lagged behind our sister Grand Lodges.

This I take to be an indirect reference to the Lodge of Research in Victoria which had commenced operations in 1912. At least that's what some members of that lodge believe to be the case: 'lodge envy'!

One tradition was instituted from Day One. At the festive board, there was to be no toast to the newly installed WM; instead the toast was to the Sydney Lodge of Research.

In what was to become another tradition, on his last night the second Master, Bro Scott-Young, gave a retrospect of the work of the lodge in its first two years. He also mentioned the creation of a correspondence circle and the printing of the lodge's *Proceedings*. I have to state here that the Victorian Lodge of Research did not start publishing until 1918!



*Now for a lowlight . . .*

In 1956 the Master of the Sydney Lodge of Research wrote:

A justification of existence of a Lodge of Research is good reading in Transactions, which attracts Elder Brethren of the Craft, mature of mind and deeply experienced in F. M., and to counsel us and take office; and junior brethren of F.M. to join us in search of wider knowledge than ritual and ceremonial provide.

On 12 December 1956 the Grand Master advised Grand Lodge:

It is with regret that I have to report to Grand Lodge that I have temporarily withdrawn the Warrant of the Sydney Lodge of Research, No. 290, on the recommendation of the Board of General Purposes owing to the unsatisfactory state of affairs of the Lodge. I have requested the Board to make full inquiries into all matters connected with the administration of the Lodge in terms of Regulation 82 of the Book of Constitutions.

The quotation and the Grand Master's report are linked, as the Master's comments were written in a letter he addressed to the Grand Secretary asking that the Board of General Purposes investigate the state of affairs in the lodge, which he believed were 'such that it should not be permitted to continue to function under the present Charter'.

From another source I have been able to establish that the letter was drafted by the Grand Secretary! The last Worshipful Master stated 'Every move I made was under his direction and instruction'. It is a cause for thought what the reaction of the members would have been had they known of the source of the document.

As it was, an investigation of sorts was carried out by the Board, and the Grand Master was advised to maintain the suspension of the lodge.

However, it would appear that no formal report was ever presented, and this became a matter of annoyance to a number of the previous members. It was seen as a mark of Cain by some, a stain on their character for having been associated with a lodge that had its warrant withdrawn.

## **Newcastle**

I am advised by experts in this building that the 'NSW' in the Grand Lodge's title doesn't really mean Newcastle, Sydney, Wollongong, but it is important in my story to relate that in 1957 the Newcastle Masonic Study Circle had its origin.

Recognising the need for a panel of speakers to supplement the lectures being given by Grand Lodge lecturers, a scheme was finalised in July of that year under the title of Speakers Panel. Grand Lodge

sanction was not received for such a panel, however, approval being given for another venture, a study circle. It was a small step to form the projected speakers panel into a Masonic Study Circle in October 1957 under the auspices of the Masters' and Wardens' Association. The object of the circle is to research various Masonic subjects, prepare the material into papers, which after editing by a select panel, are published for the education of the brethren.

Its considerable contribution to the advancements of the local brethren continues still.

### **Canberra**

Around 1963 Sir Edwin Hicks and Bob Linford wanted to form a lodge of research in the Australian Capital Territory. As Bob told it, the stench surrounding 290 was still very evident and the Grand Secretariat was not at all favourable towards having a lodge of research formed anywhere, particularly in that hotbed of stirrers, the national capital.

So it was that a cunning plan was conjured up and the *Canberra Lodge of Research and Instruction* commenced operations in 1964, under a licence from Grand Master Beer as a Lodge of Instruction. The lodge still continues to inform, educate, and sometimes entertain local brethren as the *Linford Lodge of Research*. This year marks its jubilee.

### **An attempted revival**

Based on the public record, I should now speak about the creation of the New South Wales Lodge of Research, constituted in 1968, but there was a very interesting, but eventually fruitless, attempt to revive 290 in 1963–64. The Committee of Masonic Education directed the Study Sub-Committee, in 1962, to consider the desirability of reviving the lodge.

