

OFFICERS OF THE LODGE, 2002-2003

Preceptor VWBro Jerry Cole PDGIW
25 Kitchener Street
HUGHES ACT
☎ 6281 0776

Deputy
Preceptors WBro David Slater
33 Nicholas Street
HIGGINS ACT
☎ 6254 1874
slaters@pcug.org.au

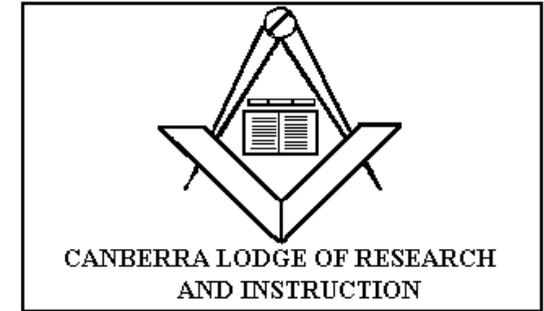
RWBro Frank Hull PJGW
PO Box 3161
WESTON CREEK ACT
☎ 6288 7377
frankh@austarmetro.com.au

Assistant
Preceptors VWBro John Church
DGIW - District 103
22 Brassey Street
DEAKIN ACT
☎ 6282 4103
jchurch@webone.com.au

VWBro Warren Turton
DGIW - District 104
2 Ferrier Place
KAMBAH ACT
☎ 6296 1599
wturton@pcug.org.au

Secretary WBro Neil Morse, KL

PO Box 26
CIVIC SQUARE ACT
☎ 6286 3482
morse@netspeed.com.au



INVITATION

On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 12 February 2003, commencing at 7.00pm.

AGENDA

- 1 Opening
- 2 Apologies
- 3 Preceptor's comments
- 4 Secretary's report
- 5 *Beginnings of masonry in the ACT*
- 6 Other business
- 7 Closing

Neil Wynes Morse KL
Secretary
February 2003

The Lodge meets on the **second Wednesday** of February, April, May, July,

August, October and November. All Master Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

As the first in a series of short papers to be presented by the members, the Preceptor will give a paper on the early days of the Craft in the Canberra region.

OUR LAST MEETING

In November we discussed the future of the lodge, the bylaws, and some management aspects. We finished off with cake and port as we always do at the last meeting of the year.

A DAILY ADVANCEMENT...

Sometime prior to 1962 WBro A Godfrey-Lewis, of the Authors' Lodge No 3456 UGLE, wrote a masonic alphabet. It was published in *A Comprehensive Dictionary of Freemasonry* [written by Ernest Beha and published by Arco Publications,

London in 1962]. This is the *ADA* for this month.

GRAY VISIT PLANNING

The tour has now been re-scheduled and WBro Gray will fly into Canberra from Sydney at 1000 on 19 June. He is set down to talk on the Friday evening and then, after a free day, to depart on the Sunday at 1000 for Hobart, via Melbourne. Can anyone 'host' him on the Saturday as I have 'other masonic duties' in Sydney on that day.

As no Lodge is meeting on the Friday, 20 June, I believe that we have several options. We can ask a Lodge to shift their night to cover the 20th, we could ask Lodge Woden Valley to have Bro Gray do the work on the day he flies in at their meeting, or we could request a District meeting .Any thoughts?

RECENT MASONIC RESEARCH

From a list of recent PhD dissertations, we find the following:

Title: "The Essential Link": Freemasonry and British Imperialism, 1751--1918

Author: Harland-Jacobs, Jessica Leigh.
Year: 2000; Pages: 347 Institution:
Duke University

Abstract: Emerging in Britain during the seventeenth century, the Masonic brotherhood—which claimed to admit any free man, regardless of his religion, social status, political orientation, and race (provided he believed in the existence of a supreme being)—taught its members lessons of self-improvement, spirituality, and benevolence. During the eighteenth and nineteenth century, the fraternity suited itself remarkably well to the British Empire. It spread primarily through the activities of lodges in British Army regiments, which resulted in the development of a vast service network that was fundamentally global and masculine in nature.