The Chairman of that sub-committee, VWBro Alec Bagot, investigated the matter and was of the view that the lodge could be revived and the Installation held in March 1963. Several legal questions had to be resolved, but the amount of support of the Grand Secretary and the Grand Master augured well for the future.

A number of meetings of interested brethren were held over the following months, but as 1962 closed, the pace of progress had slowed. Twelve months later a petition had been circulated and presented to the Grand Secretary, but something had changed.

Because of the death of the Grand Secretary, there was a hiatus. And when an appointment was made, the new Grand Secretary had no interest in the reponing of 290. He wanted it to fade into history, and if a lodge of research was to be formed, it should be a new body.

### **New South Wales Lodge of Research No 971**

Harry Kellerman was the Chairman of the Committee of Masonic Education at the time of the abortive attempt to revive 290 in 1963. He, with Bagot as his nominator, joined the Master' and Past Masters' Lodge in Christchurch. At the same time, Nock Walker and Olly Cummins also joined. These three were to play an important role in the foundation of the New South Wales Lodge of Research 971 and subsequent Masonic research in the jurisdiction.

We are now almost in the realm of 'living memory'. Although none of the founder members of the first iteration of 971 are still alive, some of us remember with fondness Harry Kellerman, Andy 'Walker the Talker' and Ollie Cummins. For years Ollie was the Local Secretary for the Quatuor Coronati Correspondence Circle.

And talking of QC, I reckon that this jurisdiction has been punching above its weight when it comes to papers published in *AQC*. Starting with W R Day in 1925 with the first major paper on the Kirkwall Scroll, through Bernard Caillard and Alan Sharp, both appearing in volume 100, with Alan as the winner of the Spencer Prize; Bob Linford's major work on Masonic independence in New South Wales, which was the last piece of his published, and that *after* the stroke which cut short his illustrious career. Since then their example has been followed, and will continue.





Since the formation 22 years ago of the Australian Masonic Research Council, this jurisdiction has figured prominently. Harry Kellerman was the first from here to be a Kellerman Lecturer; since then two of the biennial Conferences have been hosted here, at Parramatta in 1994 and Queanbeyan in 2008. For the record, the Kellerman Lecturers from this jurisdiction have been Harry Kellerman, Brian Burton, Bob Linford, Arthur Astin, Neil Morse, Andy Walker, David Slater, Bob Nairn, Geoff Ludowyk, Bob James and Phillip Purcell. And soon another name will join that list.

For various reasons the New South Wales Lodge of Research ran out of puff in the early 'naughties'. A rescue package which would have involved amalgamation with the University Lodge failed, and the lamp of knowledge flickered ominously. But the joining of the resources of Journeymen Online with those of 971 meant that the jurisdiction still has a warranted lodge of research, now under the title of the *Discovery Lodge of Research*.



### In retrospect

It has been said that Masonic researchers are dangerous, difficult, but desirable. I'd like to think so. Lodges of research are likewise, but more so.

But, as Bro Heighway said at the Installation in 1914:

I am sure that we will bear in mind the possibilities and probabilities of the future and endeavour to blaze a track free from all dogmatical ideas, but with a clear and earnest wish that as we start may our successors [as we pass out of this sphere of usefulness] continue, that they may look back on the founders of the Lodge as those who have handed down something to revere and cherish, something which must not be brushed aside to meet the caprice of the moment.

Then, commenting on the three classes that I quoted earlier, he said:

Those who are working quietly in the sphere of research will be encouraged and aided to renewed effort by those who sit to listen and learn. There is a traditional place for every Brother in this Lodge. . . .it will be a tradition of the Lodge that each class will be encouraged.

To that sentiment I can only say: So mote it be!

***Please charge your glasses, rise and join me in the toast: To Masonic research.***

I must acknowledge the considerable assistance of Bro Brian French, the Grand Archivist; the ever-helpful Bro Christopher Williams, the Grand Librarian, and his staff; Bros Phillip Carter and Ian King of the Newcastle Masonic Study Circle, and you, the attendees of Discovery's functions. Without you . . .



## DISCOVERY

Take a trip to tropical far north Queensland for the  
**ANZMRC CONFERENCE & BIENNIAL GENERAL MEETING**  
to be held in Cairns from  
**Thursday 28 August to Sunday 31 August 2014**

DISCOVER for yourself the learning opportunities and the camaraderie of a gathering of researchers from many jurisdiction. Hear, and comment on, the Kellerman Lectures, participate in workshops, meet guest speaker PGM Hugh Young (Alberta); enjoy formal functions such as a banquet and a dinner/dance—and informal get-togethers such as 'Breakfast Creek Lodge'—and support our own Kellerman Lecturer, Ian Shanley. For more details, visit <<http://www.anzmrcc2014.com.au/>>, or ask Neil Morse <<mailto:morse@netspeed.com.au>>.

## Book Review

by Tony Pope



### *My Book, My Opinion! Thoughts Garnered on my Masonic Journey*



#### **Hugh Young**

A5 pb, xiii + 122 pp

Linshaw Enterprises 2009.

ISBN 978-0-98117-808

Available online <<http://www.linshaw.ca/v12/>>

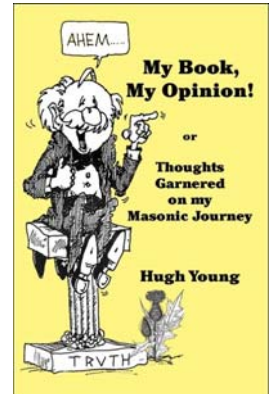
Canadian\$19.95 plus freight Ca\$9

Also as an E-book, published by Kobo 2013

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A\$4, downloaded from

<[www.collinsbooks.com.au/book/](http://www.collinsbooks.com.au/book/)>.



Take one young Scotsman, make him a Mason in his late father's lodge at the age of 20, the following year transport him and his bride to Canada, enrol him in a lodge in Alberta, start him on the promotion ladder, some 30 years later enthrone him as Grand Master for a year, then put him on Buzzard's Roost to vegetate. If that was the grand design, it did not quite work out according to plan with Brother Hugh Young. Certainly, he served as Grand Master of Alberta for 1997–98, a worthy achievement, but that goal did not prevent him from pursuing others before, during, and after his grandmastership.

He has been a contributor to the Alberta Masonic Spring Workshops since 1975 and this year (2014) is its Chairman. In 1993 he set to work in the Grand Lodge library, re-cataloguing all the holdings and computerising the records, and was later appointed Executive Librarian. In 1996 he came to international notice among researchers by making available on line an ever-increasing number of previously published papers, in his collection 'One More Time, Please' (OMTP), which is still available on his Linshaw Enterprises website (above). In 2000 he was foundation Master of Alberta's Internet Lodge of Research, and subsequently organised live sessions linking researchers in other countries, including New Zealand (with Kellerman Lecturers Kerry Nicholls and Kevin Allen). He has presented papers to the Sheffield Masonic Research Society in England and the first International Conference on the History of Freemasonry in Scotland, and has been elected a member of the US-based Masonic Brotherhood of the Blue Forget-me-not.

Not surprisingly, after a Masonic journey of more than 40 years, this active Mason has made many observations and formed firm opinions about the Craft—'If an idea *might* work, try it and find out; not trying it is not an option!'—and shares them with us in *My Book, My Opinion*.

Thoughtful readers will welcome most, perhaps all, of Bro Young's 'thoughts' and 'opinions', and may be surprised at how many of them apply not merely in Canada, but also in Australia and New Zealand. In twelve brief chapters, he covers 'the degree mill' (solicitation, membership, speed of promotion, teaching); the Master's 'job' (involving all members in the lodge's activities, lodge planning); origins of Freemasonry; Landmarks; Masonic education and personal development; ritual work (learn from both ends towards the middle); putting Past Masters to good use; looking after (and forgiving) the elderly Mason; and a look at the future for Freemasonry.