Looking at the British North Atlantic world between 1751 and 1918, this dissertation explores the reciprocal relationship between Freemasonry and imperialism. It asks how Freemasonry contributed to the building and consolidation of the British Empire and what the fraternity reflected about the broader imperial context. Having conducted research in Masonic and

public archives on both sides of the Atlantic, I draw on a wide range of manuscript and published sources, including correspondence; private papers of prominent Freemasons; British government documents; proceedings of the English, Irish, Scottish, and Canadian grand lodges; and Masonic speeches, sermons, periodicals, pamphlets, and monographs. I deploy the methodology of world networks history to argue that cultural institutions played a critical role in British imperialism and that the imperial and metropolitan spheres were highly interconnected arenas. As it underwent the simultaneous processes of bureaucratization in the metropole and global expansion, Freemasonry experienced a transformation. Despite its consistent cosmopolitan claims, it changed from a relatively open institution that included men of various religions, social classes, political affiliations, and races to one that became increasingly Protestant, middle-class, loyalist, and white over time. From the mid-nineteenth century on, Freemasonry marched hand in hand with the British imperial state. Its network connected the metropolitan and colonial spheres, fostering what I

describe as an imperialist identity among its members and becoming implicated in the increasingly racialized imperialism of the late nineteenth century. Like cosmopolitanism, imperialist identity is an example of an understudied supra-national identity.

Appreciating its role in imperialism is crucial for understanding the timing and location of national identity formation and the hegemonic function of cultural institutions in the imperial arena.

MASTERS OF THEIR CRAFT

An article by Alison Gray in *Scotland on Sunday*

Sunday 19 January 2003

In the dark days of post Hogmanay January, the only real excuse we have for a party is on the 25th, when we celebrate the birth and life of Robbie Burns. It's a night filled with ceremony and ritual, which would have been familiar to Burns in his role as perhaps the world's most famous Freemason.

The headquarters of the Scottish Masons sits on Edinburgh's George Street. (There are 660 Scottish

Freemasonry lodges and 600 more worldwide.) It's a huge stone building on a prime site. This is still a working lodge, but it also contains a museum of Freemasonry, which, as you'd expect, houses a few Burns items.

The building has been the permanent home of Scottish Freemasonry since 1910, and is a triumph of the craftsmanship so prized by Victorian Masons. Symbols and geometric designs were reserved for ornamental pieces within the building, which was to be of plain, classical beauty and without pretension. The ideas for the Freemasons' Hall were first conceived in 1858, and the grand architect, Brother Hunter Crawford, was very specific about what he wanted to achieve. Quality was the watchword. Front elevation facework was to be of the best rock, while the facing of the base of the front elevation and entrance steps could be nothing other than 'carefully selected grey Aberdeen granite from an approved quarry'.

You might expect the Masonic HQ to be riddled with hidden meanings in the architecture, but, disappointingly, it's not. In keeping with Scottish traditions of

frugality and a canny eye for making a penny, the Freemasons who designed it felt that it would be of much more use if it remained relatively unembellished. According to Robert Cooper, the museum and library curator of the Grand Lodge of Scotland, the lack of ornamentation in the Grand Hall, in particular, was related to the fact that the Masons wanted to hire it out to non-Masons. 'They knew that the Grand Hall could easily be decorated for Masonic events with the use of banners and the like, but they wanted to be able to rent the building out to bodies which had nothing to do with the Masons.'

Hiring out the hall to laymen is largely a thing of the past, but not every request is turned down. The recent Channel 4 adaptation of Evelyn Waugh's First World War trilogy *Sword of Honour* was partially filmed in the Grand Hall, which was transformed into a hospital for the production.