In addition to the sound common sense and valuable advice contained in this work, there are some wonderfully quotable 'nuggets' and 'gems':

- the ramblings of masonophobes (those who have an unnatural apprehension and fear of Freemasonry and anything Masonic) (p58)
- It is important to recognize that Freemasonry is found in Masonic Lodges, not necessarily in Grand Lodges (p61)
- The philosophy of Freemasonry: Sometimes referred to as the Spirituality of Freemasonry (p62)

- the whole *raison d'être* for a Grand Lodge is to maintain the status quo—to enforce regulations as they stand, **not** to move in new directions (p88)
- enjoy your Freemasonry as an integral part of your life. If there is no enjoyment, there is no point in participating (p91).

This book will not take up much space in your personal library, either as a paperback or as an e-book, but it is a treasure worth owning, reading, and from time to time re-reading. And if perchance you disagree with Brother Young on a particular point, you may have an opportunity to discuss it with him in person at the ANZMRC Conference in Cairns later this year. If not, then remember it is *his* book, *his* opinion.

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*[Every year the Waikato Lodge of Research invites a distinguished researcher, often from overseas, to deliver a paper, designated the Verrall Lecture, so named after the foundation Master of the lodge. Here is the Verrall Lecture delivered by VWBro Neil Morse, KL, ASM, PDGIW, in November 2012.]*

## The Relationship Between Grand Lodges and Research Lodges

*by Bro Neil Wynes Morse*

In my jurisdiction, when opening the lodge in the first degree, the Master asks the IPM what is the duty of his (the Master's) office. The response is: 'To employ and instruct the brethren in Freemasonry.' You will note that both verbs have equal weighting or importance. 'Instruct' is no less important than 'employ'. So what happened to make the 'instruct' part so infrequent or so difficult?

This is a meander, a meander through my thoughts. I had hoped, and I'm sure Bro Miller hoped also, that I would be able to produce a learned paper full of footnotes and references. I cannot, because my wife and I have been travelling around New Zealand for a month—and having a wonderful time—and I've not had access to my Masonic resources. As Bishop Leadbeater said: 'Australia, far away from the chief centres of Masonic life and learning'. However, I can give a broad overview.

A lodge of research is a place where the 'intelligentsia'<sup>1</sup> of the Craft can meet to address, discuss, argue, and, later, distribute, their thoughts about Freemasonry. Just as Freemasonry is, by its very nature, elitist; then so are lodges of research. But even more so.

You may be aware of Harry Kellerman's statement that '1% of masons are interested in Masonic education in the broad, and 1% of them do something about it'. And yet, in many minds, Masonic research is considered boring. Put the word 'lecture' anywhere near a summons and the attendance at the stated meeting will drop by at least 40%! You know that it's true.

But why aren't lodges fulfilling 50% of their function?

Bro Bob James has a thesis that Grand Lodges, generally, aren't interested in Masonic Education. Maybe he's correct. That's not something I'll discuss now, because (a) I believe he's wrong, and (b) we disagree as to what lodges of research are about.

But is this recurring discussion an expression of our insecurity? We are probably good at what we do. But what is it that we do? And for whose benefit?

It appears to me that the relationship between a Grand Lodge and a research lodge depends upon the members. The members who start it; as they accept the conditions set by their Grand Lodge in accepting the proposed by-laws, and again the members who continue to accept the by-laws.

Like every relationship, each one is different. There is no 'one size fits all' solution. Despite the name being the same, research lodges *are* different. For example, the Western Australian Lodge of Research (WALoR) was established with a view towards providing programmes for private lodges. I have to state here that the term 'Lecture Lodges' was used several times at the recent Australian & New Zealand Masonic Research Council Conference as a pejorative term.