In any case, Cooper explains, Masonic influences in the capital are much more far-reaching than you might imagine. 'Edinburgh has us to thank for the beautiful buildings in the city which

were designed and built by stonemasons in the days before architects. St Giles High Kirk was built by hand by stonemasons, and their influence can be seen all over the world.'

The simplicity of the exterior of the building is mirrored in its main hall. With its shapely glass dome and beautiful wooden carvings, the Grand Hall features the coats of arms of previous Grand Masters around the walls, but the geometrical designs and figures which seem to appear on every item of glassware in the building are curiously absent. All the business of the Grand Lodge is conducted in this room, and mass meetings are held here every three months.

Though the Burns connection is oft quoted, what did it actually mean to be a Mason in the 18th century? Cooper thinks that Burns, coming from working stock, held the organisation's beliefs close to his heart. 'He was aware of the good works of the Masons and he believed that the organisation had a role to play in the life of the working man.'

He must have liked it, because Burns was a member of five lodges in his lifetime. The museum holds a portrait of him being inaugurated as poet laureate of the lodge Canongate Kilwinning in 1787; it has pride of place in the Freemason Hall, along with a minute book from the lodge St Andrew No 179, in Dumfries, featuring his signature.

Another literary figure is invoked, in the shape of Sir Walter Scott. The author of *Ivanhoe* and *Rob Roy* was also a Mason, and one of the museum's key exhibits is a chair designed by the architect of the Scott Monument, George Meikle Kemp (1790-1844).

The museum itself is open to the public, and guided tours are given during the summer. Those who are slightly wary of the organisation will not be reassured when they enter. The first thing that catches the eye is a life-size model wearing the elaborate get-up of the 'tyler', who performs the role of receptionist in individual lodges. Cooper explains, 'The tyler is the person most people see first, so the Masons thought that it would be a good idea to dress him in as exotic a

manner as possible. He used to have a scimitar as well, but in these days it is not advisable to have one lying around.'

While nowadays the organisation is often seen to be shrouded in secrecy, early Masons were deeply proud to be involved, and those not craftsmen themselves commissioned pieces for their homes which incorporated Masonic symbols. 'Tall, cast clocks were positioned in the hall, and they were there to say to anyone who came to your front door, "I have got a few bob, and what's more, I'm a Mason and proud of it.'" Cooper also admits it was sometimes taken to extremes. 'There are dinner services embellished with Masonic designs, which I think is a bit much.'

But, even though glasses, snuff boxes, gilded match boxes and silverware were all engraved with common Masonic signs, utilitarianism is a key element - glasses made with a two-inch thick base, to be used at ceremonial evenings where they were traditionally banged against the table after a speaker had sat down.

The boardroom, which is used for smaller meetings when the Grand Hall is simply too large, exhibits a different kind of style. The fireplace, so intricately crafted that the nails on the thumb of the three-inch figure in the centre are clearly discernible, is the central feature of the room. Burnished gold wallpaper, hand-made from silk and hessian, lines the walls on which are hung oil portraits of distinguished Grand Masters, including one by Raeburn.

But, what is perhaps most remarkable about the building is not any individual feature, but the fact that it has remained virtually unchanged since it was built. In fact, aside from safety features such as smoke detectors and emergency exit lights, the interior of the Grand Lodge has stayed the same. The chandelier in the hallway may have just entered its 83rd year, but it is still cranked to the ground on its well-oiled chain in the event of a bulb popping, and Cooper sees no reason to fix what's not broken. 'I think what is most interesting about the building is the craftsmanship that went into its design and its construction. It has not been changed because it has not

needed to be changed. Three years ago, we decided to extend the museum because we had so many things that we wanted to be able to show, and trying to knock a wall down was not easy. I felt really sorry for the workmen - they started the job with mallets, but quickly had to abandon them and employ the sort of drill that is used to dig up roads.' Sometimes, even great craftsmanship has its downfalls.

EXTRACTS FROM A REVIEW OF A NEW BOOK

(see me for details - lack of space precludes any more!)