All of this goes to the heart of an on-going debate on the role of research lodges within jurisdictions. This debate is very much worthwhile as it engages both the lodges and the Grand Lodge. What is the Grand Lodge getting for its investment? What is the research lodge getting for its involvement? The debate is also useful as it helps ANZMRC define its role, because, if it does not meet the needs of its members, it is redundant and meaningless.

The first issue to be considered is one of jurisprudence. Grand Lodges approve our by-laws—virtually our *raison d'être*. However, it should be pointed out that WALoR and the research lodges in New Zealand have a commonality not shared with most Australian research lodges. They are established constitutionally. This legal relationship, over and above the 'usual', adds another linkage between the two bodies.

From *The Freemasons New Zealand Book of Constitution*, the Objects and Powers of a Research Lodge:

#### 114. Objects and Powers

1. The objects of a Lodge of Research shall be the historical and comparative study and illustration of the origins, development, and modern trends and activities of Freemasonry, its organisation, ritual and teachings, and the dissemination of Masonic knowledge amongst the members of the Lodge and other Brethren.
2. A Lodge of Research shall not initiate any candidate into Freemasonry, but may confer the Second or the Third Degree at the request of any other Craft Lodge.
3. No Brother shall become or remain a member of a Lodge of Research unless he is a Master Mason and a member of a Craft Lodge or a Lodge holding a Charter under a recognised Grand Lodge, other than another Lodge of Research.
4. Any Master Mason who is a member of a Research Lodge shall be eligible to hold any office in the Lodge, save the offices of Master, Senior Warden and Junior Warden.

In the other Australian jurisdictions there is no similar mention in any of their administrative documents.

I'm currently writing a history of the Sydney Lodge of Research and it is recorded in the minutes of the eighteenth meeting (10 March 1916), that correspondence was received from the Grand Secretary: 'approving the publication of Vol 2 of Transactions.' There is no prior mention of an approach to or from the Grand Secretary. How the approval process came into being is now lost. And what qualifications did the Grand Secretary have to approve the *Transactions* of a research lodge? Later, in the minutes of succeeding years, there is mention of the Grand Master approving the *Transactions*. But never a mention of the *Transactions* being submitted for approval. Passing strange, to my mind.

In 1956 the Master of the Sydney Lodge of Research addressed the Grand Secretary in the following terms:

A justification of existence of a Lodge of Research is good reading in Transactions, which attracts Elder Brethren of the Craft, mature of mind and deeply experienced in F. M., and to counsel us and take office; and junior brethren of F.M. to join us in search of wider knowledge than ritual and ceremonial provide.

He also wrote, in the same letter:

Discussion had been deteriorating for years. At one time, past masters skilled in research, well posted on other constitutions and practices and in the great side-Degrees, could be relied upon for constructive comment and debate, valuable not only to non-attending members and correspondents but to Lodge prestige in Australia and the world.

Later, when an attempt was made to resurrect the Sydney Lodge of Research, the Deputy Chairman of the Committee of Masonic Education commented, in a report to his committee:

#### (1) ADVISABILITY AND (2) POSSIBILITY OF REVIVING THE SYDNEY LODGE OF RESEARCH

This needs little elaboration. The advisability of reviving activities should be obvious, if only to restore a loss for which no replacement has been made.

Earlier I used the word 'controversy'. This word was used in 1960 when the Grand Master of Western Australia refused to approve publication of a WALoR lecture on the basis that it was 'controversial'.

When asked what portion needed revision, he stated that the whole paper required rewriting! A helpful approach?

While I'm mentioning WALoR, a Past Master of that lodge, in a retrospective of his term as Master, stated that 'for the second time I learned that integrity and Grand Lodge were not compatible'.

Another aspect to the relationship is illustrated by the recent instances in my own jurisdiction of New South Wales and the Australian Capital Territory where limitations were placed on discussions by its members. Based on a directive issued by the Grand Secretary, the following preamble was to be used before the delivery of a paper:

Grand Lodge has stated that Regular Freemasonry does not permit within it any form of esotericism 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.

Earlier this year that directive was withdrawn and the following edict imposed:

GRAND MASTER'S EDICT: ANNOUNCED AT THE GRAND COMMUNICATION, 13 JUNE, 2012

On 12 May 2010 the Board of Management passed a resolution stating the principles governing esoteric research. These principles are central to the practice of Regular Freemasonry. In order that there be no doubt that they bind every brother and Lodge in this jurisdiction I have decided to make them the subject of a Grand Master's edict. At my request the Board of Management has rescinded its resolution so that it may be substituted with the following edict which takes effect immediately.

5. Authorised, official Masonic Education and Instruction is only 'Regular' when applied to Free and Accepted or Speculative Masonry (Regular Freemasonry).
6. Because of the widely divergent interpretations which can be placed upon it, I am concerned about the unqualified use of the word "esoteric", or any of its derivatives or extensions, within Regular Freemasonry. Such use needs to be avoided as it has been and can be misconstrued to the detriment of the Craft.
7. I encourage all Masons to make daily progress in the acquisition of Masonic knowledge. Speculation and discussion within the Landmarks of the Order are to be commended.
8. Within Regular Freemasonry, interpretive discussion and exposition concern only the progressive acquisition of Masonic knowledge towards an understanding of the secrets and mysteries of the Craft, promoting the brotherhood of man under the fatherhood of God. To avoid any misapprehension, such regular discussion and exposition shall be described as "speculative" and the term "esoteric" shall not be applied.
9. Regular Freemasonry does not permit within it any form of esotericism which encompasses or tends towards – occultism, sorcery, alchemy, astrology, profane mysticism, transcendentalism, supernaturalism, druidism, rosicrucianism, satanism or any concept or movement related to any of these. The presentation, endorsement and/or promotion of such subjects in any Lodge holding under the UGL of NSW and ACT whether the Lodge be open, adjourned, at refreshment or closed or at any connected or associated Lodge function should be deemed irregular and is strictly forbidden.
10. Any breach of this Edict constitutes serious unmasonic conduct and shall be treated accordingly.
11. The Grand Master from time to time may grant dispensations to permit the presentation of papers on esotericism which would otherwise constitute a breach of this edict. A dispensation may be granted on such terms and conditions as the Grand Master may impose. An application for a dispensation must be made to the Grand Master in writing through the Grand Secretary. Normally it will only be granted if the proposed paper is a genuine and proper piece of Masonic research.

DEREK J ROBSON AM  
GRAND MASTER

Almost concurrently the Discovery Lodge of Research was advised that a dispensation had been granted to that lodge in the following terms:

Effective immediately, the Lodge shall be entitled to have presented to it and discussed in open Lodge papers on esoteric subjects (or any similar topic) provided however that it shall only ever do so if all of

the following conditions are met on every occasion and without exception:

- Every paper on any esoteric subject must present and discuss genuine research conducted by a member of the Lodge.
- Every paper presented must contain a clear statement that the views expressed therein are the personal views of the researcher (who is to be named) and not of United Grand Lodge nor of the Lodge.
- The presentation of any paper and any subsequent discussion shall only take place at a regular meeting of the Lodge which must be held at its regular place of meeting, which meeting is not to be advertised any more widely than is usually done by the Lodge for its regular meetings.
- When considered in the context of all papers presented to the Lodge during any 12 month period, it should be clear to the Grand Master that esoteric subjects shall not have been given undue emphasis or preponderance.
- Meetings at which such papers are presented shall not be turned into special events with excessive visitors.
- Invitations to such presentations and/or discussions shall not be issued to young and/or inexperienced Masons (that is to say those with less than 5 years continuous membership in the Craft) except with great caution and only in special cases.
- This permission to allow papers on esoteric subjects to be presented to the Lodge is to be regarded as a trial and will be reviewed by the Grand Master within 2 years from the date of issue of this letter. That said, the Grand Master may withdraw this permission if he believes it is appropriate to do so at any time and for any reason whatsoever.
- It is the responsibility of the Worshipful Master of the Lodge from time to time to ensure that at all times these conditions are adhered to.