Did Masonry, from an early stage, have a Hermetic component? Churton answers emphatically, yes, and backs this up with some convincing evidence from the Old Charges ... Churton argues that the distinction between the old 'operative' Masonry and the so-called 'speculative' Masonry ... is misleading. The date 1717, Churton maintains, has been falsely presented as the true beginning of Freemasonry as we know it today, when in fact there were earlier lodges that could have more justifiably claimed to

represent the true spirit of the Craft. This will no doubt startle the more orthodox masonic historians, but Churton goes even further. He locates Staffordshire and the English Midlands as an important cradle of early Masonry ... This view of course will not find favour with those who see Masonry as an essentially a product of the Enlightenment, but Churton deserves credit for opening up a fascinating and fresh perspective on the early history of the Craft.

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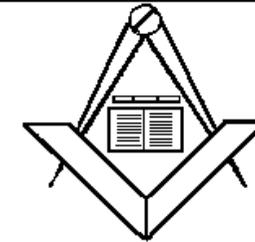
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morse@netspeed.com.au



CANBERRA LODGE OF RESEARCH
AND INSTRUCTION

INVITATION

On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 9 April 2003, commencing at 7.00pm.

AGENDA

- 1 Opening
- 1 Apologies
- 1 Preceptor's comments
- 1 Secretary's report
- 1 *Some historical and symbolical aspects of the First Degree working*
- 1 Other business
- 1 Closing

Neil Wynes Morse KL
Secretary
March 2003

The Lodge meets on the **second Wednesday** of February, April, May, July,

August, October and November. All Master Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

Tonight we are 'workshopping' a presentation prepared by Bros. Linford and Reynolds which was first given at Lodge Commonwealth of Australia in 1968. Bro David Slater and I will give this paper and we would welcome comments.

OUR LAST MEETING

The Preceptor gave a paper on the history of the Craft in the local area which was received with

A DAILY ADVANCEMENT...

Dealing as we are with the first degree, I have found a paper which was originally printed in the Yearbook of the Grand Lodge of Scotland in 1960 which relates to Craft ritual development in that jurisdiction. It is one of some 334 papers which the late Bro George Helmer posted to

various masonic e-lists up to his death in 1999. I have these in a .zip file format if anyone is interested to have them. This, then, is the *ADA* for this month.

GRAY VISIT PLANNING

As advised earlier, WBro Gray will fly into Canberra from Sydney at 1010 on 19 June. Lodge Woden Valley has agreed to have Bro Gray 'do the work' on the day he flies in at their meeting and the RGC has agreed to do a 'three line whip' for Grand Lodge officers, so the numbers should be worthy of this international speaker. I still am looking for somebody to look after Bro Gray on the Saturday of his visit, as I have 'other masonic duties' in Sydney that day. I will have something further to say about arrangements at the meeting.

MORALS AND DOGMA, ILLUSTRATIONS OF MASONRY and MASONRY DISSECTED

These three books are considered by some as basic and fundamental readings in Freemasonry. Whilst the first is more relevant to the Ancient

and Accepted Rite, it does have many good things to say about Freemasonry in general. For example, I found the following quote relevant in these troubled times:

"A war for a great principle ennobles a nation. A war for commercial supremacy, upon some shallow pretext, is despicable, and more than aught else demonstrates to what immeasurable depths of baseness men and nations can descend."

I have these books available in electronic form and will make them available to any Bro who so requests. I do this on the basis that you will give an appropriate donation to a masonic charity at your next opportunity. As Jiminy Cricket said: 'Let your conscience be your guide.'

TOURING LECTURER'S PAPERS

In common with past practice, a volume of most of Bro Gray's papers will be available for sale on the night of his lectures. I believe that the price is probably \$25 - but I haven't been given a final price yet. Buy one on

the night and have it personally signed by the author!