This dispensation was neither sought by Discovery Lodge, nor was its contents discussed with the lodge prior to its granting. Double-guessing can be dangerous.

Generally, in South Australia only the Grand Lecturer or a member of his team (graduates of a four-year course in Masonic education) may give a lecture in a lodge of which he is not a member. Other brethren are prohibited from lecturing outside of their own lodge unless the Grand Lecturer or his Deputy has given prior approval of the content of the lecture. This applies equally to members of a research lodge. Remarkably, no Grand Lecturer has been a member of the South Australian Lodge of Research during his term of office.

It is commonly held that research lodges are dangerous, difficult, opinionated, and unpredictable. Could this be because Masonic researchers take a longer view? History tends to be considered in *centuries* rather than in *decades*—the average span of the corporate memory of Grand Lodges, or less than *half a decade*—the span of a Grand Master's term of office.

Making statements along the lines of 'are you aware that your proposal was tried in 1923 and failed for the following reasons . . .' is usually seen as negative, rather than helpful.

One response made to an inquiry I made among members of Discovery Lodge of Research was:

Grand Lodge sees the Research Lodge as

- 1 a resource
- 2 just another Lodge, and
- 3 a subversive group, a poison.

Accordingly the response is

- 1 co-operate and 'feed'
- 2 ignore, and
- 3 contain and control.

Most of the time over the past seven years my Grand Lodge has been in position 2, above; and more recently in position 3, although possibly as a knee-jerk reaction. If we gain a voice, Grand Lodge will pay more attention to us as a position 3. I can't see how we could ever become a position 1!

Another contributor suggested a paper on 'The nature of raw ambition, the need to control others, and the rise of conservative hegemony in the Grand Lodge of New South Wales and the Australian Capital Territory 2010-2013'!

It seems to me that Grand Lodges in general are intent on administration and their individual member's progress—sometime very high—because of the administration's contributions to the welfare of their Grand Lodge or the Craft.

Members of Grand Lodge, therefore, unless personally interested and so inclined, have little time for 'academics' who constitute, or should constitute, research lodges. In fact this goes further, even to a level of antagonism by Grand Lodges (or their individual members) towards the members of research lodges, who are seen as a threat to the status and standing of Grand Officers who are presumed to be knowledgeable and who are often threatened to be shown to be ignorant in the presence of researchers.

The practical manifestation of this is that Grand Lodges, in whose hands lie the power to grant honours, rarely honour academics, even though their (the academics') educational contributions to the welfare of the Brethren and the Craft is as good as, and at times exceeds, the administrative efforts of Grand Lodge and their Officers.

I hope that the foregoing is not considered a litany of negativity. As I said at the beginning, it is a relationship, and, while all relationships are different, to succeed in a relationship both sides have to adopt a similar goal, and work to attain it. Those of you who have been married for more than five minutes will understand.

There is a mutual dependence whereby Grand Lodges need research lodges, and research lodges need their Grand Lodge. It is finding the 'mix' that works that is critical, and, like all relationships, things change over time. In the good times—and these are the majority, and far outweigh the bad—Grand Lodges and research lodges can form a 'column of mutual support', as members of this and all antipodean research lodges do for each other.

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1 I use the term in the context of the Wikipedia definition: 'Some authors use the term "intelligentsia" in reference to intellectuals . . . whose main task is to create and distribute knowledge'. Accessed 19 March 2012.



Neil Morse (right) receiving a framed certificate commemorating his Verrall Lecture from Peter Verrall, foundation Master of Waikato Lodge of Research, Past President of ANZMRC, and PM of the Western Australian Lodge of Research.

Congratulations to WBro Ian Shanley on his selection as NSW&ACT Kellerman Lecturer 2014, with his paper, 'Origin of the Craft Ritual in New South Wales'. Come and hear it at Cairns, Qld, on Saturday 30 August 2014.