I have been advised by the editor of this volume, Bro Tony Pope, that 'The lecture/demonstration will not be included in the book *Inside Prince Hall* and will not be available for you to publish, because the ritual may only be printed in cipher.' Bro Gray would violate his obligation if he were to 'permit or suffer ... (you know the rest).

Speaking of volumes of lectures, if you missed out on the volumes of papers by other touring lecturers, please see me as I have a small stock of unsold copies. These are \$20 each.

R&I GOES TO MELBOURNE?

WBro David Slater has been invited to present a paper to the Victorian Lodge of Research, 218 VC, on Friday 22 August. His topic is *Esotericists in Freemasonry*. I certainly hope to be there to support David and would love to hear from any other brethren who would like to make the trip. Wouldn't it be great to have a fraternal from R&I on the night! Last time that some of

us went to Melbourne we bus/trained it, but arrangements for August are not yet fixed.

If you can spare more than two days, the opportunity may exist for us to attend Kring Nieuw Holland, a Netherlandic group of masons, on the Thursday night. This is always a great masonic experience whatever programme they have organised and the Kring members are very hospitable.

Please keep this in mind when planning your masonic calendar for the second half of the year.

BRO REV'D TERRY MCKENNA

You may recall Bro Terry as a participant in R&I activities some years ago. He was given a parish at Skipton in Victoria but was retired in 1999 after a couple of mini-strokes. He now lives in Snake Gully near Ballarat. I heard last week that about a fortnight ago he had a major stroke and, whilst he is up and about again with only a slight loss of mobility on his left side, he has been struck blind. Please remember him in your prayers.

'THE DAWN OF FREEMASONRY'?

If you saw this phrase in the March *Working Tools*, and were interested in what it meant, fear not - R&I will assist you to make your daily advancement.

The official history of UGL NSW by Bros Cramp and Mackness states: 'The Special Communication held on 20 July 1903 in the Town Hall, Sydney, was viewed at the time as a gathering of more than ordinary significance. It was intended to celebrate the Centenary of the Dawn of Freemasonry in Australia ... In view of the results of later research concerning the beginnings of Australian Freemasonry, it may now be regarded as unfortunate that the year 1903 should have been held as the Centenary year.'

The official programme of the 1903 meeting is in the CMC museum.

The meeting in 1803 which is celebrated was that held at Sergeant Whittle's house which was raided by

the military powers because it was unauthorised. Sir Henry Browne Hayes had previously asked for Governor King's permission, but this had been refused. Hayes held the meeting anyway! He stated that he had a masonic warrant, but there is no surviving evidence, and as only two accounts of the fracas remain, Hayes's and the official one, we may never know. We have no means of knowing if they opened a lodge or what else happened.

But what a marketing opportunity!

Those interested in Sir Henry Browne Hayes should get in touch with me as there are a number of references available, besides Cramp and Mackaness. These include Bro Terry McKenna's paper to the NSW Lodge of Research 971, Hugh Anderson's piece entitled *The Hard Case of Sir Henry*, and Bro Bob Linford's references in his collected papers.

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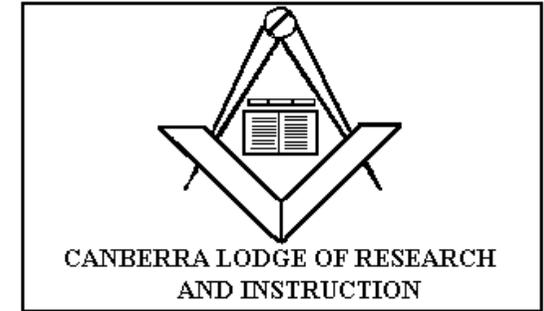
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INVITATION

On behalf of the Preceptor, I invite you to attend the next meeting of the Canberra Lodge of Research and Instruction to be held at the Canberra Masonic Centre on Wednesday 14 May 2003, commencing at 7.00pm.

AGENDA

- 1 Opening
- 1 Apologies
- 1 Preceptor's comments
- 1 Secretary's report
- 1 *The Ancient and Accepted Rite*
- 1 Other business
- 1 Closing

Neil Wynes Morse KL
Secretary
April 2003

The Lodge meets on the **second Wednesday** of February, April, May, July,

August, October and November. All Master Masons are welcome; dress: coat and tie.

WORK OF THE EVENING

The Antient and Accepted Rite is seen by many as the most prestigious masonic Order outside the Craft. Tonight we will investigate its history, development and operations with some senior members of the Rite.

OUR LAST MEETING

The Linford/Reynolds paper, with certain changes to reflect developments since 1968, was delivered and discussed. Several points regarding the paper were made and revision is continuing.

A DAILY ADVANCEMENT...

During the discussion at our last meeting, the subject of the hoodwink was raised. I have trawled through various references and the little I could find forms the *ADA* for this month. Any further references or thoughts would be appreciated.

ANCIENT AND ACCEPTED RITE

Masonic historians still seek answers to the origin of the Scottish Rite. The first reference to the Rite appears in old French records where the word "Ecosais" (meaning Scottish) is found. During the 17th century many Scots fled to France and resumed their Masonic interests there. This influence may have contributed to the use of the word "Scottish."

The following is extracted from the book by Keith B Jackson entitled *Beyond the Craft* [ISBN 0 85318 207 8]:

While some of the degrees within this Rite may have had an earlier origin, the Rite as such appears to have germinated around the early 1760s when a list of 25 degrees was drawn up, some of which were probably in name only. While there were several rival bodies controlling Rites of so-called Scottish degrees, it was the Grand Lodge of France in conjunction with the Council of the Knights of the

East who deputed Morin to promulgate Masonry in the West Indies. And from his labours Scottish Rite Masonry in America took its footing. About 1765 a Rite of Perfection of 25 degrees was being practised in both Continental Europe and the Americas, and towards the end of the century the Rite was increased to 33 degrees. In 1801 a Supreme Council was formed in Charleston, South Carolina and in 1819 a patent was granted to the Duke of Sussex to form a Supreme Council in England, but he failed to act upon it, probably due to his keen desire to see the United Grand Lodge consolidate its 'purist' policy, which of course excluded all chivalric degrees, because around 1775 the Rose Croix degree had been worked as a final or 'ne plus ultra' degree of most English Knight Templar encampments. It was not until 1845 that the Supreme Council for England and Wales was formed and eventually assumed control of all independent Rose Croix degrees. The degrees of the Rite are:

- 4 Secret Master
- 5 Perfect Master
- 6 Intimate Secretary
- 7 Provost and Judge
- 8 Intendant of the Buildings

- 9 Elect of Nine
 - 10 Elect of Fifteen
 - 11 Sublime Elect
 - 12 Grand Master Architect
 - 13 Royal Arch [of Enoch]
 - 14 Scotch Knight of Perfection
 - 15 Knight of the Sword, or of the East
 - 16 Prince of Jerusalem
 - 17 Knight of the East and West
 - 18 Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of H.R.D.M.
 - 19 Grand Pontiff
 - 20 Veritable Grand Master
 - 21 Patriarch Noachite
 - 22 Prince of Libanus
 - 23 Chief of the Tabernacle
 - 24 Prince of The Tabernacle
 - 25 Knight of the Brazen Serpent
 - 26 Prince of Mercy
 - 27 Commander of the Temple
 - 28 Knight of the Sun
 - 29 Knight of St. Andrew
 - 30 Grand Elected Knight K.H. of the Black and White Eagle
 - 31 Grand Inspector Inquisitor Commander
 - 32 Sublime Prince of the Royal Secret
 - 33 Sovereign Grand Inspector General
- It is normal for one or two of the intermediate degrees [4 to 17] to be

demonstrated in full every year; understandably such meetings are very well supported. Today there are in excess of 860 Chapters owing allegiance to this sovereign body, and while the majority is situated in England and Wales the Supreme Council has warranted chapters of this Order in over 20 different countries.

THE ANCIENT AND ACCEPTED RITE.

[a description by Tom McRae of Queensland]

The candidate must not only be a MM to receive Degrees in this series but also profess belief in the Trinitarian Christian Faith. The Degrees would be lost on folks not adhering to this. No other degrees are necessary. The Rite consists of 33 degrees, the 33rd being a Present or Past Inspector of the Order, (like an DGIW but with lots more work and responsibility). The Order is governed by The Supreme Council of 33rd Degree with members from each State.

There's no way anyone could receive all the Degrees unless in the course of many years so only 18th, 30th; and

31st to 33rd are actually worked under normal circumstances.

(a) The 18th, PRINCE ROSE CROIX For starters the Candidate has the Intermediate degrees from 4 to 17 conferred on him. Each degree and its message is briefly explained and secrets are given in some cases. The 18th Ceremony then gets under way. The candidate petitions the Most Wise Sovereign (in the Chair) for help in finding The Lost Word. He undertakes a journey in which Christian virtues are gradually revealed to him then ascends to a level where he receives THE WORD. It's difficult to write much more without giving things away I'm afraid. Taking this degree is a wonderful experience showing masonry from another perspective. Regalia is a rose coloured collar with an impressive jewel. A rose is also worn by 18th degree masons. The Message? Christian virtues at their best. After active membership for three years a Brother may be invited to join..

(b) The 30th In this degree the philosophical virtues are emphasised. Candidates are encouraged to take a positive look at the principles of religion and reject that which is based on superstition. They are also

encouraged to look at less violent solutions to problems and to shun ideas of revenge. Regalia is a black sash with a double-headed eagle and other symbols on it, a collarette bearing the eagle is also worn.

(d) 31st , 32nd , 33rd .

Those degrees are only conferred by The Supreme Council for exceptional service to the Order. All I can reveal is that the 31st regalia is a beautiful white and gold sash bearing a balance among its symbols. The 32nd is a black collar with bright flags on it and 33rd regalia is a broad white sash with gold embroidery, a double headed eagle collarette with a chain, silver for an active Inspector, dark for one now inactive, and a special ring. Members of Supreme Council wear a collar adorned with metal roses. All 33rd degree Brethren wear a characteristic green fez.

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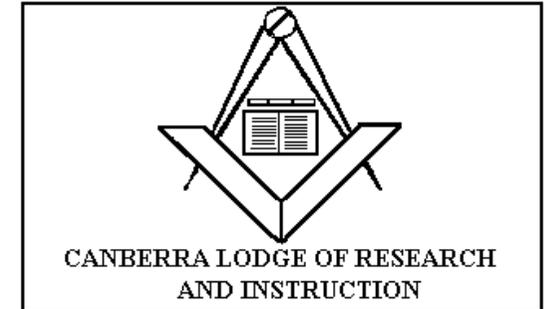
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AGENDA

- 1 Opening
- 2 Apologies
- 3 Preceptor's comments
- 4 Secretary's report
- 5 *The Braidwood Project*
- 6 Other business
- 7 Closing

Neil Wynes Morse KL
Secretary
July 2003

The Lodge meets on the **second Wednesday** of February, April, May, July,

August, October and November. All Master Masons are welcome; dress: coat and tie.

His inaugural address to Grand Lodge is the *ADA* for this month.

WORK OF THE EVENING

The Braidwood Project is an evolving programme of masonic education and support. The Preceptor has some views on the outreach that R&I can undertake and this will be the main topic of discussion tonight.

OUR LAST MEETING

We were honoured to have the Supreme Grand Inspector General, WBro Don Gray, in attendance and he spoke regarding the Rite and answered questions from the brethren present.

A DAILY ADVANCEMENT...

A somewhat novel approach to masonic education has been taken by the new Grand Master of the Grand Lodge of Alberta in Canada. He has been speaking about masonic education! Heaven forbid that this should catch on!